

## GUIDED HEALING



# GUIDED HEALING

THE ART OF TRANSFERRING LOVE  
BETWEEN REALMS

Peter Calvert

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Introduction © Keith Hill 2009

Edited by Keith Hill

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## PREFACE

Keith Hill

This book introduces the practice of guided healing, a process by which healers make themselves available to guidance and healing energy emanating from the spiritual realm, with the intention of helping their fellow beings. What makes the book unusual is that not only does it explicate, in very specific terms, how a potential healer may make contact with spiritual guides and become a conduit for healing energy emanating from their realm, but the text itself also has been generated by such means.

That is, the text was dictated to the writer, Peter Calvert, by spiritual guides while he was in a state of meditation. Thus Peter's function in the writing process was to act as the conduit, or channel, inwardly quietening himself and allowing the text to flow through him. Technically, this makes him the writer, but not the author.

How Peter came to be in a position to receive this material presents a fascinating journey that goes to the heart of the book's subject.

Peter's spiritual search started in 1978, when he was thirty-one. Dissatisfied with emotional issues that were dogging him and affecting his relationships with others, he began an intense period of searching and experiencing. Initially, he was drawn towards groups which practised methods of psychological self-transformation. This led him to attend a number of psychotherapy workshops held at Burt Potter's Centrepoint Community, where he first confronted his neuroses and made his initial attempts at creating internal emotional order.

Years later, in the late 1980s, he was introduced to the practices of Holotropic Breathwork, a form of psychotherapy that Dr Stanislav Grof and Christina Grof developed out of their research into non-ordinary states of consciousness, kundalini yoga and the birth process, and which was also part of the newly established discipline of transpersonal psychology. A facilitator trained in the techniques of Holotropic Breathwork visited New Zealand

to oversee a series of workshops. After one intensive in Peter's hometown of Hamilton was completed, the facilitator called for a volunteer to organise ongoing fortnightly meetings in the region. Peter did so. With various helpers, he initiated a series of three to four hour sessions at local venues. During these sessions Peter underwent approximately thirty rebirthing experiences which enabled him to confront deep-seated emotional and psychological issues. He also experienced ecstatic and spiritual states, as did many other participants. All this helped him further re-order and purify himself internally.

At the same time Peter was also seeking out the most intense modes of inner spiritual exploration that he could find. In particular, in the mid 1980s, he was drawn towards healing activities practised in the Spiritualist Church. This led, in turn, to mediumship training, in which meditative states are invoked in order to contact disembodied beings. However, while he found his experiences fascinating and productive, he also considered that the Spiritualist Church's rituals and protocols, and the belief system Church followers used to describe what happened during healing and mediumistic sessions, were too rigid for his thinking.

Not wishing to restrict his perspective to any particular received or traditional belief system, he kept searching, and in 1990 discovered Vipassana meditation. This Buddhist discipline emphasises direct perception, and through its techniques he learnt how to further purify his mental functioning, to lose the fear that interferes with what is experienced during meditative states, and to enter inner peace.

All this resulted in Peter sensitizing himself further. In the context of healing, he became able to feel, then to see, the energetic fields of people who wished to be healed. With respect to his meditation practice, he developed the ability to perceive various entities who became apparent during meditation sessions. And he found his own inner guide.

In addition to all this activity, from the mid 1980s Peter also tried channelling communication from disembodied sources. At first he experimented with automatic writing, which initially produced gibberish. But as his spiritual practices deepened, the nature of the material he channelled during meditative states also deepened. In 1998, the quality of the channelled material took a significant step in terms of scope and coherence, and the volume of words increased.

His approach to capturing what came to him gradually developed into two principal techniques. The first involved repeating out loud the words he heard internally and recording them on a voice recorder. After the session was over he then transcribed the tapes. However, the process of transcribing from tape proved time-consuming. So he subsequently developed a technique of sitting in meditation at a keyboard and typing what he heard within directly into the computer. All this has resulted in the recording to date of over half a million words.

In the production of this text, as well as with the other spiritual activities in which Peter is involved, his spiritual mentors are setting the agenda. Through him those in the spiritual realm aim to teach, and to have an impact on, spiritual seekers in the physical realm who come across this text and find that the ideas presented here resonate with them. With more material coming through weekly, a series of publications that extend these concepts is well under way.

*Guided Healing* provides a powerful, sometimes jarring view of how the spiritual realm functions. For some, what it says may come as a shock. Others may find it impossible to accept. Yet others may consider it reinforces their previous experiences, but offers new ways of interpreting those experiences. However the text is approached, a number of points may usefully be made in order to help the reader grapple with the text's ideas and implications.

First, a comment needs to be made regarding the text's language. The text was produced piecemeal, over two short periods of communication, in 1998 and 2008. It has subsequently been edited in order to enhance its readability. Similar topics have been brought together, some sections have been re-ordered, and an attempt has been made to make its grammatical structure consistent with contemporary usage.

Nonetheless, in places the text reads oddly. Some words are used in peculiar ways, or even do not read as correct English. In many places the sentence structure has an antique quirkiness; occasionally, this is because sentences are so packed with ideas that they seem barely able to contain them; at other times the sentence structure is just strange.

While editing has aimed to clarify the intended meaning, all of these qualities have been retained. The reason? This is a channelled text, produced

by a process in which the sensibilities of the disembodied beings dictating the text interacted with the sensibility of their chosen writer. So if in places the text reads as if it has come from “out there” – that is as it should be.

Another feature of the text is the distinction it makes between *agapé* and *eros*. *Agapé* is an ancient Greek term that, in the early Christian era, came to denote selfless or spiritual love. In contrast, *Eros* was the son of the Greek goddess *Aphrodite*, the goddess of beauty, fertility and sexual love. During the Roman era “*eros*” came to be used in relation to sexual love, or as it is more commonly known today, sexual desire.

The text uses both these concepts in specific ways. A central idea in the text’s conceptual framework is that love and spirituality are directly connected. All beings, whether incarnate humans or discarnate spiritual beings, have a greater or lesser spiritual quality depending on the degree that they are open to and manifest spiritual love. Thus the greater the flow of spiritual love through them, the greater their level of spirituality; the less the flow of spiritual love, the lower the level of spirituality. Love also powers healing, with the healer receiving and passing on spiritual love, in the form of healing energy, during the process of guided healing.

The text uses the term “*agapé*” to refer to spiritual love. This even extends to the spiritual space experienced during meditation being called *agapéc* space, due to the extent to which spiritual love flows through spiritual space and connects all beings.

The term *eros* is not specifically used in the text. However, the text forcefully differentiates between *agapé* and sexual desire, which it calls lust. The text also states unequivocally that lust has no place in healing, that it is a confusing factor in the relationship between healer and healee, and that it interrupts the flow of *agapé* energy during the process of healing. The text is not anti-sexual desire, observing that sexual desire is a natural and necessary feature of social interaction between human beings. But the point is repeatedly made that lust has no place in spiritually oriented activities such as guided healing.

Of course, lust is not the only factor that interferes with the flow of spiritual love during the healing process. Psychological factors, including fear, impurity of intention, ego-dominated desires, rage and a lack of inner clarity all similarly impede the flow of love.

Who, then, are the guides making such assertions? By their own description they are disembodied spiritual beings. Most religions assume that human beings continue to exist as an individual in some form in the spiritual realm after their bodies die. Many further believe that these disembodied individuals remain accessible to those living in the physical realm. This belief lies behind the practice of praying to saints and to deceased ancestors, asking for their help in this world.

However, beyond this belief, most religions also assume that there exists another category of disembodied beings, apart from saints, ancestors and relatives who have passed on. Traditionally these beings have been called angels. Religions generally conceive of angels as living at a higher spiritual level than human beings, and as having greater knowledge and abilities. The writings of Judaism, Christianity and Islam recount numerous stories of human beings meeting angels. Random examples include the stories of Jacob wrestling with an angel, Mary being told by an angel she was to fall pregnant with Jesus, and the Prophet Mohammed being delivered the text of the Qu'ran by the archangel Gabriel.

However, the religious interpretation of such events has also resulted in preconceptions being built up through the ages. One set of preconceptions is that such beings are divine, close to God, and that only on special occasions do they descend from the spiritual realm and communicate with human beings living in the physical realm. Another preconception is that only special people, in particular prophets and saints, may communicate with angels. These special people qualify for such communication because they are holier than ordinary believers.

The authors of this text, though themselves so-called angels, assert that this attitude is incorrect. Instead, they consider that while disembodied beings – like themselves – exist in the spiritual realm, and while some of them do act to help human beings negotiate their existence in the physical realm, they are not divine. Neither are they only available to special people who have been approved by religious authorities. Instead, they consider that anyone, with the proper training in meditation, may make contact with and receive knowledge from disembodied beings living in the spiritual realm. As they state in the Introduction: “Stripping [angels] of the divine status they have been accorded historically ... it is no longer appropriate to view with

alarm or awe the denizens of the spiritual domain.”

As a result, those who have authored this text advocate establishing a working relationship between embodied humans living in the physical world and disembodied beings existing in the spiritual. Because they know more than we do, they may function at times as our guides. But it is only when we set aside feelings which lead to our fearing or worshipping them that we may fruitfully communicate with them and receive the guidance they offer.

With respect to developing a matter-of-fact attitude, it needs to be observed that the text does not utilise the attitudes or language of traditional religious belief. As readers, we are neither asked nor required to acquiesce to superior beings who know more than we do, nor to blindly carry out their instructions. No appeals are made to our emotions. Rather, the form of discourse is rational, the tone is consistently sober and detached, and the concepts used to convey spiritual processes predominantly reference modern science. Thus current ideas drawn from psychology, sociology, physics, genetics and evolution all fall within the authors' scope.

These spirit guides speak to us on our level, using concepts and terminology familiar to most educated Westerners. Yet, clearly, the text is not spoken from our level, but rather from a higher perspective. It is also worth noting that while the ideas are rationally presented, intellectually precise, and grounded in common sense, the book as a whole is also filled with understanding, tolerance and compassion.

An important implication rising from the text is that of validation. How do we know that what is being stated is correct? In Western society today, two major forms of validation dominate. One is through religion, the other through the scientific process.

In traditional religions, validation comes from sacred texts. That is, an interpretation of an event in the world is true if it accords with what is stated in religious texts, and is false if it disagrees with those texts. An example of this occurred during the Renaissance, when various scientists promoted the Copernican theory (now accepted as fact) that the Earth travels around the Sun. But because Copernicus' theory contradicted statements made in the Bible, it was declared to be false.

In Western culture today, the principal form of validation is obtained through scientific enquiry. Scientific enquiry is based on the assumption that

the human mind can objectively perceive the material world, and that the way to reach truthful conclusions regarding what is perceived is through offering statements that may be tested empirically. Thus the scientific approach to confirming or denying Copernicus' theory that the Earth circles the Sun is through empirical measurement, observation, and by developing theories and testing the accuracy of those theories to predict what will happen in the future.

Obviously, we use both forms of validation in our lives. We regularly utilise statements made by authorities and experts (whether religious or scientific, sacred or profane) to help us understand what is happening to us. And we empirically test various theories, recommendations and practices to see which work for us, and which do not.

However, both the religious and scientific forms of validation have weaknesses. Not being able to adopt new ideas because they contradict two thousand year old religious texts has obvious drawbacks. But restricting conclusions regarding our experiences of the world to nothing but empirically testable theories is similarly limiting. Human perception provides a broad and rich palette of experiences. Some of these experiences, such as seeing one's dead grandfather standing on the end of the bed, feeling from a distance what others are going through, or knowing things that one has no apparent empirical cause to, break the restrictions both religion and science place on our thinking. That doesn't necessarily make our experiences imaginary or irrelevant. (Although they might be.) But it does mean that the categories we use to analyse and describe our experiences need to be expanded.

This brings us to a third category of validation: personal experience. What ultimately matters in life is not what religious authorities or the discoveries of empirical science tell us. What ultimately matters is what we learn via our personal experiences. Similarly, in all things spiritual, including the concepts and practices presented in this book, it is the validation that we obtain via our own experiences that enables us to decide whether what any book, doctrine, theory or person asserts is true or not.

This brings us into the realm of mysticism, which is the experiential application of spirituality in our everyday existence. What the authors of this book are calling for, and why they are offering this knowledge, is in

the hope that it will not only entice more people to open themselves up to the practice of guided healing, but also to enter into a direct mystical participation with the spiritual realm.

However, “mystical” can be a vague term. When used in a weak sense, which is how the word tends to be used in contemporary Western culture, mystical is used to refer to many types of emotionally moving or intense experiences. Thus experiences that inspire feelings of awe or mystery, such as viewing sunsets or great works of art, are often termed mystical.

In its strong sense, a mystical experience is completely inward and bypasses or transcends the senses. (Although ecstatic states, which involve the emotions and are often sense-based, are labelled mystical by many).

In the past, mystical experiences have been explored by seekers living and working within religious belief systems. This has led to the assumption that mystical experiences are connected to the worship of personal gods such as Jesus, Krishna or God as Father or Mother. Such an assumption is no longer necessary.

Mystical experiences are a natural outcome of abilities latent within us. Thus while such experiences may be triggered within a religious context, equally they may not be. Accordingly, they may as easily be described in secular terms as by using the terminology of religious doctrines. Indeed, using secular terms is more likely to result in a clearer description of the actual mystical process, because it is shorn of unnecessarily ritualistic or formulaic metaphors.

To aid in the development of a secular understanding of healing processes in particular, and of spiritual processes in general, a number of illustrations have been added to the text. They summarise, clarify or add to what is stated, in general using commonly understood scientific processes to do so.

This brings us to a final point. *Guided Healing* is part of a long-term project by the authors to encourage the establishment of non-religiously centred spiritual concepts and practices. To this end a number of spiritual explorers are mentioned, both within the text and in the reading list at the end of the book. These include scientists Dr Ian Stevenson, who has investigated past life memories using strict scientific protocols; Daniel Benor, who has used similar criteria to explore the practices of spiritual healing; and trans-personal practitioners Stanislav Grof and Osho. The work of integral

philosopher Ken Wilber is also referred to approvingly.

Such a list could almost be read as the first in a new set of “patron saints”. But these people are resolutely human rather than holy. And instead of advocating the establishment of a new religion, they are pioneering an exploration of the spiritual aspects of human experience in secular terms, developing a new way of articulating a spiritual worldview, and exploring a range of psychological practices compatible with that view.

What all this adds up to is that while this text centres on guided healing and what is required of the healer and healee in order for it to be practised effectively, the book additionally offers fascinating insights for those who have no intention of taking up healing. This is due to the vision of our existence that it offers. The purpose of reincarnation, how to contact those in the spiritual realm, the potential hazards of meditation, the nature of spiritual perception, what enhances or hinders energy flow, the function of helpers and roles during incarnation, and the significance of love, all figure prominently in these pages. In each of these topics, readers are bound to find new perspectives on our spiritual existence.

This, then, is the first in a series of publications that promise to change the way we consider ourselves in the world. Fruitful reading!



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## INTRODUCTION

*[Editorial note: Everything that follows has been channelled from guidance received during meditation, in sessions occurring in 1998 and 2008. The text has been either recorded to digital Dictaphone and subsequently transcribed, or else typed directly into a computer via a keyboard. It was subsequently edited into the sequence offered here. The channelled text begins:]*

**T**he willingness of one to sit thus causes recognition, within spirit, that what we have to offer may be conveyed for us into the domain of humanity. On such occasions the opportunity is taken to provide fresh major and minor updates to the consumer of spiritual literature, as well as various notifications and forewarnings presented either for people individually, or for the populace at large.

On this occasion, material on healing through spiritual love is presented in order to make a marketable product, as this is the means by which such information is commonly dispersed. It is not our preferred method. It is a commercial method. It would be better done by direct teaching, rather than through the intermediary of the printed word and image. However, given that an intermediary is required as a form of advertising, we duly provide this information in what we consider to be an optimal form. That may or may not meet with the expectations or preferences of those who compile or deliver or select this material. That is outside our control.

We therefore begin by saying that the material delivered here is valid. It is complete in itself. It is sufficient for those who have many other categories of information available to them, including, most importantly, a direct guide. And by that we mean a teacher in body as well as a teacher in spirit.

Where the guiding is indirect, as it is in this case, then some additional styles of guidance are appropriate and required. It is with respect to these that we ask for the reader's attention now.

This primer addresses guided healing as a practice, love as a state of mind necessary as a prerequisite for guided healing, and lust as a necessary aspect to be dealt with and detached from prior to cross-gender healing.

It also deals with personal encounters in the discarnate realm and with its inhabitants, beings who have traditionally been known as “angels”. Stripping them of the divine status they have been accorded historically, a more prosaic understanding of their nature remains. In the simplified and demythologised view of the world generated by the present culture, it is no longer appropriate to view with alarm or awe the denizens of the spiritual domain. They should merely be viewed as occupying another, but equal, domain in which conditions are different, and that therefore generate different capacities in its inhabitants. But those inhabitants have no greater intrinsic worth than incarnate humans or any other species in the physical domain.

Working relationships are what matter. Trust is of the essence. Love is a prerequisite. These truths are no different from what has been communicated a thousand times before. The difference is the willingness of the hearer to acknowledge the working relationship aspect in preference to the deferential aspect – and to develop such a relationship.

#### ON THE TRANSCRIBER OF THIS TEXT

*[Editorial note: While the editors were wondering what to provide by way of an introduction, the spirit guides offered this biographical perspective of Peter Calvert which indicates the path that led him to develop a working relationship with those in spirit. This sketch also offers an intellectual and cultural context for the spiritual perspective offered in this book as a whole.]*

The issue of the introduction to the text on guided healing can be solved quite easily by a discourse on human development, in this instance focussed around the individual through whom we speak these words.

In his case, the male parent, whose mother was an ardent Theosophist, determined an anti-religious upbringing. Many of the first Theosophists were also members of the Anglican Church, yet were critical and sceptical of the Christian faith as promulgated by that church as well as others. Those

individuals, whose early life experiences, or prior life experiences, or natural intelligence, led them to question the beliefs that they found around them, accordingly felt dissatisfied with statements made within that Christian denomination. And their emergence, in the mid and later decades of the nineteenth century, led to the availability of some of the ancient teachings from Eastern countries, including India, whose roots extended back many more centuries than did Christianity's.

Due to the mood of venerating things old, which included ancient festivities enacted in Egyptian sites uncovered by archaeologists, the intellectual community of that time broadened the horizons of religious discussion to include other cultures and other eras apart from the Christian diaspora. That led to the existence within New Zealand of some individuals who met enthusiastically to adopt the rites and rituals of Spiritualism, and to dabble in practices espoused by the ancient Eastern literature.

That being the background of this man's father, his natural decision to focus on necessities during the early period of his son's life led to a vacuum of discussion concerning spiritual things, apart from an attitude of dismissiveness towards Christianity. That, coupled with this individual's prior life experience of persecution at the hands of so-called Christians, meant those two strands of motivation combined to preclude serious consideration that the stories promulgated by Christian churches in this country contained any truth.

The beginnings of a consideration of things spiritual therefore rested on his awareness of his mother's family background. Family members were involved in the activities and values of the Presbyterian faith, three of his mother's brothers acting in the capacity of Christian ministers. However, the diminishing involvement of his family with those other family members also acted to minimise direct, or even peripheral, input from the values and practices of Christianity.

That left only secular humanism as an optional value set. He encountered this in his late twenties and early thirties through the beginnings of his involvement with the encounter group movement, initially as developed in this country by the cult leader Bert Potter at the Centrepoint community. As cults go that was an extremely benign form, founded as it was on the beliefs of challenging the entanglements of personality through psycho-

therapeutic processes, and creating opportunities for the resolution of those entanglements through a variety of techniques. As such, many people were helped by that community, and have gone on in their turn to careers more or less involved in an expanded viewpoint of what constitutes a healthy personality, and the use of psychological counselling as a means to achieve that.

Some of those practices included meditation. That became this man's first introduction to meditation practice, which he later elected to take much further in the Vipassana tradition, then becoming established at its Kaukapakapa venue in New Zealand.

Earlier, continued involvement in the exercise of psychological disentanglement through a variety of techniques culminated in Holotropic Breathwork, with its specific focus on the transpersonal domain as a valid field of enquiry and experience. Holotropic Breathwork also naturally led in the direction of transcending physical experience and of acquiring investigative experience through the process of rising above physical-domain conditioning, and reaching into visionary and ecstatic states which are the beginnings of mystical experience.

In these ways it was an individual-centred progression, rather than a tradition-centred progression. This eclectic investigation process meant that no attachment to any practice or tradition was either adopted or required.

That being the case, no limitations of interpretation were perceived or chosen. On the contrary, there existed a willingness to experience and interpret those activities in language acquired from the extensive background reading also undertaken, which supported his understanding.

The lack of any particular descriptive language, or of any descriptive metaphors confined to any one historical pattern or accumulated tradition, was one of the aspects which rendered his psyche particularly attractive to the identities whose agenda is to establish new metaphors by which to convey again their knowledge set and experience into the physical domain. For the capabilities of a person not aligned into any particular faith or tradition are, as a consequence, more open to novel interpretations and the application of novel language, when that is the result desired. There is never any difficulty finding individuals who have been inculcated into a particular tradition. It is rather rarer to find any explorer unconfined by tradition. And so it was in this case.

All these experiences led him to develop a resistance against the category of individuals established in particular traditions, because of their unwillingness to consider their experiences from fresh perspectives. Although this was not necessarily a large factor, it materially assisted this individual to develop an aversion to finding safe haven in the beliefs or practices of any well-established or embryonic faith traditions. That has served our purposes well, and will continue to do so.

For the rest, encountering a number of specific individuals whose welcoming or antagonistic stance, or first one and then the other, created sufficient emotional-level turmoil in his life to continue to prevent any intellectual or emotional attachment to any particular faith group.

In addition, the intellectually free climate of science, with its tradition of a carefully nurtured willingness to question every piece of knowledge or experience, even though received from the tradition of science, also supported the investigative attitude and the attitude of reporting, in an ongoing manner, any experience to the extent it was describable. This attitude also contributed the value of not claiming more than the experience, in fact, supported.

In reality, the presentation of the data experienced and described does not support strong claims to any particular class of experience, unless with the benefit of long hindsight. And so his tentative labels enabled us to apply our labelling of experience, without resistance against novel labelling from a background of attachment to fixed ideas derived from any particular tradition. Again, that has suited our purposes well.

The eventual discovery of two other people of like mind and like values, and their similar unwillingness to be dogmatic in their assertions, continues to support the establishment and continuity of a group centred in love, and the loving relationship between them.

This is optimal both for our purposes and theirs.



PART ONE

ESTABLISHING  
A CONNECTION



# 1 PRECONDITIONS TO COHABITING WITH A SPIRITUAL GUIDE

**G**uided healing is an invoking, by the healer, of input from the spiritual realm, then directing it by intention to assist the recipient, the healee. The healer agrees to use her or his interior sensory system to convey information about healees to them for their benefit.

How to invoke input? First, to avoid the unnecessary, unhealthy and pernicious use of their own energy, healers must know there is a spiritual source in existence and available to them.

Second, they must specifically ask for spiritually directed energy to flow through them to the intended recipient, and hold that intention for the duration of its flow.

Third, they must seal their own being on the energetic level to avoid inadvertent contamination being absorbed from the recipient. For this reason it is important not to undertake healing work when one is ill or depleted for any reason.

For those wishing to learn how to heal, there are two aspects that must be made plain in advance. These relate, firstly, to clarity of intention, and secondly, to sources of confusion of motives prevalent in the domain of spiritual healing work, whether with the public or family.

The prime energy involved in healing is the force of love. The willingness to accord with healees' best wishes is a necessary adjunct to the ability to love them in a simple and unconfused way. To achieve this the nature of love must be understood.

*[Editorial note: See Appendix 1 for technical graphics modelling a range of the issues raised throughout the text regarding the transfer of healing energy from the healer to the healee.]*

## 2 THE FIRST PRECONDITION: EMBRACING LOVE

The nature of love is sevenfold. It is:

1. Alive on all levels of the human;
2. Three times as potent as any medicine alone;
3. Four times as effective as lust in invigorating a person;
4. Normally the last thing a person remembers before dying;
5. Wilfully adjudicated on after death by the person in their spiritual state;
6. Often confused with lust;
7. Native to the spirit, but not the human, to whom it must be taught by the infusion of spiritual force from the person's own spiritual identity, as well as from others.

These qualities and characteristics are quite deliberately not formulated in the normal way, in order to surprise and stimulate readers into reassessing their understanding of the motivation and location of the origin of love in their lives.

### SEPARATING LOVE FROM LUST

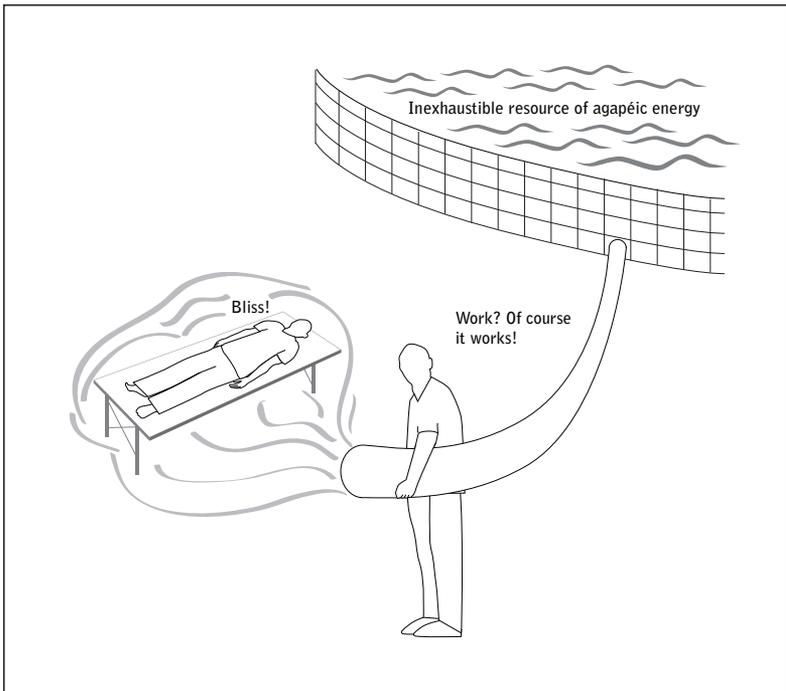
Love, whether engendered by the spirit or by the personality, is utilised to find a way to relate to others via both the burgeoning realm of social interaction and via the person's own growing animal aspect.

It is absolutely legitimate that it be so. The female's right to choose is sacrosanct in the human realm to ensure quality of offspring. It is a carry-over of evolutionary impulses in the animal sexual character, which interacts with the environment to maximise adaptability to changing opportunities in the physical realm. Sudden shifts in the past, on the scale of geological time-frames, and more quickly, have stranded pre-human and other animal species into evolutionary dead-ends from which they never escaped. It is

human adaptability that has enabled humanity to survive as much as its genes or bodies.

Because of these factors, human sexual lust is absolutely legitimate and necessary. But in healing, which is grounded in love born of the spirit, it must be clearly identified, and kept aside and out of the picture. Which is not to say it should never be activated, just that it must be acknowledged for what it is, and put aside for the duration of the healing episode. This is required because the energy wrought by healing is pure and free of lust. To introduce lust is to contaminate the field of intention through which love acts.

This leads to the precondition of intention, which it is now necessary to clarify.



# 3 THE SECOND PRECONDITION: CLARIFYING INTENTION

Love acts through the healer's intention to interact with others deficient in energy in their lives. That deficiency creates in them recognition on some level that all is not optimal within them. This realisation leads them to wish for improvement, particularly by restoring to normality the life force operating within them. Such deficient people subsequently recognise opportunities, on either the conscious or subconscious levels, to obtain the love-force energy that is available around them.

## INTENTION IN THE ENERGY DEFICIENT WHO SEEK ENERGY RESTORATION

When, in those who are deficient in energy, recognition of opportunities to restore energy only operates on the subconscious level, conscious decisions to seek energy restoration cannot be made. However, such persons will unconsciously use restoration opportunities which arise in normal social intercourse. But they will not know why others find them draining, as they do not know about their tendency to seek such satisfaction of their needs without asking permission.

More conscious people will register that they are deficient in energy, and if they are sufficiently honest about their needs, they will seek a formal relationship with another person who can supply their needs in a straightforward way, thereby recovering their internal harmony and balance.

Others less honest, but still conscious, will manipulate other people via sexual or social encounters to obtain what they need, not differentiating between the sexual, social and energetic aspects of their functioning.

Still others will cry with exhaustion, feel depleted, and even despair for their future, without recognising or understanding the source of their need.

These scenarios give some idea of the variety of behaviours normally

undertaken by the person deficient in life energy for whatever reason.

If a person who is alert and aware on the energetic level is placed into any of these scenarios, he or she will encounter and recognise all the various subterfuges used by these less aware individuals, and either avoid them wherever possible, or in goodwill consciously offer his or her services as channels for the life-force, intending a restorative outcome.

Such people are acknowledged healers, who in their turn manifest a range of levels of consciousness of their actions. And when we say, “acknowledged”, we mean acknowledged by spirit. For none emerge as contributors to the health of humanity who do not have a guide at their side attempting to prompt them into awareness of both their contribution and their capacity to improve it. For the need is large and the consciousness small in these times of disbelief in gifts of the spirit.

#### INTENTION IN THE POTENTIAL HEALER

Where a person recognises she or he has a capacity to make a contribution, and is sufficiently generous in nature to wish to expand that capacity for the good of others, such a one is encouraged, from the level of their higher self, to develop an inward relationship and focus. This inner life, as alluded to by all mystics in more or less obscure ways, is in fact potentially a straightforward development of a relationship with their inner self, and through that self to those who wait beyond it, in the shadows of the mind, for the identity to be touched by love from the spiritual domain.

There is a growing awareness on all levels of humanity that real results of the spiritual force manifest through effects created between the frequency field of spirit and matter existing in the physical domain. These interactions have been described with varying degrees of clarity throughout the ages. However, recent technological innovations involving radio and television have given most of humanity the conceptual tools to readily appreciate and distinguish frequency selection through “tuning”, which is based on the phenomenon of resonance.

These concepts usefully describe phenomena of the spiritual domain. This is because it is essentially a process of tuning which enables a specific human identity to connect to the level necessary for channelling healing

energy originating from a higher frequency spiritual domain into the lower frequency physical domain. Thus it is as a result of tuning that the healing process is activated.

Once activated, the deficient person's own connection is restored, and unless other factors intervene to re-block or disconnect the healed person again, she or he tends to stay well, or at least to be better than before.

### LUST AS A CONFUSION OF INTENTION

The issue of lust has caused many potentially fine healers to back away for good from the work of attending to another person's bodily functioning by manipulating their energetic form.

It is a necessary component of the healing act that heart-level intention be manifested as feelings of love for the recipient. However, that act is too easily confused with the cultural response of lust, which must be determined as an irresponsible confusion of intention.

This confusion of intention may be clarified by acknowledging the climate of responsibility within which one functions for the duration of life incarnate. After that other networks of responsibility result in different outcomes, and the issue does not arise, as intention there is a defining parameter in actions, and no confusion exists or can arise.

In the meantime, in this physical domain, allowance must be made for confusion and mixed intentions. Therefore training explicitly addressing these facts will be helpful. We intend to supply such training in all that follows.

*[Editorial note: See Graphic Model 3 in Appendix 1 for a technical metaphor representing the flow of spiritual energy from healer to healee.]*

## 4 THE THIRD PRECONDITION: CONTRACTING WITH THE GUIDE

Many people who wish to begin healing, and even in fact do start, make no allowance for the act of guidance, because they have not been trained to expect it. Therefore their actions are decided according to their egotistic expectations, which derive variously from the domain of their own mind, from their imagination, or from expectations concerning the state of the patient. Observations made of the patient, and conclusions drawn from those observations, may provide other contradictory expectations. Alternatively, statements made by the patient may lead the healer's attention into yet another set of expectations.

None of these are adequate. The intended field of action for guided healing is the energetic structure of the patient's body, where manifestations exist that are yet to be realised on the level of the physical form.

It is the healer's task to allow information concerning these pre-physical levels to permeate her or his consciousness and to direct the act of healing. This occurs either through the role and activities of the guide, or through the healer's own direct apprehensions, if they are gifted with such sensitivities.

As such, the act of healing is best directed to maintenance of the state of wellness, by nipping in the bud such states of disease as may be developing. Additionally, and more rarely, actual states of organic disease already manifest at the physical level may be reorganized into a state of wellness by direct transformation of the physical form.

More normally, however, the energy required for such transformations is beyond the capacity of the healer to sustain, so the guide does not attempt it.

### THE DEAL

Guided healing requires that a deal be concluded with the discarnate guide. This deal must be concluded on the conscious level, so when the guide calls,

the called one knows not only who is calling, but also what is being alluded to by the call.

If there is good and conscious communication, then ordinary conversations may flow in the healer's native language, even if unknown by the guide during prior incarnation, for there is a native language of the spirit which activates automatic translation on the feeling-emotional level into terminology specific to the language spoken by the healer. But this minor point is unimportant. Suffice that it happens.

The conclusion of the deal with the discarnate guide allows free and unrestricted communication for the purposes of service for the greater good. It may not be subverted to other ends. If it is, communication naturally ceases.

The guide is bound by the agreement to convey constructive service and goodwill into the material world. If the healer's intention is diverted away from these goals then the agreement lapses. It may not be reinvoked at a later time without a new contract being established.

There are therefore three savings from the old contract to be made into this domain: the contract, the response to spirit, and the act of listening. When listening is recommenced, the contract may be renewed and guidance begun again under the same or different terms.

## 5 THE FOURTH PRECONDITION: WILLINGNESS TO ACT FROM GUIDANCE ALONE

The fourth precondition that needs to be adopted by the aspiring healer is that of willingness to act only when guided to do so, leaving other impulses for action in abeyance for the duration of the healing activity.

This requirement brings the intentions of the incarnate individual most into conflict with the healing guide, because there are at any moment many possible and actual impulses for action racing around in the brain of an incarnate person.

These must be resisted by an acknowledged technique, that of meditation. Meditation involves, in most traditions, procedures of stilling the body and mind with a view to eliminating reactions to inner impulses, and so coming to a state of inner quietude. Practice in attaining such a state is extremely useful to the aspiring healer, as the guide's instructions are best conveyed in such states. For this purpose, the healing guide waits in anticipation of the growing skill level of the chosen recipient for instruction in the process of healing, showing him or her at every opportunity what may be achieved by their active cooperation.

In these and other ways, the relationship is progressively built up, sometimes over many years, to maximise the capacity of the incarnate individual who has chosen to introduce the activity of healing into their lives, and into the lives of others who may choose it to benefit themselves in their own body, mind and spirit.

For although, in one sense, the spirit is never sick or confused, that does not preclude its inspirational learning, because souls progress too, just not as fast as individual personalities developed during incarnation. There is a multi-lifetime framework for acquiring knowledge and skills and attributes, for manifestation and choice in the physical domain.

This concludes the four preconditions to guided healing.



PART TWO

RECEIVING AND ACTING  
ON INSTRUCTIONS



# 6

## THE PROCESS OF GUIDED HEALING

**W**e now come to the act of guided healing considered in depth. For this, reincarnation is assumed unequivocally, as a fact, as in all other writing directed by us.

If any intending healers have reservations about reincarnation, it is not of direct concern to us, but it will prevent them from attaining complete understanding of the healer's role and activities.

### HOW GUIDANCE WORKS

Guidance brings these words. Guidance also enables mental images of actions to be made manifest via the structure of the healer's body. In considering this, there are two possibilities. Either guidance is via images projected into the healer's mind, or it is through direct control of the body – and here we speak of those actions performed by the healer's body, of bringing the hands into proximity with the patient's energetic structure, so remedial healing may be carried out.

If the healer has sufficient trust and is an embodied human, then the healing may be directed via the mind as a sequence of images given to the healer to emulate, by adopting the positions shown in the perceived visual images.

The second possibility is rarer. It consists of full trance healing, where the control of the healer's body is gifted to the controlling spirit, who then manipulates it according to its need to perform the required positioning of the hands and body. This option imposes an additional burden of attention for the guide, so it is only done with some healers all the time, and seldom with most healers, and then only in special situations which require it in order to achieve a favourable outcome for the patient.

### THE CATEGORIES OF PERCEPTION

Of the various categories of perception, two are most useful in facilitating the healer role. The first has been referred to above. It involves the perception of internal imagery on the mental level, enabling the guide to convey direction concerning appropriate hand positions, which in turn direct the energetic connection between the auric level of the healer and healee.

The second is direct perception on the energetic level, so as to receive visualisations of the auric flows and concentrations and distortions of normal forms, which in turn aid in the perception of spiritual malnourishment. Such visualisations offer an alternative way of indicating the optimal position of hands during the act of healing, so as to ameliorate distortion or disease and to enhance the functioning on the healee's energetic level.

### PERCEIVING AURAS

The capacity of the ordinary individual is not usually high in terms of the direct visual perception of the aura. It is considerably easier to impress on the minds of healers images concerning their own framework of the body, so as to direct them in their movements in and around the auric form of the energetic recipient, the healee, than to directly perceive such energetic-level ailments or distortions which are to be addressed in healing.

Those individuals who naturally manifest the capacity to see on the auric level have little need to do other than discipline their perceiving, so as to directly ascertain the best actions for working with their client, the healee.

The more normal individual who does not possess that capacity can, given enough time and attention and experience, develop such capacity within their own perception. It may take more than one lifetime to do so. There may be much required of them in their own development on the soul level in order to bring them into a condition whereby such ease of perception is a natural act rather than an educated capacity.

The individual who is naturally able to directly perceive the aura is commonly at the level of the 500th lifetime or more, as this is a capacity which grows with experience. There is usually a period after the 300th lifetime, or

thereabouts, when a willingness to engage in this type of activity emerges. This is largely as a consequence of the individual experiencing a need for energetic-level intervention by others acting as their healer, and the capacity emerges for them to effectively engage in healing practices themselves. All this therefore provides a range of one hundred or more lifetimes, during which interest in healing develops, but experience is still being gained so as to bring their soul level up to the fully developed capacity of naturally seeing on the necessary levels. Such is the nature of this particular individual through whom we speak at this time.

This is also commonly the nature of those individuals who are attracted to these classes of activity, for it is a function of the spiritual curiosity developed during that range of lifetimes which draws them towards these classes of knowledge. Subsequent to the 500th lifetime, or thereabouts, the knowledge is intrinsic, and its enactment can be elected or not, depending on the intentions for the lifetime concerned.

This therefore differentiates between those individuals who are obviously and naturally spiritually gifted in these classes of perception, and those who are clearly interested but not skilful and not naturally imbued with those capacities. It is to these latter individuals that this work is principally directed.

# 7 LOWER MIND, HIGHER MIND

Willingness on the healer's part to act on the input received via the mind or feelings allows participation in the act of healing. This act may involve the healer's own self, or the self of any other person they negotiate and contract with.

The level of the mind involved in the act of healing is the higher self. The higher mind, which is present in each incarnated individual, is an aspect of the higher self. We here provide a brief introduction to this aspect. Although this information is dealt with to some extent in the book *Agapé and the Hierarchy of Love*, we wish to add to it here to provide a lucid inner visualisation of that level of the individual, so healers may communicate the guidance they receive with greater facility.

## THE SPIRITUAL IDENTITY

The higher mind is a condition or state of being, which embodies the spiritual principles of identity, rather than the mental level of identity and the developed personality. The spiritual identity is the sum and product of the intended contributions and introjections from the higher self, which is, in turn, the sum of life experience of all incarnations. At least, that is how we shall characterise it for the purpose of this presentation.

The spiritual nature of the individual is confined to the higher emotions, not the complex and strong lower emotions derived from the animal nature of the body. The higher emotions have been defined in various ways over the period of civilisation and are articulated quite accurately within several religious traditions, so it is not required to extensively catalogue them here. It is sufficient to say that, naturally, spiritual love, spiritual honesty, integrity, willingness to direct love towards others and to receive love from others, delicacy of feeling, and willingness to interact with others on the basis of those higher feelings rather than via any lower categories of feeling, are the

main characteristics we wish to describe at this time in order to make plainer the nature of the spiritual level of the higher mind.

Therefore it is the higher mind that is used as the locus of attention and the point of connection by the guide. This is the reason the individual should refrain from activating the strong emotions engendered at the bodily level of the identity, so as not to contaminate the purity of the impulse directed towards the healee. Additionally, all this also helps sustain the purity of intention – and by “purity” in this instance we are referring to intention derived only from the spiritual level, not from the bodily level. Hence the inappropriateness of the activation of lust.

### HOW INTENTION REGULATES ENERGY FLOW

Sustaining the locus of intention in the higher mind only is part of the skill acquired when learning the role of healer. This is not necessarily addressed in any instructional form. Often it is deemed sufficient to leave it implicit, rather than address this distinction directly.

Nevertheless, it needs to be strongly and explicitly characterised, so as to make clear to any individual contemplating or cultivating the role of healer that intention needs to be confined to the higher mind.

Equally, activating intention in the lower mind must be avoided, however attractive that may be, particularly in instances of cross-gender healing. All this implies that a degree of self-discipline should be practised, so as to separate these two classes of intention.

Of course, this may be particularly difficult to achieve during cross-gender healing because, when the healer’s hand and the healee’s body connect, some degree of touch stimulation is necessarily associated with that action, and it can be difficult for ordinary individuals to detach their attention from the sensation derived from physical bodily interaction.

However, if the locus of attention in the higher mind is sustained, and guidance via spiritual input is maintained, the resulting intention ensures there is minimal interference with the spiritual level connection. Hence maximum flow of the active energy is sustained.

Alternatively, to the extent that a disconnection develops between the higher mind as source and the healer’s mode of attending to the healee, a

gap may result. This gap constitutes a resistance to the flow. In addition, a diversion of intention frequently occurs, with the lower mind and physical body-derived sensations distracting the attention. This introduces a further resistance to the energy flow.

These two factors can radically reduce the rate of helpful energy transfer to the healee. Accordingly they are a significant issue for the potential healer, requiring self-discipline in order to maintain the correct focus of intention in the higher mind and limiting it to that.

*[Editorial note: See Graphic Models 2 and 4 in Appendix 1 for technical metaphors dealing with the resistances which impede energy flow and lead to ineffective healing.]*

## 8

THE TWO MODES  
OF APPREHENSION

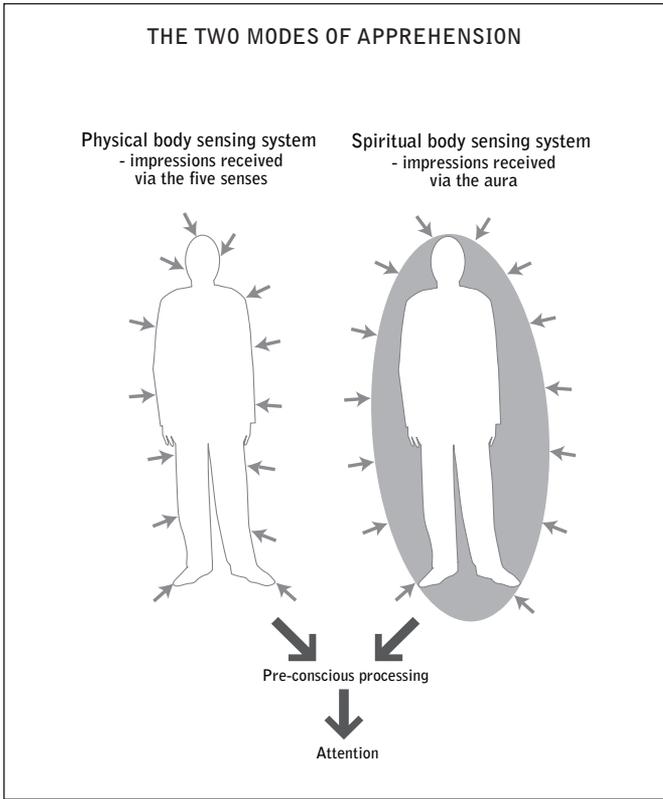
It needs to be understood that there is a fundamental distinction between the body in spirit and the body in physical reality. The parameters of each being different, the perceptual capacities of each are different. However, because many individuals cannot tell the difference, we must articulate the difference here so that they may learn how to discern between these two sensing systems.

The modes of apprehension are, first, in the spiritual domain, and we will always claim that as being first, because it is. Apprehension through the spiritual sensing system is initially conveyed to the mind, and then to the attention, after pre-conscious processing. Commonly, there are varying degrees of inhibition or blockage in place which act at the pre-conscious level. We have provided information on this in *Agapé and the Hierarchy of Love*.

Therefore a precondition of the apprehension of direct information via the spiritual sensing apparatus is that blockages be minimised. The ways to do that are well-known, and we will not articulate them further here at this time. If the preconscious processing is not blocked, there is then a natural capacity to be aware of oneself as comprising and occupying space beyond the body.

The second category of apprehension is through the physical body's sensing systems. Those sensing systems are now well-known and described, with information on them widely available, particularly through the electronic internet, where all classes of information are available on request or, at least, sufficient information to occupy the attention for many years, if there is the desire to learn about them in such detail.

Conscious understanding of that information set is therefore accessible on the mental level. The experiential accessing of that information, of course, is a natural consequence of being present within the body during its physical growth. So that need not be described either.



**THE TWO CATEGORIES OF SENSATION**

What can, and needs to be described, are the categories of sensation which seem to be experienced through the body, but in fact are not. This results from the lack of recognition of input via the spiritual sensing system, and its co-location at many significant places on the bodily form. Therefore it is necessary to describe these in order to help spiritual practitioners differentiate between sensations experienced via the physical form, information received via the spiritual form (for example, the aura), and confusion created by lack of knowledge of the spiritual form, and hence the attribution of spiritual sensations to the physical form.

There are many classes of apparent sensation occurring on or close to

the surface of the physical form, which should be understood as an instantaneous, on-going pattern of stimulus impacting on the individual's mind.

These patterns of stimulus can mimic physical events, a situation that leads to the student of meditation in the Vipassana tradition being told about sensations which are like insects crawling on the skin. These are not physical sensations. They are sensations for which there is confusion regarding their origin and their class of input. Although not specifically taught at the novice level of training in that tradition, this is clearly understood by all experienced practitioners, who come to that awareness either in their own time or through advanced instruction. It has never been easy to differentiate clearly between the different classes of input, especially when there is little recognition at the formal instructional level that the biological body has an energetic analogue derived from the spiritual vehicle which coalesces into the bodily form, and matures with it.

These distinctions are being made plain here, for it is information required in order to attribute the classes of perceptual input with precision by the both the aspiring, and the practising, wielder of spiritual energy for good. Once this is known, accepted and acknowledged, and once guidance has begun, there then occurs a delicate interplay between the perceptual capacities of the individual in body and the guide in spirit.

#### THE GUIDE'S LEVEL OF INTERACTION WITH THE HEALER

The guide in spirit has easy access, again through training, to the individual in body, but only on the spiritual level. Therefore the classes of input most accessible to the guide are those relating to the energetic form rather than to the physical form. Alternatively, the communication can be via images directly impressed on the individual's mind which are made available to one in the role of guided. That leaves, in normal circumstances, the will and cooperation intervening between the mental stimulus from the guide, and the physical response of the guided person's body.

There are a number of levels of interpretive function between those two aspects. At this point several degrees of confusion can result, because expectations can colour and distort the actual responses chosen to be enacted. For this reason an attitude of automatic acquiescence is most useful.

## DEALING WITH INTERPERSONAL CULTURAL PROHIBITIONS

Well-established traditions regarding what is and what is not to be done, with respect to the physical relationship between the bodies of the guided person and the intended recipient, can interfere with the guide's intention. This interference need not be significant, but sometimes it is.

For example, prohibitions on the physical proximity of the guided person's hand to certain locations on the recipient's body can make it inappropriate, or even impossible, to act in the best interests of the recipient and to maximise the energy flow towards him or her. Commonly, for women, prohibitions relate to direct contact with their erogenous zones, usually the genitals and the breasts. For men, prohibition is almost entirely confined to the genitals. In open Western culture that is usually the limit of prohibited areas. However, in other cultures cultural prohibitions commonly prevent any contact with the physical form whatsoever. And so the energy flows are constrained, being limited to flowing from the hand to the auric layer at a distance from the physical form.

This does not necessarily matter, provided the individuals concerned are comfortable with and relaxed about these layers of prohibition and are willing to act in spite of them. What these prohibitions do introduce are layers of sensitivity, and the creation of apprehension regarding potential threats or invasion of boundaries, which can prevent the required condition of relaxation, and therefore the willing reception of these classes of energy flow.

*[Editorial note: See Graphic Model 8 in Appendix 1 for further discussion of the points raised in this chapter.]*

# 9 SPIRITUAL LEVEL PERCEPTION

Some explanation is required for the reader to obtain any understanding from the following illustrations. It should be appreciated that there is a long history of representation of the spiritual domain in graphic and pictorial form, including many illustrations from the alchemical tradition in Europe and elsewhere. These have one aim: to give what is unseen by most people some form or representation by which they may understand, in a more complete way, that which otherwise is usually only represented through words. Unfortunately, words are designed to represent the physical domain, and only those who have first-hand experience of the spiritual domain may understand what mystical terminology represents.

This conundrum may be resolved by the use of another mystical art, that of mathematics. Fortunately, the modern educational curriculum includes, even at elementary levels, concepts useful for conveying understanding of the spiritual domain's basic attributes.

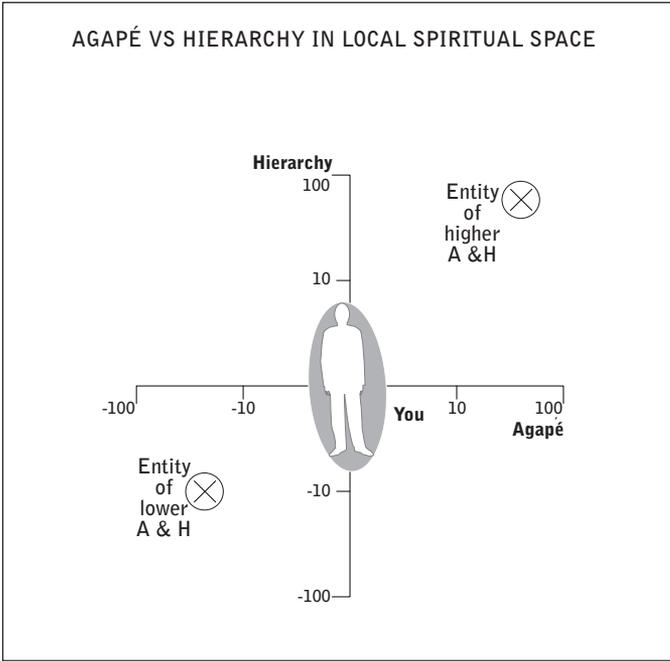
First, the spiritual domain should be viewed as a frequency domain.

Second, it must be regarded as fundamental that the term "frequency" is interchangeable with the term "agapé".

Third, only when agapé is manifest is hierarchy produced.

So the axes of the following graph are arranged as shown for two reasons. The x-axis is named "agapé" because it is causative. The y-axis is named "hierarchy" because the perception of level is relative to the hierarchy of the perceiver.

The axes are given in non-linear graduations to accommodate the extremely wide range of values existing, as with most attributes found in the physical domain. Such representation also allows the classification of relative height to be disentangled from the concept of status, which is a product of the hierarchical social systems developed by tribal humans.



### HIERARCHY IN AGAPÉIC SPACE

Assume one's life contains and manifests a certain degree of love. This produces a degree of hierarchy in oneself. So when one perceives a discarnate identity in the spiritual domain, the identity is seen from above if it manifests a lower degree of agapé, and from below if it manifests a greater degree of agapé. Hence, guides are usually seen as higher than oneself, and low-grade entities are likely to be seen as lower.

The above graph, then, allows such differences to be mapped in two dimensions. This represents the most fundamental information relevant to the inexperienced observer, and allows an immediate identification of relative spiritual status, which can assist a continuing feeling of safety.

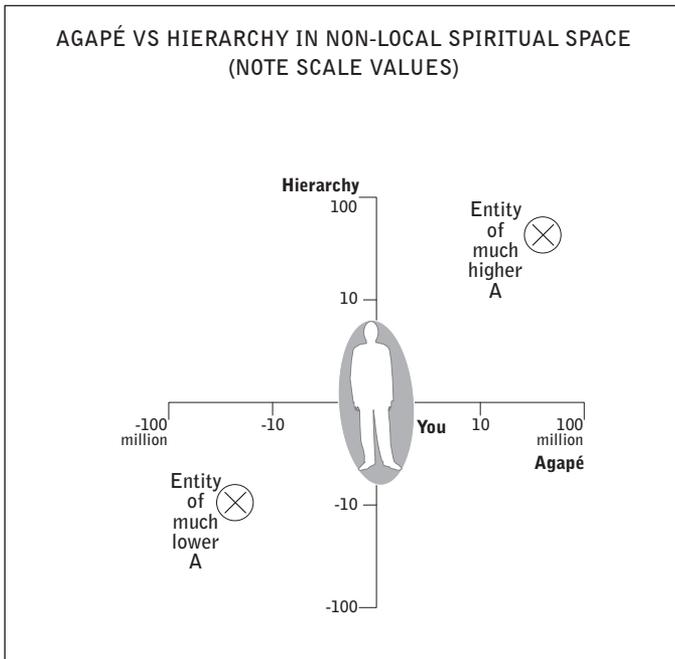
The gifting and manifestation of agapé is of such importance in

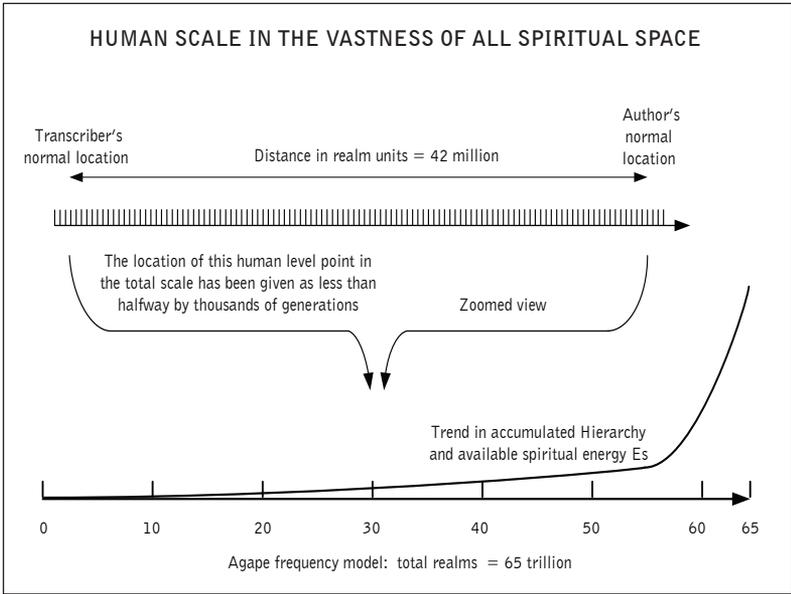
determining status in spiritual terms that it can, and frequently does, interfere with the importance given to equality and brotherhood.

So the axis is best illustrated so as to emphasise that a person manifesting a higher “agapé number” or frequency, is still placed level, to the degree possible, with every other embodied and disembodied being, so as to promote belief in the essential equality between them.

Naturally, those who grasp after status will seize the distinction and use it to their advantage. By such behaviour will you know them to be the opposite, in spiritual terms, of what they claim.

Finally, it must be emphasised that what is represented by these graphs is purely the spiritual (vibrational or energetic) aspect of a person, irrespective of their state of embodiment or personality development in social terms.





### MOVEMENT WITHIN AGAPÉIC SPACE

Freedom of movement within agapéc space is proportional to one's intrinsic agapé value. So those of much higher value can come into the range of the embodied human (which is at a lower level than when disembodied and existing in the realm of clear light) by a simple act of will. While embodied, it is much rarer to access regions widely divergent from one's natural position. This is because one is essentially fixed in location in agapéc space by one's limited nature.

However, at this point it must be emphasised that the performance capacities consequent to intrusion into the physical domain are not a true reflection of conditions in the domain of clear light, that is, in the natural home of spiritual humanity. Confusion about this distinction is rife, and we here seek to dispel what confusion we may.

The domain of embodied humanity is adjacent to the domain of clear light. Travel to and from the clear light is constrained by the intention of embodiment. When that is confused by the forgetfulness imposed by the

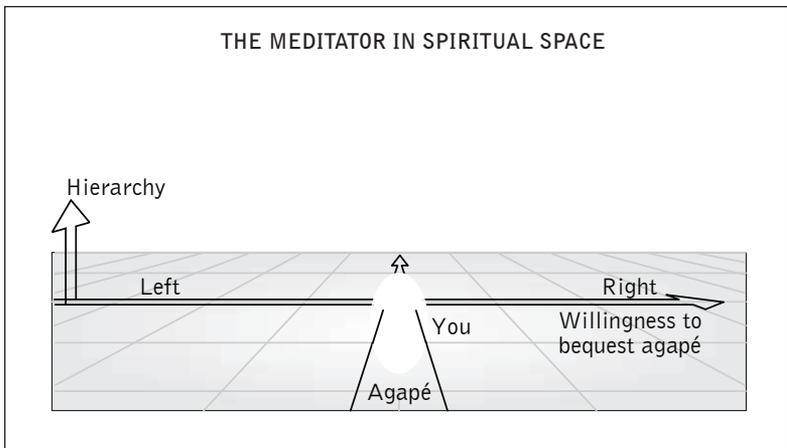
process of embodiment, then disorientation is possible, and for various reasons one may need help to get back to the clear light. Additionally, organisation exists to promote and support the act of embodiment, for it is a beneficial act requiring courage to confront its hazards.

### EXTENDING THE MODEL TO THREE DIMENSIONS

We now develop the above 2-D axes into a 3-D graphic that illustrates the experience of an individual suspended in spiritual space.

Viewing the 3-D visualisation of the relationships between individual healers or meditators and the space in which they find themselves when perceiving the spiritual domain, there is some advantage to paying attention to the direction from which activities, or presences, or impulses, arrive into the awareness.

First, the individual's perceptual capacity needs to be open, being activated through the brow chakra, with perception extended through that. Next meditators should appreciate themselves as being within an apparent three-dimensional zone of existence, occupied by others in addition to themselves.



This is the perceptual act of attending to or opening their third-eye, or wisdom eye, or sky eye, as it has been called by different cultures at different times. It enables direct perception of the movements and actions of others occupying the domain of spirit.

When a person tunes into that level by intending that their attention focus via the appropriate perceptual mode, it becomes possible to perceive a very large perceptual space in which they themselves are located, as if in the middle of the sky.

One way for those inexperienced in this mode of apprehension to picture themselves as being in a condition of other than only a body, is to imagine that body boarding a plane, the plane taking off, going high in the sky, and entering a cloudy space. And then imagining, within that cloudy space, the plane stopping, but not falling. And then the plane dissolving, or disappearing, or falling out of the mental picture, leaving the individual suspended and stationary in the experience of that cloudy space.

That is the perceptual analogue of the conditions experienced when individuals directly perceive themselves as inhabiting spiritual space. There is nothing around them, they are present but going nowhere, and they cannot see anything. In fact, commonly there is no input from that mode of perception through the third eye.

### PERCEIVING OTHERS IN SPIRITUAL SPACE

If the meditator spends enough time in that condition, being content to attend to that perceptual channel and condition, then others also present in that domain eventually recognise the meditator as being an object of interest, with whom communication potentially may be made. Consequently, various means and styles of intervention can be used to activate the meditator's perceptual capacity.

Initially, it is as if there is no sunshine in that cloudy space. Therefore the fog seems to be black, or at least very dull, and try as they might there is little to be seen. With some practice this particular door of perception can be cleaned, as it were, and eventually there comes clear awareness of oneself suspended in that space observing the variety of movements of individuals in proximity all around.

The direction of proximate individuals carries information about their relative status, in spiritual terms. A general vector may be drawn between those higher in relative agapé frequency and hierarchy, and those lower in relative frequency and hierarchy. This vector, relative to the meditating individual, thus proceeds upwards into the forward-right quadrant, and downwards into the rear-left quadrant.

Those who come from the upper right are invariably trustworthy. Those who come from the lower left rear quadrant may or may not be trustworthy. Those who move with apparent freedom in the generally forwards direction may be doing so as a test of the individual's perceptual capacity to track their movements. And those who rise up from the lower rear left quadrant are generally to be greeted with loving goodwill while maintaining alert awareness for their energetic signature.

#### HOW TO REMAIN SAFE IN SPIRITUAL SPACE

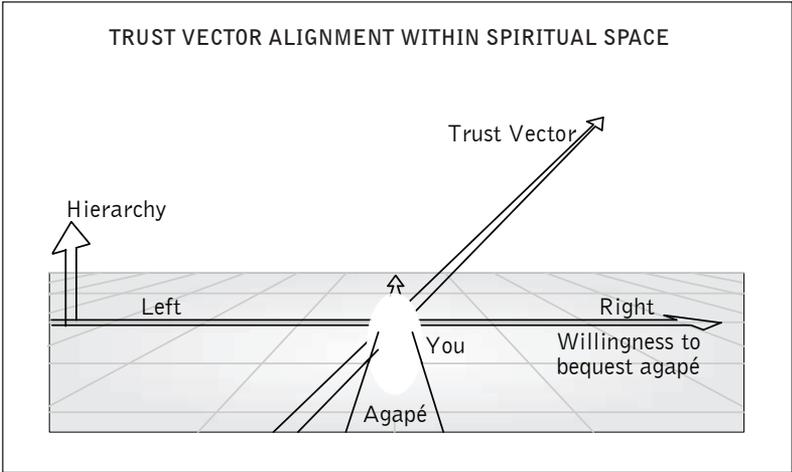
This, then, as a technique of observation in this domain, is sufficient to enable any individual to remain completely safe. In order to establish and maintain that condition of safety, it is necessary to recognise that not all identities in the spiritual domain are loving or possessed of good intent. Spiritually, the individual human being can be the target of unwelcome attention.

We do not wish to overstate this case, because the transmission of fear concerning these things is, in its own nature, an undesirable act. To act from love in that domain is invariably protective. To act from ignorance, and especially from fear, is invariably dangerous.

Therefore, acting from love and maintaining open awareness allows one's education by those possessed of goodwill in the domain of spirit. With this prerequisite, and sustaining an open and alert brow-level perception, the individual meditator should maintain equanimity in the face of whatever experience that presents itself in the spiritual domain.

But being unmindfully open and ignorant in that domain, and willing to engage with any class of identity who elects to approach, can lead to certain identities attaching themselves. And they may not have the meditator's best intentions in mind.

The classes of hazard are addressed presently. Generally, in the past,



information regarding these hazards has been confined to advanced level instruction within esoteric disciplines.

We consider that the capacity of individuals to inform themselves in these ways is now better served in the domain of open society than in cloistered sects. The possibility of direct perception in spiritual domains is best understood as a natural attribute of the capacity of being human, rather than being attributed to anything else.

PART THREE

BLOCKAGES  
TO COMMUNICATION



# 10 DISRUPTIONS TO THE ENERGY FLOW

**H**ealing begins by establishing an energetic connection between the auric level of the individual in the role of healer, and the auric level of the individual in the role of healee.

Participation on the energetic level is governed initially by willingness to participate on the mental level, which implies such willingness may equally be manipulated on the mental level. This is a fact, and needs to be acknowledged by the individual in the role of healer, but not necessarily by the individual in the role of healee, as that person's knowledge set may not include this information.

Given this manipulation on the mental level, the experience of some healers with their healees may be unsatisfactory in ways or for reasons they may not recognise as related to the intransigence or unwillingness of those people who present themselves for attention, yet who are, for unknown reasons, subsequently reluctant to accept the energy transfer.

The frequency with which this occurs is small, but we raise it for discussion because it is a variable worth considering.

## LIMITATIONS IN THE RECIPIENT

There are, occasionally, varieties of social coercion acting, for example, initiated by concerned relatives, which encourage potential recipients to present themselves to the attention of a healer, yet in fact they do not wish to receive any healing. This situation occasionally includes those who are severely ill, especially if they have an active agenda to die as soon as possible.

Given that it is quite common for ill, and especially extremely ill, people to have that agenda operating within them, whether acknowledged by them or not, this is a situation that needs to be acknowledged by the healer. Without attributing any degree of fault to themselves, they need to

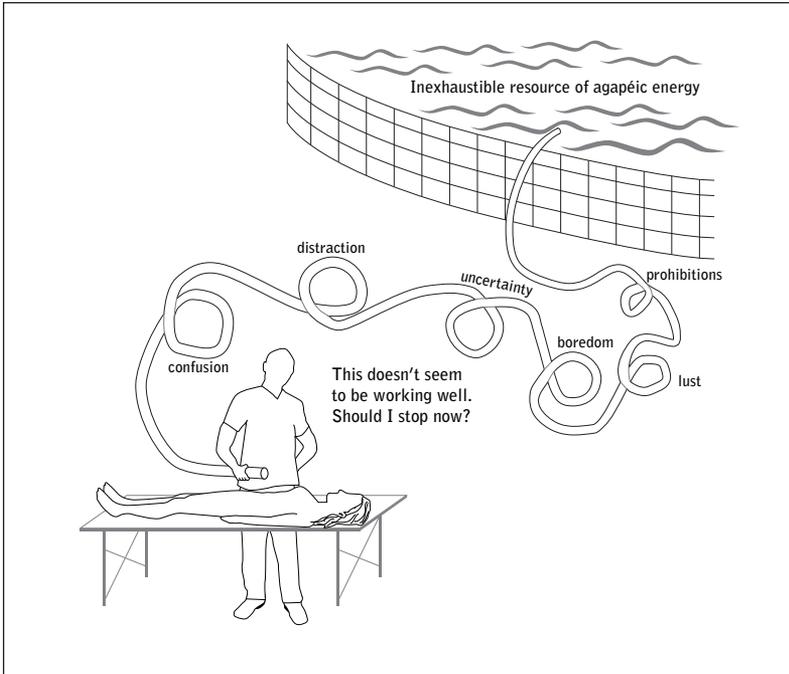
recognise that the individual simply is not letting in the energy on offer through them.

This unwillingness to accept healing energy is statistically a much higher probability among those individuals whose terminal medical condition is well advanced, particularly to the point of being recognised as a terminal illness. For if they did not have that desire within themselves, acknowledged or not, then they would be far less likely to have proceeded so far in their disease development.

### LIMITATIONS IN THE HEALER

We now come to the healer's willingness to accept incoming information, a situation to which we assign three categories.

The first is an adequate level of self-love. The healer needs sufficient self-love to function in a straightforward way to ensure that, without any



internal factor acting to negate their willingness, they are able to accept, at the level of their self-concept, the energy flow through them.

Therefore they need to be adequately self-empowered through their self-concept in order to eliminate inadequate self-love as a self-limiting factor. The condition of inadequate self-love is difficult to identify from an external perspective, is equally difficult to identify from the person's internal perspective, and is usually disguised by her or his earnest, yet superficial, willingness.

Where the healer has not done the necessary internal work, and has not eliminated from their psyche the negative and destructive factors influencing their self-concept, this then becomes a major limitation on the available energy flow and energy intensity.

Such a situation directly relates to the *agapé* frequency accessible by them. If they believe that they are an unworthy person, then they will not be able to bring themselves, in a perfectly straightforward manner, to seek the highest frequency energy that is available to them. They will have a factor within their self-concept which says, "I am not worthy of receiving the best." Therefore they will accept something less, which not only limits their energy frequency, but also hinders the flow rate of the energy available to them.

These self-limiting self-concepts are particularly effective in limiting earnest well-wishers, rendering them ineffective in their attempts to function as healers. This situation is a powerful incentive for such people to do their own self-growth work first, in order to become capable of functioning as highly effective transmitters of healing energy and to develop into capable practitioners of the healing art.

The second inhibiting factor is attributing the source of the energy to God. This represents an over-attribution which can be, though it is not always, an equally destructive factor that interferes in the healer's capacity to access and transfer energy effectively.

The reason is that their self-concept is exaggerated and overblown, and therefore ego-driven. The healer starts to believe that she or he is specially gifted, or is even the source of the healing, which self-concept renders their inadequacies invisible to them. This attitude constitutes a category of limitation visible to the guide, or to anyone else in spirit, due to it being revealed in their energetic signature. Accordingly, the aspiring healer of this

category is identified as an untrustworthy individual.

The third category of self-limiting factor, and the last we will discuss, because the rest are quite minor, is that of those individuals who are partially absent in their connection between body and spirit. This is a small category, but there are some individuals who, through significant trauma in their lives, are partially displaced in their own identity. Thus while they may see the role of healer as desirable, perhaps of having some status, their lack of integration on the energetic level inhibits the energy flow rate achievable by them.

This is in the nature of an energetic dislocation or partial disconnection, which effectively manifests as an internal resistance to the flow of spiritual energy through them. And so they are self-limited to that extent, and rendered less effective than they would be otherwise.

*[Editorial note: See Graphic Models 5, 6 and 7 in Appendix 1 for technical metaphors which further list resistances to spiritual energy flow.]*

# 11

## RISKS DURING ENERGY TRANSFER

There are various categories of risk, dependent on one's degree of integration on the energetic level. These risks should neither be dwelt on nor exaggerated, but they are given here to allow free choice to be made on the basis of reliable and complete information.

Risk 1. This is that of contamination being transferred directly from the spiritual domain, in the form of species which inhabit that domain. These species are attracted to the open energetic structure through which energy flows to the recipient. This risk includes the energetic structure of the healer.

Risk 2. That neither the healer nor healee has invoked the available protection to protect against risk category 1.

Risk 3. As indicated above, that the healer intends to take from the healee any contamination already accumulated by them, including any such species of risk referred to in Risk category 1.

Risk 4. That the healer lacks the sensitivity to know he or she has been contaminated, and has no understanding of the solution to risk categories 1, 2 or 3.

Risk 5. That even if they have the sensitivity to become aware of their contamination, and possess an understanding of how to eliminate it, they choose not to do so, on the basis of their own self-concept. For example, they feel that they deserve to be ill, or for some other reason they seek to take on the task of cleansing the world through contaminating themselves. This is unnecessary and dangerous.

Risk 6. Concluding the list, this is the willingness to appear humble by the obvious manifestation of illness taken on from others.

This last is especially pernicious, as a person holding such a belief can die happy that they have done their part in saving humanity, when it was never their responsibility to do so. The task of salvation is each person's own. When the Buddha said, "Work out your salvation with diligence," he was speaking to each person individually.

# 12 HAZARDS OF MEDITATION

*[Editorial note: Meditation is explicitly recommended as a technique helpful in preparing an aspiring healer. It is an essential aid to becoming internally quiet and therefore better able to perceive the subtle guidance available.]*

*During 1998 Peter Calvert's involvement with a meditation group deepened. The focus shifted from platform training in mediumship, and soul rescue work instead became a more frequent activity. This shift led to many meditation and dream experiences, as well as to sharing the channelling of the numerous entities brought to the meditation group for help during their transition to the domain of clear light.*

*The following material is offered to foster informed consent. It was obtained by the same process as the text for this book, during meditation at the keyboard, but with the intention of obtaining clarification concerning various events in the writer's life. The question and answer format used has been retained. The responses directly follow each question and appear here as they were heard.]*

**T**he question that arises in me is related to the events of last week in the meditation group, and what that will mean for the group as a whole and for the individuals within it. Also, what was the meaning and purpose of the images that came last night, and the feeling of being observed?

Of course they are related, and form part of a course of action you may be involved in intermittently over the next several years, if you wish it. Your experiences should not be regarded as dangerous, for they are not, and we would tell you if they were, so do not be alarmed. If you should see things in the night, or at any other time, regard them as tests of your perceptive capacity, no more. You passed the test very satisfactorily the other night in your bed, seeing the visions but not reacting to them with alarm. As you suspected, and indeed perceived, the images were contained within

a safety shield, which is the source of your protection. It cannot break or be destroyed in any way, so you remain safe, as we said before. If anything, the exercise is enabling your defence system to function to beneficial effect in a more conscious way.

Regarding the group as a whole, in the physical domain it will mature and die over a long period, as all such groups do. It is not so in the causal domain, although the population of members does change slowly. Note the difficulty of using timeless words here, due to the concept of time being so ingrained within the language. We observe, however, that the composition of the group will stabilise as a result of the new task set for you and now accepted.

### **Why the change in group activities?**

It was felt by us all that spare capacity existed in group skills that could be better utilised in this way.

### **Please share more about the process: the activities of those not seen, the process and outcome from the perspective of those for whom the process is initiated, and their destination?**

With alacrity! The first indication of a demonic, or moribund personality needing help is the cry on the inner levels that is heard by those trained to perceive it, and who respond to it from their sense of love and compassion.

Such individuals are collected together and placed, in the best possible way, within reach of you all. Such assemblies as you sensed last week are sent across to perceive and respond to the love and compassion emanating from the group. Those individuals cannot remain mute or unaware of what they feel, which empowers them to know of their possible future in a better and brighter place.

If they are recalcitrant, then either they are left behind to wait for another opportunity, or they are singled out for persuasion by one of the incarnate group members. Your perception is correct that it is a matter of where trust lies that is important to them. If they are imperceptible to you but not to us, then we can address their needs directly.

But that is not the case for the special few who perceive only the physical domain and its inhabitants. In that case an incarnate group member must be the one who instructs them in their best options for their next act.

It is perceivability that matters. In the event of a malfunction or lack of cooperation on their part, they do not go anywhere, but stay where they are, usually in isolation and darkness, until either they again broadcast their request, and again are responded to, or they become comatose.

This condition is theoretically without end. It is this which is referred to by the term salvation. Salvation is the act of restoration to the condition of spiritual consciousness by spiritual intervention. It is rare. It is not normally an issue for any but the most recalcitrant. It has been used, down the centuries, as a scare tactic by coercers in the physical domain. That usage is not warranted, but it prevails. And, indeed, it does have some use as a motivator for refocussing a life in the direction of the positive. But it will not be required as humankind evolves. It represents the extent of what may be known of the spiritual by the incarnate. There are other limiting cases which may not be talked about here, but which constitute positive limiting cases.

To address the remainder of your questions: The willingness shown by all present in the group was exemplary behaviour, focussed in the true spirit of love and compassion. Even though the parameters of what was being agreed to were not known, sufficient trust was shown by all to transcend even the terminology associations of the word "demonic." More explanation is deserved, and follows.

Demonic is a term which accurately describes those who have yet to transcend the veil that exists between the physical and true spiritual domains. That veil constitutes a barrier in terms of frequency, and is analogous to the transition energy required for an electron to jump to a higher energy level, energy it obtains by interacting with an incoming photon. The energy required is small in the electron's case, as it is with the energy required to achieve a frequency transition. However, in the latter instance, it is the acquisition of love energy that contributes to a shift in status and transcendence of the "veil". For the spiritual domain is ruled by love in a very practical way. Those of higher love occupy higher positions in hierarchy and frequency, as we have shared with you in the earlier graphs. It is the capacity to receive love that determines the outcome. If discarnate individuals refuse to accept the gift of love, then they stay where they are. If they accept it, they automatically change levels, and thereby become able to perceive us who seek them through you.

Such are some of the dynamics of the spiritual domain as we have outlined them to you now and previously.

**Last night I worked on a client. Regarding the cleansing necessary afterwards, please comment on the need and remedies I employed? (I visualised enclosing myself with light on the energetic level).**

It is not necessary. What you did was adequate and efficient.

**Then please describe with complete clarity the energetic attachment I saw leave?**

It was a type of energetic leech, not of human form, which inhabits the domain of darkness and exists in proximity to the human in energetic frequency terms. It is literally harmless, except to the extent it saps energy from the individual to whom it attaches itself.

Such creatures are denizens of the energetic domain for the same reason that any creature inhabits any domain of reality; they have found a place to live and reproduce. This should not be taken as anything other than a description of their ability to survive in cohabitation with the human species, for there are other such legitimate creatures which inhabit alternative domains that humans cannot access.

**So are you describing it as a species-specific parasite on the energetic level?**

Yes, exactly so.

**Please then describe a complete list of all such creatures?**

Such is not our capacity at this time, nor is it warranted to bring such knowledge into the human domain.

**Why not? Surely it is in our interest?**

No, for the reasons as follows:

1. It is appropriate to know all such creatures in their own domain.
2. It will become known more completely when there are more credible adventurers into that domain in 300 to 400 years time.
3. It has always been the case that some have known these things by the very same means you employed last night, but now the information is

more hidden than before in your culture. That will progressively change in due course, as ones such as you advertise the facts more completely.

**Then what is the severity of infestation of the total human population, and how is it distributed?**

These answers are approximate:

1% of the population is heavily infested for reasons that have to do with the history of the individual and their predisposing actions. Heavy infestation is defined for these purposes as 25 or more such entities.

5% of the population is lightly infested by 10 or less.

70% of the population is free from infestation by any form of such creatures.

The remainder have sporadic infestation in the range of one to five such infecting entities of non-human type.

*[Editorial note: But, apparently due to a recommendation from a higher level, a descriptive list of infecting species was subsequently provided.]*

The list of creatures is now at hand.

Type one. A flat brownish cuneiform (wedge-shaped) creature of indeterminate size and variable nature, prone to infesting non-white population subsets. Known colloquially as “critters” or “bugs”, they can be seen feeding on the personality’s energetic form at various locations on the body, apparently external to it.

Type two. A long projectile form, carried radially in the aura, and often mistaken for representations of lances or spears, and which has given rise to such stories as you yourself gave of one client last week. It inhabits many individuals who risk their lives and sanity by opening themselves to the domain of residence of these creatures without appropriate energetic protection. They insert themselves into the aura at the external surface and actually grow inwards by elongation and absorption of the auric material. This is the reason for the injunction to replace such disinfectational acts with light energy, so as to render impervious the aura after the removal and destruction of the invasive entity.

Type three. A long coiled species, which tends to place itself laterally on a particular level of the aura, and invade it by penetration and absorption. Remarks pertaining to the last species apply here also. (Refer to illustrations

of the human aura published by Dora Kunz for an example of type three.)

That is the complete list.

**Please expand on the phylogenetics (developmental history and origins) of these species?**

The phylogenetics of those particular species is defined by a long-term prerogative that is in the nature of all species: to find their environmental niche, or expire. In this instance, that environment is non-physical. The species just described are not confined to that. The human aura is these species' habitat.

In a similar manner to the way parasites infest their hosts, tending to specialise in one species or another within the physical domain, so it is that there are species which confine their attention to particular life-forms, but which affect them on the level of their physico-spiritual energy domain rather than on the level of their physical bodily domain.

We explain it in this way so as to make a distinction between the realm of activity and the occupation of these species. For it is perfectly true that the human can be regarded as an infesting species, and that it infested the pre-human or proto-human bodily form.

That is not a current view. It is not a traditional view, either. It is, however, a valid view. For in just the same way as humans enter and occupy physical bodies, so those infesting species, which we are currently discussing, occupy the energy fields that developed when humans acquired their physical bodies.

In asserting this we venture into uncharted territory. The concept of the human spirit being a parasitic species is one which may seem to be disrespectful or disruptive to the mental equilibrium of any person who peruses this information. That is not our intention.

Our intention is to provide a wider perspective from which to view the nature of becoming human, and the means of acquiring information by which humanity may progress. And we speak here not of the embodied human, but of the spiritual human.

For, viewing the issue from its spiritual aspect, it is entirely valid to consider that the whole field of existence comprises the natural location for development of the human species. The fact that this species of spiritual

identity has found it convenient to act as interloper and director in another domain is an example of the multitudinous opportunities they have seized for their potential benefit.

That benefit is obtained not only by the spiritual identity inserting itself into the physical domain and into the body of a human, it also magnifies the opportunity the human animal has to align and propagate itself, and in fact come to dominate the physical domain.

For were the human species not so infested, to use that contentious term, it is extremely unlikely it would have reached the position of dominance that it has achieved planet-wide, particularly in competition with the various other predators which exist in the physical domain.

So we offer this viewpoint as a means of extending the discussion to the limits of acceptability. It is not necessary that human spirituality be viewed in such a way, but it is a valid way to view it. Neither does it necessarily imply a change in either valuing the condition of human beings, or of the spiritual identity that is humanity's precursor.

These are simply opportunities enacted. All life-forms do this. It does not matter whether the life-form is physically confined, spiritually confined, or crosses over from one domain to another, as in the case of humanity. This is an opportunity to extend the concept of evolution beyond the bounds of the physically determined domain.

**Also please discuss the infestation by human-type entities.**

The entities are of various forms, and differ in their willingness to be dislodged from where they have become accustomed to be, for example, in the astral domain not far in frequency terms from the physical domain.

It is in our interest to describe these things to you, as throughout your lifetime you have the possibility of making the living safe from infestation by the dead. Every person in your position of accumulated wisdom has the capacity to do so, and is asked to participate. Not all choose to do so, of course.

The individual entities are of several grades, if they may be described thus, which indicate what roles are required of you to facilitate their departure.

The first grade you have already met. It consists of relatively harmless (dead) people who have reached the point of wishing to discern their

circumstances with more clarity than heretofore they have been able. Accordingly, they are susceptible to positive influence in the way we have described before, and that you have experienced.

The second grade, in the direction of the negative, is that of nasty (dead) people who wish to manifest lust and coercion in their life as a disembodied presence, in the same way as they did in their physical earthly lives. That category will not come freely to the place of light and love you manifest, and generally will be uncooperative with you. Nevertheless, it is your capacity to work with them which is being sought, as they create much mischief in the physical world through their destructive antics.

Third, on the scale of increasing negativity, is the demonic personality which contains the usually attributed negative qualities of willingness to violate the integrity of the individual.

Fourth are entities seldom seen in this world of physical form, who can manifest the most grotesque of elemental forms on the astral levels, the perception of which usually drive men and women mad with either desire or fear.

**[Later] For what reason do you call?**

We only began to describe the human-type entities. As we were saying before, there are many types and subtypes of infesting human-type entities. We have listed the non-human type entities in a complete way, but have yet to do so for the human-type.

It should be noted that the distinction between non-human-type parasitic entities and human-type parasitic entities is that the purpose of the former is to feed on the energy available from the human aura, as that is their means of growth. In contrast, human-type parasitic entities are draining to the individual hosting them, but that is a by-product of their attachment, not their purpose.

We begin now to list the human-type parasitic entities. First, there are three categories of infestation of incarnate human beings which apply.

1. Infestation by confused disembodied human beings, who do not recognise they are now “dead”.
2. Future-life possibilities – such as intensely imagined places like their home being constructed for them in heaven, or an intensely imagined persona which contains characteristics not currently present in the incarnate

person – which the incarnate desire to such a degree that they, either wittingly or unwittingly, utilise astral matter to create as an astral form. This astral form then manifests in the present as an energy-draining attached pseudo-entity.

3. The common situation of disembodied human beings who, through an act of will, refuse to relinquish their location for whatever reason.

The entities described in categories 1 and 3 are disembodied human beings who exist in the functional relationship to embodied human beings of parasites, in terms of their impact on human energy levels. The pseudo-entity of category 2 is not an actual incarnate or a discarnate being. Nonetheless, it can have the power to affect a living human through the intense emotional energy invested in it.

We will not go into non-human entities of non-parasitic forms at this time, but may do so on request at a future time.

Regarding situation type 1, non-human type entities may also enter the human realm when living, embodied humans willingly open themselves up to the realm occupied by discarnate human beings, with the aim of making contact and communicating with them. This action, sometimes driven by intense desire, is accompanied by the risk of other denizens of that domain becoming interested and attracted to the activity. Such attraction may subsequently manifest in various ways.

1. A willingness, on the part of the non-human-type entity, to merge with the entities involved in the process of communication in order to attach themselves to the incarnate human being for the purpose of extracting the energy available for growth and reproduction.

2. A desire, on the part of the incarnate human being, for any form of communication, combined with the absence of any discrimination on their part, due to lack of sensitivity to and knowledge of the risks of destructive infestation, resulting in a contaminated state.

3. Willingness, on the part of the incarnate human being, to associate with entities low on the love scale, or low on the hierarchy scale, or both.

4. Ignorance on the part of an incarnate human being of even such a distinction being made, and therefore manifesting willingness to interact with anything vaguely alive in that realm.

5. Unwillingness by an incarnate human being to positively

discriminate on the basis of hierarchy and love (energy frequency), even if sufficiently sensitive to know the difference.

6. An incarnate human's wish to avoid the physical domain by re-treating into the other realm.

7. An incarnate human's willingness to know the possibilities inherent in communication with the spiritual realm, willingness to explore, and unwillingness to listen to accumulated records of the experiences of others who have located the hazards and reported them.

8. As in 7 above, but with the added proviso of confusion between the levels of hierarchy – anything that glows by the astral light is not necessarily representing goodwill from that domain.

These and many other combinations are responsible for some individuals becoming infested by human-type or non-human type attachments, which must then be removed by competent others in the human realm, or, if accessible to and seeking support from higher realms in frequency or hierarchy terms, such attachments may be removed by entities from those higher levels.

The foregoing is a complete list, to the extent it can be described in abbreviated form.



PART FOUR

ENHANCING  
THE QUALITY OF  
COMMUNICATION



# 13 THE FUNCTION OF SOUL WORK

Now we wish to stimulate understanding of what happens once the connection has been established. The connection enables the free flow of love between the realms of love and light and power, into the domain of darkness and lifeless panting after love. For the restless seeking after a semblance of what was once possessed in abundance in the spiritual realm, but now is possessed insufficiently for satisfaction, is also a reflection of the spirit. What it had was a sense of perfect peacefulness and restful relaxation; what it has now is an awareness of what is temporarily lost to it during incarnation.

Thus the real reward for meditation and spiritual work is the reminder, along with a consequent increase in confidence, that in spite of all appearances, there is indeed a point to life, and a safe place to return to at death. This process, of venturing into unknown territory in any domain of existence in order to be strengthened by the trials one finds there, is universal, and operates in degrees.

Some people seek extreme versions of it while incarnate and become the adventurers and explorers of the world. Others, less brave or driven, find quiet or secluded niches in society to live out their lives in obscurity. All choices are equally valid, except to the extent they are fear driven, for fear is the antithesis of love, and the conquering of fear is soul work, effective in producing love magnified by freedom.

It is to this end that we encourage the opening out of the personality which is constrained by limiting early experiences. This involves self-chosen therapeutic intervention, in one's own best long-term interest, with the aim of obtaining clarity of inner perception.

Methods for embarking on programs of self-cleansing on the inner levels, are always approved of and encouraged from the level of the higher self. They are best taken advantage of when young, to improve the capacity to grow into secure maturity, free of emotional traps of vulnerability.

### THE DEVELOPMENT OF PERSONALITY

In order to develop a clear understanding, potential healers must know who they are, for they are first spirit, then body, then personality, developing in that order at the beginning of a life. Entailed in this is genetics, of course, which implies heredity. Hereditary and the social proliferations of tendencies towards love or hate can be magnified by the early experiences of emerging individuals as they grow and interact with life around them.

This social conditioning of the emerging identity combines, at deep levels, an understanding of the spiritual force and of the form of the spirit, with the mental recording process involved in laying down brain structure, a process which allows memory to be activated within the brain. These structural and functional units are encoded with chemical traces that enable the memory to be recorded, and enable the long-term storage of ideas and preconceptions, which in turn preselect further ideas and preconceptions. These then act to shape the life experience by preselecting it at the preconscious level, so only that which is emergent and relevant is noticed by the consciousness, and thereby recorded in the memory.

This process of preconscious selection is responsible for the formation of original personality, which is fixated into permanent form by the synapse-pruning process naturally undertaken around age ten.

From this stage the personality is permanently fixed to a large degree, although of course it is further modifiable by later experience. Nevertheless the major tendencies and characteristic ways of reacting to situations has been set in place, so by age fifteen or thereabouts all tendencies are known to the self, and acted from in later years.

### USING MEDITATION TO ADDRESS AGGRESSION IN THE MALE

We now consider the rage which lies buried in most men, for the male has at his core a fury unexpressed. It derives from the natural aggressiveness chemically induced into the primitive brain for survival. This aggression has been mapped onto the external world in ways proscribed by the family and community within which the male grows. When, later in life, the man encounters circumstances activating this hidden rage, they induce behaviour

which, if unsuccessfully controlled, results in death for others. This natural aggressiveness is valuable, but it must be controlled in order to sustain freewill on the part of the higher domains of consciousness.

The self-knowledge obtainable through meditation materially assists the safe exploration of these depths, and results in a safe activation of such energies within the safety of a nurturing internal environment created by the educated self.

It is for this reason that some schools of meditation are more successful than others in the long-term support of people who are in the process of transforming themselves and learning self-control. These successful methods enable the acquisition of knowledge without suppression, and hence the free and conscious choosing of appropriate action in all circumstances.

For example: If a man is approached by a second man who has malicious intent, the first man may either run and hide, or fight. If the second man wins the fight and obtains what he wants, the first man will either be dead, or left recovering from injuries sustained during the confrontation.

On the other hand, the first man may willingly give what the second man wants, recognising his greater need. This simple situation involves goodwill, aggression, love, and fear, which combine into various possibilities for choice and resulting action. The secret of a positive outcome lies in the extent that the first man has conquered his own aggressiveness, for a calm response is not inflammatory to the second man's intention. Persuasion and explanation are better received from a calm delivery than otherwise.

#### ADDRESSING AGGRESSION IN THE FEMALE

We now wish to speak about meditation as a protocol for de-stressing and disarming the female. Many conflicting requirements are placed on young women regarding what is acceptable, appropriate behaviour in social situations.

As with the man, her early training is towards constraint, encouraging care and respect of others, and not infringing their boundaries concerning ownership of property and feelings, so to avoid their otherwise possible aggressiveness towards her. Whereas the male child is less concerned about feelings and more concerned about property, the reverse is true for the female. But, of course, these are general statements that are not true in every case.

So the aggressiveness in females is expressed principally via emotional rather than physical behaviour. The subtleties of the emotional world allow many nuances to be coloured with negative rather than caring and supportive statements and allusions. Their delivery, given with subtle combinations of contradictory or evasive overtones expressed through body language and speech, is often taken to the level of a personal art-form.

Tracking this rich array of information is initially bewildering, then pleasurable, to the degree it is mastered by the growing adult. But it is inadequate for all situations. The natural aggressiveness of the female is also invoked over property and maternal issues associated with the care of young offspring. She will kill to protect them if required. This is natural and appropriate.

The difficulty in modern times is the minimal degree to which such violent emotions are considered acceptable in any situation, so young women who experience them are bewildered by their intensity, and fear for their sanity. They should not. The human animal has evolved in harsh conditions and necessarily carries within it adaptations enabling its survival. These adaptations are necessarily present, but are maladaptive at this point of social evolution. Nevertheless, the impact of these adaptations precludes full responsibility for all outcomes in social relating. There are events which trigger inescapable reactions, producing results contrary to public expectations regarding acceptable behaviour, and currently leading to social opprobrium, imprisonment, and death.

This should not surprise you, for it is commonly reported in newspapers and television news programs. Awareness and preparation are called for to avoid such calamitous outcomes.

### INNER AWARENESS AND PREPARATION

One such preparation is awareness of one's spiritual nature. Another is acceptance of one's limited time on the planet. A third is awareness of the context in which one can value some things over others, such as willingness to serve one's fellow human beings in such a way that all benefit from an enlarged perspective.

Such courses of action are universally adopted by religious traditions, with the understanding of what matters on the soul level. Historically,

however, religious traditions have failed to accord the lay life proper significance, for it is just as important as the religious life. This tendency is a simple consequence of excessive veneration given to the objects of religious devotion at the expense of the development of a simple working relationship with the source of guidance available to each person, no matter what their station in society.

This is particularly important for females to accept, given the status of women in patriarchal societies. In fact, their intimate knowledge of relationship issues gives them a distinct advantage in developing such relationships between guider and guided, discarnate and incarnate friends. They are therefore less likely than males to seize status or claim rare qualities of guidance. This is because it is more commonplace for females to choose on the basis of intuition, and intuition is usually based on discarnate guidance, or derived from their higher self, which knows all there is to know about their life and its objectives.

# 14 BEYOND THE BRAIN: THE PURPOSE OF EXISTENCE

Wishing to illuminate the spirit with understanding, we take this opportunity to help start the process of recognising the greater depths of individual personality that are formed during the circumstances of life, including the development of the physical body and the physical mind.

We say “physical mind” because, of course, there is an attribute of mind associated directly with the physical brain. The academic community now confirms this fact, and we applaud, in this instance, their efforts to establish not only the beginnings of personality, but the extent to which it is a direct function of the construction of the human brain during its growth and development.

But it does not end there. For there is a reality beyond the physical brain and its associated mind function; the mind function in its deeper reaches is not physical. All our communications throughout these recent years have been offered in an endeavour to establish this fact.

The connection to the non-physical domain has been usefully and sufficiently described in the material already presented in *Agapé and the Hierarchy of Love*. The set of models provided there is the means by which we intend to convey to humanity what it has asked for, in this instance a full explanation of the realms of the human mind.

Receiving this explanation is only possible if one accepts that not all the human mind is directly associated with the physical form. Understanding this facilitates acceptance of the four roles of mystic, healer, prophet, and proselytiser. We will now examine the roles of proselytiser and healer.

## THE LIMITATIONS OF PROSELYTISING

Individuals’ attraction to proselytising derives directly from their willingness, or even need, to share what has been given to them from spirit. There are, however, severe disadvantages with respect to any individual’s willingness to ram information down the throats of others.

The way proselytisers connect with others, who feel forced to listen, is through the power structures created by those who attempt to define the ordinary individual as having no power to access the further reaches of the mind. This is clearly wrong in many senses. We shall discuss a number of ways to correct this error, including recognising development as occurring over lifetimes, making prior life agreements, and cue-recognition.

### RECOGNISING PERSONAL DEVELOPMENTAL CAPACITY

First, we begin with listeners' willingness to allow proselytisers to act for them in ways that they cannot themselves. While in many instances this is indeed the case, and that listeners are not able to access spirit or the further reaches of their own minds, their current situation should not be confused with their eventual capacity to do exactly that.

It is true that these are developmentally acquired capacities that initially may not be strongly present. However, it is far better for individuals to appreciate such abilities are a future possibility, rather than intrinsically unavailable, for this will then create in them a goal and an aspiration, enabling them to embrace the possibility of having such capacities themselves, if not now, then in the future.

Being open to the possibility of developing these capacities then closes off to them a sense of indebtedness, and eliminates their sense of it being their only option – an attitude that otherwise leads them to accept all that is said to them, and consequently to subjugate their will to others. It is much more important for them to say to themselves, “Yes, this is currently not possible for me because my life circumstances do not now permit it.”

That then leaves the possibility of future development open for them, either in the present or at a future time, enabling them to tell themselves, “This is not now possible for me. I will persevere in my intentions, for I wish to obtain that capacity. And if I do not acquire it in this lifetime, then I can be confident that I will acquire it in some future lifetime. I wish to dedicate my attention towards that task.”

### THE SIGNIFICANCE OF MULTI-LIFETIME DEVELOPMENT

This opening out of possibilities in lifetimes to come is a significant part of the secret of multi-lifetime development. Many people, whether consciously or unconsciously, whether in ignorance or willingly, accept the idea that they are intrinsically lesser than others with respect to the capacities they may develop. This is not true.

Every person has the capacity to communicate in these ways directly. The difference between individuals is almost always due to being estranged, willingly misguided, or enticed by or completely satisfied with the entrancements available within the physical domain.

When individuals are confronted with the options available to them in particular lives, they may or may not elect to make progress with respect to their communicative task. And by “communicative task” we mean addressing opportunities within their acquired, granted or chosen body, which they occupy for the life in question. This is because communicating with spirit, or with the deeper mind, is merely one developmental task, and not always the most important.

There are many other aspects of an individual’s spiritual development that require attention in any particular lifetime. Therefore it should not be expected that every individual will have as their prime task the aim of becoming quiet internally, or acquiring the capacity to focus inwardly in the direction of the spiritual, or of finding their higher self. For, of course, in the early stages, this self itself is vestigial.

With these few words we offer a clarification of roles and developmental responsibilities as they come into prominence during particular lives. They are not identical. They are, on occasion, not even similar, for there are many dimensions to be explored in order to acquire first-hand experience, including, at times, negative, destructive and revolting opportunities.

This is the nature of being human. Not every human being approaches the ideal. Many explore features opposite to the concept of humanity. Such opportunities allow individuals to explore bestial qualities on occasion, acquiring within themselves the deepest levels of experience of the realities embodying those impulses.

On that dense foundation a willingness is built to progressively explore

the more positive aspects of being, though not necessarily in any particular sequence, for the opportunities within the human domain are a factor in the sequencing of those parameters.

### THE ROLE OF THE HEALER

So we come to explore the development of the individual in the role of healer. But in order to do that, first we must explore the diametrically opposed experience, in this instance the experience of one who needs healing. For one cannot appreciate the role of the healer without having already been in a condition of requiring a healer's services.

That is partly what creates the impulse to seek out the healer role, because such a one knows perfectly well there are individuals who are now as she or he once was, requiring such services. In a sense, the greater the awareness of requiring that need, the greater is the likely aspiration to provide that need.

For this is the nature of incarnation: to explore all available opportunities, so as to have a rounded and balanced appreciation of the roles that one can inhabit, as well as gaining knowledge of their consequences.

### THE CONSEQUENCES OF ROLES

For this reason all roles are open, and all roles are valid.

Therefore to have been a murderer is as valid as having been murdered. To have experienced rape is as valid as to have been a rapist. To have been killed in tribal disharmony is as valid as directing a tribe towards generating that disharmony, or overcoming it.

These are all developmental challenges, and exercise the will and its associated faculties. In this sense, justice with respect to the way a role is performed in any situation can be viewed not only from its relationship to established law in the human domain, but also and separately in relation to spiritual law.

One can be severely chastised according to human law, and yet be above any chastisement on the spiritual level. Yet these two should not be juxtaposed, nor relieved of consequences on the one hand because of a recognition of validity on the other hand. They are separate realms. They

have separate consequences. They should not be confused. Nor should they be constrained in their impact on the individual.

In that sense, the leader of a community who, on the basis of their given authority, orders that community to confront some other group, whether in the role of aggressor or in the role of victim, is acting with complete validity, even when the outcome is destructive for all concerned. That leader is merely exercising the power and authority given to them.

Other individuals associated with such a leader, in choosing to follow the directions given to the community, have their own responsibilities, which they accept by their acquiescence to the command. On the other hand, if they argue against the command because they feel it is their responsibility to do so, then that is their right, whatever the consequences, for it is not necessarily appropriate that people accept the role delivered to them by someone else in authority. Anyone can opt out on the basis of principle. Or of whim.

Because of the structured authority of human organisations, the act of refusal may result in the refuser becoming an object of ridicule, or even lead to the refuser's death. Nonetheless, refusal is still a valid choice on their part. And when the outcome of such a decision is seen as reflecting not just a path for the particular individual, but a path for their developmental responsibility along a multi-lifetime continuum, then it is both more understandable and more forgivable, and thus able to be justified by the individual and those around.

If a person chooses such an action, knowing the consequences, then that is their right. But neither is it a crime to carry out the prescribed punishment in that circumstance.

What is a crime, and we speak now of a spiritual crime, if such a thing can be imagined, is for individuals to be delinquent in their responsibility to themselves. For should they experience only abhorrence and revulsion, yet still carry out their duty, then they are just as guilty of murder as those who ordered them.

We realise that this may seem anachronistic, or even controversial. But moral responsibility does not lie only with the orderer. It also applies to the ordered.

So those who elect, in a state of war, to defect, or to run away, or to lay down their arms and refuse to kill, are merely exercising their moral preroga-

tive. They may have, activated within them, such a sense of alienation from the dictates of the group as to make it more attractive to die quickly and immediately than to subject themselves to responsibility for killing others.

For, in some circumstances, to decline to take a life is as honourable as to take a life. Both are options, and both may be freely chosen, which choice some elect to make. It is sometimes a spiritual choice. It is sometimes a choice based on fear. Either are morally acceptable, for both are potent opportunities for learning.

We have discussed these extreme examples of the experience of being human in the protagonist role, in order to establish that the extreme circumstances in a life are much more potent as learning opportunities than the ordinary role of simply living a mild life, a gentle life, or even a charmed life. The opportunities for making great leaps in spiritual development are not necessarily those which contain, at least from the outward perspective, the most peace.

#### AGREEMENTS: FOUR FURTHER ROLES

Second, there are a number of other issues to explore. These can generally be subsumed under the heading of agreements. The agreements entered into at the beginning of a life have the capacity to shape that life in profound ways. There is invariably a group of people known to each other, who are inculcated or directed into an incarnation at a particular time.

The purpose of this is for them to act as a support crew or group of friends, who then encounter one another in a multitude of possible roles and relationships, offering opportunities for interaction and support in various ways.

The first opportunity is the mutual expression of love. That can engender a range of possible qualities and types of relationships.

The second is in the role of antagonist. This also has the possibility, in a variety of ways, of working out, to the end of its consequences, the antagonistic role.

The third is not to be in direct loving relationship, but to act in a more peripheral role as helper. This may involve being a person who is on call as required at specific moments in another's life, perhaps facilitating the

principal actor coming to a realisation that they really need help. If they call for that help, the helper is then at hand. In fact, the helper may have no awareness at the conscious level of being specifically on call or on duty, as it were, as helper to that individual, who at that time may be unknown to them.

The fourth option we wish to discuss here is that of denial. This is a peripheral antagonist role, in which the individual has a position of authority, or in some other way is able, to prevent the individual from walking their desired path, or at least the path they believe they desire at the conscious level. This is an example of one of the many ways in which desire on the spiritual level can be at odds, even entirely antagonistic towards or the negative of, desire on the physical level, as it is understood by the person in their ordinary personality.

Given even these few factors, the fact is that when they are combined with the range of life opportunities, they result in an enormous versatility with regard to the direction and working out of any given life. Multiplied through lifetimes, this enables every individual to plot a distinctive life path, which may be different from that of any other person at any time. Such is the nature and range of opportunities. They are similar only in a statistical sense, not at the level of detail.

### CARERS, ANTAGONISTS, EDUCATORS

We come now to the situation in which individuals enter into a particular life, and through that discover, first, their prime carers; second, their prime antagonists; and thirdly, their educators.

Commonly, there is no relationship whatsoever between most of the individuals encountered during a life and the support group in that life. Rather, there are specific relationships entered into on the basis of either a subconscious or conscious recognition of the individual in terms of the special nature of those relationships. This may be recognised by only one of the participants, but is usually recognised by them both.

With respect to this, the channel for this information has the good fortune to be in such a relationship with another person, at least during the later stages of his life, in this instance a now thoroughly acknowledged prior

partner and lifetime friend. This is a very good example of the way in which an individual may feel some sense of needing to search for something (or someone) that is unclear to them, at least initially.

And yet, it can be that even when the object of the search is found, the origin of their relationship may not be recognised instantaneously. Nevertheless, the search naturally stops, and the object of the search is eventually recognised, even if is only after a period of due reflection. And so it was for these two.

So the example of the experience of these two lends confidence and certainty to understanding how unexpected developments in a life may work out, maturing into points of inalienable connection.

Locating one's spiritual helper encourages a sense of stability on the part of any such experiencer. Sometimes that is in the nature of the apparent ideal of the soul-mate. The soul-mate is not necessarily one to whom one forms a lifetime attachment. The term can simply be used as a means of identifying a person who is recognised as someone known in spirit, even though a stranger in body. The duration of that connection may be momentary, or temporary, or long-term, or even last a whole lifetime. Occasionally twins are of this nature.

This range of opportunity sets for establishing contact with a team of helpers in spirit is the stage on which a life is set. We emphasise this because it is not commonly recognised, nor given the validity that it deserves. For it is all too easy to see a life as being established in the physical domain only, and not as having been a developmental trajectory, from the pre-existing spiritual stage, of networks of relationships.

So we emphasise this to bring more clearly into focus that there is a dual layer of planning and working out, and that the physical enactment of a life is secondary.

### THE FUNCTION OF CUE-RECOGNITION

Thirdly, we wish to establish that the roles and opportunities explored within a life may be triggered into activity through cue-recognition. To expand on this concept, we offer the following scenario.

A girl is born and loved in a natural way by both of its prime carers. We

use non-gendered language here. The girl matures into early adulthood and, let's say, chooses for ill-defined reasons to pursue a particular course of training. Although there are no particular preemptive or specific directions received by her, nevertheless she feels from some level that it is just the right thing to do, even though she may have had no specific prior interest in that field.

In the course of such training, or during her subsequent career path, a helper in spirit is waiting for her, on hand to give support during an antagonistic encounter with another helper in spirit. So this triumvirate of actors, performing in each other's play, allow for a particular life task to be developed and worked through.

In this example, we specify the life task to be obdurate persistence in the face of adversity, driven by a sense of previously developed moral confidence. And so, in this example, the young woman now encounters a disturbingly attractive man, falls in love with him, marries him, and then discovers, to her progressive horror, that he desires her downfall. Reaching a point of crisis in the relationship, she recognises that she is in trouble and calls for help. This creates the opportune moment for her to meet the other of the three, the one acting in the role of her support person.

By this means she is strengthened in her resolve to survive, in this case in spite of the antagonistic denier of progressive loving development within their partnership. She then makes the transition out of that relationship, to a future of reflection and eventual greater happiness. The greater happiness is, in this instance, the consequence of having succeeded in the life task of making a morally appropriate choice, in her own interests, in which choice she was supported by her old friend in spirit.

We use this example for its obvious commonness. There are many, many variations on this theme. These developmental roles allow the exercise of choice between the will on the physical level and the will on the spiritual level, for those two levels may be either mutually supportive or mutually antagonistic.

If people are persistently entranced by the rules, regulations and acquired understanding of physical realm law, to the extent that they reject spiritual level law or spiritual level input, whether they are conscious of it or not, may constitute their choice-point, which will enable them to come to a greater understanding of the consequences of their choices.

The complexities involved in these choices result in the development of an intuitive understanding of what is likely to be the best decision at any particular moment. Those individuals who have progressed through the thousand or so lifetimes proposed in the given model will find themselves deciding confidently during their choice-making at almost every moment. This is because they have at their disposal a rich and not-forgotten tapestry of understanding, derived from their long history of recognising which choices will have a better, and which a worse, result.

That is the purpose of this existence.

# 15

## PRIOR PLANS AND THE PROCESS OF INCARNATION

This digression to consider the path into a life, and through a life, is being offered specifically to throw into sharper relief the variety of instances and ways in which individuals may find themselves at the mercy of their prior plans. And we say it in this way, because occasionally that is precisely how it feels: that the life is out of control, going in some unexpected, unanticipated, and even feared direction.

And yet, if one examines one's inner feelings sufficiently, there seems to be a sense of inevitability and rightness about the processes of change. Not only the direction of change, but the probable result, and the processes.

When this can be discerned, not from a standpoint of resignation, but from a standpoint of cooperating with the changes in life direction, to which one willingly acquiesces in order to reach an unforegone conclusion, then one can accept that one is on a journey more profound than one expected.

Often, this is precisely the case. The sense of profundity comes from the unexpected endpoint at which one arrives, whereby one can reflect on the prior turmoil and see there the outworking of a discernible pattern.

That pattern, in many, although not all instances, is the product of the outworking of the life in the pattern decided upon and agreed to with others, before the beginning of the entry into the physical domain through coalescence between the spiritual form and the physical form.

### THE NATURE OF COALESCENCE

We would comment on the term coalescence, for it is crucial to an understanding of the nature of the relationship between the spiritual form and its intended vehicle, the chosen body.

What is the nature of coalescence? Between what and what? Where does that coalescence begin, and where does it end? And to what degree is it complete or full? These are the questions which have been little explored in

any sphere at any time in history, although there are some ancient records in the *Bhagavad Gita*.

What is the nature of spirit? We have in other places indicated this, by saying there is a centroidal or spherical cluster of energy. Why do we say “centroidal”? The reason is that the sphere of energy has a nucleus at its centre. It is not possible to convey anything about the externality of the energetic structure without picturing it as a sphere. In order to picture a three-dimensional representation of the energetic structure, it may be thought of as the array of energy which surrounds the nucleus, forming an integral part of it, that along with the centroidal aspect comprises its whole.

And so, as this particular individual has already perceived, when one goes into the spiritual domain in one’s perceptiveness, and goes to the appropriate level, when bodies are left far, far behind, then what is conveyed to the visual sense is that of a spherical shape, intangible, virtually transparent, and having at its centroid a discernable concentration of the form.

The transparent zone around that comprises the detail of the energetic structure, which is not easily discerned, even by the spiritual eye.

This is the form, in as close an approximation as we can describe it, which is discernible to human perception when it is located at a high level within the spiritual domain. The nature of the centroid gives an extraordinarily compact focus to the entire structure, and is essentially indescribable in terms of its function. Nevertheless, it constitutes the centre of the accumulated personality set. Not an individual personality, but its accumulation. It comprises the sum and product, as we have said before, of not only the originating spiritual principle, but also the accumulated understanding through any and all of the sequence of lives experienced or endured, in the physical or any other domain. For experience is not confined to the physical domain as perceived by the lower mind consciousness during incarnation.

That is the locus of the higher mind and the higher self. However dimly they may be perceived, that locus represents the concentration of the higher self and the higher mind, coalesced into one energetic structure. So when incarnation occurs, what is transferred into the human envelope?

The human envelope itself may be described as a physical form, when viewed externally and in part. Beneath that externality is an energetic

structure, directly related to the original embryonic form, and then to the developing form. It is, in fact, a separate energetic structure from the spiritual level structure, which latter slides in and out, as it were, entering and departing from a state of coalescence in a similar way to how a vapour might depart from a body of liquid. The difference is that this vapour enters and leaves intact and complete and all at once, rather than, for example, through the process of the evaporation of a volatile liquid such as acetone or water.

So the tangible part of the human envelope is the structure of physical reality comprising atoms and molecules. The intangible part is the accumulated energetic field which surrounds the physical body and structures it during its development. And a second intangible part is the coalescing form, which periodically moves into, out of, and back into the energetic field associated directly with the physical body.

#### THE HEALER'S LEVELS OF ACTIVITY

There is no particular shape to the spiritual form that may be perceived within the human domain. The shape the healer is able to perceive is that which is associated with and surrounds the physical level form. It is constituted of a range of more or less tangible, palpable levels into which the energy conveyed from or through the healer can be inserted.

The concentrations of that structure are commonly known as chakras, major and minor. Inner layer connections and flows are commonly termed the nadis. This old terminology is perfectly adequate for modern times, comprising terms by which the structures can be taught across a variety of languages. In fact, it is best to use one common terminology across languages so as to eliminate, or at least minimise, the misperceptions and potential confusion that otherwise arise from a multiplicity of terms.

Nevertheless, the structure containing chakras and nadis is separate from the spiritual level structure. We emphasise this because the energetic field should not be mistakenly identified as comprising the spiritual form.

The process of energetic transfer is not between the healer's spiritual form and the healee's spiritual form, but from the healer's physically energetic form to the healee's physically energetic form, if those terms may be used. The common term for those two is the aura, which term we will use from now on.

So what leaves the body at death is not the aura, for the aura is associated with the physical form. The aura changes and diminishes and disappears on dying, but the spiritual form is separate from that, and not easily discernable except by those whose wisdom eye, or sky eye, or spiritual perceptiveness is open and awake.

#### WHAT THE HEALER NEEDS TO LEARN ABOUT THE AURA

Having defined those things as best we are able, at least in broad terms, we move on to the willingness manifested by the aspiring healer to learn these things, to integrate the ideas within themselves, to learn, on the mental level, the associated patterns, locations and various features of the aura, and thereby to develop a set of expectations concerning the norms of the condition of those points of concentration and flows between them, at the different levels in the aura.

It is possible to directly sense the chakras. It is possible to directly sense the flows between the chakras along the nadis, although that is more difficult. It is possible to influence the magnitude of those flows in different ways, acupuncture being one. It is possible to intend to manipulate those chakras on their different levels, both for good or for ill – and, by this, we define the realm of magical intervention, as it is sometimes called, which we would redefine as consisting of auric level interaction between one physically manifested individual and another.

The intention with which one approaches an individual in body can directly affect their chakra level functioning. There are a variety of possible ways by which to do this that have already been well conveyed in books on energy work, particularly in *Hands of Light* and *Light Emerging* by Barbara Ann Brennan. So we need not provide further information about that here, because those books present perfectly adequate illustrations and descriptions of these matters to the world of English speakers.

What we would add is one aspect which is not touched on, at least not directly in those texts. This is the role of the black magician.

## RECOGNISING THE BLACK MAGICIAN

One of the reasons that it is helpful, if not essential, for aspiring healers to conduct an audit of their own mental and energetic integrity, is to avoid inadvertently or deliberately influencing others in such a way as to disturb their energetic structural forms. Nevertheless, this often happens between individuals, usually because it is an unknown factor in their interaction, or occasionally, precisely because it is a known factor in their interaction, and that influence is deliberately sought.

This influence can be in the positive or negative direction. At this time we intend to focus on the negative direction.

The individual who wishes to destructively influence another person has that capacity on the energetic level. They need say nothing. They need do nothing physically. And yet the person to whom their attentions are directed may feel a variety of results.

These results can be in the form of malaise, or exhaustion, and we speak here only of the destructive effects. The extent to which one individual can link to and derive benefit from another person on the energetic level is quite well-known. Such persons are informally labelled leeches, vampires, suckers, and various other terms which we need not describe in full. They are the people from whom other people retreat, feeling themselves to be in some way compromised in their integrity and energetic functioning.

All this is perfectly true. Therefore it is necessary for a healer to be clearly aware of this as a category of individual who either may not be aware of their effect on other people, or else may be completely aware of their effect and intending precisely that.

One may therefore gain advantage by understanding this category of impact on oneself, and the defence against it. The primary technique for avoiding that category of impact is simply, and first, energetic level awareness at the level of the conscious knowing. For if the impact is on the subconscious level, one is not able to defend oneself, even if one chooses.

So, to use the vernacular term “vibes”, being sufficiently aware and awake involves being continuously alert on the energetic level, as well as on the body’s physical level, monitoring the condition of the aura of any individual with whom one comes in contact, and thereby determining

whether that person is abundant in their energy, open with their energy and willing to share, whether they are closed and unwilling to interact on the energetic level, or whether they are open, but desire to absorb energy.

These three categories are sufficient to describe all physically incarnate individuals. There are degrees, of course, but we need not go into them, for the options are abundantly clear at this point.

### THE HEALER'S MENTAL MODEL

By these means we delineate the sphere of operation of the would-be healer. For if one envisages oneself conducting one's life from the centre of an aura, and recognises that every other person possesses an identical structure that they similarly inhabit, then the nature of the interactions can be visualised with sufficient clarity to develop a mental model with which one navigates through the world of people.

We are not concerned with navigation through the physical domain at this point, but with navigating through the energetic domain, by which is meant the fields of energy that surround every person and of which they are comprised.

This model enables potential healers to go into any group of individuals, or to encounter any individual, remaining awake and alert on the energetic level while also responding with appropriate body language and expressiveness, and physically conducting themselves in a manner designed to shape their impact on any person they meet. A smile is always welcome. A warmth of intention is directly perceptible on the energetic level hence is also welcome. And a willingness to interact is similarly universally recognisable as an indicator of the probability of a beneficial encounter with another person or group.

The complexity necessarily increases with every additional individual who is present in that encounter. This naturally results in the sense of mixed reception which one may get on encountering any group of people. For it is true that individuals do not necessarily synchronise themselves one with another (although they can) so as to provide a coherent and magnified field of energy by which to either reject or welcome any individual coming into that group. Of course, on a large scale this is the field of energy which

comprises interaction between performer and audience. The skill of being able to manipulate that field is the mark of the outstanding performer.

So these things have a range of impacts, and in the one-on-one relationship which normally exists between healer and healee, the qualities of the interaction are simplified and therefore traceable in more detail by the healer.

# 16 REINCARNATION AND SPIRITUAL GROWTH

To summarise what has been stated in the preceding chapters. There is a realm of existence, commonly termed the spiritual domain. There is opportunity within that domain for any individual who wishes it to acquire, relatively quickly, an expanded capacity to move with unrestricted freedom through that environment. One way in which the attribute of unrestricted freedom can be acquired is to venture into the domain of existence known within the English language as the physical domain, the physical universe. The way that is done is to co-associate with a physical species existing on this planet. There are a small number of choices within such co-association. We restrict discussion at this time to the human species.

The physical embryo becomes associated with, and coalesces with, the incoming spiritual identity. The spiritual identity is then able to accumulate experience within the physical domain, where there exists a range of opportunities for experience, contingent on the historical development at the genetic level, of a range of attributes and imperatives derived from the physical organism. These include, of course, aggressiveness, survival instincts, and procreation, as well as social engagement and various opportunities for exploration of the physical and the social realms. Those bring experiences otherwise unavailable to the indwelling spirit.

From interactions with other humans a variety of relationships are developed, naturally beginning with the individual's parents, along with relatives and other individuals in roles containing various degrees of authority or submissiveness.

Relationships promoting harmonious events and actions carry invitations to develop loving relationships with others. Those involving inharmonious acts develop inbuilt tendencies to hatred or aversion which are endemic to humanity on the animal level.

So these contributions to an individual's development are the stuff from which lessons in love are learned. The consequences they give rise to

may be contrasted with lessons gained from other classes of regard for others in the person's life. This provides the necessary, and requested, invocation of a rich array of experiences which enable individuals to acquire information by which to choose, with eventual precision, a preference for loving acts over all others.

Each individual's development then allows them to associate with other beings higher on the scales of agapé frequency and hierarchy in ways conforming to those higher beings' preferences. This then makes the individual acceptable to them, for those higher beings will not tolerate contrary custom. This ability to "approach the gods" is the defining mark of a resolute and loving soul nearing the end of its term of occupation of these physical realms, and therefore to reincarnate no more.

## ENDNOTE

A number of points may add further clarity to this text.

This text has originated from the domain denoted by the common term “spiritual”. That has been identified earlier in this text as the origin and endpoint of all who inhabit the physical domain. This is well-known and understood by many people currently incarnate. It is also widely misunderstood, which is the reason we offer a correction here.

Additionally, among a now large sector of the population of many countries, the origin and nature of humanity as being spiritual is widely discredited. That is a more significant reason for the delivery of this text. There are significant roots in that trend of discrediting the spiritual. We will mention just a few.

The first is the rise of science. This important phenomenon has progressively attacked the multiple layers and levels of confusion, mis-association, wrong attribution, and ignorance concerning the nature of being human.

The detachment of scientists’ allegiance from ancient centres of religious understanding has progressively cast the scientific knowledge set adrift from its roots, for originally all scientists were connected to and had allegiance to the dominant sources of religious understanding in their communities. That was the norm in those days, and we speak principally of the Christian roots of current Western civilisation.

In more recent times the alienation of many individuals from the religious roots of their culture, the consequent infighting between church factions, the division between church and state, the loss of power of kings and emperors consequent upon ideas related to democracy, and the progressive secularisation of Western societies, have all contributed to a population of individuals who know very little about the means by which religions and spiritual understanding are derived in the first place, and even of the history of these events just described.

It is primarily to those individuals that we address this book, so as to add a small volume to the texts that mostly provide ancient sources of understanding, which texts, in their turn, in many instances rely on the even more ancient sources of direct inspiration into the original founders of religions.

In more recent times religions have tended to founder, rather than spring afresh from current sources of inspiration. There are some important exceptions. Mary Baker Eddy of America is one, the Reverend Sun Myung Moon of Korea is another. Some founders in other cultures have also created embryonic religions.

We have zero intention to stimulate the emergence of yet another religion. It is a far better result to have this information added to the secular understanding of the nature of being human, rather than adding to or modifying any existing understanding linked to the religious impulse.

In that, we seek to serve two purposes. The first is to avoid the creation of another class of individual claiming knowledge when in fact they do not, a tendency generally representative among clergy in every church. The second is, we wish to avoid the stimulation of inappropriate awe, reverence or dissociation, other than a recognition by any individual that there may be personal benefit in their personal search into their own interior. For it is only by extrapolation from personally derived information that any individual can claim there is some kind of universal reality.

Such extrapolations are not necessarily warranted, and therefore we wish to draw a sharp distinction between (1) the urge to proselytise, and (2) the derivation of inwardly derived information applicable to the individual concerned, and not to be proselytised beyond that.

To share information is appropriate, of course, and that is the extent of our intent.

## APPENDICES



# 1 GRAPHIC METAPHORS

*[Editorial note: The guides offered the following comments as an introduction to the models presented here.]*

In offering this appendix to discuss technical distinctions between aspects of agapécic space, we are motivated by a wish to encourage the dissemination of a more detailed understanding of this additional realm humanity occupies.

Many traditions appreciate, support and promulgate these understandings of mutual existence in both spirit and flesh. Yet the dogged persistence of mainstream Western society to repudiate the former is a puzzle to us, in the sense that it places high value on consensual realities validated by a small population of specialists, yet refuses to grant similar credibility to either the small population of specialists who investigate and, in each generation, confirm the existence of mystical realities, or the majority of the world's population who remain happily persuaded of the existence of these things.

In most communities, mystics are a small population of specialists. The consensus of mystics is therefore the essential determining means by which understanding of agapécic space, its status as the natural home of humanity, and its associated characteristics, may in future be granted to the whole of humanity. This is an understanding that we, who do not inhabit physical space, accord it – that is, the reality of existence. We, who merely temporarily visit the domain of embodied humanity, neither deny nor disregard as mythical the place where our brethren go. Why then should embodied humanity make the mistake of defining as mythical those places, environments, and conditions that only some can directly perceive? This is similar to the situation of people who refuse to accept that men have walked on the moon because they themselves have not been there.

If validity in one field is granted on the basis of trust for experts, it is not unreasonable to grant validity to experts in other fields on the same grounds, this being specifically, capability, long training, ethical principles, and commitment to truthful reporting. And, just as importantly, on the basis of reproducibility of experience and effect, when that experience and those effects are examined in the context of a sufficiently wide population sample. The fact that

those experiences and effects are not reproducible “on demand” is the major distinction between scientific and mystic data sets.

To help potential mystics and healers think in technically verifiable ways about a realm of experience traditionally clouded by emotions such as awe, fear and the child-like veneration of pseudo-parental figures, we offer the following discussion of models we have suggested to this writer, in his capacity as visualiser of invisible realities.

His scientific training is to do with the movement of invisible electrons in electrical and electronic circuits. As such trainings go, it was neither comprehensive nor marked by particular success. Yet it has been adequate for our purposes, due to the hundreds of hours he has spent assiduously gazing at the shimmering waveform displays of oscilloscopes, so as to come to understand patterns of relationship between time, frequency and amplitude.

Since then, his scientific training has been matched by thousands of hours spent watching the sometimes shimmering internal realities accessed “behind his eyeballs” during meditation. This has led him to become one of those specialists to which we are referring.

We have therefore been able to use such agglomerations of ideas in order to frame our models within his mind in patterns familiar to him, and therefore to all other technical professionals in science. That brings the metaphors at our disposal into congruity with, instead of fuelling conflict between, scientifically trained and spiritually trained practitioners of human endeavour who are equally devoted to uncovering unseen realities.

Accordingly, the following metaphors use symbol sets derived from the field of electronics. Given that control systems may be implemented in many different technologies, further analogues of these metaphors may equally well be created by a translation between technologies to suit the training of the reader, be that training mechanical, hydraulic, pneumatic or other combinations of prime mover, process and control technologies. This is the essence of metaphor – using that which is known to bring familiarity to the unknown.

Centuries ago it was not understood that air contained a mixture of constituents in various proportions. It was even thought that the trees moved the air to create wind, because air was invisible, even if the effects of its actions were not. That air contained water was not understood either, so rain was not understood to be a product of the changing conditions of the air in which it was contained.

Now the answers to such questions as, How much air is in that space? or, How much water is in the air? are able to be routinely determined to high

levels of precision using suitable measurement technologies. In a few centuries it is likely that further developments in measurement technologies will result in similarly precise answers to currently unanswerable questions as, How much healing energy does she need to make her well again? and, At what frequencies?

The implied collaboration between what are now the separate fields of science and spirituality are being studied ever more intensely, as a way forward to obtaining deeper understanding of our realities of life.

*[It has been my great privilege to have participated thus far in this adventure in communication with entities not currently embodied, and I hope the following metaphor sets may assist their explanatory goals. – Peter Calvert]*

The electrical analogue modelling which follows derives from the basic formulae of electrical theory, where:

$V$  = electrical force

$I$  = flow of electricity

$R$  = resistance to flow by some characteristic of the material

The relationship is: For any given force value  $V$ ,  $I$  [tends to maximum] as  $R$  [tends to zero].

By analogy:

$E_s$  = spiritual force derived from the frequency difference between the healer and healee, or between the Source connection point and the healee

$I_s$  = flow of spiritual energy

$R_s$  = resistance to flow by some characteristic within healer or healee

So again the relationship is: For any given force value  $E_s$ ,  $I_s$  [tends to maximum] as  $R_s$  [tends to zero].

Similarly, if  $Z$  indicates impedance, which is resistance to the flow of alternating current (a current of oscillating character), then: For any given force value  $E_s$ ,  $I_s$  [tends to maximum] as  $Z_s$  [tends to zero].

This is a very simplified summary of applicable terms used in this metaphor series, as customised for this context from Ohm's Law.

This symbol key applies to the graphic metaphors which follow.



This frequency tuneable circuit represents a human being on the auric level.



Used to indicate radiative capacity on the part of an occupant of the spiritual domain.



Indicates a source of voltage or power at some frequency. Its oscillatory nature is indicated by the internal sinewave.



This symbol, conventionally used to indicated circuit ground constant potential, is a natural and complementary qualifier of the antenna symbol above.



The arrow indicates energy flow. Maximum flow occurs at mutual resonance, which is achieved when both transmitting and receiving circuits are tuned to the same frequency.



Indicates a capacitor of adjustable value, and is routinely used in combination with a coil in a circuit of adjustable resonant frequency.



R healer

This symbol of circuit resistance indicates any of the many personal internal attributes in either healer or healee which may act to limit the flow of agapécic energy.



Z healer

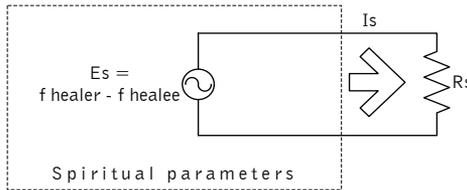
Used to refer to the ability of a capacitor to both store charge and to function in a circuit as if it has varying values, depending on the frequency of circuit operation. That is useful in the most general model, where these qualities are utilised to indicate the phenomena of Shaktipat and instantaneous healing, as well as representing the general tendency for a healee to store the effect of a healing for a period of time.

Circuit models of the interaction between healer and healee where:

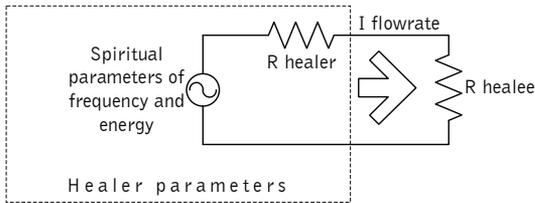
- E = energy
- Es = spiritual energy
- f source = agapécic frequency of spiritual energy source
- f healee = agapécic frequency of healee
- Is = flow magnitude of agapécic energy
- Rs = resistance to flow of agapécic energy

GRAPHIC MODEL 1: HEALER-HEALEE RESISTANCES

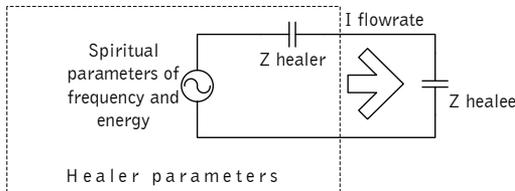
The first of these three graphics (below) modelling resistance represents the most general case, with all resistances lumped into  $R_s$ :



The second graphic differentiates between healer and healee effects, with the assumption that there is no resistance within the source:



The third graphic's configuration allows other factors to be accounted for conceptually, by assigning the resistance in the form of capacitive impedance:



In the third graphic (above),  $Z_{healer}$  and  $Z_{healee}$  are both shown in the form of capacitive impedances for three reasons:

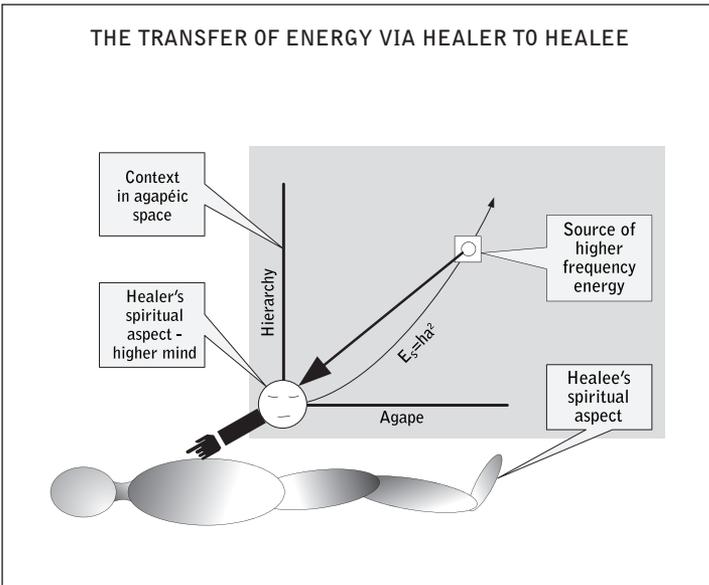
1. The source parameters can so overwhelm both healer and healee impedance that they must behave as effectively having zero value under special conditions. In this context that means when in the context of sufficiently high agapécic frequency.

- 2. There is an effective storage function existing in both healer and healee, whereby healing “charges-up” both parties in the energetic transaction, this charge persisting for some time. Therefore a discharge time-constant metaphor is appropriate, which could be shown by a high value resistor in parallel with the capacitor.
- 3. This storage function allows for the phenomenon of shaktipat (Sanskrit: *saktipata*), a form of instantaneous enlightenment by energy transfer traditionally conferred by a guru with access to sufficient power.

GRAPHIC MODEL 2: HEALER'S ACCESS TO AGAPÉIC SPACE

The healer accesses agapéic space to enhance the healee’s agapéic energy level. As there is a square law associated with agapéic energy and agapéic frequency, there is great benefit potentially available from accessing the highest available frequency. (See *Agapé and the Hierarchy of Love* for further details of the square law relating to energy and power.)

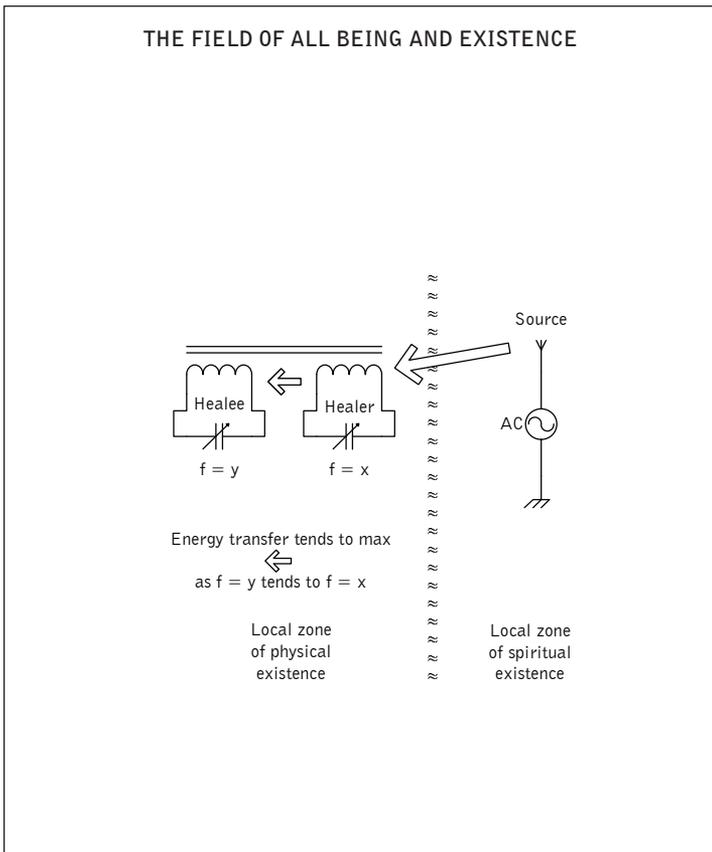
So to access a sufficient level of energy is to access unlimited power for doing good. This is what is meant by the statement made in the channelled text, *Course in Miracles*: “There is no order of difficulty in miracles.”



GRAPHIC MODEL 3: THE FIELD OF ALL BEING AND EXISTENCE

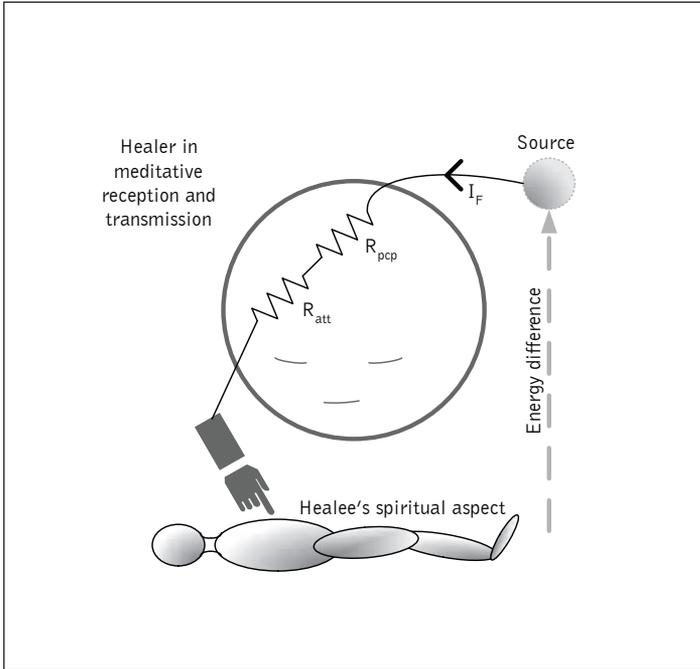
In the vastness of the field of all Being, comprising as it does all physical life, all spiritual life, all unknown life, and all existence, two people associate in the roles of healer and healee. They may be in local physical proximity or not; that need not make any difference to the outcome.

In preparation for the act of healing, they tune themselves to each other in similar agapéc frequency. The healer attunes him or herself to the available higher agapéc frequency; the energy flows; its work is completed.



Note: In the above model, healer and healee are actually miniscule in the vastness of all Being. They have been magnified for clarity.

GRAPHIC MODEL 4: REASONS FOR INEFFECTUAL HEALING



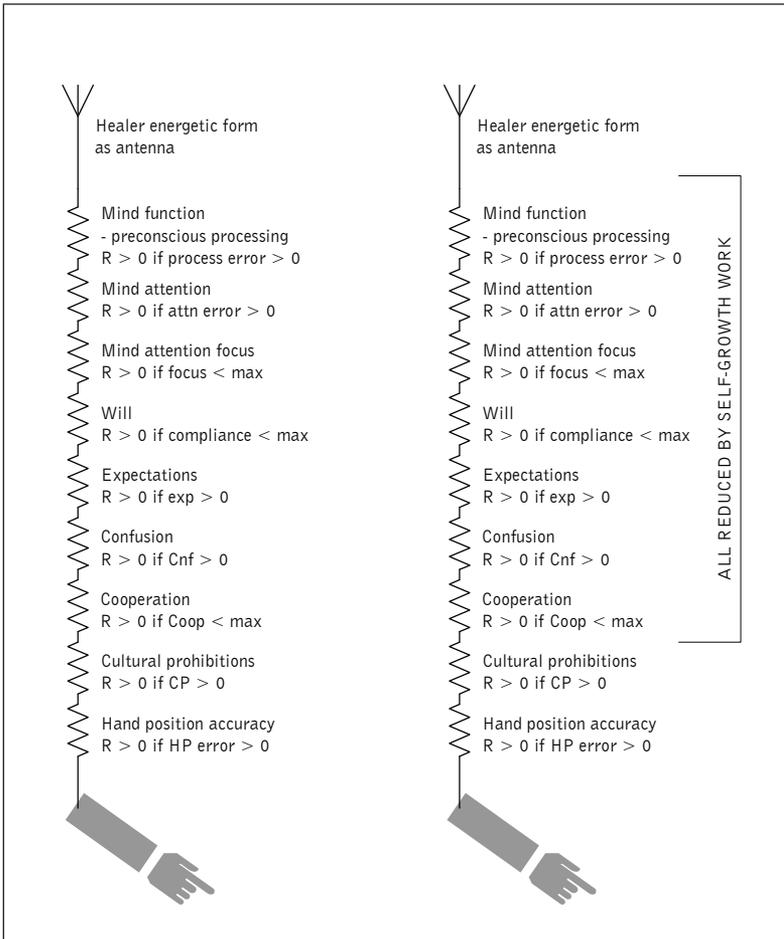
Flow  $I_f$  is less than max if:  $R_{pcp} > 0$ , or  
 $R_{att} > 0$ , or  
 $R_{recipient} > 0$

Where:

- $R_{pcp}$  = resistance within preconscious processing, perhaps caused by incorrect beliefs
- $R_{att}$  = resistance caused by diverted attention
- $R_{recipient}$  = resistance within healee
- $E_s$  =  $E_s \text{ source} - E_s \text{ healee} = \text{spiritual energy potential}$

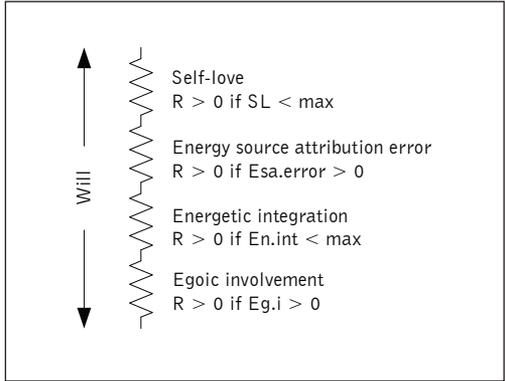
GRAPHIC MODEL 5: HEALER INTERNAL ENERGY BLOCKAGES

The left-hand graphic indicates aspects that contribute to internal healer resistances. The right-hand graphic indicates the potential benefit of the healer's personal inner growth resulting from soul work.



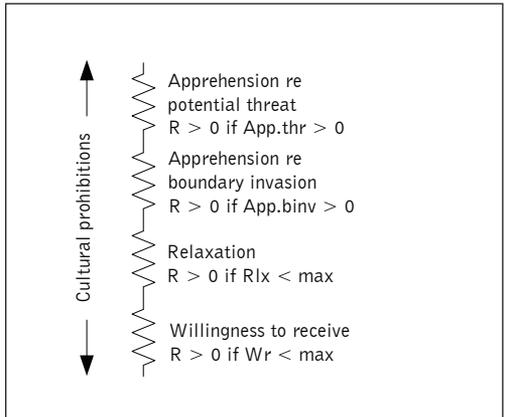
GRAPHIC MODEL 6: OTHER HEALER RESISTANCE FACTORS

This graphic indicates factors generated by the healer's will that contribute to energy blockages.



GRAPHIC MODEL 7: HEALEE RESISTANCE FACTORS

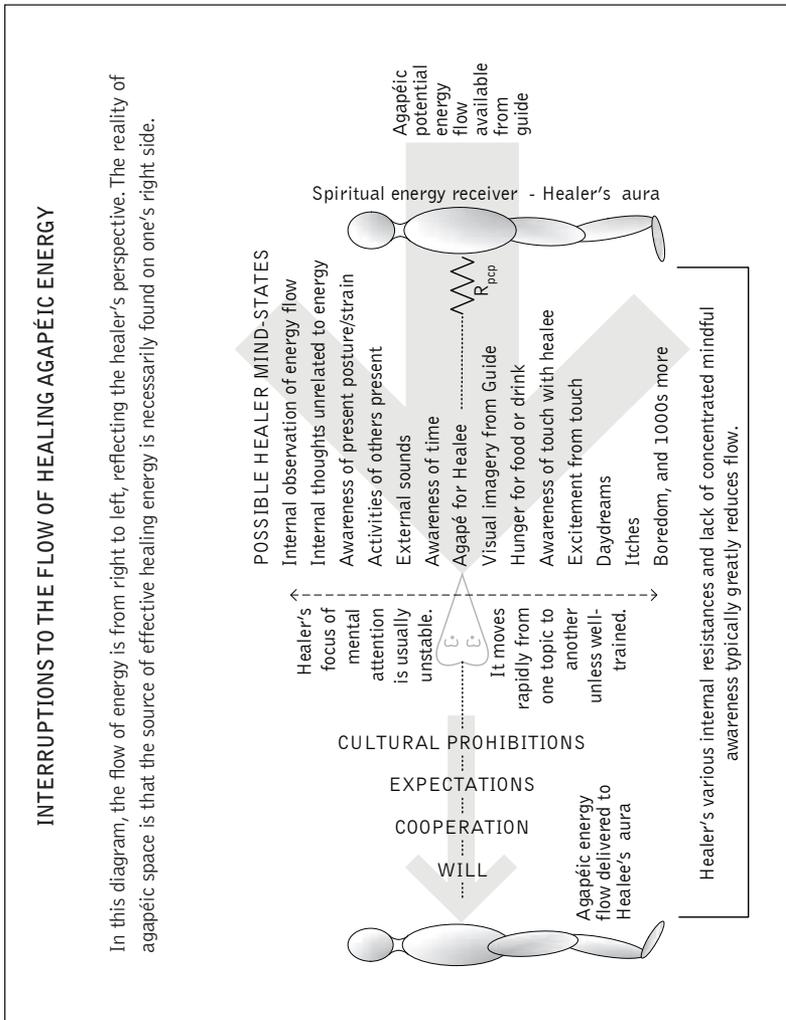
This graphic indicates interpersonal and cultural inhibitions that generate resistance to effective energy flow.



GRAPHIC MODEL 8: FACTORS COMPROMISING EFFECTIVE HEALING

This graphic metaphor illustrates internal and external factors which capture the healer's attention and compromise the effectiveness of the healing.

The untrained healer's attention tends to constantly cycle up and down in an almost random manner. However, the healer's mental attention may be trained through exercises that help focus and sustain concentration.



The discipline of sustaining one-pointed awareness on agapé for the healee increases the healer’s ratio of correct focus to alternate focus.

In the following scenarios this is indicated by the parameter, “Attention concentration time: agapé/other.” This can be likened, in effect, to an ON/OFF energy control system, where the mark/space ratio determines the power delivered to the load, as in an electric oven simmerstat element controller. It should be remarked that the analogy is not exact, but indicative, because diverting one’s attention from the activity of healing does not reduce the energy flow to zero.

The figures which follow offer a conceptual analysis of the relative degrees of ineffectuality indicated in the preceding graphic metaphor.

SCENARIO ONE. Possible numbers applicable to a novice healer.

Agapéc energy potential full flow from guide/higher self is diminished by:

	Healer average compliance
Preconscious processing factors	0.5
Attention concentration time: agapé/other	0.2
Will	0.9
Cooperation	0.9
Clarity	0.8
Cultural prohibitions in the healer	0.9
Total product	0.058

The result is that only approximately 6% of the full healing flow potentially available from the guide is actually delivered to the intended recipient, the healee.

SCENARIO TWO. Possible numbers applicable to an experienced healer.

Agapéc energy potential full flow from guide/higher self is diminished by:

	Healer average compliance
Preconscious processing factors	0.6
Attention concentration time: agapé/other	0.8
Will	0.9
Cooperation	0.9
Clarity	0.9
Cultural prohibitions in the healer	0.9
Total product	0.312

The result is that only about half of the potential full healing flow available from the guide is delivered to the healee. This is a five-fold improvement on Scenario One. But it also reveals the benefit of an attitude of automatic full acquiescence, which would render all factors other than preconscious processing to a value of 1, further doubling compliance, and hence energy flow.

That remaining factor of preconscious processing can only be addressed by a combination of deep personal growth work, which subsequently leads to detachment from predispositions derived from both present and prior lives, as well as to a degree of spiritual enlightenment.

*[Editorial note: Mathematically competent readers may wish to pursue more advanced discussion and results in the work of William Tiller, PhD, and others currently researching the relationship between consciousness and matter. See [www.tiller.org](http://www.tiller.org)]*

## 2 FURTHER READING

[Editorial note: The following authors and books are either specifically mentioned in the text, or provide additional information on the issues raised.]

Daniel J. Benor. *Spiritual Healing*. (Vision Publications, 2001). Dr Benor provides a survey of 124 cases of spiritual healing in order to establish the scientific validity for such a process. The detail of his analysis is intended to separate valid from invalid experimental techniques.

Barbara Ann Brennan. *Hands of Light: A Guide to Healing through the Human Energy Field*. (Bantam, 1988). This is a scientist's look at the field of bioenergetic healing, offering specific techniques towards expanding perceptual tools of healing, seeing auras, understanding psychodynamics and the human energy field, and spiritual healing. *Light Emerging: The Journey of Personal Healing*. (Bantam, 1993). Brennan provides a useful introduction to the scientific background behind her laying-on-of-hands technique. She also offers an explanation of her healing perspective and its use in conjunction with medical therapy, the stages and importance of self-care, and healing relationships through auric field interaction and higher spiritual realities.

P.R. Calvert. *Agapé and the Hierarchy of Love: A Primer in Intrinsic Spirituality*. (AgapeSchoolinz, 2008). This book presents channelled materials on the issues dealt with in this book, and on a number of other related issues. Available from [www.publishme.co.nz](http://www.publishme.co.nz)

Stanislav Grof. *Beyond the Brain: Birth, Death, and Transcendence in Psychotherapy*. (State University of New York Press, 1986). An excellent introduction to Grof's thought and transpersonal psychological practices. After three decades of extensive research on those non-ordinary states of consciousness induced by psychedelic drugs and by other means, he proposes a new model of the human psyche that takes account of his findings. *When the Impossible Happens: Adventures in Non-Ordinary Reality*. (Sounds True, 2005). This is Grof's account of his experiences over the years, offering personal perspectives on the issues dealt with more scientifically in *Beyond the Brain*, as well as many other topics.

Dora Kunz. *The Personal Aura*. (Quest Books, 1991). This book provides images and detailed drawings introducing significant information regarding the aura. *The Spiritual Dimension of Therapeutic Touch*. (Bear and Company, 2004). Edited by Dolores Krieger, this book presents talks given by Dora Kunz on illnesses caused by specific subtle energy imbalances. The authors also examine the relationship between healer and patient.

Dr Ian Stevenson. *Children Who Remember Previous Lives: A Question of Reincarnation*. (McFarland and Company, 1998). This is the revised edition of Dr. Stevenson's 1987 book, summarizing almost forty years of his study of children who claim to remember previous lives. The book gives an overview of the history of belief in, and evidence for, reincarnation. Representative cases of children, research methods used, analyses of cases, and the explanatory value of the idea of reincarnation for some unsolved problems in psychology and medicine are reviewed.

Jim Tucker. *Life Before Life: A Scientific Investigation of Children's Memories of Previous Lives*. (St Martins Press, 2005). Dr Tucker followed Dr Stevenson leading the Division of Perceptual Studies at the University of Virginia, continuing Stevenson's research and scientific methodology. Here he presents further evidence for reincarnation.

Ken Wilber. *The Integral Vision: A Very Short Introduction to the Revolutionary Integral Approach to Life, God, the Universe, and Everything*. (Shambhala, 2005). In a concise introduction to his thought, philosopher, psychologist and mystic Wilber delivers his Integral Operating System (IOS) of quadrants, levels, lines, states and types drawn from developmental psychology, cultural worldviews, multiple intelligences, gender studies, and the nature of consciousness. Wilber has written numerous other books which expand on the ideas presented here.

*[Editorial note: The guides also provided the following comments on five contributors to the exploration of the concepts and practices introduced in this text.]*

## DR STANISLAV GROF AND TRANSPERSONAL PSYCHOLOGY

Stanislav Grof and his wife, Christina, have been at the forefront of the transition from behaviourist to transpersonal schools of psychology. The erudition and experience of Stanislav Grof in his evolution from LSD

psychotherapy with terminal cancer patients in the 1960s to founding an effective method of transpersonal psychotherapeutic exploration, has enabled many individuals to explore, in relatively simple, low-cost and effective ways, both their spiritual identity and their personality.

The combining of meditation, rebirthing and spiritual practices into one technique, without being limited by the one-to-one relationship between the traditional therapist and the individual client, has generated the means by which groups of individuals can facilitate each other's progress into non-ordinary states of awareness.

Of course, the disadvantage of this technique is that the detailed follow-up required by some people is not necessarily available, unless they seek it, so the task of integration is sometimes less effective than it could be, were specific one-on-one therapeutic follow-up undertaken. Nevertheless, for the ordinary individual, more or less neurotic as they may be, sufficiently aware of themselves as an individual personality, the task of integration can be safely left to that individual. Although, of course, it can be quite disruptive.

Transitions into and out of deep, therapeutically effective, shamanic or spiritual states of awareness are particularly powerful, because they involve extended excursions into non-ordinary states of awareness, as well as into domains in which other identities and forms of intelligence may be encountered. Accordingly, they are best suited to the intelligent and determined explorer of consciousness. The ordinary person, driven by a mixture of desire for wellness, as well as by their own fears, can become overwhelmed by this process.

But it is each individual's right to explore the self to the extent that they feel interested or compelled. The results can be as potentially disruptive to a life as a near-death experience, with its potential for self-transformation, including the changes in social networks that may follow their explorations. The individual explorer is sometimes led into very distant territory indeed, and therefore requires a knowledgeable and mutually supportive community in order to avoid the worst effects of dislocation from their peers.

All that aside, the technique is effective, and theoretically well constructed and explored now. For any individual wishing to pursue dreams of self-knowing, there are few better methods.

## OSHO, FORMERLY KNOWN AS RAJNEESH

The teachings of Rajneesh were an eclectic mixture of Sufi and Hindu teachings and practices, combined with a variety of more modern processes, such as

explorations of chant and meditation practices. His inclusion of Tantric sexual practices was one of the strands of exploration which eventually caused his teachings to lose credibility, due to the willingness to promote those sexual level interactions explicitly, rather than leaving them aside from discussion.

His teachings became very popular for a period in the 1970s and 1980s. Workshops located in India, and later USA, enabled effective explorations by a large number of enthusiastic individuals whose lives were changed as a result. To some extent Rajneesh's teaching was a victim of the "sects and sex" dilemma, and although that was regrettable, he has left a substantial legacy of written texts.

The leaders of organisations who take people into extended and extensive exploration of their darker or weaker or spiritual aspects, for their own good, are always subject to the phenomenon of individual or group projection of archetypes and fears. This occasionally degenerates into radical rejection, leaving both teacher and practitioner isolated and ineffective. Such was not the case for Osho, as he renamed himself, and his persistence and effectiveness in leading permissive groups, enabling seekers to stretch their personal boundaries into genuine spiritual knowledge, was a forerunner of the transpersonal movement, and valuable because of that.

Now, however, his reputation has been restored. The written works of this controversial figure are now preserved in the library of India's National Parliament in New Delhi. This indicates the change in the attitude towards Osho, particularly since his death. His techniques continue to be utilised at the Osho Multiversity. Their collective power as transformational tools render them worthy of consideration and adoption by any spiritually interested person.

## DR IAN STEVENSON AND PAST LIFE INVESTIGATION

Few accolades do credit to Dr Ian Stevenson's accomplishments in meticulously documenting the cases of children he located who recalled previous lives. The University of Virginia, represented by Dr Jim Tucker, has continued his work in the Division of Perceptual Studies. The accumulated case histories currently exceed 3000 cases, and today include cases contributed from most nations. Dr Stevenson's work, while controversial, has continued to be supported by a group of co-researchers at a variety of institutions internationally, many of whom have emulated his methods and obtained similar results.

The evaluation of his results is only available in the annals of the Society for Scientific Exploration. That information is somewhat inaccessible outside of

America due to limited library holdings of that society's journal. Nevertheless, the results of his work, accumulated from over forty-five years of investigation into psychiatric and paranormal topics, provides a secure foundation for all other investigations into spiritual understanding. In particular, his work on correlations between prior deaths and bodily disfigurements in the current life has unusual merit from the reincarnational viewpoint, providing a mechanism by which to explain previously inexplicable correlations between birth defects and the mode of death of the prior personality.

Since Dr Stevenson retired from his position as Carlson Professor at the University of Virginia, his successor continues to collect new cases and mine the existing case records for extended patterns of association between groups of cases. The University of Virginia is to be congratulated for its determination to go beyond superficial understanding and support Dr Stevenson in his investigations of these areas of knowledge, which have previously existed outside consensual scientific understanding.

#### KEN WILBER, INTEGRAL PHILOSOPHER

Ken Wilber has attracted considerable interest for his portrayals of the philosophical levels of human life and spiritual existence, although he has tended to be ignored by mainstream philosophers. This can simply be attributed to the reductionist thinking commonplace in modern philosophy, in which spirituality is excluded by definition.

We specifically depart from that trajectory of thought and wish to place Wilber as a seemingly original thinker, because he is spiritually gifted. In fact, the originality derives from his connectedness to the domain of natural inspiration through his higher self. Very commonly, with the position comes controversy and the necessity to defend one's ideas. Wilber has been extensively criticised by his peers for his willingness to castigate others for their apparent refusal to accommodate his viewpoints.

The complexity of Wilber's philosophical interpretation of reality is entirely consonant with a multitude of perspectives available to be adopted. His philosophic interpretation is just one among many and is only significant for its intrinsically spiritualised context.

In the non-traditional context, from the perspective of the Christian world, his developed worldview is refreshing. However, the ordinary person is so ill-equipped to approach that level of thought that its complexity is often merely baffling. Nevertheless his arguments have value, and we encourage

their perusal by any one interested in the philosophical underpinnings of the perspectives we wish to take. They correlate well with the empirical emphasis of our own opinions, and provide a background by which to view those in greater contextual detail.

#### DANIEL BENOR AND SPIRITUAL HEALING

Dr Benor has made an influential contribution in his published studies of research into healing on the energetic level. He has surveyed and written a very large number of studies, of various kinds and complexity, which investigate the process of introducing energetic-level interventions with the intention of improving another person's health, or relieving an unwelcome condition, by the structural realignment of the individual's energetic-level identity as manifested through the aura.

His knowledge of research technique has enabled him to critique numerous studies, including many in the Russian tradition, which he did as a result of observing the general lack of well-informed design on statistically valid principles.

In recent times a more extensive understanding of the requirement of double blind protocols has led to the development of an extended database of selected studies. These now contribute further well-grounded assertions regarding the validity and fruitfulness of intervention for wellness, whether through localised or distant healing methods.

Benor's task has been to expose fallacies attributed to therapy types and practices based on anecdotal evidence. Attractive as those fallacies are, it is inadequate to suppose that poorly designed and executed so-called "research" can be influential in producing a groundswell of acceptance of the process of guided healing, or to contribute to a paradigm shift in acceptance of paranormal healing techniques.

The International Society for the Study of Energy and Energy Medicine (ISSEEM) has provided a forum within which these issues can be safely discussed. It now functions as a clearing house for the publication of research designs and results that support their agenda of investigating complementary and alternative medicine. This Society now effectively forms the investigative medicine arm of the Society of Scientific Exploration, whose agenda is broader.

Benor is a long-term member of ISSSEEM, which generally supports the integral health model, whereby non-traditional complementary and alternative medicine aligns with allopathic medical protocols, in the interests of healing and wellness of any individual. As a consequence of its support by

health insurers internationally, complementary and alternative medicine is now being subjected to the kinds of long term evaluation, utilising valid research protocols, that has been applied to allopathic medicine for a long time. This combined approach will provide reliable evaluation in the long term. At present results can be viewed as only tentative, even if to some extent supportive.

Within the context of this text, we assert the probable eventual disestablishment of various branches of complementary medicine in the light of such investigation. It is necessary to look beneath the multitude of so-called new procedures and protocols, which are given new names by businesses for tax purposes, and look to the levels of commonality on which they function. For given that any human being comprises a spiritual identity, a developed personality, an aura associated with the body, repressed fears, and an overt encultured nature, there is much room within all of that to claim a unique process, when it is merely a different mixture of established process glossed by a new name.

### 3 GLOSSARY OF TECHNICAL WORDS AND CONCEPTS

Act of guidance	A spiritual level initiative to communicate with an embodied human being. This initiative may be through the stimulation of an idea, by a fleeting or persistent internally visualised image, by apparent internal thought or speech formation, by a sensation, by psychokinesis (such as bringing one's attention to a useful book by pushing it off a shelf), and so on.
Agapé	Spiritual love. Agapé is explicitly without any projected desire other than goodwill, hence is intrinsically disinterested in specific outcomes experienced by the intended recipient. Receipt of agapé from high level spiritual sources invariably invokes a state of serene peacefulness and contentment.
Agapéc space	Equivalent to spiritual space, it is a conceptual framework that has been offered from the domain of spirit in order to discuss what occurs within spiritual space.
Angel	An identity whose natural home is in the spiritual domain in the realm of clear light. The specific angelic form that is imaginatively visualised, or actually perceived, has much to do with the conditioning that results from exposure to iconic cultural forms. Accordingly, visual imagery of angels differs between cultures. What is invariable is the feeling-impression of peace and loving goodwill, created by an angel's soft and gentle presence.
Apprehension	Consists of two modes, mental and auric (energetic). The mental mode consists of awareness or understanding of something by the mind. The auric mode is perception of energy that comes from, or is due to the proximity of, another spiritual identity.
Astral domain	The spiritual domain located between the zone of embodied humanity and the domain of clear light.

Aura	A field of multi-coloured luminous and radiant energy around a person or object. It is not seen by the physical eyes, being perceived instead by the inner eye. (See note on third eye). Its perception should not be confused with the optical after-image, which is a product of retinal function in the physical eyes.
Body: Energetic	Defined in this text as the aura.
Body: Physical	This is the normal human physical body, composed of cells, etc.
Body: Spiritual	Identity existing in agapéc space. Also known as the soul.
Chakra	A zone of concentrated energy flow within the aura, linking the auric layers to the auric central core and to the agapéc domain. In the healthy human, each chakra normally has a symmetrical shape, and a form similar to that created by a spiral flow of water as it goes down a plug-hole. In the unhealthy human chakras can take on a bent or distorted form. One result of healing is the restoration of a chakra to its normal size and symmetry. The typical diameter and motion of a healthy chakra is approximately a 10cm clockwise rotation, as revealed by pendulum analysis.
Chakras	There are twelve centres in the aura, the second to sixth possessing both front and rear aspects. The lower nine are indicated here. The aura is commonly described as possessing seven layers, with attributed chakra colours and approximate body-surface locations being: red (perineum), orange (mons), yellow (just below the navel), green (heart), blue (throat), indigo (brow), violet (crown). The next two are silver (~0.2m above crown), and gold (~0.5m above crown).
Coalescence	A state in which the physical, the energetic and the spiritual are co-joined into one entity, specifically in the embodied human being.
Demonic	This word is used in two senses. The first is with respect to a disembodied human being, resident in the astral domain located between the zone of embodied

	humanity and the domain of clear light. The second is with respect to a negative entity constructed in agapéc space by agglomerating traumatised humans sharing a common element of negative, harmful intention.
Discarnate realm	The realm occupied by disembodied human beings within the spiritual domain. Includes the astral and clear light domains.
Domain of clear light	A domain within agapéc space in which perception at a distance is unimpeded by lack of light, or by the dark 'fog' with which one may seem to be surrounded.
Domain of humanity	That realm within the ground of all being occupied by embodied humans.
Energetic connection	Generally, this refers to a situation in which two or more auras are linked by material of their own substance. Specifically, this describes the connection between healer and healee. It can also be thought to include those events of healing intervention directly from the higher realms without the presence of another embodied person acting as intermediary.
Energetic level	Strictly, the level of the identity manifested by the aura surrounding and penetrating the physical body. Loosely used to indicate the spiritual level as well.
Energetic signature	The sensing of another spiritual identity's nature is normally a subliminal act. It involves becoming aware of another's characteristic preferences with respect to an array of values, attitudes and emotions. We sample and interpret what we sense as comforting or discomforting based on whether those characteristics are similar to, or different from, our own preferences. The pattern sensed can be likened to a personal signature, insofar as it is constant for each individual, becoming a means by which others' natures may be known. During spiritual exploration, one stays safe by remaining consciously alert to every other spiritual identity's energetic signature, by deciding whether to allow those others to come close or not, and by choosing to interact with them or reject them.

Energy flow	In this context, a movement of agapéic energy from one location to another.
Entity	This term is used in three senses. The first is in relation to an ordinary spirit, which is a fragment of a larger whole. The second is in relation to a whole or group identity, typically comprising approximately 1000 fragments. The third usage is in relation to a negatively oriented cluster of spirits which manifest a dangerous group personality.
Frequency domain	Generally, any domain of meaning in which frequency is a fundamental and defining characteristic. In this context, the spiritual domain.
Healee	A person who receives a flow of agapéic energy which is facilitated by a healer.
Healer	A person who offers their ability to transfer agapéic energy in good will, for another's benefit.
Healing	The process of intervention on the energetic level for a positive outcome. It results in the restoration on the auric level of a healthy state from a prior state of contamination, or from a state of damaged or distorted functioning. It occurs on the mental and emotional levels, or, very rarely, involves a state of actual organic disease being brought back to a state of health.
Hierarchy	Derived from the root concept 'height'. Hierarchy is the notionally vertical axis in agapéic space. The other two axes are defined by the degree of agapé which is possessed and the willingness to bequest love.
Higher emotions	Emotions associated with chakras 4 to 7. (See notes on chakra and chakras.) These emotions include, in no particular order, spiritual love, spiritual honesty, delicacy of feeling, integrity, and willingness to direct love towards others and to receive love from others.
Higher mind	A component of the higher self.
Higher self	That aspect of the identity not manifest physically, comprising the sum of all life experiences to date. Contrasted with the lower self. (See note below.)
Intention	Gaining control of the energetic-level consequences of one's intention is central to the healer role. Generally,

intention is directed towards an anticipated outcome that guides one's planned actions. In the context of healing, that is, with regard to actions which manifest on the energetic level, an intention needs to be sustained on the mental level. It then manifests on the energetic level. Intention may be manifested as easily for harm as for good. Such manifestation on the energetic level may be consciously known, or remain a subconscious impulse. In the latter case, hidden from awareness, it may result in unintended outcomes. Engaging in soul work (see below) in order to know oneself to one's depths is therefore the only way to be certain of acting constructively only, if that is one's chosen preference.

- Love Emotionally, love is a feeling of goodwill and desire for proximity to something, usually and in this context, another person. The feeling may or may not be reciprocated. Spiritually, to love is to intend well-being at the mental level, which necessarily extends positive spiritual energy towards the love object through agapéc space. (See agapé above.)
- Lower emotions Emotions associated with chakras 1 to 3, respectively involving the survival instincts, sexual desire, and willfulness. Generally associated with brainstem functions, as with non-human animals.
- Lower self The personality developed in the current incarnation, which forms an identity that expresses itself via the ordinary mind and lower emotions.
- Lust Generally, a strong urge towards a particular outcome, commonly expressed via sexual behaviour. In this context, sexual arousal usually creates a distraction to the mental-level intention necessary to sustain the full flow of healing energy from higher levels towards the healee.
- Meditation A state of inner or dual awareness which is achieved through practising any one of various techniques of internal or external focus. The body may be kept still or in rhythmic movement for the duration of the state.

- Differentiated from sleep by continuous alertness at the mental level. Generally a prerequisite for spiritual awareness by those who are not naturally sensitive due to having insufficient lifetimes of experience.
- Personality See lower self.
- Preconscious processing That level of mind or brain processing that occurs prior to sensory information being available to the conscious mind. Generally, knowledge of this processing is unavailable to introspective attention except by advanced practitioners of meditation. It is a traditional goal of such practitioners to reach unconditioned awareness, which means to bring all sensory processing within alert awareness. To achieve this takes many years of assiduous practice.
- Resonance Generally, as defined by physics, a vibration of large amplitude produced by a relatively small vibration impinging at or near the same frequency of vibration as the natural frequency of the resonating system. In this context, a condition whereby maximum flow of healing energy may be transferred from healer to healee. The approach to this condition may be sensed through the aura by the astute and experienced healer, by a reduction to zero of energetic tumult within the surrounding interpersonal spiritual space.
- Salvation Restoration from the condition of being comatose and located on the astral level after the death of the body. Restoration is by spiritual intervention which brings the identity back to consciousness again. It is a rare condition, so this action is rarely required. Salvation in this sense needs to be contrasted with spiritual rescue or release, in which a person in spirit may be released from their attention being fixated on things or people in the physical domain. Such people are then counselled, or encouraged by other means, to return to the domain of clear light so they may prepare for another incarnation.
- Sensory system In the human body, the system of brain and nerve endings on the skin. The auric perceptual location

- is often not well-defined, but a general sense of the direction and kind of input can be detected through corresponding feeling tones and 'inner knowing'. For many people, this is so intensely subjective and personal it is never spoken of. Perception via the aura is not currently within Western culture's consensual awareness, and therefore does not constitute valid experience according to its definition of reality.
- Soul** Used in two senses. The first is as one of approximately one thousand parts of the group soul one is part of. The second is as one's personal spiritual identity, currently accumulating another lifetime's experiences to add to those already acquired.
- Soul work** Practices which help the individual bring harmony to the personality, reduce fear by acquiring understanding of death and dying, and recall past-life experiences, thereby coming to understand the roots of currently manifested personality tendencies.
- Spirit** This term is used variously, in different contexts, first, to refer to a continuous spiritual identity, second, in broad terms to the realm of spiritual existence, and, third, when referring to the non-physical aspect of an embodied human.
- Spiritual guide** Normally, one's own higher self. But may also be a genuinely different identity from a different level, functioning in the role of life overseer.
- Spiritual space** A space that may be perceived by anyone whose third eye is open and functioning. Universally perceived by anyone functioning as a mystic. Known by different names and as having varying characteristics, because in each era perceptions are interpreted through that era's cultural lens at the preconscious level. What occurs in spiritual space may be understood via the concept of agapéc space.
- Third eye** The sixth chakra, normally located above the eyes in the centre of the forehead. Focusing the inner attention at this level allows spiritual imagery to be perceived from within agapéc space. Such imagery

is often misinterpreted and presumed to be coming from the physical eyes by individuals who do not know of this door of perception.

Transpersonal domain    The spiritual domain.