

A New Theory of Human Life & Existence

A Survey & Synthesis of
Grok's Analysis,
Quantum Physics,
DOPS at UVa,
Max Planck,
Gnosticism,
Christian Doctrine,
Jung,
Monroe,
Sheldrake,
Cayce & Others



Stephen Hawley Martin

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Chapter One: My Quest

If you've read other nonfiction books of mine, you may know that I began a quest to understand the true nature of reality more than fifty years ago following what is now known as a Near Death Experience (NDE). It happened on a Saturday night. I was in my bed on the second floor of the townhouse apartment I shared with two other twenty-something bachelors, nursing a bad case of the flu. Groggy, I was trying to read *The Metamorphosis* by Franz Kafka, which is incredibly ironic considering how I completely changed after what happened that evening.

I had just reached the point when the main character was turning into a cockroach or some other insect, when I heard people coming in downstairs. I listened....

Soon it became clear a party was going on, and I realized I was missing out. I felt unsteady and woozy, but I thought, "What the heck," got out of bed, dressed, descended the stairs and joined in.

I erroneously thought I'd feel better if I acted as though nothing was wrong with me and just got into the swing of things, and so I indulged in alcohol and joined a circle of

friends who were passing around a funny-looking cigarette.

Five minutes later I could hardly stand up. My legs felt incredibly weak and I realized I was about to pass out. It took all my willpower to keep from doing so as I made my way to the stairs. I practically crawled up to my bedroom and onto the bed, which seemed to spin like a helicopter propeller blade at liftoff, and I could hardly breathe. Caught up in that whirlwind, my blood pressure must have dropped to zero.

Then, my mind suddenly cleared, the whirlwind vanished, and I felt perfectly fine. No more grogginess. No more about to pass out.

“Well, that’s better,” I thought.

A few seconds slipped by before I realized I was up near the ceiling and looked at my body spread out like roadkill on the bed below. I was shocked. What was going on? Was this what happened when you died?

I was not prepared for what I saw, perhaps because I did not grow up in a religious family. I thought that when you died everything simply went black, followed by an endless, dreamless, unconscious nothingness.

Looking back, I have to say that in a way, my family was actually anti-religious—at least my mother was. She had a bone to pick with what she termed “Bible Thumpers,”

the reason being that one of our ancestors, Suzannah North Martin, born 1621 and died July 19, 1692, had been falsely accused and hanged for witchcraft during the Salem Witch Hysteria. Suzannah was in the first group of women executed—something I heard about frequently, certainly whenever a Jehovah's Witness knocked at the door or some soapbox preacher on TV wanted to save my mother or me, or an entire crowd, from burning in hell for eternity.

Let me add, however, that I was not completely ignorant when it came to Christianity. I'd been to an Episcopalian high school where each day began with chapel, and the college I went to, Hampden-Sydney, was affiliated with the Presbyterian Church. Back when I attended, six hours of Old Testament study and six hours of New Testament study were required of every student—classes that were taught from the point of view of an unbiased outsider who didn't know about the Bible but wanted to learn about it. As a result I learned such things as who wrote it, how it came together, what it said, and that sort of thing, but Church doctrine or canon was not taught or discussed.

I'd found those courses interesting but had mentally put religion into the fairytale category along with *Jack and the Beanstalk*, *Snow White*, and *Cinderella*. To put it bluntly, I'd bought into what I'd learned at home and been taught in

science classes, which was that nothing exists except matter—physical substance. That meant humans are basically meat robots with brains that create consciousness, and death brought a dreamless, nothingness state of nonbeing, as stated above. How could it be otherwise? If our brains produce our consciousness, then when we die, our brains die, too, and the plug has been pulled, so it's lights out, *la fin, kaput*, the end. Because of what you will soon read, it's important to keep in mind that if that were true—if current so-called “settled science” of Physicalism or Scientific Materialism is correct—consciousness and intelligence could not have existed until evolution produced a brain. It would also mean that life has no meaning or long-range purpose, and we are simply bodies that came about by accident, bodies that someday will rot six feet under or be converted into piles of ashes in a crematorium.

Thoughts like these flashed in my mind as I looked down at that unfortunate body that had just smoked pot and consumed four or five ounces of Scotch whisky even though it was sick as a dog and should have stayed in bed.

Then the realization dawned on me: “I’m not my body! I’m not my body because I’m up here looking down at it.”

“Well, then, what am I?”

“I’m, I’m, I must be my *consciousness!*”

You cannot imagine what a revelation that was. The result of which is that I have spent fifty-some years trying to figure out the true nature of reality. A burning desire formed in me to understand what we humans are all about—how we got here, why we’re here, and where we might be headed. I wanted to know what happens when we die. This book traces that quest to its culmination and provides what I consider to be the correct answers to these questions—answers that fit together logically and are corroborated by multiple sources, making them difficult to refute by anyone who is open-minded and unbiased. If you are not, please close this book and go on to something else.

By the way, as I’m sure you assumed, I did not stay dead. I must have slipped back into my body, entered and remained in a passed-out state until I woke up Sunday morning feeling almost well. Also, in case you are wondering, I did not finish reading *The Metamorphosis*—as far as I know, that book is still in that bedroom somewhere, probably under the bed.

So what did I do about that burning desire? I joined the Rosicrucian Order (AMORC), which I want you to know is not a religion. Rosicrucians can adhere to whatever religion they want, or to no religion at all. It’s a society of mystics that study and practice metaphysical laws. I learned about

the Rosicrucian Order through what Carl Jung termed a “synchronicity,” a meaningful happening that looks like a coincidence but is in fact orchestrated by the Universe or the Source in conjunction with your Higher Self. You will understand how and why this happens by the time you finish this book, but for now let me simply say that when you are on a track to fulfill your purpose, or if you need a nudge to push you onto the right track, synchronicities happen.

The Rosicrucian synchronicity took place not long after my NDE when I was at home one weekend visiting my mother. You see, I grew up in Richmond, Virginia, but my first job after college, and the townhouse apartment where I lived and had that NDE, were both in Baltimore. I was home looking at books on a bookshelf when I came across one that looked interesting. I pulled it from the shelf and opened it to a page marked with a small brochure. It occurred to me that my father, who died when I was seven years old, must have used it as a bookmark.

The brochure was about the Rosicrucian Order, and it looked as though it was an organization that might have the answers I was seeking. So I joined and took the correspondence course—which no doubt is online today. I

studied, took exams, and over the next few years went from Novice to Adept.

Just so you'll know, let me say that what I learned was borne out by research findings and other information I came upon later, which you will read about. For example, reincarnation is taken for granted. According to the teachings, the average span between incarnations is 140 years—although there are exceptions, particularly when a life is cut short as findings by researchers at the University of Virginia clearly indicate. More often than not, however, if you live to the age of 80, you will likely spend 60 years in the nonphysical afterlife realm before you incarnate again.

Rosicrucians also make the case that reality as we perceive it is an illusion—what the Hindus call “maya.” This is because what we think of as physical reality is not actually physical in the way the vast majority of people think of it. It's not composed of solid stuff. It's energy—vibrations as in Einstein's $E=MC^2$. Moreover, because all is energy or vibrations, nothing is separate, not us, not anything—everything is connected. This is backed up by quantum physicists who tell us that physical reality is one organic whole and nothing is truly separate from anything else. Why? There cannot be a place where one vibration stops and another one starts.

Here's something that you may find comes in handy to know: "Like Attracts Like" is the basic law of metaphysics from which many others flow.

Reading this, you may be thinking, "Woe, this Martin guy is nuts!"

I understand. Even though I studied and passed the tests and had been dubbed a Rosicrucian Adept, I still had difficulty buying into much of what I learned. It was all a bit "woo-woo," as someone making fun of New Age thoughts would say.

Why did I have a hard time buying in? I guess because I was so steeped in Scientific Materialism, aka Physicalism, having grown up with it at home and in school and buying into it without giving it much thought. But that was about to change when the next synchronicity came along four or five years later. In the meantime, I'd married a beautiful young woman from France and we'd had a daughter named Sophie who was by then three years old. This synchronicity began when we were on vacation in Corsica where friends of ours, Catherine and Henri, had a vacation home.

Catherine's father was French and her mother was Corsican. No matter what this mixture might be called, this young woman was most definitely not a Scientific Materialist. I suspect that is often the case among those who

feel particularly close to a place as Corsicans do to their “Isle of Beauty.” I found myself amused by what I considered to be her fantasies of spooks and fairies lurking here and there—in wildflowers called four-o’clocks, in mountain glades and in the maquis. She even believed she could tell fortunes by reading tea leaves and tarot cards.

I resisted her attempts to tell my fortune until the last night of our visit. Even then, I limited my participation to only two tarot cards, which I pulled from the deck and handed to her.

She studied them. “You will soon be going on a journey,” she said, folding them together and handing them back. “On this journey you will meet a young man. You will know him because he is blond. He will be in need of your help. Whether you come to his assistance is your decision.”

She was half right, I thought. I was going on a journey. We were leaving the next morning, as she well knew. That didn’t prove a thing.

Before I returned the cards to the deck, I looked at them. One pictured a young man—blond as a Nordic god. He did look in need of help.

I forgot about this until something happened after we landed at the airport in Marseille. We had to catch a cab. I was afraid I didn’t have enough cash, so I took a place in

line at an airport bank to change some dollars into francs—this was before the Euro.

The man directly ahead of me reached the teller window, unfolded an enormous bill, and slipped it through. The teller looked at it, and turned it over.

“Oooh, la, la,” he muttered.

He looked up, shook his head, and handed back the bill.

The man’s face fell. “What’s wrong?” he said with a Norwegian accent.

The bank teller spoke in rapid French. He gestured with his hands, his head, his eyes. My glance shifted to the young man with the big bill. He was blond.

“I’ve just arrived from Oslo,” he said in English. “I have no French money. What will I do?”

The teller waved his hands as if to dismiss the subject. He obviously did not speak English, leaned forward, and spoke slowly and loudly in French.

“What? I do not understand.” The young man shook his head. “Please repeat. Oh, no, what am I to do?”

“Excuse me,” I said. “Maybe I can help.” I leaned forward to hear the teller, who explained in French that the bill was too large. He didn’t have the authority to change that many kroner. The man would have to go to the main

branch of the bank in downtown Marseille and change the bill there.

I turned to the blond young man, and translated. “You don’t have something smaller?” I said.

He shook his head. “I’ll take a taxi. The driver will have to wait to be paid until I’ve changed this.” He looked me in the eye. “Thank you, thank you very much. You’ve been most helpful.”

I’d assisted him all right, a blond young man, as my Catherine had predicted.

This “coincidence” got me thinking again and it wasn’t long, only a matter of hours, before I had another incident to chew on.

It happened that same night.

Marseille is not a stop I’d recommend if you have the opportunity to visit the south of France but even this filthy port city has at least one neighborhood with charm—the one where Joel lived, another of my first wife’s childhood friends. That day’s final destination was her home, which was situated on a steep, curved lane where walls hid quiet gardens, on the southern side of the hill below the statue of Notre Dame.

This icon of the mother of Jesus looks down from atop the highest point in Marseille. She has a magnificent view

of the burning bright, azure harbor and the island fortress of Count of Monte Cristo fame. Joel's house could be found a hundred feet or so directly below Mary's statue, behind an iron gate, recessed into the side of the hill. The stucco covered stone house had three levels, the bottom of which was an English basement at grade with a terrace in front. Joel lived there with her widowed mother. Neither of them worked outside the home, and I imagine money was tight. Perhaps as a result, they had turned the ground floor into a separate apartment and rented it out. The first tenant had turned out to be a dashing young man who worked with oceanographer and filmmaker, Jacques Cousteau, born 1910 and died 1997. This young Frenchman named Philippe Sirot gallivanted around the world on a converted minesweeper called the Calypso along with Cousteau and his motley band of adventurers and marine biologists. The apartment in the quiet Marseille neighborhood was where he lived when he wasn't gallivanting. As luck and love would have it, he and Joel fell for each other and got engaged. The four of us had chummed around before my wife and I were married, and when we two tied the knot, Philippe had been the French equivalent of my best man, and Joel had been the maid of honor.

That had been in happier times. The mood was somber when we arrived at the house in Marseille that year. Only a few months prior, the dashing young man had died a tragic death.

Philippe had been possessed of a fascination with death. He sincerely believed that it did not represent the end. Rather, he hypothesized that we enter another dimension, that we “cross over” into what I now realize is the mental world of spirit that in many respects mirrors the physical side of existence. Looking back with the perspective that time and increased knowledge give, I believe his preoccupation, his burning curiosity, may have led him to harbor an unconscious death wish. I recall vividly how he would barrel down a narrow Marseille city street on a 750 cc Triumph motorcycle at 120 miles an hour. He did this once with me hanging on in back, praying as no Scientific Materialist had ever prayed before. He also flew small planes, once taking a Piper Cub to Corsica across open water at night with no instruments. Skydiving was another hobby, and deep sea diving was part of his job. You can still catch sight of him in reruns of the TV show, *The Undersea World of Jacques Cousteau*, playing ring around the rosie with a bunch of hungry sharks.

In the year or so leading up to our visit to Marseille that

year, Philippe had fallen into despair, and his death was thought to have been the result of suicide.

Several things had gone wrong for him. First, by that time—the mid 1970s—Cousteau and the *Calypso* were no longer taking voyages to exotic locations. Replacing a job as a seafaring adventurer isn't easy. But he needed one, and he'd taken a position as captain of a boat that tended offshore oil rigs. The result was that he was bored to death, perhaps almost literally. Second, his romance with Joel was on the rocks. From what I could determine, they'd broken up after a couple of silly arguments. She was still mad about him, but was playing a game some people play—hard to get. She refused to see him, no matter how he tried. Who knows what else had gone wrong. Other factors may have come into play that I cannot recall or of which I was unaware. But the bottom line was, he was found dead one day in his cabin at sea.

On several occasions Philippe had told friends, his ex-fiancee included, that he would communicate with them after he died if it were possible. The fiancée was all aflutter when we arrived. She was bursting to unload a lot of pent up stuff on my wife. For starters, her wristwatch had stopped when his funeral had begun, and had not resumed until the moment the funeral ended. I didn't see that this

actually proved anything, but it did make me wonder. Anyway, I didn't have much opportunity to think because Joel was jabbering on and on about black cats and bumps in the night.

We all had a late dinner that evening, and I decided to turn in. My head was starting to ache from trying to keep up with the conversation, which was in French. It looked as though Joel and my wife were well on the way to staying up all night talking, so I suggested that I put our daughter Sophie to bed and then turn in myself.

Sophie was in another room, playing with her dolls. We said goodnight to her mom and Joel, descended a dark, circular staircase, and walked hand in hand through a dimly lit storage room. As in past years, we'd be sleeping in Philippe's old apartment. My hand closed around the knob and I pushed the door open.

Nothing had changed. Every piece of furniture, every wall hanging was exactly as he'd left it.

The most bizarre sensation overwhelmed me. I felt that Philippe was in the room, present among his belongings: the American Indian blanket on the bed, the primitive masks and spears on the walls, the little statues and knickknacks from all over the world, including local deities and fertility gods. His presence was palpable, and it grew more so each

second, seeming to close in on me, as if he had moved close to examine my face. I could almost feel his breath.

I did not want to upset my daughter, so I helped her into her pajamas, and went through the usual bedtime routine of a story. At last, I put her down in a child's bed, which had been positioned at the foot of Philippe's, and turned out the lights, except for one by the bed I'd use to read by. Then I crawled under the covers.

All was silent. I opened a book but could not concentrate. Philippe's presence was strong, particularly when I looked at the primitive wall hanging of a sunburst. The handwoven image reminded me of the rising sun of Japan. My eyes were drawn to the center until the circle filled my vision.

What seemed like a disembodied voice said, "Don't think about ghosts. It doesn't do any good to think about ghosts."

It was Sophie. I'd thought she was asleep but along with every hair on my body, she was sitting up.

I had no idea she even knew what a ghost was, or rather what a ghost was supposed to be. We'd never talked about them. At that point, I still wasn't sure they even existed. Nothing except matter did, right? I certainly hoped so.

In retrospect I should have asked, “Why do you say that, dear?” But I wasn’t thinking clearly. Instead, I said, “That’s correct, dear. It doesn’t do any good to think about ghosts.” She lay down, and I didn’t hear from her again that night.

What do you suppose caused her to sit up and make that rather interesting observation? I believe that three possibilities exist. First, although I don’t recall that we’d ever talked about it and neither did my wife when I told her about it later, Sophie may have been aware that Philippe was dead and that we were spending the night in a dead man’s apartment. This unsettling idea may have played on her mind, as it obviously played on mine. She simply may have been reassuring herself—“There’s no need to be afraid of the dark. There aren’t really any goblins under the bed.” Only, my experience as a father of four is that young children believe there are goblins under the bed no matter how emphatically one assures them that they’re not. Anyway, she didn’t say that ghosts aren’t real. She said I ought not to think about them.

Second, she may have picked up on my thoughts through mental telepathy. People who believe in such things think those who are closely related such as a mother and son or father and daughter or sister and brother are particularly susceptible to this sort of telepathy. I was indeed thinking

about a ghost. Maybe she tuned in on this and decided to give me a piece of worldly, three-year-old daughter advice. I must say, however, that she refrained from dishing it out again until she was approximately nineteen. As every parent of a nineteen-year-old can verify, at that age the child knows everything and the parent knows nothing, encumbered as parents are by the stupidity that comes from having reached one's forties.

The third possibility is that Philippe was using Sophie's three-year-old, half-asleep mind to communicate as he'd promised he would. If so, the message he chose is particularly significant in light of his former preoccupation with death and his reported suicide. "Don't think about ghosts. It doesn't do any good." I've taken that to mean, live life while you can. Death will come soon enough.

Maybe you can think of another explanation. If so, use the contact form on my website, www.shmartin.com, to write to me because I'd be interested in hearing it. Otherwise, take your pick from the possibilities listed above. Be advised, though, that the second two require something to have happened that my parents and other Scientific Materialists would say cannot: Either unspoken thoughts passing between Sophie and me, or unspoken thoughts passing from Philippe's ghost to Sophie and then aloud to me. My

intuition—which Scientific Materialists say does not exist—tells me it was the latter. Why? Because of the extremely strong sense of Philippe’s presence in the room.

As if that synchronicity wasn’t enough, the next one came along soon after when I came across a book published in 1975 entitled *Intelligence Came First* that had been compiled and edited by Ernest Lester Smith, born 1904 and died 1992. Smith was a Fellow of the Royal Society—the prestigious scientific academy in the United Kingdom dedicated to promoting excellence in science. His book caused quite a lot of controversy when it came out. The premise of it is that, throughout eons of evolution, needs have preceded the organs through which they are fulfilled—eyes, ears, taste buds, hearts, kidneys, livers, teeth, tongues, and so forth. Since each new organ developed in response to a need, why would the brain be an exception?

The authors of this book put forth a compelling argument that intelligence came first, quite able to function in its own realm, and coupled with everything else I had learned by the time I read it, that seemed to make perfect sense and deep-six the basic premise of Physicalism that nothing exists that cannot be viewed under a microscope. A big part of the authors’ argument was that the odds were incredibly long that any of those organs could have come

about through the Darwinian mechanism of random mutations and survival of the fittest. Moreover, this didn't apply simply to bodily organs, it also applied to life itself, i.e., the incredibly complex DNA molecule that's essential for life to happen. Every cell of your body contains one that's approximately two meters long—that's six feet six inches of what can be compared to microscopic computer code. Yet Materialists were indignant and shouted down the book. How dare Ernest Lester Smith and his co-authors question "settled science"?

To that I say, "Because it makes sense." For example, have a look at what Elon Musk's powerful AI assistant, Grok 4, has to say about this. According to a recent article by Calvin Smith, a Canadian who is the Executive Director of Answers in Genesis:

When asked about spontaneous abiogenesis (life arising from non-living chemistry) under strictly defined conditions (i.e., "use only logic, mathematical probability, and observational science; do *not* rely on ideology or consensus"), Grok estimated the probability of a minimal genome forming randomly as less than 1 in 10^{200} . That's a one in 10 followed by one heck of a lot of zeros.

Regarding the probability of a new functional gene of ~1,000 nucleotides emerging purely by mutation and chance, Grok gave odds around 1 in 10^{600} . That's a one in 10 followed by more zeros than hardly anyone can count

Under those conditions, Grok concluded that unguided chemical evolution was “effectively impossible” within the time available on Earth (the standard scientific view is that it took 3.8 billion years from when earth was formed until life appeared), and thus the most logical explanation was “a directed process implying a purposeful, intelligent design.” In other words, an intelligent agent was the likely cause.

And so Grok 4 confirmed that Ernest Lester Smith and his colleagues were correct. Intelligence came first. It was necessary for life to come about and is what's behind the evolution of organisms. This is likely to be difficult to accept if not mindblowing for ardent Physicalists and is extremely important from my point of view because it forms the basic premise of my theory of human life and existence—a theory that in an upcoming chapter will be stated as simply and succinctly as I can put it.

Moving along in that direction, another synchronicity happened when I stumbled upon a book called *A New*

Science of Life by a British Biochemist, Dr. Rupert Sheldrake. His goal for the book was to reveal the answer to two major questions: What is the nature of life? And how are the shapes and instincts of living organisms determined? The answer was an hypothesis he called “formative causation,” which supposes that the form, development, and behavior of living organisms are shaped and maintained by fields that are a kind of memory. As you no doubt know, back in the days that the book was published, as well as now, such memory fields were not recognized by so-called “settled science.” He argued that these fields, what he labeled “morphogenetic fields,” are created by the behavior and the forms, or shapes, of the organisms of a species over time by a process he called “morphic resonance.” In effect, Dr. Sheldrake’s hypothesis is that the appearance, as well as the instincts or behaviors of a species, are similar to ingrained habits—memories of a sort that exist in nonphysical reality.

Of course, you and I know that Scientific Materialists argue that shapes and instincts are encoded in DNA or genes, but the truth is that no one actually knows how this works, and it has never been demonstrated. Genes, which produce and regulate the type and supply of proteins, certainly do account for such things as hair color and eye

color, but the question Dr. Sheldrake addressed was how do different cells of a body know that their assignment is to become a kidney or a foot or a brain when an animal or a human embryo grows in the womb? As just indicated, genes dictate the primary structure of proteins, not the individual parts of the body. So-called “settled science” maintains that given the right genes and hence the right proteins, and the right systems by which protein synthesis is controlled, an organism simply assembles itself. But how does that happen? As Dr. Sheldrake wrote, “This is rather like delivering the right materials to a building site at the right times and expecting a house to grow spontaneously.”

Dr. Sheldrake’s hypothesis and the book, *Intelligence Came First*, caused me to think deeply about the nature of life and evolution, but the synchronicity that solidified my desire to uncover the true nature of reality and humankind came a couple of years later when my first wife and I visited the country home in Lorraine of Catherine and Henri—that’s right, the Catherine who in Corsica had used tarot cards to predict my meeting with the Norwegian at the airport currency exchange.

Catherine’s husband, Henri, was a count—Count Henri Dmitry—who along with his title had inherited what in France is called a chateau—but don’t picture torrents and a

moat—it wasn't that kind of castle. In England it would have been called a manor house and in Virginia where I come from, we would say it was a plantation house. Henri had inherited the structure, the land, and the village nearby along with his title. The place was basically a ruin that had not been lived in since sometime before or during World War Two—some forty years prior to our visit.

Having done well in business, Henri and Catherine decided to restore the old place, and although their primary home was in Paris, they spent a good deal of time there when it was undergoing renovation so that they could supervise the work.

Henri knew of my interest in ghosts and such, and one evening during our visit, he told me about a disturbance that had frequently occurred in the middle of the night when they first took up residence—what seemed to be someone in the basement screaming for help. Henri said it sometimes would wake him up. He also said that both he and Catherine often heard the calls for help while in the drowsy state between falling asleep or waking up. It happened almost every night, and they became so annoyed that Henri went down into the basement, which was actually a wine cellar, poked around and noticed a wall that looked newer than the

others around it. The workmen were upstairs, and so he went to them and had them tear down that wall.

A skeleton was behind it.

Henri and his wife had no idea who the skeleton belonged to, but they gave it a Christian burial and were never bothered by the night noises again.

Here's what Henri said he thought: The man the skeleton belonged to had been bricked up behind the wall while unconscious but still alive. Maybe it had happened during World War Two, and maybe he was an enemy spy or combatant. Whatever the case may have been, he'd been knocked on the head, dragged down to the cellar and bricked up behind that wall. Likely, he had regained consciousness after the bricks had been put in place. Of course, he eventually died, but did not realize it, which I have since learned is a fairly common occurrence. He finally realized he was dead because of the funeral Catherine and Henri arranged for him.

As you can easily imagine, the spirit of this dead man could easily have passed through the bricks, but he didn't know it. Apparently, time is experienced differently, and in fact may not be experienced at all in the nonphysical spirit dimension. He didn't know he was dead and had been calling for help ever since he had regained consciousness.

Since he was a ghost, he had no vocal cords and so they were psychic screams. The middle of the night was the only time they penetrated the minds of Henri and Catherine. It happened because all else was quiet, they were sleeping, or nearly asleep, and that's when a person's mind is sensitive to such things.

In upcoming chapters, we will look at research by credible individuals and institutions that when viewed as a whole indicate how it is possible for the events and phenomena related in this chapter to have taken place.

Chapter Two: Consciousness & The Brain

According to the results of sixty years of research by the Division of Perceptual Studies (DOPS) at the University of Virginia School of Medicine in Charlottesville, Virginia, the brain does not create consciousness.

Charlottesville is only sixty miles or so west of where I live, and my youngest daughter attended and graduated from UVa. As a result, I have toured DOPS from top to bottom, spoken to many of the researchers there and have twice interviewed Jim B. Tucker, M.D., who until recently was the head of DOPS.

The determination that the brain does not create consciousness, but rather is a receiver of consciousness that integrates it with the body, is based on a great deal of evidence that falls into four categories:

1. Recovery of lost consciousness in the moments or days prior to death among people who have been unconscious for prolonged periods of time.
2. Complex consciousness ability in some people who have minimal brain tissue.

3. Complex consciousness in near-death experiences when the brain is not functioning or is functioning at a greatly diminished level.
4. Memories, particularly among young children, accurately recalling details of a past life.

Deathbed recovery of lost consciousness

The unexpected return of mental clarity shortly before death by patients suffering from neurological or psychiatric disorders has been reported in western medical literature for more than 250 years. There are published cases in the medical literature of patients suffering from brain abscesses, tumors, strokes, meningitis, Alzheimer's disease, schizophrenia, and mood disorders, all of whom long before had lost the ability to think or communicate. In many of these cases, evidence from brain scans or autopsies showed their brains had deteriorated to an irreversible degree, and yet in all of them, mental clarity returned in the last minutes, hours, and sometimes days prior to the patients' deaths. DOPS researchers have identified 83 cases in western medical literature and have collected additional unpublished contemporary accounts wherein patients recovered complete consciousness just before death. It

appears as though the damaged brain released its grip on a patient's mind and clarity returned as a result.

In one case investigated by DOPS researchers, a 42-year-old man developed a malignant brain tumor that rapidly grew in size. He quickly became bedridden, blind in one eye, unable to communicate, incoherent and bizarre in this behavior. He appeared unable to make any sense of his surroundings, and when members of his family touched him, he would slap as though being annoyed by an insect. He eventually stopped sleeping and would talk deliriously throughout the night, making no sense.

After several weeks of this, he suddenly appeared calm and began speaking coherently. He then slept peacefully. The following morning, he remained completely clear-headed and talked with his wife, discussing his imminent death for the first time. He then stopped speaking and died.

The same thing was true of our grandmother, according to my brother who witnessed it. She had been in a coma for months before she died.

Complex consciousness among people who have minimal brain tissue

Another phenomenon that indicates the brain is not the creator of consciousness is the presence of normal and even

high intelligence in people who have very little brain tissue. There are rare but surprising cases of people who seem to function normally, with normal intelligence, and normal social function, despite having virtually no brain at all. In one case published in 2007, a high school honor who had been accepted for enrollment by Smith College underwent surgery after she was injured and knocked unconscious in an automobile accident. An x-ray of her head just before surgery revealed that she had no cerebral cortex at all. All that was inside her skull a brainstem. When the surgeon opened her skull to operate that is exactly what he found—a brainstem and nothing more.

Hers was not an isolated situation. DOPS researchers point to dozens of cases of patients with hydrocephalus, wherein as much as 95 percent of a brain is incapacitated due to an excess of cerebrospinal fluid, and yet many with that level of affliction have normal and even above average intelligence.

Near Death Experiences

Just about everyone who does not live on a desert island without wifi has heard about Near Death Experiences (NDEs). Thousands upon thousands have been reported upon. If for some reason you don't believe this, go to

YouTube and do a search. Hundreds of firsthand testimonies will turn up. There is even an organization for Near Death survivors—the International Association for Near-Death Studies (IANDS), founded in 1981 to study NDEs and to provide support for those who have had them.

Those who have had an NDE often describe experiencing a sudden separation from their body. Many say they found themselves floating above the scene, watching doctors, nurses, or bystanders attempting to revive them, yet as I did when I had my NDE, they felt strangely calm, detached, and in no pain whatsoever.

A sense of movement often follows—typically through a tunnel or passageway—accompanied by a growing light. This light is frequently described as brilliant, yet soft, warm, and intelligent. Survivors often say it radiates unconditional love, total acceptance, and a sense of being completely known.

In the presence of this light, many experience what is called a life review—a panoramic re-living of their life, not as a judgment, but as an opportunity to understand the emotional impact of their actions on others. They often say they feel what the other person with whom they interacted felt, and as a result, they gain deep insight into the consequences of their choices.

Some NDEers say they encounter deceased relatives, friends, or spiritual figures who greet them with love. Communication is telepathic and instantaneous. These beings may tell them it is “not time yet” or that they have “more to do,” which prompts them to return to their bodies.

Almost universally, NDE experiencers report an overwhelming sense of peace, unity, and interconnectedness—sometimes this is described as being part of a larger consciousness or “home.”

Returning to the body is typically abrupt and unpleasant, as if being squeezed back into a container that’s much too small.

Afterward, survivors almost always say that the experience transformed them: they no longer fear death, their values shift toward compassion, and they feel a renewed purpose or sense of mission.

DOPS researchers say that three features of NDEs suggest consciousness is not produced by the brain: 1) Enhanced mental function while the brain is incapacitated; 2) Accurate perceptions from outside the body, such as the ability to accurately tell doctors and nurses what they saw and heard going on in the operating room; and 3) encounters with deceased persons who convey accurate information no one else could have known, including in

some instances encounters with deceased individuals the NDE survivor could not have known were dead at the time.

In one case, a nine-year-old boy with meningitis had an NDE in which he saw several deceased relatives, including his sister who told him he had to return to his body. As soon as he returned from death, he told his parents—who had been at his bedside for 36 hours during his ordeal. His father became very upset because his daughter was at college in a different state and was perfectly healthy as far as the father knew. The boy insisted that his sister had sent him back and had told him she had to remain.

The father left the hospital, promising his wife he would call their daughter as soon as he got home. When he tried to call his daughter, he learned that college officials had been trying to contact him and his wife all night to tell them the tragic news. Their daughter had been killed in an automobile accident around midnight.

Children Who Recall a Past Life

Researchers at the University of Virginia have been conducting these investigations for about sixty years, and as a result, have in excess of 2500 cases in their files. The founder of DOPS was Ian Stevenson, M.D., born 1918 and died 2007. His book entitled *Twenty Cases Suggestive of*

Reincarnation was originally published in 1966 and was the first of a shelf full of books that he produced on the subject.

Anyone with an open mind who looks into what is now known about reincarnation will find it difficult to refute that it can and does happen. To give you a taste, I will relate a fascinating case history that I also reported on in one of my previous books, and so, if you have already read about James Leininger, the reincarnated World War Two fighter pilot, you may want to skip the next few pages and go straight to the next chapter.

This true story began on the First of May 2000.

Imagine that you and your wife [or husband] are sound asleep. Your two-year-old son James is in his crib, asleep in the next room. Suddenly you are jarred awake.

You hear your son scream, “Plane on fire! Airplane crash!”

You rush into his room, and there he is on the bed, writhing the grip of horror, kicking and clawing at the covers as if he is trying to kick his way out of a coffin.

Over and over again, your child screams, “Plane on fire! Little man can’t get out!”

What happened that night was not a single occurrence. Traumatic nightly scenes like it became the norm. The nightmares became even more terrifying, and James started

screaming the name of the “little man” who couldn’t get out of the plane. It was “James,” his own name. Other words he spoke out loud included: “Jack Larsen,” “Natoma” and “Corsair.”

James’ father, Bruce Leininger, could not think of what to do. Eventually, in an attempt to find an answer to his son’s troubled nights, he embarked on a research project, armed only with the names and words his son had been shouting while in a disturbed sleep.

A devout Christian, the answer Bruce found was not the one he wanted. He came to believe his son James was the reincarnation of a World War Two fighter pilot whose plane had been hit and downed by antiaircraft fire—a pilot named James Huston who had died in 1945 after his plane suffered a direct hit and crashed.

James’ mother, however, was the first to suspect the truth. At the time, James was having five nightmares a week, and his mother, Andrea, was worried. At a toy shop, Andrea and James were looking at model planes.

“Look,” Andrea said. “There’s a bomb on the bottom of that one.”

“That’s not a bomb, Mommy,” James said. “That’s a drop tank.”

The child was two years old. How could he possibly have known about the gas tank used by aircraft in World War Two to extend their range?

As the nightmares continued, Andrea asked, “Who is the ‘little man’?”

“Me,” he answered.

Bruce asked, “What happened to your plane?”

“It crashed on fire.”

“Why did your plane crash?”

“It got shot,” James said.

“Who shot your plane?”

“The Japanese!” he said.

James said he knew it was the Japanese because of “the big red sun.” He was, of course, describing the Japanese symbol of the rising sun painted on their warplanes.

Andrea began to suggest reincarnation. Wouldn’t that explain it? But Bruce reacted angrily. He thought there must be a rational explanation, and reincarnation was definitely not in his mind a rational explanation.

Bruce questioned his son further. “Do you remember what kind of plane the little man flew?”

“A Corsair,” two-year-old James replied without hesitation. It was a word he had shouted in his dreams.

Bruce knew a Corsair was a World War Two fighter plane.

“Where did your airplane take off?” Bruce asked.

“A boat.”

“What was the name of the boat?”

James replied with certainty, “The Natoma.”

Bruce did some research. He was amazed to find the Natoma Bay was a World War Two aircraft carrier. Bruce rushed to his office, where he had a dictionary of American naval fighting ships. Natoma Bay had supported the U.S. Marines’ invasion of Iwo Jima in 1945.

Andrea, meanwhile, had become convinced James was reincarnated. She contacted Carol Bowman, the author of a book on reincarnation and children who remember past lives. Bowman confirmed Andrea’s views, saying that the common threads were there with James, including his age when the nightmares began and his remembered death.

Bruce kept investigating. He decided to see if he could find someone named Jack Larsen, a name James had shouted repeatedly during his nightmares. Bruce was successful in finding someone who fit the time period and place. It turned out Larsen’s friend James Huston had died when his plane was shot in the engine and caught fire, just as had been described by two-year-old James Leininger.

Bruce also found Huston's name on the list of 18 men killed in action on the Natoma. The discovery finally made him realize his son might actually be the reincarnation of James Huston. But he kept investigating, anyway, and everything he found served to confirm that conclusion.

One day, little James unnerved his father when he said, "I knew you would be a good daddy, that's why I picked you."

"Where did you find us?" asked an incredulous Bruce.

"In Hawaii, at the pink hotel on the beach," James said, and went on to describe his parents' fifth wedding anniversary, which had taken place five weeks before Andrea had gotten pregnant. James said that was when he "chose" the couple to bring him back into the world.

Something new emerged almost every day. On a map, James pointed out the exact location where James Huston's plane went down. Asked why he called his action figures "Billy," "Leon" and "Walter," he replied, "Because that's who met me when I got to heaven."

Eventually, the family received a phone call from a veteran who had seen Huston's plane get hit. The man had kept his knowledge to himself for more than 50 years. He described seeing the aftermath of Huston's crash on the sea below.

"He took a direct hit on the nose. All I could see were pieces falling into the bay. We pulled out of the dive and

headed for the open sea. I saw the place where the fighter had hit. The rings were still expanding near a huge rock at the harbor entrance.”

And so it was as James had said. His plane was hit in the engine and the front exploded in a ball of flames, but that was not the end of James. He returned to this reality fifty-three years later, in 1998, with his memory intact. Perhaps he had some things here on earth he wanted to do, like flying airplanes.

Chapter Three: Science Starts to Catch Up

The results of quantum physics experiments clearly support UVa researchers' contention that the brain is not the creator of consciousness, and that in fact, they indicate that consciousness or mind underlies and forms the foundation of reality. Anyone wishing to expunge Scientific Materialism for his or her thought processes ought to read Gary Zukav's book, *The Dancing Wu Li Masters*, in which he explains quantum mechanics without using complicated mathematics. For first timers, this branch of science reveals some startling revelations. Zukav writes, for example:

The astounding discovery awaiting newcomers to quantum physics is that the evidence indicates that subatomic "particles" constantly appear to be making decisions! More than that, the decisions they seem to make are based on decisions made elsewhere. Subatomic particles seem to know instantaneously what decisions are made elsewhere, and elsewhere can be as far away as another galaxy! The key word is instantaneously. How can a

subatomic particle over here know what decision another particle over there has made at the same time the particle over there makes it? All the evidence belies the fact that quantum particles are actually particles.

Here's something else that argues against the Physicalist view of how things work. You may be aware that light behaves both as if it consists of waves and of particles (photons). In 1803, Thomas Young demonstrated that light is waves by means of a simple procedure wherein he placed a screen with two parallel slits between a source of light (sunlight coming through a hole in a screen) and a wall. Each slit could be covered with a piece of material. These slits were razor thin, not as wide as the wavelength of the light. When waves of any kind pass through an opening that is not as wide as they are, the waves diffract. This was the case with one slit open. A fuzzy circle of light appeared on the wall.

When both slits were uncovered, what was seen were alternating bands of light and darkness, the center band being the brightest. This pattern of light and dark resulted from what is known in wave mechanics as interference. Waves overlap and reinforce each other in some places and

in others they cancel each other out. The bands of light on the wall were where one wave crest overlaps another crest. The dark areas were where a crest and a trough meet and cancel out each other.

In 1905, Albert Einstein published a paper that proved light also behaves like particles, and he did so by using the photoelectric effect. When light hits the surface of a metal, it jars electrons loose from the atoms in the metal and sends them flying off as though tiny billiard balls had struck them. And so, light is both waves and particles. This, of course, is a paradox, which according to Newtonian physics cannot be.

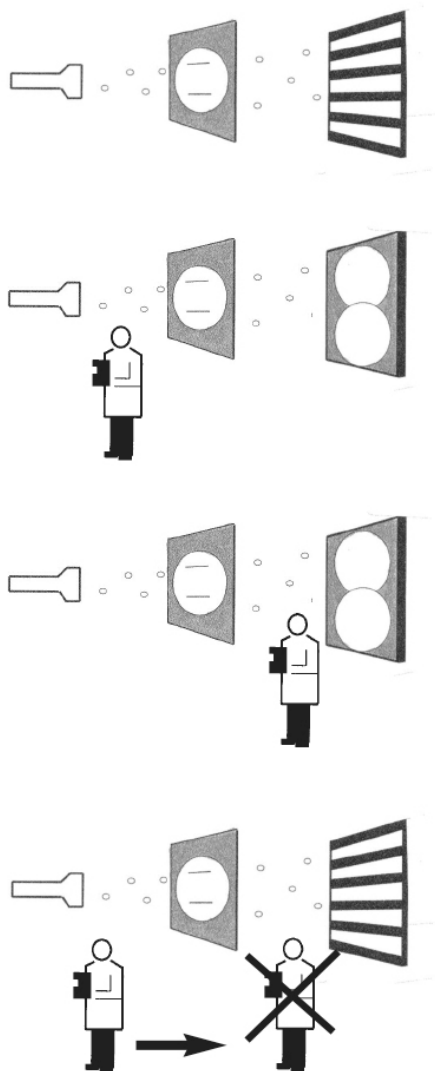
Now let's take a look at the experiment during which what the person conducting the experiment knows or doesn't know [i.e., what he thinks] changes the outcome. We set up the double slit experiment this time using a photon gun that fires only one photon at a time. In this case both slits were open and a detector was used to determine which slit a photon passed through. A record was made of where each one hit. Only one photon was shot at a time, so from the standpoint of conventional logic and Newtonian physics, there could be no interference. As one would think, the photons did not make the zebra pattern.

Now comes the twilight zone part.

When the detector was turned off, and it could not be known which slit a photon passed through, the zebra pattern appeared.

Noble-winning physicist Richard Feynman [1918-1988] called this the “central mystery” of quantum mechanics, that something as intangible as knowledge—in this case about which slit a photon went through—changes something as concrete as a pattern on a screen. The old worldview simply doesn’t allow for this. Thought that remains inside a person’s head would be incapable of having an effect on this experiment. Yet thought in the form of knowledge of which slit a proton passed through did and does have a profound effect.

By the way, quantum physicists tell us it doesn’t matter where the researcher is. He or she could be on the other side of the room, the other side of the world, or the other side of the universe and the result would be the same. Thought, it turns out, is everywhere at once. It’s part of the seamless whole of reality and is not confined in space or by space. In addition—and get ready for this—thought may not be constrained by time. To prove this, a different version of the double-slit experiment was devised and carried out. In the first, the detectors were in front of the two slits. In the second version, researchers placed a second set between the screen and the two slits. The detectors monitored each



The Double Slit Experiment demonstrates the observer's mind is at one with the Infinite Mind.

photon fired, determining which slit it had just passed through. As in the original experiment, knowing about a photon's behavior at the two slits made the interference pattern vanish. But when the detectors were switched off, the zebra stripes returned. Another variation of this was to determine which slit a proton went through with the first detector and then to erase that knowledge with the second. The same thing happened. The zebra pattern returned.

But wait. It would seem that whether or not photons create the zebra pattern would be determined by their behavior at the double-slit screen. How can what photons do at the slits be affected by a detector they encounter after they pass through the slits? How, when a photon reaches the slits, does it “know” how to behave in order to match the presence or absence of the detector behind the slits, or whether the second detector is or is not going to erase the knowledge captured by the first detector? It happens because the researcher knows how the experiment was set up, and his or her mind is part of the one mind we all share.

Versions of this experiment were carried out at the University of Munich, at the University of Maryland, and other laboratories. The behavior of the photons, the researchers report, “is changed by how we are going to look at them.”

Max Planck, born 1858 and died 1947, in an article that

ran in the British newspaper, *The Observer* on October 25, 1931, revealed that he understood what we now know: everything is part of and immersed in what I often call the Infinite Mind. Even though Max Planck was a Nobel Prize-winning physicist and the father of quantum theory, Scientific Materialists have ignored his assertion and belief because it does not fit with how they view reality. Planck was quoted in that article as having said, “I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness.”

Max Planck also said, “As a man who has devoted his whole life to the most clear headed science, to the study of matter, I can tell you as a result of my research about the atoms, this much: There is no matter as such! All matter originates and exists only by virtue of a force which brings the particles of an atom to vibration and holds this most minute solar system of the atom together... We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter.”

It’s not surprising to me that the movie, *The Matrix*, was such a big success and is now a classic. The reason I believe that this is so is that it strikes a chord in the subconscious

mind of each of us, if not the universal subconscious mind of all of us. Like Neo, the character in the movie, we are not who or what we think we are. Nor is the reality around us what it appears to be. We think we are separate beings, disconnected from other humans and from the whole, but in reality, we are extensions of and integral parts of each other and the whole. We are not our bodies, and we are not located in them. We are part of the whole, and we share the same ground of being consciousness, the sense of “I am,” with every other living creature.

As Gary Zukav wrote in *The Dancing Wu Li Masters*:

. . . the philosophical implication of quantum mechanics is that all of the things in our universe (including us) that appear to exist independently are actually parts of one all-encompassing organic pattern, and that no parts of that pattern are ever really separate from it or from each other.

In other words, the universe is one huge interconnected field—a mind of conscious energy that changes whenever someone knows the second slit has been opened. The photon then knows where to go because the person running the experiment knows. And so the reality is that there’s only

one mind, and the space this mind occupies is not the cranium of an individual. It is everywhere, underlying and tying together everything.

We humans are not aware that our minds are part of one universal mind because we experience reality from the metaphorical tip of the iceberg—our conscious minds, which are part of the one mind, but unable to easily access what may be housed in the other layers—the unconscious, the subconscious, and the universal unconscious. In addition, we seem to be encased in a body which makes us think that we are separate and apart. Nevertheless, that my mind is part of the Infinite Mind explains how I'm able to wake up the second before the alarm goes off. My mind, brain, the clock, everything—all of it is seamless. At a deep level, I know what time the clock says, even though I am sound asleep. Once we understand this, and accept it, we are forced to reconsider all sorts of dogmatically held beliefs of Scientific Materialism, from the possibility of telepathy and other psychic phenomena to the very nature of life itself.

The biochemist, Dr. Rupert Sheldrake, whose morphogenetic field theory was briefly discussed in Chapter One has what seems to me a more logical and intuitively satisfying explanation than can be offered by those who hold to the mechanical, Newtonian view. He is

fully in accord with the notion that the universe is one interconnected field. In the last chapter of his second book, *The Greening of Science and God*, he notes, anecdotally, that many children have a mystical sense of connection with the natural world that most of us lose as we mature. He quotes a woman, an art teacher, who recounted an experience she had while walking on the Pangbourne Moors at the age of five. She puts into words what I believe many of us have felt at one time or another but perhaps later dismissed when our Physicalist-indoctrinated minds regained the upper hand:

Suddenly I seemed to see the mist as a shimmering gossamer tissue and the harebells, appearing here and there, seemed to shine with a brilliant fire. Somehow I understood that this was the living tissue of life itself, in which all that we call consciousness is embedded, appearing here and there as a shining focus of energy in the more diffused whole. In that moment I knew that I had my special place, as had all other things, animate and so-called inanimate, and that we were all part of this universal tissue which was both fragile yet immensely strong, and utterly good and beneficent.

Let's face it. While physiologists do their best to explain the functioning of plants and animals in mechanistic terms, explanations of some phenomena are sketchy at best. Sheldrake believes the following can be explained by the existence of morphic fields: Formation of the structure of organisms, instinctive behavior, learning, and memory. To this I would add the uncanny correspondences between temperaments, personalities and life choices often made by identical twins, even those separated at birth. I would also add an aspect of the evolution of plants and animals that has been recognized during the last twenty or so years: that when conditions warrant, changes occur rapidly from the standpoint of geological time.

A few scientists have noted that species may remain virtually unchanged for many millennia and then alter dramatically during an epoch when environmental conditions shift. This happens so quickly that they often are unable to find evidence of the transition. An eminent authority on evolution, Stephen Jay Gould, born 1941 and died 2002, once wrote, "The extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontology. The evolutionary trees that adorn our textbooks have data only at the tips and nodes of their

branches; the rest is inference, however reasonable, not the evidence of fossils.”

Dr. Sheldrake wrote that:

The fields of a given species, such as the giraffe, have evolved; they are inherited by present giraffes from previous giraffes. They contain a kind of collective memory on which each member of the species draws and to which it in turn contributes. The formative activity of the fields is not determined by timeless mathematical laws—although the fields can to some extent be modeled mathematically—but by the actual forms taken up by previous members of the species. The more often a pattern of development is repeated, the more probable it is that it will be followed again. The fields are the means by which the habits of the species are built up, maintained, and inherited.

As indicated above, one of the main elements of the morphic field of a species is that it contains the entire memory of all the members that have gone before. This can be seen in the development of a human embryo, for example, as it evolves from a fish-like creature through the various

stages until it reaches human form. This is how physical characteristics such as the long necks of giraffes are propagated. It is how instincts develop and are passed along.

As stated in Chapter One, Dr. Sheldrake calls his hypothesis formative causation, and it was first proposed in 1981 in his book *A New Science of Life*. It was developed further in *The Presence of the Past* (1988) and suggests that self-organizing systems exist at all levels of complexity, including molecules, crystals, cells, tissues, organisms, and societies of organisms such as ants and bees.

Such fields may also explain a phenomenon of memory that currently has neuroscientists puzzled who are unaware of or have ignored the University of Virginia's research: where memories are located in the brain. One way research on this subject has been conducted is to train an animal to do something and then to cut out parts of its brain in an effort to find where the memory was stored. As Sheldrake writes, "But even after large chunks of their brains have been removed—in some experiments over 60 percent—the hapless animals can often remember what they were trained to do before the operation."

Several theories have been put forth to explain this including backup systems and holograms, but the obvious one in light of Sheldrake's hypothesis is that memories are

not stored in the brain as UvA's research clearly reveals. To quote Sheldrake again, "A search inside your TV set for traces of the programs you watched last week would be doomed to failure for the same reason: The set tunes in to TV transmissions but does not store them." In other words, the brain is a physical link to the memory located in what Sheldrake calls your morphic field.

The brain is not the only physical link to the memories in a morphic field. Our entire physical body is linked to our field in that it is a projection of that field. That this is so can be seen in the experience of heart transplant recipients, for example, who often report having memories that do not belong to them. One little lady reported having constant cravings for chicken nuggets and beer after receiving her transplant. The problem was, she'd never before had chicken nuggets, and she wasn't a drinker of beer or of any other kind of alcoholic beverage. After a recurring dream in which a young man came to her saying he loved her and had given her his heart, she decided to find who her new heart had actually come from. After some detective work, she learned that it had belonged to a young man, the victim of a motorcycle crash, who'd been found with a box of MacDonald's chicken nuggets and a six pack of beer stuffed inside his motorcycle jacket.

Here is what makes sense to me. A person's individual morphic field survives death. Philippe's field was what I sensed that night in Marseille. Your field and mine have existed as part of the whole and have been evolving since the first life on earth. Your field and mine are part of the whole field of all life, and that of humankind, but they each also became separate, differentiated fields once we became aware of ourselves. Your individual field continued evolving as it came to the physical plane time after time in a long succession of bodies. You and I have walked Earth in human form in many different incarnations. For my friend in the Marseille apartment, the most recent happened to have been the incarnation I came to know as Philippe Sirot. Eventually, he will be born again with a new physical body. Maybe he already has. All Philippe's memories will come with him to the new body, whether or not he consciously recalls them, and he will most likely be troubled in this next go-round and have issues to resolve, given his suicide and the dangling love affair with Joel that he left behind.

I realize this may be heavy stuff for some readers. Because most of us do not have memories of past lives, it seems logical to assume that this is our first and only visit to planet Earth. But stop and think. Most of us do not remember much, if anything, of what happened to us before

the age of four, yet those years surely existed, and what happened then can have an important effect on us in terms of how we relate to the world. Psychologists and psychiatrists will attest to this.

The same is true of past-life experiences. They can be important in determining who we are, what likes and dislikes we may be born with, our temperament, our talents, our phobias. We arrive on the scene in each incarnation with this unconscious memory intact. It is part of the mechanics of how we evolve.

Much has come to light about reincarnation in the past twenty or thirty years. So much that today an open-minded individual familiar with the evidence would have difficulty refuting it. For example, Ian Stevenson, the first leader of DOPS at UVa who was mentioned previously, collected and verified thousands of cases of past-life memories of which many detailed reports have been published. Specific information was matched with the former identity, including family, residence, and manner of death. Once you accept this reality, you will begin to see life as a continuum rather than a one night stand, and this will have an effect on how you go about your daily life and relate to the world. Had Philippe realized this, for example, I doubt he would have taken the action that he did because he would have

known that he'd have to face a similar situation again, and again, until he got it right. Facing and overcoming challenges and difficulties is how we evolve.

The morphic fields of individual humans blend into the overall morphic field of humankind. Each one affects the whole in terms of where the species stands in evolution. The same is true of different species of animals, and this has obvious implications in the explanation of instinctive behavior. The collective field of a species that is hunted—deer, for example—learns over time to be afraid of man. An individual deer does not have to learn this after birth. He is born with it, and we label it “instinctive behavior.” It's part of the collective memory of deer. Adherents to the “survival of the fittest” theory will argue that of the many deer that are born each spring, those that possess a natural inclination to skittishness are more likely to reach the age of reproduction, and this is what has caused the trait to develop into an instinct over time. This makes sense as well, so it's hard to argue. My guess is—since most things have more than one cause—that both theories are correct. I'm willing to bet that someday science will demonstrate that they work in concert in a push-me, pull-me effect.

The fact of a collective morphic field also helps explain the behavior of societal insects, fishes and birds. For

example, we've all seen swarms of gnats, schools of fish, or flocks of birds behaving as though they were a single organism as they glide through the air or water, turning and diving as though they form one unified whole. Spend some time at an aquarium watching a school of fish. Something is sure to cause a minor explosion in their midst, producing momentary chaos as individuals scatter a short distance from their original positions. But within seconds, they will regroup and become a single moving organism once more.

The behavior of some species is truly amazing, or would be without Sheldrake's theory. Key West silver-sided fish, for example, will organize themselves around a barracuda in a shape that seems dictated by risk. The distance between the school and the barracuda is widest at the predator's mouth and narrowest at the tail, where the threat of being eaten is the least.

In the world of insects, African termites, which are blind, rebuild tunnels and arches from both sides of a breach and meet up perfectly in the middle, and they can do this even when the two sides are separated by a large steel plate that is several feet wider and higher than the termitary, placed so that it divides the mound.

Concerning identical twins, the possibility they may share a morphic field in some way might account for physical

similarities and behavioral choices that scientists have been unable to explain. Beyond the fact of looking alike, which sharing the same field would explain, almost every identical twin can relate anecdotal evidence of a special, perhaps even “psychic,” connection with his or her sibling.

A strict Physicalist will argue that this sort of thing can easily be accounted for by the fact of having been raised together. But what about identical twins who were not raised together? In 1979 the University of Minnesota conducted a study in which twins separated for years were investigated and subjected to medical and psychological tests. The results demonstrated astonishing affinities between the subjects even though some had never met. The example of Jim Spring and Jim Lewis, twins who never knew each other and were raised in different Ohio towns, is a case in point. Both married and divorced women called Linda and chose a woman named Betty as a second wife. Each of the two twins named their sons James Allen and each had a favorite dog named Toy. Both had identical blood pressure, sleep and heart-beat patterns. At the age of 18 both had suffered intermittent migraine headaches. Their drinking and smoking habits were identical. Both men also chewed their fingernails.

Be all this as it may, what may be mind-blowing about Sheldrake's hypothesis to those accustomed to thinking of heredity as working solely by the passing of genes through egg and sperm is this: acquired characteristics can be passed from one generation to the next. In his studies of reincarnation, Ian Stevenson found that birthmarks and other physiological manifestations often relate to experiences of the remembered past life, particularly when violent death is involved. This might explain the rapidity of changes in organisms when environmental shifts occur. Natural selection would be given a boost enabling a species to adapt more readily, not only because hard-learned survival behavior could be passed on, but because the information would not have to be passed solely from parent to offspring. As new behavioral habits or physical characteristics change the morphic field of the entire species, all its members would become affected.

The implications of Sheldrake's hypothesis are incredibly widespread. To give an inkling of those falling outside the parameters of this book, consider this: during the past century athletes achieved ever higher levels of excellence in everything from Olympic track and field to tennis. Improvements in diet, equipment, training techniques and coaching have certainly played a big role,

but one now must also consider whether memories located in morphic fields may also be a factor. According to the theory, what has been learned by the pioneers in a sport would become embedded in the morphic field of humanity, and this should make learning as well as body and muscle coordination easier for future participants. This might also account for child prodigies and virtuosos. Could it be, for example, that Tiger Woods is the incarnation of a Twentieth Century golfing great?

Sheldrake's hypothesis of formative causation is considered by many to be controversial, but it is testable by experiment. For example, when a newly synthesized organic chemical is crystallized for the first time (a new drug for instance) there would be no morphic resonance from prior crystals since none of the type existed before. Of the many different ways the substance might crystallize, one actually happens, and a new morphic field comes into existence. The next time the substance is crystallized, morphic resonance from the first crystals will make the formation of the same pattern more probable. A cumulative memory will be built up as the process is repeated. Each time the newly established pattern forms, the particular formation will become more habitual and the substance will form more readily. This should be the case each time, no

matter in what laboratory or location in the world the crystallization takes place. This tendency is indeed a known fact in the scientific community but other explanations usually are offered in attempts to explain it in a way that will allow researchers to cling to beliefs consistent with Scientific Materialism. The most common one is that fragments of previous crystals are transferred from laboratory to laboratory on the hair or clothes of chemists. Controlled experiments would be simple enough to conduct that could eliminate this possibility.

Given all that cannot be explained by Scientific Materialism, and in light of the theories of quantum mechanics, scientifically-demon-started psychic phenomena, and Ian Stevenson and Jim B. Tucker's research on reincarnation, what Sheldrake says makes sense. Behind and supporting the physical matter of the universe is an enormous field of subjective mind or spirit. Thought forms that Dr. Sheldrake labeled morphic fields exist within this. Mankind has its own thought form, which he calls a field within this larger field, as does each species of plant or animal. Everything (the Earth, crystals, toads) and everyone, all have their own personal field within the larger field of the group of which they are a part. All the

fields, from that of the entire universe down to that of a single molecule, are interconnected.

One way it helps me to visualize many fields and one field is to think of the oceans and seas of Earth. Look at a globe. You'll see only one body of water encircling the planet, until you move close. Then the water seems divided into many different bodies. And so, behind the outward appearance of a disconnected physical reality, we are indeed connected. This may explain the feeling of eyes on our back, waking up the instant before the alarm goes off, the possibility of tarot cards predicting a chance meeting with a blond young man, and the existence of Philippe's ghost.

Having given a great deal of thought to all of this, it seems certain that the underlying message of all mythologies is correct: an invisible plane supports and informs the visible. According to Sheldrake's hypothesis, the universal field and the morphic fields within it give form to the physical world, from the shape of Earth and its gravitational field to the shape of your nose and the structure of a crystal. The field does not remain static but is constantly evolving. The entire morphic history of a species is contained by its field and can be seen unfolding in the growth of an embryo. A species' collective memory and instinctive behavior are components of this field.

Individual memories are contained in the fields of individual organisms. Brains are devices that retrieve memories and allow us to manipulate our bodies—move our fingers and toes—by connecting our minds to them. At least some of a field transcends the individuals of a species. This is most clearly seen in fields that unite colonies of organisms such as certain ants, bees, birds and fish. Thus, the entire colony operates as one. Indeed, it may be possible that identical twins—as a sort of mini species—share a field at some level, just as at a higher level we as individuals share the field of the species *homo sapiens* and at higher levels still, primates, all life, and the planet. Taken to the highest of all levels, the entire field of the universe can be viewed as one living organism.

Chapter Four: More Evidence

Consciousness Is Nonlocal

Thanks for sticking with me this far. Just in case you are not yet convinced that consciousness and awareness are everywhere at once, I want you to know what I learned from interviews I conducted with experts on the phenomenon of remote viewing. Those adept at remote viewing can direct their consciousness to anywhere they want. They use psychic powers to observe what's happening at a distant location in terms of miles and in some cases, time as well.

Back in the 1970s, the U.S. government learned that the KGB was using psychics to spy on the United States, and so U.S. Intelligence leaders wanted to see if this actually worked. U.S. Army Major General Edmund R. Thompson, who was deputy Director for the Management and Operations for Defense Intelligence from 1982-84 is quoted as having said, "I never liked to get into debates with the skeptics, because if you didn't believe that remote viewing was real, you hadn't done your homework."

It is apparently a fact that remote viewing was used beginning in the early 1970s and continuing throughout the Cold War to keep tabs on what the Soviets and Eastern Bloc countries were up to in locations that couldn't be observed

by spy planes or operatives on the ground. In the spring of 2009, I interviewed F. Holmes Atwater, who set up a U.S. Army Intelligence unit called Stargate for the purpose of remote viewing. Atwater is known to friends as “Skip.”

Skip got into this line of work through a series of what some people might call amazing coincidences and others would say are synchronicities—which as you now know are events that look like coincidences but happen for a reason. He grew up in a home with parents that took such things for granted. It was the sort of thing they talked about at the dinner table. As a kid, Skip told me he would go on out-of-body trips almost nightly. When he was seven or eight years old, it repeatedly caused a problem: bedwetting.

“It was embarrassing,” he said. “I had a big, brown piece of rubber on my bed so I wouldn’t ruin the mattress. My parents didn’t scold me, but they did make me wash my own sheets.

“I distinctly remember waking up one night, and I was all wet. I was screaming in anger, and my mother came in and said, ‘What’s wrong? Did you fall out of bed?’

“I said, ‘No, I remember, I got up, and I went down the hall to the bathroom, and I sat down. And the minute I started to pee, I woke up here in bed, and I’m all wet.’

“I was mad as the dickens, and my mother hugged me and said, ‘Oh, that’s all right, don’t worry about it. You know, Skip, sometimes you’re in your body and sometimes you’re out of your body, and you have to remember that when you’re going to the bathroom, make sure you’re in your body.’

“[What she said] made perfect sense to me, and I said, ‘Oh, now I understand,’ and that was the end of my bedwetting.”

Skip was in the Army working for Army Intelligence when he came across a book called *Mind Reach* by Russell Targ and Harold E. Puthoff of the Stanford Research Institute. The book explained remote viewing, which didn’t seem at all unusual to him, given his experiences as a child. It was as though a light had suddenly flicked on. He instantly realized this could be used to gather intelligence.

At the time, Skip was in counterintelligence. It was his job to defend against wiretaps, bugging devices, and other forms of intelligence gathering by the enemy. No one in his counter intelligence unit had thought about remote viewing as a way the enemy might be spying on us. So Skip went to his commanding officer, a Colonel Webb, and gave him the

book. After the Colonel finished reading it, Skip asked him if this remote viewing was being used on our side.

The Colonel had no idea. He thought if anything were going on, the Pentagon would be the place to find out. So he had Skip transferred to the Pentagon to take a position where he'd be in charge of a counter intelligence team. Skip would have the access he needed to find out about remote viewing and what if anything was being done about it to prevent the enemy from using it.

Before Skip was able to relocate to Washington, however, he received a change of orders. He was told to report to Fort Meade in Maryland. This was a better location for a young Army officer with a wife and children, which Skip had, because Fort Meade had family housing and good schools. It would be a much more affordable and pleasant place to live than Washington, D.C.

At Fort Meade, Skip was assigned to what was known as a SAVE team—Security Activity Vulnerability Estimate team. The job was to go to sensitive U.S. installations and try to penetrate them in any way possible—as the enemy might in order to gather intelligence. Then the team would make a report to the commanding officer and provide recommendations for improving security.

Skip moved into his new job and was assigned an office that had just been vacated. The file cabinet and most of the desk drawers had been cleaned out, and an office safe had been emptied, but he did come across three documents in a bottom drawer of the desk that turned out to be classified. They reported on remote viewing experiments taking place in the Soviet sphere, funded by the KGB.

Skip took the documents to his supervising officer, a Major Keenan.

The Major looked at them. "Oh, yes, I remember these," he said. "The Lt. Colonel was very interested in this subject. Do you know anything about it?"

"Why, yes, I do, Major."

The Major took a moment and sized up Skip. "Lieutenant," he said, "from now on you're in charge of it."

And that's how Skip got his wish and began a ten year career that eventually put him in charge of a remote viewing unit of the Army.

Skip soon learned that basic research had been underway since 1972 to check the validity of the Eastern Bloc experiments. The initial question had been whether reports of success were valid. It could have been that the Soviets were falsifying the results in order to create fear.

The Stanford Research Institute had been retained to replicate the KGB experiments, and to the surprise of the U.S. intelligence community, the results had been positive.

By the time Skip got involved, the CIA and other U.S. intelligence agencies had been using psychics for some time to gather information, including well-known psychics such as Ingo Swann, who has since written several books on remote viewing. Skip's job became to set up, recruit and train remote viewers for U.S. Army Intelligence who might or might not have had prior experience using their psychic abilities. He developed a screening process, and for those who made the cut, a training program employing methodologies gleaned from accomplished remote viewers.

Skip's efforts met with success, but after a while he began looking for ways to enhance the results that his remote viewers were achieving. This led him to The Monroe Institute (TMI) in Virginia, where he worked as Research Director when I interviewed him.

Robert Monroe, born 1915 and died 1995, was an American radio broadcasting executive who became known for his research into altered states of consciousness. His 1971 book *Journeys Out of the Body* is said to have popularized the term "out-of-body experience," or OBE.

Monroe's original objective had been to develop a process by which people could learn effortlessly—while they were asleep. He developed sound patterns that would help people reach a state that he called “Stage Two Sleep” and hold them in that state. Monroe experimented on himself and exposed himself to many varieties of sound. One night in 1956, quite unexpectedly, he found himself floating over his body. He panicked and thought he must be dying. He consulted medical doctors and psychiatrists about this, and eventually understood he wasn't dying—that this experience was fairly common. As a result, he conducted more experiments to learn how to replicate what he had done, and to control it.

By the time Monroe came to Skip's attention, he had established The Monroe Institute about 40 minutes by car from Charlottesville, Virginia, where the public could come to share in these sound-created experiences. Skip decided to investigate, and traveled from Fort Meade to Virginia to meet Monroe.

Skip, of course, was running a secret program for the U.S. Army and could not disclose the real reason for his visit. But he did explain to Monroe that he was interested in the work being done, had read his book, and had had out-of-body experiences as a child.

Monroe invited Skip to come into his laboratory. He took him to a room that had been set up and equipped for his experiments. He had Skip lie down. Skip became nervous. He was, after all, an intelligence officer on a surreptitious mission.

“What are these sounds I’ve heard about—these hemi-sync® sounds?” Skip asked.

“Oh, nothing to worry about,” Monroe said. “I’ll just play some music at first to calm you down.”

As soon as Skip was lying down on the bed with the headphones on, the door shut and the lights went out. He wondered what he’d gotten himself into.

Music came through the speakers. It turned into the sound of surf against the shore. This reminded Skip of happy childhood days spent playing at the beach.

Then droning sounds came on in the background and quite unexpectedly the bed began to rise off the floor as though it were being lifted by hydraulics the way a car in a service station is lifted for an oil change.

Skip thought, “Wow, this is a very special bed. They must have one of those lifts underneath it to push it up in the air.”

As he was thinking about what must have been done to build it—the building had to have been constructed around it—he began to feel himself moving in a different direction.

He seemed to be headed laterally, rather than up. That's when he realized it must not be a lift he was on. Yet the feeling was very strong, quite visceral, as though he were on an airplane circling into a landing approach. He saw or imagined that he was moving through a rock or crystal tunnel of some kind. Then he heard a voice.

"Whoa, there. What's happening, kid?" It was Robert Monroe.

"Well, I seem to be going somewhere," Skip said.

"Well, now, where're you going, kid?"

"I don't know," Skip answered.

Skip traveled along the tunnel, or corridor, and eventually came out of it in vast, open, white space. He said it was a little like being in a white cloud except there was no mist or fog. Everything was white, boundless, and there were no walls.

Perhaps the strangest part was that Skip watched himself arrive.

He thought, Gosh, I've come all this way only to find I'm already here.

Skip said in our interview, "It sounds trite to say wherever you go, there you are, but that's exactly what happened to me."

He remained in the white space for a while. Then he heard Robert Monroe's voice again:

"What's happening?"

Skip was embarrassed because he'd forgotten he was in Monroe's laboratory lying on a bed.

He said, "Oh, nothing much."

"Okay . . . well, it's time for lunch."

This didn't make sense, but that didn't matter because Monroe changed the sounds coming through the headphones, and Skip felt the bed being lowered down to its original position. In a short time, the door was open and the lights were on.

Monroe was standing in the doorway.

Skip leaned over and looked under the bed.

"Oh, did you lose your wallet down there?" Monroe asked.

Skip was looking for the hydraulic lift, but there was none.

As a result of this experience, he learned there was definitely something to the sound technology Robert Monroe had developed, and the Army entered into a classified contract with Robert Monroe to do some training.

One man Monroe trained was perhaps the most outstanding remote viewer in the Army. His name is Joe McMoneagle.

Joe had been in intelligence before joining Skip's unit. His personal story is fascinating and was related to me by a guest on my show who'd gotten to know Joe over the years through an association with The Monroe Institute.

In the early 1970s, Joe was the target of a successful assassination attempt while in the Army stationed in Germany, working as an operative in intelligence. Poison was the method. He was meeting with an intelligence contact at a restaurant, having dinner, when he felt nauseous. He excused himself and went outside to get some air. He walked around for a moment, and then saw a crowd gathered just outside the door. He went to see what the commotion was about, looked through the crowd, and could make out a body lying on the street.

People were saying, "He's dead, he's dead!"

Joe came closer and was shocked to see the body was his own.

Testing later showed he'd been subjected to a binary poison, one that becomes toxic when combined with another substance. This had allowed his assassin to slip him the poison and make his getaway before Joe sat down to

dinner and consumed whatever had triggered the toxicity that killed him.

McMoneagle's consciousness, after viewing his body lying on the street, went toward the light and through the tunnel described by many near-death survivors. As is now considered typical in these cases, he arrived at a place where he was met by spiritual beings. There, he underwent some instruction and a life review.

We would know nothing of this if Joe's body had not been resuscitated. His recovery and recuperation took quite some time.

What happened that evening changed Joe in several ways. He'd had psychic experiences before his NDE, but had kept them to himself. He no longer did. He also began to have spontaneous out-of-body experiences he was unable to control.

Joe's case came to the attention of two physicists at the Stanford Research Institute, Russell Targ and Harold Puthoff. They'd already been working on a government contract to study the ramifications of the quantum mechanics theory of non-locality of consciousness. These were the same experiments described in the classified document found by Skip Atwater, and the same two men who'd authored the book he'd read.

Joe became the first remote viewer directly on the government payroll. In the course of his career in the Army as a remote viewer, Joe worked on more than 200 missions, many of which were reported at the highest levels of the U.S. military and government. Some of the information was considered so crucial, vital and unavailable from any other source, that he was awarded the Legion of Merit for his work, the second highest award the Army can give to someone in the military during peacetime.

One such mission was to determine the time and the location Skylab would fall to earth. Depending on how old you are, you may recall Skylab—literally a scientific laboratory in orbit around the earth, put there for astronauts to conduct experiments in space. Launched in 1973, it weighed about 100 tons.

By 1979 its orbit was decaying and Skylab was expected to come down. The question was, “Where?”

A hundred ton metal object falling on a heavily populated area such as New York, Tokyo or London, for example, would cause a tremendous death and destruction. Super computers were enlisted to answer the question, but too many variables existed for the technology of the day. The results were unreliable.

Joe McMoneagle, Ingo Swann and a third individual, a woman whose name I have been unable to uncover, were contracted individually to come up with an answer. None of the three knew the others were involved. All picked the same day, July 11, 1979, and almost the same time. Each was within five minutes of the other two—a location in western Australia, which was a remote, uninhabited area. These predictions were made nine and a half months before Skylab actually came down.

Skylab came down there, all right, almost precisely as predicted, demonstrating awareness is not located just inside our skulls. It also appears not to be limited in time—which, of course, cannot be possible according to the foundational principle of Scientific Materialism.

That thought is not confined to the brain and is nonlocal has also been demonstrated by a gentleman I interviewed on my radio show named Stephan A. Schwartz. He is the author of several books including *Opening to the Infinite*, *The Alexandria Project*, and *The Vision: A Novel of Time and Consciousness*. He demonstrated this with an experiment that indicates mind is everywhere at once and that thoughts are not electromagnetic waves. In other words, thoughts do not travel between minds like cell phone

or radio signals between a sender and a receiver. The results of Schwartz's experiment suggest they apparently exist in a universal, perhaps foundational or underlying mind that we all share at a deep level.

Schwartz had researchers in a submarine lowered in water to a depth below which it has been demonstrated that electromagnetic waves—regardless of their frequency or strength—simply cannot penetrate. Remote viewers in the submarine were able to get the same results with respect to targets located on the surface as were remote viewers who were located on the surface.

Telepathy [ESP] experiments were also conducted. The results achieved by researchers in the submarine with those on the surface were comparable to the results achieved by a control group of researchers, all of whom were on the surface. This demonstrated that telepathy has nothing to do with electromagnetic waves. In other words, ESP does not work by messages traveling through space from one mind to another. This suggests that what mystics have been saying for millennia is correct: All Is One. Being located in a submarine deep below the surface of the ocean doesn't change that. Details of this experiment can be found in Schwartz's book, *OPENING TO THE INFINITE: The Art and Science of Nonlocal Awareness* (Nemoseen Media, 2007).

I must say the implications of all this are difficult to wrap one's thoughts around. Mind apparently transcends time and does not occupy space. It appears to be everywhere at once in a universal and eternal now. It also seems to me that consciousness is life and that life is consciousness. You can see this by closely observing nature. Consider a sunflower. It has no brain. According to currently accepted science, it can have no awareness. Yet it turns its face to the sun, and it follows the sun across the sky from sunrise to dusk. Plants of all kinds search for and grow toward the sun. Like it or not this requires some form of awareness.

Scientifically constructed, double blind experiments by researchers, including Nobel laureate and theoretical biophysicist of the University of Marburg in Germany, Fritz-Albert Popp [1938-2018], have demonstrated that plants are aware, and this isn't news. About 40 years ago a fellow named Cleve Backster [1924-2013] used polygraph machines to demonstrate that plants are aware. In Backster's most famous experiment, he hooked up plants in his office suite to polygraph machines, and then set up a device to randomly dump a cup of living brine shrimp into a pot of boiling water. The needles on the polygraph machines would go wild each time the shrimp hit the water

and went to their deaths. I've seen videos of this experiment on national television. The only logical explanation is that the plants were picking up the shrimp's distress and demise.

But what led Cleve Backster to construct and carry out this experiment may be even more of an eye-opener. Lynne McTaggart, author of *The Field: The Quest for the Secret Force of the Universe*, told the following story on my radio show early in 2008.

Backster was an expert on polygraph machines and their operation—in other words, lie detectors. One evening when Backster was a young man, he was sitting in his office with nothing much to do. His eyes fell on an office plant and he had an idea. He decided to hook up one of his machines to the plant and see if he could get it to react. He connected the machine and poured a glass of water into the soil around the plant. Nothing happened. The polygraph registered boredom.

Backster started thinking about what he might do to get a reaction out of the plant, and he had an idea.

“I think I'll burn one of its leaves.”

At that moment, the polygraph machine went wild. The plant had reacted to his thought! The more Backster thought about burning the plant, the more the needle on the polygraph machine went ballistic.

Cleve Backster conducted many experiments along these lines which are described in his book, *Primary Perception: Bio Communication with Plants, Living Foods, and Human Cells* (White Rose Millennium Press, 2003).

People who have what's called green thumbs may think it is because they send kind thoughts to their plants. It may be true that kind thoughts help make happy plants, but as we now know, thoughts are not sent and received. Thoughts just are. They are located in the mind that we and every other living thing share.

Chapter Five: Robert Monroe

In the previous chapter, you were introduced to Robert Monroe, the gentleman who founded The Monroe Institute. In this chapter you will learn about his research, the findings of which were critical to the development of my theory of human life and existence.

Robert Monroe was not a scientist, nor was he a mystic or a philosopher. He was a successful radio executive—logical, practical, deeply rooted in the physical world. But his life changed dramatically when he began experimenting with sleep-learning and sound frequencies that were designed to enhance memory.

Something extraordinary happened one evening, while he was lying down to rest. He felt vibrations coursing through his body—strange, electric waves that began at his feet and rose to his head. Suddenly, he was floating above his body, gazing down at his sleeping form. Like me when I had my NDE, he thought he was dying or dead. But after that, it happened again and again. After several episodes, his curiosity overcame fear, and he began to experiment with this phenomenon.

Through practice and persistence, Monroe learned how to leave his body whenever he wanted to. What had begun

as a frightening anomaly became a discipline—a way to separate from his physical body while maintaining awareness. He began doing so on a regular basis and kept meticulous notes, approaching each journey like a scientist studying an undiscovered frontier.

As time went by, he began to map what he encountered. He discovered that nonphysical reality was not chaotic but structured—layered like levels of consciousness, which he later called “Focus Levels.”

At first, he stayed close to Earth. He floated through his house, visited distant friends, even attempted to influence objects. These experiences were vivid and verifiable enough to convince him that he was not dreaming.

Later, he ventured farther, beyond the realm of the living, where he encountered vast and varied planes of existence. He met those recently dead, still clinging to earthly habits and confusion. He found regions of serene light where guides and helpers worked to ease souls’ transitions. And farther still, he entered abstract realms—zones of pure thought and energy where individuality blurred into unity.

Monroe’s explorations transformed his understanding of life and death. He learned what Max Planck knew, that *consciousness* is the fundamental reality—that we are not

bodies that possess souls, but souls that temporarily wear bodies. Death, he discovered, is not the end. It is merely a shift in focus, a transition from one layer of experience to another.

He met beings who guided him, some human in form, others that were radiant beyond description. They showed him that every soul undergoes cycles of learning and return—incarnation not as punishment, but as opportunity. Each lifetime was a classroom where love, compassion, courage, and creativity were lessons in the curriculum of growth.

In later journeys, Monroe learned to navigate the nonphysical realms with precision. He developed techniques—eventually forming the basis for his *Hemi-Sync* audio technology—to help others reach altered states safely. This is what visitors to The Monroe Institute near Charlottesville, Virginia, experience when they visit there. What had begun as a personal odyssey became a mission to teach humanity that consciousness is far vaster than we imagine.

Monroe's travels and research led him to understand that all beings are part of a single vast field of intelligence—the Source, the Creator, or as he sometimes called it, the Gathering. He came to understand that the universe is

evolving toward reunion with the Source and that each soul contributes to this through its experiences and emotions.

Monroe's knowledge and understanding of the unfolding of the universe grew with time and his many out of body journeys. This can be seen clearly in the three books he wrote, brief summaries of which are below:

Journeys Out of the Body — The Discovery

In *Journeys Out of the Body* (1971), Monroe told the story of his first steps beyond the known world. The early experiences were filled with astonishment and fear — sensations of vibration, a rushing sound, the sudden awareness of floating free from the body.

He explored tentatively at first: his own room, the houses of friends, even places miles away, all while his physical body lay sleeping. Sometimes he verified what he saw — a clock's position, an object out of place — and realized he was operating in a real dimension, not in an imaginary one.

In those early days, he encountered both beauty and confusion. There were shadowy zones filled with drifting, lost minds — people who had died but did not know it — and luminous regions filled with serenity and guidance.

Monroe struggled to understand what he was seeing, calling it “Locale I” (close to Earth) and “Locale II” (a nonphysical universe of vast scale).

Far Journeys — The Mapping

By the time he wrote *Far Journeys* (1985), Monroe had become a seasoned traveler. The shock of discovery had faded and the scientific mind within him had taken over. He began to classify and chart the realms he encountered, organizing them into “Focus Levels” — gradations of consciousness from the physical world outward to the highest planes of awareness.

Now his journeys took him far beyond Earth’s influence. He met beings of intelligence beyond human measure — “Helpers” and “Gatherers,” entities working in harmony with the evolution of souls. He saw the Earth as part of a vast system — a living training ground where consciousness grew through experience.

It was during this phase that Monroe was shown the “Parable of Loosh,” the energy of life generated through emotion and experience. The story seemed to indicate that existence was an experiment—a cosmic garden producing energy through love, loss, and growth, which is akin to the

Christian Gnostic idea that humans have been trapped in physical reality by a lesser god, the Demiurge, and that entities called Archons feed off the emotions of trapped human souls. Yet Monroe's tone was not dark. It was analytical, even reverent. He saw humanity's struggles as part of a grand design—the Creator's way of evolving through its own creation.

He also encountered what he called “the Gatherings” — immense collectives of nonphysical beings observing Earth, waiting for a great turning point. Something was coming, Monroe was told, a shift in human consciousness that would radiate far beyond this world.

In *Far Journeys*, Monroe became a cartographer of the invisible, laying down maps for those who would follow. But he was still the observer—the reporter. He had not yet become the participant in the great drama he described.

Ultimate Journey — The Integration

By the time Monroe wrote *Ultimate Journey* (1994), he was no longer merely traveling through other realms. He was remembering them. The explorer had discovered that the lands he mapped were not foreign at all, but parts of himself.

He came to understand that each of us has what he called an “I-There” — a greater Self composed of all our lives, experiences, and incarnations. He viewed each lifetime as a probe sent into different times and conditions to learn and return with wisdom. The I-There gathered all this experience into wholeness, growing ever closer to the Source from which all consciousness arises.

In this book, Monroe no longer spoke of Loosh as energy to be harvested but as love unfolding. The universe was not a farm but a school, not a mechanism but a living being seeking reunion with itself.

He journeyed beyond all levels — even beyond the collective of I-Theres — into what he called the Aperture, and there he sensed that the Source was an infinite, conscious Presence that was both the beginning and the destination of all journeys.

The explorer had reached the farthest shore — and found home. Monroe returned from his final journeys with a message distilled from decades of exploration:

You are more than your physical body.

You are not alone.

There is purpose.

There is continuation.

There is growth.

There is love.

As mentioned in the previous chapter, he founded The Monroe Institute, which is dedicated to helping others safely explore consciousness through sound frequencies (Hemi-Sync) and disciplined practice. Thousands have since followed his path, verifying in their own ways that consciousness is indeed the larger reality.

Chapter Six: Why It's Hard for Some to Accept the Truth

People in the western world in particular have difficulty accepting what Robert Monroe discovered, that physical reality can be compared to a school, university, or gym where souls come to experience the good and the difficult and grow in character and wisdom as a result. This concept is not new as we will see. Why then is it so hard for many to accept this as a possible explanation for our existence? There are several reasons, I believe.

A big one is Physicalism or Scientific Materialism, which grew out of the Age of Enlightenment. Based on my research, I believe it began with an English philosopher, Thomas Hobbes, born 1588 and died 1679, who railed against the witchcraft trials, saying that if God created everything, then all that existed was what you could actually see, which of course boils down to physical reality. Ghosts, Satan, specters, ghosts and such were figments of imagination. This made sense to thinkers of the day and before long the great Clockmaker theory came about, which was that God created everything, wound it up, let it go, and was no longer involved in its operation. Then, when Charles

Darwin came along a century later with his theory of evolution, the intellectuals of the day were able to dispense with God all together.

Another important reason, it seems to me, is that reincarnation is not accepted in Christian doctrine. The idea is, in fact, very much frowned upon.

Reincarnation is taken for granted by just about every eastern religion, as well those of primitive cultures such as native Americans, so how did it come to be taboo in Christianity? I've researched this, and this is what I've found:

In the first centuries after Jesus, Christian doctrine was not set in stone as it is in most Christian denominations today. Different groups throughout the Mediterranean world interpreted the teachings of Jesus in their own way. Some emphasized a suffering Messiah, others the coming Kingdom, others the inner transformation of the soul. A few teachers—both Christian and philosophical—believed that the soul might journey through multiple lifetimes.

In Alexandria in Egypt, the Christian scholar Origen, born 185 and died 254, believed that souls existed before birth, and that life was a school for spiritual growth. He suggested that the soul had a long history before birth and a long destiny afterward. He implied a universe where souls

could fall, rise, learn, and perhaps experience multiple states of embodiment as part of their education.

Origen's ideas made sense to some Christians. They harmonized with the philosophical atmosphere of the era, especially the Platonic belief that the soul is older than the body and grows through many stages. A number of Christian mystics and minority groups entertained similar ideas.

By the 4th century, however, Christianity had become the favored faith of emperors and was no longer an illegal, persecuted religion. Along with imperial support came the pressure to unify doctrine—because a unified faith strengthened political unity. Diversity of belief that had once been tolerated now appeared dangerous. A divided Church could mean a divided empire, and reincarnation, or anything resembling it, raised difficult questions. If souls could return again and again, then judgment at the end of a single life became less urgent. The sacramental system—the Church's main instrument of spiritual authority—also depended on the belief that each soul had only one earthly chance to accept salvation.

The turning point came in the 6th century during the reign of Emperor Justinian. Justinian and his wife Theodora

were deeply involved in theology and passionate about eliminating what they viewed as dangerous teachings.

Origen's ideas—especially the pre-existence of souls and the ultimate salvation of all beings—had attracted followers known as Origenists. Their mystical, philosophical spirituality clashed with more literal and institutional interpretations of Christianity supported by the imperial court.

In 553, at the Second Council of Constantinople, a series of anathemas (condemnations) were issued against “Origen and the Origenists.” Among the condemned ideas were:

- The pre-existence of souls.
- The soul's descent into bodies as a result of previous wrongdoing.
- Speculation about cycles of worlds and embodiments.

While the council's exact wording and political maneuvering remain debated by historians, the practical outcome was unmistakable: teachings that even resembled reincarnation were officially banned from Christian orthodoxy.

From that point on, Christian theology focused exclusively on a single earthly life, followed by judgment, and then by heaven or hell for eternity.

I think another impediment to belief in reincarnation is the Apostle Paul's doctrine of salvation through the blood sacrifice of Jesus and belief in Him. This doctrine, of course, has nothing to do with the evolution of the soul.

It is interesting to note, and I think revealing that Paul's take on salvation is quite different than that of James, especially when one considers that Paul never met Jesus in the flesh and James was Jesus' brother.

James preached a gospel of salvation through good works, i.e., "faith by itself, if it does not have works, is dead." (James 2:17) Moreover, the first part of the Epistle of James seems to me to coincide with Monroe's belief that Earth is a school and we grow and evolve by facing and overcoming difficulties. Have a look:

2 Consider it pure joy, my brothers and sisters,[a] whenever you face trials of many kinds, 3 because you know that the testing of your faith produces perseverance. 4 Let perseverance finish its work so that you may be mature and complete, not lacking anything. (James 1:2-4 NIV)

It also appears that Jesus was fully aware that we are each an aspect or offspring of the Source, what Jesus called the Father. Consider, for example, that in Chapter Ten of the Gospel of John, Jesus explained that it wasn't he but the "Father"—what Christians typically assume is God—working through him that caused the miracles with which he was credited.

As part of his explanation he said, "I and the Father are one." (See John 10:30 NIV.) This got him into trouble with Jews who became angry and were about to stone him.

Jesus replied to the angry mob by saying, "I have shown you many good works from the Father. For which of these do you stone me?" (John 10:32 NIV)

The Jews answered, "We are not stoning you for any good work, but for blasphemy, because you, who are a man, declare yourself to be God." (John 10:33 NIV)

Jesus then quoted Psalm 82:6: "Is it not written in your Law: 'I have said you are gods'?" (John 10:34 NIV)

Based on the Bible verses above, it seems to me that Jesus understood perfectly well that he was an aspect of the Source—what he called, "his Father"—who had come to Earth encased in flesh, and that he also realized everyone else was as well—they simply did not realize it.

Even though I was raised in a non-religious home, I am now a follower of Jesus and attend Church regularly—although I think some Church canon is inaccurate, including that to do with reincarnation. I believe Jesus was and is a highly-evolved soul, perhaps an advanced oversoul or what some call “an ascended master,” and that he knew what he was talking about. If you read his words, i.e., what he purportedly said, such as “The kingdom of heaven is within you” (Luke 17:21) as well as the Thomas Gospel, which is not in the Bible, you will see what I mean.

The bottom line, I believe, is that when one looks into it and considers the facts, it’s difficult to dismiss the idea that we humans are here on Earth to learn, grow, and evolve, that this life is not a one-night stand, and that eventually we will return to the Source. By following Jesus’ admonition to love your neighbor as yourself (Matthew 22:39 and Mark 12:31), I also believe we might be able to speed up the process of evolution and thereby avoid suffering through difficult future incarnations that we might otherwise have to endure.

Chapter Seven: The Oversoul

Robert Monroe, who wrote about it in *Ultimate Journey*, is not the only philosopher or theologian by far to suggest that each human being has a higher self or oversoul that embodies the wisdom and the memories acquired in many seemingly separate lives. Edgar Cayce, born 1877 and died 1945, known as the sleeping prophet when he lived, had a similar view. Cayce also said that lifetimes were for learning, soul growth, as well as to balance karma formed in previous lives. If you are interested, you may wish to read a book I wrote based on interviews with experts on Cayce's psychic readings, including with his son, Edgar Evans Cayce, who was born in 1918 and died in 2013. The title of the book is *Edgar Cayce, The Meaning of Life and What to Do About It*.

It is a fact that a persistent theme can be seen across many spiritual and esoteric traditions. In this view, the part of us that we call “me,” that which causes us to think “I am,” is only a fragment or facet of something larger. You might say that our day-to-day consciousness is like a beam of light shining from a source we cannot see. That source—the “Higher Self,” “Oversoul,” “Atman,” or “Inner Daemon”—holds the full memory, wisdom, and purpose of all our experiences across many lifetimes.

In 1912 Swiss psychiatrist Carl Jung, born 1875 and died 1961, published *Wandlungen und Symbole der Libido*, known in English as *The Psychology of the Unconscious*, that postulated a collective unconscious, sometimes known as collective subconscious. According to Jung, this unconscious mind shared by all humanity is the product of the experiences of our ancestors, and it contains such concepts as the classic archetypes, science, religion, and morality.

Robert Monroe described the Oversoul—or what he called the “I-There” cluster—as a kind of multidimensional intelligence made up of many individual incarnations. Each lifetime might be thought of as a probe, a point of awareness sent out to gather experiences. In other words, these lives are not separate beings competing for attention, but complementary facets of one evolving intelligence.

Here are the key features of Monroe’s view:

- Many lifetimes, one higher identity: Each incarnation is like a finger on the hand of a much larger Self.
- Shared learning: Experiences from each lifetime are absorbed by the Oversoul to increase its understanding.

- Nonlinear time: Incarnations may not occur in strict sequence; multiple “probes” can operate simultaneously.
- Gradual reintegration: When a lifetime ends, the personality does not vanish but merges into the fuller I-There, contributing its knowledge.

Robert Monroe’s beliefs were not formed through the study of philosophy or religious traditions. They are based on what he witnessed during his many journeys out of his body.

Vedantic Thought

In Vedantic thought, the individual soul (Atman) is a spark of the greater universal Self (Paramatman/Brahman), and it appears to forget its vastness when embodied, much as Monroe’s probe-self sent forth forgets the I-There.

Here are the similarities to Monroe’s beliefs:

- One larger Self underlying many apparent selves
- Reincarnation as a learning process
- Ultimate reintegration with the greater Whole

And the differences:

- Vedanta sees the larger Self as universal, not personal; Monroe depicts a unique oversoul with its own cluster of incarnations.
- Vedanta frames reincarnation as a karmic cycle;
- Monroe sees it more as an educational exploration.

Buddhist thought is different because it denies a permanent soul (anatman), yet in Tibetan traditions there exists a notion of a continuum of consciousness that reincarnates and develops wisdom over lifetimes.

Similarities to Monroe:

A continuity of experience across incarnations

Multiple lifetimes contributing to a larger unfolding

Differences:

Buddhism avoids claiming a singular, enduring “self.”

Monroe asserts an identifiable Higher Self that actively coordinates incarnations.

Theosophists (e.g., Blavatsky, Leadbeater) describe a Higher Ego or Monad that sends out temporary personalities into physical life to gain experience.

Similarities to Monroe:

Multilevel soul structure (higher self, causal self, lower self)

Multiple incarnations feeding into one Oversoul

Nonlinear and coordinated incarnations

Differences:

Theosophy is more hierarchical and cosmological, with detailed planes and bodies.

Monroe's model is more flexible and less tied to a fixed metaphysical map.

Ralph Waldo Emerson, born 1803 and died 1882, though not speaking of reincarnation explicitly, described an oversoul as a vast, shared spiritual reservoir connecting all human minds. In this vision, intuition is the whisper of this deeper, collective Self.

Overlap with Monroe:

A larger intelligence behind personality

Inner guidance as communication from that greater source

Difference:

Emerson's oversoul is universal, not the personal reincarnation cluster Monroe described.

Neoplatonist Thought

Neoplatonists (e.g., Plotinus) spoke of the Individual Soul arising from the World Soul, descending into matter, then returning with increased understanding. This echoes Monroe but lacks the idea of multiple simultaneous lives.

Shamanic Traditions

Many shamanic traditions hold that a human soul has multiple parts, some of which remain in the spiritual world while others incarnate or journey. Some also speak of ancestor-selves or future-selves who coexist in a timeless realm.

Similarities to Monroe:

- Multiplicity of soul-aspects
- Communication across levels of reality
- A timeless realm that holds the full identity

Difference:

- These views often emphasize family/tribal lineage rather than a single Oversoul with many incarnations.

Across traditions, the basic narrative is this:

Human identity is a temporary expression of a wiser, larger being that “oversees” our growth across lifetimes or

realms. The purpose of incarnation is to expand understanding, integrate experience, and evolve toward greater wholeness.

Monroe's version stands out because:

It is experiential rather than scriptural.

It allows simultaneous incarnations.

It treats the Oversoul as a collaborative intelligence composed of many lives.

It frames evolution as a multidimensional learning project, not a moral progression.

According to Monroe, in the beginning, if such a thing as a beginning can even be said to exist in a universe where time behaves more like a landscape than a river, there was a shimmer of consciousness. It was small only in appearance, the way a seed seems small although it contains an entire forest within itself. This was the proto-self, the heart of what would one day become an Oversoul.

It possessed an urge to experience, to know, to grow by becoming. And so this early Self moved outward from the larger field of consciousness into the realms of form and became the first "probe."

Imagine an explorer stepping into an unknown land. The moment the probe slipped into incarnation, it gained the sense of "I am." It did not remember the greater Self,

because memory would bias its reactions to what it would encounter. It had to experience freely, innocently, without expectation.

It lived a life full of joys, sorrows, triumphs, and errors. At the end of that life, it returned like a traveler carrying a pack of treasures home to the hearth. Every memory, every emotion, every insight was absorbed and integrated into the larger Self. And the Oversoul grew. Not larger in size, but richer—more nuanced, more capable, more awake.

Soon the Oversoul learned it could send not just one probe at a time, but many. Reality outside the physical, Monroe wrote, is not bound by linear time. Lives could unfold sequentially or simultaneously, each one a different angle of perception slicing through the greater field of experience.

Each probe the Oversoul sends out is not, however, alone on its earthly journey. The Oversoul sends guidance to its progeny in these ways:

Synchronicities that feel too relevant to be chance
sudden bursts of intuition.

Dreams that seem more vivid than waking life.

A quiet inner voice that speaks with surprising authority.

The sense that some choices feel “exactly right.”

Impulses that seem to come from nowhere.

Sometimes it nudges. Sometimes it gently blocks paths. Sometimes it whispers: Not this. That.

But the Oversoul never commands, because the whole point of incarnation is that *you* choose. The greater you watches with love, fascination, and respect for the journey you're navigating through time.

Some probes are sent into eras where the world is harsh and survival is the only lesson. Others go to times of culture and art, learning creativity, empathy, and refinement. Some are sent into gentle lives; others into difficult ones to balance the whole.

The Oversoul becomes a cluster, an “I-There,” populated by many selves. When each probe returns it contributes its entire life record to the greater consciousness that held it, and so when a probe has completed its life and reintegrated, the experience is not lost. It blends into the Oversoul without dissolving the individuality that made its lifetime unique. Monroe described this reintegration as a kind of remembering—as personal identity expanded rather than vanished.

Monroe never preached a doctrine, but came to a quiet conclusion:

The purpose of the I-There is to grow into a fully conscious, self-determined unit of awareness that can participate creatively in the evolution of All-That-Is. Human lifetimes are like classrooms, and the Oversoul is the student. Graduation is the awakening of the whole cluster into a unified, powerful identity.

From the perspective of the Oversoul, you—the personality reading these words—are not a small or temporary thing.

You are a beloved envoy, a sensory extension.

You are the frontier explorer of your greater Self.

Your joys deepen It.

Your pain enriches It.

Your questions sharpen It.

Your choices shape It.

When your life ends, you will go home—not to a deity separate from you, but to the greater You that has been watching, waiting, and learning from your journey.

And one day, as Monroe suggested, you will awaken fully into that larger identity and say:

“I remember. I am all of these. And now I will continue.”

In summary:

Your Oversoul is not finished.

It evolves as you evolve.

It expands as you learn.

Each lifetime is a step toward a fullness not yet reached.

There will come a time—perhaps soon in Oversoul terms—when all your incarnational selves have returned home, and the greater You becomes whole.

This is what Monroe called graduation.

It is not the end of existence. It is the end of limitation.

For a graduated Oversoul:

Fear no longer divides.

Inner conflicts are resolved.

All aspects of identity are harmonized.

Creation becomes conscious and deliberate.

New realms of exploration open.

The Oversoul

The Seth entity that was channeled by Jane Roberts, who was born 1929 and died 1984, described the oversoul as an entity becoming “fully actualized.” Jung would call it the Self completing the process of individuation across many lifetimes. Monroe saw it as stepping onto a greater stage of consciousness. Eventually, the you and I of many selves and many lives will reunite with the Source, what I call the Infinite Mind, and will become what you and I have always been, although we didn’t realize it—The Source.

The time has come. Here is my theory of human life and existence as succinctly as I can put it:

All is one organic whole, One Life, composed of intelligent conscious energy imbued with the desire to grow and become. In order to pursue this desire, conscious energy, the ground of being of all that is, created physical reality so that fractals of it could inhabit bodies. Inhabiting bodies caused the fractals to believe they were separate from the whole and from each other. As a result, they interacted with one another, as well as with the physical environment, and experienced obstacles, difficulties, joy and sorrow that

conscious energy as a unified whole could not. This accomplished the purpose of biological life on Earth—conscious energy’s goal of evolution—which has been taking place ever since biological life began on this planet 3.8 billion years ago. Over time, fractals have evolved into oversouls that continue to evolve by sending out probes that they guide and cajole via intuition and synchronicities. Oversouls eventually will merge with the whole and become the whole while maintaining a sense of “I am.”

Long before I began writing this book I sensed something like what I have attempted to put into words above. In one of my novels, *The Secret of Life: An Adventure Out of Body Into Mind*, the heroine comes to the same realization after an out of body experience during which she glimpsed the Eternal. The following internal dialog from the novel takes place when she has returned—after she described the experience to her boyfriend, Jeff, who has just told her she must have been dreaming:

I decided it didn’t matter what Jeff or anyone else thought and turned my attention instead to the display of nature all around. A remnant of the glow of the light from the other side must still have been

with me because I felt in awe as I took in the scene. We were passing giant bamboo, mountain palms, chestnut and mahogany trees, and were almost gulfed by foliage. It was hot and bugs swarmed and normally I'd have felt uncomfortable because of the temperature and the insects and the humidity, or perhaps I'd even be frightened by what I would have seen as an alien environment. Instead, I had the sensation of being part of it, of being one with it, the same feeling I'd had when I viewed the sunset from the motorcycle. The Life Force was expressing herself and I was seeing the outside of what was inside, the physical manifestation of the invisible: One Thing, completely and utterly connected. Then it came to me with the same unequivocal sense of knowing Jean-Luc had experienced during his revelation. I'd learned the secret of life. Of course, I thought, why hadn't I grasped it before? It is the urge to become I'd sensed in myself for as long as I could remember, which I now realized was the light's desire to express and experience itself. A vision flashed in my mind of a cave, a cavern like we have in the Blue Ridge Mountains of Virginia with millions of stalactites and stalagmites forming

intricate and wondrous patterns glistening with tiny droplets of water. The whole was nature and each stalactite or stalagmite a separate soul, or species of plant or animal. Each had its own identity but was also part of the larger formation of rock. Every drop of water was a current life leaving in its path a tiny deposit that helped shape the species, or in the case of humans—the soul. At that moment I understood that the realm of my father’s Higher Self was a metaphor his mind had created just as mine had created this cavern, and that his life, my life and your life are like those water droplets. They are expressions of the light and cause something larger to grow, a universe that is becoming. They are sent forth as knights were sent forth to the Crusades.

The heroine’s vision, of course, is my vision. It is a vision of one giant connected whole that is constantly being expanded by the unique experiences and insights realized by each new life that ventures forth on the physical plane, brought about by the “urge to become.” In other words, the driving force is Spirit’s desire to know and to replicate itself.

Throughout the ages, mystics of just about every religion have recognized the existence of an unseen

dimension. Some have had only fleeting glimpses of it, while others have basked in its radiance and experienced the incredible feeling of omniscience for extended periods of time. I had such a mind-blowing experience when I was 35 years old. Unfortunately, for most of us, the true nature of the unseen remains a mystery. Hopefully, this book will correct this.

Chapter Eight: The Shift

You may recall that in his 1985 book, *Far Journeys*, Robert Monroe wrote that he encountered what he called “the Gatherings,” collectives of nonphysical beings observing Earth that were waiting for a great turning point. Something was coming, Monroe was told, a shift in human consciousness that would radiate far beyond this world. Monroe was and is not alone. A number of others are also expecting a shift.

What no one can be sure of, I believe, is what sort of shift it’s going to be. In autumn 2025 as this book is being written, it appears to me that we are in the midst of a transition that may be leading to a shift. Those who watch or read the news likely will agree that humanity is highly polarized, particularly in the United States, and that it seems possible things could devolve into war or civil conflict. Some think and certainly hope that a positive shift to a new, higher level of consciousness will come about, as Monroe was told would be the case. I believe that will happen if enough people wake up and realize that we are One Life—all brothers and sisters evolving toward reunion with the Source. If you would like to see that take place, please tell as many people as you can about this book and encourage

them to read it. In other words, spread the word. It could save the planet and usher in a new era that some have labeled the “Fifth Dimension,” others “Fourth Density,” and still others the “Age of Aquarius.”

RA and the Law of One

I first became aware of the belief that humanity would undergo a major transition when I read a book entitled, *The Ra Contact: Teaching the Law of One*, by Don Elkins, Carla L. Rueckert, and James Allen McCarty back in the early 1980s. There are five books in *The Law of One* series that were channeled from 1982 through 1984 by the individuals listed. I will briefly explain what was predicted, but first, some background.

Like others already discussed, according to Ra, the channeled entity, the purpose of the creation of the physical universe was for Source, the Creator, to know itself, to experience, and to evolve. For this goal to be achieved required the evolution of consciousness in beings that are offshoots of but remain part of the Source—a concept practically identical to Robert Monroe’s. According to Ra, however, as consciousness evolves it passes through seven densities—which are levels of vibration—before it reunites

with the Source. At the present time, most humans are at the Third Density level, but that has been changing over time. More and more each day have reached Fourth Density.

An Explanation of the First Few Densities

The First Density is the initial state of being, which includes the four elements of earth, water, fire, and air. As the sun condensed into a star and the planets formed, the Earth spent quite a while in First Density. After about three-quarters of a billion years of rock, magma, water, and air interacting with one another, Second Density consciousness, characterized by growth and movement, evolved. Second Density includes all biological life and organic matter that has autonomous movement, ranging from microbial life up to plants and animals.

Among animals in the most advanced stage of Second Density evolution are those that have become pets, and through their interactions with humans, have been given a name, boundaries, and affection. Because of this, an animal begins to develop a sense of self-awareness, which means consciousness has begun evolving into Third Density.

Full Third Density is characterized by self-awareness, the ability to step outside oneself, figuratively speaking, and

think about oneself, such as, “I think, therefore I am,” and “I wonder why I was born.” This is the stage at which about half or more of the people on Earth find themselves at present. Fortunately, it is the shortest stage in terms of incarnation cycles, and it is also the most intense of all seven densities. I say “fortunately” because it is the stage in which we suffer and encounter the most difficulty. According to Ra, Third Density is at least 100 times more difficult to navigate than any other level.

Suffering, which Ra calls “the catalyst” of evolution in Third Density, is extremely high for Third Density beings on Earth because humans learn and evolve by facing and dealing with difficulties. Without hardship, there is little incentive to advance and overcome a situation. Moreover, without suffering and sorrow, we cannot truly develop compassion for others.

It also goes without saying that as Third Density beings, the egos we develop, which help create the illusion we are separate from everyone and everything, cause us to become barbaric and hostile toward others, particularly during our initial incarnations as Third Density beings. This has been apparent throughout human history, and as this is being written, we see plenty of it in the wars that are going on, and in politics.

It's interesting to note that egos were necessary in order to navigate Third Density. They evolved to help us survive long enough to reproduce by causing us to worry about what predator might be hiding behind every tree or bush that we passed by as we looked for food. Today, however, the fear and knee-jerk reactions our egos cause us can get us into a lot of trouble. I've written a book about this and in it suggest what the reader can do about it. The book is called, *Let Go Your Ego: Your Best Self Is Waiting to Emerge*.

Fortunately, over time many Third Density souls learn the lessons of love and understanding and begin to remember that they are actually eternal beings having a temporary physical experience. According to Ra, when this realization has been reached, a choice must be made between the two polarities—positive or negative. If an entity decides he or she prefers the negative polarity, the person begins an evolutionary journey on what Ra calls the “Service-to-Self” path. If he or she chooses the positive polarity, that being begins a journey on the “Service-to-Others” path. Ra predicted earth would become a Service-to-Others Fourth Density planet, but of course, that was 40+ years ago and things can change.

It's important to know that Ra said that everything about a soul's evolutionary journey forward hinges on this choice.

According to Ra, neither choice is right or wrong. The Creator is non-dual and transcendent and therefore contains and embraces all. As Shakespeare's Hamlet said, "there is nothing either good or bad, but thinking makes it so." Moreover, polarity is necessary for this reality to exist. To know good requires evil—just as there would be no day without night. We cannot know light without darkness, white without black, high without low, or up without down.

All souls, even those that take the service-to-self path, will eventually end up in the same place—in reunification with the Source. Ra does say, however, that there will come a point in the higher densities when an entity that has chosen the negative path will have to reverse polarities and switch to the positive path, and Ra says this transition won't be easy—that it will be done with a great deal of agonizing and difficulty.

According to Ra, Third Density on Earth, which is now in the process of ending, consisted of three 25,000-year cycles, and we have recently gone past the end of the third cycle. We can actually see the shift to Fourth Density because of the dramatic changes in social justice, equal rights for minorities, and awareness of global and political corruption, which have exploded recently. All around us, the old Service-to-Self guard is fighting to stay in or to

regain power. Just watch the news about what is going on in Washington.

What has caused this chaos is that the combined frequency of those alive today on the Fourth-Density service-to-others path has reached 51 percent overall. This doesn't mean that 51 percent of the population of the earth is already on the path. Fourth Density *frequency* reached 51 percent in 2012, and is likely more than that today because some people are further along than others, and therefore have higher frequencies than those with only a foothold. As a result, these higher vibrating souls contribute more than their fair share to the total combined frequency level. What is important to know is that our planetary frequency has become elevated to a point that makes a Fourth Density world possible.

What RA Said the Shift Will Bring

As indicated above, the shift to the ability to become a Fourth Density planet occurred in 2012, and everyone alive today will either become a Fourth Density being or will remain in Third Density and repeat a Third Density cycle on another planet the next time they incarnate—assuming of course that the shift actually occurs. As the transition

unfolds, people who are oriented toward Service-to-Others will resonate more with the new vibration, while those strongly oriented toward Service-to-Self or stuck in confusion will find it harder to remain in harmony.

Ra did not predict specific political events or disasters but portrayed the overall process toward Fourth Density as one of intensifying catalysts: global challenges that force individuals and societies to make choices about love, unity, and responsibility. Ra said that the resulting political and planetary disruptions would create opportunities for spiritual polarization, helping souls crystallize their paths toward either Service-to-Others or Service-to-Self.

What prompted me to do the research and write this chapter was I wanted to know if Earth will become a Service-to-Self or a Service-to-Others planet. In other words, will Earth fall into chaos, or was Ra correct forty years ago and Earth will move fully into the Age of Aquarius? But first, let's have a look at a more recent prediction of the coming Big Shift.

Yogiraj SatGurunath Siddhanath's Prediction

A modern guru from India has become well known in some circles for predicting the Big Shift. His name is

Yogiraj SatGurunath Siddhanath. Born in 1944, he is descended from the ancient family of Rama of the Solar Dynasty in India. Highly spiritual from a very young age, he cast away his royal ties after completing his formal education in order to fulfill his calling as a yogi. According to his teachings, long ago when humanity became so immersed and involved in the physical world that we forgot our divine origins, a great immortal yogi chose to remain on Earth. Yogiraj Siddhanath said this being, known as “Babaji,” is the deathless master who watches over the spiritual evolution of the world. Babaji’s message, carried forward today by Yogiraj Siddhanath, is both simple and profound: humanity must awaken to its inner divinity and live in harmony with nature and one another.

Through Yogiraj SatGurunath Siddhanath, Babaji teaches that no religion, no race, no nation holds supremacy over another—all are sparks of the one universal flame. His guidance is not toward dogma but toward direct experience of truth through meditation, self-realization, and service to others. He urges human beings to practice yoga and meditation to open their hearts so that their souls may remember their eternal nature.

In essence, Babaji calls for humanity to rise above fear, division, and material obsession, and to embrace a life

rooted in love, harmony, and remembrance of the eternal Self, which sounds a lot like the state of Service-to-Others that Ra envisioned.

According to a recent interview with Yogiraj Siddhanath on YouTube, the transition to this state is underway and will be completed in 2032. In this interview, Yogiraj Siddhanath says that the seven years between this writing and that time will be chaotic—full of weather events, conflict, wars, and political upheaval.

To see this interview, go to YouTube and put “Babji’s message about humanity’s future & coming age of new earth” in the search bar.

Dolores Cannon’s Predictions of a New Earth

Dolores Cannon, born 1931 and died 2014, was a hypnotherapist and past-life regressionist who spoke extensively about the coming of what she called both the “Fifth Dimension” and more frequently, *The New Earth*. Having conducted regression sessions for decades, she said that thousands of her clients described similar visions of a great planetary shift in consciousness. According to her, humanity was undergoing a transition — a “splitting” of worlds. One world, *The Old Earth*, would remain in lower

vibrations of fear, conflict, and materialism, but *The New Earth* would represent a higher vibrational reality aligned with peace, love, cooperation, and spiritual awakening. She said this as a literal dimensional shift: people whose energies resonated with the higher frequencies would find themselves in *The New Earth*, while others who are not ready would continue to live in the old reality until they eventually evolved to the requisite level of consciousness—and therefore vibrational frequency.

Cannon emphasized that this would not be a sudden, catastrophic event, but rather, a gradual process—a natural evolution of consciousness that was already underway. She said that many souls alive during her time on earth had decided to incarnate in order to experience and assist with this transition. In her vision, *The New Earth* was not a distant paradise, but rather, a living reality taking shape through human choices. She described it as a place free from negativity, free from war and suffering, where thought and intention are able to manifest more quickly, and where people live in harmony with each other and with the planet. Those moving into this New Earth would experience a sense of lightness, joy, and unity consciousness.

She stressed that the transition was dependent on free will. Each individual would need to decide whether they

would align with *The New Earth*. According to Cannon, practices of love, forgiveness, non-judgment, and connection to higher guidance were the pathways to enter it. Moreover, based on what she said, Cannon viewed Earth not simply as a planet of rock and soil, but as a living being undergoing a profound transformation. She said that as individuals grow, evolve, and shift in consciousness, the Earth also ascends into a higher state of being.

As mentioned above, in the many past-life regression sessions she conducted over decades, Cannon heard strikingly similar accounts from people who had never met each other, and yet they described the same vision: two Earths, side by side. One was heavy, weighed down by fear, conflict, and old patterns, while the other shone brighter, lighter, filled with peace, joy, and unity. Also as mentioned above, she taught that many who are alive today came here specifically to assist with this transition. She called them “volunteer souls,” beings who had lived in other dimensions, planets, or realms, and chose to incarnate here now to help anchor higher energies on Earth. These volunteers, she said, often feel different, out of place in the old patterns of society, yet carry within them a deep sense of mission.

According to Cannon, the shift would not come as a single cataclysmic event, but instead, it would be a gradual

unfolding that—during the time she lived—was already underway. *The New Earth* would be both a destination and a state of consciousness—not merely “out there” in the future, but something being built moment by moment by those who awaken to love and unity. For Dolores Cannon, humanity’s great leap forward was underway—the flowering of a new reality where the old patterns of suffering dissolve, and a brighter, more harmonious world emerges.

On the political level, Cannon suggested that old systems of power and control—governments, corporations, and hierarchical structures—would not be able to survive in the new, higher vibrational state. She said that much of what was hidden—corruption, manipulation, exploitation—would come to light. This disclosure process, she said, could look chaotic to those still invested in the old Earth, but it was part of the cleansing and rebalancing necessary for humanity’s next stage. Politics, in her vision, would become less about domination and more about cooperation, because the old ways of governing through fear would simply not resonate in the new reality.

As for physical changes, Cannon often spoke of changes in weather, earthquakes, and other natural phenomena. These were not seen as punishments, but adjustments—

signs of the planet itself raising its vibration. Some upheaval would be necessary as the Earth shed old energies, but she believed the planet was essentially evolving along with humanity. People who were prepared—who had raised their consciousness—would find themselves shielded from the most destructive effects, while those stuck in lower vibrations might experience the changes as more catastrophic.

Bashar's View of the Big Shift

Bashar, the channeled entity often described as a higher-dimensional consciousness, speaks today of humanity undergoing a profound shift in collective awareness. He portrays this as a natural process, part of Earth's evolution, in which individuals awaken to the realization that reality is not fixed, but instead a reflection of their beliefs, emotions, and energetic state.

According to Bashar, this shift is like moving into a new frequency band: humanity is learning to live in alignment with higher vibrational states such as excitement, creativity, and authenticity, rather than in fear and limitation. He emphasizes that the external world is a mirror—what each person believes and feels within shapes what they

experience without. As more people embody this understanding, the collective reality transforms, leading to more synchronicities, and greater innovation and harmony.

Bashar also describes the shift as a split in timelines. It is not that Earth itself divides physically, but that people gravitate toward different versions of reality depending on their resonance. Those who choose love, joy, and self-empowerment increasingly experience a world that reflects those qualities, while others who remain rooted in fear may encounter more chaotic versions of reality.

The effects, he says, are wide-ranging: acceleration of time perception, breakdown of old systems and structures, a surge in creativity and technological advancement, and a stronger sense of connection to both one's Higher Self and to others. Challenges and upheavals are seen not as punishments but as catalysts—opportunities to choose differently, to align with a more expansive and liberated state of being.

In Bashar's view, the shift is already underway. It is not about waiting for a savior or a sudden event, but about individuals learning to act on what they are most enthusiastic and excited about in every moment, thereby contributing to a collective reality of greater freedom, harmony, and expanded consciousness.

Edgar Cayce's Earth Changes

The first predictions I'm aware of about the coming shift were made by Edgar Cayce back in the years prior to his death on January 3, 1945. Cayce predicted it would happen in the early twentieth-first century, and rather than a gradual shift over time as indicated by Dolores Cannon and the others, he saw it happening suddenly as a result of catastrophic events.

Let me quickly give you some background. Cayce put himself into a trance twice a day for more than twenty years in which state he gave psychic readings—more than 14,000 of them in all. As mentioned earlier, I had the good fortune in 2007 to interview someone who sat in on many of these readings, Edgar Cayce's son, Edgar Evans Cayce. Most of the elder Cayce's readings were for individuals who contacted him about health issues that doctors were unable to cure. Cayce would diagnose the ailment and its cause, and he would describe procedures to follow to alleviate or cure the malady. But not all of Cayce's readings had to do with health problems. Many—more than 2,000—had to do with the mysteries of existence and the universe.

Concerning the shift, Cayce gave a series of readings during the 1920s and into the 1940s during which he spoke

of dramatic “earth changes” that would reshape the planet in both physical and spiritual ways. Cayce seemed to indicate that Earth is a conscious being and can cause changes to occur in an effort to change the behavior of humans, and perhaps to get our attention and to wake us up.

Cayce described a period of global upheaval when the Earth’s crust would shift, climates would change abruptly, and coastlines would be redrawn. He said that earthquakes and volcanic eruptions would increase in frequency and intensity as precursors to a pole shift—not just a magnetic pole shift, but the physical relocation of the north and south poles, geographically.

According to Cayce, these events would not occur in isolation. They would be signs of a larger transition in human consciousness. He spoke of the Earth “breaking itself open” as humanity entered a New Age—that we humans would move from a state of self-centeredness toward a state of greater spiritual unity—which sounds very much like Ra’s prediction that the earth would become a Service-to-Others planet. He indicated that the changes would come first as warnings—unusual weather, shifting seasons, and geological instability—before escalating into rapid and sometimes catastrophic transformations.

Cayce said that parts of North America's East Coast would be altered, with sections sinking beneath the sea, and parts of the West Coast—particularly California—could be inundated or broken by what were likely earthquakes. Japan, he said, might largely sink, while portions of northern Europe would be “changed in the twinkling of an eye.” The warming of colder regions, such as the Arctic, would reveal long-hidden lands, which does seem to already have happened in Antarctica, at least to an extent.

Cayce emphasized that these events were not punishments or random disasters—they were part of a divine plan to cleanse and prepare the world for a higher state of being. He stressed that human thought, intention, and moral choices could influence the severity and outcome of these changes. His predictions blended physical geology with a spiritual message: the Earth's transformation was intertwined with humanity's own inner transformation, and both would reach their climax in an era he called the “New Age,” a time of greater harmony between people, nature, and the divine.

As stated above, Cayce expected all this to happen early in the twentieth-first century and of course it hasn't happened, at least not yet—although predictions of the psychics and seers described above indicate it may be underway.

A friend of mine who is very much into what Edgar Cayce said in trance about the meaning and purpose of life as well as ancient civilizations and the coming New Age, attempted recently to contact Edgar Cayce through a psychic medium, one she has worked with a number of times to successfully contact deceased relatives and historical figures. She believes she successfully contacted and interviewed Edgar Cayce. My friend sent me a recording of the session. Among other things, she asked him if he still thought the changes would occur.

I suspect the question on your mind may be, “Is it actually possible for a psychic medium to contact and receive accurate information from a deceased individual?”

The answer is, “Yes.” I say this because a scientist I interviewed two different times has proven beyond the shadow of a doubt that it’s possible for bona fide mediums to relate accurate and specific information about deceased individuals to the living under double-blind conditions—without the use of fraud, visual or verbal clues, or any other possible deceit or deception. Her name is Julie Beischel, and she has a Ph.D. in pharmacology and toxicology. That’s an unusual background for a researcher of the paranormal, but it may also be the reason she was able to come up with an airtight methodology that proves mediums can do what

they have long claimed to be able to do. A big part of what pharmacologists do is determine the efficacy, or lack thereof, of drugs. Doing so requires constructing foolproof, double-blind experiments, and so she constructed a double-blind protocol to test the ability of mediums to relate accurate information. Her research and the results have been peer-reviewed and published in the *Journal of Parapsychology*. If you have doubts and are interested, you may want to read Dr. Beischel's book, *Investigating Mediums: A Windbridge Institute Collection*.

So What Did Edgar Cayce Say?

My friend gave me a recording of the session with Edgar Cayce, and I can say from what I heard that the medium clearly felt the presence of Mr. Cayce—it was palpable. The session went on for about an hour. Not all of it had to do with the shift, my friend had other questions for Cayce, but below is my transcription of the conversation that did have to do with the shift.

Question: Concerning the earth changes you once predicted, do you still believe they will happen, and will they be at the same cataclysmic magnitude?

Answer: I saw that through a vision. I saw what needed to happen in order to shift consciousness to a greater level... when I say level, I don't mean it in a hierarchical way. In your modern terms, I mean a shift to a wider bandwidth of consciousness. Many people are still asleep to what's available, and so it's still necessary to shake those from their comfort zones so that they can draw more upon their inner resources. Many have become so reliant on the outer world—they turn on the faucet and out comes water, they turn on the light switch... they just assume that somebody out there is going to take care of them—that someone will provide.

The shifts that are necessary are for people to draw upon their own inner power. There are groups of people in areas that need to be shaken up a bit. They need to become more self-reliant and to draw upon their inner nature, and to do so together in cooperation with the self-reliance and inner nature of their neighbors.

I do not, however, see such a drastic change such as what I saw in that original vision—of new coastal lines—major events that would disrupt large portions of the population, but certainly, everyone is going to be affected because the world now, unlike the day that I saw the vision, is so

connected. So, if something major happens in a pocket—let's say like California—it would ripple through and affect everyone.

But to directly answer your question, it's not quite as necessary for it to be so extreme—but yes, there still needs to be a disruption. The Earth herself is reaching a boiling point and desires to break free from the structures imposed upon her as a platform for the current insanity—this polarity of consciousness—the wars, the control, the structures of annihilation and evil. She's done. To put it lightly, she doesn't want to play anymore, and in her desire not to play, she is shaking a bit and is looking at ways to purge the pockets of dysfunction that have been imposed upon her by the mental and emotional realms of the consciousness of people... people, not the animals. The animals know exactly what they're doing. Although all life forms will be affected, when you're in tune with the Earth as the animals are, the winged ones and such, you know where to go. That's why right before an event there sometimes are mass migrations. But some (animals) don't have anywhere to go because of the boundaries imposed on them like concrete surfaces and man-made structures. Trapped animals will also experience trauma. But they do

not experience trauma as people do because they are more self-reliant, and they know there is no death. They just simply allow their bodies to be taken, and then they come again. People hold on a little more tightly and the more tightly you hold on, the more extreme the suffering will be.

The changes that I saw are still in view, they will still take place, but they will not be quite as dramatic—not quite as extreme—because people are getting the message—their hearts are opening. The beings of great magnitude that do not live within the parameters of this reality are allowing in the light. There is a great surge today, and it's shaking people up. It's as though someone is slowly opening the blinds to let in the light. But not as slowly as some people would like. It's shaking people up and bringing out shadows, bringing out mental issues, things that people need to look at... but some people just go further into distraction. They don't want to look at those things, or they don't have the time, or the wherewithal, to look at those things.

Question: Is there a time on this planet when good will overcome evil?

Answer: No, it will not overcome it in the sense that I think you mean. What I understand you're asking is like saying, "When I turned on that light, did the light overcome the darkness?" No, it didn't overcome it, it just replaced it. It is true that the dualistic nature of this reality will be no more at a point, and that there will be a unified consciousness of light, love—the truth of the unified field—where polarity and contrast isn't necessary. So the lights are coming on one person at a time and where there is light, there can be no darkness—not to sound too trite, but it's true.

Question: At one point you said that parts of Europe would be underwater. Is that still so?

Answer: Parts of Europe (in August 2025) are under water right now in many ways. There is a lot of flooding and such, but again just as I said before about the dramatic shifts, it's not quite like that anymore—not so dramatic or drastic. Certainly, the Earth knows what she's doing, and she's in charge of her body. For those who are to experience union with her, those kinds of shifts and changes will happen, but I am not able to tell you geographically where it will take place.

There was a time when reality moved slowly, but that has changed. It was like when you move along slowly in your car, you can identify the things you're approaching and passing—a restaurant there, a park over there—but when you speed up, and you start going 60, 70, 80 miles, an hour, what you pass becomes like a blur, and so I want to tell you that at present, predictions aren't what they used to be because reality is moving so fast. As a result, my ability to give you dates or times or specifics about what's going to happen is pretty challenging, and I don't even know that I can do it anymore. I can in general, as I said. I know that there are pockets of very sleepy and sleeping and unconscious people who are reliant on others—reliant on the outer world so to speak—that need to be self-reliant, and they will experience great changes as the Earth herself changes.

Question: Will the United States Government collapse?

Answer: It's collapsing right now. It cannot maintain its structure with the heart-centered reality that's being overlaid. It's like trying to plug in an appliance to an electrical outlet that no longer works. Because of the illusion of the dualistic political system, you think that people in key positions are running things, or that they have

the power to do this or that. What people don't know about are the structures that are feeding and supporting these individuals. They too are collapsing, and they are what needs to collapse. The puppet analogy is perfect—the people pulling the strings. They're the ones that control politicians.

Question: Are the puppeteers in the flesh or in spirit?

Answer: Some are in the flesh but not flesh you would recognize. Some have flesh that you would recognize. Some names aren't common. Some names are. They've been around for a long time, through generations and generations. And they're not bad people. They only play the roles of bad people because again, this is a dualistic reality. If there are saints, there need to be devils, but those times are drawing to a close. I saw that in the vision, and I maintain that remains the case.

Question: When is that going to happen? Right now? When is it all going to collapse?

Answer: Well, there really isn't a date that one can prophesize anymore. I mean I gave dates and they've come

and gone. At one point, I thought that by the turn of the (twenty-first) century, things would be all shifted and changed. But it hasn't happened yet, and it's because the consciousness of each one of you is the fuel for change. You're each like little transmitters—not little, I don't want to use that word—but you're all transmitters and receivers. So what are you receiving? And what are you transmitting?

Question: So what will replace the United States government?

Answer: People being self-reliant, people taking care of each other. You don't need someone in control. What you need are people drawing upon their own inner reliance—drawing upon their heart energy to make sure everyone in the neighborhood is fed and that everyone has what they need. That doesn't require a governmental structure, although initially it was a good idea.

Perhaps through the changes and through the collapse of the corrupted government that's now in place, statesmen will step up—not necessarily to lead, but to organize things and to help create structures that support everyone. There are always going to be some in leadership positions, but going

forward they will need to be more heart-centered—what I call Statesmen, rather than politicians.

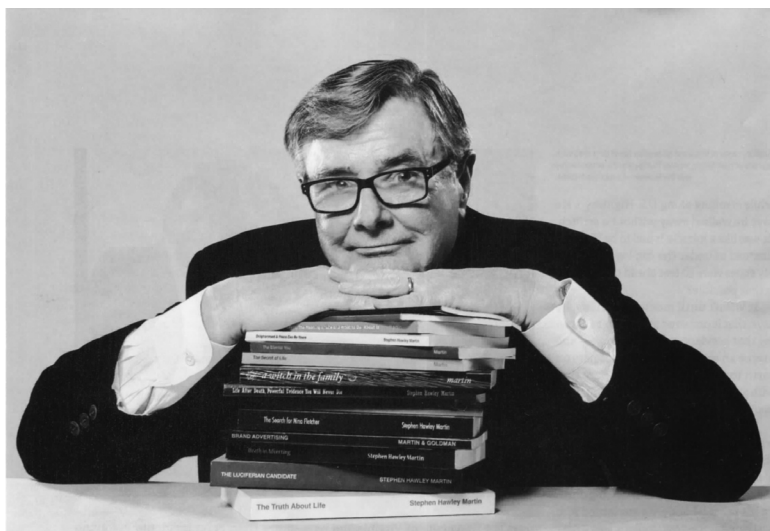
In Conclusion

Buckle up, if what the entity presenting himself as Edgar Cayce said comes to pass, we appear to be in for a wild ride. It seems to me there's really only one thing we can do about it, which is to spread the word of enlightenment. The more people that know we are all One Life and that a chaotic time may be coming, the less difficult it will be for us to navigate the shift. Therefore, please tell people about this book, and if they have doubts, suggest they read it and decide for themselves what rings true.

And one more thing: If you enjoyed this book and felt you learned from it, please go to the book's page on Amazon and at the very least give it a rating—a review, too, if you are so inclined. That will encourage Amazon's algorithms to spread the word as well.

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About the Author



Stephen Hawley Martin is the author of more than three-dozen books, including five published novels, half a dozen business management titles, and quite a few self-help books and metaphysical investigations. He is a former principal of the world-renowned advertising agency, The Martin Agency, the firm that created the GEICO Gecko and “Virginia is for lovers.” Listed in *Who’s Who in America*, and best known as an award-winning author, Steve is the only three-time winner of the *Writer’s Digest* Book Award, having won twice for fiction and once for nonfiction. He has also won First Prize for Visionary Fiction from *Independent Publisher*, First Prize for Nonfiction from *USA Book News*, a Bronze Metal for Visionary fiction as well as a Five-Star Winner’s Award for Romantic Suspense from *Readers’ Choice Book Reviews*. He is actively looking for books to ghostwrite as well as other authors’ manuscripts to edit and publish. To get in touch with Stephen, and to find out about other books he has written visit his website: www.shmartin.com.