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Notes by Ron Kieper

Journey of Souls, 1994, 276 pp., 29 cases, 1984-1994

Destiny of Souls, 2001, 401 pp., 67 cases

Life Between Lives, 2004, 218 pp.

Memories of the Afterlife, 2009, 310? pp.

Journey of Souls, Introduction p 2ff – This book is an intimate journal about the spirit world. It provides a series of actual case histories which reveal in explicit detail what happens to us when life on Earth is over. You will be taken beyond the spiritual tunnel and enter the spirit world itself, to learn what transpires for souls before they finally return to Earth in another life.

In the early days of my practice, I resisted past life requests from people because of my orientation toward traditional therapy. While I used hypnosis and age-regression techniques to determine the origins of disturbing memories and childhood trauma, I felt any attempt to reach a former life was unorthodox and non-clinical. My interest in reincarnation and metaphysics was only intellectual curiosity until I worked with a young man on pain management.

This client complained of a lifetime of chronic pain on his right side. One of the tools of hypnotherapy to manage pain is directing the subject to make the pain worse so he or she can also learn to lessen the aching and thus acquire control. In one of our sessions involving pain intensification, this man used the imagery of being stabbed to recreate his torment. Searching for the origins of this image, I eventually uncovered his former life as a World War I soldier who was killed by a bayonet in France, and we were able to eliminate the pain altogether.

I began to experiment with moving some subjects further back in time before their last birth on Earth. It didn't take long before I realized our deep-seated memories offer a set of past experiences which are too real and connected to be ignored. I came to appreciate just how therapeutically important the link is between the bodies and events of our former lives and who we are today.

Then I stumbled on to a discovery of enormous proportions. The case that opened the door to the spirit world **between** lives was a middle-aged woman who was an especially receptive hypnosis subject. She had been talking to me about her feelings of loneliness and isolation in that delicate stage when a subject has finished recalling their most recent past life. This unusual individual slipped into the highest state of altered consciousness almost by herself. Without realizing I had initiated an overly short command for this action, I suggested she go to the source of her loss of companionship. At that same moment I inadvertently used one of the trigger words to spiritual recall. I also asked if she had a specific *group* of friends whom she missed. Suddenly, my client began to cry. When I directed her to tell me what was wrong, she blurted out, "I miss some friends in my group and that's why I get so lonely on Earth." I was confused and questioned her further about where this group of friends was actually located. "Here, in my permanent home," she answered simply, "and I'm looking at all of them right now!" After finishing with this client and reviewing her tape recordings, I recognized that finding the spirit world involved an extension of past life regression. I began my own research and acquired a greater skill in entering the spirit world through my subjects. I also learned that finding their place in the spirit world was far more meaningful to people than recounting their former lives on Earth.

p. 5- The research was painfully slow, but as the body of cases grew I finally had a working model of the eternal world where our souls live. What you are about to read may come as a shock to your preconceptions about death. The material presented here may go against your

philosophical and religious beliefs. There will be those readers who will find support for their existing opinions. For others, the information offered in these cases will all appear to be subjective tales resembling a science fiction story. Whatever your persuasion, I hope you will reflect on the implications for humanity if what my subjects have to say about life after death is accurate.

Chapter 1 – Departure p. 7

Case 1 - p7 S(Subject): Oh my god! I'm not really dead-am I? I mean, my body is dead-I can see it below me-but I'm floating...I can look down and see my body lying flat in the hospital bed.

Everyone around me *thinks* I'm dead, but I'm not. I want to shout, *hey, I'm not really dead!*

MN: After a few minutes, he is ready to talk to me about the spirit world, and I ask what is happening to him.

S: Well...I'm rising up higher...still floating...looking back at my body. It's like watching a movie, only I'm in it! The doctor is comforting my wife and daughter. My wife is sobbing (subject wiggles with discomfort in his chair). I'm trying to reach into her mind...to tell her everything is all right with me. She is so overcome by grief I'm not getting through. I want her to know my suffering is gone...I'm free of my body...I don't need it anymore...that I will wait for her. I want her to know that...but she is not listening to me.

Case 2 - p10 The subject here is a man in his sixties describing to me the events of his death as a young woman called Sally, who was killed by Kiowa Indians in an attack on a wagon train in 1866. The scene opens on the American southern plains right after an arrow has struck Sally in the neck at close range. This subject came to me because of a lifetime of throat discomfort. In all past life recall, I use the time around death for quiet review and place the subject in observer status to soften pain and emotion.

MN: Are you in great pain from the arrow?

S: Yes...the point has torn my throat...I'm dying (subject begins to whisper while holding his throat). I'm choking...blood pouring down...Will (husband) is holding me...pain is terrible...I'm getting out now...it's over, anyway.

Note: Souls often leave their human hosts moments before actual death when their bodies are in great pain. Who can blame them? Nevertheless, they do stay close by the dying body.

MN: Please describe the exact sensation you feel at the time of death.

S: Like...a force...of some kind...pushing me up out of my body. I'm ejected out the top of my head.

MN: And what was pushed out? **S:** Well--me! **MN:** Describe what "me" means. What does the thing that is you look like going out of the head of your body?

S: Like a pinpoint of light...radiating... **MN:** How do you radiate light?

S: From...my energy. I look sort of transparent white...my soul...

MN: And what does the process of moving out of your body actually feel like to you?

S: Well, it's like I shed my skin...peeling a banana. I just lose my body in one swoosh!

MN: Is the feeling unpleasant? **S:** Oh, no! It's wonderful to feel so free with no more pain, but...I am...disoriented...I didn't expect to die...(sadness is creeping into his voice).

MN: You are feeling a little displacement at the moment; this is normal in your situation. Listen and respond to my questions. You said you were floating. Are you able to move around freely right after death?

S: It's strange...it's as if I'm suspended in air that isn't air...there are no limits...no gravity..I'm weightless. There are no obstacles to bump into...I'm drifting...I can control where I'm going but there is a pulling...into a bright whiteness...it's so *bright!* When I was free of my body the pulling lessened. Now I feel a nudge...drawing me away from my body...I don't want to go yet...but, something wants me to go soon.

Contrary to what some people believe, souls often have little interest in what happens to their bodies once they are physically dead. This is not callousness over personal situation and the people they leave behind, but an acknowledgement of these souls to the finality of mortal death. They have a desire to hurry on their way to the beauty of the spirit world. We forfeit our body in death, but our eternal life energy unites with the force of a divine oversoul. Death is not darkness, but light.

Chapter 2 – Gateway to the Spirit World p17

Case 3 – p17 MN: You are now leaving your body, moving further and further away from Earth's plane. Report to me what you are experiencing.

S: At first...it was very bright...close to Earth...now it's a little darker because I have gone into t tunnel. I feel a tugging...a gentle pulling...I think I'm supposed to drift through this tunnel...and I do. I'm being summoned forward...The circle of light at the end grows very wide and...I'm out of the tunnel. It's so still...it is such a quiet place to be in...I am in the place of spirits...It's hard to put into words. I feel...thoughts of love...companionship...empathy...and it's all combined with anticipation...as if others are waiting for me.

MN: Some subjects look at their surroundings with continued amazement while others are more matter of fact in reporting to me what they see. Much depends on their respective maturity and recent life experiences. The most common type of reaction I hear is a relieved sigh followed by something on the order of, "Oh wonderful, I'm home in this beautiful place again."

There are those highly developed souls who move so fast out of their bodies that much of what I am describing here is a blur as they home into their special destinations. The average soul does not move that rapidly and some are very hesitant.

Case 4 – p20 MN: As you move further away from the tunnel, describe what you see around you in as much detail as possible. **S:** Things are...layered, like a cake. I see layers...levels of light...they appear to be translucent...indented. It's not solid, although initially one might think so. The layers or levels of light are all woven together in stratified threads. They are symmetrical but I see variation in thickness and color refraction in the layers. They also shift back and forth. I always notice this as I travel away from Earth. All the layers are variations of white. It is lighter...brighter where I'm going, than where I've been. **MN:** As you float thru these spiritual layers, is your sould moving up or down? **S:** Neither I'm moving across. For me it is...mostly sweeping, non-material energy which is broken into layers of light and dark color variations. I think something is...pulling me into my proper level of travel and trying to relax me, too... I'm hearing sounds; an echo of music...tingling...wind chimes...vibrating with my movements...so relaxing.

The next case is a soul who is still troubled after passing through the spiritual tunnel. This man , age 36, died of a heart attack on a Chicago street in 1902. He left behind a family of young children and a deeply loved wife. They were very poor.

Case 5 – p22 MN: Can you see clearly yet as you travel beyond the tunnel? **S:** I'm still passing through these...foamy clouds around me. Oh...I'm out of it...my God, this place is big! I am looking at a beautiful ice palace. It's enormous...it looks bright, sparkling crystal...colored stones shining all around me. There are mostly grays and white...but as I float along I do see other colors...mosaics...all glittery. **MN:** Look into the distance from within this ice palace – do you see any boundaries anywhere? **S:** No, this space is so infinite...so majestic...and peaceful. I can't fully enjoy it...I don't want to go further...Maggie (subject's widow). **MN:** I can see you are still disturbed about the Chicago life, but does this inhibit your progress into the spirit world? **S:** (subject jerks upright in my office chair) Good! I see my guide coming towards me-she know what I need. I say to her I can't go on...that I need to know Maggie and the kids are going to be

OK. She is comforting me-but I'm too loaded down. (shouting) I tell her, "Why did you allow this to happen? How could you do this to me? You made me go through such pain and hardship with Maggie and now you cut off our life together." Now she is trying to soothe me. Telling me I did a good job and that I will see my life ran its intended course. **MN:** Do you accept what she says? **S:** (pause) In my mind...information comes to me...of the future on Earth...that the family is getting on without me...accepting that I am gone...they are going to make it...and we will all see each other again. I feel...peace...(with a sigh)...I am ready to go on now.

The image of the ice palace. Logically, people should not be recalling such physical structures in a non-material world unless we consider these scenes of Earth's natural environment are intended to aid in the soul's transition and adjustment from a physical death. These sights have individual meaning for every soul communicating with me, all of whom are affected by their Earth experiences.

The case I just reviewed could be described as a fairly unsettled spirit bonded closely to his soulmate, Maggie, who was left behind. There is no question that some souls do carry the negative baggage of a difficult past life longer than others, despite the calming influences of the spirit world. People tend to think all souls become omniscient at death. This is not completely true because adjustment periods vary. The time of soul adjustment depends on the circumstances of death, attachments of each soul to the memories of the life just ended, and the level of advancement. I frequently hear anger during age-regression when a young life ends suddenly. Souls reentering the spirit world under these conditions are often bewildered and confused over leaving people they love without much warning. They are unprepared for death and some feel sad and depressed right after leaving their bodies. If a soul has been traumatized by unfinished business, usually the first entity it sees after death is its guide. These highly developed spiritual teachers are prepared to take the initial brunt of a soul's frustration following an untimely death. However, I have found our guides do not encourage the compete working out of thought disorders at the spiritual gateway. There are more appropriate times and places for detailed reviews about karmic learning lessons involving life and death, which are described later in the book.

Although it may at first appear we are alone immediately following death, we are not isolated or unaided. Unseen intelligent energy forces guide each of us through the gate. New arrivals in the spirit world have little time to float around wondering where they are or what is going to happen next. Our guides and a number of soulmates and friends wait for us close to the gateway to provide recognition, affection and the assurance we are all right. Actually, we feel their presence from the moment of death because much of our initial readjustment depends on the influence of these kindly entities toward our returning soul.

Chapter 3 – Homecoming p.27

Case 6 – p27 MN: What do you see around you? **S:** It's as if...I'm drifting along on...pure white sand...and I'm under a giant beach umbrella. **MN:** Is anyone here to meet you? **S:** I...thought I was alone...but...in the distance..uh light...oh, my gosh! It's Uncle Charlie! (loudly) Uncle Charlie, I'm over *here!* I've missed you so much. **MN:** Why does this particular person come to meet you first? **S:** Because of all my relatives, I loved him more than anybody. He died when I was young and I never got over it. **MN:** What does he do next? **S:** He is smiling and holding out his hand to me...To...comfort me..to lead me...further into the light. **MN:** And he is letting you see all this in your mind so you will know who he is? **S:** Yes...as I knew him in my last life...so I won't be afraid. He knows I am still a little shocked over my death. (subject had died in a car accident) **MN:** Then, right after death, no matter how many deaths we may have experienced in other lives, it is

possible to be a little fearful until we get used to the spirit world again? **S:** It's not really fear—that's wrong—more like I'm apprehensive, maybe. It varies for me each time. The car crash caught me unprepared. I'm still a little mixed up. **MN:** What is U. Charlie doing now? **S:** He's taking me to the...place I should go...There are other people around...and they look friendly...as I approach...they seem to want me to join them...Yes! In fact, I realize I have been with them before...*No, don't go!* **MN:** What's happening now? **S:** Uncle Charlie is leaving me. He stays in a different place than I do...he just came to meet me...to bring me here.

Case 7 – p30 MN: Now that you have had the chance to adjust to your surroundings in the spirit world, tell me what effect this place has on you. **S:** It's so warm and comforting. I'm relieved to be away from Earth. I just want to stay here always. There is no tension, or worry, only a sense of well being. I'm just floating...how beautiful. I...have a sensation of people...people I knew...They are growing...blobs of energy...and I know they are people. We are drifting toward each other, but I am going slower than they are because I am uncertain what to do...(pause) Now I'm seeing half-formed human shapes—from the waist up only. Their outlines are transparent too...I can see through them. I'm starting to recognize them—the shapes are changing into people! Oh...look, it's *him!* It's Larry—he is in front of everybody else—he is the first one I really see... **MN:** And what are you two doing right now? **S:** Embracing. **MN:** And what would you and Larry look like to someone watching you in the spirit world right now? **S:** They would see two masses of bright light whirling around each other, I guess...We are hugging...expressing love...connecting...it makes us happy. **MN:** After you meet your soulmate, what happens next? **S:** Oh—they're all here—I only sensed them before. Now more are coming closer to me. *Mother!* I've missed her so much...oh, Mom...*Tim!*...it's my brother—he died so young (drowning accident at 14 in her last life). And there's my best girl friend Wilma—from next door. **MN:** Do you see your guide around anywhere? **S:** He is here. I see him floating off to the side. He knows some of my friends, too. **MN:** Why do you call your guide a "him"? **S:** We all show what we want of ourselves. He always relates to me with a masculine nature. It's right and very natural. **MN:** And does he watch over you in all your lives? **S:** Sure, and after death too...here, and he is always my protector.

Our reception committee is planned in advance for us as we enter the spirit world. This case demonstrates how uplifting familiar faces can be to the incoming younger soul. I find there are a different number of entities waiting in greeting parties after each life. Case 8 illustrates a quiet, meaningful encounter with one's spiritual guide where no one else is revealed in the immediate vicinity. What type of after-death meeting we do experience appears to involve the particular style of our spiritual guide along with requisites of our individual character. The duration of this first meeting with our guides does vary after each life depending on the circumstances of that life.

Case 8 – p36 MN: You have just started to actually leave the Earth's astral plane now, and are moving further into the spirit world. How do you feel? **S:** The silence...so peaceful... **MN:** Is anyone coming to meet you? **S:** Yes, it's my friend Rachel. She is always here for me when I die. **MN:** Is Rachel a soulmate who has been with you in other lives, or is she someone who always remains here? **S:** She doesn't always stay here. No, she is with me a lot--in my mind--when I need her. She is my own guardian (said with possessive pride). **MN:** Why do you call this entity a "she"? Aren't spirits supposed to be sexless? **S:** That's right—in a literal way, because we are capable of both attributes. Rachel wants to show herself to me as a woman for the visual knowing and it is a mental thing as well for her. **MN:** Are you locked into male or female attributes during your spiritual existence? **S:** No, as souls there are periods in our existence when we are more inclined toward one gender than another. Eventually this natural preference evens out. **MN:** Do you and Rachel actually look at each other with eyes in a human way? **S:** Sort of...but different. You see the mind behind what we take to be eyes, because that is what we relate to on Earth. Of course, we can do the same thing as humans on Earth, too...When you look into a certain person's eyes—

even people you have just met—and see a light you have known before...well, that tells you something about them. As a human you don't know why—but your soul remembers.

Case 9 – p42 A client who has had a great number of lives, spanning thousands of years. About eight lives before his current one, people stopped meeting him at the spiritual gate. **MN:** What happens to you at the moment of death? **S:** I feel a great sense of release and I move out fast. I shoot up like a column of light and I'm on my way. **MN:** Has it always been this fast for you? **S:** No, only after my last series of lives. I know the way, I don't need to see anybody—I'm in a hurry. **MN:** And it doesn't bother you that you are not met by anyone? Whose decision was it to allow you to enter the spirit world without assistance? **S:** There was a time when it was good, but I don't require that sort of thing anymore. It was a mutual decision..between my teacher and me..when I knew I could handle things by myself. I don't need my had held anymore. I know where I'm going and I;m anxious to get there. I'm being pulled along by a magnet and I just enjoy the ride. **MN:** Explain to me how this pulling process works which will take you to your destination. **S:** I'm riding on a wave...a beam of light. It's similar to the bands of a radio with someone turning the dial and finding the right frequency for me. I go with the wave bands of light...the waves have direction and I'm flowing with it. It's easy. They do it all for you. **MN:** Who does it for you? **S:** The ones in control...I don't really know. My mind is in tune with the movement...I flow with the resonance...The wave beam vibrates...I am locked into this, too. I'm on a line, like a homing beacon of sound and light...and it's part of my own tonal pattern—my frequency. I'm moving alone...being homed into my proper space...going where I belong.

Chapter 4 – The Displaced Soul p.45

There are souls who have been so severely damaged they are detached from the mainstream of souls going back to a spiritual home base. Compared to all returning entities, the number of these abnormal souls is not large. However, what has happened to them on Earth is significant because of the serious effect they have on other incarnated souls. There are two types of displaced souls: those who do not accept the fact their physical body is dead and fight returning to the spirit world for reasons of personal anguish, and those souls who have been subverted by, or had complicity with, criminal abnormalities in a human body. In the first case, it is the soul's decision to not enter, while in the second instance, spiritual guides deliberately remove these souls from further association with other entities for an indeterminate period. In both situations, the guides of these souls are intimately concerned with rehabilitation, but because the circumstances are quite different between each type of displaced soul, I'll treat them separately.

Case 10 – 50 MN: Do souls bear responsibility for their involvement with flawed human beings who injure others in life? **S:** Yes, those who have wronged others savagely in a life—I knew one of those souls. He had hurt a woman...terribly...and did not rejoin our group. There was extensive private study for him because he did so poorly while in that body. **MN:** what was the extent of his punishment? **S:** Punishment is...a wrong interpretation...it's regeneration. You have to recognize this is a matter for your teacher. The teachers are more strict with those who have been involved with cruelty. My friend did not go back with us...his friends...after this sad life where he hurt this person. **MN:** Did he come back through the same spiritual gateway as you when he died? **S:** Yes, but he did not meet anybody...he went directly to a place where he was alone with the teacher. After awhile, not long, he returned to Earth again as a woman...where people were cruel, physically abusive...it was a deliberate choice...my friend needed to experience that. **MN:** Do you think this soul blamed the human brain of his former host body for hurting this woman? **S:** No, he took what he had done back into himself...he blamed his own lack of skill to overcome the human failings. He asked to become an abused woman himself in the next life to gain understanding...to appreciate the damage he had done to the female. **MN:** If this friend of

yours did not gain understanding and continued involving himself with humans who committed wrongful acts, could he be destroyed as a soul by someone in the spirit world? **S:** (long pause) You can't destroy energy exactly...but it can be reworked...negativity which is unmanageable...in many lives...can be readjusted, remodeled.

Case 10 did not respond further to this line of questioning, and other subjects who know something about these damaged souls are rather sparse with their information. Later, we will learn a bit more about the formation and restoration of intelligent energy. Most errant souls are able to solve their own problems of contamination. The price we pay for our misdeeds and the rewards received for good conduct revolve around the laws of karma. Perpetrators of harm to others will do penance by setting themselves up as future victims in a karmic cycle of justice. The key to growth is understanding we are given the ability to make mid-course corrections in our lives and having the courage to make necessary changes when what we are doing is not working for us. By conquering fear and taking risks, our karmic pattern adjusts to the effects of new choices. At the end of every life, rather than having a monster waiting to devour our soul, we serve as our most severe critic in front of our teacher-guides. This is why karma is both just and merciful. With the help of our spiritual counselors and peers we decide on the proper mode of justice for our conduct. There is no set path of self-discovery designed for all souls. As one subject told me "souls are assigned to Earth for the duration of the war." This means souls are given the time and opportunity to make changes for growth. Souls who continue to display negative attitudes through their human hosts must overcome these difficulties by continually making an effort to change.

Chapter 5 – Orientation p.53

After those entities who meet us during our homecoming have dispersed, we are ready to be taken to a space of healing. I tend to call the cosmology of all spiritual locations as *places, or spaces*, simply for convenient identification because we are dealing with a non-physical universe. I hear terms such as: chambers, travel berths, and interspace stopover zones, but the most common is "the place of healing." I think of the healing station as a field hospital or MASH unit, for damaged souls coming off Earth's battlefields. I have selected a rather advanced male subject who has been through this revitalization process many times to describe the nature of this next stop.

Case 11 – 53 MN: After you leave your friends who greeted you following your death, where does your soul go next in the spirit world? **S:** I am alone for a while...moving through vast distances...I am being guided by a force I can't see, into a more enclosed space—an opening into a place of pure energy. For me it is the vessel of healing. I'm propelled in and I see a bright warm beam. It reaches out to me as a stream of liquid energy. There is a vapor-like steam swirling around me at first...then gently touching my soul as if it were alive. Then it is absorbed into me as fire and I am bathed and cleansed from my hurts. I am alone, but the beam is directed. My essence is being bathed, restoring me after my exposure to Earth. **MN:** I have heard this place is similar to taking a refreshing shower after a hard day's work. **S:** (laughs) After a lifetime of work. It's better and you don't get wet, either. **MN:** You don't have a physical body anymore, so how can this energy shower heal a soul? **S:** By reaching into by being. I'm so tired from my last life and with the body I had. **MN:** Are you saying the ravages of the physical body and the human mind leave emotional marks on the soul after death? Even though you are separated from that body forever? **S:** God, yes! My very expression—who I am as a being—was affected by the brain and body I occupied. Each body leaves an imprint on you, at least for a while. There are some bodies I have had that I can never get away from altogether. Even though you are free of them you keep some of the outstanding memories of your bodies in certain lives. **MN:** Does the shower have the

same effect on everyone? **S:** When I was younger and less experienced, I came here more damaged—the energy here seemed less effective because I didn't know how to use it to completely purge the negativity. I carried old wounds with me longer despite the healing energy. Now, when I am restored, I leave here and go to a quiet place to talk to my guide.

This place I have come to call the shower of healing is only a prelude for the rehabilitation of returning souls. The orientation stage which immediately follows (especially with younger souls), involves a substantial counseling session with one's guide. There are a multitude of differences in orientation scenes depending on the souls' individual makeup and their state of mind after the life just ended. The next case gives a brief example of an orientation scene which attests to the desire of higher forces to bring comfort to the returning soul.

Case 12 - 56 At the center of this place I found my bedroom where I was so happy as a child. I see my rose-colored wallpaper and four-poster bed with the squeaky springs under a thick, pink quilt made for me by my grandmother. My grandmother and I used to have heart-to-heart chats whenever I was troubled and she is here too—just sitting on the edge of the bed with my favorite stuffed animals around her—waiting for me. Her wrinkled face is full of love, as always. After a while I see she is actually my guide Amephus. I talk to Amephus about the sad and happy times of the life I have finished. I know I made mistakes, but she is kind to me. We laugh and cry together while I reminisce. Then we discuss all the things I didn't do that I might have done with my life. But in the end it's okay. She knows I must rest in this beautiful world. I'm going to relax. I don't care if I ever go back to Earth again because my real home is here.

Apparently, the more advanced souls do not require any orientation at this stage. This does not mean the 10% of my clients in this category just sail right by their guides with a wave on their return from Earth. Everybody is held accountable for their past lives. Performance is judged on how each individual interpreted and acted on their life roles. Intake interviews for the advanced souls are conducted with master teachers later. The less experienced entities are usually given special attention by counselors because the abrupt transition from the physical to a spiritual form is more difficult for them.

The next client, Hester, is a strong, imposing 32 yo woman of above-average height and weight. She arrived at the office one day in a state of agitation. Her 3 presenting problem were: she was dissatisfied with her life as a successful real estate broker as being too materialistic and unfulfilling. Hester also felt she lacked feminine sexuality. This client then told me how she easily manipulated men all her life because, "There is a male aggression about me which also makes me feel incomplete as a woman." As a young girl she avoided dolls and wearing dresses because she was more interested in competitive sports with boys. Lastly, she complained of headaches on the right side of her head above the ear which, after extensive medical examinations, doctors had attributed to stress. During our session, I learned this subject had experienced a recent series of male lives, culminating with a short life as a prosecuting attorney called Ross Feldon in Oklahoma during the 1880s. As Ross, he had committed suicide at the age of 33 in a hotel room by shooting himself in the head. Ross was in despair over the direction his life had taken as a courtroom prosecutor.

Case 13 - 57 MN: Now that you have left the shower of healing, where are you going? **S:** (apprehensively) To see my advisor, Clodees. **MN:** Did you talk to Clodees when you entered the spirit world? **S:** I wasn't ready yet. I just wanted to see my parents. **MN:** Why are you going to see Clodees now? **S:** I am going to have to make some kind of ...accounting...of myself. We go through this after all my lives, but this time I'm really in the soup, because I killed myself. **MN:** When one kills oneself in Earth, does this mean they will receive some sort of punishment as a spirit? **S:** No, no, there is no such thing here as punishment—that's an Earth condition. Clodees will be disappointed that I bailed out early and didn't have the courage to face my difficulties. By

choosing to die as I did means I have to come back later and deal with the same thing all over again in a different life. I just wasted a lot of time by checking out early. **MN:** So noone will condemn you for committing suicide? **S:** (reflects for a moment) Well, my friends won't give me any pats on the back either—I feel sadness at what I did. *Note:* this is the usual spiritual attitude toward suicide, but I want to add that those who escape from chronic physical pain or almost total incapacity on Earth by killing themselves feel no remorse as souls. Their guides and friends also have a more accepting view toward this motivation for suicide. **MN:** All right, let's proceed to your conference with Clodees; first describe your surroundings. **S:** I go into a room with walls...(laughs) Oh, it's the Buckhorn! A great cattleman's bar in Oklahoma. I was happy as a patron there. (pause) I see Clodees is sitting at one of the tables waiting for me. Now we are going to talk. The Oklahoma bar is one of the nice things they do for you to ease your mind, but that's where it ends. (then with a deep sigh) This talk is not going to be like a party at the bar. **MN:** You sound a little depressed at the prospect of an intimate conversation with your guide about your last life? **S:** (defensively) Because I blew it! I have to see him to explain why things didn't work out. Life is so *hard!* I try to do it right, but...I had an agreement with Clodees to work on several goals and then following through. He had expectation for me as Ross. Damn! Now I have to face him with this...**MN:** You don't feel you met the contract you had with your advisor about lessons to be learned as Ross? **S:** (impatiently) No, I was terrible. And of course, I'll have to do it all over again. We never seem to get it perfect. (pause) You know, if it weren't for Earth's beauty—the birds—flowers—trees—I would never go back. It's too much trouble. You can't get away with a *thing* either. Everybody here knows you so well. There is nothing I can keep from Clodees. **MN:** I want you to take a deep breath and go further into the Buckhorn Bar and tell me what you do. **S:** (subject gulps and squares her shoulders) I float in and sit down across from Clodees at a round table near the front of the bar. **MN:** Now that you are near Clodees, do you think he is as upset as you are over this past life? **S:** No, I'm more upset with myself over what I did and didn't do and he know that. Advisors can be displeased but they don't humiliate us, they are too superior for that. The counseling input of a directive guide gives the healing process of our soul a boost during orientation, but that does not mean the defensive barriers to progress are completely removed. The painful emotional memories from our past do not die as easily as our bodies. Hester must see her negative past life script as Ross clearly, without distorted perceptions. Recreating spiritual orientation scenes during hypnosis assists me as a therapist. I have found the techniques of psychodramatic role playing to be useful in exposing feelings and old beliefs related to current behavior. At this juncture of the case I shifted my questioning to involve the subject's guide. I am cautious about summoning up guides without good cause. Facilitating communication directly with a client's guide always has an uncertain outcome. If my intrusion is clumsy or unnecessary, guides will block a subject's response by silence or use metaphoric language which is obscure. In this case, Clodees comes through Hester/Ross easily and allows me some latitude in working with *his* client. **Clodees:** You know you could have done better...**Ross:** I tried, but I fell short of the goal. **Clodees:** If you could change anything about your life, what would it be? **Ross:** Not to be corrupted by power and money. **Clodees:** Why did you let these things detract from your original commitment? **Ross:** I wanted to belong.. to feel important in the community...to rise above others and be admired for my strength. **Clodees:** Especially by women. I observed you tried to dominate them sexually as well, making conquests without attachments. **Ross:** Yes that's true (shakes his head from side to side) I don't have to explain—you know everything anyway. **Clodees:** Oh but you do. You must bring your self-awareness to bear on these matters. **Ross:** (defiantly) If I hadn't exerted power over these people they would have controlled me. **Clodees:** This lacks merit and was unworthy of you. What you became is not how you started. We chose your parents carefully.

Note: The Felton family were farmers of modest means who displayed honesty, forbearance and sacrificed much so Ross could study law. **Ross:** Yes, I know—they brought me up to be idealistic—to help the little guy, and I wanted this, too, but it didn't work for me. You saw what happened. I was in debt when I began as a lawyer...ineffective...of no consequence. I didn't want to be poor anymore, defending people who couldn't pay me. I hated the farm—the pigs and the cows. I liked being around substantial people and when I joined the establishment as a prosecutor, I had the idea of reforming the system and helping farm people. It was the system that was wrong. **Clodees:** Ah, you were corrupted by the system—explain this to me. **Ross:** (hotly) People had to pay fines they couldn't afford—others I sent to jail because of offenses they didn't mean to commit—others I had hung! (voice breaks) I became a legal killer. **Clodees:** Why did you feel responsible for prosecuting criminal who were guilty of hurting others? **Ross:** Few of those, most were just ordinary people like my parents who got caught up in the system...needing money to survive...and there were those who were sick in the head. **Clodees:** What about the victims of the people you prosecuted? Didn't you choose a life of law to help society and to make the farms and the towns safer with justice? **Ross:** (loudly) *Don't you see, it didn't work for me—I was turned into a murderer by a primitive society!* **Clodees:** And so you murdered yourself? **Ross:** I got off track...I couldn't go back to being a nobody...and I couldn't go forward. **Clodees:** Too easily you became a participant with those whose motivations were for personal gain and notoriety. This was not you. Why did you hide from yourself? **Ross:** (with anger) Why didn't you help me more—when I started as a public defender? **Clodees:** What benefit do you get from thinking I should pick you up at every turn? What more would you have me do? You didn't reach far enough inside yourself. I placed thoughts in your mind of temperance, moderation, responsibility, original goals, your parents' love—you ignored these thoughts and were stubborn to alternative action. **Ross:** I know I missed the signs you set up...I wasted opportunities. I was afraid. **Clodees:** You left that assignment early and now I see you missed opportunities again—being afraid to take risks—taking paths which damage you—trying to become someone who is not you and there is sadness again.

All soul evaluation conferences, be they with our guides, peers, or a panel of master, have one thing in common. The feedback and past life analysis we receive in terms of judgment is based on the original intent of our choices as much as the action of a lifetime. Our motivations are questioned and criticized, but not condemned in such a way as to make us suffer. This does not mean souls are exonerated for their acts which harmed others simply because they are sorry. Karmic payment will come in a future life. I have been told that our spiritual masters constantly remind us that because the human brain does not have an innate moral sense of ethics, conscience is the soul's responsibility. Nevertheless, there is overwhelming forgiveness in the spirit world. This world is ageless and so too are our learning tasks. We will be given other chances in our struggle for growth.

Chapter 6 – Transition p.71

All souls, regardless of experience, eventually arrive at a central port in the spirit world which Newton calls the staging area. Once past the orientation station there seems to be no further travel detours for anyone entering this space of the spirit world. Sometimes souls are escorted by their guides to this area; this seems to be true for the younger souls. The assembly and transfer of souls really involves two phases. The staging area is not an encampment space. Spirits are brought in, collected and then projected out to their proper final destinations. One client described the staging area as resembling “the hub of a great wagon wheel, where we are transported from a center along the spokes to our designated places.”

Case 14 – 73 Subject's soul has traveled over this course many times between a long span of lives. **MN:** You are now ready to begin the final leg of the homeward journey to the place your soul belongs. What is your first impression? **S:** Distances are...unlimited, endless space, forever. From where I am floating it looks endless. But when I move it changes. Although everything appears to go on straight when my soul is drifting—that changes to a feeling of roundness when I am moving fast on a line of contact—toward a specific destination. It's as if we are all swimming—being carried along in a swift current which we can't control. There are other souls are also traveling, above and below me. It's as if we start in a stream and then all of us returning from death are pulled into a great river together. The rivers then converge into...I can't describe it...(pauses) We are gathered into a sea, where all of us swirl around in slow motion. Then, I feel as though I'm being pulled away to a small tributary again and it's quieter...further from the thoughts of so many minds...going to the ones I know. We are like salmon going up to spawn—returning home. Once we get there we are not pushed about this way. Then we can drift. **MN:** Who is doing the pushing? Your guide? **S:** Higher entities, even higher than my guide. The ones in charge of our movements to get us home. I am feeling such peace that I never want to leave again. **MN:** Continue to describe your journey. **S:** I see a variety of lights, in patches, separated from each other by galleries or long corridors, bulging out and stretching into the distance. The lights are people. The souls of people within the bulging galleries reflecting light outward toward me; patches of light bobbing around. I see the individual souls as light dots hanging in clumps, like grapes, all lit up. They are separated into small groups; I am going to my own clump. (grow excited) I'm slowing down! Oh good, I'm coming towards the site where my friends are attached. I'm catching the tail of their kite...joining them in thought...I'm home! **MN:** Is your particular cluster group of friends isolated from the other groups of souls lining in other corridors? **S:** No one is really isolated, tho some of the younger ones may think so. I've been around a long time and I have a lot of connections. There is a oneness here. No one is a stranger. There is a total lack of hostility towards anyone. And it's more than just being friendly—we recognize a universal bond between us which makes us all the same. There is no suspicion toward each other. **MN:** Living on Earth must be difficult for souls then? **S:** It is, for the newer ones especially, because they go to Earth expecting to be treated fairly. When they aren't, it's a shock. For some it takes quite a few lives to get used to the earth body. The brain drives a lot of fear and violence into our souls. It's hard for us, but that's why we come to Earth...to overcome.

Case 15 - 79 subject confused and struggles until calmed; she is a younger soul, "I didn't connect; wasn't mentally in tune We always know who's out and who's in"?

Chapter 7 – Placement p.87 Group placement determined by soul level. After physical death, a soul's journey back home ends with debarkation into the space reserved for their own colony. The souls represented in these cluster groups are intimate old friends who have about the same awareness level. These peer members have a sensitivity to each other which is far beyond our conception on Earth. Secondary groups of souls are arranged in the form of a community support group which is much less intimate with one another. Larger secondary groups of entities are made up of giant sets of primary clusters as lily pads in a pond. I have never heard of a secondary group estimated at less than a thousand souls. The smaller sub-group primary clusters vary in number, containing from 3 to 25 souls; averaging 15, which is called the Inner Circle. Members of the same cluster group are closely united for all eternity. These tightly-knit clusters are often composed of like-minded souls with common objectives which they continually work out with each other. Usually they choose lives together as relatives and close friends during their incarnations on Earth.

Case 16 – p91 S: Once I have arrived where I belong, I go to school with my friends; where we study. My teacher, Karla meets me; she appears as a Greek goddess—tall, wearing flowing robes, her hair is piled up and held with a gold clasp. She has taken me inside my temple school, in a large library **MN:** Do all these people appear as adult men and women? **S:** Yes, but there are more women in my group because that’s the valence they are most comfortable with right now.

p92 Note: “valence” are pos and neg properties, the choice of which determines how souls present themselves (m/f) **p93 Lifebooks** They are picture books—thick white edges—2 or 3” thick, quite large. They contain live pictures from past lives. Well it’s out of focus when the book is first opened. Then we think of what we want, the crystal turns from dark to light and gets into alignment. Then we can see, in miniature, our past lives and the alternatives. Time is condensed by the life books. **MN:** I don’t want to dwell on your past right now, but take a look at the book and just tell me the first thing you see. **S:** A lack of self-discipline in my last life because this is what is on my mind. I see myself dying young, in a lover’s quarrel—my ending was useless. We can also look at future possibilities, in small bites only, in the form of lessons; mostly these options come later with the help of others. These books are intended to emphasize our past acts. My cluster group all help one another go over our mistakes during this cycle. Our teacher is in and out and so we do a lot of studying together and discuss the value of our choices. **MN:** Are the groups of people who study in these buildings more or less advanced than those in your group? **S:** Both. We also go to another building regularly—it is a place for the newer ones. We help them when their teacher is gone. It’s nice to be needed. You see, the teachers are so much further along (in development), this group appreciates our assistance because we can relate to them easily.

p96 We play tricks on each other; **98** Large gatherings outside her temple of study, “hundreds and hundreds, I can’t count them all.” I see them as different lights—buzzing around like fireflies. **MN:** Do you see any guides? How do you know they are guides? **S:** Because they are not all white. Karla and 2 friends radiate yellow energy. Karla’s teacher, Valairs is blue. We see him sometimes here. Nice guy. Very smart. Blue is deeper than yellow and yellow is more intense than white, depending on how far along you are.

Figure 3 from Journey of Souls and Figure 6 from Destiny of Souls

Soul Level	Learning Stage	Color Range	
1	Level I: Beginner	White	
2		Off white, gray/grayish with pink tints	
3	Level II: Lower Intermediate	White and reddish pink	
4		Light orange, yellow with tints of white	
5	Level III: Intermediate	Yellow	
6		Deep gold/gold with tints of green	
7	Level IV: Upper Intermediate	Green or brownish green	
8	Level V: Advanced	Light blue; lt. Blue w/gold; grn or brn tints	
9	Level VI : Highly Advanced	Deep blue	
10		Deep blue with tints of purple	
11	Higher Levels	Purple	

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p105 Chapter 9 on beginner souls (Level I and II) will examine how a soul group functions. I want to summarize what I have learned about the basic principles of soul group assignments.

- Regardless of the relative time of creation after their novice status is completed, all beginner souls are assigned to a new group of souls at their level of understanding.
- Once a new soul support group is formed, no new members are added in the future.
- There appears to be a systematic selection procedure for homogeneous groupings of souls. Similarities of ego, cognitive awareness, expression, and desire are all considerations.
- Irrespective of size, cluster groups do not directly intermix with each other's energy, but souls can communicate with one another across primary and secondary group boundaries.
- Primary clusters in Levels I & II may split into smaller sub-groups for study, but are not separated from the integrated whole within a single cluster of souls.
- Rates of learning vary among peer group members. Certain souls will advance faster than others in a cluster group, although these students may not be equally competent and effective in all areas of their curricula. Around the intermediate level of learning, souls demonstration special talents (healing teaching, creating, etc.) are permitted to participate in specialty groups for more advance work while still remaining with their cluster group.
- At the point where a soul's needs, motives and performance abilities are judged to be fully at Level III in all areas of self-development, they are then loosely formed into an "independent studies" work group. Usually, their old guides continue to monitor them through one master teacher. Thus, a new pod of entities graduating into full Level III could be brought together from 3 many clusters within one or more secondary groups.
- When they approach Level IV, souls are given more independent outside group activities. Although group size diminishes as souls advance, the intimate contact between original peer group members is never lost.
- Spirit guides have a wide variety of teaching methods and instructional personification depending on group composition.

Chapter 8 Our Guides p.107 I have never worked with a subject in trance who did not have a personal guide. Some guides are more in evidence than others during hypnosis sessions. People who meditate are naturally more familiar with these visions than someone who has never called on his or her guide. Through our guides, we become more acutely aware of the continuity of life and our identity as a soul. Guides at the senior level of ability and above usually work with an entire group of souls in the spirit world and on Earth. These guides have other entities who assist them. Every soul group usually has one or more rather new teachers in training. As a result, some people may have more than one guide helping them. People know in their hearts—as they have always known—that someone, some personal entity—*individual to them*—is there, waiting to be reached. My subjects have shown me how much they depend on and make use of their spiritual guides during life. I have come to believe we are their direct responsibility—not God's. These learned teachers remain with us over thousands of years to assist in our trials before, during and after countless lives. Do all guides have the same teaching abilities, and does this affect the size of the group to which we are assigned in the spirit world? The following passage is from the case file of an experienced soul who discussed this question with me.

Case 17 – 111 I'm curious about teacher assignments of the spirit world in relation to their abilities to help undeveloped souls. When souls progress as guides, are they given quite a few souls to work with? **S:** Only the more practiced ones. **MN:** I would imagine large groups of souls needing guides could become quite a responsibility for one advanced guide—even with an assistant. **S:** They can handle it. Size doesn't matter. Once one attains competency and success as a teacher, the number of souls you are given doesn't matter. Some sections (clusters) have lots of souls and others do not. **MN:** So, if you are a senior in the blue light aura, class size has no relation to assignments, because you have the ability to handle large numbers of souls? **S:** I didn't exactly say that. Much depends on the types of souls in a section and the experience of the leaders. In the larger sections the guides you are calling seniors have help too, you know. The overseers—they are the real pros. (Also called master teachers.) Their color is purplish. **MN:** Since guides seem to have different approaches to teaching, what do they have in common? **S:** They have a love of training and a desire to help us join them. They must be compassionate without being too easy on us. They aren't judgmental. I don't have to do things their way. They don't restrain by imposing their values on me. They build morale in their sections and instill confidence—we all know they have been through a lot themselves. We are accepted for who we are as individuals with the right to make our own mistakes. Souls are very loyal to their guides because they never give up on us. Their most important attribute is the ability to motivate and me instill courage.

Case 18 – 113 My next case provides an example of the actions of a still-incarnating guide. Owa made his first appearance as a guide in about 50 BC. He was an old man living in a Judean village which had been overrun by Roman soldiers. Case 18 was a young girl, orphaned by a Roman raid against local dissidents. As a servant girl, she was constantly beaten by the owner and occasionally raped by the Roman customers. She died at 26 of overwork, mistreatment and despair. "I worked day and night and felt numb with pain and humiliation. He was the only person who was kind to me—who taught me to trust in myself—to have faith in something higher and finer than the cruel people around me." In other lives, Owa appeared as a trusted friend, and once as a brother. I asked in Owa might be in her life now? After a moment of hesitation, she began to shake and tears came to her eyes and she cried out from the vision in her mind. **S:** *Oh Lord—I knew it!* I knew there was something different about my son Brandon. Owa is my son! I felt it right from the day I delivered him—something wonderfully familiar and special to me—more than just a helpless baby. I felt it inside, something more than the excitement a mother feels at the time of her firstborn. When I look into his eyes, he soothes me. Sometimes I come home so worn out—I am short-tempered with him but he is so patient with with. Oh what a blessing. **MN:** Do you think it is all right we discovered your guide is with you as Brandon in this life? **S:** Yes, if Owa didn't want me to know, I wouldn't have come to see you—it wouldn't have been on my mind.

Case 19 – 116 Two guides, one, a junior guide, Native American medicine woman named Quan; the other, Giles, is more experienced and appears as a Leprechaun. Our guides choose us, not vice versa. **MN:** Sum up your feelings about Quan and Giles for me. **S:** I love Quan as a mother, but I wouldn't be where I am without Giles' discipline. They are both skillful because they allow me to benefit from my mistakes.

Chapter 9 The Beginner Soul p.123

Case 20 – 124 she and brother were killed in a short life in 1260 AD in Syria, he was her husband in a recent life; **126** newly-birthed soul creation; nursery

Case 21 – 129 In our group, we rib each other about how dramatic it all is down on Earth and how seriously we take our lives. Earth is one big stage play—we all know that. 136 constructive criticism; 138 Cone of Knowledge, like a waterfall of cleansing energy; 143 New souls work

individually on simple energy projects. One had to assemble a 'moving puzzle' – practice energy focus. "These tests give the Watchers information about our imagination, creativity and ingenuity, and they offer us encouragement rather than being judgmental."

Chapter 10 The Intermediate Soul p.145

Case 22 – 148 S: "I am with 2 of my long-time companions, Raoul and Senji; I am called Nenthum.

MN: And are the 3 of you part of a larger spiritual group of souls working together? **S:** We were but now the 3 of us work more by ourselves. We are discussing the best ways to help each other during our incarnations. I help Senji to forgive herself for mistakes and appreciate her own worth. She need to stop being a mother figure all the time on Earth. She assists me to see my lack of a sense of belonging. I help Raoul with patience and he helps me with my tendency to avoid community life. **MN:** Are you always 2 males and a female in your incarnations on Earth? **S:** No, we can change—and do—but this is comfortable for us. **MN:** Why are the 3 of you working independently from the rest of your spiritual group? **S:** Oh we see them here...some have not gone forward with us...a few others are further ahead of us in their tasks.

At this juncture I ask Nenthum how long Idis (his guide) has been associated with him and learn she was assigned these 3 entities when they moved into Level III. Nenthum, Raoul, and Senji are also under the tutelage of a beloved, older master guide who has been with them since the beginning of their existence. It would be inaccurate to assume that more advanced spirits lead lonely lives. This subject told me he was in contact with many souls. Raoul and Senji were simply his closest friends. Levels III and IV are significant stages for souls in their development because now they are given increased responsibilities for younger souls. The status of a guide is not given to us all at once; as with many other aspects of soul life, we are carefully tested. The intermediate levels are trial periods for potential teachers. While our aura is still yellow, our mentors assign us a soul to look after, and then evaluate our leadership performance, both in and out of physical incarnations. Only if this preliminary training is successful are we allowed to function even at this level of a junior guide. Guides have different abilities and talents as well as shortcomings. By the time we reach Level V, our soul aptitudes are well known in the spirit world. We are given occupational duties commensurate with our abilities. Different avenues of approach to learning eventually bring all of us to the same end in acquiring spiritual wholeness. The richness of diversity is part of a master plan for the advancement of every soul, and I am interested in how Case 22 is progressing in Level III. **MN:** Nenthum, can you tell me if Idis is preparing you to be a guide? **S:** (modestly) Don't make too much of it. I'm really no more than a caretaker, helping Idis and taking directions. **MN:** Do you try to imitate her teaching style? **S:** No, we are different. As an apprentice—a caretaker—I couldn't do what she is able to accomplish, anyway. **MN:** When did you know you were ready to be a caretaker and begin assisting others spiritually? **S:** It's an awareness which comes over you after a great number of lives...that you are more in balance with yourself than previously,. And are able to aid people as a spirit and in the flesh. **MN:** Are you operating in or out of the spirit world as a caretaker at this time? **S:** (has difficulty forming a response) I'm out...in two parallel lives now. I'm living the other life in Canada. I picked a poor family in a rural community where I would be more indispensable. I'm in a small mountain town. I am taking care of my brother Billy. His face and hands were horribly burned by a flash fire from a kitchen stove when he was 4 yo; I was 10 when it happened. I'm about the same age in both lives and my prime assignment in the Canadian life is to care for Billy. To help him see the world past his pain. He is almost blind and his facial disfigurement causes him to be rejected by the community. I try to open him up to an acceptance of life and to know who he really is from the inside. I read to him and go for walks in the forest. **MN:** what about your Canadian parents? **S:** (without boasting) I am the parent. My father left after the fire and

never came back. He was a weak man who was not kind to the family even before the fire. My mother's soul is not very capable in her body. They need someone with seasoning. I'm a woman in Canada; I'm Billy's sister. My mother and brother require someone mentally tough to hold the family together and give them a course to follow. I provide for the family by being a baker and I'll never marry because I can't leave them. **MN:** What is your brother's major lesson? **S:** To acquire humility without being crushed by a life of little self-gratification. **MN:** I wonder if Billy's souls was ever involved with hurting you in one of your past lives? **S:** as a matter of fact, he did in one of them. When I was suffering, another caretaker stayed with me and I was a grateful receiver. Now it's Billy's turn and I am here for him. **MN:** Did you know in advance your brother was going to be incapacitated before you came into the Canadian life? **S:** Sure, Idis and I discussed the whole situation. She said Billy's soul would require a caretaker, and since I had negative contact with this soul before in another life, I welcomed the job. **MN:** Did Idis encourage or discourage your wanting to accelerate development by living parallel lives? **S:** She is always open to this...I haven't done it too much in the past because life combinations can be tiring and divisive. The effort may become counter-productive with diminished returns for both lives. **MN:** Then why do guides permit parallel lives? **S:** (scowling) Souls are not in a rigid bureaucratic environment. We are allowed to make mistakes in judgement and learn from them. **MN:** Nenthum, I have a couple more questions on the mechanics of soul-splitting. How do you see the manner in which you divide your soul energy into various parts? **S:** We are as particles of energized units. We originated out of one unit—the maker. **MN:** Does each part of your soul remain intact, complete within itself? Do all parts of our soul energy go out of the spirit world when we incarnate? **S:** Yes, each part of the soul is complete; and no, part of us never leaves, since we do not totally separate from the maker. The part of our soul that remains is more dormant—waiting to be rejoined to the rest of our energy.

156 MN: I want to turn now to your activities in the spirit world when you are not so busy with Earth incarnations, interacting in souls groups and learning to be a guide. Can you tell me of other spiritual areas in which you are occupied? **S:** Yes, there are 4 other areas: The World Without Ego, the World of All Knowing, the World of Creation and Non-creation, and the World of Altered Time. Three are non-dimensional spheres attention; one exists in our physical universe. **The World Without Ego** is the place of learning to be. The newly created soul is there to learn who they are. It's the place of origin. The new souls are not capable of choice. One acquires ones character based on the way your energy is—combined—put together for you. I think many factors in the allocations of characteristics of that which makes us who we are. What I do know is, once given, ego becomes a covenant between oneself and the givers. That means to do the best I can with who I am. The purpose of this world is the distribution of soul identities by advanced beings. The new soul is pure energy with no real Self yet. The World Without Ego provides you with a signature. The newly created souls arrive with no ego. The idea of Self has not come into the new soul's consciousness. It is here where the soul is offered meaning to its existence. As far as I know, the creation of souls with personhood goes on continually. **MN:** In your beginnings, were you given the opportunity to choose other planetary hosts besides humans on Earth? **S:** As a new soul, the guides assist in those selections. I was drawn to human beings. I was given other choices. They usually start you on an easy world or two, without much to do. Then I was offered service on this severe planet. Earth is considered severe because on some worlds you must overcome physical discomforts—even suffering. Others lean toward mental contests. Earth has both. We get kudos for doing well on the hard worlds. We are called the adventurous ones by those who don't travel much. What really appeals to me about Earth is the kinship humans have for each other while they struggle against one another—competing and collaborating at the same time. The contradiction is what appeals to me—mediating quarrels of a fallible race which has so

much pride and need of self-respect. The human brain is rather unique, you know. Humans are egocentric but vulnerable. They can make their character mean and yet have a great capacity for kindness. There is weak and courageous behavior on Earth. It's always a push-me pull-you tug-of-war going on with human values. This diversity suits my soul. Those of us developing on earth have a sanction to help humans know of the infinite beyond their life and to assist them in expressing true benevolence through their passion. Having a *passion* to fight for life—that's what is so worthwhile about humanity. Humans also have a great capacity for malevolence, but that's part of the passion. But it's evolving too and when humans experience trouble, they can be at their best and are quite noble. **MN:** Does any soul ever go back to the World Without Ego after they have once been there and acquired identity? I have been told some souls return if their conduct during physical assignments is consistently irregular. **S:** those souls who have developed severe obstacles to improvement are mended by the restoration of positive energy. Not only for Earth souls, young souls from everywhere may require restoration as a last resort. These restored spirits are then allowed to return to their respective groups and eventually go back to incarnating on physical worlds. **MN:** How would you compare the WWE to the **World of All Knowing**? **S:** They are opposites. This world is not for young souls; I am not ready to go there. I am only aware of it as a place we strive for. It is a place of contemplation—the ultimate mental world of planning and design. I can tell you little about this sphere except it is the final destination of all thought. The senses of all living things are coordinated here. The WAK is abstract in the highest for and is about blending content with form—the rational with ideals. It is a dimension where the realization of all our hopes and dreams is possible. We get glimpses as an incentive to encourage us to make that final effort to finish our work and join the masters. The **World of Altered Time** is available to all souls because it represents their own physical world. In my case, Earth. The sphere of Earth is only simulated, for my use. All souls do not study the same simulated world. Each of us studies our own geographical planet, where we incarnate. They are physically real...temporarily. We don't physically live on this simulated Earth, we use it for training purposes. We can change the time sequences to study specific events. The purpose of this is to improve my decisions for life. This study makes me more discriminating and prepares me for the WAK. The **World of Creation and Non-creation** is the 3-dimensional world. It is not used by everyone. I'm just starting to apply myself there. I am considered a newcomer. It is a bit larger and colder than Earth and has fewer oceans, but is similar. We go to this planet between my Earth lives. I go to create and just enjoy ourselves as free spirits. There are no people—it's so peaceful—we roam among the forests, the deserts, and over oceans with no responsibilities. The highest forms of life are small animals without much intelligence. Those of us who are connected to Earth come here. This is a vacation spot compared to Earth. There is no fighting, bickering, or striving for supremacy. There is a pristine atmosphere and all life is...quiet. This place gives us an incentive to return to Earth and make it more peaceful, too. We come here to create. We can experiment with creation and see it developing here. It's as if you were in a lab where you can form physical things from your energy. They resemble physical things on earth. When I arrive here, I look to see what I am supposed to make on the ground in front of me. Then I mold the object in my mind and try and create the same thing with small doses of energy. The teachers assist us with control. I'm supposed to see my mistakes and make corrections. We form things, not living things; I'm not ready for that yet. I experiment with the basic elements—hydrogen, oxygen—to create planetary substance...rocks, air, water...keeping everything very small. I take the basic elements and charge them with impulses from my energy..and they can change. I'm good with rocks. I form rocks by learning to heat and cool...dust...and make it hard. We copy things and compare them against the original. We are children—directing an energy flow resembles the sculpturing of clay. Everyone makes the same things; some are better with certain

things, but we help each other. The teachers come around and give us tips and advice on how to improve.

Chapter 11 The Advanced Soul p.169 The mark of an advanced spirit is one who has patience with society and shows extraordinary coping skills. They may be found in all walks of life but are frequently in the helping professions or combating social injustice in some fashion. The advanced soul radiates composure, kindness and understanding toward others. Not being motivated by self-interest, they may disregard their own personal needs and live in reduced circumstances. The individual I have chosen to represent the Level V soul is a woman in her mid-thirties who works for a large medical treatment facility specializing in chemical substance abuse. At our first meeting, I was struck by the woman's expression of serenity while surrounded by chaotic emergencies at her job. Although warm and friendly, there was about her an air of impenetrability. Her clear, luminous eyes were those of one who sees small things unnoticed by most. I felt she was looking into rather than at me. She thought our meeting was no accident on her own learning path and we came to an agreement to explore her spiritual knowledge. She rapidly entered into a deep trance and made instant contact with her inner self. Almost at once, I found this woman's span of incarnations staggering, going far back into the distant past of human life on Earth. Touching on her earliest memories, I concluded her first lives occurred at the beginning of the last warm interglacial period which lasted from 130,000 to 70,000 years ago, before the last great Ice Age. During the warmer climate of the middle Paleolithic periods of Earth's history, my subject described living in moist, sub-tropical savannas near hunting, fishing and plant-gathering areas. Later, some 50k years ago, when continental sheets of ice had again changed Earth's climate, she spoke of living in caves and enduring bitter cold. I now moved my subject into an African life around 9000 years ago, which she said was an important milestone in her advancement. This was the last life she was to spend with her guide, Kumara. Kumara was an advanced soul herself at the time of this life, counseling a benevolent tribal chief as his influential wife. My subject had known her in a number of earlier lives covering thousands of years during Kumara's final incarnations on Earth. Their association in human form ended when my subject died, saving Kumara's life on a fiver boat, by throwing herself in front of an enemy spear. Full of love, Kumara still appears to this subject as a large woman, with skin of polished mahogany and a shock of white hair crowned by a headdress of feathers.

Case 23 – 172 MN: What is your spiritual name and what do you look like in the spirit world? **S:** My name is Thece and I am a glowing fragment of blue light with a few flecks of gold. Kumara is violet. The intensity of mental power increases with the darker phases of light. The highest intensity of intelligent light energy by which the energy of darker light is extended to us originates from the source. **MN:** When you say source—do you mean God? **S:** That word has been misused by too much personalizing, which makes the source less than it is. It takes the liberty of making the source too human, although we are all part of its oneness. **MN:** Let's go back to the energy manifestation of souls. Why do spirits display two black glowing cavities for eyes when not showing the human forms? It seems so spooky to me. **S:** (laughs and is more relaxed) that's how Earth's legends of ghosts came about—from these memories. Our energy mass is not uniform. The eyes you speak of represent a more concentrated intensity of thought. Rather than eyes, they are the windows to old bodies—and all the physical extensions of former selves. This blackness is a...concentration of our presence. We communicate by absorbing the energy presence of each other. **MN:** Let's talk about older souls for a moment. Does Kumara incarnate on Earth any more? **S:** No, she doesn't. I know a few other souls who were here during the early times on Earth and don't come back any more. Many got on Earth early and got off before I came. **MN:** Did any stay? Are there advanced souls who keep coming back to life on Earth when they could stay in the spirit world? **S:** Oh, you mean Sages? (a new term for me, MN) They are the true

watchers of Earth, to be here and keep watch over what is going on; they are highly advanced souls who continue to incarnate. They choose to stay and help people directly because they are dedicated to Earth. **MN:** When you are back in the spirit world and come out of your self-imposed isolation and are renewed, what do you usually do then? **S:** I join with the 9 members of my company for whom I have responsibility. I and 3 others are what I call 'watchers'--below a guide level. **MN:** Now, These, cast your mind to a place where you can see the energy colors of all your company. What do the six non-watcher look like? **S:** (smiles) Dirty snowballs. 2 watchers are rather yellowish and the 3rd, An-ras, is turning bluish—an excellent watcher—he will be leaving me soon.

184 MN: What single thing do you have the most problem with during communications with your company when they are on Earth? **S:** "Fear" I have to be careful not to spoil my people by making their life too easy for them...to let them work out most of their difficulties without jumping right in. They only suffer more if a watcher moves in too quickly before this is done.

185 creation training These "is proficient with fish."; **189** incarnating on other physical worlds beside earth "There are many planetary schoolyards" ; **193** conjunction with source/spirit world; **197** an explosive release of the soul energy...then a returning...the source pulsates. When I was thrust outward I was a child. Now I'm being drawn back as my adolescence fades...further inside the source.

Chapter 12 Life Selection p.201 There comes a time when the soul must once again leave the sanctuary of the spirit world for another trip to Earth. This decision is not an easy one. Souls must prepare to leave a world of total wisdom, where they exist in a blissful state of freedom, for the physical and mental demands of a human body. We have seen how tired souls can be when reentering the spirit world. The rejuvenation of our energy and personal assessment of one's Self takes longer for some souls than others, but eventually the soul is motivated to start the process of incarnation. Training sessions with our counselors and peer groups have provided a collaborative spiritual effort to prepare us for the next life. Our karma of past deeds towards humanity and our mistakes and achievements have all been evaluated with an eye toward the best course of future endeavors. The soul must now assimilate all this information and take purposeful action based on 3 primary decisions: 1) Am I ready for a new physical life?, 2) What specific lessons do I want to undertake to advance my learning and development?, 3) Where should I go and who shall I be in my next life for the best opportunity to work on my goals? I have said souls do have the freedom to choose when, where, and who they want to be in their physical lives.

Case 24 – 203 MN: When do you first realize that you might be returning to Earth? **S:** My instructor's voice comes into my mind and says, "It's about time, don't you think?" Some of us have to be given a push when they think we are ready again. I'm excited about the prospect of living again.

Case 25 – 207 S: When my trainer and I agree the time is right to accomplish things, my messages are received by the coordinators who assist us in previewing our life possibilities at the Ring of Destiny. The Ring is surrounded by banks of screens—I am looking at them They appear as walls themselves, but nothing is really solid...it's all elastic...the screens curve around me...moving. They are blank; not reflecting anything yet—they shimmer as sheets of glass—mirrors. I feel a moment of quietness—it's always like this—then it's as if someone flipped a switch on the projector in a panorama movie theater. The screens come alive with images and there is color, action, full of light and sound. I am hovering in the middle, watching the panorama of life all around me, places, people...I *know* this city—it's New York! Anyway, I'm going to mentally operate the panel. It's a scanning device in front of the screens. I see it as a mass of lights

and buttons. It's as if I'm in the cockpit of an airplane. I will help the controllers change the images on the screens by operating the scanner with my mind to control the scenes I am watching. Life is still conditional, no matter what scenes I see here. Progressive time is created to test us. We are not shown all the possible endings to a scene. Parts of lives are obscured to us.

Chapter 13 Choosing a New Body p.221 The soul-mind is far from infallible as it works in conjunction with a biological brain. Regardless of our soul level, being human means we will all make mistakes and have the necessity of engaging in midcourse corrections during our lives. This will be true with any body we select.

Case 26 – 224 S: Leth the Viking ~800 AD He killed and hurt many Life in New England, 1871- as a 6yo girl crushed both legs; became a writer and tutor of disadvantaged children; died in 1912 - Leg pains in current life are used as a learning tool

Case 27 – 231 Mother abandoned him as a baby in current life—in 2000 BC Arabian peninsula life he was ruler who killed his mother for stealing food for hungry; **246** the hard tasks we set for ourselves often begin in childhood.

Chapter 14 Preparation for Embarkation p.249 Souls returning from the place of life selection must not only sort out the best choice of who they are going to be in their next life, but coordinate this decision with other players in the coming drama. Those souls who are going to have a close association with us on the stage of life represent our supporting cast, each with prominent roles. But how will we know them? In the place of recognition the activity is like cramming for a final exam. Subjects also use the term prep-class to describe this aspect of spiritual reinforcement just prior to the soul's embarkation to Earth.

Case 28 – 251 Recognition class for next life

Chapter 15 – Rebirth p.263

Case 29 – 265 S: I am having a last talk with Pomar (subject's guide) on all the alternatives to my project (life). I say goodbye to everyone. This can be difficult; anyway, they all wish me well and I move away from them...drifting alone. There is no great rush..Pomar allows me to collect my thoughts. When I am quite ready he comes to escort me...to offer encouragement...reassurance... and he knows when I am prepared to go. We begin to move at a greater speed. Then I am aware of Pomar detaching from me...and I am alone. ...through pillows of whiteness... passing through folds of silky cloth...Everything is blurred...I'm sliding down...down into a long dark tube...a hollow feeling...darkness...then...*warmth!* I'm aware of being inside my mother. I'm in a baby—I'm a baby. **267** Case 29 continues by explaining the creative beauty of a soul joining with a new human being. This coupling of an intelligent life force before birth brings us full circle from the death scene described in Case 1. **MN:** I'm glad you arrived safe and sound in your new body. How old is the baby? **S:** Five months have passed since conception. In my lives I have arrived at different times—depending on the baby, the mother, and my life-to-be. **MN:** As a soul, are you in distress if the baby is aborted from the mother's womb for any reason before full term? **S:** We know if a baby is going to full term or not. Not being born comes as no surprise to us. We may be around to just comfort the child. **MN:** Well, if the child does not go to term, is your life assignment as a soul aborted as well? **S:** No, there was never a full life assignment as far as that child was concerned. **MN:** Might some babies who are aborted never have souls? **S:** That depends on how far along they are. The ones who die very early often don't need us. **MN:** Assuming a baby is going to full term, do you know about the convergence habits of other souls with these children? **S:** Oh, some float around more than others, going in and out of the baby until birth because they get bored. I'm average, I guess. I don't spend a long time at any one stretch with babies because it can

get pretty dull. When I am not with the unborn baby, I play! It's a fine time to leave and purely goof off...when the baby is less active. I have fun with my friends who are doing the same thing. We bounce around Earth to visit with each other and go to interesting places, where we have once lived together. **MN:** Isn't leaving the unborn baby for long periods shirking the responsibilities of your assignment? **S:** Oh, lighten up! Who said anything about long periods! We don't do that! Anyway our tough exercises haven't begun yet. I'm busy with this new mind, even though it's not fully ready. Once I attach to a child it is necessary to bring my mind into synchronization with the brain. We have to get used to each other as partners. I am in the mind of the child but separate, too. I go slowly at first. It's delicate and it can't be hurried. I start with a gentle probe...defining connections...gaps...every mind is different. There is a slight resistance in the beginning—not full acceptance while I trace the passages...that's usual...until there is familiarization. We never force ourselves when entering an unborn baby. My tracing is done carefully. It's a melding. There is an emptiness before my arrival which I fill to make the baby whole. My work is not completed at birth, but we have started to complement each other. **MN:** How old is the baby by the time your soul stops leaving the child altogether? **S:** At about 5 or 6 years of age. Usually we get fully operational when the child starts school. Children under this age can be left to their own devices a lot. If things get bad in a physical way, then I'm back inside like a shot. Every brain has a wave pattern—it's like a fingerprint. We know immediately if our baby is in trouble. I watch the baby and the parents. They may be having squabbles around the baby which sets up disturbing vibrations. If that happens, I quiet the child and reach out to the parents through the baby, to calm them by making the baby laugh in front of them. I can push a little on the part of the brain which controls movements; or tickle the kid's funny bone. This is a productive time for me; it is my last chance for quiet contemplation for the next life. When I come out—I'll be running.

Conclusion p.273 The information contained in this book about the existence of souls after physical death represents the most meaningful explanation I have found in my life as to why we are here...Starting at age five, I had been sent by my parents to military-type boarding schools for long periods. The feelings of abandonment and loneliness were so great I believed in no higher power than myself. I now realize strength was given to me in subtle ways I was unable to see. I suppose it was no accident in my own life that people would eventually come to me for hypnosis – a medium of truth I could believe in – to tell me about guides, heavenly gateways, spiritual study groups and creation itself in a world of souls. Even now, I feel like an intruder in the minds of those who describe the spirit world and their place in it, but their knowledge has given me direction. All the accounts of life after death in my case files have no scientific foundation to prove the statements of these subjects. To those readers who find the material offered in this book too unprecedented to accept, I would hope for one thing. If you carry away nothing except the idea may have a permanent identity worth finding, I will have accomplished a great deal.

Destiny of Souls, 2001, 401 pp., 67 cases

Introduction p.xiii *"I consider my first book to have been a pilgrimage through the spirit world on a great river of eternity. The voyage began at the mouth of the river with the moment of physical death and ended at the place where we return into a new body. I had gone upriver toward the Source as far as I was able. Destiny of Souls conveys travelers on a second expedition along the river with side trips up major tributaries for more detailed exploration."* M. Newton

Chapter 1 – The Spirit World p.1 One subject had this to say about his homecoming welcome: *"After my last life, my group organized one hell of a party with music, wine, dancing and singing. They arranged everything to look like a classical Roman festival with marble halls, togas, and all*

the exotic furnishings prevalent in our many lives together in the ancient world. Melissa (a primary soulmate) was waiting for me right up front, re-creating the age that I remember her best and looking as radiant as ever."

Chapter 2 – Death, Grief and Comfort p.11

Case 1 – 13 Therapeutic techniques of souls—comforting survivors,
Ways spirits connect with living – 1) Somatic touch

Case 2 – 17 Using an energy beam to the chest to connect

Case 3 – 18 Base of the head, just above the spine

2) Personification with objects

Case 4 – 19 Ring used to comfort wife

3) Dream recognition A -ream alteration; B-Dream origination

Case 5 – 25 Comforted mother after subject's sudden death

Case 6 – 28 Brother comforting brother

Case 7 – 31 Transference through children; uses 10 yo daughter to reach wife

Case 8 – 34 Uses her garden to comfort husband

Case 9 – 37 Strangers as messengers

Case 10 – 39 Angels or other heavenly hosts

Case 11 – 41 Comforted his religious wife; **42** Emotional Recovery of Souls & Survivors

Case 12 – 45 Widower meets deceased wife

Case 13 – 48 Reuniting with those we love; "Death is like waking up after a long sleep," where you just had muddled awareness.

Chapter 3 – Earthly Spirits p.51

Case 14 – 57 Souls stayed at their farm even after death, waiting on husband to return

Case 15 – 63 Spirit duality

Case 16 – 64 Souls in seclusion

Case 17 – 69 Discarnates that visit Earth

Case 18 – 80 Evangelical preacher's death and his 'welcome' entering spirit world

Chapter 4 – Spiritual Energy Restoration p.85 – Standard treatment at the Gateway: 1) envelopment with a 'cloud' of energy, 2) a focused effect.

Case 19 – 88 WWI casualty

Case 20 – 95 Healers-green colored aura; **97** he asked to become a regenerator

Case 21 – 101 Severe remodeling of the soul **104** "combat nurse" for damaged souls; Souls of Solitude **105** *"After every life, I go to a place of sanctuary for quiet reflection. I review what I want to save and integrate from the last body and what should be discarded. Right now, I am saving courage and getting rid of my inability to sustain personal commitment. For me, this is a place of sorting. What I decide to keep becomes part of my character. The rest is thrown off."*

Case 22 – 105 Place of sanctuary to rejuvenate tortured soul

Case 23 – 109 Energy healers on Earth, transformers; **111** "damaged on the way in"; **113** Healers of the environment

Case 24 – 115 Energy workers study group; **116** Soul division and Unification

Case 25 – 121 Hard life in 1870-1910 Ireland

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Case 26 – 126 Incubator mother; **133** Newborn souls; **134** Spiritual settings; **136** Memory, Conscious, Immortal, Divine

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Case 28 – 146 Pod (school building); **150** Library of Life Books

Case 29 – 156 Suicide @ 16 yrs. In 1860 England

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Case 31 – 172 Halo colors; Figure 7 Energy colors in Soul Groups

Case 32 – 177 Advanced group that works with young souls; **179** Colors of visitors in groups

Case 33 – 180-1 Human vs. soul color auras; **182** Spiritual meditation using color; 6-step technique

Case 34 – 184 Forms of energy color; **188** Sounds and Spiritual names

Case 35 – 195 Practice in creation training;

Case 36 – 197 Group energy use

Chapter 6 – The Council of Elders p.201 Human fear of judgment and punishment; **204** The setting for soul evaluation; **206** Figure 8: the council chamber

Case 37 – 208 Position of the guide at council; **212** Appearance and composition of council; **215** extra council member, periodic

Case 38 – 216 Rendar returns! Very old, wise guide

Case 39 – 219 6 wise ones' (elders') colors; **224** Signs/symbols

Case 40 – 226 medallions

Case 41 – 232 Chairperson's medallion

Case 42 – 235 Another chairperson's medallion

Case 43 – 240 Same as above

Case 44 – 245 Advancing to an Elder; **249** Chain of Divine Influence; **251** Processing council meetings

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Chapter 7 – Community Dynamics p.259 Soul mates; **263** Primary, Companion; **265** Affiliated

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Case 49 – 293 Visit earth as a spirit; Creation earthly settlement

Case 50 – 296 Animal souls; animal caretakers

Case 51 – 302 Space of Transformation; **304** Dancing music games

Case 52 – 307 Music connection, many lives

Case 53 – 312 Games; **315** 4 general types of souls

Chapter 8 – The Advancing Soul p.317 Graduation

Case 54 – 317 Council Meeting; **320** Movement to the Intermediate Levels; **323** Specializations, Nursery teachers

Case 55 – 324 Trainer for young souls

Case 56 – 327 Ethicists

Case 57 – 331 Harmonizer souls

Case 58 – 334 Masters of Design

Case 59 – 340 Designer soul

Case 60 – 344 Explorers

Case 61 – 350 First time on Earth

Chapter 9 – The Ring of Destiny, 355 Screening Room for Future Lives As one 49-yr-old man explained, *“I was shown my current body at ages 4, 16, and 28, but I think I am now being blocked from recalling what I saw afterwards.”* During viewing, the screens ebb and flow like a film of water. One woman used a suitable metaphor to represent her feelings about the experience: *“As the screens come alive, they resemble a 3-D underwater aquarium. When I look at a life, it’s like taking a deep breath and going underwater. People, places, events—everything floats by you in a flash before your eyes as if you are drowning. Then you come back to the surface. When you are actually sampling a scene from the life they show you, it reflects the time a person is able to stay underwater.”*

Case 62 – 357 Sphere of Life Selection; **360** Timelines/Body Choices

Case 63 – 365 Timemasters **370** Free will

Case 64 – 374 Chose a short life with ALS

Case 65 – 377 Future life selection **381 Souls of the Young -The Loss of a Child** The Ring of Destiny represents a cycle of life, death and rebirth. For the soul, children play a vital role in their regeneration of life. What are the spiritual implications when this highly functioning organism dies before it hardly got started? Those of us who have not gone through the agony of losing a child can only imagine the pain suffered by these parents. Some people who lose their child jump to the wrong conclusion that their terrible loss is the result of karmic debt they must pay because of some transgression in a former life involving child abuse. If the lost child was a teenager, or older, the karmic forces that led to the death customarily relate directly to the young person and not so much to the parent. Moreover, even when the death of a younger child does involve the parent, this lesson does not automatically mean the parent was a perpetrator of mistreatment to children in a former life. The lesson could have been the result of many other elements, including that of indirect action. One of my clients who came to me about a year after the death of her 8-yr daughter related the following story to me during her session.

“I was a wealthy matron in London in the 19th century. I paid little attention to the suffering of the young waifs on the street around my townhouse. I callously disregarded their plight because they were not my children; to my mind they were the responsibility of their parents or the state and had nothing to do with me. I looked the other way even though I had plenty of money to support an orphanage and a safe house for young unwed mothers nearby. I knew these services were struggling to make ends meet and I did nothing. Between lives I decided to correct my superficial ways. I agreed to experience the anguish of loving my own child and having her taken away. God, what pain, but I am learning compassion.”

Information about the soul and infant mortality has come to me over many years which may provide some solace to mothers who feel remorse over both voluntary and involuntary actions involving the loss of an unborn child. This would include both issues of abortion and miscarriages. Please keep in mind during my review of this material that the karmic cause and effect relating to earlier past life incidents are particular to each parent-child relationship. My intent is to give the reader some general interpretations about the young that I have acquired from the reports of many subjects. I will begin by stating that I have never had a single case where a soul joined the fetus in the first trimester. The reason souls don’t begin their complex merger with a fetus under 3 months is quite simply because there is not enough brain tissue for them to work with at this stage. A fetus can be alive as an individual entity without yet having an immortal soul identity. If a mother aborts a fetus in the 1st trimester, there are loving spiritual forces hovering nearby to comfort this mother and to watch over the child. I have been told that

even in the case of miscarriages and abortions between 4 and 9 months, souls can be in place to support both the child and the mother in a more direct physical manner with energy. Souls know in advance the probabilities for the baby going to term. Souls are not assigned to babies at random. When a mother loses her child for whatever reason, I have found the odds are quite high that the soul of this baby will return again to the same mother with her next child. If this mother doesn't bear another child, the soul may return to another close member of the family because that was the original intent. When a life is short, souls call these filler lives and they too have purpose for the parent. Here is an illustration: *"I joined a fetus at four months for a 3-month existence. During this time my mother needed to feel my soul's energy to know that giving and losing life is very profound. I did not wish to let the sadness of losing me prevent her from having the courage to try again. We knew this fetus was not going to term, but there was a good probability of a second child after me and I wanted that partnership with her. She doesn't realize that I was once her son and now I am her daughter. I think I was able to soften her bitterness and grief by sending my mother comforting thoughts in the stillness of all the nights between her two pregnancies."*

As I mentioned in Chapter 7, when babies and young children die their souls typically do not rise into the spirit world alone. Spirit guides, caretakers of the young, or a member of the child's soul group are frequently involved with meeting these souls right at ground level. If a parent dies at the same time as their small child, they stay together, as the following quote demonstrates: *"After my son and I were killed by bandits (Sweden, 1842), I comforted him as we rose together. Because he was so young, he was disoriented and confused at first. I held my son close and told him how much I loved him and that we were going home. As we rose together, I said that we would soon be met by our friends and then parted for a while, before being reunited once again."*

384 New Body-Soul Partnerships

Case 66 – 388 MN: I would like to know if the initial transition into the fetus is always the same for you? **S:** No, it is not. Even though I might have had w-ray vision into the mind of the child during life selection, my entry can still be ragged. Three lives ago, I joined with a very stiff, unreceptive brain. It felt my presence was invasive. This was unusual because most of my host bodies accept my presence. I'm ordinarily considered to be a new roommate. **MN:** Are you saying this particular host body felt you were an alien presence that it should reject? **S:** No, it was dull mind of dense pockets. My arrival was an intrusion on its lack of mental activity. There was isolation between compartments of the brain creating resistance to communication. Lethargic minds require more effort on my part. They resist the change of my being in its space, requiring some reaction to deal with this fact. I caused this mind to think and it was not a curious mind. I began pushing buttons and found it did not want to be summoned by me. This mind saw my intrusion as a nuisance, not a threat. Eventually, I was accepted and the child and I adapted to each other. When I enter a developing brain I am accustomed to joining around the fourth month—but I never enter after the sixth month. When I enter the womb of the mother I create a red light of tight energy and direct it up and down the spinal column of the baby—following a network of neuron to the brain. This tells me about the efficiency of thought transmission—the sensory relays. Then I gently run my red light around the dura mater—the outer layer of the brain. This allows me to be especially sensitive to the physical feelings of this new person. I meld my energy warmth to the gray-blues of brain matter. Before I get there, the brain is simply gray. What I'm doing is turning on the lights in a dark room with a tree in the middle. The tree is the [brain] stem. I park myself between the 2 hemispheres of the brain to get a ringside seat as to how this system will function. Then I move around the branches of the tree to investigate the circuitry. I want to know how dense the energy is in the fibers around the wheel of the cerebral cortex folding around the thalamus. I want to learn how this brain thinks and senses things. A mind that has excessive density in certain areas means there are blockages which inhibit the

bridges between the efficient neuron activity. I want to make some adjustments in these road blocks with my energy if I can—you know—while the brain is still forming. **MN:** You can make a difference in how the brain develops? **S:** Of course! Did you think souls are passengers on a train? I stimulate these areas ever so slightly. **MN:** (deliberately obtuse) Well, I thought you and the baby are both in miniature by the way you exhibit intelligence in the beginning. **S:** Not until birth. Our expectation is that we can improve brain wave function with all the activities I described. The whole idea is matching your vibrational levels and capabilities with that of the natural rhythms of the child's brain waves—their electrical flow. I think my host bodies are grateful for my assistance in improving the speed of thought over bridges. (stops and then adds) Maybe that's wishful thinking.

Case 66 is a medical doctor. The next case comes from a non-medically oriented client about the union of two entities to form one whole as a new life begins. Each soul has its own preferences about when and how they wish to enter the fetus. The following case gives us an indication of the procedures used by a very considerate, evolved soul.

Case 67 – 391 MN: Tell me what it is like to enter the mind of a baby and when you usually enter.

S: In the beginning I think of it as a betrothal. I entered my current body in the eighth month. I prefer to enter on the late side when the brain is larger so I have more to work with during the coupling. **MN:** Isn't there a downside to entering late? I mean, you are then dealing with a more independent individual. **S:** Some of my friends feel that way, I don't. I want to be able to talk with the child when there is more mutual awareness. **MN:** Talk to a fetus—what are you saying? **S:** (laughs) Of course we interact with the child. The child may say, "Who are you?" I answer, "A friend who has come to play and be a part of you." **MN:** (with deliberate provocation) Isn't that deceitful? You haven't come to play. You have come to occupy this mind. **S:** Oh please! Who have you been talking to? This mind and my soul were created to be together. Do you think I am some sort of foreign intruder on Earth? I have joined with babies who welcomed me as if I were expected. **MN:** There are souls who have had a different experience. **S:** Look, I know souls who are clumsy. They go like bulls in a china shop with their over-eagerness to get started with an agenda. Too much frontal energy all at once sets up resistance. **MN:** In your current lifetime, was the child at all anxious about your entry? **S:** No, they don't know enough to be anxious. I begin by caressing the brain. I am able to immediately project warm thoughts of love and companionship. Most of the babies just accept me as being part of themselves. A few hold back—like my current body. It wasn't a big deal. Its thoughts were, "Now that you are here, who am I going to be?" The child has begun to ask itself, "Who am I?" some children are more aware of this than others. A few are resistant because, to them, we are an irritation to their inert beginnings—like a pearl in an oyster. The child learns that I want to be friends so we can do things together. We begin by communicating with each other with simple things such as an uncomfortable body position in the mother's womb. There have been times when the umbilical chord was wrapped around the baby's neck and I have calmed the child where otherwise it might have squirmed and made things worse. I prepare the child for birth, which is going to be a shock when it happens. Imagine being forced out of a warm, comfortable, secure womb into the bright lights of a hospital room...the noise, having to breathe air, being handled. The child appreciates my help because my primary goal now is to combat fear by soothing the brain with assurances that everything will be fine. **MN:** Are you able to calm anxious mothers in any way? **S:** We must be proficient. During much of my existence I had little or no effect on my mothers if they were frightened, sad or angry during pregnancy. You must be able to align your energy vibrations with both the child and the mother's natural body rhythms. You have to harmonize three sets of wave levels—which includes your own—to sooth the mother. I might even have the baby kick the mother to let her

know we are all right. At birth, the merger is still not complete for me. I talk to my body as a second entity up to the age of six. It is better not to force a full meld right away. We play games as two people for a while. **MN:** I have noticed a lot of young children talk to themselves as if they were with an imaginary playmate. Is that their soul? **S:** (grinning) That's right, although our guides enjoy playing with us as young children too. And have you also noticed the elderly talking to themselves a lot? They are preparing for separation at the other end in their own way. **MN:** In general how do you feel about coming back to Earth in life after life? **S:** As a gift. This is such a multifaceted planet. Sure, this place brings heartache, but it is delightful too and incredibly beautiful. The human body is a marvel of form and structure. I never cease to be awed by each new body, the many different ways I can express myself in them, especially in the most important way—love.

Chapter 10 – Our Spiritual Path p.395 *My subjects see the spirit world as a community of ideas. In this sense, the afterlife involves self-purification of thought. Beings who are still incarnating are far from perfect, as demonstrated by my cases. Nevertheless, we can justifiably think of our existence in the spirit world as Utopian because there is a universal harmony of spirit. Righteousness, honesty, humor and love are the primary foundations of our life after life. The sacred truths of our etheric history can be recovered today because we are able to circumvent the conscious mind and reach the unconscious, which is not immersed in the River of Forgetfulness. Our higher self remembers our past triumphs and transgressions in a selective way, whispering to us across time and space. Our personal spirit guides endeavor to give us the best from both worlds, the ethereal and material. Each new baby is given a fresh start with an open future. Our spiritual masters wish to produce karmic opportunity without the constraints of our knowing those pitfalls we experienced in former lives. They become more lenient in a selective way with amnesia as we engage in self-discovery. This is our best route to wisdom.*

I have great respect for people with abiding faith in something since for a large part of my life I had no solid foundation of spirituality, despite my searching. There are atheists and agnostics who that the position that since religious and spiritual knowledge cannot be based on natural or proven evidence, it is unacceptable. Simply having faith is not is not truly revealed knowledge to the skeptic. I identify with these people because my faith in the hereafter slowly began as an outgrowth of my participation with subjects in hypnosis. This is a discipline I believed in professionally before my research discoveries. Nevertheless, my own spiritual awareness was also the result of years of personal meditation and introspection about this research.

Spiritual perception must be an individual quest or it has no meaning. We are greatly influenced by our own immediate reality, and we can act on that reality one step at a time without the necessity of seeing too far into the distance. Even steps in the wrong direction give us insight into the many paths designed to teach us. To bring the soul Self into harmony with our physical environment, we are given freedom of choice to exercise free will in the search for the reasons why we are here. On the road of life we must take responsibility for all our decisions without blaming other people for life's setbacks that bring unhappiness.

As I mentioned, to be effective in our mission we are expected to help others on their paths whenever possible. By helping others we help ourselves. Reaching out to others is inhibited when we nurture our own uniqueness to such an extent that we become totally self-absorbed. However, being an absentee landlord in your own house makes you ineffective as a person as well. You were not given your body by a chance of nature. It was selected for you by spiritual advisors and after previewing their offerings of other host bodies, you agreed to accept the body you now have. Thus, you are not a victim of circumstance. You are entrusted with your body to be an active participant in life, not a bystander. We must not lose sight of the idea that we accepted this sacred contract of life and this

means the roles we play on Earth are actually greater than ourselves. Our soul energy was created by a higher authority than we can know in our present state of development. Consequently, we must focus on who we are as a person to find that fragment of divinity within us. The only limitations to personal insight are self-imposed. If the spiritual paths of others have no relevance to you, this does not mean the way designed for your needs is nonexistent. The reason for our being who we are is a major truth in life. Where one person may find an aspect of that truth manifested to them, it will not be in the same place for another.

Essentially, we are alone with our soul, yet people who feel lonely haven't quite found themselves. Self-discovery of the soul has to do with self-possession. The capturing of our individual essence is like falling in love. Something within you lying dormant is awakened at a point in your life by a stimulus. The soul flirts with you at first, tempting you to go further with delights that are only seen from a distance. The initial attraction of self-discovery begins with an almost playful touching of the conscious by the unconscious mind. As the intensity of wanting to fully possess our inner Self grows, we are drawn irresistibly into a more intimate connection. Knowing our soul becomes a marriage of fidelity to one's Self. The fascinating aspect about self-discovery is that when you hear that inner voice, you instantly recognize it. Based on my practice, I am convinced that everyone on this planet has a personal spiritual guide. Spirit guides speak to our inner mind if we are receptive. While some guides are more easily reached than others, each of us has the ability to call on and be heard by these guides.

There are no accidents in life, yet people get confused by what they perceive to be randomness. It is this philosophy that works against thoughts of spiritual order. It becomes an easy next step to feel we have no control in our lives and trying to find ourselves is pointless since nothing we do matters anyway. Believing in the randomness of events negatively influences our reaction to situations and allows us to avoid thinking about explanations for them. Having a fatalistic outlook on life by saying "It's God's will" or even "It's my karma" contributes to inaction and lack of purpose.

That which is meaningful in life comes in small pieces or large chunks all at one time. Self-awareness can take us beyond what we thought was our original destination. Karma is the setting in motion of those conditions on our path that foster learning. The concept of a Source orchestrating all of this need not be pretentious. The spiritual externalist waits for reunification with a creator after death, while the internalist feels part of a Oneness each day. Spiritual insight comes to us in quiet, introspective, subtle moments which are manifested by the power of a single thought. Life is a matter of constant change toward fulfillment. Our place in the world today may be different tomorrow. We must learn to adapt to these different perspectives in life because that, too, is part of the plan for our development. In doing so, there is a transcendence of Self for the making process of a temporary outer shell to that which lies deep within our permanent soul mind. To uplift the human mind from feelings of disenchantment, we must expand our consciousness while forgiving ourselves for mistakes. I believe it is vital to our mental health that we laugh at ourselves and the foolish predicaments we get into along the road. Life is full of conflicts and the struggle, pain and happiness we experience are all reasons for our being here. Each day is a new beginning. MN

I have a final quote that came from a subject who was preparing for another departure from the spirit world into a new incarnation on Earth. I think his statement offers a fitting conclusion to this book:

"Coming to earth is about traveling away from our home to a foreign land. Some things seem familiar but most are strange until we get used to them, especially conditions which are unforgiving. Our real home is a place of absolute peace, total acceptance and complete love. As souls separated from our home we can no longer assume these beautiful features will be present around us. On Earth we

must learn to cope with intolerance, anger and sadness while searching for joy and love. We must not lose our integrity along the way, sacrificing goodness for survival and acquiring attitudes either superior or inferior to those around us. We know that living in an imperfect world will help us to appreciate the true meaning of perfection. We ask for courage and humility before our journey into another life. As we grow in awareness so will the quality of our existence. This is how we are tested. Passing this test is our destiny."