The Living Memory Research Trust

Memory, Singularity and Multidynamic Consciousness: Examining the phenomena of 'Soul Group' Reincarnation through Individuated Consciousness

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ABSTRACT

The study examines a compilation of reported synergistic events occurring between 1991 and 1994, involving phenomena suggestive of individuated consciousness operating through 'soul group' connection linked by memory. The paper defines the concept of the continuity of consciousness, spirit, soul and personality from philosophical, religious, cultural and metaphysical perspectives. Selected transcripts from clinical case notes validate the experiences of a group of comparative strangers who experienced spontaneous clairvoyance, precognition and the memory of previous shared lives together. Monitored therapy sessions over a three-year period indicated repeated incarnation within a group matrix, demonstrating purpose and intention to reunite in the present through the interface of shared memory. Precognition and non local communication predicting a predetermined spiritual blueprint to establish healing centres and a teaching programme to '*tell the story of the soul*', was confirmed by unfolding events monitored over a seven-year period. The Living Memory Research Trust Programme confirmed correlation between reported events, historical research provided supportive evidence.

Key words: individuated consciousness, soul group consciousness, Jung, past life memory, continuity of consciousness, subtle energy system, electromagnetic field, perception, predetermination, past life regression, non local communication, multidynamic consciousness, synchronicity, quantum science, cellular memory, subatomic memory.

INTRODUCTION

Expanding the current paradigm

'If you want to find the secrets of the universe,
think in terms of energy, frequency and vibration.'
~ Nikola Tesla

Materialistic view:
Current scientific belief that the brain is the seat of consciousness, founded on incomplete knowledge of the body/mind link is a bar to the acknowledgement and deeper understanding of phenomenal states. The orthodox position assumes that consciousness is derived from a belief in 'upward causation', i.e. that matter is the primary source and therefore the causative factor initiating action. This limited materialistic approach is based in the acknowledged laws of physics: i.e. elementary particles make atoms, atoms make molecules, molecules make cells and cells make brain tissue. Particle physics explores the concept of '*the subdivision of radiant energy and its transference or transformation in an atomic or molecular state*' - proposing infinitely greater possibilities.

The Law of Conservation of Energy enshrined in science, states that '*the total energy of an isolated system remains constant irrespective of whatever internal changes may take place with energy disappearing in one form reappearing in another*' (Merriam-Webster Dictionary). The belief that spirit is primary and that consciousness transcends matter is the foundation of all religions and spiritual movements and intrinsic to the concept of the soul. The definition of the soul as '*the eternal aspect of consciousness residing temporarily in the impermanent physical body*' (Oxford Dictionary) implies a multidimensional consciousness of body, mind and spirit. If we accept that energy can be changed but not destroyed, the question of the location of consciousness following bodily death inevitably arises. We are then required to consider a different location for consciousness beyond the body. To quote Einstein: *'Everything is energy and that's all there is to it. Match the frequency of the reality that you want and you cannot help but get that reality. It can be no other way. This is not philosophy, this is physics.'*

To understand the spiritual dynamic we are required to look beyond the parameters of material science, assisted by the intellectual and

spiritual giants who have encouraged a spirit of investigation. A diverse number of philosophers, humanitarians and writers have expressed their belief in the continuity of the soul in terms of reincarnation, the principle that the soul survives the death of the body to be reborn in a separate time and place in another body. Socrates, Pythagoras, Plato, Goethe, Albert Schweitzer, Voltaire, Tolstoy, William Wordsworth, Thomas Eddison, Yeats, Kahlil Gibran, Mark Twain, Benjamin Franklin, Rudyard Kipling among many. Gandhi's conclusion perhaps summarises a hypothesis based in personal accountability and divine justice: *'I cannot think of permanent enmity between man and man, believing as I do in the theory of rebirth, I shall live in the hope that if not in this birth, in some other birth I shall be able to hug all humanity in friendly embrace*.'

From the 4th century CE discourse on rebirth by Gautama Buddha to the theories of a multiverse by the late Stephen Hawking, the theoretical physicist and cosmologist, we are challenged to rationally consider all possibilities including a belief in something greater than ourselves. Ten days before he died, Professor Hawking submitted his final paper to the Journal of High Energy Physics in which he described the possibility of an infinite number of parallel universes where everything that could possibly have happened in our past but did not, has occurred in some other universe. Hawking was not enamoured of the idea but felt it could not be dismissed. In comparison, the concept of rebirth and the continuity of consciousness seems almost mundane.

Mind, Matter and Perception

Carl Gustav Jung

Jung was considered the father of modern psychology and is best known for his research into personality and the human psyche, which he defined as '*the totality of all psychic processes, conscious as well as unconscious".* Jung believed the psyche to be a self-regulating system, constantly striving for self-actualisation. He coined the term 'individuated consciousness' by which he meant the achievement of self-actualisation through a process of integrating the conscious and the unconscious. This requires that we access the parts beyond the ego which organise thoughts, feelings and senses in addition to regulating access to memory. Jung postulated that neuroses result from ego conflict, a disharmony between the personal and collective consciousness.

Jung's definition of dual consciousness as 'personal' and 'collective' assists the understanding of pre birth and other life memory. Both operate at an unconscious level beyond waking awareness but can be accessed in favourable conditions. In Jung's philosophy, the collective unconscious represents the totality of all shared human experience, past, present and future to which we are all heir, a governing dynamic that underlies the whole of human experience. This provides one explanation of cryptomnesia (the retention of unconscious memory of information learned through normal channels and consciously forgotten) which is often mistakenly used to dismiss claims of 'other life' memory. The Personal Unconscious relating to individualised personal experience is a collection of perceptions, repressed or forgotten memories, desires and emotions being uniquely separate and distinct. Jung believed the psyche to be the totality of all psychological processes, both conscious and unconscious, the mechanism by which we seek to attain a balance between the collective and the personal unconscious.

As a theoretical psychologist and practising clinician, Jung extensively explored the esoteric philosophies of antiquity from the perspectives of both East and West, including the mystical traditions of alchemy, astrology, Gnosticism and Kabala. Based on his study of Christianity, Hinduism, Buddhism, Taoism, and other belief systems, Jung believed that the journey of transformation, which he called Individuation, lies at the mystical heart of all religions. 'Synchronicity' is the term coined by Jung to describe *'a meaningful coincidence of two or more events where something other than the probability of chance is involved'.* Such events are not linked causally, nor teleologically (the evidence for design in nature), yet are meaningfully related. Jung suggested that this, like the 'déjà vu' experience (meaning 'already seen'), the sense of knowing, of having experienced something before, were examples of spontaneously tapping into the collective unconscious.

Jung recorded a rich archive of personal experiences including clairvoyant dreams, incidents of precognition and a near-death experience, in addition to various haunting incidents in which he witnessed actual manifestations and poltergeist activity. He conducted experiments in telepathy and explored 'visionary ' states of consciousness, acknowledging a spirit guide known as Philemon. His Septem Sermones ad Mortuos (Seven Sermons to the Dead) produced by automatic writing, in which he claimed that he talked

and preached to the dead, remained private and were not published publicly until after his death. Jung cautioned that modern humans rely too heavily on science and logic and would benefit from integrating spirituality and an appreciation of the unconscious realm. Jung understood the 'epiphany' experience to be a conjunction of our outer and inner experience.

Carl Rogers (1902-1987)
Rogers helped found Humanistic Psychology and is widely considered to be one of the founding fathers of psychotherapy research. Like Jung, Rogers had a profound interest in metaphysics and the paranormal which he explored in depth, describing his experiences and conclusions.

- '*Now consider it possible that each of us is a continuing spiritual essence, lasting over time and occasionally incarnating in a human body.'*
- *'I am open to even more mysterious phenomena – precognition, thought transference, clairvoyance, human auras, Kirlian photography, even out-of-the-body experiences. These phenomena may not fit with known scientific laws but perhaps we are on the verge of discovering new types of lawful order.'*
- *'Furthermore, there is evidence that most people can discover or develop such abilities in themselves. We are learning that we can often heal or alleviate many of our diseases through the intentional use of our conscious and non-conscious minds. Holistic health is broadening our understanding of the inner capacities of the person…'*

Concepts of Divinity

Divinity presupposes a power or influence beyond human intellect. In all religious traditions spirit is primary, the first principle or causal pattern with matter secondary or consequential. Spirit, defined as the non-physical aspect, is regarded as immortal, a distinct entity separate from the body. In Eastern philosophy, the Law of Karma governs divine justice through the Universal principle of Cause and Effect, action and reaction.

Hindu Philosophy:
Translates the Sanskrit word 'atman' as soul or spirit, defining the impersonal manifestation of Brahma/God in the world, descending

into the elements of Nature and hidden within every object of Creation. This includes humans as a microcosm of the macrocosm, each endowed with consciousness. The belief in reincarnation is tied to the concept of karma, the consequence of past action; through repeated lives of experience and a process of spiritual refinement, the soul progresses expanding into spirit at the point of enlightenment.

Buddhism:
Teaches the impermanence of perception, the goal is to achieve the Buddha-nature (or true essence) said to be empty of all concepts of self and identity. Buddhism acknowledges the path of enlightenment through repeated incarnations: *'before birth and after death are veiled from your gaze. You are conscious only of that which is visible to your senses.'* (The Bhagavad-Gita). In Buddhism the life energy is carried forward from one lifetime to the next as the manifestation of one's motives and intentions, created throughout life and before death. These 'samskaras', or energetic imprints, define the next incarnation. The goal is release from attachment, to a blissful de-personalised state of reunion with the Divine.

Monotheism :
Do not accept the concept of rebirth in their precepts. Certain Kabbalistic, Gnostic and Sufi teachings express an understanding of the continuity of the soul at their mystical core, while Western mysticism and Eastern philosophies have been increasingly integrated into what is commonly referred to as 'New Age' teaching which acknowledges reincarnation.

Atheism:
Is the total identification with a materialistic philosophy, the denial of the existence or pre-eminence of spirit. The consciousness becomes identified with the physical body governed by the ego and takes on its nature. Materialism is the alternative view of reality, an over identification with the egoic intellect.

Quantum Science:
States as a certainty that all physical atoms absorb and release dynamic energy in the attempt to stabilise and balance, creating the 'particle dance'. This 'field' principle can express itself through synchronicity, the basis for quantum theories.

Metaphysics :

Is a branch of philosophy which teaches that the purpose of each incarnation is to offer opportunity for soul progression. Accrued qualities gained through past experience are available to the soul on its journey; unresolved imprints originating in past negative experience surface appropriately for resolution. (See paper: 'Human Consciousness: Ephemeral and Material Structure and Form', Lamb C. 2017 for further explanation of the human energy field.)

Ancient Hindu and Tibetan texts describe human consciousness functioning within multilayered sheaths or 'koshas'. This model, today described as 'downward causation', describes the mechanism by which the consciousness or soul existing at the etheric level is clothed in the denser vibration from spirit to matter prior to incarnation. The Higher consciousness, operating with intention from the etheric field, generates a triple structured, nested hierarchy of intuitive, cognitive and sensory fields operating within distinct frequencies. Remembrances of past experience, of relevance to the current incarnation, are sealed within a memory sheath which interfaces with the cellular matrix. This databank is stored beyond waking consciousness, a protective mechanism to minimize mental intrusion.

'In the building of the new triple body (mental/emotional/physical) for the new life cycle in the lower worlds, a new apparatus comes into existence for the use of the spiritual consciousness and the spiritual body; and the latter retaining within itself the conscious memory of past events, imprints on the lower – its instruments for gathering fresh experience - only the results of the past, as faculties mental and emotional, with many traces of past experience remain in the subconscious.' Annie Besant/Theosophical Society

Metaphysics of Healing

Matter is condensed spirit encapsulated in form. As density increases, the four elemental energies subdivide to express themselves as intuition, thought, sensation and movement in and through the physical body. In metaphysical terms, causal energy (spirit) is transmitted from a higher frequency, flowing through the subtle energy network of chakras and meridians, intersecting organically within the body. When optimum flow is restricted by the presence of energetic imprints at the mental/sensory level, unconscious cognitive processes are triggered. Neurotransmitters

then disrupt the biochemical cascade affecting physiology and ultimately anatomical function. This is interpreted by the brain through unconscious memory patterns enacted as learned behaviour, impinging on health and wellbeing. Function is restored when mental/emotional equilibrium is achieved. In terms of consciousness, this might be seen as the differentiation process, i.e. growth which modifies and changes perception and therefore behaviour. The subtle energy system has been mapped for thousands of years and is the foundation of Ayurvedic medicine, acupuncture and other traditional methods. Earliest texts provide accounts of divine transmission from a higher stream of consciousness to sages and then to human physicians, continuing today where the criteria is met as channelled communication transposed as healing energy.

Causation

The philosophy of reincarnation provides opportunity for growth as opposed to punishment. In an unjust world subject to the folly and selfishness of mankind, the Law of Cause and Effect ensures Divine Justice yet not within a human timeframe. Every thought, word or deed reaps its corresponding reward in this or another lifetime, for in essence there is only one life whether in or out of the body, an eternal journey of discovery. When we tire of the battle and choose to identify with spirit or soul rather than our will, we transcend the illusion of an impermanent world and are finally free from further embodiment.

'The body is the residence and the soul is the resident. The fleshly house is perishable and the soul, being the image of Spirit, is imperishable. Therefore when the body dies, the soul has to shift somewhere else for shelter. Because of the soul's intimate contact with the body, it develops physical desires. These imperfect material attachments cling to the disembodied soul and prevent it from returning to the Spirit. Thus the immortal soul has no other alternative but to come back to the mortal school of life to work out its imperfections.'

Paramahansa Yogananda

TIME, SPACE AND SINGULARITY

The term 'singularity' (from Latin word singulāris) when applied to particle physics defines *'a one dimensional point where density and*

gravity become infinite and where the known laws of physics cease to operate.' Much has been written concerning the Zero Point Field which can be accessed in favourable conditions by those with developed psychic faculties. This field described in esoteric literature as 'akasha' is constantly morphing in keeping with our actions and intentions, an eternal record of past, present and future. As a result of his personal experiences during space travel Nasa astronaut Edgar Mitchell devoted the remainder of his life to consciousness research, stating: *'A natural universe should be knowable and subject to validation…how would such a model explain the ubiquitous experience of persons of all cultures who claim to sense nonlocal information, who believe they have lived past lives, who experience unseen dimensions and entities and seem capable of influencing matter nonlocally*… ' Mitchell describes the mechanism behind a quantum universe: *'Quantum energy carries complete information about the history of the system'….'the zero point field resonates with each point in the universe but is outside space-time,it can only be described as infinite and eternal'.*

Soul Groups

The soul is an Individualised expression of consciousness. From the metaphysical perspective, each soul is singular and unique, yet part of a collective consciousness or soul group travelling within spheres. Soul groups belong to a specific origin or 'family', travellers in time and space who may have shared many lives together, an explanation of the recognition which can occur when meeting 'a stranger' for the first time. Soul groups are encoded with a collective blueprint within DNA; a personal blueprint is encoded within the higher consciousness and downloaded via DNA to cellular memory. This blueprint is inaccessible to the lower cognitive mind and can only be accessed intuitively. The personal blueprint provides a road map of orientation, suggesting possibilities, choices and options, predetermined but not fixed, Free Will being the determining factor. Divine law (deriving from a transcendent source beyond man-made laws) governs cycles of time, allowing soul progression.

Significant Meetings

Synergistic events are an overlapping of parallel conscious awareness, a recognition of something strange, unique, remarkable or unusual. If not dismissed intellectually, such events can act as

triggers to awaken the consciousness to greater possibilities. Souls are collectively magnetised by past connection whether by the intensity of negative unresolved karma or the equally intense bonding of a harmonious past. Significant meetings occur at specific points, the intensity of the experience influencing response. Relationships involving partners or close family members, friends or colleagues who remain in our lives permanently or for prolonged periods may be close but are often challenging. This has been referred to as the primary soul group. A secondary soul group provides compelling relationships of a significant but temporary kind, normally involving a sense of commitment. These occur where there is a karmic residue to release in order to bring closure to former connections; when completed the attraction may dissolve, the relationship evolving into friendship or with no further contact. Other meetings of a transitory nature are connections to souls of tertiary groups and have less impact. Life partners may be drawn from any of the soul groups, resolution of karma and freedom from bondage or obligation is the governing force; on conclusion we are free to remain or to disconnect.

MECHANISM OF MEMORY

Memory is defined as the mental capacity or faculty of retaining and recalling facts, events and impressions through the recognition of previous experiences. In medical terms the complex neurological system interconnects with the limbic system and the parasympathetic system, governing cognitive and emotional response. They acknowledge the brain as the repository of consciousness and therefore memory. Mainstream medical science recognises only current life experience, limiting the understanding of conscious and unconscious memory and the mechanism of memory transfer. Short term and long-term memory is stored as neurological codes at cognitive and subconscious levels, decoded through neurochemical processes. It is now recognised that all cells store information energetically as sub conscious memory. Research has shown that cells of living tissue remember past experience, even having the capability to memorise characteristics of the deceased human they relate to. (Pearsall P, Schwartz G. E. R., Russek L.G.S. 2000)

Subconscious Memories:
At the energetic level memories are held within the cognitive and sensory fields, they connect at the cellular level via the fascia. This band or sheet of connective tissue beneath the skin is primarily composed of collagen, a high tensile protein providing elasticity, structure and form. The fascia attaches to muscles and internal organs, providing an interface between the physical body and the electromagnetic field, the reason myofascial massage and deep tissue massage release pain, encouraging free movement. According to the Rolf Institute of Structural Integration, deep massage "works on the web-like network of connective tissues, to release, re-align and balance the whole body". The new sciences are revealing the complex manner in which subconscious cellular memory operates via this extracellular matrix.

Cellular Neuroscience:
The study of the form, shape and structure of neurons and their physiological properties provide a bridge between psychology and human biology. In medical terms, the fascia is only partially understood, yet this is the mechanism by which the subtle energy and anatomical body systems engage when operating in unison.

Extrasensory Perception:
This refers to intuitive and visceral response to paranormal external stimuli. *'A biodynamic web surrounding the body interconnects with the extracellular matrix at the submolecular level, providing an etheric interface between the electromagnetic field and the surface of the skin, a psychic antenna signalling system providing a link between biology and consciousness.'* (Lamb C 2017) This can be likened to 'the hairs on the back of the neck standing up', a biochemical response to a psychic experience.

Rupert Sheldrake is an author, researcher and developmental cell biologist. His theory of 'morphic resonance' offers an alternative interpretation of memory storage and biological inheritance. '*Memory need not be stored in material traces inside brains, which are more like TV receivers than video recorders, tuning into influences from the past. The morphic fields of mental activity are not confined to the insides of our heads. They extend far beyond our brain through intention and attention*.' (Sheldrake R 2009) This goes some way to

explaining the mechanism behind extra sensory perception, telepathy, clairvoyance and precognition.

'Past Life Memory' – Subtle Energy Anatomy:
Significant memories associated with past life patterns of behaviour are imprinted within a specific sphere of the electromagnetic sheath (electromagnetic field) subconsciously informing our thoughts, behaviour and beliefs both positively and negatively. Memories are stored at the submolecular level in the brain and throughout the psychosomatic network, the bridge between body, mind and emotion. (Lamb C 2015)

Past Life Recall:
Can occur when subatomic memory is triggered, either spontaneously or by trauma or intention. Where there is no frame of reference within the belief system, the cognitive process is unable to decipher the signals appropriately, resulting in conflict and disturbance of the electromagnetic field. Signals are then reinterpreted cognitively (misinterpreted) and stored subconsciously as unresolved conflict. Due to their unconscious nature, such experiences cannot be quantified intellectually and so are often dismissed by the rational mind to surface at a later time as irrational behaviour or physical pain or discomfort. Dreams can indicate efforts to re-stabilise the field; panic attacks may occur as an extreme reaction to suppressed conflict with asymptomatic, difficult to diagnose illness and disorder ultimately manifesting physically.

Triggers for Past Life Memory:
Memory of other lives can be triggered in diverse ways, trauma being a significant factor. More subtle and complex triggers include a sight. a sound, a touch, an aroma a piece of music or a significant meeting. Visiting a specific location for the first time can elicit a deeply buried connection to the past and may manifest as geophysical memory. The trigger may be visual, i.e. a building or a view or a visceral response generated by simply walking over the land. Positional memory relates to body position triggering cellular memory by mirroring a past experience (the subject of a later paper). Substance abuse induces altered states of consciousness, a common factor in accessing the unconscious. Nonlocal frequencies (i.e. external to the body) may be sensed and received as external messaging; however, drugs and alcohol impair cognition, resulting in distorted perception

and increased vulnerability. Such experiences involve considerable risk and should never be used to access past life memory Memory carried forward from life to life is always of significance; it may represent an echo of past pain or be a reminder of unfinished business, a task to accomplish. It is this memory, recognised or unrecognised, which draws souls together, often in a delightful way, the ultimate being 'falling in love'

Trauma Memory:

Trauma memory is the result of unresolved conflict which is often compounded, an accumulative response which may influence and even dictate behaviour. The natural response to trauma or pain is to withdraw, the unconscious self-defense mechanism seen in PTSD (Post Traumatic Stress Syndrome).Unless the associated mental/emotional pain of an experience is resolved, the fragmented imprint remains within the memory sheath at the end of life. Past life memory is by its very nature fragmented and disjointed, it is rarely perceived chronologically and is usually unrecognised. As the memory becomes conscious, we re-experience the emotional connection, whether positive or negative. At this point there is dynamic molecular interaction at the interface between subtle and physical anatomy with the limbic system translating the frequencies as autonomic processes with cognitive, sensory and physical responses.

In accordance with the model of predetermination relevant memories are carried forward at conception, becoming part of the personal unconscious. Disturbing past life memories may be recurring, a common reason for approaching a therapist. They may be blurred, intermittent or transposed, i.e. overlaid, making them somewhat incomprehensible. A comparison could be made with the adhesions which can occur following surgery where bodily tissues become inappropriately attached, requiring further surgery on occasion. In the same way, significant memories frequently adhere to each other, carried forward from life to life, requiring patience and skill to identify and clarify their significance.

RESEARCH INTO SOUL GROUPS, PREDETERMINATION AND PRECOGNITION

An investigation into client case studies recalling past life memories of shared lives together correlating with 5 specific past life memories experienced by the therapist in childhood. (Lamb C, Warters J 2018) When working as a holistic therapist, a significant meeting in 1988 resulted in recognition of a person from one of the childhood memories. This led to a focus upon trauma memory in an attempt to further understand memory and consciousness. Subsequently during an experiential workshop in 1991 exploring past life memory, a further series of events occurred involving spontaneous phenomena suggestive of a soul group who had shared multiple past lives together. The content linked a group of relative strangers and the therapist to the childhood memories received more than two decades earlier, of which the subjects had no knowledge. The initial client memory appeared to connect with an unexplained image of the woman on a ship, first received by the therapist at the age of 13.

In addition to past life memory, the clients in question demonstrated individual spontaneous precognitive ability in which each referenced a future healing centre, stating the location. The details were specific and cross-referenced; none of those involved had any previous knowledge or experience of the paranormal; however, the predictions were subsequently confirmed by actual events. These unexplained phenomena were deemed worthy of closer consideration and clients agreed to take part in a monitored therapy programme in order to evaluate content.

Regular therapy sessions conducted over a three-year period provided transcripts to identify relevant factors in order to quantify correlation. Confidentiality was prioritised to avoid inadvertent collusion. No historical research was carried out for two decades as the focus was healing rather than validation. The Living Memory Research Trust was established in 2011 and later validated historical aspects of the material in a research programme of several years. Excerpts from therapy sessions are recorded chronologically with full transcripts in the appendix, giving details of the subsequent research programme.

Case notes excerpts

May 1991
Client: David:
A new client requested a past life therapy session in the hope of resolving recurring conflict with his brother. He accessed the life of a monk in China. The story involved an incident in which the monk was set upon by robbers and sustained a fatal injury. When asked about the nature of the wound, the client began to speak in a voice unlike his own; this was non local communication, a consciousness communicating from a frequency beyond the physical world. The voice described anatomical detail of the fatal wound and the purpose of the life in question: *'The lance broke the clavicle piercing the lung and heart. You have been placed together in this life to release the debt he owes, for you owed him many in the past. For you it is ended. Have compassion for his soul which still engages with the memory.*

The therapist had no prior personal experience of this phenomena. This unexpected and unfamiliar mode of communication prompted non verbal questioning with a telepathic response: *'This is an important work you undertake. You have been prepared for many cycles. You will require great patience. Each step will be shown to you. I am the one assisting him of this time. If he responds favorably we will continue together. He has much to do. He requires patience and to learn the value of silence. He may then assist you, if you and he wish. There are many within the light who wish to offer their assistance to fulfill of this great work. They will connect to you as you progress.'*

At the closing of the session David was asked if there was anything else to be aware of at this time and sank into a deeper relaxed state before responding with a precognitive description of future events:

'I'm travelling very fast……Were going to Nut Clough.
We're going to have a healing Centre in Hebden Bridge. I can see it clearly, we're really busy, people coming from all over. Joseph leaves his job, were picking up people from Hebden Bridge station, it's like a taxi service…handy for Manchester airport. We are healing children. I can see horses… You are doing recall and Fran is doing reflexology Doctors are referring their patients, I can see us working in hospitals'

Following the session an illustrated world map showing chronologies of monarchies, dynasties and emperors was consulted. The information had indicated that the monk had lived in Southern China approximately 150 years BC in a dynasty described phonetically as the 'Chang Dynasty.' The reference book confirmed a Chinese 'Chi-Hoang Ti Dynasty' between 246–200BC. Out of a 3,300-year history of Chinese dynasties familiar only to historians, the recall had pinpointed one lasting less than 50 years. While challenging, this served to release the imprint leading the client to attend the next workshop a week later.

Workshop 1st June 1991
Client: Fran:
The experiential workshop encouraged participation. A new client who had attended several previous reflexology sessions offered herself as a volunteer. She quickly accessed a memory and described images of a family of Irish emigrants leaving their homeland by ship for a new life in America.

Excerpt of Transcript:
'*I'm standing on the deck of a ship*
Q. Where are you going?
We're leaving Ireland
Q. Why are you leaving
The shame… I have to get away… I have to leave. .I'm pregnant but not married…

She then named two people present in the seminar room as her brother and sister in the story : (Joseph, a close friend and Moira, an acquaintance) She continued '*Moira's here, she's my sister…Joseph's here, he's my brother.* This information was somewhat confusing and easily dismissed as confabulation or wishful thinking until Fran opened her eyes and asked the therapist: *'What are you doing here?... I don't understand…'* clearly unsettled by the recognition of the therapist in the story, she was asked to continue to describe the impressions.
*'Music……they're dancing on the deck of the ship. I'm looking across the deck I'm looking across the deck, you're standing there, looking at us. You aren't one of us… you're different, wearing expensive clothes, wealthy…*She suddenly became agitated saying, *"I want to stop"* ending the session prematurely and reluctant to discuss it further.

Fran had unknowingly connected to the past life memory repeatedly seen in childhood triggering a visceral response in the therapist.. This was the second time that a connection had been made between the past life childhood stories and people in the present. It was impossible to account for the fact, that Fran had described two other people now present in the room as part of the story; this seemed fanciful and was readily dismissed as projection. However when asked to describe the clothing she had seen Fran gave the same description seen in the childhood memory*: 'A white high necked blouse, ankle length skirt and long jacket, boots… fair hair, worn up*. '. (See Appendix 1)

Phenomena arising in the Workshop

Precognition

The first intimation of precognition occurred when Moira, a middle-aged woman who was also known locally as a clairvoyant medium, approached the therapist during a refreshment break and requested a private consultation, volunteering: *'We're going to be working together in a healing centre in Hebden Bridge'*. The response was that this seemed unlikely but Moira said confidently, *'Yes we are… I've seen it'*. The comment was again initially dismissed as fanciful.

Past Life Memory Surfacing

The workshop continued marred by only one event which would later prove to be significant.. David had only been able to attend the afternoon session due to work commitments. As he joined the group there was an immediate air of animosity from Moira which created an uncomfortable atmosphere for everyone. This attitude was noticeable throughout the remainder of the day as she ignored David's overtures of friendship, loudly objecting to his presence as everyone did their best to ignore her rudeness.

Past Life Recognition of Childhood Memory

At the closing of the day, Joseph, came up to write his cheque in payment. I asked if he had enjoyed the day. He answered, 'I've waited all my life to hear this' asking who he should make the cheque payable to. When told Carol Lamb, he looked up and said, *'That's a nice name'.* The therapist was shocked to suddenly experience a

flicker of recognition of the eyes of the Egyptian in the childhood memory. (See Appendix 1).

Post Workshop sessions

3rd June 1991
Client: David:
Following the workshop, David requested a further past life session. He remained disturbed by Moira's open hostility towards him and felt a compulsion to discover the reason. David accessed a life where he and Moira were married, giving their ages as 35 and 37. He gave the location as Lancashire in the north of England in the area of Preston, Burnley and Manchester mill towns. He described a volatile relationship with a degree of domestic violence.

Excerpt of Transcript
'*I have a violent temper but she does too.'*
Asked the year, he said *'1800's?... Its vague.'*
He went on to describe differences in religion as an area of disagreement:
I'm very Victorian in outlook… very rigid.
We're members of the Spiritualist Church… No… I'm not but she is.
I'm staunch Methodist and I won't have anything to do with all that stuff.
I stop her going ... or try to… I go to Mount Zion Church.

Directed to any significant event, a jumble of images were repeatedly lost. He then described a violent episode.
We're arguing… She knifes me with a pair of scissors in the hand.
I'm fending her off.
I'm hitting her, punching her… strangling her…
I've picked up a knife from the table…
He became distressed.
Oh, no… I've stabbed her… I've killed her.
It's gone blank…

Directed forward, he eventually reconnected with the story and went on to describe his arrest for murder.
I go to prison… Strangeways, Manchester. I'm in the cell.
The jumbled images were again lost. He went on to describe a court room.

I can see someone putting something black on their head.
The image faded again.
They've changed it to something… like manslaughter?...
Q. What was the sentence?
25 years? …. Life…
Q. Do you have children?
' a boy….9….'

He described how the child went to live with '*an auntie in Manchester.* '
Vague, shifting memories followed of a life of incarceration and regret.
Directed forward
I'm stepping out of the prison doors, from a small door inside a large door.
I'm looking at the stone… it's new.
Q. What year is this?
1800s?..... I don't know.
The session ended with his description of a lonely life of continued regret, living in lodgings, sitting on the edge of his bed staring at the wall as an old man.

This sad story, if true, might explain Moira's immediate antipathy towards David and his sense of owing her a debt. Interestingly, Moira was enjoying some acclaim as a psychic medium in the Spiritualist Church where she and David had first met briefly prior to the workshop. David had received guidance in an earlier therapy session, suggesting that his own path was to develop his clairvoyant gifts in order to be of service to others. These of course were the very gifts he had despised in the life in question.

There were seeming puzzling inconsistencies in the story including mention of the judge placing 'something black on his head'. This is historically correct. The death sentence by hanging was mandatory for murder in the UK until abolished in 1965. When the death sentence was pronounced, the judge placed the 'black cap' on top of his wig. However, if this had occurred, the account of serving time and being released made no sense. As the goal of the therapy was healing rather than validation, no efforts were made to research details at that time. The story had highlighted the need to respect the choices others make. Now David looked forward to developing his psychic gifts for the good of others.

7th June 1991
Client Moira:

Following a brief jumble of images, Moira connected to an unhappy memory on board a ship. I wrongly assumed she had connected to Fran's recall at the workshop. This ship, however, was not leaving Ireland but returning.

Excerpt of Transcript
I'm leaving that land, it's not for me… I'm going home to my family.
Q. What land are you leaving?
America.
Q. Where are you from?
Ireland.
Q. How many are in your family?
Five. A sister Mary Ann. I'm 22, she's older than me, three brothers, John, Patrick and Tom.
Q. Are they older or younger?
Two older, one younger… Someone is missing.
Q. Who?
Tom. I can't understand where he is …
Q. See if you can find him.
America… he left for America…
Following this single session Moira chose not to be involved with the programme and had no further connection.

January 1992: Ballymena
Client: David:
To close a personal healing session, I asked if there was anything else of importance to be aware of. He unexpectedly jumped to an unrelated past life memory in Ireland and began to describe an Irish family.
Excerpt from Transcript
I'm moving very quickly… like moving through the stars.
I'm seeing a cottage… white washed walls, the floor is of earth… it's just one room
Q. Where are you?
I'm sitting cross-legged with my back to the fire
An open fire - a triangular metal thing swings out over the fire.
Q. How old are you?

I'm 5
Q. Is there anyone with you?
My mother, my father, my brothers and sisters… there are five of us.
I'm the youngest… I have two sisters and two brothers.
Joes here, he's 17.
Fran is 15.
Moira is 13.
Q. What year is this?
Year: 1586…No 1800s? It's blurred.
Q. What country is this?
Ireland. Ballymena…Were third generation Scots Presbyterians… third generation McLeod's.. O'Shaughnessy is our name. McCloud is my mother's name… Scottish ancestry. Scottish on my mother's side… Irish on my father's… He teases her.

Directed forward - there was a shift.
I'm getting the name Donegal. Bleak…hills…rocky…
No good for growing… I'm seeing sheep dotted about all over the hillside. The land is very poor… the grass is sparse… it wouldn't support cattle.
It's a hard life… people leave.
Q. Where do they go?
America… my big brother is in America.

Neither Moira nor David had any awareness of the detail of the others recall session and had had no contact with each other for six months.
Despite this they had individually connected to the same Irish family each providing the age and gender of the siblings while Moira had given names for each.

SUMMARY

The repeated demonstration of collective phenomena occurring from May 1991, including past life memory, precognition and non local communication was a manifestation of synergistic connection, *(*when synergistic parts work together producing an enhanced result). Prior to the June Workshop, personal therapy sessions for Fran and David, had successfully resolved family conflict and this had led them to the

initial workshop. David had already proved to be a remarkable subject, accessing past life memory readily. When details of the life of a monk in an obscure Chinese dynasty were confirmed as historically correct, an example of obscure data, known only to specialist historians. **(**Chi-Hoang-Ti Dynasty' between 246 –200BC) this initiated an investigative process. The research programme in 2018 eventually revealed further details: *'Chi-Hoang-Ti was the first universal monarch of China, 237 BC.* ***who built*** *The Great Wall of China. The accession of this prince took place about two centuries before the Christian era. This is the shortest of all Chinese dynasties.'* (Goodrich SG Ancient History 1793- 1860).

Correlation with Childhood Past Life Memory

It eventually became clear that the memories were transposed as frequently happens when fragmented memories surface. Over time the events described were identified as separate time periods were confirmed historically.

Woman on board ship

- During the initial Workshop, Fran unknowingly accessed the same past life memory repeatedly experienced by the therapist in childhood.
- Fran identified the therapist as the woman standing alone on board a ship,
- Fran confirmed the same clothing and appearance seen in the childhood memory.
- Both Fran and Moira independently described memories as sisters.
- Both related to emigrating with their brother to America.
- The time frame was uncertain however the dress indicated early 20th century.
- Moira gave specific details of the siblings including names, age and gender.
- Six months later David connected to the same Irish family.
- David corroborated details of gender and ages despite witnessing the family within a different time scale.

Immediately after her only recall session Moira had elected not to engage with the investigations due largely to her inexplicable

ambivalence towards David. This eliminated any possibility of collusion.

Egyptian story

- The therapist experienced momentary recognition of one of the people attending the Workshop being linked in some way to the childhood memory of the Egyptian priestess.
- Following the Workshop, the therapist began to experience a recurring dream of the Egyptian priestess along with the telepathic message 'not to forget': The person in the dream was then recognized as Joseph in the present.
- Unknown to the therapist Joseph had begun to have dreams of Egypt and of pyramids.
- Josephs clairvoyant vision was also awakened, creating some confusion for him. While at work he commented to a colleague that the huge stone blocks he could 'see' were too heavy to move; these were in fact simply cardboard boxes.
- This and other experiences became embarrassing and troublesome to him and he approached the therapist for an explanation. He was reassured that this was possibly a 'past life memory' surfacing and as he was reluctant to have a recall session, he received energy alignment. (Lamb C 2017).
- The images of Egypt faded and did not recur however the clairvoyance persisted, with perception of auric fields, colour and light.
- Subsequently Joseph then began to make model pyramids to a very exacting standard.
- This meeting proved to be significant, opening a doorway of consciousness for both which would lead to an opportunity. (detailed in the next paper).

Healing Perspectives

We had been repeatedly impressed that the purpose of the work was healing through understanding of the continuity of consciousness. Validation was therefore of little or no importance initially. The Strangeways research would have remained one of the many on file which were never validated if it were not for the intention to publish the papers.

Murder trial

- David's attempts to reconcile Moira's animosity at the Workshop resulted in the recall session of a shared life together, recounting a murder and imprisonment., a life of regret.
- This story profoundly illustrated the continuity of consciousness and life plan connections which provide an opportunity to resolve the past where there is a willingness.
- Moira had remained intransigent and was unaware of the story having already withdrawn from any association after 7th June 1991.
- Research in 2018 uncovered the trial of Edward Young, who murdered his wife in 1890 in Manchester England. It is recorded in the Criminal Archives and is the only record which uniquely matches the events given in the recall i.e. location, time period, ages, death by stabbing, sentence of death commuted to life imprisonment with his release and subsequent death as an elderly man. (See Appendix)

Social Demographics

Ballymena story

- Seven months after the workshop, David spontaneously accessed a memory connected to Ballymena a name unfamiliar to both of us.
- He connected to the same Irish family already mentioned accurately describing the dwelling, with an earth floor and cooking on a creel over the fire.
- He described the cultural identity and lineage of the family, as third generation Scots Presbyterians.
- The age and gender of the siblings was given, corroborating the earlier session by Moira.
- The date of 1584 proved to be historically accurate relating to the commencement of colonisation by the English Crown through the Anglo/Scottish migration to Ireland,
- The account of the town's unique religious influence on Irish culture, is validated by Scottish Presbyterianism, the foundation of the Scots-Irish today.
- A reference to the family as '*third generation Scots Presbyterians… third generation McLeod's.'* provided an approximate 90 year timeline. (A generation is generally reckoned as 30 years,)
- The 1800s was mentioned as the possible time the O'Shaughnessy family were living in Ballymena,

- Three generations i.e. some 90 years would suggest their forebears arrived from Scotland sometime in the 1700s, which coincides with the greatest influx of Scots 'planters' to Ulster.
- A clear reference to distinct identity and the intermarriage between two ethnic communities, the ethnic Irish and the immigrant Scotts 'planters' was given: "O'Shaughnessy *is our name. McCloud is my mother's name… Scottish ancestry. Scottish on my mother's side… Irish on my father's*'
- Donnegal was mentioned suggesting relocation to that county, the land being correctly described as *Bleak…hills…rocky…No good for growing… I'm seeing sheep dotted about all over the hillside. The land is very poor… the grass is sparse… it wouldn't support cattle.*
- The Great Famine of the mid 1800s culminated in eviction for many. The 296,448 former population of Donnegal had fallen to 185,635 by 1891 due to a combination of religious persecution, eviction and famine with mass emigration, mostly to America.
- Donegal is geographically linked to the Province of Ulster in Northern Ireland but is part of the Republic of Ireland. Historically the disenfranchised Catholic Irish were governed by the Protestant English, with Scots Presbyterians in the majority in the North.
- The persecution and religious division resulted in repeated rebellions and The War of Independence with the Partition of Ireland in 1922. (See Appendix)

Precognition and Predetermination

Non local communication

Neither David nor the therapist had personal experience of direct channelling when he began to receive communication from an entity who described himself as a 'guide'. The communication arose spontaneously while in an altered state of consciousness at the close of the therapy sessions, providing deeper insight into the recall and its relevance to the present.

- David was informed of his part in a collective plan and of a future opportunity to work together with the therapist, to raise awareness of healing through an understanding of the continuity of the soul.

- The therapist was informed that: *'there are many within the Light who wish to offer their assistance to fulfill of this great work. They will connect as you progress'.*

Precognition

- David predicted future events involving a healing network with times, dates and location of Hebden Bridge given.
- Moira made precognitive comments concerning a future healing centre, naming the location as the town of Hebden Bridge.
- David identified 'Nut Clough' (unknown to therapist) as her future place of residence. Three years later relocation to Nut Clough occurred due to unforeseen personal circumstances, a catalyst for the opening of the first clinic in Hebden Bridge.

- There were no plans to relocate or to establish a centre, however this occurred in 19915.

The following detailed precognitive accounts were all confirmed by events within five years,.

Timeline of events

1. Autumn 1993 unexpected relocation to Nut Clough
2. June 1994 first healing clinic and and teaching programme
3. June 1995 first healing Centre opened
4. August 1996 Creativity and Integration programme for children
5. 1996 Medical referrals and hospital seminar programme
6. 1996 National therapist training programme
7. 1996 2nd Healing Centre opened
8. 1997 International therapist training programme established
9. 1997 Special Needs programme

By the end of three years all of the subjects involved in the experiences had gone their separate ways allowing for free will choices.

CONCLUSIONS

The excerpts which provide the focus of this paper were selected from notes recording multiple phenomena occurring over an initial three-year period. Those involved had an interest in the paranormal but had no prior knowledge or experience of psychic phenomena. Without exception, they had no prior belief in reincarnation, several were Catholic and held strong reservations about the content, others held no religious convictions. Religious bias can therefore be excluded. The initial past life memories experienced in childhood proved to be a vehicle from which to illustrate the continuity of consciousness. The later phenomena provided a demonstration of soul group connection, consequence of action and opportunities for healing. The Strangeways story being an example of the opportunity to accept ot reject opportunity.

My role was to record the accounts as clinical case studies, which increasingly cross-referenced over time. Confidentiality was respected and material was not shared, eliminating the possibility of collusion. An agreed six months monitoring period was extended to three years due to the continuation of the phenomena, which later included additional subjects with threads of memories again connecting to the original childhood memories. These accounts further corroborated the earlier material and are the focus of a further paper.

The concept of non local communication is unacceptable to mainstream science but in line with quantum theory which explains the nature and behaviour of matter and energy on the atomic and sub atomic level. The recorded experiences occurred during deeply altered states of consciousness allowing for non local communication ie beyond the physical dimension. Synergistic connection accelerated events, revealing simultaneous memories without contact or communication between the subjects. The multiplicity of lives linked ethnicity and genealogy over chronological timelines, tracing the shared journey of a soul group through the centuries to the present day. Ongoing investigation into multidimensional consciousness supports the concept proposed by Stephen Hawking in his final paper in 2017 suggesting parallel experiences in parallel universes.

A higher stream of consciousness guided our understanding of events, which involved precognition and the unfolding of a predetermined plan and purpose. Channelled information included personal and collective data repeatedly indicating a purpose i.e. a healing network commencing with a Centre which would offer past life therapy. There were no plans to establish such a centre in 1991, the idea would have seemed fanciful in the extreme, given financial and personal limitations at that time. However, the information was validated by events, the first centre opened in 1993 with additional clinics and centres opening in the following years as predicted.. The work developed over three decades to incorporate schools, a college programme, publishing and multimedia broadcasting and has been the subject of television documentaries.

What is commonly described as 'past life therapy' is in reality the realignment of consciousness through the release of trauma memory. The potential for healing when conducted with full understanding is incalculable. Consciousness studies represent the final frontier, allowing us to go beyond the limitation of materialistic thinking to an acceptance of our true multidimensional nature and spiritual origin. The network of therapists, counsellors, doctors and teachers who ascribe to this view is increasing daily; the future of preventative health care, psychotherapy and psychiatry depend upon it. The impact upon the global education system, criminology and prison reform are just some of the systems which would be transformed by a more enlightened understanding of the nature of consciousness and its influence upon behaviour.

A note of caution: Fragmented memory underpins vulnerability in its many forms and is on occasion linked to serious psychological or psychiatric disturbance. Honed intuition and an understanding of the mechanisms involved in accessing pre birth memories are an essential requirement to avoid misinterpretation and confusion. The history of psychology and psychiatry in researching the mind is an unfortunate one which has too often left a legacy of damage and disability. Many of the hypnotherapy techniques employed today by well meaning therapists and clinicians focus upon the mental, failing to integrate the spiritual aspect. This can exacerbate imbalance and carries unacceptable risks which are best avoided.

The experiences of those who took part in this programme, suggest that rather than being unique, shared 'past lives' are the norm. This

is in line with the ancient philosophy of karma, rebirth and divine justice, which proposes that residual energies of previous incarnations are the means by which individuals are drawn together energetically in the present to complete unfinished business. Curiosity prompted occasional historical enquiry over three decades, culminating in a formal research programme by The Living Memory Research Trust in 2017 in preparation for the publication of papers.

The memories provided a glimpse of the human condition from a soul perspective, the stated goal being to encourage conflict resolution. Irelands turbulent history provided the backdrop to '*lives of loss and separation through time*…. The eloquent communication from a higher stream of consciousness repeatedly reminded that healing is achieved through forgiveness. ' *The memories ensure the soul returns again and again to repeat its experience. Only when the pain is released is the soul free to choose. This land carries much pain, those who leave carry their pain with them, the ribbons are tied from shore to shore as the ships carry the fugitives of life. They return and return…* '

It might be said that the hope of a peaceful resolution to conflicts which continue to play out in the world are best served through a willingness to heed the warning to *'let go of the past'.* The information is offered as a contribution to consciousness research. Those fortunate enough to have taken part remain convinced of the authenticity and integrity of their experience.

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APPENDIX

Extract from: Multifaceted Aspects of Human Consciousness: Continuity of Consciousness, Extrasensory Perception, Precognition, Reincarnation and Past Life Memories in Childhood. (Lamb C, Warters J 2018)

Childhood Memories of Other Lives

Bedouin Girl

The first occurrence of 'past life memory' occurred at the age of seven. On a rainy day, she arrived at the cinema with a group of other children and recalls sitting in a damp raincoat waiting for the film to begin. '*As the film titles went up and the enigmatic music began, opening on a desert scene with a camel train, I was distracted by a boy in the row behind me kicking the back of my seat...*' The film zoomed in on a young girl seated on a camel, plodding through the desert sands. As the boy behind continued to kick the subject's seat, suddenly everything around her disappeared and she was aware only of a rocking sensation.

She said, *'It was as if momentarily, the visual rhythm of the camel's gait and the rhythmic rocking of my cinema seat synchronised and I was transported out of time and space. My vision seemed restricted and I felt as though I was looking through a letter box and then a strange feeling as if my face was covered and I realised that I was looking through a heavy veil,* 'which today would be called a niqab.' Her raincoat had disappeared and she could feel only '*heavy robes, which I sensed were black'*. No longer aware of the cinema seat, she felt herself to be '*seated high up on some kind of brightly coloured rug which I knew to be tasseled and fringed'.* She was also acutely aware of a *'pungent odour'* and looking down saw the '*head and neck of a camel*.' She states that this was '*not imagination or a dreamy state'* but full sensory awareness. She was able to feel the weight and texture of the robes and was aware of *the 'jangling of some kind of jewellery like coins around wrists and ankles'.* The subject was able to '*see, feel and smell the camel'*; unlike the unkempt animals she had seen at the zoo this one had a *'brightly coloured, tasseled halter*" and

'*the reins were held by a young man dressed in black whose face I could clearly see, smiling up at me*'. She describes feeling '*mischievous and a little naughty'* and aware that she should not be looking at the young man.

The experience ended as suddenly as it had begun and '*I was once again aware of the cinema seat and damp raincoat and the weight of my school shoes'.* She reported that although the film they had gone to see continued, she never remembered the story as her mind struggled to come to terms with her first complete experience of an altered state of consciousness and 'other life' memory**.** Aware that the experience had been triggered by the image on the screen, the subject felt that she had been transported to '*some other time and place'* and said that the girl she could see '*felt to be a part of me in a way that I did not understand*'. Of many later 'past life' experiences, this was the strongest full sensory connection involving physical, emotional and mental faculties**;** '*It felt like I was present in the cinema seat but was dressed in her clothes and could feel her mischievousness. It was like being an adolescent breaking a cultural code.*' Over time she felt this was connected to Bedouins.

Japanese Woman

At the age of nine, another image surfaced spontaneously of a '*Japanese girl wearing a traditional kimono'.* A sideways view, '*The upswept black hair pinned with ivory combs and decorated with flowers and the mask-like white face'* of what she later came to realise was a geisha. Again, she could sense the weight and texture of the kimono, which she instinctively knew to be silk and could feel the emotion of the girl, who was '*standing perfectly still looking out onto a garden*'. In the far distance, the subject could see '*a lake and a snow-capped mountain*.' She said, 'A *deep sadness always accompanied the scene and I knew she was waiting for someone or something. The image recurred repeatedly over several months and then seemed to fade although I could recall every detail. '*

Egyptian Priestess

By the age of 12, the early psychic experiences had receded but were never forgotten. One hot summer's day at school, bored with the lesson and staring out of the classroom window, a further incident occurred: '*I became aware of a bee buzzing around the window pane and the teacher's voice was droning in the background. The two sounds seemed to synchronise* and *my mind drifted beyond the confines of the*

classroom.' She experienced the familiar altered state of consciousness: *'A warm feeling pervaded my body and I felt a slight sense of tiredness. I became aware of a soft white light. The classroom had momentarily disappeared and I was aware of a vague outline, the head and shoulders of a woman which became increasingly distinct*.' No longer hearing the teacher's voice, she became aware of '*the full-length figure of a young woman, aged around thirty. The hair was shoulder length, straight and very black, the eyes blue with a very direct gaze. She was in a simple white robe and wore a necklace of turquoise with dark blue stones. The words lapis lazuli drifted through my mind and I wondered what they meant. She was standing motionless, looking at me with a penetrating gaze. She seemed to be saying something but not in words, the message was conveyed telepathically*'. The subject believed that the figure was appealing to her and endeavoring to remind her of something. She sensed the words, *'Do not forget'* as the figure disappeared.

The image surfaced again and again in quiet moments. In the same way that she had been certain that the Bedouin girl and the Japanese woman were part of herself, she felt equally sure that this was also true of the Egyptian figure. Fragments of dreams about ancient Egypt began to arise, culminating in a clear dream which would recur over several years**.** '*I was walking alone through a dimly lit tunnel which opened out into a large chamber. The light from the burning torches flickered on the stone walls, which were decorated with strange images, symbols and hieroglyphics. There was a strange echoing silence and I somehow knew I was inside a pyramid. My heart was pounding with apprehension and a mixture of excitement and danger. I felt that I was meeting someone but knew for certain that I should not be there. I was dressed in a white robe, straight black hair touched my shoulders. I could feel the weight of a heavy, ornate necklace at my throat. I knew I was a temple priestess and felt keenly aware of my age. I was thirty three. Suddenly a man stepped out of a niche in the stone wall. He was Egyptian. His eyes were deep blue and, for some reason, he appeared amused. A muscular figure, dark-skinned with jet black hair, he was naked to the waist, dressed in a knee-length skirt over bare legs and he wore sandals on his feet. I had a sense of rank or status. My lasting impression was of his incredibly blue eyes which I felt I would recognise anywhere. I awoke with a start and sat bolt upright in bed. I knew I was being shown a connection to the woman who was asking me to remember, yet I still had no idea what it was I had forgotten. I*

felt a sense that something had gone wrong, that something had been lost forever.'

The impression of the priestess and the Egyptian gradually faded from her everyday reality. In later years, with greater understanding, she would be able to associate the feelings which had seemed incomprehensible to her childish mind, with the consequence of compromise. This experience differed in that it was the only one involving a direct telepathic message occurring in full waking consciousness and not in the more usual way prior to sleep.

Irish Girl

At the age of thirteen, the subject was diagnosed with rheumatic fever resulting in a period of prolonged bed rest. The days were long and mobility was limited. As she lay for hours, images filtered into her waking consciousness of '*green hills, a traditional white washed cottage, a beach, the sound of fiddle music playing'*. She somehow knew that the images were of Ireland. An image repeatedly surfaced and disappeared, '*the indistinct face of a young girl in her teens with long curly red hair, who appeared angry'.* This image merged with an emotional response many months later as the subject listened to a favourite record of an Irish tenor singing, 'I'll take you home again Kathleen', which she had recently purchased, an unusual choice for a thirteen- year- old girl in the late 1950s. This image was described as having the greatest emotional impact, '*the only one that felt angry and frustrated'.*

Woman on a Ship

As the subject approached the age of fourteen, she began to have a recurring dream of the open sea and would wake with a feeling of isolation. A further episode of 'past life memory' followed, experienced as '*blurred and disconnected imagery as sporadic flashes rather than a prolonged scene but it always began with the sea. I seemed to be staring out across the ocean from the deck of a ship'.* A repetitive image faded in and out of view of 'a *young woman in her early twenties*' dressed in a '*high collared blouse, a long jacket and ankle length skirt with boots*', *her fair hair was piled up on her head.'* The feeling associated with the image was of *'loss, confusion and disillusionment'.* The memory was described as '*the most disconnected but with very clear impression of her clothing and her loneliness'.*

Each of these experiences involved a very real sense of connection to the person, a recognition and an awareness of their circumstances and emotions. Some had a stronger sensory connection regarding clothing. For example, '*I knew the kimono was silk and very heavy'*. Each episode involved a sense of recognition in that she felt that this was somehow '*me in another time and place*. *Never frightening but intriguing, I didn't understand but had no one to ask. I felt I wouldn't be believed.'* The subject states that she had somehow known that '*the kaleidoscope of images* r*elated to the past but also in some strange way to the present.*

APPENDIX 2

Correlation

Recall excerpts with Childhood Past Life Memories

The Ship/Childhood memory

1st June 1991 Fran described the woman on the ship and her appearance as seen in the childhood memory.:
'What are you doing here?... I don't understand… '*…'I'm looking across the deck, you're standing there, looking at us. You aren't one of us… you're different, wearing expensive clothes, wealthy…*

'*A white high- necked blouse, ankle length skirt and long jacket, boots… fair hair, worn up*.

Correlation/Irish Family

1st June 1991

Fran named Moira and Joseph as siblings with ages and location.
'Moira's here, she's my sister…Joseph's here, he's my brother'

7th June 1991

Moira connected to an Irish family giving gender, names and ages of a family of five siblings: **'***A sister Mary Ann, I'm 22, she's older than me. Three brothers, John, Patrick and Tom. Two older, one younger. Tom is in America.'*

2nd January 1992

Six months later, David spontaneously connected seemingly to the same family but in a different timeframe describing: *"My mother, my father, my brothers and sisters… there are five of us…. I'm 5… I'm the youngest… I have two sisters and two brothers… Joe's here, he's 17…. Fran is 15… Moira is 13.*

Mathematical deduction confirms that the difference in ages between the two accounts is 9 years:

- In David's account, Moira is aged 13, in her own account she is 2

- In David's account, Fran is aged 15, two years older than Moira, therefore aged 24 on the boat journey to America.

- John is 17 in David's account, therefore 26 when emigrating.

- Patrick is the youngest, aged 5 in David 's account and therefore 14, when the other members are emigrating.

- Tom's age is not given but he is already in America, so likely to be the eldest son, traditionally the first to emigrate.

David was unaware of the content of Moira's earlier recall; however, even if he had been he would have had to remember the detail and spontaneously identify the ages exactly in accordance with a difference of nine years.

APPENDIX 3

Historical Correlation

2017 Ballymena
2nd January 1992

Client: David
(Spontaneous past life memory of an Irish family)
"I'm seeing a cottage…white washed walls … the floor is of earth… it's just one room. An open fire - a triangular metal thing swings out over the fire."

Dwellings

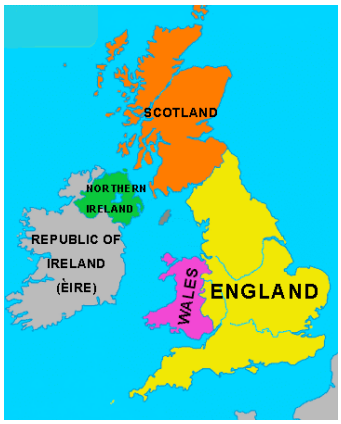




"Houses were single room, whitewashed inside and out with a turf roof, the floor was of earth and cooking was by pots hanging on a creel over an open fire." (Inspectors Report: Antrim 1800s)

Scotts Presbyterian
Q. What year is this?
- *Year: 1586… No 1800s? … it's blurred.*

Q. What country is this?
Ireland. Ballymena…



Ballymena is a large town in the Province of Ulster, Northern Ireland, in close proximity to the Lowlands of Scotland. During the colonization of Ireland, the lands of the Irish Clan chiefs were taken by the English Crown (Flight of the Earls) and granted to Scottish and English settlers (planters) as punishment for the Clan Rebellions. In an effort to disposes the Irish of their land, Plantations were established from 1609 through large areas of the country based on mass confiscations of land from Irish landowners. The land was divided and given to numerous settlers 'Planters' and laborers mostly from England and later from Scotland. *'Some farms are to be occupied by English or Scottish settlers who accept on oath the supremacy of the English king; others are offered only to people of English or Scottish birth.'*

*We're third generation. Scots Presbyterians****….***
3rd generation McLeod's…
O'Shaughnessy is our name...

McCloud is my mother's name… Scottish ancestry…
Scottish on my mother's side… Irish on my fathers…
Before the Plantation of Ulster, the vast majority of the population had been Catholic, the Scots Planters who came in the early 17th century were mainly Protestant-Scots Presbyterians. The disenfranchised Catholic Irish were governed by the Protestant English, with Scots Presbyterians in the majority in the North. The persecution and religious division resulted in repeated rebellions and The War of Independence with the Partition of Ireland in 1922. The term Ulster-Scots refers specifically to the people who migrated from the Lowlands of Scotland to Ulster. Today, Ballymena remains a Presbyterian stronghold often referred to as the 'bible belt'. The town played a prominent role in the sectarian discord of recent decades. The Northern Ireland leader, the Reverend Ian Paisley, a leader in Ulster Unionist/loyalist politics, instigated loyalist opposition to the Catholic Civil Rights movement. This contributed to the outbreak of the 'Troubles' in the late 1960s, a conflict which engulfed Northern Ireland for the next 30 years until power sharing was agreed.

Recall Transcript Continued:
'I'm getting the name Donegal… Bleak…hills…rocky… No good for growing… I'm seeing sheep dotted about all over the hillside. The land is very poor… the grass is sparse… it wouldn't support cattle… It's a hard life… people leave…
Q. Where do they go?
America… My big brother is in America

Research:
Donegal has a long connection with Scotland, the Scottish Highlands and Ireland were one region united by a single language and culture. The English landlords demanded rents in cash from their tenants, but because of the poor quality of the arable land in Donegal**,** the struggling farmers could barely grow enough to feed and clothe themselves. The system that evolved was that virtually all the adult men in the poorer areas spent the summer months working as migrant farm-workers in eastern Ulster and Lowland Scotland, earning the money to pay the farm rents.

The Great Famine 1845 -1849-
A period of mass starvation occurred resulting in displacement and migration for hundreds of thousands. Donegal, in the province of

Munster, did not suffer as acutely as some areas, however in 1841 the population was 296,448, by 1891 it had fallen to 185,635 due to a combination of religious persecution, eviction and famine with mass emigration, mostly to America. (Beattie S, Donegal in Transition, 2013, p. 55,)

APPENDIX 4

Murder Trial/Historical Correlation

David: 3.6.91

The trial of Edward Young who murdered his wife in 1890 in Manchester England is recorded in the Criminal Archives. It is the only record which uniquely matches the events given in the recall i.e. location, time period, ages, death by stabbing, sentence of death commuted to life imprisonment, release, death as an elderly man.

MANCHESTER TIMES, 8 AUGUST 1890

THE MANCHESTER WIFE MURDER.

INQUEST AND VERDICT.

EXTRAORDINARY EVIDENCE.

Mr. S. Smelt, Deputy City Coroner, held an inquest yesterday on the body of Esther Young, aged 34, the wife of Edward Young, who was murdered by her husband at their residence, 8, Worrall-street, Hamilton-street, Rochdale-road, early on Saturday morning. Young gave himself up to the police directly after the murder, and said he had committed the crime. He was not present at the inquiry, nor was he represented by counsel. The inquest was held at the City Coroner's-court, St. John-street.

Maud Young, aged 12, said the deceased was her mother, who was 34 years of age. Her father, Edward Young, was a joiner. She last saw her mother alive and well at 10 minutes past 11 o'clock on Friday night, when she went to bed. Her father came home about seven o'clock that night, and went to bed at nine o'clock. Her mother and father were quite friendly that night, and nothing unusual happened except that her father said his leg pained him, and that he would go to bed early. Witness, her three sisters, and her little brother, slept in the room next to that in which her father and mother slept. As soon as witness got into bed she heard her mother tell her father to give over smoking. The words she used were, "If you don't give over smoking I shall get out of bed." Witness did not hear any answer, and shortly afterwards she went to sleep. Some time after this witness awoke, and heard her mother say to her father, "Oh, Ted, what are you doing?" then "Oh! Ted, don't." Witness, fearing that something had happened, got up to see what her father had done, and went to her mother's room. The door was open and she went

in. She saw her father turning the lamp out, and her mother in bed. She said to her father, "What have you done to my mother?" and he said, "Oh, nothing." He then went downstairs. Witness went to her mother and tried to arouse her. When her father went downstairs he had on only his trousers and shirt. Witness lit the lamp, and saw that her mother was covered with blood — on the bedclothes and all about her neck. Witness went screaming into the children's bedroom, taking the baby from her mother to her eldest sister, aged 14. Accompanied by a younger sister she went outside to go to her aunt's in Harrowby-street, and in Richardson-street she met a policeman, whom she told what she had seen. The policeman went towards their house, and witness went to her aunt's. Her father was generally kind to her mother, and had lived comfortably with her for the last month. In November last, however, her father was sent to prison for three months for stabbing her mother, and he came out on February the 14th. He was kind to deceased for a time after he came out of prison, and then he ill-treated her. He used to come home "nasty," and her mother used to slip out of the house and go to her sister's to sleep. Witness did not know what he was nasty about. She had heard nothing about knives or about keeping knives out of the way. When her mother was confined the last time—about nine weeks ago—her father asked for a razor. Her mother and father had a struggle in bed, and she saw her mother throw a razor through the window. Her father said it was her mother's purse he wanted, and witness did not think that he knew it was a razor which she threw through the window. Before her father was sent to prison he had threatened to cut her mother's throat and to choke her if she did not get out of bed. Witness had seen the knife which was found in the bedroom on Saturday morning. It was a new knife, and had never been used in the house before. It was a tanner's knife.

Mr. Smelt suggested that the knife should be produced, when witness, bursting into tears, said, "I do not want to see it." The knife was not produced.

heavy drinker, but he had not taken much lately. He sprained his foot on Thursday week, and he did not work again until Wednesday last. He worked on Thursday and Friday. Her mother did take drink sometimes, but she did not get drunk often. Latterly while going about the house her father was very quiet, and he used to go out nearly every night. After the struggle in bed her father went away for three weeks. He said he did not like coming to the neighbourhood, as it was known that his wife had thrown the razor out of the window.

Annie Young, aged 14, the eldest daughter of the prisoner, said she saw her mother and father on Friday night. When witness went to bed at 11 o'clock on Friday night her mother was sober. Early next morning she heard her mother shouting, "Oh," and on getting up and going to the door she saw her father running downstairs. Witness went into her mother's room, and saw the blood running down deceased's neck and all over the bed. Maud gave her the child, and witness went into the street, where she met a policeman, to whom she gave information of the occurrence.

As to the razor incident, witness said that on the morning her mother was confined her father asked for the razor, and looked in the cupboard. She told him she did not know where it was. He did not find it, and went out, but witness did. She gave it to her Aunt Lizzie, and told her to keep it in her pocket. She told her father she did not know where it was because she did not want him to have it, as he never shaved.

Police-constable Richard Musgrave said at 10 minutes past one on Saturday morning, in consequence of a statement made to him by Maud Young he went to the house. Outside he saw the elder sister with the baby in her arms. She showed him the baby, and he saw that it was covered all over with blood. Going upstairs, he went into the front bedroom, and there he saw the deceased lying in bed. She was breathing faintly. He ran out for a doctor, leaving another constable who went in with him in charge of the house. He was away about 20 minutes, and when he got back the woman was dead. On examining her he found a wound on the right side of her neck, just under

blood. She was left in the bed exactly as he found her until Dr. Dearden saw her.

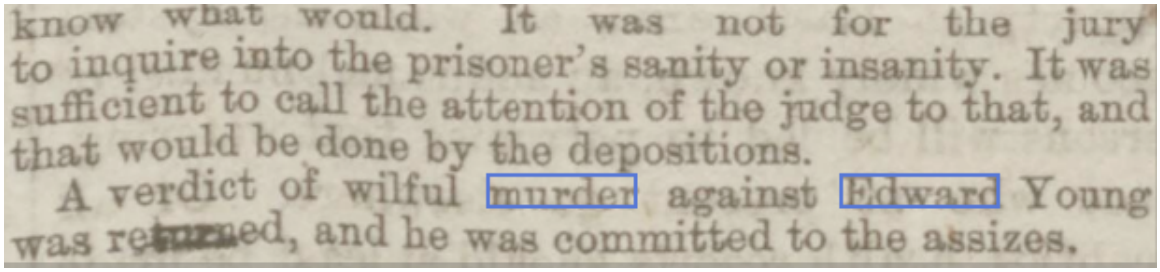
Police-constable Thomas J. Gough said he went into the house in company with the last witness. Deceased died while witness was in charge, about two minutes after he got into the room. On searching the room he found a knife in the middle of the bed and between the sheets. It was covered with wet blood.

Inspector Thomas Hyde, B Division, said he was on duty at Willert-street Sub-station at 1 10 a.m. on Saturday. Deceased's husband, Edward Young, came into the charge office, wearing only his trousers, shirt, and coat. Witness asked him what he wanted, and he said he had come to give himself up. Witness asked, "What for?" and Young replied, "I have murdered my wife." He was searched and placed in a cell. About 9 30 the same morning Superintendent Godby charged the prisoner at Goulden-street station with the wilful murder of his wife. Prisoner, after being cautioned, said, "I have nothing to say at present."

Richard Jessop Dearden, 174, Oxford-street, divisional police surgeon, said he had made an examination that morning of the deceased. He found her lying on her left side on the bed, which was saturated with blood. There were several small scratches on the back. On the right side of the neck, just below the angle of the jaw, he found a wound from three-quarters of an inch to an inch long, and about an inch and a half deep. The wound had divided and nearly severed the external carotid artery. The cause of death was hemorrhage due to the division of the carotid artery. The knife produced would cause the wound he found.

Thomas Rutter, 6, Hamilton-street, Whitley-street, Rochdale-road, said he knew the prisoner Young. He had known him nine years, and had always found him to be harmless, quiet, and inoffensive. Sometimes he had been very strange in his manner. Several times he had suddenly stopped in the street when he and witness were going to jobs, and Young had said to him, "Where am I?"

The Coroner said the jury knew pretty well what murder was, and if this case did not amount to a charge of wilful murder then he did not



know what would. It was not for the jury to inquire into the prisoner's sanity or insanity. It was sufficient to call the attention of the judge to that, and that would be done by the depositions.

A verdict of wilful murder against Edward Young was returned, and he was committed to the assizes.

Continued on next page

From Lancashire Evening Post, Wednesday 16th July 1890

TRIAL FOR WIFE MURDER

At Manchester Assizes, to-day, before Mr. Justice A. L. Smith, Edward Young, joiner, 36, was charged with having at Manchester, on June 21st, murdered his wife, Esther Young—Mr. H. Wyndham West, Q.C., and Mr. Blair conducted the prosecution, and the prisoner was defended by Mr. M'Keand and Mr. Woodburne. The prisoner, who was plainly dressed, presented a clean and neat appearance, and was remarkably cool and collected. He was accommodated with a chair in the dock. The facts, as briefly stated by the leading counsel for the prosecution and supported by evidence, were these: Young and his wife lived in Wirrall-street, Rochdale-road, Manchester. For some time past they had not lived very happily together. Prisoner at times gave way to intemperance, and his wife was not exempt from this failing. In November last prisoner committed an assault upon his wife, and with such violence that he was sent to prison for three months. Soon after coming out of prison he renewed his violence towards his wife, using a razor in a threatening manner. On the night of the 20th he went to bed before his wife. Husband and wife slept in one room, and the children in an adjoining one. Prisoner was in the habit of smoking in bed, and shortly after the wife went upstairs an altercation was heard between them. The woman was heard to say that if he did not stop smoking she would leave the room. After midnight a scream was heard. One of the children rose and went into the room. Her father passed her and went downstairs. On going into the room she found her mother covered with blood, which had also flowed over an infant child in her arms. The police were at once summoned, and the woman died shortly after their arrival. The prisoner had in the meantime gone to a neighbouring police station and given himself up to the police, saying

that he had murdered his wife. The woman's throat had been cut with a shoemaker's knife. There was a suggestion, Mr. West added, that the prisoner was insane; but the prosecution affirmed that there was no ground for this supposition. The defence put forward was that the prisoner was not accountable for his actions.

After a long trial, the prisoner was found guilty and sentenced to death.

Lancashire Evening Post - Wednesday 23 July 1890

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GENERAL TELEGRAMS.

Mr. Chaplin will speak at the Lincoln Agricultural Show at Boston to-morrow.

Mr. Gladstone will receive in London, to-morrow, an address from his American admirers.

Dr. Howell Rees, of Taibach, has withdrawn his candidature for the vacancy in the representation of East Carmarthenshire.

Edward Young, sentenced to death for the murder of his wife, will be executed, August 5th. Efforts are being made to obtain a commutation of the sentence on the ground of insanity.

Lancashire Evening Post - Monday 04 August 1890

Image © THE BRITISH LIBRARY BOARD. ALL RIGHTS RESERVED.

Yesterday morning Major Preston, the governor of Strangeways Prison, received a communication from the Home Office commuting the death sentence passed upon Edward Young, at the last Manchester Assizes, for the murder of his wife at Collyhurst, to one of penal servitude for life.

MANCHESTER TIMES, 8 AUGUST 1890

A RESPITE GRANTED.

The execution of Edward Young for the murder o his wife in Rochdale Road, Manchester, has been respited, and arrangements are being made for the removal of the convict to one of the criminal lunatic asylums. Mr. Woodburne, one of the counsel who defended Young at the Manchester assizes, and who with the prisoner's solicitor, Mr. John Booth, has been in communication with the Home Secretary in the hope of having the capital sentence remitted, received the following letter yesterday :—

IMMEDIATE.

Whitehall, 2nd August, 1890.

Sir,—I am directed by the Secretary of State to acquaint you with reference to Edward Young, who was sentenced to death, and who is in Strangeways prison, that in consequence of a medical report to the effect that the convict is suffering from insane delusions, her Majesty has respited the execution of the capital sentence. The convict will be placed under medical care and supervision in the Broadmoor Criminal Lunatic Asylum as soon as arrangements can be completed for his removal.—I am, sir, your obedient servant,

GODFREY LUSHINGTON.

G. B. Lancaster Woodburne, Esq., barrister-at-law,
54, John Dalton-street, Manchester.

On Friday last Young had a final interview with three of his children. The leave taking was of a touching character. One of the children, a girl aged nine years, has been adopted by a lady in Paris, and is to be brought up in a convent. During his detention in

the condemned cell the prisoner paid the closest attention to the ministrations of the Roman Catholic clergyman who was daily in attendance. The decision of the Home Secretary has given great satisfaction to the inhabitants of the Collyhurst district, many of whom believed that at the time he committed the tragedy Young was in a paroxysm of insanity.

We understand that Mr. Schwann, M.P., in whose constituency Young lived, interested himself very much in obtaining the respite of the capital sentence.

In English law, the Black Cap was worn by a judge when passing a sentence of death. Although it is called a "cap", it is a simple plain square made of black fabric.. When worn, it is placed on the head on top of the judicial wig, with one of the four corners of the black fabric facing forward.The black cap is still part of a judge's official regalia, and as such it is still carried into the High Court by each sitting judge when full ceremonial dress is called fo. https://en.wikipedia.org/wiki/File:Seddon_being_sentenced_to_death.jpg

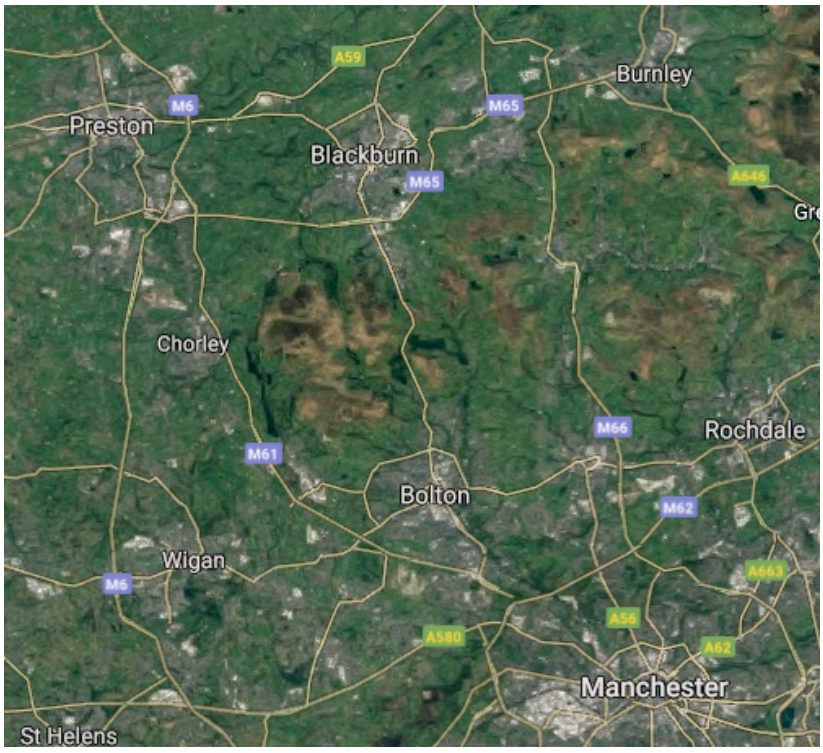
HM Prison Manchester (commonly known as **Strangeways**) **opened in 1868.** A high-security male prison in Manchester, is a local prison, holding prisoners remanded into custody from courts in the Manchester area and Category A prisoners (those whose escape would be highly dangerous).





Right hand side small door

"I'm stepping out of the prison doors.....but from the small door...it's new, the stone looks new".



Location
Preston, Blackburn, Burnley, Manchester –

The towns in the recall lie within a 30 mile radius.

Collyhurst is a suburb of Manchester
Couple were aged: 34 and 36
Transcript of Recall:
Given as 35 and 37

Harrowby Street,

Collyhurst
Nearby street, the residence of Lizzie, the aunt of Young's wife.



Transcript of Recall
Q. Do you have children
'a boy....9....'
'My child is with an auntie'

Cause of Death
'Divisional Police Surgeon - found a wound from three quarters of an inch to an inch long and about an inch and a half deep...the knife produced would cause the wound'

Transcript of Recall

I've picked up a knife from the table…
He became distressed.
Oh, no… I've stabbed her… I've killed her.

Sentencing

In English law, the Black Cap was only worn by a judge when passing a sentence of death. When worn, it is placed on the head on top of the judicial wig, with one of the four corners of the black fabric facing forward.

Transcript of Recall

I can see someone putting something black on their head.
The image faded again.
They've changed it to something… like manslaughter?...
Q. What was the sentence?
25 years? …. Life…

Imprisonment



HM Prison Manchester (commonly known as Strangeways) opened in1868. Young was incarcerated in 1890

Transcript of Recall

Q.What year is this?
1800s?..... I don't know.

Image to show right hand side small door
"I'm stepping out of the prison doors…..but from the small door…I'm looking at the stone.. it's new, the stone looks new".



Commuted to 'penal servitude for life' on grounds of Insanity:

Incarcerated in Broadmoor Lunatic Asylum
(Now Broadmoor Hospital) Newly built in 1863

Edward Young
in the 1891 England Census



View blank form

Add Alternative Information

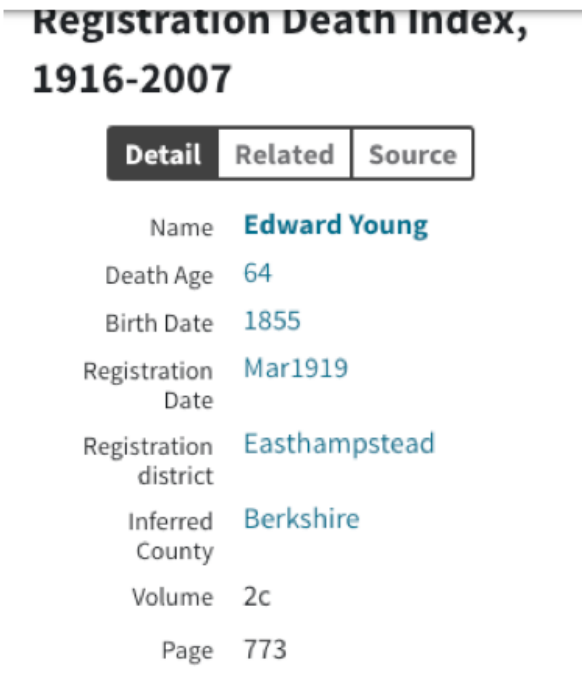
Report issue

Name:	Edward Young
Gender:	Male
Age:	36
Relationship:	Patient
Birth Year:	1855
Birth Place:	Manchester, Lancashire, England
Civil Parish:	Sandhurst
Residence Place:	Crowthorne, Sandhurst, Berkshire, England
Sub registration district:	Sandhurst
ED, Institution or Vessel:	Broadmoor Asylum
Neighbors:	View others on page
Piece:	1008
Folio:	81

Evidence that patients were released early:
Edward Oxford aged 18 shot at Queen Victoria and Prince Albert. Found guilty of insanity sent to Broadmoor He was later offered a discharge in 1867 he left the country and emigrated to Australia

Graham Frederick Young Serial killer.
Sent to Broadmoor in 1962 after poisoning several members of his family. Released in 1971aged 23 Young celebrated by informing a psychiatric nurse that he intended to kill one person for every year he had been in Broadmoor; the comment was recorded on his file but, amazingly, never influenced the decision to release him.
(Christopher Hudson Surrey History Centre)

Transcript of Recall:
David described '*a lonely life of continued regret in a single room in lodgings, sitting on the edge of his bed staring at the wall as an old man'.*
Released into lodgings after approximately 10 years There is no record of Young at Broadmoor in the next 1901 census which shows an Edward Young of the right age living as a boarder in Putney.



Edward Young's death occurred in 1919 in Berkshire the county, where Broadmoor is located.