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MULTIFACETED ASPECTS OF HUMAN CONSCIOUSNESS: Continuity of Consciousness, Extrasensory Perception, Precognition, Reincarnation and Memories in Childhood

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ABSTRACT

This study posits the belief that consciousness is multidimensional and eternal, the soul personality incarnating repeatedly, reconnecting with purpose through time by expressing individualised consciousness with subconscious memory as the interface. The paper examines the subject's reported record of childhood experiences of precognition, memory of other lives and extrasensory perception, suggestive of a predetermined blueprint prior to birth. Philosophical, medical and scientific perspectives are explored and transcripts of interviews with the subject are quoted verbatim. External research is included to validate the subject's experience. The nature and location of memory is addressed to hypothesise its central role in our existence. Two case study examples are provided in an Appendix.

KEY WORDS: continuity of consciousness; memory; electromagnetic field; clairaudience; clairsentience; extrasensory perception; precognition; predetermination; biodynamic fields; past life regression**;** living systems theory, psychic attack; nonlocal communication.

INTRODUCTION

Mental health care professionals, scientists and physicists are increasingly joining the exploration which has engaged philosophers and mystics through time, in an effort to better understand the nature of consciousness. Empirical clinical research presented over decades now challenges the reductionist beliefs of scientific materialism, that the brain is the seat of consciousness with memory the function of brain chemistry. Science, by its own admission, studies only the physical correlates of consciousness, e.g. brain waves, not consciousness itself. Medical science acknowledges that

there is currently no agreed definition of consciousness other than 'sentient awareness', i.e. of the body, the self or the environment. This stance does not address the continuous reports of multidimensional awareness beyond time and space which are more common than might be supposed. Since physiological functions cease at death, if consciousness evolves solely from brain chemistry, we must address the experiences which describe continuity of consciousness beyond bodily death and even remembrance of rebirth and a continuity of lives.

Medical science accepts that learning is a function of retained memory. This involves primarily the neural system and secondarily the immune system which remembers previous pathogens in order to create defence mechanisms. These are biosystems related to physical anatomy. However, if those systems were the sole repository of memory there would be no mechanism to explain higher cognitive functions measurable in variable degrees. These include extrasensory perception, telepathy, precognition, 'past life' memory and nonlocal communication; all of which have been widely documented for thousands of years. Neuroscience, a multidisciplinary branch of biology, deals with anatomy, biochemistry, molecular biology and the physiology of neurons and neural circuits.

The new sciences expand possibilities, exploring the dynamics of consciousness. Epigenetics demonstrates the link between biology and intention; psychoacoustics examines the perception of sound and its physiological effects, while neuropsychopharmacology researches the mechanisms which impact upon states of consciousness. Quantum science is therefore rediscovering and confirming ancient wisdom.

A metaphysical view of consciousness as multidimensional and nonlinear (beyond the confines of the body) acknowledges memory as the interface between the physical body, the mind and the subtle energy systems known to healers, shamans and mystics for thousands of years. Religious traditions define the concept of the soul as the nonphysical essence of consciousness, which survives bodily death. The ability to consciously remember or to communicate experience beyond the body is interpreted according to respective beliefs. The spiritual hypothesis that consciousness is eternal provides a starting point from which to consider the field of quantum mechanics which studies the action of atoms and subatomic particles (e.g. photons), the arena which will lead to the understanding of the composition of consciousness as a manifestation of light.

Quantum Science bridges the gap between physical science and religion, taking us to the holographic universe where all things are possible, something religion with only faith as a metaphor has sometimes clumsily attempted to describe. Newton's laws of physics explained the sensory world to us and Einstein explained the behaviour of matter and light in the universe but neither translate at the atomic scale, a fact which continues to puzzle scientists today. Particle physics research demonstrates that particles can exist in two separate places, simultaneously interacting over infinite distances while remaining connected. Changing one particle induces change in the other, demonstrating a cause and effect relationship. Research also shows that distance has no effect on the communication, the 'nonlocality' loop hole. Information is transmitted instantaneously, transcending linear time barriers and locality. Einstein's '*spooky science at a distance'* becomes our reality.

Memory is an aspect of consciousness, the interface between consciousness and the physical body**.** While both interact through the mechanism of brain chemistry and neurology, neither originate in the body, nor are they confined to the body but are nonlocal, reflecting our place in a multidimensional universe. The material world is the domain of the body, while consciousness transcends time and space; its atoms and subatomic particles operating in a nonlinear continuum. Nonlocal contact and communication are psychic phenomena, occurring via the higher faculties, energetic centres within the subtle energy system. Psychic episodes may be spontaneous or induced, (Lamb CL 2017) the phenomena is referred to as 'extrasensory perception', an accurate description revealing what is beyond the normal range of cognitive faculties. Nonlocal contact can not be explained by the known laws of physics and is therefore not accepted by medical science, which operates from a physical perspective. Metaphysical phenomena require a more sophisticated mechanism and 'systems analysis' goes some way to providing an answer.

Living systems theory describes the interrelationship and interdependence of all living systems, "each composed of subsystems which form a kind of nested hierarchy of systems within systems, circuits within circuits, fields within fields." (Miller J G 1978). "The hypothesis explicitly posits that all living cells possess 'memory' and 'decider' subsystems. Moreover, the recent integration of systems theory with the concept of energy (termed 'dynamical energy systems theory') provides compelling logic that leads to the prediction that all dynamical systems store information and energy to various degrees." (Russek L G and Schwartz G 1997, 1998a, 1998b). This concept perfectly describes how the

subtle energy system interfaces with physical body systems. Successful interaction is dependent upon effective biodynamic communication between the energetic and biological systems which are sign mediated. Biodynamic signals coordinate response through the principle of downward causation. Research has shown how microtubules of matter within eukaryotic cells (membrane bound structures) interact with subtle energy systems linking neural activity and consciousness.

Systemic memory hypothesis describes how information is energetically stored by material systems operating as a recurring looping circuit, a feedback mechanism. This explains the energetic circulation of data stored as cellular memory, i.e. how the body remembers. "Recurrent feedback loops exist in all atomic, molecular, and cellular systems. Hence, evidence for atomic systemic memory, molecular systemic and cellular systemic memory should be found in these systems." (Schwartz G and Russek, 1997, 1998a, 1998b). Research into patients who have received donor heart transplants and reported changes corresponding to the donor's personality are an example of possible transferred cellular memory. (Schwartz. G and Russek, 1997, 1998a, 1998b).

Science, philosophy and religion. Quantum science has demonstrated that consciousness exists beyond the linear timeframe in which past, present and future collapse into one reality ('the possibility/probability factor'). Certain individuals possessing developed psychic faculties are able to view what is referred to in spiritual terms as 'the akashic record', (Sanskrit - root *kāś* meaning "to be visible"). Religious traditions of Hindu and Buddhist philosophy define 'akasha' as the fluid space between the physical and ethereal dimensions. The akashic record is said to hold the totality of thoughts, words, emotions and intent past, present and future, an archive of events which have occurred in the physical world. Residual atoms and molecules of material existence are described as leaving an indelible impression upon the ether, referred to in esoteric literature as 'samskaras'. It is this record which is observed or sensed psychically as personal or collective 'past life' memory. The Buddha is said to have remembered some 500 lives. Patanjali a 4th century Hindu sage said: *'Through direct perception of subliminal impressions (samskaras) the yogi gains knowledge of previous lives'*. In the 20th century, B.K.S. Iyengar developed this teaching through a global system of Yoga in the West to encourage integration of mind, body and spirit stating: *'consciousness is potentially in every part of the body but most of us are comatose'.* He explained*: 'My own path has been to understand memory as the inextricable link which influences the consciousness of the soul on its eternal journey.'*

From the 19th century, the concept of karma (relating to cause and effect) and reincarnation has been widely embraced by Western spiritual movements with their emphasis on self-exploration, introspection, meditation and past life therapy, an awakening of multilevel consciousness.

'Past life memory' allows us to view an experience beyond linear time, an opportunity to gain deeper insight into the purpose of life from a spiritual perspective. The numerous evidential case studies now collated by eminent psychiatrists, psychologists and others, present irrefutable evidence for the continuity of the soul and its ability to recall previous incarnations. Among these, childhood accounts of prebirth memory, with dates, names, places and events, confirmed by meticulous research, are perhaps the most difficult to dismiss. Ian Stevenson (1918-2007) a psychiatrist at the University of Virginia School of Medicine for 50 years founded the university's Division of Perceptual Studies. Over a period of 40 years he investigated 3,000 cases of children from around the world who recalled having past lives. Stevenson became internationally recognised for his research into reincarnation by discovering evidence suggesting that memories and physical injuries can be transferred from one lifetime to another (the principle of samskara). This is intrinsic to Buddhist belief, an example being how a future Dalai Lama is identified by an ability to recognise significant items used by the previous leader before his death. Ian Stevenson's work is continued by Jim Tucker, a child psychiatrist and Professor of Psychiatry and Neurobehavioural Sciences at the Virginia School of Medicine.

Precognition (from the Latin præ-, "before" and cognitio, "acquiring knowledge") is not accepted by science which has no framework for determining how something could be known before it has occurred. While we have empirical evidence for historical experience, the future is indefinable, raising the eternal debate of Fate versus Free Will. Here our oldest religious text and quantum theory are in agreement. It is accepted that thoughts and intention define action in the physical dimension, i.e. when we change our mind we change outcome. The metaphysical principle that spirit is pre-eminent, that energy follows thought, describes the manner in which our intentions create a matrix formed in the plasticity of ether; it is our actions which predetermine outcome. This equates with '*the possibility and probability factor'*. Ideas and thoughts equate with 'possibility', while motives and intention equate with 'probability' and action creates outcome in the material world.' If we accept that the future is not predetermined but is dependent upon free will choices, precognitive experience describes accessing potential events taking form in the ether

but not yet fixed. Similarly, prophetic utterance is frequently linked to significant pending events yet to occur and often associated with a warning to change a course of action, i.e. the 'probability factor'. Thus, raising the question of a further hierarchical strata of foreknowledge capable of giving advance 'warning'.

Extrasensory Perception

Extrasensory perception 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 surface of the skin and the electromagnetic field. In sensitive people this acts as a psychic antenna, a kind of signalling system, providing a link between biology and consciousness." (Lamb C 2017)

PERSONAL EXPERIENCES OF EXTRASENSORY PERCEPTION, CHILDHOOD MEMORIES, PSYCHIC ATTACK

The subject of this study has had personal experiences of paranormal phenomena from early childhood, which have provided the foundation for this paper. As a healer, teacher, author and researcher, much of her adult life has focussed upon exploring the links between memory, sensory awareness and consciousness. Examination of transcripts of her record of extrasensory perception, 'past life memory' and precognition throughout childhood provide a reference and solid foundation from which to build the hypothesis. Extracts from transcripts of interviews with the subject are given in italics.

Extrasensory Perception

The first experience of this nature took place when the subject was seven years old, shortly after the funeral of her maternal grandfather**,** who the subject had met on only two or three occasions and with whom she felt an emotional bond. She and her mother were the only people attending the funeral and one night shortly after this event, the subject was in bed prior to sleep when she was aware of '*a weight on her bed to the side of her legs.*' She looked up to see her grandfather sitting on the edge of the bed**.** She states: "*He was wearing his usual tweed overcoat and cap and looking down at the paper bag of sweets in his hand. As he opened it, I anticipated the liquorice allsorts I always associated with him and sure enough he turned to me, smiled and offered the bag. As I reached out to take a sweet, he disappeared before my eyes; not in an instant but rather dissolving from view.*

Childlike, I was more disappointed that the sweet had not materialised than that he had disappeared." This first 'spirit contact' affirmed for the subject as a child, that ' *my grandad was very much alive*'; she said that it seemed '*a perfectly natural and normal event and I wasn't afraid.'* Later, she told her mother, who tried to reassure her by saying, '*perhaps you were just thinking about him'.* The subject did not speak to anyone again about this experience.

Psychic attack over a period of several years

When the subject was about eleven years old, her parents made a decision to relocate and this was to have dramatic repercussions for her and her sister who was five years younger. On the day that they viewed the empty property, the sisters ran upstairs to inspect their new bedroom. On entering the room their excitement evaporated. The subject sensed *'an enormous heaviness and an unpleasant odour and I suddenly felt extremely cold*.' Her request to have the larger bedroom was refused and she said, *'a deep sense of foreboding came over me'*.

Several years of psychic phenomena followed, testing both children to the limits of their courage, endurance and faith. With hindsight, the subject came to realise that this was a necessary preparation for her future work, although at such a young age she had no way of understanding what was happening and why. Each night, she would say her prayers and settle down to sleep but would '*wake suddenly with a feeling of dread*.' At such times, she sensed '*a presence in the room'* which had become '*freezing cold'.* She could hear the frightening sound of '*rasping breath*.' Trying to find a rational explanation she wondered if this was the sound of her own breathing and tried holding her own breath for as long as possible but the sounds continued. She said that for a few moments '*there would be silence and then the rasping sounds would continue*.' Over a period of weeks and months the phenomena worsened and on each occasion on hearing her call, her father would enter the bedroom, switch on the light and attempt to reassure her that it was only a nightmare. The subject's sister, who was then only six years old, was having similar experiences, waking in the night in fear and calling for her sister, who would do her best to comfort her whilst never revealing her own night terrors. The sisters both saw the same shadows in the room and heard the same noises at the same time and always said The Lord's Prayer until they fell asleep.

As time passed, the experiences became more alarming. One of the most frightening phenomena was *'bed shaking.'* Beginning with a slight shake of the bed, "*the shaking would increase and at times the whole bed would*

vibrate'. During this period, the subject would wake on hearing her sister call her name and rushing to her bedside would find her '*suspended and unsupported over the side of the bed, her body was as stiff as a board, she was immobile, paralysed by fear and frequently unable to speak. 'As I lifted her back into bed, her body would collapse and she would burst into tears.'*

When the phenomena occurred, the sisters prayed for protection and then became aware of '*orbs of light in the room'*, which appeared as '*a warm, pulsating glow of white light. These luminescent globes were in one corner of the room, just below ceiling height';* she intuitively felt that the orbs were '*a form of angelic presence'.*

The experiences continued over several years and at the age of twelve she saw '*a dark form in the room, it often stood beside my bed and one night I awoke to find the figure suspended over the full length of my body. It was completely black*.' On one occasion she described, *'Lying in bed, I became aware that something or someone was attempting to slip into the bed beside me*. *I had reached the limits of my endurance'.* The experiences were not believed until her father also witnessed the dark form on the staircase. As a member of the Spiritualist Church, he had learned how to combat intrusive psychic elements and was able to curb the incidence and severity of these events. She states that these and the many other psychic events experienced throughout childhood served as a very real apprenticeship preparing her for her future work. '*Many years later, I was grateful to find myself equipped to assist others who were less so. '*

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 hijab.' 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 tasselled 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, tasselled 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 twelve, 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 endeavouring 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.*

The subject has experienced precognition throughout her life. The following is given as an example**.** At the age of eight, lying in bed one night she experienced a vision of a map. The continent of Africa was clearly outlined with countries which she could not identify because of her limited geographical knowledge. Her attention was drawn to the area of the '*upper left-hand side'* of the map and the area which today she would recognise as Tunisia. She recounts the vision as follows: 'A*s I watched, the map began to smoulder and then to burn, beginning in these areas. It was as if someone had put a light to the map as the fire spread quickly down to the right-hand side across central Africa before engulfing the whole of the continent*.' She had no idea what this meant but felt that she was being given a warning message. In the current decade, she interprets this as 'the Arab Spring' which began in Tunisia, spreading to Libya and Egypt and the civil unrest throughout the continent of Africa.

Precognition

The childhood experiences drew to a close at the age of thirteen with a particularly graphic episode of precognition which was to have a profound impact upon her life many years later. This experience followed the imagery of the Irish girl. *'I was lying in bed one night and felt the familiar sense of drifting while remaining fully conscious and the room became misty. I realised that I seemed to be peering into a different room. This was an ordinary lounge or living room and a conversation was taking place between a fair-haired man and a woman. They were both laughing and I saw the woman handing something to the man, some kind of package like a large brown envelope which he seemed reluctant to take. The feeling was of bantering conversation and the man looked somewhat bemused. He took the envelope and placed it on the sideboard behind him. The scene faded but I was left with the abiding image of the man wearing a priest's collar.'* The

subject felt that the impact of this image exceeded the others: '*I felt it was in some way connected to secrets and very important. It was different from all the rest because it related to the future and not the past. It was the package which felt important and I wondered what it contained.* The image intruded intermittently over months before fading but was never forgotten.

All of the above involved extrasensory perception and were distinct and different, each with a different emotional impact. The subject was able to accept them as separate, yet also as somehow a part of herself. They arose in sequence, each one repeating over weeks or months before receding; subsequent images arising often many months later. By the age of fourteen they had ceased, although she remained able to recall them clearly at will along with the specific emotional impact which accompanied each of them. As a child, the subject never spoke about them to anyone, she would be forty-four years old before she discussed these events and they would prove to be a spiritual catalyst not only for her own life but the lives of many.

While working in a Residential Care Home with homeless clients in the 1980s**,** she was introduced to a male client and instantly recognised the eyes of the young man holding the camel in her childhood cinema experience. This inexplicable event both shocked and confused her as she was unaware that recognition of those we have shared past lives with is possible. This was accompanied by a strong sense of obligation, that she somehow owed him a debt. She felt relieved when through her work she was able to assist him. This experience triggered a spontaneous recurrence of her childhood memories of other lives and she felt a compulsion to seek an explanation. In the late 1980s, she attended a workshop programme presented by Dr Roger Woolger, a psychotherapist with an international reputation for his research into past life memory. This experiential training validated her personal experiences, confirming her career path as a trauma therapist over three decades. (See Appendix: 2 Client Case Studies)

In 1991, she began to meet people who spontaneously remembered sharing the same lives which she had accessed some thirty years earlier in childhood. Their memories of parallel events provided additional perspectives, context and narrative. This experience proved to be a forerunner of future events initiating her lifelong research into soul group consciousness and predetermination.

See Paper 3: Case studies suggestive of Soul Group Incarnation. Third party case studies supported by historical research of subjects who retained parallel memories related to the same events and narrative.

CONCLUSIONS

The recorded experiences demonstrate the multidimensional nature of consciousness and the complex interactive communication mechanisms.

a) Bioenergetic communication
b) Nonlocal communication
c) Memory as bioenergetic interface
d) Precognition and predetermination

The subject's range of psychic experiences from early childhood illustrate the mechanism by which the subtle energy and anatomical body systems engage when operating in unison. In sensitive subjects, component parts acting as a kind of antenna, receive nonlocal frequencies as external messaging, sensed through clairvoyance, clairaudience or clairsentience. Frequencies received via the limbic system are translated as visceral and autonomic processes and interpreted as cognitive memory.

Interaction with external consciousness operating at the 'lower astral' dimension is often sensed as an oppressive heaviness which feels intrusive; an example being the numerous bedroom incidents occurring over several years, experienced through the subject's clairsentient and clairaudient faculties, shared by her sister and witnessed clairvoyantly by their father. Higher spectrum frequencies, sensed as colour and light are frequently accompanied by a sense of calm and an uplifting feeling, as described when seeing the orbs through clairvoyant vision. (See paper: Human Consciousness: Ephemeral and Material Structure and Form (Lamb CL 2017) https://independent.academia.edu/CarolLamb for further explanation of the human energy field

Nonlocal Communication

Consciousness is eternal and operates multidimensionally as a dynamic two-way flow, a sign-mediated interaction triggering chemical molecular processes involving tactile, visual, auditory and vocal mechanisms; the cognitive communication which mediums demonstrate with those who have passed from the terrestrial world being one example of nonlocal communication. Empathy is the interconnecting mechanism as

demonstrated by the earliest event described by the subject of perceiving her deceased grandfather when she was about six years of age, triggered by their retained emotional bond.

Memory as Bioenergetic Interface

Short term and long term memory is stored as neurological patterns at cognitive and subconscious levels. Muscle memory is understood to develop through repetition and the new sciences are revealing the complex manner in which cellular memory operates. Ancient literature describes human consciousness functioning within multilayered sheaths with memory being the interlinking key. The significant memories associated with past patterns of behaviour are imprinted within the electromagnetic field (EMF) at the subconscious level, they subconsciously inform our thoughts, beliefs and behaviours both positively and negatively.

Memories are stored in the brain and throughout the psychosomatic network, the bridge between body, mind and emotion. All cells store information energetically as memory. A definition of cellular memory being: the cells of living tissue having the capability to memorize characteristics of the human they relate to. This is an unconscious process, however memories of past experience imprinted within the cells become conscious if triggered by reminders. Recent research confirms that DNA carries 'generational' imprinted memory; e.g. famine memories experienced by grandparents have been shown to impact upon successive generations at the cellular level.

Ancient Hindu and Tibetan texts describe human consciousness functioning within multilayered sheaths with memory relating to other lives stored at subtle energy frequencies. Such memories are beyond normal body consciousness, a protective mechanism to minimise intrusion in the present. Past life recall occurs when this sub atomic memory is triggered, becoming conscious, either spontaneously or by trauma or intention. At this point there is dynamic molecular interaction at the interface between subtle and physical anatomy, the memories become conscious yet have no frame of reference within the present.

Dynamic imprints can be triggered by a significant meeting, recognition of a person or a place from the past, or by events mirroring a past life experience. The subject's childhood episodic memories of other lives are examples of retained energetic imprints of unresolved experience in separate incarnations. The cinema experience at the age of seven being an

example of the desert scene in the film triggering a Bedouin memory of a person she would in fact meet, many years later.

Through her subsequent work as a trauma therapist, she was introduced to certain clients who, although unaware of the lives she had glimpsed in childhood, began to spontaneously recall additional aspects of those same lives, many of which were later confirmed as historically correct. This suggestion of soul group memory initiated her research into multidimensional consciousness. Case study content was collated and cross-referenced and became the focus of historically validated research over the next 20 years.

The Case Studies in the Appendix provide additional third party experience demonstrating the effect of past life trauma imprints on the present.

Precognition and predetermination
(from the Latin *prae*- 'before' and *cognitio*, 'acquiring knowledge')

The image of the map of Africa observed clairvoyantly in early childhood which burned through specific countries in turn, foretold of future events which did occur some 60 years later, commencing in North Africa with the Tunisian Arab Spring and the civil unrest which engulfed African countries in turn.

The vision at age 12 of handing a letter or package to a priest occurred 33 years later in 1992 and proved to be an event of major significance, impacting upon her future work with regard to religious persecution memories and the effects of past life trauma.

Both are suggestive of predetermination and purpose (predestination). This does not imply fatalism but rather options of choice in response to key events unfolding through cycles of time.

*Soul group consciousness, predetermination and purpose are explored in the next paper.

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APPENDIX

Two case study examples are documented below. Each record a past life memory recall session supervised by the subject who was working as the therapist. The statements in italics are the words of the client and those in bold are the words of the therapist.

CASE STUDY 1

May 1992: New client
Symptoms: Panic attacks linked to fear of heights
Recurring nightmare from childhood of being chased
Waking with an image of a lace cuff……..
Client commented '*I hate lace*'

First impressions
I'm wearing a beautiful blue dress and satin slippers.
Q. Where are you?
I'm walking up a staircase, I'm going upstairs to see my father…
To show him my dress
Q. Where is he?
He's in the bedroom…..He's not very well…
Q. How do you feel?
I'm really happy
Q. How old are you?
I'm 17

Directed forward
My heart is beating fast…
Q. Why?
I feel afraid
Q. Where are you?
I'm standing at the bottom of the staircase. I can't move
Q. Why?
I don't know…I feel frozen…terrified

Directed forward
I can see a lacy cuff…..
I'm falling…
It's gone dark..

Directed back to the happy time
I'm going upstairs to see my father …
(She became apprehensive)
My heart is beating fast
Something's wrong…
Someone is trying to stop me..
I'm falling……
Once again the imagery was lost

Patiently encouraged to go to connections with her father

I'm waiting to see my father….He's ill in bed…I want to see him
Someone is stopping me…something is not right
I'm going up the stairs slowly…my heart is beating fast…
He's standing at the top of the stairs….

Q. Who is this?
…A cousin?....He's trying to get the house and the land…the money
Trying to change my fathers will…
I'm running…he's chasing me…..
I have to get to my father…to warn him…
I reach the top of the stairs…I'm standing in the minstrel's gallery
I have to get to the bedroom…
(She suddenly gasped)
I can't breathe…I have to get away.
He's chasing me.., grabbing me…the lace cuff….pushing me
He's leaning me over the banister…trying to push me over…
I'm fighting…I grab hold of the cuff… I'm falling…
I'm floating……..it's gone white

Directed to keep the connection and look back
I can see my body lying on the floor below
Q. What are your last thoughts?
He's after the house

Energy Alignment followed
A feeling of calm and peace descended
'Someone is saying that my father was cheated out of his possessions….. by a family member…. I tried to stop it…it was my inheritance…he pushed me to my death. A cavalier…he was a Cavalier! That was the lace cuff…'

After Care:
Following this session the client had no further recurrence of her fear of heights or walking up steps. Evidenced by a visit to the theatre when the only available tickets were in the highest seats; following the performance she proudly announced that there had been no difficulty either in walking up the steep steps or in looking down over the balcony.

- Recurring dreams or nightmares are frequently linked to residual past life memory but are rarely identified as such.

- The lace cuff seen in the dreams was significant as the last visual and sensory memory before falling to her death, creating a 'samskara' or energetic imprint.
- The lace cuff of the Cavalier also helps in identifying a time line which assists acceptance of the recall.

- An unexplained antipathy e.g. *'I hate lace'* often lies in the subconscious memory of past experience.

CASE STUDY 2

18th May 1991: New client:
No previous knowledge of past life therapy or energy alignment.
Focus: A fear of large dogs
Never attacked or bitten
Causing difficulties in employment which involved house calls.
History: Generally fit and well. Pattern of repeated episodes of hoarseness with no known cause.

First impressions:
I can see a dog's face above mine
Square broad head…like a mastiff
It's faded

Directed to any significant link
An archway…circular…. I can hear the crowd
It's the Coliseum..
Drawbridges…set up
Gladiators…an amphitheatre
(Suddenly jumped in the chair)
Oh No! ….the dog…
The dog is attacking me …ripping my throat out
Ripping at my legs…throwing my legs about
Q. Where are you?
I'm stood at the side of my body…observing
It's not like the mastiffs we know now… it's the size of a donkey
It's frenzied…possessed

Directed to leave the scene
Go back to before this was happening
It's the changing rooms…
I'm looking through bars..

Bears.. lions…tigers…donkeys even…zebra's…baboons?
These animals are all caged for fighting
They match them up to see how they do?
There are other men here…..all nationalities…black fellows
I know I'm going to fight the dog… but when I look at some of these men I'm glad I'm only fighting the dog!
We have to fight…
There's some bravado, we try to raise each other's spirits but there's an atmosphere of quiet nervousness

Q. How old are you?

22

Q. What's your name?

Chezarro…I'm Roman
I've been sent here as a punishment…
It's an army set up….I have no respect for authority…
There's this big man…the one everyone is afraid of…brutish looking …. menacing
He says.. 'this will make men or meat of you'…we're just entertainment.
Mock battles…The 'Romans' are supposed to win but they do all sorts to set it up…..lace the drinks of the other men
I can hear the men saying 'Who's here today then?'
They're saying the emperor is here

Q. Can you see him?

Yes

Q. What is he wearing?

A gold coloured robe with 2 stripes of maroon at the bottom
A gold chain linking at the neck
Something on his head…a circle of flames …
A plain band with a number of points at the front like flames
I'm entering the arena

Q. How are you dressed?

Like a Roman…a sword… short Roman sword
A shield…big like half a dustbin lid…a half circle
Sandals on my feet…a tunic

Q. What colour?

Maroon…a skirt with long leather strips…Arrow heads at the bottom
A hat with red plumage
I'm crossing my sword in a salute…across my chest and shield
There's another person in the ring with me
He's black, he has a trident and a net……He kills the dog…
The dog has a collar with huge nails in it, it's a huge animal
It came at me with such speed and force

Paws on my chest…knocked me down
The size and bulk winded me
It was my first time in the arena
I'm going up……..

Directed to follow the feeling
It's going lighter…I'm looking down
I can see my body being dragged from the arena by mules.
Q. **Look back before you leave this behind. What are your last thoughts?**
I didn't stand a chance
*It's getting lighter**….**I can hear someone saying 'this ones been badly mauled'*
There are translucent beings around me
They're placing me in a big room
Convalescence? …healing…water…crystals
Purple… pink crystals…zirc?? (zircon)
A fantastic light display of colours
I'm meditating… I can hear OM……..
I can see my skin and flesh healing as I watch it knitting together
I don't understand… how can I see my body down there if this is me in the light?
Q. Are you in this body in the Light?
No..It's like…I'm in two places…..I David the Light watching David the flesh…
Q. If your body is still in the arena…..what is being healed?
My Light body…. It's the memory…the pain
(Suddenly startled)
The dog is here too…it's being healed by the Light
They've brought the dog… it's licking my face……my throat
It was made ferocious to make it fight…
The light is getting brighter
David became silent
One of the beings is talking to me…like telepathy
'The dog is healed and with me today…my teacher'
(He began to weep)…it's my Yorkie now.
They are saying I have an opportunity this time to help others to understand
First, I have to overcome my difficulty
Q. What difficulty?
I have to listen….I'm too ready to speak….
I'm being told 'a pattern of many lives'
David drifted into a deeply altered state
The session was completed with energy alignment

After Care:



Following the session there was no recurrence of throat problems and the fear of large dogs was eliminated.

Research confirms that the Romans trained the Molossian dog (canis molossus) specifically for battle, often coating them in protective spiked metal collars. Mastiff-like dogs were used in the blood sports of bear-baiting, bull-baiting, lion-baiting, and dog fighting, as well as for hunting and guarding.

Significant factors

- The throat chakra carried residual memory of the trauma, manifesting as an inexplicable fear of large dogs, resulting in panic attacks and repetitive hoarseness.
- Description of the energy field and separation of consciousness
- Continuity of consciousness referencing past and present incarnations
- Life Plan and purpose: 'opportunity to help others' in the present.