

The FREE SOUL

A wooden bench sits on a concrete pad in a vast, arid desert landscape. The terrain is characterized by rolling, eroded hills and mountains in shades of tan and brown. The sky is filled with heavy, grey clouds, with a hint of light breaking through near the horizon. The overall mood is contemplative and serene.

WAYNE WIRS

The Free Soul

by

Wayne Wirs

The Free Soul

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- ◆ a tablet device held in the vertical (portrait) position, or...
- ◆ on a computer monitor with the two-page view enabled

While this document can be printed, it is formatted for 6" x 9" pages.

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THE FREE SOUL

This book is for anyone who would like to lose the fear of death. Who would like to stop taking themselves so personally and seriously. Who would like to be happier.

It's for the dying and people caring for the dying and people who work with the dying. And since practically everyone believes in death, then practically everyone is dying.

So I guess you could say, this book is pretty much for everyone.

But I don't believe in death. At least, not anymore. I used to be a hardcore atheist—I believed in *nothing*—but not anymore.

Now hold on just a minute. Don't go running away. This *isn't* a religious book. I don't believe in the God of the Bible or Torah or Koran. But I do believe in something. I believe in an all-encompassing, all-embracing, all-inclusive, all-powerful and all-loving Intelligence.

Believe isn't the right word though. I *know* this Intelligence is real... but that's beyond the scope of this book. I'll save the evidence for this Intelligence for [*Mystical Oneness and the Nine Aspects of Being*](#), the book this work is an excerpt of.

I'm a mystic. I see everything as One Thing and that One Thing is intelligent.

Mystics have always been the rebels of spiritual communities. No one ever seems to know what to make of them. They don't toe the party line. They say weird stuff that, on the one hand, makes a lot of sense, but on the other, pisses people off.

The religious have historically burned their mystics... or crucified them or banished them to the desert. To spiritual seekers of enlightenment, mystics are often viewed with scorn. For the enlightened, everything is One Thing and that One Thing is pure Awareness. But mystics have the *audacity* to imply the One Thing is not only aware, but it is intelligent and loving and kind. *The nerve!* Those damn mystics. Always causing trouble.

Eh, what can you do?

Though I may be a mystic, I'm a *rational* mystic and I'm all about evidence. And *everything* I say in this work (you know, the stuff that makes sense but pisses people off) is backed by evidence.

So when I said above, "I don't believe in death," what I *meant* is, "I know death is not real."

You see, death is *nothing*. You come back.

Now I'm not *trying* to piss you off (*See? It's the nature of the beast*), but all the evidence supports this conclusion. It may surprise you that there is zero evidence—none whatsoever—that we just "blink out" when our bodies die. Zero.

All the evidence—from quantum physics to medical studies to third-party verified accounts of near-death experiences to professionally researched life histories of past-life memories—all the evidence indicates that at physical death we simply detach from our body, hang out in a new "soul realm" for a bit, select a new life, then inhabit the fetus and start mortal life anew.

All the evidence.

So what's in this for you? Well, besides *living forever(!!!)*, one of the biggest benefits to *knowing* you are a soul (versus a fragile human being) is that you end up living a much... *much*, happier life.

You see, when you lose the fear of death, you lose practically all fear. And I've got to tell you, life is a *lot* more enjoyable when fear stops getting in the way and screwing it up all the time.

This book is an excerpt from my opus, [*Mystical Oneness and the Nine Aspects of Being*](#). It's an all-inclusive excerpt, not some watered-down, teaser excerpt. It is the entire chapter on the Soul Aspect, one of the nine Aspects in *Mystical Oneness*.

It's also free. It doesn't cost you a dime. Not even an email address. No private info is asked for, nor collected. Copies can be downloaded at <http://waynewirs.com/the-free-soul>. Bonus karma points if you share the link.

So why am I giving this away for free? Sure I'd like you to buy *Mystical Oneness*, but that isn't the primary reason. My primary reason is that I love you (I'm a mystic—it goes with the territory) and I want you to be happier. I want *everyone* to be happier.

My vision is for a happier, kinder, gentler world.

Now imagine a world where people lived as souls. Where they didn't take their life—this life—so *seriously*. Where life wasn't about winning or losing. Where life was *enjoyed* fully and without fear.

Wouldn't that be nice? Wouldn't you like to live in a world like that?

Mystics. Those idiots. They say stupid things that piss people off but

somehow make a lot of sense. What can you do?

I love you... and I hope you do too. I hope you love yourself enough to *want* to lose the fear of death. To *want* to be happy.

Because that's what this book is about: A happier, more alive and less fearful *you*.

FIRST, SOME BACKGROUND

From [*Mystical Oneness and the Nine Aspects of Being*](#), *Some Background*:

Throughout this book, you will find excerpts from my blogs and other books. To understand the context of these excerpts, it helps to know a little about my life.

Nomadic: At the time of this writing, I have been homeless for about eight years. Not homeless in the normal sense of the word, but homeless in the sense I have no fixed physical address. During that time, I've been wandering around America in various RVs. Lately I've been living in *Serenity*, a custom-built, high-top van.

In the summer of 2008, I gave away anything that wouldn't fit in my rig and hit the road. Around that time, I re-activated my blog, wayewirs.com—a blog I'd dallied with since 2001. The blog served three functions. Its primary purpose was to keep friends and family informed of my wanderings. It also served as a place where I could pursue my passion for photography and display my travel photos. Finally, it acted as an online diary, recording my spiritual insights and development. As a result, I was blogging before, during, and after my spiritual enlightenment.

Transparent: Obviously I didn't *know* I was going to wake up before it happened. That's the beauty of an online journal. It records your life *as it*

occurs. As far as I know, this was a first: A public diary of life before, of life during, and of life after awakening.

Since I was already blogging before I woke up, I felt I should continue to do so afterwards. Not to stroke my ego, but to share this new perspective of life. I had always yearned to get inside the head of Jesus, or Buddha, or Maharshi. I would have given anything to read their personal diaries. So I continued to share what I was learning.

Because of my transparency, I didn't have a public persona to maintain. Since I wasn't trying to *sell* enlightenment, there was no conflict of interest. I had seen through the illusion of the ego, so there was nothing to protect. Since I wasn't making a living off my awakening, there was no motivation to *hide* anything. So I shared *everything*. I shared this wonderful new perspective, and I shared my doubts and struggles implementing it. As it turns out, enlightenment doesn't play very well with the real world.

Beyond Enlightenment: Facing my troubles head-on and publicly, forced me to confront them. I couldn't sweep them under the rug. Making excuses felt inauthentic (*It's conditioning; That's only relative truth, not Absolute truth; ...*). I *knew* something was missing. As a result, my spiritual development didn't stop at the Witness Aspect (enlightenment). I continued to grow. I continued to progress... and I continued to blog. Eventually I was able to integrate the higher Aspects. Spirituality's central paradoxes (Divine vs Individual, Unity vs Separation) resolved themselves. I found true and lasting peace. Peace without compromise.

The blog though—being an online diary—isn't easy to follow. One post might be about the Witness Aspect. Another post about the Mystic Aspect. Another about dealing with armed men trying to get me to move camp. This book is my solution to the blog's real-time and chaotic nature.

Cosmic Consciousness: Another thing you need to understand is what I

call *TaoGod*. TaoGod is to me what Richard Bucke in 1905 called *Cosmic Consciousness*. Bucke found that a second personality would often awaken within spiritually advanced individuals. Jesus referred to his as *my Father*. Paul called his *Christ within*. Muhammad called his *Gabriel*. Dante called his *Beatrice*. Whitman *my Soul*. Rumi *my Beloved*.

Bucke described these individuals as having a duplex personality. Two intelligences acting through one being. A human intelligence, and an omniscient intelligence: Cosmic Consciousness.

Today's mystics recognize that the Divine—Cosmic Consciousness—lies within *everyone*. Just like peeling off the layers of your clothes reveals your nakedness, peeling off the layers of your ego reveals your Divinity. Everyone is naked under their clothes. Everyone is Divine. Modern mystics are no different than anyone else—they're just not wearing as many clothes. I don't feel *special*, I feel *less*. I don't feel *important*, I feel *naked* (and I like it).

The easiest way to understand my experience of TaoGod is as if I were in an exclusive, intimate relationship. For example, even when your lover is not physically present, you still experience them—hear them even—in your mind and heart. This “intimate inner relationship” is almost exactly how I experience TaoGod/Cosmic Consciousness.

Because I experience TaoGod as *a lover*, I'll often use the feminine form, *TaoGodHer*, in excerpts. Sometimes I'll just call TaoGod, *Her* or *She* (always capitalized). In the text of this book though, I'll try to stick to the more gender neutral *TaoGod*. Please don't get hung up on my nomenclature. If you are an atheist, just read *TaoGod* as *Tao* or *Source*. If you are more religious, by all means call Her *God*. She doesn't care.

Michelle: Finally, there is Michelle Martin, my only “student.” I often use Michelle as a sort of guinea pig in testing the exercises and techniques

presented in this book. Michelle, in return, keeps me grounded and in touch with the world of the spiritual seeker. She reminds me of how difficult the spiritual search is.

So as you read the excerpts from my other works, try to keep the following in mind:

- I live full-time on the road.
- I blog as an act of transparency, confession, and spiritual practice.
- Blog excerpts expressed opinions and views I held as I was learning and growing. Expect them to occasionally contradict the more informed views found in this book.
- Enlightenment—Witness consciousness—is only the beginning.
- I have access to Cosmic Consciousness, which I call *TaoGodHer*. This isn't a brag, I don't think of myself as special. Devote yourself to the practices in this book, and you'll awaken Cosmic Consciousness too.
- I work one-on-one with Michelle—though she teaches me just as much as I teach her.

...AND SOME KEY CONCEPTS

From [*Mystical Oneness and the Nine Aspects of Being*](#), *Key Concepts*:

IDENTITY: ME-WHATEVER-THAT-IS

One of the ways to measure your spiritual progress is to examine your identity. Who, or what, are you?

The further along the spiritual path you travel, the harder it is to define yourself. I don't mean in a rational, logical manner as in "I am pure awareness," but in a *felt* sense. Who am I? What am I? What is my *experience* of me?

Because you are not the Aspects—you are the Artist who paints with the Aspects—it is very difficult to pinpoint exactly what you are.

I've gotten to the point that I don't have an identity. I don't experience one. I may say, *I'm a rational mystic*, but I don't *identify* with being a mystic anymore than I identify with being my big toe. A "rational mystic" is just something I carry around. It helps describe a trait I wear, not the wearer himself.

I think of myself as, *me-whatever-that-is*. Any other definition feels contrived and too rational. It doesn't *feel* like me. Pure Awareness? No, I've got a location and an intelligence and am filled with Love. Love? No, location and intelligence don't fit in there.

But if you aren't comfortable with you-whatever-that-is, if someone puts a gun to your head and demands that you write down who or what you are, then consider writing this:

I am Intelligent Love currently manifested as a Self (individual, essential consciousness), which is currently manifested as a Soul (personal, eternal consciousness), which is currently manifested as a Human (mortal consciousness).

Personally, this description is too clunky for me. Too limiting. But if the gun toting identity terrorist demanded something more than *me-whatever-that-is*, that's how I'd respond.

Intelligent Love: The Divine/Source undifferentiated.

Self: The essential, most basic layer of individual consciousness.

Soul: The personal, eternal consciousness. (In *all* accounts of reincarnation and near-death experiences, the subject's *personality* remains stable and unaltered.)

Human: The physical manifestation of consciousness.

You are not any *one* of these, you are *all* of these. You are not *ultimately* Intelligent Love, that's just being silly. That's just a mental concept. That's like saying your heart is "really" you and your lungs aren't.

You are not a mental concept. If you can define it (as I just did), then it is not you. You, whatever that is, are beyond all definitions and concepts.

Getting comfortable with not knowing who you are is essential to spiritual growth. You could even say it is the key.

Examine your felt sense of “me” as you work your way through this book. The less there is of you—the less there is of your *identity*—the more progress you are making.

NETI NETI NETI

Neti neti neti. “Not this, not this, not this.”

If you can see it, it isn't you.

Neti neti neti.

Why? Because there are two things: The *seen* and *you-the-one-seeing*.

If you experience it, it isn't you. Two things: You and that which is experienced.

Neti neti neti.

Your thoughts are not you. You experience your thoughts. Two things: Your thoughts... and you.

Neti neti neti.

Not this, not this, not this.

You, whatever you are, are not this, or this, or this, or anything you can experience.

Every time you realize you are not this (or this, or this), then you become

less.

Neti neti neti.

Not this, not this, not this.

LESS "YOU"

February 4, 2014, *The Less There Is Of You...*:

*YUMA, AZ—The less there is of you, the more there is of
TaoGodHer.*

The less there is of you, the more Life flows.

The less there is of you, the more there is of synchronicity.

The less there is of you, the more beauty is seen.

The less there is of you, the more happy you'll be.

The less there is of you, the more others will open to you.

The less there is of you, the more vast you'll feel.

The less there is of you, the more there is of Trust.

The less there is of you, the more there is of Peace.

The less there is of you, the more there is of Love.

Sadly, the MORE there is of you, the opposite is true.

Switch 'less' with 'more' and 'more' with 'less' in the sentences above and you'll see why I say, "Sadly."

'You' are all in your head. Is your story and your past and your roles and your self-centeredness—your YOU—worth it?

Over and over again, you'll hear me say something along the lines, "The less there is of you, the more there is of [*Good Stuff*]." Implied in the spiritual search is the hidden assumption of *gain*. I want (*to gain*) enlightenment. I want (*to gain*) inner peace. I want (*to gain*) a quiet mind. I want (*to gain*) happiness.

Paradoxically, spiritual progress is made through *loss*, not gain.

At our core, we are Happy. At our core, we are Love. At our core, we are Enlightened. At our core, we are the Divine. We don't *gain* these qualities, we *are* these qualities. All we have to do to experience them, is *reveal* them. We are all naked under our clothes—we just have to peel our clothes off to *reveal* our nakedness.

To develop spiritually, all we have to do is become *less*. We peel away the me-me-me thoughts. We peel away obsessive self-concern. We peel away the belief we are a human. We become more—ironically—by becoming less.

This is the core tenet of any true spiritual teaching: *The less there is of you, the more there is of Love.*

Less equals more.

THE WISE HAVE THEIR SCARS

I have a saying,

The smart have their theories, but the wise have their scars.

To integrate an Aspect you must both understand it *and* put it into practice.

You shouldn't just read this book and say, "Okay, I get it." Why? Because you'll soon *forget it*. Sad but true. Today's interconnected world is filled with memes and short pithy sayings. Little pearls of wisdom that slide in one ear and right out the other. Spiritual knowledge is useless unless we make it a part of our being.

The smart have their theories. This is a critical ingredient of spiritual growth. We must understand the theory so that we can follow the map. We must grasp everything from the big picture down to the details. By understanding the *theory*, we know which route to take in our spiritual travels.

The wise have their scars. Application is just as important as understanding. We have to step outside of our safe and comfortable home. We have to shoulder our packs and *walk* the route we've marked on our map. If we never leave the comfort of the mind, we'll never arrive at our destination.

Anyone can be an armchair traveler—online forums are *filled* with book-smart nondualists. For true spiritual growth, we must shiver in the freezing rain. We must sweat in the relentless sun. We must experience—as the cars roar by—the dry, earthy dust in our lungs. We must *feel it*, we must *experience it*, we must be *injured by it*.

Our egos *must* take the hits for us to progress. We can't just *think* about what it's like to be hit. Our egos *have to be hit*. We have to take the punches and feel the bruises long afterwards. We must feel the Truth of our being *personally*. In feeling it, in acquiring the scars, we learn the Truth in ways no armchair traveler ever has nor ever will. We learn the Truth to our core. We become *wise*.

Read about an Aspect... then *practice* it. Apply it to your life. Over and over and over again. Read, practice, read, practice, Soon your scars will grow deep—and your wisdom profound.

Theories fade, but scars *last*.

THE SOUL

You don't have a soul. You are a soul. You have a body.

— C.S. Lewis

SNAPSHOTS FROM LIFE

When you know you live forever, your perspective on life changes. It changes in a big way.

March 16, 2015, *At Death's Door*:

UPPER MATECUMBE KEY, FL—The cop reached for his gun and shouted, “Take your hands out of your pockets!” and I smiled—not because I was trying to ease his fears, but because I felt absolutely no fear myself. A simple movement of my hands up or down would determine if my body would be wracked with high velocity 9mm bullets or not.

“What are you doing here!” he shouted.

“Reading my email,” I replied, still smiling and holding up my phone. What a wonderful experience!

He seemed to relax and explained I couldn't sleep here, that it was OK to fish, but just no sleeping—no camping. I replied I was just catching up on computer stuff while enjoying this nice cool breeze blowing through my rig. It was the truth too, I had my camping spot already picked out and—unlike this spot—it was well away from the noisy highway.

He nodded, stared at me a moment, then drove off.

One of the things Michelle and I have been discussing lately is

how important it is for your beliefs to be deep—that when you deeply believe something (ie: The Soul Aspect and how you-as-consciousness detach from the body at physical death), then these deep beliefs act as a foundation for your spiritual identity. We have been discussing that when your beliefs are deep enough, they will automatically affect your thoughts, emotions, and reactions.

Ergo, the involuntary smile and feeling of peace as Death Himself (and a frightened police officer) threatened this body's existence.

January 20, 2015, *Cooling Down With The King:*

MELBOURNE, FL—I woke up at 3am and my mind wouldn't let me go—once again I'm back in Florida, feeling as if all the weight and responsibility of my parents' well-being is on my shoulders.

Frustrated with the past and my current situation, I gave up trying to sleep at 6am and wasn't surprised when I had to wait three minutes for traffic to clear long enough for me to cross the street.

I pulled into a Burger King for some breakfast and inside, I wasn't surprised when the guy behind the counter didn't see me and stood there staring at his phone.

I sighed, still angry, and stepped into the bathroom and exited with wet hands because the bathroom was out of paper towels (and no hand dryer).

The guy took my order, got it wrong and just nodded when I told him they were out of paper towels.

I sat down to eat, pulled out my phone to distract myself and couldn't connect to their WiFi.

Frustrated and angry and wet, I stopped.

I looked up.

A sign on the wall said, “Cool Down With The King”

And I saw myself keel over suddenly from a brain aneurism—face planting into my coffee.

And I saw my body roll off the chair and tumble to the floor as I detached and hovered above its lifeless form.

And the anger faded as I took responsibility for my situation: That each time I went back to Florida—each time I told my client I’d have to cut back dramatically on my coding work—I had chosen to do so. I had made the decision. I had made the conscious choice. I could have held off and let my brother take care of all those family emergencies, but I didn’t—I didn’t even give him the chance. I’m responsible for my fate.

I looked down at my lifeless ex-body and I shook free of the little game.

I sat there and I looked around and I took a photo of the sign and I realized I’m a walking dead man—that everyone is—and that thought, as morbid as it sounds, somehow released any residual tension.

July 12, 2013, *A Day in the Life of a Soul:*

WICKHAM CP, FL—I climbed out of bed, my lower back aching from having slept on it wrong or lifting something wrong or just sympathy pain for my father’s back pain. I wasn’t concerned, the

pain would be gone in a hour or day or week. Nothing lasts for a Soul. Things come, they go, and they're forgotten.

I sat in a coffee shop, writing some code and in the corner sat some old men complaining and moaning about the state of the world and politics and things that I couldn't see so I surmised these important and stressful things were in their minds and I smiled and thought how silly it is to get worked up about mental fluff and how fleeting and temporary and soon forgotten these things are, whether a stubbed toe or a nuclear war.

Later, I took my dad to the chiropractor and on the way he talked about his past, but couldn't remember his present and I thought, I too Dad, will soon forget all this when I die and merge and separate and come back with the Great Amnesia that allows us to forgive and forget and to start anew...

THE SOUL ASPECT: THE ETHEREAL ME-VEHICLE

Few areas of spiritual development can change your life like the Soul Aspect. The reduction of fear. Comfort with the temporal nature of the world. A carefree attitude. A life lived authentically and true. Of particular use to the spiritual seeker is the automatic weakening of the ego.

It may come as a surprise that there is no evidence that we just “blink out” upon mortal death. “Blinking out” is a *belief*. A belief based on the assumption that consciousness is *generated* by the physical brain. All the evidence points to the exact opposite. Consciousness *uses* the brain and the body *like a vehicle*, in much the same way as you sit in a car and drive it around. As consciousness, you use the brain and the body to *function* in this world.

All the evidence points to our *detaching* from the body at physical death. Not dying, but letting go and detaching. We dwell in another realm for a time, recuperating and learning. Then, when it’s time, we return to incarnate life by inhabiting an unborn fetus. We thus start the cycle over again. Birth, Life, Death, Dwell, Repeat.

On the traditional path of the Mind, many nondualists see the soul as just another layer of identity. Another illusion of separation. “I am pure awareness, not this body, not a soul.” This is sort of like saying, “I don’t expect to get out of bed tomorrow since I’m not *really* a person.” You *do*

expect to get out of bed tomorrow. In the same vein, you-as-a-soul should expect to detach from your body at physical death. You *will* detach from your body when it dies. The soul is a vehicle in the same way the body is a vehicle. It's not *you*, it *houses* you. You *live in it* though, so please don't go through life in denial of it.

The Soul Aspect is an integral part of our spiritual development. We practice the Soul Aspect by *living as a soul*—we take on the Soul as a provisional identity as we continue to grow spiritually. No matter how far you evolve, the lessons you'll learn from living as a soul will help in your day-to-day life. Comfortable with the temporary nature of things, you'll no longer feel compelled to cling to and defend your possessions. Knowing this life will soon be forgotten, you'll no longer take misfortune so seriously. When confronted with risk or opportunity, the loss of fear helps you evaluate options rationally and clearly.

As a soul, you'll stop taking life so *personally*. Your ego will naturally weaken... and the ego is the primary barrier to spiritual growth.

Less clingy. Less defensive. Less fearful. More carefree. More authentic. Plus eternal life. Pretty sweet. It all starts with the Soul Aspect.

EVIDENCE OF THE SOUL

Now I may be a mystic, but I'm a *rational* mystic. In the following pages you'll find that in my quest for evidence of the soul, I focused on three *types* of evidence:

1. Scientific evidence as a result of experiments in quantum physics

2. First-person accounts that were *verified by third parties*
3. Common and consistent *patterns of experiences* reported from multiple, first-person accounts

Don't fret the mention of quantum physics. We'll cover just one experiment in easy-to-understand terms. No equations. No advanced theory.

The *verified* first-person accounts are the most convincing type of evidence of the soul. These are not the, "I saw a bright light" type of cases. Each of these case were *verified* by third-parties. People, usually medical staff, who were present when the events took place. These verifications are what make the accounts so convincing.

It is only in the life-between-lives phase where verifiable evidence is lacking. What these unverifiable accounts have in common though, are *patterns of experience*. What makes these accounts so compelling is the *consistency* of them. Across the board, these patterns appear in every culture and country around the world.

I'll also present some results from my personal experiments into recalling past lives. Since these accounts can't be verified, you should *not* take them as evidence. I present them to highlight two key points:

- How to tell the difference between an authentic memory and an over-active imagination
- How past life events can influence your current life

The cumulative evidence of the soul is overwhelming. There are thousands of professionally documented and investigated cases. Space is limited though, so at the end of this chapter, you'll find a list of sources from

which these accounts were taken.

EVIDENCE OF REINCARNATION

The concept of reincarnation has been around for thousands of years. It is a central tenet of both Hinduism and certain branches of Buddhism. The body dies, the soul detaches, the soul reincarnates in a new body. Until recently, reincarnation has largely been dismissed by the scientific community as wishful thinking.

Years ago, during a breathwork session, I experienced a vivid memory of a past life. Was this an authentic memory, or was it just my imagination? While the experience *felt* real, my doubting mind said, “No. Reincarnation is for suckers.”

Still, I’ve always been a rational man. I knew that I was just *guessing* that reincarnation was a fantasy. I knew I didn’t have any *evidence* either way. So I did a little investigation of my own. To my surprise, I found that there is an extensive amount of evidence. Professionally researched, well documented, third-party verified evidence practically *proving* that reincarnation is real.

The evidence presented below is mostly taken from the works of Dr. Ian Stevenson and his protege Dr. Jim Tucker. Much of their evidence involves the spontaneous recollections of past lives by young children.

THE PROFESSIONALISM OF THE RESEARCH

Dr. Stevenson is best known for his book, *Children Who Remember*

Previous Lives. By the year 2000, he and his associates at the University of Virginia had amassed a collection of more than 2500 cases of reincarnation. Over 2500 cases with accounts verified by third parties. Over 2500 cases authenticating the accuracy of these children's memories. Each case investigated and researched to academic levels of standards. Dr. Stevenson's work didn't cover just a *few* cases of reincarnation, but *over 2500*.

In cases of reincarnation, there is always the possibility of false claims. Parents, seeking fame or financial reward, may coach their children. Another problem may come from a child's natural imagination. A toddler may have overheard stories of the deceased and confused them with their own.

To combat the possibility of false accounts, Dr. Stevenson would conduct

interviews with multiple firsthand informants; recording who said what and when; evaluation of the credibility of informants; repeated interviews with the same informants to check for consistency of their reports and to study details previously missed; independent verification, whenever possible, of the subject's statements with informants who either knew the previous personality or had reliable information about him; and locating and copying all pertinent written documents, such as records of significant dates, hospital records, and reports of postmortem examinations.

Dr. Tucker kept a database of the findings. For each case reported, over 200 variables were recorded for further analysis.

Each of these cases was documented, investigated and verified by professional scholars. *None* of them were of the variety, "The kid down the street says he was a Roman legionnaire in a previous lifetime."

SOME COMMON FEATURES

Many of the cases studied by Dr. Stevenson and Dr. Tucker would contain some or all of the following features:

1. **An announcing dream.** Often a mother-to-be (or a close relative) will have a dream of someone coming to visit or stay with them. Usually this “dream person” is a stranger, but sometimes it is a deceased member of the family. Later, after the child is born and able to talk, the child will claim to be that person. They’ll go on to provide verifiable details of the deceased person’s life.
2. **An untimely or violent death.** Dr. Stevenson and Dr. Tucker found that over 50% of the previous lives studied, died due to some form of violence. Depending on the country, the norm is currently .09% to .0003%. This statistic suggests that a violent death profoundly increases the likelihood of past life recollection.
3. **Birthmarks that match wounds or physical disabilities.** In about 35% of the cases, a child is born with birthmarks that coincide with the deceased. These birthmarks match up with physical disabilities or wounds received during the previous life. These are often verified against postmortem reports and photographs of the deceased individual.
4. **Using the present tense when describing the past life.** Children in these studies often confuse their past life with their current one. Many times they’ll speak in the present tense when talking about their previous life. For example, a three year old may announce to his parents, “My wife’s name *is* Marilyn. Where is she? Why isn’t

she here?”

5. **Unusual behavior.** Children will often demonstrate unusual behavior that was normal for their previous life. Some will have a partiality to a type of food or style of clothing not native to their culture. Others will use odd gestures or body language such as limping on a healthy leg as if it were injured. Some toddlers will have addictive cravings for alcohol or tobacco.
6. **Phobias.** In about 50% of the cases where there was a violent death of the previous life, the child would exhibit a phobia directly related to that death. For example, cases of drowning are often reflected in an infant’s terror of bathing. Later, when the child has the verbal skills, they will relate the details of drowning in a previous life.

SOME EXAMPLES

The following account is from *Children Who Remember Previous Lives*. It presents three of the common patterns: An announcing dream, a violent death, and birthmarks matching the injuries sustained at death.

Necip Ünlütaşkiran’s mother, before her pregnancy with him, dreamed about a man unknown to her who had several bleeding wounds. When Necip was born, he had prominent birthmarks that were later found to correspond to fatal wounds on the body of the man whose life Necip later claimed to remember, but his mother had known nothing about this man or his murder when she had her dream.

Often children too young to speak would act in strange ways. When they learned to speak, their unusual behaviors made sense. Their

behavior came from their previous lives.

- A little girl who would lie on her back and make pedaling motions like riding a bicycle. Later she claimed to have been the wife of a man who owned a bicycle repair shop.
- Another girl who would make hammering gestures and the motions of pumping a bellows. When she learned to talk, she described her previous life as a blacksmith.
- A pre-verbal boy would often make the odd gesture of pointing two fingers at objects. Later he explained he used to own a double-barreled shotgun.

One could argue that the children were simply emulating someone they had seen in town or on TV. All these odd behaviors though, were later verified with the families of the deceased. These were the actions of pre-verbal children whose stories wouldn't be known for months. Researchers analyzing over 100 of these cases found them to be between 74 to 80% accurate. This accuracy is astonishing considering most of the children *were less than five-years old.*

Another case: As an infant, Shamlinie was terrified of both buses and being bathed. Upon learning to speak, she described how she had died as a child in her previous life. A passing bus had splashed water on her, causing her to fall into a flooded paddy field. She drowned. The researchers found that in a nearby village an eleven year old girl had died in this exact manner. Later, while visiting this village, Shamlinie spontaneously recognized both a sister and a cousin from her previous life.

Another case: At two and a half years old, Gopal described how he used to have a large home and servants. He told his family of how his business partner had shot and killed him. Not yet three years old, Gopal

had accurately described the murder of a man who died eight years earlier. He also described, in detail, events that only the deceased's family could have known.

Another: Four year old Patrick began talking about his previous life as Kevin. Kevin was Patrick's half brother who died 12 years before Patrick was born. Patrick accurately described unusual and mundane details of Kevin's life and former home. Kevin had suffered from a form of cancer which left him with physical injuries and disabilities at the time of his death. The following injuries were "reflected" in Patrick's life:

- Kevin—the deceased brother—had become blind in his left eye due to a tumor. Patrick developed a white opacity in his left eye that would leave him almost blind in it.
- Kevin had a tumor over his right ear. Patrick was born with a lump over his right ear.
- Kevin had a central line inserted in his neck for his chemotherapy treatments. Patrick was born with an unusual dark, slanted birthmark in the same place on his neck.
- Kevin limped due to a brace he wore on his left leg as a result of his illness. Once Patrick was old enough to walk, he too limped on his left leg, even though there was no medical reason to do so.

Another case: Two year old James would awake screaming from recurring nightmares of a plane crash. At three, he was describing his life as a pilot who "flew from a boat." He described how his plane was shot in the engine by the Japanese, caught fire and crashed into the ocean, killing him. These statements were recorded by researchers *before* they found the identity of the pilot. James, in his previous life said he was also named James. He described how he served on a boat named *Natoma*, was shot

down near Iwo Jima and had a friend named Jack Larson. Researchers later found that there was a Jack Larson serving on the aircraft carrier *Natoma Bay*. Also serving onboard was twenty-one year old James Huston. Huston had died in combat near Iwo Jima on March 3, 1945. His plane had been shot down by Japanese anti-aircraft fire.

Over 2500 documented and researched cases. Verified cases of past lives recalled by young children. 2500 cases recorded by the University of Virginia alone.

As convincing as I found the evidence above, I would always come back to what I saw as *the* key flaw to the theory of reincarnation: *How could these children remember past lives if the brain that stored the previous life's memories no longer existed? Aren't memories stored in the physical brain? Isn't consciousness generated by the brain? If the brain dies, won't the memories die with it?*

As it turns out, the belief that consciousness requires a physical brain is simply that—a *belief*. It is an assumption which has been proven wrong time and time again by quantum physics.

SCIENTIFIC EVIDENCE

There is a common assumption that the brain generates consciousness. But there is no evidence of this. The idea that the brain *creates* consciousness is a *belief*. It's an assumption. Indeed, the evidence points to just the opposite. That the brain *requires* consciousness in order to function.

Some of the world's most respected neuroscientists and physicists have said as much. That the brain is only a "temporary physical expression" of a consciousness. That consciousness doesn't need a body to function. Among

them:

- Wilder Penfield, one of the pioneers of neurosurgery. He is best known for mapping the functions of the various regions of the brain.
- Nobel prize winner Sir John Eccles, an Australian neurophysiologist and philosopher.
- Neurophysiologist and pathologist Sir Charles Sherrington, another Nobel prize winner.
- Brian Josephson, Nobel laureate and professor emeritus of physics at the University of Cambridge

These aren't conspiracy theorists. They aren't crackpots. Most are Nobel prize winners. These are some seriously smart people.

Granted, the idea that consciousness can exist without a brain is hard to grasp, but it has been proven repeatedly. Simply put, consciousness does not need matter to exist, but matter needs consciousness. The famous two-slit experiment demonstrates this quite clearly.

In the experiment, a "photon gun" shoots a single photon toward a barrier with two slits cut into it. Behind the slits is a wall of sensors. These sensors tell the researchers where the photon strikes—where it ends up. You would expect the photon, being a single light particle, to act like a bullet. You would expect it to pass through only one of the slits. But that's not what happens. The single photon somehow passes through *both* slits, but then only strikes the wall in one spot.

Repeated firings of photons creates an interference pattern on the back wall. This pattern is identical to the pattern a wave passing through *both*

slits would create.

Strange but true. A single photon is fired from the gun. It de-manifests from physical reality and becomes a disembodied wave. It then passes through both slits simultaneously and *interferes with itself*. Finally, it reanimates as a single particle again as it strikes the back wall.

Okay, that's weird, but how does it prove matter requires consciousness?

If detectors watch the slits, the photon acts like a particle. These detectors don't interfere with the photon, they just watch the slits. If a photon passes through their slit, the detector tell the researchers about it. "Hey guys! I just saw a photon shoot through slit A."

If there is some form of consciousness (i.e.: a detector) watching the slits, the photons manifest as matter and only passes through one slit. If no one is watching, the photons don't manifest as matter and pass through both slits as a "disembodied" wave. Consciousness manifests matter. Consciousness comes before matter.

Is the detector causing the photon to manifest? To eliminate this possibility, scientists repeated the experiment with only one detector. They observed one slit, but not the other. If the detector was messing with the photon, they should have seen a distinct pattern on the back wall. A wave interference pattern behind the no-detector slit, and a particle pattern behind the detector slit.

That's not what happened. What they got were particle patterns behind both slits.

When only one slit had a detector observing it, the photon acted as a particle. It acted as a particle *even if it doesn't pass through the slit with the detector*. In other words, *nothing physically affected the photon*.

The photon manifested as matter because someone could determine which slit it passed through. It didn't pass through slit A, so it must have passed through slit B. *Consciousness—intelligence—caused the photon to become matter.*

The result of this “observing nothing” variation of the two slit experiment, led physicist Richard Conn Henry, Professor of Physics and Astronomy at Johns Hopkins University, to conclude, “*The Universe is entirely mental.*”

Variations on the two slit experiment have been performed time and time again. The results are always the same. When left alone, matter assumes a disembodied wave state. When consciousness gets involved, the wave collapses into a physical object.

Consciousness causes matter to manifest. Consciousness comes *before* matter.

Max Planck is one of the founders of quantum theory. The two-slit experiment left him to conclude, “I regard consciousness as fundamental. I regard matter as *derivative* from consciousness. We cannot get behind consciousness.”

Matter *derives* from consciousness. Matter comes *from* consciousness.

*First comes love (**consciousness**), then comes marriage (**matter**), then comes baby (**the universe**) in a baby carriage.*

Consciousness comes *before* matter. Consciousness—the ability to perceive and think and be self-aware—doesn't need a physical brain to function. It's the other way around: *The brain requires Consciousness to function.*

Put another way, the brain and the body *require* a separate, disembodied Consciousness (the soul) to function.

Quantum physics says that Consciousness doesn't require a physical body. Accounts of past lives (reincarnation) overwhelmingly support this. Memory and personality don't blink out when the body dies. They transcend our physical lives. So what can we expect to experience at physical death?

As it turns out, we know *exactly* what will happen. We—as Consciousness—will *detach* from our deceased body and get on with life.

DEATH

The majority of evidence regarding the death experience comes from—naturally—formerly dead people. People who suffered clinical death but were later revived. No respiration. No heartbeat. No brain function. Dead as in no longer alive. These types of experiences are often called *near death experiences* (NDEs).

As with all experiences, there are two components to NDEs. The first is the *interior* (subjective) experience. “I saw this bright light.” Without any brain function, the common assumption is this should be a complete blank. The second is the *exterior* (objective) experience. “I heard the surgeon ask for a retractor.” These are the experiences of events around the body. Anyone near the body should be able to verify these exterior experiences. Verification of interior experience isn't possible, but verification of *exterior* experiences often is. In the cases included below, *all* the accounts were verified by third parties.

Does this mean we should discount the NDE'ers interior/subjective experience? Should we write off their stories of seeing a light or their deceased loved ones? Not at all. If their exterior experiences were *verified*, this lends credibility to their interior account. Though the subject was

brain dead, they had to be (somehow) conscious. How else could they describe events exterior to their body?

Over the course of thousands of NDE accounts, consistent subjective patterns have arisen. Based on these patterns, here is what you can expect to experience when your body dies:

- You will detach from your physical body, rise above and look down upon it.
- Your inner sense of “you” will not change at all. You will *experience* new things, you will have new *insights*, but you will still feel like *you*. Same personality, same values, same likes and dislikes. This “continuity of self” is consistent. It is so strong that most people report that at first, they didn’t realize they had died.
- You will feel a deep sense of well being and inner peace.
- As you gaze down at your body, you’ll probably feel indifference towards it. You may even feel disgusted by its coarse, physical nature.
- You will be happy to be free of your old body.
- Your “new” body—your soul body—will have a pleasant, ethereal quality to it. If you see it at all, it will have a pleasing appearance.
- Upon realizing you are a soul, you’ll experience a profound sense of relief. A common reaction is, “How could I have taken my incarnate life so seriously?”
- Your senses will be hyper intensified—ultra sharp and clear.
- You will be able to fly. You will be able to move through solid

objects.

- You may feel frustrated by your inability to comfort the living and grieving. This frustration is generally short lived.
- You may experience a form of one-way telepathy. You may know what the living are thinking and feeling.

Though these are *subjective* experiences, they are universally reported. NDE'ers of every culture, country, gender, age and race have these same experiences. *You* should expect them too.

A common theory is that the dying brain produces all the above experiences. That these experiences are not real. That they are just visions or hallucinations. There is no evidence to support this theory though. It is just a *belief*. A belief that is not supported by existing evidence. The *dying brain theory* doesn't account for the following:

- Blind NDE'ers who see their physical surroundings. Some were born blind, others lost their vision as a result of their injuries. All provided visual descriptions of their surroundings. Descriptions verified by those present. Does a dying brain miraculously restore vision?
- Deaf NDE'ers who hear and understand the voices of those near their body. Again, the dying brain theory doesn't account for the restoration of hearing. Nor the loss of it again when the patient is revived.
- Monitoring devices—when hooked up to the dead patient—show zero brain wave activity. The patient, at the same time is experiencing *hyper lucidity*. They later describe events around the body in perfect detail. Events confirmed by those present. Hyper-awareness while the brain is *clinically dead*. The dying brain theory

doesn't account for the accuracy of these reports.

- NDE'er will often travel outside the room or building. Upon revival, they'll describe distant events and objects. To verify these accounts, the "verifier" has to *travel* to the location. They couldn't verify it from where the body/patient was. The *dying brain theory* has no explanation for the out-of-body, out-of-area experience.
- Subjects are often anesthetized during these experiences. If you've ever been under anesthesia during an operation, you know what this is like. *Nothingness*. No time. No thoughts. No dreams. Nothing. How does a dying brain under anesthesia have *any* experience? To experience anything, consciousness has to somehow *detach* from the anesthetized brain.

Critics *believe* the NDE experience is the result of a dying brain. But it is just a *belief*. All the *evidence* contradicts the dying brain theory.

A STUDY

Medical research often provides some of the most convincing evidence. In his book, *Recollections of Death: A Medical Investigation*, Michael Sabom compared the accounts of 57 survivors of near-death cardiac arrest. Of the 57 who arrested, 25 were medically trained while the others weren't. Sabom selected these 25 because they did *not* have a near death experience. They had knowledge of emergency revival procedures, but they were unconscious—no NDE. These 25 individuals were the control group. The remaining 32 patients had no medical training, but each of them *did* have an NDE.

The medically knowledgeable group experienced what one would expect

during cardiac arrest. The loss of time, confusion, concern, and disorientation. When asked to describe the procedures used to revive them, *only two of the subjects were able to do so.*

The *medically naive* subjects—the NDE'ers—were asked the same question. *All of them—100%—*were able to do so. These patients weren't even qualified to *guess* at the procedures used to revive them. No time loss. No confusion or disorientation. Clear, hyper-awareness while clinically dead.

The conclusions are clear. Those who had a near death experienced *observed* the procedure used to revive them. They were conscious even though their body was dead. They, as a soul, had detached from their body.

Does this study suggest that not everyone has a soul? That those who do not have near death experiences are soulless? I don't believe this "soulless people" assumption for a few reasons:

- You will only have an NDE if you detach from your body in the short window between clinical death and revival. Many cultures believe that it can take hours, even days, before the soul leaves the body.
- As we'll see later, the higher Aspects of Being recognize that "everything is Consciousness." Every living thing is a conscious thread of the Divine, a current in the ocean of a much larger Intelligence. To put it another way, every living thing has some form of higher, transcendent consciousness.
- On a more personal note, I once ran into a man who proudly announced that he had "died twice and lived to tell of it." I asked him if he experienced anything during his "deaths." Hesitantly he replied, "Not during the first one, but definitely during the

second one.” Two clinical deaths, but only one near death experience.

MOVING ABOUT WHILE DEAD—CASE 1

A woman, June, dies in her hospital bed. She detaches from her body and floats out to the lobby. She hears her brother-in-law on the phone explaining, “...it looks like June is going to kick the bucket, so I better stay around and be a pallbearer.”

When he came to visit a few days later, he was surprised when she told him, “Next time I die, you go off on your business trip because I’ll be just fine.”

She was dead, yet she was able to eavesdrop on his phone call.

MOVING ABOUT WHILE DEAD—CASE 2

A woman is rushed to the hospital after suffering a severe heart-attack. She “dies” then leaves her body and floats outside the building. Hovering outside, she sees an odd sight: a shoe sitting on a third story window ledge. After being revived, she described the shoe in detail (an example of hyper-lucidity). “A man’s tennis shoe, left-footed and dark blue with a wear mark over the little toe and a shoelace tucked under the heel.” The shoe was later found exactly as described... on a third-floor window ledge of the hospital.

This is a woman who just suffered a heart-attack, was rushed to the hospital, died and was revived. Most people would have been alarmed, confused and concerned for their future health. This woman was talking

about tennis shoes on window ledges. The woman's reaction and description of events suggests something mysterious and amazing happened. When this woman's heart stopped—when she *died*—she simply *detached* from her body and went right on living.

FOLLOWING THE DEAD BODY AROUND

An 8-year-old boy fell from a bridge and hit his head on a rock in the river below. He remained underwater for at least five minutes before a policeman pulled him out. The policeman attempted CPR for 30 minutes before a medivac helicopter arrived. The boy, pronounced dead by the EMTs at the scene, was later revived at the hospital. He remained in a coma for two days.

To summarize: A young boy, underwater for five minutes and concussed with a head injury from a high fall. Drowned, unconscious, unresponsive, pronounced dead, revived but in a coma for two days.

Upon awakening, he was able to describe in detail all the events. He accurately described the CPR procedures. He knew the name of the police officer who performed them. He described the arrival of the helicopter. He described the flight. He described the staff at the hospital.

Drowned, traumatic head injury, coma. Even death couldn't stop this tough little kid from seeing what he saw. All verified by the police officer, the EMTs and the medical staff at the hospital.

No one has ever died. We simply detach from our bodies when they give out on us.

FLOATING ABOVE THE BODY—CASE 1

Diane's raft flipped over in the rapids of the Chattahoochee River. Forced under by the current, she blacked out, and detached from her body. In this disembodied state, she rose about a hundred feet above the river. While her body remained submerged, she accurately described events from her new vantage point.

There had been seven other people in the raft with her. She observed two men who had climbed back into the raft searching for her. She described a woman who had fallen out of the raft. The woman was clinging to a rock downstream. Diane watched as her husband and daughter, who had been in another raft, run back up the hill to help. She watched as her husband climbed onto a rock, straining to hear what the two men in the raft were shouting.

While all this was happening, her body was underwater. It had drowned. It was dead.

Diane's description of events was verified by all parties involved.

FLOATING ABOVE THE BODY—CASE 2

A woman, under general anesthesia, dies during surgery. She "wakes up" from the anesthesia and hovers above her body. As the surgeons struggle to get her heart started again, she watches and observes. Later, she accurately described the procedure.

How is this possible? She was unconscious and under anesthesia. Oh, and she was dead too. Yet she described the scene in detail. Not from her body's perspective, but from a vantage point *above* the operating table. The

surgeons verified what she saw. The “dying brain” theory simply can’t account for these events (nor *any* of these cases).

FLOATING ABOVE THE BODY—CASE 3

Valerie describes her NDE during surgery. In it, she encounters a female being. Angels or guides are often encountered in near death experiences. Here Valerie describes floating above her body with her guardian angel as they watch the surgeons struggling to revive her lifeless body:

Then she pointed down, and I could see the doctors doing CPR on a little girl. Not really understanding that was me, I watched my whole operation, CPR and all. I told her that was so sad, she looks so young. Then she said they are bringing her back, and I felt like I was pushed and thrown back into that painful body.

While under anesthesia, no form of conscious experience should take place. There should be no dreams, nor ability to think or observe, nor even memories of events. There should be no *awareness*. Yet Valerie *knew* what was happening in the operating theater. In this and the previous case, the patients—after being revived—accurately described the procedures performed on their bodies. Not only were they *anesthetized*, but they were *clinically dead*.

Think back to the last time you were anesthetized. Remember the surgeons chatting about their last round of golf? About going out for drinks after work? Yeah, neither do I—but then, my body didn’t die during surgery.

"IMPOSSIBLE" VISION AND HEARING

A soldier “died” during an explosion in battle. The blast burned his eyes and perforated his eardrums. After being revived, he was blind and deaf for weeks. This soldier—dead, blind and deaf—accurately described the medical procedures used to revive him.

Though it was physically impossible for his eyes to see, he described the operating theater. Though it was physically impossible for him to hear, he heard the surgeons talking during the procedure. Later, when his eardrums healed (but before his vision returned), he identified his surgeon by the sound of his voice.

Blind eyes, yet perfect vision. Deaf ears, yet perfect hearing. Dead body, yet perfectly alive.

Other NDE'ers who were born either blind or deaf have had similar experiences. Often though, they'll struggle trying to describe the events. Not because they didn't see or hear them—but because they had never *seen* or *heard* before.

TELEPATHY

A cardiologist has a minor fender bender on his way to work. Later that day, he revived a patient who had “died” from a heart attack. During the procedure, the cardiologist was thinking about his car accident earlier. He was worried the other driver might try to sue him.

The heart attack patient died and was successfully revived. As you should expect by now, the patient accurately described the medical procedures. What surprised the cardiologist though, was that the patient also read his

mind. “Doctor,” the patient said, “I could tell that you were worried about that accident. But there isn’t any reason to be worried about things like that.”

CONCLUSION

Is there a vast conspiracy going on here? Why would these medical professionals *collude* with their patients? Why is this conspiracy so accurate and consistent across accounts? Why would these doctors and nurses risk their professional reputations? To see their name in *National Enquirer*? To be laughed at and talked about by their coworkers? Where is the *benefit* to the medical staff? What would be their motivation for lying?

Most of these cases had *multiple* disinterested, third-party observers. People who confirmed the accounts described by the patients. *Each* of these cases would have to be a true conspiracy. All parties would have to agree on the same story. If anyone in the party were to later recant, then the reputations of everyone else would be ruined. Would it be worth it for them? To what benefit?

All the evidence suggests these accounts are true. At death, we-as-a-soul simply detach from the body. Not only do we remain conscious, we become hyper-alert and lucid. And we can read minds. And we can fly.

As quantum theory suggests, consciousness is not dependent on the body. It’s the other way around. Our body is dependent on our soul to survive. Reincarnation and near death experiences support this. They practically *prove it*.

It is only an *assumption* that consciousness ends at death. If we examine it, this assumption becomes increasingly hard to believe. All the *evidence*

suggests something else entirely. The evidence points to the reality of the soul.

Death's not the end. It's a new beginning.

LIFE BETWEEN LIVES: THE SOUL REALM

At the time of physical death, you—as a soul—will detach from your body and rise above it. You'll be conscious, cognizant, and fully aware. Your personality and memories will remain intact. Your sense of *me* will remain so stable that at first you won't realize you are even “dead.” Your experience of the world will change, but not your sense of self. So what happens next? What wondrous adventures await you in the afterlife?

All the evidence we've seen so far was verified by third-parties. Unfortunately, what happens in the Soul Realm can only be collected from first-person accounts. While during surgery, *you* may have seen a tunnel and light, but the surgeons and staff didn't. They can't verify your account. This doesn't mean there isn't any evidence of these experiences. There's just no *verifiable* evidence. There is plenty of evidence in the form of *patterns* though. Common, often occurring subjective experiences gathered from thousands of cases.

Much of the evidence below comes from two types of cases. Near death experiences and hypnotic regression. I have always been—and still *am*—skeptical of the accuracy of events recalled under hypnosis. It is widely reported that patients cannot *lie* while in the hypnotic state. This does not mean that what they recall under hypnosis is accurate. They can't lie about what they are seeing, but is what they are seeing really what occurred?

It's been shown in many studies that memories are often “bent” by our

values and prejudices. This doesn't mean that those memories are 100% *false*, it just means that they are not 100% accurate. The key, major events of most memories are usually true. The details though—the tiny specific items of recall—are usually tainted. We often interpret the details with a biased viewpoint. Our culture, beliefs, fears and hopes “bend” the facts to our personal truth.

The *major events* recalled under hypnosis are usually accurate. The *details* though, are often distorted by the mind's conditioning and prejudices.

This distortion of the details can be thought of in the same way some computer software works. In many video games, the player can use a “skin” to overlay the way their virtual character *looks*. They can change the clothes, hair style, facial features, etc., to fit a style that matches the player's preference (ie: culture, beliefs, fears and hopes). Though the “skin” of the player's character has changed, the major events in the game have not. In hypnotic regression, the major events will be accurately recalled. The details though (the “skin” overlay), will often be quite varied.

So when I examine these stories of the life in the Soul Realm, I'll try to see through the “skin.” I'll try to find the more generic pattern. When I read, *I saw Jesus* or *I saw Buddha*, I'll interpret it as *I saw a Divine being*. I'll then look to see if this is a common occurrence. If I find enough of these occurrences, I take this to be *evidence of a truth*. It's not perfect, but it seems to be as close as we'll ever get to what happens in the Soul Realm. At least until we experience it for ourselves.

There is another powerful piece of evidence that is often overlooked. Events recalled during hypnotic regression often *match events recalled during near death experiences*. This is astonishing when you consider the physical circumstances. In hypnosis, the person is in a relaxed, calm and soothing environment. A dying person is traumatized, in pain, and

often surrounded by the chaos of an ICU unit. As widely disparate as their surroundings are, their experiences of the afterlife are practically identical.

So let's set up the situation. You've died, detached from your body, and realized that you didn't *really* die. You are now wondering, *Okay, what's next? Where do I go from here?*

The Tunnel: One of the first things people report is the appearance of a tunnel nearby. Though some enter this tunnel willingly, others are pulled into it. Passing rapidly through, they arrive at a bright Light at the other end. Descriptions of the tunnel vary (the "skin"), but it always serves the same function. The tunnel leads to "the other side" (the Soul Realm).

The Light: At the end of the tunnel, most people encounter a brilliant, bright Light. Though it may shine as bright as "a million suns," subjects do not feel pain or discomfort as they look upon it. In describing the Light, most speak of it in awe. They'll often referring to it *as the Divine itself*. It is perceived as intelligent, loving, alive, and accepting. There is a strong desire to enter the Light and merge with it.

The Time Glitch: This is almost *never* reported, but it is an odd feature of practically every account. The subject moves toward the loving, divine Light, then *glitch!*, they find themselves in the Soul Realm. Their story then continues as if nothing happened. "I was drawn to this beautiful, loving Light, then found myself in this place where...." I'll cover this glitch below.

Insights and Limitless Knowledge: After the encounter with the Light, the subjects find themselves in the Soul Realm. Here people often report receiving profound insights—even limitless knowledge. Subjects often become frustrated recalling this phase. They can never recall the details of this wisdom. It is almost as if the knowledge is too great for our mortal

minds to grasp.

I find the descriptions of the Light, the Time Glitch, and the Insights fascinating. They are remarkably similar to the initial experience of enlightenment.

In the first moments of awakening, all boundaries are seen through. At that moment, one feels an almost mystical merging with the Universe. In the Soul Realm, those who don't experience the Time Glitch, report merging with the Light. They speak of joining it and becoming one with it. I suspect people who "glitch" past this beautiful moment aren't quite ready for it. That the merging still occurs, but their minds aren't ready for the implications: We *are* the Divine.

Many people also receive deep and profound insights during enlightenment. Often these insights come in such rapid succession that they can't be fully grasped. Like the Insights in the Soul Realm, this knowledge too is fleeting.

The (optional) Greeter: After arriving in the Soul Realm, many subjects report meeting a departed relative. The greeter helps the deceased adapt and adjust to the Soul Realm. Not everyone encounters a greeter though. Some—possibly more advanced souls—report skipping this acclimation phase.

The Guide: Soon the subject encounters their guide. The guide is an entity far wiser and more learned than they are. Many refer to this guide as their guardian angel. One's guide seems to be permanently assigned to us, watching over and guiding each of us from life to life to life. Overwhelmingly, this moment is described as a *reunion*. As two old and beloved friends greeting each other after a long and lonely absence.

The Life Review: The guide then takes the deceased through a powerful

and emotional life review. This review is not used to *judge*, but to help the soul learn. Most subjects report feeling greater empathy and compassion after this review. They feel this both towards themselves and to those affected by their actions.

The Barrier: The life review is often the furthest that an NDE'er travels to in the Soul Realm. At this point, they encounter what amounts to a point of no return. For the soul, if they continue forward, there is no going back. Some see this as an actual barrier. For others, their guide often tells them that it is time to return to their former life.

The experiences above are consistent with both NDEs and hypnotic regression. Two very different situations—hypnosis and death—but two remarkably similar experiences. Because of this consistency, I'm convinced they are accurate.

The next phase, *The Schooling*, I'm not so convinced of.

The Schooling: The purpose of this phase seems to be one of self improvement. To uncover areas that the soul is weak on and to learn how to do better next time around.

Accounts of this phase vary. Some talk of a group of souls of a similar level of development communing together. They learn from each other and from scholars. They will often incarnate together, assisting each other in the manifest world.

Others speak only of their guide acting as their teacher. Their guide helps them understand their strengths and weaknesses.

I base the above on the work of two hypnotherapists: Michael Newton and Dolores Cannon. Both authors agree on the purpose of this phase: self improvement and spiritual development. They disagree however, on the details. Because of this inconsistency, I suspect one of two things is

happening. A) the therapists are unintentionally influencing their patients. For example: “I’ve heard at this point, X happens. Is that happening to you now?” or B) the patients, familiar with the author’s work, *believe* a scenario should happen and therefore see it happening. Once under hypnosis, the patients “skinned” the details with their expectations.

Next Life Selection: The last phase of the Soul Realm is the process of selecting one’s next incarnate life. The soul is aided in this task by either their Guide, or as part of the Schooling process.

Having selected a new life, we can now leave much of the speculation behind. We can—quite literally—bring the soul back down to earth with more verifiable evidence. The evidence of souls inhabiting fetuses.

THE RETURN TO INCARNATE LIFE

A short recap of the evidence so far: Upon your physical death, you’ll detach from your body, pass through a tunnel to the Soul Realm, review your previous life (*this* life), determine areas where you could use some further development, and then select your next life. What happens next? Rebirth, of course. Ta da! A new life and new opportunities—just what you’ve always wanted. But what’s the rebirth process like? What can we expect?

Jenny Wade, a transpersonal psychologist, collected hundreds of accounts of pre- and perinatal memories. These are accounts of souls who have selected a new mother, yet who haven’t been born yet. From these cases, we can glean the following:

1. As a disincarnate soul, you will view physical life to be unpleasant. You may even feel repulsed by the idea, but you’ll still feel *obligated*

to incarnate.

2. After selecting a new mother, your field of movement will be limited to the area in and around your future mother.
3. At this point, you'll still *identify* with being a *soul*—not yet as the fetus.
4. You'll inhabit the fetus around the time of initial brainwave activity. This supports the theory that consciousness “activates” the brain (see *Scientific Evidence* above).
5. After inhabiting the fetus, you'll still have the option to either be born or to “self abort” the pregnancy.
6. The concept of “other” is fully mature in you-the-soul/fetus. You'll experience a distinct sense of separation between yourself, the mother and other humans. (Newborns experience a sort of oceanic awareness where everything is all mixed together).
7. All accounts suggest that you-as-the-soul/fetus are insightful, intelligent, and even telepathic. You'll know the thoughts and feelings of your mother. You'll be aware of people around her. This intelligence may account for the odd and peculiar *alertness* that newborns show in the first few hours of life. This quickly fades to the normal, “dull and out of it” state that follows for a few weeks later.

Here is a small sample of a vast collection of pre- and perinatal memories collected by Dr. Wade. These accounts were usually taken from young children under hypnosis. Their authenticity was verified by one or both parents—often to their surprise.

Case 1: The soul in the vicinity, before and during conception. Ingrid

remembers her parents having sex on a couch before they were married when her grandmother and aunt unexpectedly stopped by.

Mother was beside herself. She knew she got pregnant. She was ashamed. She didn't want to do it in the first place.

Case 2: The soul, conscious and aware before the fetal brain has fully developed. Here the child is remembering an attempted abortion:

I was hardly formed and my mom is using some kind of remedy to wash me away. It feels real hot.... I know she is trying to get me out of there. I'm just a little blob. I don't know how I know, but I know. My aunt seems to be giving my mom directions. I can hear her voice and another woman in the background. She is not supposed to get pregnant. ...It didn't work either. It had a... vile strong smell. I can see where I was too; I was way up there, just teeny.

Case 3: Another attempted abortion demonstrating sight when eyesight should be physically impossible.

Subject: I saw that button hook coming up at me. I knew my mother was trying to get me out.

Therapist: Then what happened?

Subject: Nothing happened—only a little bleeding.

Case 4: Viewing events from outside the womb.

Mother is sitting on a couch knitting something. Daddy comes in and is asking why she is knitting something for a girl. Mother says, "It's a girl. I know it's a girl. It has to be a girl." ...She has on a green plaid dress. I can't see any other color. I think it is dark.

The mother exclaimed, “I had a green and black plaid dress on and I can remember when that was! I had just begun feeling Debbie kicking. It was in April. ...I gave that dress away right after my pregnancy. I would have been almost five months along.”

Case 5: Another example of viewing events outside the womb. Loretta, as a soul, witnesses the scene from outside the womb. She sees her mother trying to steady herself while standing on the deck of a boat with her husband.

She’s looking at an island. There are other people looking over the water, listening to someone tell them where they are going, explaining to them about the island. My father is standing by my mother, worried about her. He wants to know if she is all right. The rocking of the boat is making her sick. She sat down and is rubbing her stomach.” Loretta’s mother and father were surprised to hear this story coming out of the third trimester of pregnancy. They said she had correctly reported their outing on a sightseeing boat but said they had never told her about it.

Just like near death experiences, these accounts are incredibly lucid. At this level of development there is no *physical* ability to see or hear—let alone *think*. How is this possible?

These cases show that a soul exists in and around the mother both before and after conception. A conscious soul. An intelligent soul. A soul that is quite aware of its surroundings.

You don’t *die*. You come *back*.

FOUR OF MY PAST LIVES

My first recollection of a past life came as a complete surprise. Some time ago I had built a website for my friend, Sula de Paula (suladepaula.com), and she offered to repay me with a breathwork session. Normally I would have *never* done something as new-agey as breathwork. Still, I felt it was a matter of saving face—of giving her the opportunity to repay me for the website—so I acquiesced.

From my book, *The Implications of the Soul*:

Twenty minutes after starting the breathwork session, I suddenly found myself reliving a very painful moment from my life in 11th century Scotland. In a flash, much of that life came roaring into my consciousness—my leaving my wife to join a Christian monastery. Her killing herself because of my leaving. My overwhelming feelings of guilt and eventual suicide by throwing myself over a cliff. All recalled in less than a second. I was laying there, crying like a baby as Sula guided me along, supportive and caring.

After the session, Sula tried to help me understand the message that this memory provided. Lessons that could be learned from that life in dealing with my relationships in this life. Coming from a non-dual background—which puts almost no importance on past events—all I wanted to do was understand the implications of what it meant to have multiple lives for my present awareness.

I had never believed in past lives before. I thought it was just wishful thinking of people who sought to avoid the inevitable. After this experience though, I decided to investigate further. So I practiced the same rapid breathing technique on my own. This method is similar to the holotropic breathwork technique that Stanislav Grof developed in the

1970's.

Over the course of a few months I would “recall” over a dozen past lives. Only three of these though, “hit me” *all at once* in the manner of my first past life memory. I recalled the other “lives” scene-by-scene—like in a movie where you don't know what's going to happen next. I have since discounted the scene-by-scene “past lives” for two reasons:

1. They did not feel as *powerful* as the “recalled all at once” past lives.
2. The scene-by-scene experiences differ too much from the way we recall normal memories. We recall normal memories all at once, so I discarded these others as imagination. I figured I was just trying too hard.

This still left me with four, powerful past lives—each vividly recalled. Properties of these lives still affect me today. In chronological order (as best as I can tell):

The 11th Century Scotsman. In this life (discussed above), I committed suicide by jumping off a cliff. While I do not have any fear of heights, I do have a fear of *falling*. I discovered this fear the first time I parachuted out of a helicopter in the Army. When jumping from a military plane, you're buffeted by a powerful blast of air. There is no sense of *falling* before the chute opens. I enjoyed these jumps. When jumping from a helicopter though, you're in free fall for almost six seconds before your chute opens. This is when I discovered that I was *terrified* of falling. Heights don't bother me in the least, but the thought of falling fills me with an almost physical dread.

I attribute this odd combination to life in the coastal region of the Scottish highlands. I was comfortable with cliffs and their heights, but had never known what the act of falling would *feel* like. At least until I threw myself

off the cliff.

American Indian. This was a very pleasant life somewhere around the Great Lakes region of North America. I'm not sure of the century. It was a peaceful time, with no warfare with other tribes or peoples. I had three wives and many children and grandchildren. I remember somehow knowing it was time to die (of natural causes). I climbed a bluff overlooking a valley, laid down in the grass, and awaited a peaceful death.

I attribute this life to my current love, attraction and connection to nature.

African Slave Woman. Probably the 18th century. Captured and raped repeatedly while chained in the dark hold of a large wooden ship at sea. After injuring one of my attackers, they tossed me into the sea (still chained). I drowned.

Oddly enough I have absolutely no fear of water nor drowning. Indeed, I feel safe, secure and comforted by the embrace of the ocean. I attribute this apparent contradiction to my life as the slave woman. The sea (and drowning) were a welcome release from terrible suffering.

Additionally, I have a strong aversion to dominant, aggressive women. This makes sense when you consider the affects of repeated rapes by members of the opposite sex.

Norwegian Ship Builder. Late 18th or early 19th century? This was a pleasant life. I had a son (my current nephew) but don't remember my wife. I died when a large, thick board sprang loose from the bow of a ship I was helping to build. I had just begun to duck when the board struck me in the forehead, killing me instantly.

This is a good example of birthmarks reflected in the current life. I have an odd indentation in my skull (left forehead) remarkably similar to what the edge of a board would make. I also have an unusual wrinkle in the skin

above the hairline on my right forehead. I was not aware of either of these “birthmarks” before this memory. As I recalled the death experience of this life, my hand instinctively shot to my forehead. It was then I discovered the indentation. I found the wrinkle only after I started shaving my head.

The above examples should *not* be considered evidence since I have no way to verify their authenticity. I present them only to serve as some examples of what we’ve learned about the soul.

A SUMMARY OF THE EVIDENCE

The brain doesn’t miraculously *create* consciousness. That’s a backwards assumption. Consciousness uses the brain to “enter into” this world. Brainwave activity isn’t a sign that the brain is conscious, it’s just the opposite. Brainwave activity is a sign that Consciousness has become “brained.”

The two slit experiment of quantum theory says that matter needs consciousness to exist. Consciousness exists *prior* to matter and bodies and brains. Quantum theory suggests that the brain and the body are physical vehicles *for* Consciousness.

Quantum theory is a *vector of evidence* pointing to the reality of the soul.

There are thousands of reports of young children spontaneously recalling past lives. Cases investigated and verified from all over the world. This data suggests that the soul inhabits a body, then detaches at physical death. The soul then returns again and again to physical form over the course of many lifetimes.

The evidence of reincarnation is also a *vector of evidence* pointing to the

reality of the soul.

There are thousands of extraordinarily lucid accounts of near death experiences. Detailed accounts when the heart has stopped and brainwave activity has ceased. These cases suggest that we-as-consciousness simply detach from the body at physical death. We see, hear, think and feel just as we do now—sans a body—at a time when it should be physically *impossible* for us to perceive *anything*.

Near death experiences are another *vector of evidence* pointing to the reality of the soul.

There is a consistency to the accounts of events in another realm—a Soul Realm. Hundreds of cases of hypnotic regression recall details of this realm—details with remarkable similarity. This is a place to review our previous lives, and select another life to incarnate in.

Hypnotic regression of life between lives is another *vector of evidence* pointing to the reality of the soul.

There are hundreds of cases of children recalling pre- and perinatal experiences in and around their mother's body. Verified accounts of events experienced when the fetus hasn't developed yet. Even when their sense organs haven't matured enough to perceive these events. These cases provide further evidence that the soul is real. That the soul is a fully cognizant *entity* which uses the body as a vehicle to participate in this physical realm.

The pre- and perinatal recollections of young children is another *vector of evidence* pointing to the reality of the soul.

Taken individually, each vector on its own is quite convincing. When we combine these individual vectors together, the findings are practically

indisputable.

Five separate vectors of evidence. Five different approaches that each arrive at the same incontrovertible conclusion: You—whatever you are—never die. You are eternal.

THE IMPLICATIONS OF THE SOUL

THE SOUL IS A VEHICLE

Tomorrow morning, you are going to wake up from sleep and go about your life as a human being. At the end of this physical life, you are going to wake up from “human being” and go about your life as a soul.

Your body is a vehicle for this incarnate life. It is a relative constant that you “drive around” from day to day. The soul is similar. It is a relative constant that you drive around from lifetime to lifetime.

THE CONTINUITY OF CONSCIOUSNESS

In near death experiences, many people remark that *they did not realize they were dead*. They didn't *feel* different. They often remark how *surprised* they were when they did realize they had “died.”

This evidence suggests your inner experience of me-as-a-*human* is almost identical to your inner experience of me-as-a-*soul*.

In other words, when you die, your experience of “me” will feel like you feel right now. You’ll simply “float free” and cease to view life from inside of a physical body. Nothing else about your inner experience of yourself changes. You (whatever that is) stay “you.”

This *continuity of self* suggests that what we think of as *mind* is identical to what we call the *soul*. Mind and soul are the same thing. The mind thinks, the soul thinks. The mind experiences external events, the soul experiences external events. The mind is a disembodied intelligence, the soul is a disembodied intelligence. The mind and the soul are the same. They are a disembodied “thread” of capital-C Consciousness. Consciousness which uses a physical brain and body to experience the physical world.

The common assumption—the *unexamined* assumption—is that the physical brain *generates* consciousness. This assumption turns out to be completely false and backwards. The dual slit experiment shows us that matter becomes physical only through conscious observation. Accounts of near death experiences show us that consciousness survives physical death. The brain is simply a device to house consciousness. Your body is simply a vehicle for you (whatever that is) to navigate the physical world.

NO ONE HAS EVER DIED

The *continuity of self* has profound implications:

- Death is an illusion
- You will never die

- No one you have known or loved has ever died

Everyone you know who has “passed” is at this moment alive and alert and participating in life. They are either on the “other side” in the Soul Realm, or here in the physical world with a new body.

Your passed grandparents? Maybe they are those newlyweds over there, so happily in love and with their entire future in front of them.

Your passed father? Maybe he’s that little boy playing a game of tag with his friends in the park across the street.

Your passed spouse, the love of your life? Maybe they are waiting for you in the Soul Realm. Hanging out there so the two of you can “come back” together.

The continuity of self means that our personalities don’t change when we “die.” Our core values will remain important to us in our next lifetime. Your personality—and the personalities of your friends, family, and lovers—will remain largely the same.

So if your passed father loved to play football, it’s almost certain he *still* loves it. Who knows? He could be that that little boy on the playground over there—racing for the end zone just ahead of all his friends.

Death’s nothing. You come back.

NOTHING TO HANG ON TO

Stop reading for a moment. Take a look around you. Everything you are looking at right now will soon vanish from your memory. Every fact you know, every person you love, every thought and memory you’ve ever had...

will vanish from your experience. All will be forgotten.

This can be a depressing thought, but there's a silver lining. Hidden within it is a deep and profound spiritual lesson. A lesson that can change your entire attitude about life.

Past lives imply *future* lives. Everything in *this* life—all your memories, your desires, everything you value—will soon be forgotten. Your first car? Forgotten. Your spouse? Forgotten. Your hopes and dreams (and fears and worries)? Forgotten. You will forget everything about this life.

The Buddha taught that one of the primary causes of suffering is our desire to hold on to what we value. Put another way, we fear losing the things we love. Yet everything we value—if it manifests in the physical realm—is temporal by its nature. You can't keep it or own it or make it yours.

Every fact you know, every person you love, every thought and memory you've ever had... will vanish from your experience. All will be forgotten.

To live as a soul is to realize *impermanence*. It is to recognize that you have forgotten practically everything from dozens (*hundreds, thousands*) of past lives. Yet this hasn't bothered you in the least. You probably have never even considered the idea before.

Once you take on your next life, everyone you currently know and love will disappear. You'll have no memory of them. All is not lost though. At death, you'll meet your loved ones again in the Soul Realm. Indeed, these accounts often state that we can reincarnate with them if we choose. We can help each other grow and meet our spiritual objectives. We don't remember them in our incarnate lives, but we come to love them all over again.

Each life is like a blank slate. We get to start afresh and new and as innocent (literally) as a newborn babe.

The lesson of impermanence—the lesson of the soul—is that you will forget all of this. You will forget being bullied as a child. You will forget your first kiss. You will forget the argument that drove your spouse away. You will forget your wedding.

You will forget this moment.

You will forget this moment. Knowing that practically *everything* is impermanent—leads to the silver lining:

Every moment, every interaction, is a gift—a gift you will soon forget.

Every moment, every interaction with a friend or a lover or a vista in nature, is fleeting. Every moment is a gift from TaoGod Herself. Every moment is a taste of Divine fruit—a pleasure to be savored and cherished and enjoyed. Every moment is a *gift*. This *life* is a gift.

While perceiving the temporal nature of life, we feel grateful and happy and appreciative. It's here, it's beautiful, and it will soon be gone. Every second is a gift.

When you live as a soul, you're aware this entire life is nothing more than a fleeting moment. A moment soon forgotten. The long wait in line is an opportunity to cherish the interactions going on around you. The elevator ride is an opportunity to appreciate the subtle tones and tempos in the music. Every mouthful, a delicacy. Every sight, a vision. Every sound, a symphony.

Suddenly Life isn't something to struggle against. It isn't something to survive. It isn't something to win at. Life appears as an opportunity to

experience all that is Beautiful. All that is True. All that is Miraculous.

Suddenly, Life *opens*.

FURTHER READING

The evidence described above was taken from the following sources and the studies referenced within them. Due to space limitations, I had to limit the number of cases and the amount of detail to include. For a deeper consideration of this evidence, please consult these works directly.

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reincarnation case studies. Also information on the link between quantum theory and consciousness.

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THE PRACTICES

Your brain was wired to *believe* that you are a human being—conditioned from birth by friends, family, teachers, and society. It’s not your fault. It’s your programming.

The purpose of these exercises is to help reconfigure your brain. To teach it to believe you are more of a soul than a human. These exercises will help get you into the habit of living as a soul—of taking on a provisional identity of actually *being* a soul. These practices will help you experience life as an eternal being.

THE SOUL REMINDER LIST (YIN)

It’s easy to forget the evidence. It’s even easier to forget that you’re driving around a soul. So we’re going to make a list of reminders. A Soul Reminder list. Short sentences that remind us of the evidence.

You are going to want to carry your list around with you throughout the day. To do this, you’ll need to make it portable. For the tech savvy, create a text document on your smart phone. For the old-school types, write your list in a small notebook that fits in your pocket or purse.

To create your list, re-read the evidence above. For each case that resonates with you—that stands out—write a one line reminder about it. For

example:

The dead woman who saw the tennis shoes on the window ledge.

It doesn't need to be a long list, just a list of the most powerful, memorable cases.

Get into the habit of scanning your list daily, multiple times a day. Read it before you head off to work. On your commute, think about the implications of these cases. Scan your list on your lunch break. Then again as you head home from work.

What you are doing is re-wiring your brain. You are convincing it that the soul is real. That death is the illusion. That none of this (looking around) is all that important. None of it need be taken too seriously.

Over the next few weeks, you'll be surprised at how much more you *feel* like a soul. And how much more you are acting like one.

HOW SHOULD I REACT? (YANG)

The next challenge that life throws at you, ask yourself this question,

As a soul, how should I react?

As often as you remember, whenever you are challenged, ask yourself that question.

Sometimes the answer will inspire you to *act* as a soul. Sometimes it will reveal ego-knots—old, fearful conditioning that isn't easy to drop.

Either way, you are re-wiring your brain. You're reconditioning it to see life

from the Soul Aspect's perspective.

A car cuts you off in traffic. *As a soul, how should I react?*

Your mother-in-law is implying you're not good enough for her child. *As a soul, how should I react?*

You want to quit your job, but you won't make as much money in your dream career. *As a soul, how should I react?*

You don't have enough savings to cover an unexpected bill. A co-worker makes an unwanted advance. The babysitter didn't show up and isn't answering your calls. The house burned down. You were fired. Your dog died....

Life is filled with challenges.

Life is filled with growth opportunities.

As challenges arise, use them to remind yourself to ask the question. *As a soul, how should I react?* You don't have to act on it, but you should at least contemplate it. *How would my life be different? How would I feel about myself? Why am I resisting? Maybe I should act. Maybe it would be worth it.*

Practice, practice, practice.

THE MOMENT

WILLIAMS, AZ—I look out into the forest, pines mostly, as the new day awakens. Birds flit from branch to ground to branch. A squirrel, a young mother with large ears and white tail, hops and pauses, hops and pauses, along the ground—aware of the van, but not so sure of its occupant. She moves towards me, hops on a rock a few feet away, then, her curiosity getting the better of her, cautiously comes closer. She's not skittish like a squirrel looking for a handout. She's curious... unsure, yet drawn. She moves closer and rests her front feet on the van's step. She stares up at me, but I suspect that if I stand to fetch her some almonds it will frighten her. So I do nothing. She stares into my eyes a long moment, lifts her feet off the step, then gently hops away.

I take a breath... and realize how happy I am.

In a horizontal shaft of sunlight, tiny, tiny insects hover and dance, celebrating the warmth and pheromonal attraction of each other. How long have they been alive? Minutes? Hours? Days? Surely no longer. They are so tiny.

I don't remember my first years. Nor the first house I lived in. Nor learning how to speak, or read, or walk. Yet each of these events has had a profound and lasting impact on my present life. Critical and important and long-lasting events—all forgotten.

I look out at the forest. In the branches, cobwebs catch and shimmer in the morning light. Will the webs be there tomorrow? Will the tiny, tiny

insects? A bird chirps and even now the sound is only a memory—an impression that my mind can only vaguely hear.

On the forest floor, I see a dozen fallen trees. Horizontal, decaying, nude of needles and bark. Such a stark contrast to the living ones.

Life and Death and Life and Death and Life and Death.

I don't remember my first years. Soon, I won't remember this moment. Yet I know, somehow, that this moment, as will all moments to come and all those that have come before, will affect the many future lives ahead of me. Affect them in subtle ways: in interests, in attractions, in emotions.

Each moment is a gift, made all the sweeter by its fleetingness.

The squirrel is gone. The chirps the bird made... so very, very dim.

And in the morning light, the tiny, tiny insects dance—celebrating this moment.

WHERE TO GO FROM HERE

Of the nine Aspects of Mystical Oneness, the Soul Aspect (along with the Mystic Aspect, the Witness Aspect and the TaoGod(I) Aspect) is one of the four life-changing Aspects. If you throw yourself into the practices of the Soul Aspect, you *will* be happier, less stressed and more carefree.

Something you should be aware of though: Siddhis. Siddhis are paranormal powers and experiences which tend to awaken in a spiritual seeker's life as their sense of self softens. The less there is of you, the more the siddhis increase. Siddhis open the door to the mystical side of awakening: to Cosmic consciousness, unconditional Love, and Divine union. There's a reason I call it *Mystical Oneness*.

I cover these topics—and many more—in [*Mystical Oneness and the Nine Aspects of Being*](#). *Mystical Oneness* is the culmination of my life's work. It contains practically everything I know about enlightenment and the mysterious realms beyond. I hope you'll join me there.

REVIEWS OF "MYSTICAL ONENESS AND THE NINE ASPECTS OF BEING"

This level of transparency is simply not available anywhere. —RLC

This is a book to be read, re-read, and kept. —C. Larson

Wayne is vulnerable and transparent, with no self-image to project or protect. —Joseph J. Gabriel

A finely crafted, subtly organized road map for serious spiritual seekers. —Wendy N.

It opened my mind and heart in way that I could not have foreseen. —Vivek

This is the first time in the history of spiritual teachings that a seeker and enlightened being has opened up his whole life, transparently in front of all. —Siddhant

I felt my own perceptual framework shift, adjust, and change. —Holman Meyerhoffer

I intend to read this book several times a year. —amyann

An algorithm for daily life, for happiness, fulfillment, and experiencing the love of the Divine. —Kevin Van Kuren

A must read for any genuine spiritual aspirant. —Tejendra

FROM AMAZON

Mystical Oneness and the Nine Aspects of Being presents an entirely new approach to spiritual enlightenment. Rational, down-to-earth yet heart-centric and loving, Wayne Wirs takes you straight through the Gateless Gate of enlightenment... and into the mysterious realms beyond. Each of the Nine Aspects of Being provides a unique opportunity for spiritual growth and lasting happiness. Soon you will:

1. Revel in a new appreciation of your body (*the Mortal Aspect*)
2. See through the illusion of the Me-Story (*the Inner Ego Aspect*)
3. Converse from love rather than the ego (*the Outer Ego Aspect*)
4. Lose the fear of death (*the Soul Aspect*)
5. Transcend your self-boundaries and experience oneness with the world (*the Witness Aspect*)
6. Awaken to Cosmic Consciousness (*the Mystic Aspect*)
7. Live both *in* the world AND *of* it (*the Self Aspect*)
8. Transcend the paradox of unity and separation without conflict or excuse (*the I AM Aspect*)
9. Live in a state of Divine union while still maintaining your individuality (*the TaoGod(I) Aspect*)

The smart have their theories, but the wise have their scars. Most books on enlightenment are like diet books: They promise fantastic results... but they rarely deliver. Why? Because simple solutions (*all you have to do is drop your self!*) seldom work with complex problems (*what exactly is this 'self'*

anyway?).

What if, instead of the typical all-or-nothing approach (*you're either enlightened or you're not*), we break the sense of self into smaller, easier to work with *aspects*? **Instead of struggling to drop a stubborn and tenacious ego all at once, we allow it to fade away one step at a time.**

As the ego gently fades—as we become *less*—self boundaries collapse and enlightenment is realized.

But enlightenment is probably not what you think it is. It isn't the feeling of oneness with the world—that is a *result* of enlightenment. It isn't the feeling of bliss—that too is a *result*. It isn't the loss of the Me-story—that's another *result* of it. Wonderful results for sure, but focusing on results instead of the *cause* is why most nondual teachings fail.

Once we understand what enlightenment is—two normally disparate parts of the brain working in harmony—then we can learn to develop it. **As it turns out, enlightenment—like playing a musical instrument—is a skill anyone can acquire.**

But it doesn't stop there. The Witness Aspect—enlightenment—is only one of the nine aspects revealed in this all new approach to spiritual awakening.

Rarely discussed in spiritual texts is what life is like on the other side of enlightenment. When the ego dissolves as enlightenment is realized, vast new realms open up before the spiritual seeker. Realms filled with Love and Unity. Of the Self and the Divine. Of the Absolute and the Relative. Realms where Cosmic Consciousness awakens while individual consciousness continues. These are realms filled with paradoxes and profound truths. Realms which, until now, few have ever reached and even fewer have learned to navigate.

Mystical Oneness and the Nine Aspects of Being provides **over three dozen practices** specifically tailored to open both your mind and your heart. Practices which will help unify your many disparate parts (the personal and the impersonal; the rational and the mystical; the individual and the Divine...) into a whole and integrated You. **Simply put, *Mystical Oneness and the Nine Aspects of Being* is a step-by-step guide to enlightenment and beyond.**

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