

PSYCHOSPIRITUAL AMNESIA

“Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain;
Awake but one, and in, what myriads rise!”
~ Alexander Pope

“We cannot visualize another world ruled by quite
other laws, the reason being that we live in a specific
world which has helped to shape our minds and
establish our basic psychic conditions.”
~ C. G. Jung

Physically writing about a numinous experience—an experience that occurs outside of one’s ordinary perceptual awareness—can be a crucial part of the process of Risen contact. It contains the potential to construct a conscious and lasting Authentic Self-awareness of the numinous event. We must diligently labor to retain such events *immediately* afterward, or the original impact will be quickly lost—what little memories are left will fade to nothing. On earth, memories are experienced as events that exist in the past, but a numinous event occurs outside terrestrial space-time. It resides in a higher-vibrating field that is accessible to both Risen and non-Risen.

There is a particular experience that may arise from Risen and other numinous events that can best be termed “psychospiritual amnesia.” Many reports from others about their Risen contacts confirm the existence of this frustrating phenomenon, which is subtle yet exceptionally powerful.

The ego-mind tends to have this reaction automatically to strange and intense events. Immediately after the event the ego-mind memory function of our physical body retains only what it decides it experienced as a physical event, and for as long as it believes it was such. The ego-mind reacts quickly to challenge the reality of a numinous occurrence, and encourages us to deny its validity, physical or otherwise. Because of our inability to gain control over the ego-mind’s reaction, it usually gains control over Authentic Self’s chance to make the first response. Almost immediately after the event our recall begins to deteriorate until there’s nothing left, other than perhaps just a very faint wisp of *something*. All too soon we will give up trying to recall what it was. Forgetting is what the ego-mind thinks it needs to have happen because it’s trying to survive, while leading us to believe it’s helping us deal with our discomfort—something it cannot do in actuality.

For those who do not have the benefit of a strong belief system that allows for the acceptance of such numinous events, this kind of forgetting is not necessarily regretful. Because of the general lack of empathetic support around bereavement in our society, some people may be mentally and

emotionally better off when the memories are lessened in any way—at least temporarily. Ideally, learning how to empower ourselves by developing an appropriate belief system will lead to symptomatic relief and an eventual foundation of knowledge-based faith in our loved ones' survival. This kind of learning involves *unlearning*, and takes time. Alas, modern society has developed a preference for instant gratification.

Rupert Sheldrake, a contemporary theoretical biologist who has caused no little amount of controversy across many scientific disciplines, has offered some further ideas about the mind that may help to expand this concept of psychospiritual amnesia. Although Sheldrake is not the first to suggest these kinds of ideas about the mind, the Risen have chosen to use his model in this instance because it presently comes closest to what they feel the non-Risen can comprehend about the subject. Having introduced some concepts about *fields* earlier in Chapter 4—Spirit and Science, they continue to build upon them here.

We tend to think of experiences as either “inside” or “outside” the brain. The brain is associated with our mind and memories, and we often interchange the three as if they're all the same. Psychospiritual amnesia seems to be a kind of localized occurrence, as if what happens occurs only within the physical brain. Its effects also seem influenced by external influences.

In his book, *A New Science of Life: The Hypothesis of Morphic Resonance*, Sheldrake suggests that memory is not stored in the brain, which is a kind of tuning system, rather than a device for storing memories. Our brain resonates within a *morphic* or *morphogenic field*. This resonance is a form-shaping field, an invisible organization structure wherein all experiential information is recorded and stored. One example is a magnetic field, which is simultaneously within and around a magnet. Relatedly, the earth's gravitational field is within and around the earth.³⁵ A morphic field is within and around our brain and body, a concept that renders useless the idea of an “inside” and an “outside” to a human being. Recalling the idea of fields of imaginal awareness introduced earlier, our individual and collective universes are also neither inside nor outside anything, and so we can potentially experience them simultaneously.

Morphogenic fields are patterns that structure our reality. Older, primal societies have been well aware that the forms of our experiences are shaped by something greater than us, and of which we are simultaneously a part. Modern, “civilized” societies have contracted the mind into the idea that the mind exists only within the confines of our physical skulls.

Morphic resonance expands Carl Jung's vision of a collective unconscious—the humanity's collective memory—and how we tune in to a background resonance to those aspects, myths, dreams, and experiences that resonate with our own. For example, we have an experience which then becomes part of the greater morphic field. When we use our brains to tune in

³⁵ Electromagnetism and gravity are information—energy in form. They are light in formation.

to this field we find a particular energy that we shape into a memory. The brain resonates or vibrates with our own and other similar memories. Thus we find other resonant fields of reference and can tune in to the memories of other people and in to collective human memory. Sheldrake's concept of a morphogenic field suggests that this principle operates in one's entire universe—not at just the singular human level, but at all levels. Both Jung's and Sheldrake's ideas have not been readily accepted by modern mechanistic sciences of “contracted-mind” attitudes of medicine, biology, and psychology.

Sheldrake would likely agree with the idea of the spirit of a holiday—that it's a morphic field containing the memories and rituals associated with that holiday. It's provocative to consider the idea of unlimited fields nesting within other fields, which nest within other fields, infinitely. Trees exist in morphic tree fields, architecture within architectural fields, cats within cat fields. Health exists within morphic fields of health. A house with people, and trees, birds, and dogs all nest within their respective morphogenic fields together.

The phrases “nesting within” and “worlds-within-worlds” bring to mind the earlier discussion about dark energy-matter, as equated in certain ways with spirit. They are also evocative of the saying that “we are spiritual beings having a human experience,” and not the other way around. Viewed from this perspective, the spirit within a human being resonates from within the larger spiritual morphogenic field. From their perspective, the Risen suggest that the so-called boundaries of any field are arbitrary and subject to one's perceptual awareness, meaning that the fields are infinite in space and time. Thus, Risen fields interpenetrate non-Risen fields, which also interpenetrate.

Morphic fields cannot exist independently of matter, for these fields *are* matter. A non-physical field would not be possible. It's conceivable that these fields are the infinite realities that are composed of the invisible, uncharged particles that science currently believes comprise ninety percent of the universe. Our subtle astral-etheric bodies are also fields that interpenetrate and affect one another on scales of inconceivable complexity. The fields of these subtle worlds easily evade the grasp of the material human brain.

Risen worlds interpenetrate ours. In any mediumistic or channeling experience, the higher vibrating field—or geography—“descends” into the lower, reflecting that the higher actively occupies the lower. The lower must be receptive to the higher—like attracts like—as above, so below. When the higher shifts into the lower, what we dub as “psychic phenomena,” which are *numina*, often appear. The Risen can come to our geography in various ways, including material manifestations. However, we, the earth-embodied, cannot go to the Risen geographies in our current manifestation of matter. Our spirit bodies may vibrate sufficiently high enough to be able to resonate with the vibrations of certain lower Risen geographies. This resonating is not material manifestation, but more of a kind of “affect of appearances” in the Risen lands. This phenomenon would most likely occur while we're in the dream

state, and we would appear like pale, translucent “ghosts” to the Risen.

Numinous events of earthly contact with Risen Ones occur either during sleep experiences or while fully awake, as well as in-between sleeping and waking—in other words, at any time. Because of psychospiritual amnesia there is usually no noticeable resonance when the events first occur. We may have had no prior experiences that could be found in the subtle, morphogenic field that shaped and/or sourced the event, and so would have no way in which to make a memory. We may have experienced such events before but while outside our physical body and in our astral bodies.

Because of the uncontrolled censoring effects of the ego-mind, which is a *non-subtle* body component, there is little recall of the subtle astral events upon return to the physical body. The experience quickly fades, as well as what little memory of it that might have been retained. Even when the event has the rare occurrence of happening during the waking state in the physical body, this censoring effect is still powerful enough not only to cause us to forget it, but even to impress us to consciously deny any perception of it *as it is happening*. The effect is potent enough to cause those physically near us to have difficulty in perceiving the event, or even hearing us when we speak to them about it.

Much goes on about us that our senses are simply told by the ego-mind to ignore, a directive we’ve been trained to automatically obey for most of our lives. It’s almost as if our ego-mind generates its own illusory morphic field which even extends and affects those around us.

Writing down our experiences we have with Risen Ones, as well as talking about them to other people—particularly to those who will not let their ego-minds shut us down—can, in effect, set up a “resonance template” with which we can continue to resonate. To resonate is to become aware, which amplifies resonance, which increases awareness, which again amplifies resonance, and so on, building in strength—depending upon our ability to maintain awareness.

At first the written or oral history of a numinous event serves as the template for awareness. Through repetition this template itself begins to resonate with and within the greater field that formed the initial experience with the Risen. There will be an eventual increased awareness of the subtle fields within us, where we exist as beings of spiritual substance. These subtle fields are generated by the energy we call *love*. The template our efforts helped to manifest would become transformed, and we would then transcend into greater awareness and also become part of that greater awareness.

Our increased vibration rate enables us to locate and resonate with Risen Ones who have an affinity with us in some way. Love resonates with love. Emanuel Swedenborg, the 18th-century scientist-mystic, called this affinity “spiritual affiliation,” meaning that as Risen Ones we would affiliate with those

to whom we are most attracted.³⁶ This affiliation can and does happen between the Risen, and between Risen and non-Risen. Predictably, it is much rarer for spiritual affiliation to occur between embodied persons.

This next entry discusses psychospiritual amnesia and the process toward creating resonance and an increased capacity for numinous memory recall.



“Over a month has gone by since Tim’s appearance on the train. As time passed after the event, I noticed I was becoming increasingly inclined to convince myself that it had never happened, and that I had misinterpreted something completely explainable in ‘normal’ terms. I started looking through others’ recorded accounts of similar experiences. I found that my initial experience of not recognizing him while it was happening was not untypical. The physical senses are unable to grasp the new mode of physicality presenting itself to them, and since the higher and finer psychical senses are undeveloped, a kind of ‘short circuiting’ occurs. Also, the change in the appearance of the ‘deceased’ is often so dramatically different that it’s not until later that the witness realizes it’s the same person to whom he was married for 50 years. The New Testament illustrates this in a story about Mary Magdalene, a very close friend of Jesus. She didn’t recognize him when he appeared to her after his death until he spoke a second time to her. It was his way of speaking that made her realize who he was. How could you not recognize your best friend, especially if he was Jesus?³⁷

“I have experienced this myself. After her death, my grandmother came to me in an incredibly vivid dream. Yet I didn’t recognize her right off as she looked so young—younger than I had ever known her in life. I still remember the shock I felt when I realized who she was. I burst out crying in the dream and then awoke in my bed, still sobbing.

“My second finding is that the amnesia response appears to be part of human psychology. As a *numinosum* recedes into the past—however emotional or traumatic—it fades quickly from the consciousness or is replaced or embellished with fantasies. If I had not immediately recorded my experience, I would now be relying on these usual psychological defenses of the ego-memory.

“It seems that Tim’s appearance enabled a sense of closure, and I could take my mind off him for a while and get back to the tasks of material life. I now view my relationship with him as still an integral part of my life, but no longer very important in my day-to-day living on the earth. I can get on with my life, as he can with his. Knowing that he still lives and still loves me, and has indicated that he will be there for Bridget when the time comes, has allowed me to relax a bit more and to let go of previous fears. I can rest easier now, knowing that he truly will be waiting for me and that we will finally be able to do those things together we were unable to accomplish on this plane.”

³⁶ Emanuel Swedenborg, *The Universal Human and Soul-body Interaction*, ed. & trans. G. F. Dole (New York: Paulist Press, 1984), 23.

³⁷ “And then looking round, she saw Jesus there, but had no idea that it was Jesus. Jesus said to her, Woman, why are you weeping? Who are you looking for? She, taking him for the gardener, said to him, Sir, if you have taken him away from here, say where you have put him and I will take him away. Jesus said to her, Mary! Turning, she said to him, Master!” (John 20:14–16)

Since that event on the train with Tim, I've slowly learned how to replace the automatic psychospiritual amnesia reaction with a conscious response. I do this by bringing myself to an inner place of quiet and conscious awareness of Authentic Self, and mentally go over and over the events that happened in order to fix them well in that awareness. Learning this eventually enabled me to be able to create increasingly larger windows of time within, from where I can hold off the recording process until I'm ready. When I feel that I've rested in this quiet period enough, I then record anything that happened, letting it just flow out without questioning it.

To illustrate—years ago, whenever I had a numinous dream experience, I'd often awaken from a dead slumber in the middle of the night. I usually managed to stumble out of bed and write something down. But my brain was still too awash with sleep chemicals, such as serotonin and norepinephrine, to be able to write much that made sense. It was as if the part of me that knew its ABC's simply couldn't function until I was much more fully awake. Still, I would try my best, but most of what I wrote was so unintelligible to me the next morning, that I finally began to do something that has also become an automatic function of response for me—I asked for help.

Before falling asleep at night I would ask my Risen Guides to help me learn how to remember these events. I was inspired to stay in bed after these things happened, and gradually and carefully awaken to a state of clearer consciousness, taking care not to fall back asleep. I let the events replay in my mind until I had them fixed. It was difficult to not fall immediately back to sleep, so I would take the blankets off and the change in temperature caused my body's waking mechanisms to slowly turn back on. Then I would lie there quietly, noting all that I remembered, thought, and felt. When I eventually felt fully awake I would get up and write it all down. That was difficult, too, for the whole process took a lot of time and sometimes that meant not getting enough sleep. But I would forget it all in the morning if I went right back to sleep, so I forced myself to write a little, which almost always seemed to kick-start the process and then I would be able to finish it. I'm now able to affix in my mind all that happened and go back to sleep and write about it in the morning—which I only do if I just can't afford to lose the sleep time.

One of the interesting things about this last journal entry is that I mention "finding closure." This is actually an incredible thing, for it shows that healing took place on levels that I hadn't been consciously aware of needing healing. Neither had I been aware that my life had been on hold in any way, as evidenced where I say that "I can get on with my life, as he can with his." Even in that simple statement I was intuiting a great truth about Tim's life, which was that he also experienced a healing from this event.

Even though it sounds as if I was implying that we could now each get on separately with our own lives—and I know that part of me needed to do that—the deeper meaning was yet to manifest. This was that the two of us

were now connecting in a stronger way, and that we would continue to further integrate together toward new and astounding adventures. Closure of this sort is a fairly healthy way of dealing with such losses on certain levels, but in our case there was more to come.

My unawareness of this partnership then seems strange now—while I felt my relationship with him was still integral to my life, it was no longer “relevant nor very important.” And yet it’s of the utmost importance to me now, and I can see that what I was actually experiencing was a release of a shared past which no longer existed and had played itself out in a dramatic event—the final show-stopping, scene-stealing act of the play that had once been “The Earthly Affair of Tim and August.”

A brilliant new chapter of our lives together was now about to begin.

