

# **SPIRIT RELEASEMENT THERAPY**

## **A Technique Manual**

**SPIRIT RELEASEMENT THERAPY:**

**A Technique Manual**

**second edition**

**©1992, Center for Human Relations**

*All Rights Reserved. No part of this work may be reprinted in any form or by any means without permission in writing from the publisher, Headline Books, Inc. Functioning solely as a publisher, Headline Books, Inc. is not in a position to and has not sought to verify the author's data or conclusions. Headline Books, Inc. therefore disclaims any representations herein and does not in any manner warrant their validity nor endorse their application. The publisher is confident that there is sufficient detail in this Manual to support qualified professionals, both to replicate the procedures and to make informed assessments of the results.*

**Headline Books, Inc.**

**P. O. Box 52**

**Terra Alta, WV 26764**

**Printing History:**

**First Printing February 1991 as:**

*Regression Therapy I Spirit Releasement Therapy A Technique Manual*

**Second Printing: First Revision, May 1992**

**Third Printing: Second Edition, May 1993**

**Fourth Printing: Second Edition, June 1995**

**ISBN: 092991516X**

**Design by Bob and Cathy Teets**

**PRINTED IN THE UNITED STATES OF AMERICA**

# **SPIRIT RELEASEMENT THERAPY**

## **A Technique Manual**

**second edition**

**REGRESSION THERAPY**

**PRESENT LIFE RECALL**

**BIRTH REGRESSION**

**PAST LIVES THERAPY**

**RECOVERY OF SOUL-MIND FRAGMENTATION**

**SPIRIT RELEASEMENT THERAPY**

**REMOTE SPIRIT RELEASEMENT THERAPY**

**TREATMENT OF THE DEMONIC**

by  
WILLIAM J. BALDWIN, D.D.S., PH.D.

# Table of Contents

Dedication .....	xi
Foreword .....	xv
Preface .....	xvii
About This Technique Manual .....	xx
The Truth .....	xxi
<b>SECTION I - INTRODUCTION</b> .....	<b>I</b>
Introduction .....	5
Reincarnation .....	6
Spirit Possession Syndrome .....	12
Multiple Personality Disorder .....	21
Similarities Between MPD and SPS .....	23
Background and History .....	27
MPD and SPS .....	29
Tibetan Book of the Dead .....	32
The Bible .....	32
Middle Ages-Demonology and Mental Illness .....	32
Eighteenth Century-The Modern Era Begins .....	33
Nineteenth Century-The Spiritualist View .....	33
Twentieth Century-Possession and Exorcism Today .....	36
The Theological View .....	40
Psychotherapy .....	41
Rationale of Regression Therapy .....	48
The Clinical Framework .....	50
Clinical Framework Illustrated .....	51
The Therapist .....	53
The Client .....	58
The Session .....	60
<b>SECTION D - REGRESSION THERAPY</b> .....	<b>65</b>
Regression Therapy .....	69
Present-Life Recall .....	75
Birth Regression .....	76
Past-Life Therapy .....	86
The Meaning of Past-Life Recall .....	88
The Initial Interview .....	89
Hypnotic Inductions .....	96
Incremental Regression .....	97
Contrived .....	99
Guided Imagery .....	100
Direct Suggestion .....	100
Non-hypnotic Inductions .....	101
State-Bound Memory .....	101
The Metaphoric Induction .....	103
The Affect Bridge .....	103
The Somatic Bridge .....	105
The Linguistic Bridge .....	107
Past-Life Induction .....	110
Connected Breathing .....	111
The Sequence of a Past-Life Regression .....	112

Identification into the Character .....	114
Processing the Conflict .....	114
The After-Death Experience .....	116
Clearing the Death .....	119
Disidentification from the Character .....	120
Connecting Lifetimes .....	121
Additional Techniques .....	122
Firm Guidance .....	122
Specific Commands .....	122
Look at the Feet .....	123
The Assumptive Question .....	124
The Speculative Question .....	125
The Open Question .....	125
The Conditional Question .....	126
Mind Merge .....	126
Resolving the Unknown .....	130
Forgiveness .....	132
Self Forgiveness .....	133
Healing the Residue .....	134
Further Applications of PLT .....	135
Phobia, Fear, Suspicion, Depression .....	135
Eating Disorders .....	137
Recovering Lost Talents .....	137
Historical Exploration .....	138
Tracing Relationships .....	138
Incest .....	139
Physical Ailments .....	142
Animal Lifetimes .....	144
Finding Purpose in Life .....	145
Exploring the Spiritual Reality .....	146
Hidden Standard of Perfection .....	147
Separation from Source .....	147
Dual Regression .....	149
Group Regression .....	158
Future-Life Progression .....	165
SECTION III- RECOVERY OF SOUL-MIND FRAGMENTATION .....	167
Recovery of Soul-Mind Fragmentation .....	171
Fragmentation Categories .....	177
Subpersonality and Alter Personality .....	178
Fragmented Subpersonality .....	181
Submerging .....	182
Shifting .....	185
Fading .....	187
Separation .....	188
Evacuation .....	190
Physical .....	193
Pre-Natal Fragmentation .....	195
Soul Theft .....	195
Additional Examples .....	196
Fragmentation and Holistic Healing .....	197
SECTION IV - SPIRIT RELEASEMENT THERAPY .....	199
Spirit Releasement Therapy .....	203
Spirit Releasement Therapy-The Name .....	207
The Sequence of a Spirit Releasement .....	207
Discovery of an Attached Entity .....	210
Past-Life Therapy Techniques .....	213
Fragmentation .....	216
The Direct Approach .....	217
Dreams .....	223
Organ Transplants .....	226
The Near-Death Experience .....	227
Out-of-Body Experience .....	229
Connected Breathing Technique .....	232

Body Work .....	233
Mirror and Body-Scan Techniques .....	233
Exploring the Chakras .....	235
The Pendulum .....	235
The Ouija Board .....	235
Channelling .....	236
Differential Diagnosis .....	237
Human Entities .....	238
Earthbound Spirits .....	244
Terminated Pregnancy .....	248
Subpersonality .....	249
Alter Personality In <b>MPD</b> .....	250
Mind Fragment of a Living Person .....	255
Walk-Ins .....	257
Soul Merge .....	258
Past-Life Personality .....	259
Thought Form .....	260
Inspirational Possession .....	261
Non-human Entities .....	262
Substance Spirits .....	263
Little People .....	263
Experiments .....	263
Extraterrestrials .....	264
Spirit Guides .....	265
Implants .....	267
Group Mind .....	270
Electronic Devices .....	272
Dark Thought Form .....	272
The Demonic .....	273
Treatment of the Entity .....	285
Just Plain Stuck .....	285
Call on the Light .....	286
The Reality of Death .....	287
Shared Past Life .....	287
Choice to Return .....	289
Saying Good-bye .....	289
Overcoming Resistance .....	290
Unwilling Host .....	291
Unwilling Subpersonality .....	293
Unfinished Business .....	294
Conflict Resolution .....	296
Resolution of Conflict with the Host .....	297
Past-Life Regression to Original Event .....	297
Past-Life Regression to Karmic Event .....	297
Return to the Death Scene .....	298
Return to the Planning Stage .....	300
Remaining Emotion .....	301
Fear of the Light .....	302
Addictions .....	305
Fragmentation .....	305
Nested Attachments .....	307
Involvement with the Dark Forces .....	313
Renunciation of the Darkness .....	316
Tempted by the Dark Beings .....	319
Treatment of the Demonic .....	323
Sequence of a Demonic Spirit Releasement .....	324
Release of the Demonic Entity .....	325
Group Demonic Entity Release .....	335
Release of the Demonic Networks .....	340
Spawn of the Demonic .....	341
Fragmentation of the Demonic .....	342
Reality of the Demonic .....	342
Overcoming Resistance of the Demonic Beings .....	342

The Price of Failure-The Pit .....	343
The Decoy .....	346
Better Use of Talents and Skills .....	346
Calling on the Counterpart .....	347
Regression to Source .....	348
False Alarm .....	349
Extraterrestrials and the Dark Forces .....	351
Comparison of Treatment-MPD and SPS .....	353
The Final Release-Earthbound Spirits .....	355
Test the Spirits .....	357
The Cleanup Teams of Light .....	359
The Healing Teams of Light .....	360
Group Entity Rescue .....	360
Group Entity Release .....	361
Sealing Light Meditation .....	361
Remote Spirit Releasement .....	362
Ethics of Remote Spirit Releasement .....	363
Indications for Remote Spirit Releasement .....	364
Technique of Remote Spirit Releasement .....	365
Posthumous Remote Spirit Releasement .....	367
Out-of-Body Ministry .....	369
Rescue Work .....	371
Ongoing Therapy .....	374
Layering .....	375
New Attachments .....	376
Individual Counseling .....	377
Healing the Grief .....	378
Healing the Vulnerability .....	378
Fragmentation Recovery .....	381
Forgiveness .....	382
Self-Protection .....	384
Self-Clearing .....	385
Clearing Other People .....	386
Past-Life Therapy .....	389
Inner Child, Inner Person Healing .....	390
Child Counseling .....	390
Couples Counseling .....	392
Communication Exercises .....	406
Family Counseling .....	407
The Family Curse .....	408
Putting It All together .....	411
SECTION V - DISCUSSION .....	421
Discussion .....	423
Afterword .....	431
References .....	435
Permissions .....	445
Illustrations: Acknowledgments and Credits .....	446
Index .....	449

## Dedication

To you my beloved Judith, I express my deepest gratitude  
for your emotional support, your commitment and your faith in  
me. To you I dedicate this work as an expression of our love.

## Acknowledgments

I wish to thank all of those who have helped to get this book  
produced and published, especially Dr. C. B. Scott Jones, president of  
the Human Potential Foundation, Inc. who first published the second  
edition in 1992, and C. Richard Farley, our liaison at HPF at that time,  
who told Scott, "We can do this."

My continuing thanks to Bob and Cathy Teets of Headline  
Books, Inc. for their tireless efforts in designing and producing the

second edition of the book, their marketing skills and efforts, and for their assistance and guidance in publishing this fourth printing of the Technique Manual. At this time, the book is being used in sixteen countries and is under consideration for translation into at least six languages. The problem of spirit interference is universal in the human condition.

Reverent appreciation and deep, abiding love also goes to our unseen friends in the spirit world who assist in this work. Though I don't see them, I have absolute faith and trust in their partnership. I have seen the fruits of their efforts.

I extend my warmest appreciation to our clients who have been the greatest teachers along the way, and continue to be.

And to you, my beloved Judith, my partner in this life and many others, my confidant and constant, loving companion, my coexplorer on this journey in consciousness, I again dedicate this volume.

**W.J.B.**

## Foreword

When Dr. Baldwin asked me to write the foreword for the *Spirit Releasement Therapy Technique Manual*, I accepted immediately because I have respected his work in this area for years. His *Manual* is greatly needed to guide therapists new to this material as well as those of us with years of experience in helping people who suffer from the attachment of earthbound spirits.

Dr. Baldwin assigned himself a monumental task with his *Manual*! He covers not only Spirit Releasement Therapy, but Past Life Therapy and therapy for those suffering from Multiple Personality Disorder. Besides carefully and thoroughly detailing the techniques of each, he illustrates his methods with verbatim material from his case files. The student is given the exact wording that can be used in the therapies.

When one finishes the *Manual*, one has at one's fingertips up-to-date knowledge of how to actually use the procedures that are described. Besides these invaluable tools, the therapist has been given clear and logical explanations of why they work. Dr. Baldwin includes discussion of the historical background of these therapies from ancient times through the latest literature on the subjects.

Dr. Baldwin casts much light on the issue of differential diagnosis, the starting point of any therapy in these fields. Without this, an unsuspecting therapist might go off in the wrong direction. One of the aspects of Dr. Baldwin's work that sets him apart from many of us who work along similar lines is his expertise in the area of non-human entities. His fearlessness and years of experience now offers the reader excellent descriptions of these beings and the various categories involved as well as a step-by-step how-to approach to freeing the client from their grip.

The *Manual* is a true contribution to the field of healing. The reader comes away enriched and with a deep respect for Dr. Baldwin's work, knowledge, personality and spirit. And hopefully it will help thousands of therapists and therefore many thousands of clients.

Bravo, Bill!

Edith Fiore, Ph.D.

Squaw Valley,

February 10, 1991

## Preface

This Technique Manual developed from practical clinical experience. I was encouraged by many requests to produce such a book and compelled by my own inner knowing that the information must be committed to paper. It has been

a labor of unconditional love. Many traditional therapists reject the notion of past life therapy, partly because it is based on the questionable philosophy of reincarnation. Both traditional and unconventional therapists, as well as many past life therapists, reject the notion of Spirit Release Therapy because it is based on the objectionable and, to many people, frightening possibility of spirit possession. Yet in clinical practice the open minded therapist with an awareness of the spiritual dimension and a working knowledge of these modalities will find evidence of both conditions; past life recall and spirit attachment. The purpose of this Technique Manual is to serve as a guide for those who wish to pursue the possibilities for spiritual healing in a clinical setting.

In 1970 I graduated from dental school and began my career in Southern California. As an adjunct to my dental practice, I pursued several courses of training in hypnosis. This training went beyond the field of dentistry. My experience of past-life regression therapy began when I experienced my first past-life exploration in 1977 and expanded later with group regressions, spontaneous past life memories, and many individual sessions.

In 1980 Dr. Edith Fiore gave a lecture at my local Society of Clinical Hypnosis. The subject was past-life therapy. During her presentation Dr. Fiore mentioned the problems caused by spirits of deceased human beings interfering with living people. I was incredulous. She was serious. Spirit possession was real and she treated the condition in her psychotherapy practice. She recommended a book by Anabel Chaplin entitled *The Bright Light of Death*, which described this condition from the viewpoint of a psychotherapist. The book changed the course of my life and my work.

I trained with Dr. Fiore and Dr. Morris Netherton and was certified in the Netherton Method of Past Lives Therapy. With this training and my own extensive reading and research, I felt comfortable conducting past-life regressions and I began seeing clients for past-life regression therapy in March 1981. Most of the people I saw in session were dental patients who had enjoyed the benefits of hypnosis in my dental office. I learned a great deal as I conducted these first regressions. There was no way to prove the validity of the past life experiences described, and yet the clients benefited as a result of the sessions. What proved to be true was the fact that thousands of people were able to recall what seemed to be memories of other existences, that is, prior incarnations. Some people interested in research and documentation have been able to verify names and dates of the personalities of earlier lifetimes. Skeptics have put forth various explanations for these memories, attempting to explain away the apparent experience of reincarnation.

After the first few months of doing past life regression work, I recognized that more than half my clients showed signs of spirit interference. Within a few years, as I learned to recognize the signs and symptoms of spirit interference, it became overwhelmingly clear that nearly everyone is influenced by non-physical conscious beings at some time in their life, to some degree, for varying time periods.

While there were several books on past-life therapy by that time, there were precious few on the subject of a clinical approach to relieving the condition of spirit possession. Religious texts assumed a preconceived notion that all spirits are demonic, and took the classic adversarial approach to exorcism steeped in ritual, fear and superstition. This widely accepted method of exorcism seemed violent and without compassion, thus I rejected the traditional religious approach. As I continued my search for information and precedent in this field, I discovered a book by psychiatrist Carl Wickland entitled *Thirty Years Among The Dead* which was published in 1924. The discarnate earthbound spirits which afflicted his patients were channeled through his wife, Anna, a gifted trance medium. His conversational approach with these intruding spirits was practical, methodical and compassionate. Invisible helpers from the spirit world assisted these lost and confused souls to find their rightful place in the Light. Wickland's methods became the basis for the techniques I have developed. While perusing a used book store I found a hardcover copy of Wickland's book. Inside the front cover, inscribed in his own hand, were these words:

*"Truth wears no mask  
Bows at no human Shrine  
Seeks neither place nor applause  
She only asks a hearing."*

Sincerely, The Author  
Carl A. Wickland M.D.  
Los Angeles, Calif.  
January 26, 1929

These words still thrill me whenever I read them. It feels somehow as if he were reaching out to me across the decades with an invitation to continue the work. I have accepted the invitation. It has become my work.

In the fall of 1982 I left the practice of dentistry and six months later enrolled in a doctoral program in clinical psychology. I graduated in 1988. My dissertation was entitled *Diagnosis and Treatment of the Spirit Possession Syndrome*. The dissertation is the basis of this *Technique Manual*. The material has been presented in lectures, workshops and training classes across the United States and several other countries. The basic training class offers "hands-on" experience, and demonstrations of the techniques included in the *Manual*. Psychologists, psychotherapists, mental health practitioners, psychiatrists and members of the clergy have attended the trainings and now use the techniques in their private therapy and counseling practices. For many people there is a deep awareness that there is truth in these concepts, and that this is another avenue of healing too long ignored.

The subjects covered in the *Manual* are arranged in a systematic fashion, meant to be read the first time in the order presented, although there is no set order in the clinical application of the techniques. Within some sections there are references to information in prior and succeeding sections. The therapeutic questions presented in the technique sections are to be used verbatim in sessions.

The specific wording has evolved and developed in actual practice. It is this specificity which is essential to success with this methodology. It works!

The best way to learn the material is firsthand as a subject, then as an observer and finally as a facilitator. In the training classes participants volunteer as demonstration subjects. Observing a number of demonstration sessions gives a working knowledge of the techniques, and how they are used together in an actual clinical session. The case histories in the text clearly reveal that more than one issue may surface in a session for healing. Several techniques may be used together when appropriate. Consequently the therapist must be proficient in all the subject areas and treatment approaches as any or all may be needed in a given session. With practice the therapist will be able to move smoothly from one technique to another as the situation demands in an actual session. As in any learned skill, proficiency and confidence in the work will develop with continued practice.

After more than twelve years of pioneer work in this field it has become apparent that the condition of spirit interference, spirit possession, or spirit attachment is almost universal in the human population. Other practitioners of the modality of Spirit Releasement Therapy, or clinical depossession, as it is also termed, have discovered the same prevalence. If spirit interference is a normal condition it must be studied and understood. If it is an actual intrusion into the human system by unwelcome non-physical parasites, then it is essential that people be made aware of it and that more practitioners, both in the mental health professions and in the clergy, be trained to use the appropriate techniques to relieve this affliction. Thus another purpose of this book is to dispel the myth and superstition regarding spirits and spirit possession, more appropriately termed spirit attachment.

William J. Baldwin  
Carmel Valley, California  
February 14, 1991



# About This Technique Manual

This manual has developed out of ten years of clinical experience and the Spirit Releasement Therapy Intensive Training, formerly called the Regression Therapy Intensive Training. The training class presents a basic explanation of the subjects and techniques included in the manual. Some of the techniques are described in various ways and may be found in several places in the manual. The repetition may assist in clarifying some items. There are many cross references to other sections and techniques, with page numbers. The table of contents and index provide quick references to topics. Subject headings in the table of contents are not listed specifically in the index.

Beginning with Section I the headers on the even number pages indicate the major section title: Introduction, Regression Therapy, Recovery of Soul-Mind Fragmentation, Spirit Releasement Therapy, and Discussion. The headers on the odd number pages indicate the subsection titles. The page numbers appear with the headers to allow for quick access to any page or section when "thumbing through" the Manual.

The continuing dilemma of which third-person pronoun to use in written text has not been resolved. The pronouns he, she, him, her, they and them are used regularly. Gender bias is neither intended nor implied and need not be inferred. Many people gladly gave permission to use the material of their sessions in any manner. Names and identifying circumstances have been changed. Session dialogues have been edited for the sake of clarity only. Nothing of value has been changed, deleted or embellished. Many sessions are described rather than transcribed. A two-hour session covers about 45 written pages.

The word "therapist" is used extensively in the text. The terms "guide," "practitioner" or "facilitator" could be used interchangeably with "therapist." Although the work may be done by many untrained people, the presentation of this book presupposes some training in psychology, hypnotherapy and counseling. The word "light" is used in several contexts. Light with a capital letter "L" can be substituted for the name of Jesus Christ, if there is some sensitivity or philosophical or religious aversion to the name. The Light is the energy which comes at the time of death. It is the next step in the spiritual evolution of a being after death of the physical vehicle, the human body. A tunnel, a doorway, a stairway opens toward the Light, also called heaven. It is the level of the recycling process for the earth-level reincarnational wheel of rebirth. Visualizations of light with a small letter "l" are used often for meditation, guided imagery and self protection.

Case histories are set off from the remainder of the text by a one-line space. Descriptions of case histories are not separated from the rest of the text. These cases and descriptions are meant to clarify a part of the text or to exemplify a specific point. However, these brief descriptions lose the subtleties of the actual session. There is no way to capture in writing the infinite fluctuations of the human psyche that occur in the course of a two-hour session. The richness of the human interaction is left for the practitioner to discover and experience during the practice and application of the techniques described in the manual.

The designation Spirit Releasement Therapy is a registered trademark. Though it is now used widely, it is not in any dictionary as yet. The term is used in

xxi the Manual without the superscript TM or ® to avoid clutter.

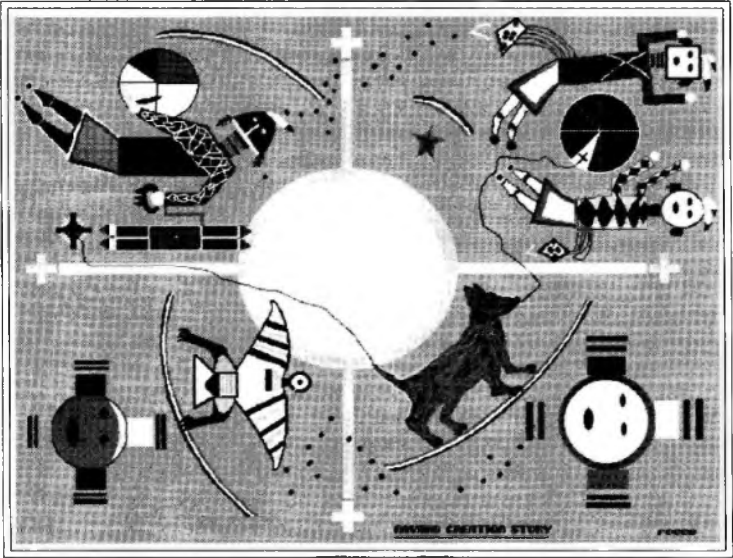
There is one established fact which remains unchangeable: The client has the answers to all of his or her own problems. The solution lies within each person. It is the therapist's job to assist in the discovery.

## The Truth

After God created the world and settled Man and Woman there, He wanted to place the Truth somewhere in the world where humans would eventually find it, but not before they attempted to figure it out for themselves. He asked the Archangels for advice. One Archangel suggested that the Truth be placed at the top of the highest mountain. A second Archangel cautioned that man would quickly crown the highest mountain peak. The first Archangel suggested placing the Truth at the bottom of the

sea. The second Archangel again cautioned that man would soon fathom the deepest ocean. Suddenly inspired, the third Archangel enthused "Let's place the Truth deep inside every person. They won't look there for a long, long time."  
And that's exactly what He did.

# Navajo Creation Myth



## SECTION 1 - INTRODUCTION

SECTION I - INTRODUCTION .....	1
Introduction .....	5
Reincarnation .....	6
Spirit Possession Syndrome .....	12
Multiple Personality Disorder .....	21
Similarities Between MPD and SPS .....	23
Background and History .....	27
MPD and SPS .....	29
Tibetan Book of the Dead .....	32
The Bible .....	32
Middle Ages-Demonology and Mental Illness .....	32
Eighteenth Century-The Modern Era Begins .....	33
Nineteenth Century-The Spiritualist View .....	33
Twentieth Century-Possession and Exorcism Today .....	36
The Theological View .....	40
Psychotherapy .....	41
Rationale of Regression Therapy .....	48
The Clinical Framework .....	50
Clinical Framework Illustrated .....	51

The Therapist .....	53
The Client .....	58
The Session .....	60



From, *The Sacred Tree*  
©1988 Four Worlds Development  
Project, Illustration by Patricia Morris

## Introduction

The mysteries of Death have always frightened and fascinated people, perhaps as long as there have been people to consider it. Ancient and modern religious literature contain many references to the afterlife and the process that happens to humans after the transition of death. Several books have been written in recent years recounting the "near-death experience," or NOE, in which a person "dies" and is consequently resuscitated (Kubler-Ross, 1969; Moody, 1975; Osiris and Haraldsson, 1977; Ring, 1980; Sabom, 1982).

After recovering from near death, many people can accurately describe nearby events which occurred while the body was clinically dead, including the activities of the medical personnel during the resuscitation attempts. It seems as if the consciousness separates from the body, remains fully aware, and "sees" (that is, perceives) everything in the vicinity in precise detail, usually from a vantage point near the ceiling.

Many report being greeted by friends and relatives who are no longer living. Often such people encounter a tunnel and a brilliant Light, and sometimes a figure of religious importance, usually Jesus. At first the Light seems to attract the newly deceased spirit, but at some point the religious figure indicates that it is not yet time to come into the Light, that there is more work to do in the physical body in the earthlife. The spirit of the person then rejoins the body, often much to the surprise of the people nearby.

Those who have been resuscitated report that some being or voice told them to return to the body. The Light is so totally peaceful, so indescribably beautiful, that many returnees resent the need to return. More than eight million

Americans have gone through the near-death experience (Gallup, 1982). Marion was in her late thirties. Several years prior to her session, she was involved in a motor scooter accident while vacationing out of the country on a small Caribbean island. Her right leg was severely damaged. After being taken to a small hospital in the island community which did not have the facilities to treat her, she was flown by helicopter to a large hospital on the mainland. By the time she was finally moved into surgery, she had lost considerable blood. She died on the table.

Moving out of her body, she drifted through the corridor to where her children waited. As she floated close to them, she observed her physician coming toward them to tell them about her death. Angry at him and concerned for her grieving children, she managed to rejoin her body successfully. The surprised surgeons could not save the leg.

Another case was described by a skeptical surgeon who had a patient who succumbed on the operating table. Several anxious minutes passed before resuscitation attempts proved successful. Later, the patient described exactly what the surgical team was wearing, the instruments they were using, the equipment in the room, and a number of accurate details about the adjoining rooms. Physicians often attribute such accounts to drug toxicity and hallucination. However, this patient was accurate in the details of her description—and she was totally blind. Although still skeptical, the surgeon did acknowledge that something had occurred which was above and beyond his belief systems about reality.

Not everyone who survives a near-death experience reports seeing the Light. Some people perceive a very hellish scene (Gallup, 1982, pp. 73-87). Some simply wander about observing the activities of the living (Ritchie, 1978). The level of such activity is said to be the Lower Astral plane. This includes the outer darkness, the place of "gnashing of teeth" referred to in the Bible. The Lower Astral is the place of demons, the dark-energy beings which are the minions of Lucifer, other mischievous spirits, and lost earthbound discarnates. Many of these spirits actively seek some unsuspecting and naive person to attach to for their own selfish purposes.

The undeniable implication of the NOE is that the individual personality survives physical death fully aware and conscious as a discrete entity, a spirit. The speculation naturally arises about the existence of this spirit before embodiment, prior to conception and birth. Where did it come from and where will it go? The Ancient Wisdom offers one possible explanation: reincarnation.

## Reincarnation

In the beginning there was the Source, the All That Is, the Totality of all and everything. Within this original Source, there was consciousness of being, self-awareness, that which has been called God, Goddess, All That Is, the I Am that I Am. In this state of total peace, unadulterated perfection, unmoving bliss, there seemed to develop a feeling of boredom, a longing for something else.

This urge for something else impelled Source to split off individual sparks of consciousness in order to explore itself in all dimensions, to experience what there was to experience, and finally to rejoin, enhancing the original Source with the gathered experience. Each spark of this Oneness has a slightly different and recognizable vibration. Each is individual yet an integral and essential part of the Oneness, the Totality.

Each particle, or spark of the original Totality, is termed a "monad." Like the parts of a hologram, each fragment of the whole contains a complete replica of the Totality when it was in its perfect state. The monad is endowed with an urge to return to this perfect state, which keeps it in perpetual motion toward eventual reunion with God (Bletzer, 1986, p. 408).

The terms soul and spirit are often used interchangeably, yet there is a conceptual difference. Spirit is the pure essence, the God force and the spark of God-consciousness is one fragment of that Totality. The soul is a spark of spirit that is individual consciousness, experiencing and growing with each experience. The soul-mind retains the memories of all experiences gathered by the soul, such as physical