

The

LAST

TABOO

Is Life After Physical Death Only
Wishful Thinking ?

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THE LAST TABOO

IS LIFE AFTER PHYSICAL DEATH SIMPLY WISHFUL THINKING ?

THE LAST TABOO is a synopsis of 600 reported experiences of life after death, describing what possibly/probably happens when human physical bodies die.

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THE LAST TABOO

CHAPTER I - IS THERE LIFE AFTER DEATH ?

A PROLOGUE

When my telephone rang one day in May, 1985, I was not prepared for the greeting from the other end of the line: "And what is a clinical psychologist like you doing mixed up in spiritualist nonsense?" Then there was a friendly laugh, and the voice went on to say "It's Neal Johnson. I'm the neighbour of Leona Bows, your friend from 25 years ago when you still lived in Los Angeles. She wants to know what you mean by 600 case histories of life after death. She says she remembers you as an agnostic. As a matter of fact Leona asked me to check up on what has been happening to you since my first holiday here four years ago." The next afternoon we settled down for a chat on the verandah of my home in Christchurch, New Zealand. This time I was ready for Neal's questions. I handed him the following report:

During the evening of April 14, 1985, the following uncut case history was recorded:

"I'm - I'm - I'm a serving maid. I didn't think I had come back to this. There was a banquet here and everyone . . . it looks like they are drunk, all drunk." (Who gave the banquet?) "The landowner. It's a mess! Some are drunk on the floor, wine spilt everywhere, food thrown around. It's disgusting!"

(Your age?) ***"18". (Your dress?) "A plain dress with a belt on it, cut square at the neck, a white bonnet. Yes, my dress is to the floor. I've only just become a serving maid. I come from a good home. We didn't live like this. My home was a beautiful, quiet place."***

(Go to the door.) ***"But there are tables and people in front of me. I am in the centre of short tables, long tables, round tables, all barring me. I would have to go over or under them. Yes, I think they are all men, but I can't see for sure."***

(Men's dress?) ***"They have big collars, and they have hats of different shapes and sizes. They are all looking at me. I don't know if they can all see me or not, but they are all looking for me. What is this place? Why do people want to go to such a place?"***

(Go outside.) ***"It's a ruin! This building is no more! I can see countryside now, but this is just a pile of stones." (Your physical body has died, but the real you lives on.) "I was sent there to learn a lesson, wasn't I? I had servants once, and I treated them badly." (A previous lifetime?) "Yes, it was the before-time." (The lesson?) "To respect other people. Those drunkards didn't respect me." (What did they do to you?)***

“I don’t want to tell you. I must have been very spoiled in that other life. Every time my maidservant wanted time off to do things for herself I always told her she had to do things for me. I gave her no peace. She was rather a beautiful girl, and I was jealous of her body. Where I have been I took her form and my beauty was abused; men abused it, and that is how I died. I don’t know where home is now.”

(Want to see someone you loved?) ***“My younger brother. He used to tell me to behave myself and not to boss her around.”*** (Call for him.) ***“He is here, looking at me seriously. He looks the same age. He wants me to talk with him for a while. Walking and talking helps to show me the way. He tells me if I don’t stay close to him he will disappear again. He talks like an old knowledgeable person to me. He’s only nine! He is smiling now for the first time. There is a light over his head and it glows.”*** (Then she was gone.)

Neal’s first comment was ***“Who dreamed this up? I’ll admit it is interesting, but you certainly don’t take it seriously? Don’t tell me you have 599 similar fantasies or case histories or whatever they are?”***

I told Neal I had spent almost a year analysing 600 case histories which had been recorded during 1980-85. They make up the basis of my report. I told him I do take them seriously. But I also recognise they cannot be taken at absolute face value.

Neal next wanted to know what I meant by “recorded” and under what circumstances this took place.

When I told him they had all been recorded in a rescue group that met regularly every week, of course Neal wanted to know just what I mean by a ***“rescue group.”*** He went on to ask ***“Is this one of those discredited spiritualist seances that claim to communicate with people after they have died?”***

My reply was a thought-out ***“Yes - and no.”***

Before answering Neal’s questions more fully I explained that in no way had I anticipated or wanted any contact with spiritualism when he had visited here four years earlier. Like everyone else with little direct knowledge about the overall subject it had been easy for me to be prejudiced against something which challenges long established concepts of reality and has among many people a bad reputation for fraud and self-indulgent sentimentality.

Then I was confronted with data which challenges some of the prejudiced, never seriously researched propaganda often accepted by many materialists I was fortunate to be in a position to conduct my own investigation.

The weekly sessions of the Aranui Rescue Group undeniably took place, and the case histories are a responsible record of what was reported at these sessions. These are facts which should not be dismissed without investigation of the data even though they challenge the last major taboo of the 20th Century: The possibility of life after the death of our physical bodies.

The case histories are descriptions of human crises that are a source of insight about everyday living if we think about them seriously. In the process of trying to understand them myself I recently came to the conclusion that this material should be made available to other people who would value a challenge to their usual way of looking at purpose in life on this Earth as well as possible life after the death of our physical bodies.

After over a year of questioning and investigating I came to accept that there may be some factor which is not apparent at this time that would establish the source of this data in a vastly different way. Until this is identified and verified I choose to accept this material has significance.

I told Neal that I believe this synthesis of some facets of spiritualism and some of the therapeutic processes of humanistic and transpersonal psychology appears to be typical of our changing times. It is an example of the increasing breakdown of the barriers between the physical and metaphysical worlds that people have experienced from the beginning of self-consciousness and which is now being increasingly described and researched throughout the world today.

Then Neal wanted to know if I thought this material is proof of life after death. I told him each person who reads this overall report must decide to what extent they accept it as evidence. As far as I am concerned this question is intertwined with two other contentious issues: 1/ Other metaphysical phenomena beyond the scope of our physical five senses and 2/ the matter of purpose in life. My understanding of these three concepts is a never-ending process of increasing knowledge and expanding consciousness. It's certainly not original but true that the more I learn the more I realise there is to learn.

Altogether several hours were spent discussing the Aranui Rescue Group and the matter of possible life after death.

Before I took him to his hotel Neal asked me if I could provide him with a summary of all this and other unanswered questions to take back to Leona.

I told him I realised how convenient it is to have nice neat summaries of complex questions. I am, however, convinced that the value of this material lies in the case histories themselves. A fuller description of what took place is immersed in the report I was starting to write which I will send him.

Neal then said "I think I will tell Leona that your project is like a sequel to Elizabeth Kubler-Ross' research into near-death experiences. I will assure her that you are in excellent health and obviously enjoying your involvement in a very thought-provoking subject."

The next morning Neal left to enjoy the beauty of Milford Sound, and I returned to the task of finishing my analysis and integrating it into the report I had promised to send him.

Several months later Leona wrote that Neal had died unexpectedly. I found myself wishing I was in contact with him, but by then the rescue group was no longer functioning and that was no longer a possible avenue

But I felt I had on-going reasons to complete my report.

To discover, unexpectedly, a large specific body of data which may be authentic descriptions of some aspects of life after death is both challenging and demanding. The main problem in preparing this report has been to present the material in the most understandable, comprehensive, meaningful, provocative - and responsible - manner possible.

The first thing to be established is that this material is NOT a description of what each and every one of us should expect when our physical bodies die.

Second, there is only one common denominator: There is life after death. At the same time there is evidence that some of us are ready and go directly into the Afterlife . . . Some of us are attracted to the Afterlife defined by our religious beliefs . . . Those who do not have strong convictions about life after death or refuse to accept they are dead may become trapped in Limbo. (Some of these entities became the case histories in this report.)

My analysis of the 600 case histories led me to conclude that the role of the Aranui Rescue Group was almost always crucial in terms of helping most of the entities who came to the group to leave Limbo and progress to the next stage of their life experiences - at least at that time.

At the same time I decided my first responsibility was to structure the case histories in a way which allows readers to come to their own conclusions based upon direct quotes.

Probably the underlying question in the minds of most of us remains: What will happen when MY body dies? No one can answer that question for us. Each of us is unique. But a summary of the different types of transition can start us on this journey into describing Limbo.

Before we embark on that subject we need to have a description of the Aranui Rescue Group.

B PREFACE TO THIS REPORT

Are there any of us who have NEVER wondered about what will happen when our physical bodies die?

During the 20th century English-speaking societies have emerged from Victorian sexual taboos into an almost total focus on sex. At the same time hiding in our own unacknowledged closet the possibilities/probabilities of life after the death of our physical bodies have now become our major mainly unspoken taboo today.

Serious investigations regarding an Afterlife involving self-conscious human individuals are still being rubbished as: Wishful thinking . . . based upon fraud . . . a sick joke . . . distorted brain activity . . . an extension of the self-preservation instinct . . . a bore . . . an escape from reality . . . the work of the devil (unless compliant with religious dogmas).

The problem is: How can we materialistically prove a phenomenon that is not physical? Obviously we can't. But that doesn't prove it doesn't exist. Nor can science prove that it does not happen.

Today biological science is beginning to explain HOW and WHERE in our bodies' thought, memory, dreams, intuition and creativity take place. But they can't put them in test-tubes and analyse them. They are like ghosts that are never seen or caught; only their consequences can be physically measured and/or predicted. But is there anyone who doesn't identify these experiences as part of WHO and WHAT we are? For many of us they may be more real than our ability to see and hear. They are a facet of our consciousness.

Scientists have only recently been forced to grudgingly acknowledge consciousness is a fact of life. It is arguable that the possibility/probability of life after death is the most significant facet of consciousness. They sometimes identify it as a chemical process. What evidence there is indicates it is not that simple.

Today analysed anecdotal material is being increasingly recognised and available as a technique for exploring and identifying the actuality, dimensions, and influence of experiences involved in non-physical phenomena like life after death.

Currently among the most challenging data are these 600 case histories regarding the Afterlife which were recorded in Christchurch during the eighties. They are as varied, complex, and culturally different as our daily lives. In fact they are an extension of everyday living - with an added dimension that makes them different.

Most of the case histories demonstrate the usually unrecognised role of conditioning associated with being a self-conscious individual; we each have a frame of reference

which permeates all our beliefs and behaviour. Too often our consequent prejudices unconsciously determine what we recognise as being “real.” Our inherent fear of the Unknown encourages us personally and socially to accept the ubiquitous taboos against seriously investigating a possible/probable Afterlife.

At the same time many of us today are starting to purposefully penetrate the many barriers caused by our conditioning.

Each of us must decide for ourselves whether we are ready to defy the taboos against investigating life after death.

This report is recognised as being more an anecdotal summary than a statistical analysis. But the sheer volume of case histories, their insights and variety are a challenge which many of us feel should not be ignored. It can even help to provide a new dimension to our lives.

C THE ARANUI RESCUE GROUP

My contact with the Aranui Rescue Group came about as a result of overhearing a reference to it at a social gathering. My curiosity was challenged because I had to admit to myself I knew nothing about such activity other than flippant references in the media. After many questions to a woman I had known and respected for some time I finally asked if I could attend a session.

When I attended the Aranui Rescue Group I discovered there was a vast area of human experience I knew nothing about.

I made it my business to learn what recent investigations have turned up about spiritualist activities. I found out that, like science and religion, spiritualism has had its fair share of frauds and charlatans, blind alleys, ego trips and unethical commercialism. After considerable examination, however, some reliable researchers acknowledge that they could not discover any fraud in at least some of the spiritualist activities they have investigated, some quite scientifically.

Today traditional spiritualist circles usually use channels (mediums) to communicate with people whose physical bodies have died. In most spiritualist sessions the purpose of this communication is to offer comfort and give hope to those who are grieving for relatives and friends whose physical bodies have died. Since the turn of the century spiritualists have comforted many thousands of people and satisfied them they can make this contact.

Although there are many sensation-seeking descriptions there are today some impressive reports in print (including near-death experiences and past lives) for those who are willing to investigate increasing evidence about these phenomena that materialists refuse to acknowledge.

Instead of giving comfort to the relatives and friends, the specific aim of the Aranui Rescue Group was to provide support for discarnate entities who presumably have become lost in transition between life in our world and what can be identified as the Afterlife. Many are what is usually called lost in Limbo. I told Neal the case history he had read was basically an example.

Communication is a basic problem in any project. Scientists use mathematical symbols and formulae to insure the precision of their meaning as much as possible. Once we leave the usual scope of our five senses communication becomes even more difficult and subject to misinterpretation and confusion. Often there simply are not words to precisely describe the phenomena an individual experiences, both in ordinary living and beyond. Symbols which may seem flamboyant or meaningless are often used in these case histories. It is frequently impossible to determine what is symbolic and what can be accepted as a literal description of what an individual has experienced.

As a starting point, however, understanding can be improved by defining certain words that are used throughout this report.

Some words are purposefully avoided. Unless they are used by case history entities, variations of the word “**spiritual**” rarely appear because they have so many connotations. Few of us have a precise concept of where we (and others) place them between the extremes of God and grog.

LIMBO is accepted as referring to “**An intermediate or transitional place or state.**” It is not assumed that one description of Limbo is possible any more than all residents perceive the community in which they live in the same way.

A Soul is recognised as being “**The immaterial essence, animating principle, or actuating cause of an individual life.**” Often it is referred to as that which existed before life on this Earth and what will survive the physical death of the body.

The term ENTITY is defined as “**Something that has separate and distinct existence.**” (It is used in this report to identify individuals as they manifest after their physical bodies have died.)

CHANNEL is used in conformity with the dictionary definition of a MEDIUM: “**A go-between or an intermediary; an individual held to be a channel of communication between the earthly world and the world of spirit.**”

PSYCHIC refers to a dimension or vibration or phenomena “**lying outside the sphere of physical science or knowledge**” and beyond the scope of our ordinary perception of physical reality.

GOD/SOURCE is used to identify the concept of a purposeful universal power or intelligence (not necessarily a personality or personal God) that is greater than human egos. References to HOLISTIC and HOLISM indicate the concept that the entire Cosmos, including humans, is a manifestation of God/Source. This concept coincides with the scientific theory of holograms.

The group that collected this data had no affiliation with any organisation or church, nor did it subscribe to any specific doctrine or dogma. All of its regular participants believed that life after death is possible, even probable. The longer they participated the more they were inclined to believe that it definitely takes place. All those involved were committed to helping people in this world - and beyond if that be possible. Participation in this group was considered a privilege and an opportunity to learn. No one gained any other benefit, they learned it was prudent to be discreet when they talked with people outside the group.

A qualified stenographer was a rescue group member for around six years. She took the notes and prepared the weekly reports that are the basis of this summary.

This report includes only the essential interaction between the entities and the group members because the case histories are considered to be more significant than anything else. The process of interaction was often lengthy and complex. If there is

enough interest a description of these ever-changing processes could be compiled later.

Comments, questions and explanations by participants are in parenthesis.

A channel was always present at the rescue group sessions. These channels were ordinary people who led normal everyday lives. They have, however, learned how to shift their self-consciousness to one side sufficiently to allow some source, presumably a discarnate entity, to use their voices to communicate with other group participants.

There was no mumbo-jumbo nor was a rescue group session a spooky, depressing experience. Often there was good-natured humour. An atmosphere of peace and harmony was established with relaxing background music and a short period of meditation focused on helping those lost in Limbo. The group was opened with a simple statement that the participants had prepared themselves and were available, to the best of their ability, to help any entities who needed and wanted help to go on to their next experience of living.

The first sign that the channel was being used was some uncharacteristic behaviour. Their hands might be doing something unusual or difficult to identify. Overall, pain or fear, or other patterns of distress were often expressed. When contact was made the entity was then made welcome and told that the group was ready to try to help them if they wished assistance. Usually, as a result of questioning by the group participants, the entities identified themselves and their last experience of life on Earth. This situation usually explained the channel's expressive behaviour.

Although a substantial number of the case histories are incomplete, there appears to be an underlying pattern or purpose: Once the entities have accepted that their physical bodies have died the group then tried to help them release their attachment to life on Earth and accept some responsibility for what they have done that could prevent them from going directly into the Afterlife. They were encouraged to ask for help in adjusting to their new situation. Usually, it was forthcoming, in one form or another. Then they left the channel to go on to whatever was appropriate and acceptable to them.

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- B SHADOWS AND GREY MIST
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CHAPTER II - *TRANSITION INTO LIMBO*

TRANSITION FROM OUR PHYSICAL WORLD TO THE INVISIBLE WORLD OF CONSCIOUSNESS

Included in the most consistent information to emerge from the Aranui Rescue Group is that there is no one way that all individuals follow to make the transition from life on this Earth into another dimension of living.

Presumably the reports of near-death experiences (which in recent years have offered great hope and insight into this transition describe only one part of a complex population. One of the criticisms of this material has been that considerably less than a majority of near-death patients report any experiences. From the diversity of the rescue group case histories it can be suggested that those who make these near-death reports are those, under recognised physical stress or treatment, who are *not* ready to die, at least from their point of view.

Birth into this world is not the same as subsequent life experiences, although childbirth is, we are beginning to recognise, very influential. How much correlation there is between transition and the individual's Afterlife is an open question.

It is almost impossible to consistently quantify the entities' experience of transition. The dividing lines are not only subtle but often non-existent between some who describe their transition and experiences of Limbo. Silence is often not explained, descriptions are not necessarily in sequential order. One stage of the entire process most often merges into the next. And the entire process was often both subtle and complicated, suggesting many more unanswered questions.

For over 40% of all the rescue cases their experience of transition was remaining entrapped in their last recollection of life on earth, that is the situation in which their physical bodies died. In 1980 this percentage was a little over 20%, but in 1984 it has risen to almost 50% of the cases.

Some entities reported being frozen in the trauma of their physical deaths, but at first many had a complete blank between the time of their physical death and their contact with the rescue group. Confusion was very often a part of their experience. Frequently it was their description of how their physical bodies died that helped these entities to re-establish their identities and open communication with the rescue group.

Most did not question who or what role the rescue group played. Some indicated they only heard the members of the group and a few were curious and asked questions about the group before accepting it.

A CONTINUING LAST PHYSICAL EXPERIENCE

To a greater or lesser extent the majority of entities projected themselves in their last experience in our physical world. Usually it provided the basis for identifying themselves and/or experiencing themselves as a unique personality. It also facilitated communication with the rescue group. Sometimes it was the basis for denying they were dead or that there was life after death.

EXAMPLES

“We are in a cave. I am on my own, the others died. This is Poland, I’m hiding from the Germans. They have gone past. I’m too old for hard winters. I’m waiting, waiting for them to come with the supplies.” (Your physical body has died.) ***“Although I can’t see anybody, I feel I am not alone anymore. It’s very clear now, the sky is blue. The Germans are not around anymore. Friends are coming. They want me to go and have a drink with them. I will go. Everything is changed now. No more winter, no more cold, no more loneliness . . .”*** (168)

“I’m just confused. It doesn’t seem a very friendly place, there’s no one else around. I don’t seem to have my things with me, perhaps I was robbed. I can’t go anywhere without my papers! I can remember now, I was locked up before for something important, but I’m not in jail now. I’ve been away for nearly two years. I agreed to stay as long as I could. I carried messages for the army. Something has gone badly wrong. No, I didn’t bother about an Afterlife. The WAAFs on the drome were good to me. There was Angie, something she said a long time ago helped, I wish Angie would stop packing those bloody parachutes. She talks all the time while she is working.” (Tell her the war is over.) ***“It is, isn’t it? Perhaps I have come to pick her up. I don’t think she knows she is dead, I must explain it gently, I don’t want to upset her . . .”*** (589)

“Help me out of this mess. My face is all smashed up. I just hit a brick wall on my motorbike. Blood is still running down my face. I was trying to go too fast. I didn’t go anywhere, I just stayed put. I can’t move from

here, I can’t go forward or backwards. I’m scared! I can’t go back, but I want to come back. I was young. I don’t know where to go, the wall gets in my way . . .” (74)

“I am on a hill, looking down in a valley. Somebody is burning the olive trees, and there are clouds of smoke. I think they are going to get rid of me.” (Your physical body has died.) “I would like to leave this place now. I have been here so long, I have forgotten what happened although I remember the smoke. I know there has to be a better place than this . . .” (191)

“The children, they are all gone! There they are, everywhere all dead. Yesterday they ran, played, were happy. They are all drowned, drowned. The big pipe burst in the children’s play area. We’re not too late! They are all out now! We must leave this place, it is a bad memory place. The children are so happy to be out, they think it is a big game. The children are very keen to go, they don’t want to stay here. We will go over the hill, it is a better place. I am so happy, so happy! . . .” (340)

“I’m in a submerged submarine. I can’t get the hatch open. I can’t turn the valve. I am the only one who can get out . . .” (119)

“I’ve been lost. A big rope split in half, and I fell below. Oh the smell! It stinks! There is a body down there. Why is he still down there? Is it me? . . .” (414)

“I have lost my gold cross. Why did they take it from me? Don’t come too close. You’ll die of diphtheria the same as I did. I don’t want to go on. If I had the cross I could go on . . .” (65)

“I thought I was getting my teeth out. Oh, I’ve got a headache, and I’ve still got my teeth. Am I still under anaesthetic? . . .” (490)

“Something was going to happen. I was walking. There is trouble. I was running past this statue. I was alone. I didn’t belong to that fight, it wasn’t my fight. Now everything has stopped . . .” (501)

“Don’t touch me! I am burned. Something must have gone wrong, I think it was a fireworks display for an exhibition. Something went wrong. It came down in my direction . . .” (301)

“I’m an artist . . . I don’t go outside my studio much, it is very dark here with only one light coming through the sky-light . . .” (60)

“I was on fire, I was burning all over. It was during the war in a big warehouse. We were bombed and bombed. It is good to be free of that burning body. I want to go back but I can’t. I was very happy, now it is all gone . . .” (134)

“I was in a cave-in in the mine. I saw them all coming up out of the ground. There was a shaft of light way up into heaven. They came out of that dirty mine, all so clean. They went straight into the light and I was left behind . . .” (588)

“I was panning for gold and something started me thinking. The gold is still there in the bush in a tobacco tin. I didn’t need it, it was just a lot of fun . . .” (365)

“This is the war in France, against the Germans. I can see only the guns. It is sort of grey all around. I was a Scot and wore a kilt. It was a nuisance, it got caught up in the barbed wire . . .” (166)

“I am burned all over. I was fighting a big scrub fire. There were dozens of us. Some got out, but some didn’t. There was a wind change . . .” (126)

“I am in the middle of a sea battle, and the situation has stopped. We are frozen, nobody knows why. Everything follows its course, things cannot stop.” (Your physical body has died.) “It is absurd to stop in the middle of a battle. It was in Jutland, I am German . . .” (355)

“I want to get out, I’m starving. I’m on a ledge. I don’t know how I came to be here. It’s too dangerous to move now. I’ll have to wait until it is light. This isn’t my country . . .” (288)

B SHADOWS AND MIST

For many their experience of transition at least started with being in mist or some dark place:

EXAMPLES

“That was a strange experience. Is this the spirit world? All that I can see is people sitting around. They look like shadows to me. There are children here. It’s like a waiting room for a doctor. There is practically no colour, everything just light and dark . . .” (404)

“I don’t know what has happened to me. It is dark. There is nothing here. There is no time in this place, nothing, everything has stopped . . .” (260)

“Something is pushing me all the time. I was in a rocky, hard environment, every step was hardship. I was frightened of slipping, it was very harsh. I feel good now that I am here. It’s very smooth. If it was something, it would be like velvet. There is nothing practical, just this feeling of smooth all around me. There’s a heavy blue mist in front of me . . .” (356)

“What has happened to me? Where am I? This is nowhere, a very strange place. I am in a cold grey mist. What am I doing in this place? . . .” (551)

“We should not be here in the shadows, you know. Do you know the way out? I think it will get very cold here when the sun goes down, we must move out. It seems to me that the only way out is to climb out, we must move out . . .” (448)

“I am lost, I haven’t any friends, I don’t know where I am. It is always dark here. I am 23 years old. I am all alone here, standing in this shabby dress in the dark . . .” (70)

“I think I’ve died. It’s a very strange feeling. I don’t know where I am. I’ve seen nothing more than a mist, but it isn’t material . . .” (450)

“I came for help because I am lost and in the dark . . . I must get up . . .” (25)

“All I can see is a skeleton in a grave. It’s been worrying me. It’s not lying down, it’s on its side. Is it me? It’s dark there. I believe you when you say there will be light at the end of the passage. I want to go to the sunlight. I’ll leave these old bones now . . .” (49)

“Everything here is dark and grey. I’m holding my baby, he is a tiny boy baby. I’m thinking hard. I’ve been looking for the light for a long time . . .” (159)

“Everything’s very strange, very strange. I feel close to things, but they’re not real. I feel I’m in two places at once. I don’t know where I am. It is like shadows that come and go. I just see shadows, some light and some dark . . .” (154)

(Woman crying) “They are not coming back anymore. My husband and boys, they were fishermen, and I think they’ve all drowned. They’ll never come back. I’m alone forever. It’s getting dark and cloudy . . .” (101)

“I went down a long, dark passage, past some strange things that looked like human bodies, but mixed up. Now it seems like a small, dark waiting room. I think I must have been a very severe man. I think love must have been missing in my life. There may be love in me, deep

down. I am not afraid of anything, only myself. I don't know how I can handle things. I would like to leave this place . . . " (217)

C CONFUSED

At least to some degree almost all the entities who came to the Rescue Group were confused; some more than others.

EXAMPLES

"I am confused. I fell down, down, down. Something up there goes round and round, and I don't want to think about it. I don't know where I am. Neither seems the right way up any more, it's all mixed up . . . " (516)

"I must have died. There was nothing there before. The nearest thing I can explain, I found my existence in a rubbish dump. Everything thrown away, all discarded, scattered, worn out. That was the end. The whole time I was in that state I felt as if I needed to go up. Above me seemed to be a whirlpool. It was high above and beyond me to reach up and go there. There's nothing now, I've lost my way . . . " (528)

"I remember things that happened a long time ago, and they shouldn't be happening now because it was a long time ago." (Your physical body has died.) "I knew things were wrong, but I didn't know why . . . " (470)

"I am very mixed up. I thought it was a nice place, but everything went wrong. I have to go on to somewhere else. All my friends have been gone for a long time. I am hopelessly lost . . ." (149)

"I don't know where I am or what I am supposed to do. I have a lot of recollections of going to many places, but I don't fit into any of them. I keep getting moved around and moved around. It is very worrying not knowing where I am. I don't know if I am in today or tomorrow or where I am supposed to be . . ." (338)

"I'm just dreaming aren't I? I was going to see my sister but this is the wrong bus. I don't know where we are going. I must get off." (Do you believe in life after death?) "I don't know what I believe. Sometimes I thought about it, but not much, it's too confusing . . ." (546)

"It's very confusing, the clergy say you go to the land of the dead until the next rising. It is very hard to make a break from something one knows to something one doesn't know . . ." (377)

“This is a bit of a novelty. Sometimes I feel I am on the other side, and sometimes I think I am some other place. I’ve had quite a few funny experiences lately and I can’t understand it. Sometimes it mystifies me . . .” (107)

(Shook and nodded head in answer to questions for a long time.) ***“I was holding myself back. Thank you for being with me. I don’t think I could have made it alone. I was confused . . .”*** (Channel:He seemed to be in a sphere and didn’t know how to get out of it.) (205)

D QUESTIONING

Those who went beyond transition most quickly were usually those who were trying to adjust to their situation by asking questions:

EXAMPLES

“I was alive, then I died, then what happened? Why can’t I see? Is it because I’m not properly where I am to go yet? . . .” (263)

“I have just seen my coffin. Why did I die so young? It’s horrible to see myself in the box. It is hard to break away . . .” (155)

“What is this airy-fairy feeling? I haven’t got any weight. If I lift that table it just goes straight up. Everything looks the same but there’s nobody here. It’s very strange. I can’t go back now. I will try to understand. It seems so crazy, all mixed up. Will it all come clear? . . .” (553)

“I just don’t understand. I am in a field with cows, but I don’t know why I’m here or where I’m at. What am I to do here? . . .” (554)

“That’s me in that river. It was a frosty night. I was going home, and I slipped in. I wonder how long it will stay there. I can’t get over how part of me is down there but I am here. I haven’t left here, I just stayed and watched myself. It’s just as though you go somewhere, and yet you don’t move. I don’t know what to do about it . . .” (579)

“I need somewhere to land. I will soon be out of oil. I thought it was going to be a hard landing, but the ground was quite soft. There is nobody else here. What am I going to do now? . . .” (376)

“I don’t have many visitors now. I have lived alone for quite some time. This isn’t my idea of heaven. They are playing tricks on me . . .” (416)

“Where am I? It is hard to get here. I don’t know where I’ve come from. I felt I had to go somewhere, but I didn’t know where. No, I didn’t know

my physical body had died. It was like a dream, but somebody told me I had to go someplace . . .” (308)

“It’s just this old heart of mine. It’s fluttering like a bird. I want to be finished with this old body.” (Your physical body has died.) “So where is the glory and the peace that we are promised? It isn’t a body I want, it is peace, perfect peace beyond understanding. I want to rest . . .” (471)

“It’s all right now. A beam fell upon me. It was an old church, and I was going down into the crypt. I thought it would be worthwhile. I had trouble with a stone. I’d just got it up when the beam fell, and I don’t know what was down there. It’s very strange. Before, I couldn’t get out. Now I can go out, and I don’t want to go. I think I would like to go down in the crypt again. It won’t matter if it falls down again. There is real death down there, only a skeleton. It was a waste of time, after all, wasn’t it? I must look for something to discover . . .” (209)

“Now I am wondering what happened to me. I don’t remember an accident. I just found myself here. I feel different, I don’t feel any weight . . .” (466)

“I know nothing of myself. It is not a good place but something holds me here. Something behind me, something in my past is holding me. If only I knew what it was. The animals run free, why am I trapped? The animals look down upon me as if I am lower than them. They have no respect for me. This is no place, it is between places . . .” (420)

“It’s hard for me to relate back to the Earth now. It’s like a half forgotten dream. I feel like a child in his first day at school. Am I in a transitory position between life and death? . . .” (237)

“I want to find out how I got like this. Was someone trying to get rid of me? I don’t know what I am anymore. There are some shadows in the fog there, and they look like they are dumping dead bodies in the grave. Is that their job? The ones who are dumping them don’t look much better. They look dead too . . .” (400)

“Do we meditate here? I thought often enough about things when I was on Earth, but I didn’t consciously meditate on anything. I know that my consciousness is left because I can talk and I can reason things out for myself, so that part of me isn’t dead. I must have discarded all earthly memories when I left. The area of light is expanding now. The light is coming to me. I am not enclosed anymore, the shadows have moved. Does everyone experience this when they move over? I hope many can follow this path, it is a pleasant one. I would like to help others when they go over. We should do that, shouldn’t we? . . .” (251)

E PARAPHYSICAL EXPERIENCES

There were facets of many experiences that can be identified as parapsychical, they do not fit in with the physical world in which we live and yet are not ignored by these entities: Some may be projections of the entity's unconscious.

EXAMPLES

“I know my time has run out. It went very fast towards the end. I seem to be waiting for something. I am in my living room upstairs and can see people in the street and market place just as usual. The clock is very fast, as if it isn't a true record of time anymore. Hours go by as quickly as seconds . . .” (304)

“I must leave everything tidy before I go. I look at solid objects like a picture, and I see through them as if they were only reflections. They are not shadowy, milky apparitions that people talk about, they are everyday objects, and yet I can see through the wall into the street as if it isn't there . . .” (275)

“I need help, but not physical help. I am stuck between worlds. I still see this world in a shadowy form. I know I have left it. I look over and down on it, but I never take part. I want something with substance. There is something holding me back. I just feel lost, drifting . . .” (87)

“I am afraid to go any further. At the end of this avenue of trees it seems to go to a graveyard. I have a feeling I have to go down that avenue, but I don't want to. It frightens me . . .” (542)

“Is this the place of the dead? It is underground, or closed in, high vaulting ceiling, a circular building. All around the walls are niches with corpses, stood upright in them. Some have deteriorated badly, they have been here for a long time. One has a monk's habit on. I am not a Christian. I had no religion. I have a feeling all dead people come here . . .” (427)

“I've been thinking a bit lately about what those Abo's told me about the Dreamtime and all that sort of thing. I think I might have been in and out of the Dreamtime myself sometimes . . .” (287)

“I'm not afraid. It's those things with me that are trying to make me afraid. They are sitting in judgement of me. They have a face like a skull, dressed in long black capes, gold-like crowns on their heads. They are in my way, and I am not going to move . . . They are dummies, just stage props. They are nothing now, they have collapsed. This is the underground . . .” (248)

“My ancestors make signs they want me to come. It will be many moons before they come for me. The white moon and then the black moon that covers the white moon . . .” (39)

“I am in a very strange place. It isn’t easy to describe. There are no other people. It’s like a child’s storybook, fantasyland, and nothing seems solid . . .” (257)

“I am surrounded by these strange devilish people. They are just looking at me. Some look as if they are just pictures out of a book. Others seem very real, then they fade and others come . . .” (316)

“There seems to be a lot of trouble, but it’s not actually me who’s in trouble. Quite a few out there want help. They seem to be begging, hugging themselves, going from one to the other . . .” (Saw women in long black frocks, the men in black and wearing bowler hats. Seemed to be some kind of religious group, possibly French.) (203)

“My name is Yvette. I wasn’t a real nurse, just a baby nurse. I am so unhappy. They fly away, the babies fly away. They have wings like angels. I am no good for babies, people say that. There is something wrong with Yvette, she is no good for babies. The babies died of natural causes. It wasn’t my fault. I don’t blame those who said I did those things anymore. I am going to lovely people now. I could be happy again. The past is just shadows . . .” (274)

“I felt like a bloody machine in this factory. Switch on and go, go, go, go! There’s more to life than this. I’m looking up at the skylight.” (Think yourself through it.) “That is just wishful thinking, isn’t it? . . .” (543)

THE LAST TABOO

CHAPTER III - REACTIONS TO DEATH OF PHYSICAL BODY

- A ACCEPTED DEATH OF PHYSICAL BODY
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THE LAST TABOO

CHAPTER III - REACTIONS TO DEATH OF PHYSICAL BODY

The most consistent and significant role of the Aranui Rescue Group was to tell the entities and/or confirm that their physical bodies were dead but their souls were very much alive and then helping them accept this part of them was very capable of going beyond the transitional phase of Limbo and entering into an Afterlife to experience learning and preparing for their next incarnation. Their reactions extended from prior acceptance to rejection of the possibility/probability of life after death. For many this was a long and drawn out process and one that was first initiated when they communicated with the members of the Rescue Group. Others accepted their destiny and were ready to progress.

A ACCEPTED DEATH OF PHYSICAL BODY

Even before the Rescue Group told them many of the entities knew their bodies had died. For others it was a logical explanation of what they had been experiencing.

EXAMPLES

“I’m standing by the gorse hedge. Fell off the ladder. I lost my hat and teeth. I’m 79 years old.” (Your physical body has died.) ***“Will there be someone from the club here? I know they are here, we used to talk about the Golden Mile. I see a haze, an airport - there. I see people in uniform. Never been on a plane. People are standing around, talking. Lots of planes, trolleys, suitcases. I’m gong to heaven. I see people dressed in gowns like a choir. I see their mouths moving. They are just standing, waiting, perhaps for me. Now they are all singing ‘Abide With Me.’ Perhaps if I join them they will know what I want. I will go to them, nobody is noticing me. I would like to help them with the singing, I know the song. I’m ready to be off . . .”*** (483)

“All I wish is that you walk with me for a while. I am in transition. My journey is over that stony path with lights ahead. I have met my friends and left them because this is something I have to do alone. The rocky path in front of me rises suddenly and turns to the right, then it dips down into a very dark ravine. I have to cross it and climb up the other side. On the far side I cross over the top to accomplish my mission. What I saw before was symbolic, when I finish my task it will be reality.”

This way I have chosen for myself. Doubt and lack of faith are the problems I have to overcome. I have to satisfy myself that I am worthy. You cannot fool yourself on this side . . .” (367)

“What a strange and beautiful feeling. It is indescribable. Even this room is designed for healing. It’s almost as though I am running a race, and the people outside are willing me to win. Some on the inside are ready to go already, others need different types of treatment. I will go now! . . .” (326)

“I guessed I was dead. It seemed mighty queer at first. I retired from a factory doing lathe work. I was married for a while, but she cleared out on me. I was captain of the bowling club. It keeps you healthy. But now I’m dead. What can you do when you’re dead? There are a few old codgers hanging around. It takes a lot of thinking about. Sitting around is no good. You have made me think. I’m very tired now . . .” (41)

“I have had epileptic fits. I feel I’m in a safe place now. I’m in a beautiful blue light. It is very peaceful. I was very old when I died. My skin feels smooth now, before it was twisted. I know I can walk, I could fly, I don’t need wings. The weight’s gone from my body. It was so heavy. I never thought I’d leave that behind . . .” (95)

“I was in a fire. I was burning all over. It was during the war, in a big warehouse. We were bombed and bombed and bombed. We were near the docks by the Thames. It is good to be free of that burning body. I want to go back, but I can’t. I was very happy. Now it is all gone. But now things are moving. My friend Elsie has just come. I don’t need a body any more . . .” (Smiling, lifted himself forward.) (134)

***“Why are you wanting all these facts?” (Your physical body has died.)
“Oh, oh! . . . I’ll just have to take that philosophically won’t I? I believed in life after death, I expected the same as I have now, a going on, continuing my studies, in a different atmosphere of course. I will go through this gate and see what I shall find there . . .” (549)***

“I don’t have to worry any more? Weight has gone from all my body, it is lovely . . .” (316)

“I must not look back. Always something new. It’s a good adventure . . .” (284)

“I was hurt in an automobile accident. All of us in the car died, and we are together here. My fiancé was in the car with me, so we are together now. I was alive in 1957. I thought there was life after death. I felt it was a comfort to think that way. I would tell myself that if I am wrong it didn’t matter. Believing in life after death helped me. I don’t quite know how I got here, but I was wanting to be helped and fixed up. Oh, cars

are dangerous things. They are made to go too fast, it is criminal. I am feeling so much better. Thank you, I will go now . . .” (233)

B DIDN'T KNOW PHYSICAL BODY HAD DIED

Many entities were surprised to be told their bodies had died and they had to rethink what had been happening to them.

EXAMPLES

“My name is Albert. I feel all right. I’ve been walking across the paddocks. I live on a farm. I had an accident on the tractor. No, I don’t know I am dead . . .” (170)

“We were all on the boat in a gale, the mast broke, and we all went over.” (Told physical body had died.) “But it’s still cold where I am. But how will I get to my mates? The boss is coming! He always sorts things out, he’s very tough. It was a big sailing ship, four masted. We were a bit after Nelson’s time . . .” (173)

“My legs usually are in a cradle. I’m usually in bed. Who got me up? I haven’t sat in a chair for a long time. I can feel my legs. What kind of a miracle is this? Why hasn’t this been done before? I had given up. Where am I?” (Your physical body has died.) “So I had to die to be released. That’s the catch. I’ve had this condition since I was 14. I am 24 now. We lived in a tenement. I was climbing a tree and fell. I got a dislocated hip, it went down into my knees and feet. Dystrophy. I would like to go back to the years I missed . . .” (482)

(Gave a jump.) ***“You startled me. Something was going to happen. I was going to the square. I was walking. I think there was trouble.” (Surroundings ?) “I am by a statue with some horses that are rearing up. There was a crowd, and I think I was running past this statue.” (Demonstration ?) “Yes, but I don’t know what it was about. I was alone. I didn’t belong to the fight, it wasn’t my fight. Everything has stopped now, and it isn’t dark any more, but I don’t know what time of day it is.” (Your physical body was killed.) “Can’t I go home now?” (Explanation.) “Are you from the church? You talk of spiritual things. Why can’t I go home?” (Explanation.) “How do I get to that place? . . .” (501)***

“I have just finished cleaning up. I run this hotel. A lot of people stop over here when they are travelling through. I was just sitting down to have a rest after the guests had gone. This is a very nice hotel. I don’t travel far myself. Would you like a glass of porter? The boys will bring you one. I am glad you came and that you are happy. I will always be here to welcome you . . .” (220)

C DENIED BEING PHYSICALLY DEAD

Many entities required considerable information and explanation to convince them their physical bodies had died. Some completely denied that they were no longer alive on Earth as they had been.

EXAMPLES

“Why do I have all these questions in my head? Let’s get back to work. I’ll be glad when the end of the month comes, and I can take a holiday. It’s getting to be too much.” (Your physical body has died.) ***“Yes, and the Pope had a baby! Tell me some more, and I might start laughing. Let’s have a drink, and perhaps we can sort something out . . .”*** (543)

“I am very puzzled. Time has stood still for me. I am sitting in my library, good books all around me, good wine, beautiful wine glasses, the craftsmanship is superb. I want for nothing, I have everything, and yet everything is frozen here.” (Your physical body has died.) ***“But just one moment! I am sitting in my own home, in my library. I can’t see you, are you in my thoughts? No the room is real, I have everything, yet I want something more, I can move about, it is everything else that has stopped . . .”*** (360)

“I’ve lost her, my little girl, she was seven. She died last night of the fever. I have no other children, my husband is not with me. I do not know how Jeanine got the fever, some believe it is the bad drains that caused it.” (Your physical body has died.) ***“Oh no, she has gone, I am left. They have taken her away. People talk about souls but I don’t know what they mean . . .”*** (597)

“I’m 84 now. I’m mostly at home, I don’t work much now. My hair is very white you know. I’m a real old Father Christmas.” (Your physical body has died.) ***“I’m not dead, I’m still here, but any time . . . They will tell me when I am ready. Some things I remember very good, others I don’t. I don’t think I want to die yet. I’ll never feel lonely with all the things around me here in the bush on the West Coast . . .”*** (206)

“I was going to stay with somebody, they were going to pick me up. I must have dozed off.” (Your physical body has died.) ***“Oh no I have not died. I would have known. I didn’t see any angels or anything, so I can’t be dead . . .”*** (286)

“Bosh! That is preposterous! You could be figments of my imagination, whether I accept you or not is entirely up to me . . .” (372)

“Will you take my lavender, sir? It’s for you. You brought me back. I fell down the well. We were all playing, I must have slipped. It was a long

way down. Nobody came. I was all alone. Where is everyone? “ (Your physical body has died.) “No! I’m still here . . .” (426)

(Your physical body has died.) **“It’s the first I’ve heard of it. They have a lot of palaver when you die, running around, people talking, putting you in boxes, etc. I knew nothing like that . . .” (533)**

“No I’ve got a body. Did they think I was dead? They had no right to put me down there . . .” (515)

“Don’t tell me things like that. When you die, you die. I’ve just been knocked out, haven’t I? . . .” (574)

“Where am I? Where are my children?” (Your physical body has died.) “I am not dead! I was coming home with the children. The truck just kept coming. I can’t die . . .” (557)

“No! As long as a man’s active he cannot be dead. I never thought about life after death although I knew that much of life continues . . .” (476)

“Why do you tell me these things? How long will I be a prisoner here? Where do you take me now? . . .” (537)

“I was in the glasshouse and something happened. I don’t know what. I don’t seem to be able to get up.” (Your physical body has died.) “No, I’m still here, nobody has come for me. I’d like to get up and water the plants, but I can’t.” (They are your memory.) “No, see, you can touch them - look. I feel my upper half is all right. My lower half seems to have packed up on me . . .” (530)

“I do not want help, but bear with me. I’m trying to gather my thoughts and give you some idea of the strange predicament I am in. I am caught in coils of wire, such as in wartime. Some farmer must have used it in his hedgerow.” (Told physical body had died.) “I’m still alive, I can tell what is happening . . .” (412)

“I haven’t died. I have put a few under before, but I never died. I can’t see anything at all . . .” (293)

“I’m not dead, I am still here. They will tell me when I am ready. I don’t think I want to die yet . . .” (206)

“I don’t know why you’ve all come in my shop like this. You are a theatrical group aren’t you? Oh, friends! I’m always suspicious when people say they are friends. What are they friendly for? I have a respectable shop, I’m getting too old for the market stalls.” (Your physical body has died.) “And who are you, the undertaker? I haven’t died so you can go. Yes of course I believe in the Afterlife, but I didn’t

expect you lot. You're not someone who wants to put me away? . . ."
(567)

D REJECTED ALL LIFE AFTER DEATH

Of course those entities who were committed materialists initially at least, rejected all possibility of any life after death.

EXAMPLES

"I do sketches, mostly of political fools - I lampoon them. I draw them with all sorts of faces, a happy face on one side, a sad face on the other. I do actors and actresses and opera stars. Some of them are very foolish too. They think they are going to live forever. I can, because I am in the right state of mind to live forever. Shakespeare knew about it when he wrote his 'Midsummer Nights Dream.' I am that spirit that carries on. I can give all these characters around there as funny or big or tiny a body as I want because I know they don't exist. I hear voices all the time, not just yours. Friends come in and see me, but I've been too busy. I say 'Come back tomorrow, I'm too busy today.' . . ." (399)

"I am not going to die. These jewels keep me alive. You don't die, you only think you die . . ." (439)

"I don't accept life after death because I don't know anything about it. What about those shrunken heads in my museum? Can't they remember either, what happened to them? . . ." (505)

E CONFUSED

To a greater or lesser extent almost all the entities who came to the Rescue Group expressed confusion. That's why they were there. Those without any confusion must have gone somewhere else for an experience appropriate for them. Basically the entities described their experience in terms of what was familiar to them.

EXAMPLES

"I feel quite lost. Yes, there are people, but they're not talking to me. They don't move, they just sit there. I was going to see my sister, but this is the wrong coach. It is 1866. We appear to be moving, but I don't know where we are going. I must get off. It's as if I've been cut across the middle." (Your physical body has died.) ***"I'm just dreaming, aren't I?"*** (Believe in Afterlife?) ***"I don't know what to believe. Sometimes I thought about it, but not much. It's too confusing."*** (Call for your sister.) ***"Will***

she know how to find me? Oh, she's coming straight over. She said she knew I would be delayed. Isn't it strange? I got on the wrong coach and came to the right place . . ." (546)

"I was alive, then I died, then what happened? Why can't I see? Because I'm not properly where I am to go yet? I know where I have to go now. There is a hedge, a tall one, and I can follow that . . ." (263)

"Oh, good! I can breathe fresh air again. Fresh air, I almost forgot what it was. I feel good now I can breathe again. I've been lost. A big rope split in half, and I fell below. Oh, the smell below, the stink! How did I get out of the blackness?" (Your physical body has died.) ***"Are we going to hell? We're back on board again, aren't we? We're under way again. I can't see anybody, but I know we're on the way, I can feel the tide. There's another ship coming up. I'm not familiar with her cut. The other ship is hove to, it's very quiet. This is the Death Ship, isn't it, the one I'm going on? It doesn't sail the earthly seas, does it? It doesn't have lights, but it has a blue glow around it. It's very peaceful. I can see no one on board yet. I will go below. Oh, they're all here, everybody I've ever known is here! I'm going to join them now, we're to travel together . . ."*** (522)

"That's me (pointing) in that river. It was a frosty night. I was going home, and I slipped in. I wonder how long it will stay there." (Belief in Afterlife?) ***"Not like this. It's a strange existence. Everybody says everything you do is through your heart, but my heart is down there. I can't get over how part of me is down there, but I am here. I haven't left here, I just stayed and watched myself. It's just as though you go somewhere, and yet you don't move. What happens to all that (pointing to his body), do you leave that part? I thought you were going to help me fish the body out. I don't know what to do about it . . ."*** (579)

"I was in a hurry going somewhere, but I've forgotten where I was going. Things are all mixed up, not where they should be. They have all moved. Something shook. Some things were tipping over." (You left your physical body.) ***"Can I? Can I do that? How can I tell my friends where I am? Goodness, I never thought it would be like this . . ."*** (371)

"I am confused. I fell down, down, down. Something up there goes round and round, and I don't want to think about it. I don't know where I am. Nothing seems the right way up any more, it's all mixed up. It has stopped spinning now. Glass, coloured glass, a window. There was a picture on it, but it's broken, pieces are everywhere. I think I broke it." (Physical body died when you fell through window.) ***"Things aren't in their right places, yet, but they've stopped moving. I am going through a strange emotional feeling which is changing me into something else. I have no need of a body . . ."*** (516)

“Where am I? It is so hard to get here. I don’t know where I’ve come from. I felt I had to go somewhere, but I didn’t know where. No, I didn’t know my physical body had died. It was like a dream, but something told me I had to go some place. There is a lake or big pond with an ornamental bridge going over it. There’s quite a lot of people walking over this bridge. I have no feeling of fear, it’s just interesting. I haven’t reached the bridge yet. I am still some way off, but I can see the people going across . . .” (308)

“Don’t touch me, don’t touch me! I am burned.” (Healing given to his recollection.) “The skin’s better now. Something must have gone wrong. I think it was a fireworks display for an exhibition. The first went all right, it looked beautiful. Then something went wrong. It came down in my direction.” (Your physical body has died.) “I knew I was very sick. Can’t I go back? Did I die when I went down that tunnel that turned and turned? It seems as though time stopped at that moment. I’m still there, but I am also talking to you . . .” (301)

“I keep getting something of my past coming back, but it gets all mixed up with what I’m thinking now. I’m walking down an alleyway now. There are no people.” (Your physical body died.) “I don’t remember dying. How did I come back to life? People don’t come back to life. It’s like I’ve been asleep for a while, but it must have been a long time. I can’t see anyone. It’s as though everyone has left the world. I am going home to see if my mother and father are there. My parents are dead, too, aren’t they? They are just sitting there, waiting . . .” (566)

“I am 18, and I am unhappy. I would like to live again. I’ve been very ill. I didn’t go away when I died. They tried to put me in the box, but I didn’t want to go, so I stayed. I still have my picture of me. It was painted by a friend of Papa’s when I was 17. I am back in my room. People don’t talk to me any more, they just go past. They just ignore me. My family are all gone. I don’t know these people, here in the house now. I want things to be the way they were before. I had to leave them, and now they have left me. I am scared, I don’t want to go, I don’t want to leave this room. I think the stairs are going up. I’ve never seen this part of the house before. I didn’t know it existed . . .” (519)

“This is no place to be. Where is the rest of me? . . .” (562)

“My bike was scorching along the tarmac. I fell off. Am I in hospital? You’d better let my family know so they can pick me up. Will I need one of those high collar things? I was going to a motorbike meeting in Bristol.” (Year?) “1973.” (1983 now.) “That can’t be. I couldn’t have been unconscious all that time.” (Your physical body has died.) “My God, it all sounds a hell of a mess to me. I wonder what happened to my body? There’s a hell of a lot of things I don’t know. I can’t accept all of this, you know. We knew we might have an accident, but none of us expected to kick the bucket . . .” (489)

“I seem to be in two places at once.” (Your physical body has died.) ***“I wonder who will run the business now I am gone. Well, I must leave everything tidy before I go. It’s hard to get used to, though. Little things that you think you know all about, but you know very little at all. It is like what children fantasise about - perhaps they have been here. I will take the cab now . . .”*** (275)

“I’m afraid to go any further. At the end of this avenue of trees it seems to go to a graveyard. I have a feeling I have to go down that avenue, but I don’t want to, it frightens me. I believed in life within life, that it is possible to live a higher form of life while one is in the human body, a higher form of understanding. My friends and I were very fond of music, and I knew something more than everyday living when we enjoyed music.” (Your physical body has died.) ***“Surely everything doesn’t end at the avenue of trees. Why do I have to go through this torment? If I take my thoughts back to music, can I travel through that? Colours have started to form ahead, a swirling mist of colours. It’s a big canopy of swirling colours, above my head now. It’s taking me up! There are other realms of existence, aren’t there? This is the place where music comes from. I don’t hear it as sound, the harmony is all there . . .”*** (542)

F QUESTIONING

To a great extent it was the degree to which the entities were willing and able to question what was happening to them that determined how quickly they were able to understand and adjust to the situation and make the choices confronting them.

EXAMPLES

“What is this airy-fairy feeling? I haven’t got any weight! If I lift that table, it just goes straight up! Everything looks the same, but there’s nobody here.” (Believe in Afterlife?) ***“No, and I am still in the same place. It’s very strange. I can’t go back now, so I will try and understand what you have said. I didn’t know this place existed. It seems so crazy, mixed up. Will it all come clear? I think I’d better try . . .”*** (Channel: Woman had no idea of anything apart from the material world.) (553)

“I had a right good sleep, but who woke me? I can see the valley is dark, but the sun is on the houses over there, and it’s a lovely morning.” (Your physical body has died.) ***“Well, I can’t fathom that out.”*** (Year?) ***“1920.”*** (Now 1983.) ***“Thought there was no pain and no cares and no tears through the veil. It takes a lot of thinking out, you know. If you know all this, why don’t we all know it? Something behind me, something in my past, is holding me. If only I knew what it was. The animals run free, why am I trapped? The animals look down on me as if***

I am lower than them, they have no respect for me. I wish they would go away. This is no place - it is between places . . .” (420)

“Now I am wondering what happened to me. I was in a gymnastics team in England. But I don’t remember an accident. I just found myself here. I feel different. I don’t feel any weight. Why do I have to come through here? I don’t know about the spiritual, I’m more interesting in living. Why can’t I go it alone? . . .” (466)

“I just don’t understand. I don’t know why I’m here or where I’m at. I don’t feel dead, but part of me is missing - my past. I feel very alive. What am I to do here? There is a track to my left. I’ll climb over the fence and walk along the path. Someone behind me just told me that this place is getting new owners, but I am alone again now. I don’t belong here. It’s ridiculous, isn’t it? The voice is talking to me again now. A new couple is going to take over this farm, a very loving couple. My job is to stay with them and influence them all I can to help them make a go of this farm. If I stay here, I will learn through helping them.” (Believe in Afterlife?) “Not as the church taught it. Some form of existence, yes, but I didn’t know what form it would take. Do you know the person who spoke to me?” (Know there are people like that.) “And they give people assignments like I have? I feel a lot happier now. It is very puzzling not to know what to do. I will try to contact you again . . .” (554)

“It was a very deep hole. I was in something round. It was an accident. Yes, I was alone, I’m still alone. Am I in a transitory position between life and death? It’s quite an experience! I wish I had studied this subject more, I feel very inadequate. I feel rather like a child on his first day at school. Some of me seems to be in one place, but most of me is here. It’s hard for me to relate back to Earth now. It’s like a half-forgotten dream. The Earth world is a hard world, isn’t it? This is a much different state . . .” (237)

“For the last 15 years I’ve been looking after the river for the survey team, and this is my bit down through here. It’s 185 miles to Sydney as the flaming crow flies. I’ve never been to Sydney; only heard about it.” (Your physical body has died.) “It’s a surprise and it ain’t, you know, because everybody’s got to think about it sometime. I’ve been thinking a bit lately and about what these Abos have told me about the Dreamtime and all that sort of thing. I think I might have been in and out of the Dreamtime myself sometimes. How long does it take to stop dreaming and sort of stay there all the time without coming back? I thought you died when you got all twisted up and your head was on fire and then the bloody lot stops . . .” (287)

