“Judge a man by his questions rather than by his answers.”

Voltaire

Setting the stage

Abbreviated-synopsis of 40 years of spiritual-psychic experiences: I have four documented dreams and two undocumented dreams - all with consistent and reasonable interpretations that I list here: (1) a dream about Pakistan and nuclear war. (2) A Hybrid Dream-Perception: Precognitive "Tag" (a tag would be a central action plus one or two details) of the "incel" terrorist in Canada in late April, 2018. (3) Dream about Libya (2-26-2019), (4) Synchronicity with Strasburg, France attack - dream (9-19-20) + undocumented (5) Dudayev Dream (6) Fredericksburg

Highlights from forty years: waking perceptions (1) my recent 10-30-20 email to FBI agent McElwee warned of a "domestic terrorist" threat referring to a "bomb" as the weapon. which is related - of course - to the Nashville bombing on Christmas day 2020 (2) My very detailed, specific, and notarized warning to the FBI on October 18, 1981 of an impending attack by the then active Weathermen terrorist group. Some [accurate] details are: group, fabricating bombs, money, women, 22 put together, New York, death, as well as the terrorist weathermen's manifesto. (3) A very brief (phoned in) warning to the FBI before the assassination attempt on president Reagan (4) I called the CIA before 9/11

An important point of order would be that nearly all of my experiences would easily fit into a category parallel to the alarm calls of animals. As Jean MacPhail, a scholar, author of A Spiral Life and a former fellow in neuropathology at Harvard University, observed, ‘My experiences are very unique!’ – in part because they relate to events outside myself, as well as being consistent with reasonable interpretations, as well as being relatively well documented. On top of that the well-proved categorization process would indicate that unusual experiences would be categorized as unusual - which is consistent with the synthesis-consensus of William James, Viktor Frankl, and Carl Jung that different experiences produce different worldviews. Lastly the new research into quantum physics changes the old "billiard ball physics" view and indicates the hypothetical possibility of "psychic" phenomena – Stephen Hawking observed that Einstein did indeed demonstrate the real possibility of "time travel" - for instance." Lastly, consistently studies show that somewhere between 1/3 to 1/2 of people have spiritual-psychic experiences of a very diverse variety - from autistic or dreams of the deceased to profound awe-wonder experiences.

Std Spirituality Preamble: Prism Spirituality Paradigm

“Spirituality is a natural human predisposition!”. . . It is more primal than institutional religion and concerns a person’s sense of connectedness with self, others, and the world (or cosmos)!” - Kate Adams Bishop Grosseteste University College Lincoln & Brendan Hyde Australian Catholic University

Prism Paradigm - derived from the unconsciously originated energy of spirituality - as a natural predisposition. As William James and modern neuroscience points out, people have different views
because they filter or process—data and information differently. Personality, upbringing, culture-environment-ethnicity, experiences are shaping factors. In the Prism Paradigm—Metaphor—the light of spirituality is comparable to the light going into a prism which gets separated (filtered) into different wavelengths.

There are all sorts of different “wavelengths” types-views of spirituality in consciousness. For instance, there is autistic spirituality—which as Dr Visuri points out tends to be expressed as unexplainable sensory experiences (invisible touch etc) which would clearly be a product of their unique physiology and perhaps compensatory for their well-known weakness in social skills and deficit in the “theory of mind process” “Default Mode Network which processes intentionality. Then there is the spirituality of grieving which si very common, the spirituality of recovering addicts, the spirituality of loving nature, the awe-wonder experiences, … and so on. My personal favorite is artistic, painting, musical and poetic spirituality. As the theologian Abraham Heschel observed, “The inspiration of the artist is what is meant by the hand of the Lord which rests upon the prophet.” (p.468-469) Historically I believe there is a correlation between spirituality (which should be considered separately from religiosity) and creativity-fruitfulness. That being said, I would add that if Jesus Christ came back, I believe Christ would likely choose the spirituality of compassion (i.e. mother Teresa, Lutheran Dr. Ludwig Philipp Albert Schweitzer, millions of volunteer care givers in the USA - 72 million by one estimate)

**Genetics, Spiritual Symbolism and Energy**

**The Genetics of Spirituality**

Tim Spector, in the article, What Twins Reveal About The Science Of Faith (Popular Science, August 8, 2013) states, “They [the researchers] estimated the heritability of spirituality to be around 40 to 50 percent, which is quite high considering how tricky it is to measure. Other U.S. studies using even more detailed questions in larger numbers have found similar or even stronger genetic influences. These studies demonstrate our variable but innate inherited sense of spirituality, which affects how we perceive the world, ourselves and the universe.

**Sociological Evidence of Unconscious Symbolism – Carole Cusack and Star Wars – Harry Potter Fandom**

The contemporary-modern popularity of Star Wars and Harry Potter, and the numerous other imaginative fandoms, that provides massive data and evidence of the existence of unconscious spiritual symbolism. Rhiannon Grant in The Sacred in Fantastic Fandom, Grant observes in 2001, the British government ran a regular census, but they included a new question about religion. In response, almost 0.8 percent of the total population said they were a “Jedi” or Jedi knight! (p. 38) Those results were repeated in Australia and New Zealand.

As Carole Cusack correctly observes “the imaginative exercise of realizing that world (of spirituality and supernatural force in Harry Potter and Star Wars) is extremely attractive……(p.27) In light of the "Fandom" sociological reality, spiritual symbols might best be understood in terms of psychologist Donald Kalsched’s observation that "Archetypal energy is rooted deep in the unconscious and it is ‘archaic’, primitive, and also ‘typical’. He goes on to say, "because they exist in raw, unmediated form they tend to be over-powering." Nancy Furlotti similarly states, "Affect emerges from archetypes, which are the a priori ordering principles of nature, the world, and the psyche. When an archetype is activated, energy is put in motion that does not adhere to the laws of causality, or time and space." (Tracing a Red
Beliefs and ideas are very real and incredibly powerful. From that perspective, the idea of "spirit" as energy and force is very real, especially in light of a social-collective consciousness.

Another piece of sociological evidence that unconscious spiritual symbolism is a reality would be the historical worldwide prevalence of the “spirit as life force” concept in worldwide and diverse cultures. “Spirit as Life-Force” as an idea-symbol or archetype appears, evidently, to have been a nearly universal factor in early human societies and ‘primitive’ or traditional tribes, generally pervasive among all the diverse cultures of the world and on every continent. As Jung observed, early humans, or perhaps even proto-human species, must have realized the connection between death, the loss of a vital and mysterious life-force, and breathing. Reviewing the linguistic root of "spirit" shows that in almost every language in the world, the word for “spirit” has roots in or is derived from the word for breath. originates in the word for "breath." That goes from Hebrew, Arabic, Babylonian, Scandinavian and ancient German mythology and language, to native American Polynesian, Hindu, Chinese, and - believe it or not - Australian Aborigine mythology. A very salient point is that, from anthropological studies, the “Spirit as Life-Force” archetype clearly appears to be, by far, the most ancient or primal idea-symbol or archetype of spirit. Historically, the Life-Force-Spirit archetype appears long before the idea-symbolism of gods, or, even later, God. Genetic studies show that some traits of religiosity (as well as personality are inherited, and, as Jung argued, without question the idea-symbol or archetype of “spirit” as life-force would necessarily be embedded in human consciousness within the unconscious processes of the human mind.

**Reflections on the Prism Paradigm**

It would appear that the Prism Paradigm is an operative model or theory. The idea is simple – unconsciously symbolic generated energy gets processed and filtered. Genetic evidence and sociological indicates that spiritual oriented symbolism is a very real “force” in the real world – very far form the fixation of many scientists with the supernatural as opposed to fruitfulness as Brian Josephson emphasizes.

**Introduction**

A People-less spirituality: The psychiatric diagnostic manual – the DSM 5 has Nothing about spirituality in it at all. Dr Stacey Neal trained at Johns Hopkins stated that she had no training or education in people who have spiritual or spiritual-psychic experiences. On top of that Dr. Ray De Paulo – also trained at Johns Hopkins (and a catholic friend of the family conveyed to me that “All transcendental spirituality is “psychosis” (i.e van Os). I sent De Paulo several emails objecting to that statement. De Paulo did not reply.

**For the record, What De Paulo said was horrifically and sickeningly abusive and contrary to every medical protocol on spirituality!** Of course, in a country in which Catholic leaders raised funds for Trump, who is a raving racist – and stupid as s**t – you got figure they are too busy kissing the butts of politicians to take care of business – souls, spirit, people children – etc.

“Very little research has been aimed at investigating the overall effects of paranormal experiences.” - J. E. Kennedy
J. E. Kennedy states that “Very little research” has been done on people who have spiritual-psychic experiences! My research confirms that fact – in spades. I recently reviewed specifically the chapter “Mystical, Spiritual, and Religious Experiences” in Raymond F. Paloutzian & Crystal L. Park’s Handbook of The Psychology Of Religion And Spirituality (Guilford Press, 2013). A synopsis from the chapter of the phenomena covered is a short list of APA “anomalous experiences” – specifically “hallucinations, near death, past life, mystical, and paranormal experiences!” In that chapter there is nothing relevant about people who have experiences.

As Dr. Visuri states: “there is a difference between studying experiences vs those who have them.” In a parallel approach, Muzafer Sherif does emphasize “real world context. Furthermore, the positive/existential psychologists, Kenneth J Pargament and Annette Mahoney, point out that, “Researchers [psychologists] have tended to study spirituality “from a distance,” relying on surveys that contain global distal measures, (p.616) such as whether the individual believes in God, how often he or she goes to religious services, how often he or she prays, and his or her self-rated religiousness and spirituality......” (p. 616) Lastly, I would add: “Muzafer Sherif mentions that the crisis reproduces itself such that researchers who are in their “self-contained castles” write Social Psychology textbooks, but exclude positions which disagree with their own rather than educate students of a shared paradigm (such paradigms don’t exist, sheriff argues).” (The Psychologist” website)

**Very little research has been aimed at investigating the overall effects of paranormal experiences**

“Very little research has been aimed at investigating the overall effects of paranormal experiences.” - J. E. Kennedy (An Exploratory Study of the Effects of Paranormal and Spiritual Experiences on Peoples’ Lives and Well-Being J.E. Kennedy and H. Kanthamani [Original publication and copyright: The Journal of the American Society for Psychical Research, 1995, Volume 89, pp.249-265.]) From my research I would have to agree with that statement 100%. In my research on people who have spiritual-psychic experiences, “people” are conspicuously absent.

For instance, I recently reviewed specifically the chapter “Mystical, Spiritual, and Religious Experiences” in Raymond F. Paloutzian & Crystal L. Park’s Handbook of The Psychology Of Religion And Spirituality (Guilford Press, 2013). A synopsis from the chapter of the phenomena covered is a short list of APA “anomalous experiences” – specifically “hallucinations, near death, past life, mystical, and paranormal experiences!” In that chapter there is nothing relevant about people who have experiences

**An overview of the different sections in the chapter, "Mystical, Spiritual, and Religious Experiences”, I found these sections which are titled:**

1. "UFO's and Alien abductions"
2. "Psychedelics or Entheogens"
3. Near-Death Experience
4. Numinous and Mystical Experiences.
A People-less Spirituality: Dr Visuri said that she “completely agree[s] that there is a difference between studying experiences vs those who have them.” [later in this essay I point out Carole Cusack’s parallel remark] At the moment, - believe it or not mainstream psychology knows next to nothing about “people” who have spiritual – psychic experiences.

A Comparative Analysis

For comparison – An Alternative view of spirituality – without fixating on the supernatural

1. the spirituality of compassion (Christ’s commandment to "love one another" (there are over 77 million volunteer compassionate care-givers in America)

2. Perhaps the most common type would likely be the spirituality of grieving with dreams or visions of the deceased (being not uncommon as one psychologist put it)

3. the spirituality music and dancing

4. the spirituality of artistic spirituality

5. the awe-wonder spiritual experiences.

6. the spirituality of righteousness and morals (which is distinct from righteousness in my view),

7. the spirituality of duty and marital fidelity,

8. the spirituality of religious rituals,

9. the spirituality of the sacred.

On top of that there is the spirituality of autistics which Dr. Visuri describes as most often expressed in “unexplainable sensory experiences” as well as out of body experiences, and good old fashioned enlightenment experiences. Furthermore, there are experiences such as Nora who as a child could see “auras.” I feel Nora’s story is very instructional and include it her.


Briefly before going on to Nora, I would briefly review people who see “ghosts” – which appears to be a genetic predisposition with some people. As Dr Visuri observes, autistics tend to have “unexplainable sensory experiences. It would appear readily apparent that this particular and peculiar phenomena of “unexplainable sensory experiences” would be a result of their physiology. J.E Kennedy observes, “In a study of a technique attempting to induce a sense of contact with someone who had died, 96% of the participants with NF personality types reported after-death contact experiences, whereas 100% of the
participants with ST (sensing, thinking) personality types did not have these experiences (Arcangel, 1997). So, an important point here is that as the personality studies show some peoples' minds filter information differently - and in this case NF personalities do appear to have a predisposition for sensing contact with the deceased.

I encountered a woman, M.... Who told me when she was very young that she had “ghost” experiences but grew out of them. However, she added her brother also had experiences – and her brother still has visions of ghosts to this day. I mentioned this study to her and added that with some people that is just the way their brains are wired – and that is not necessarily pathological in and of itself.

As a point of information, I would add that an Icelandic study of psychic experiences which reports that "Having had some experience of a deceased person is also common, being reported by 45% of the women and 28% of the men (a notable sex difference). About half of these experiences had been visual in nature, with 60% of this group of respondents having encountered a deceased close relative, 39% a stranger, and 4% their deceased spouse. More than half had experienced more than one encounter with a deceased person." AS Muzaffer Sherif pointed out real world circumstance and real-life situations are pivotal and the Icelandic study did not explain if grieving was part of the situation or distress – which as Jean MacPhail argues is relevant. ([Icelandic] Psychic experiences – third of a century apart. Two representative surveys in Iceland. Journal of the Society for Psychical Research, 75, 903, 76-90. January 2011 The Journal of the American Society for Psychical Research 75(9ö3):76-90 Erlendur Haraldsson University of Iceland)

“Spirituality is a natural human predisposition ....

...and concerns a person's sense of connectedness with self, others, and the world (or cosmos). For some people, connectedness with a Transcendent dimension is a part of spirituality ...

As a point of order, the article on “Children’s Grief Dreams and the Theory of Spiritual Intelligence” by Kate Adams Bishop Grosseteste University College Lincoln Brendan Hyde Australian Catholic University observe that “Spirituality is a natural human predisposition .... and concerns a person’s sense of connectedness with self, others, and the world (or cosmos). For some people, connectedness with a Transcendent dimension is a part of spirituality .... that spirituality involves a deep-down awareness of one’s relationship with one’s self, and with everything that is other than one’s self.... spirituality as a type of intelligence.... One hallmark feature of intelligence concerns the ability to solve problems.

Here are Mayo clinic guidelines:

Studies have shown that addressing the spiritual needs of the patient may enhance recovery from illness. Discerning, acknowledging, and supporting the spiritual needs of patients can be done in a straightforward and noncontroversial manner. Furthermore, many sources of spiritual care (e.g.,
chaplains) are available to clinicians to address the spiritual needs of patients. Mayo Clin Proc. 2001; 76:1225-1235

Setting the stage: Abbreviated synopsis of 40 years of spiritual-psychic experiences:

A. I have four documented dreams and two undocumented dreams - all with consistent and reasonable interpretations that I list here: (1) a dream centered on Pakistan and nuclear war. (2) A Hybrid Dream-Perception: Precognitive "Tag" (i.e., a central action with one or two details) of the "incel" terrorist in Canada in late April, 2018. (3) Dream about Libya (2-26-2019), (4) Synchronicity with Strasbourg, France attack - dream (9-19-20) + undocumented (5) Dudayev Dream (6) Fredericksburg bomb (civilian)

B. Highlights from forty years of waking experiences (1) email to FBI agent McElwee on 10-30-20 warned of a "domestic terrorist" threat - specifically a "bomb" which relates to the Nashville bombing on Christmas day 2020 (2) A detailed and notarized warning to the FBI on October 18, 1981 of an impending attack by the Weathermen terrorist group: group, fabricating bombs, money, women, 22 were assembled, New York, death, as well as the terrorist weathermen's manifesto. (3) A (phoned in) warning to the FBI before the assassination attempt on president Reagan (4) I called the CIA before 9/11 & warned them of 9/11. Nearly all of my experiences would easily fit into a category parallel to the alarm calls of animals.

Perspective: The Absolute Truth [God, Transcendental Intelligence] is Beyond Comprehension

St. Gregory of Nyssa states, “According to the true words of the Lord [Mt 5.8, the pure in heart will see God. They will receive as much as their minds can comprehend. However, the unbounded incomprehensible divinity remains beyond all understanding.” (SoS J.246 & M.941, p.161)

The early Christian mystic Dionysius the Areopagite mirrored St Gregory of Nyssa, when he states, “I said in my Theological Representations that one can neither discuss not understand the One, The Super unknowable, the Transcendent, Goodness itself...”!

Up close and personal: The Fear Factor

There is more chaff than wheat when it comes spirituality - more [maladaptive] stereotypes than facts or evidence. Many seem to have a stereotype of spiritual enlightenment in terms of people running off to the airport singing, dancing, and chanting Hari Krisna (which today isn't all that bad of an idea). J. E. Kennedy points out that “45% of people in one particular study reported an initial reaction of fear to their spiritual-psychic experiences.” Fear of the unknown is a well-known factor in the human mind.

It is generally understood that people have the "standard model of physics" as a template in their minds. In retrospect it is clear that the experience was frightening because it was an unknown. I thought over my experience – which was a very detailed and (notarized) precognitive warning - very intensely. I tell you doubts and guilt can eat you alive if you let them. I looked at the experience from every possible angle you could consider – and some angles many people likely couldn’t imagine. It was a wild ride!

As J.E. Kennedy observes, large numbers of people have an initial fear reaction. The more intense the experiences are the more the experiences seem to activate anxieties and fear. Here is Flynn's story - in
brief. “I am 55 years old with 5 children 8 grand daughters and have been through an immense amount of pain and trauma in my life more than most yet I still love all. I found it difficult to handle my main experience and struggled for a long time, but finally once I got a 'structure' worked out I keep my balance pretty well.”

My mother was murdered when I was 9 so I believe that has a significant bearing on things yet she also taught me how to strengthen my mind using cards and guessing what they were from a very early age and she was an extreme humanist feminist kind person....... I have had several instances in my life of it [spiritual-psychic experiences] - from my mother’s murder to girlfriend leaving me to accidents going to happen to asking god creator for direction and sign and getting it immediately; none of it make too much sense to me and I don’t understand why it happens to me so frequently!”

I had one really really bad night in Ann Arbor – mentally I was without doubt two steps over the line – and fortunately realized it - though it was a bit delayed reaction. My epiphany was that I realized that my detailed experience – which I could not ignore because it was written, documented – is beyond my comprehension – simple as that. I realized that as long as I live I would never ever “comprehend” that experience - the experience was acausal and so incomprehensible to the human mind. It hit me with such force, to this day I unequivocally equate knowing God with - not madness - but insanity. So, to this day it is welded into my consciousness that the absolute truth, and transcendental Intelligence [ God] are beyond words and beyond comprehension!

In my view what made it worse – in my case - is that at that time I had no upbringing in spirituality or religiosity. And believe it or not at the time I wrote out a very detailed precognitive warning to the FBI, notarized it, and went over it briefly with an FBI agent on October 18, 1981, consciously – at that moment, I was an atheist and furthermore, consciously I felt all spirituality was superstitious nonsense.

Conclusion: What made this lack of understanding & knowledge by professionals a personal disaster is that roughly around 2017 I asked my then psychiatrist Joseph Schwartz what my diagnosis was. He replied “schizoaffective.” I asked on what basis. He looked in his records and said my mother had given him information which led him to that diagnosis. He added he had never seen that behavior in the 12 years I had known him. Schwartz nullified and withdrew that diagnosis. What is crazy is that when – I researched schizoaffective a part of the diagnosis is that the client or patient needs to show schizophrenia symptoms for two weeks – which I never have done- EVER. My mother did tell me she regrets saying any thing to Dr,. Schwartz. My guess is that De Paulo’s influence played a role.

Why is the issue of materialism so important to me? Two of my children have not sent me a birthday card, Christmas card, or Father’s Day card in 3 years - won’t even talk to me – solely and entirely because they believe my fairly well documented spiritual – psychic experiences which as Jean MacPhail notes are “unique” and Dr P. Wong acknowledges the reality of my experiences – are “psychosis in their view. That is also in spite of the fact that there is a consensus among William James, Carl Jung, and Viktor Frankl that different experiences create different world views. On top of that there is the well-known and well-proven “categorization” process which would indicate clearly that the brain would categorize unusual experiences as “unusual” In my view - fallacies are not fine lines. On top of that I have never had symptoms of psychosis - or schizophrenia. Dr Neal mentioned – by happenstance that Dr Schwartz – who made an erroneous diagnosis was her mentor
II. Rebecca: "fractured by this weighted sight" - Very little research has been aimed at investigating the overall effects of paranormal experiences

Preface: A recent review of "numerous" studies of people who have spiritual or spiritual-psychic experiences by Park and Paloutzian reveal that somewhere between one third to one half of people have spiritual-psychic experiences - of every type and variety imaginable - though hardly any talk about them. Study after study clearly indicate that – in this open-minded society based on Judeo-Christian beliefs which “value” spirituality – people who have spiritual experiences literally fear retaliation if they speak openly about their spiritual or spiritual-psychic experiences [for good reason I must add]. Park and Paloutzian go on to say that the studies definitely "establish the normalcy of such reports and that social scientists have until recently ignored a common-phenomena." (p. 67)

Rebecca: "fractured by this weighted sight"

Rebecca, who was very private about her experiences, as many are, spoke about the essence of spiritual-experiences in a poem about her personal experiences and how she views them. Rebecca’s poem is truly eloquent and very succinct. The pivotal issue is as Rebecca explains - her experiences put her in a position in which she is forced to choose: "I must believe or not believe" Yes, spiritual experiences ask Hamlet’s soliloquy expresses the ultimate dilemma of life: "To Be or Not To Be; That is The Question!" Rebecca’s poem also reflects Viktor Frankl’s insight that “It is life itself that asks questions of man...It is not up to man to question; rather, he should recognize that he is questioned, questioned by life; he has only to respond by being responsible; and he can answer to life only by answering for his life.” (p. 62)

Rebecca's Poem: "I must believe or not believe"

The gift and curse of this sight
Colors my world in shades of blue
I must believe or not believe
Stay blind or walk the path to you
And while I surrender to the mystery
All the feelings come along too
I get fractured by this weighted sight

This is a common theme of several spiritual people I have spoken with who have been confronted by an intense experience - I must believe or not believe! The experiences are questions that demand answers. Spiritual people with intense experiences often have some common shared characteristics.

Scientific Method & Aristotle
For [Aristotle], the basis of all knowledge was experience. Explanations were only valid if they were induced by observed phenomena. In other words, theories should be formed starting with facts. And this idea is of course at the core of the scientific method. (Joe Schwartz PhD | 17 Apr 2018Aristotle: The First Real Scientist https://www.mcgill.ca/oss/article/general-science-history/aristotle-man-who-relied-observed-facts) A primary principle of Aristotle was “Let us first understand the facts, and then we may seek for their causes.” Broadly speaking Aristotle once sketched scientific method as 1. Gathering the fact, 2. Categorizing the facts, 3. Analyzing the facts and 4. Drawing conclusions.

**Nora’s story, as told by Daniel Scott**

Daniel G. Scott observes, “Children’s experience will feel normal to them. It has its own logic but when shared may receive a reaction that alters their feelings about that experience. Those responses can alter their freedom to express, and even experience, what was normative for them, producing emotional conflict for the child.

First is Nora’s account of her ability to see auras as a younger child: “When I was four or five years old, I was playing dolls with two friends. One of them asked what my favorite color was. I replied ‘Pink.’ She asked what shade of pink? I said the shade of pink of the light around your head. Both little girls said ‘What light around the head?’ A fear like a knife went through my heart as I knew they were telling the truth; they didn’t see the light. I was seeing something they could not see. I never saw lights around people again until I was in my 30s. Nora considered seeing auras normal until she realized her friends could not. Suddenly there was something unacceptable about her ability to perceive light around people’s heads. It is not clear why her fear was so immediate but it seems to be based on a sense of appropriateness or safety. She shuts off her perception interrupting her capacity to see auras until, in adult life, she began a deliberate process of study:”

The significance this had on my life after I remembered this experience has made me a seeker of higher consciousness. A believer that my function on this planet is significant to every person on the earth. Although Nora’s account is from early childhood, she models the process of re-constructing her sense of self and life journey based on a recovered capacity.

In other accounts that I have of the ability to see auras, the loss of the perception in response to the reactions of others is common. I seem to hear stories from people who have recovered their capacity but wonder how many children have perceptual capacities lost while growing up. How many children have not regained their perceptions? What are the cultural implications of severed capacities in children’s lives?”

(Retrospective spiritual narratives: exploring recalled childhood and adolescent spiritual experiences, Daniel G. Scott International Journal of Children’s Spirituality)

In my personal encounters with my connections Nunzi told me she also sees auras, as well. Of course, the documented psychic Edgar Cayce is well-known to have seen “auras.” There is the story of a woman he encountered who had no visible aura. The next day she was dead.
An evolutionary adaptive trait?

One of the observations from my own experiences as well as others is that as in Nora’s words: “The significance this had on my life after I remembered this experience has made me a seeker of higher consciousness.” It is nearly a universal among people who have spiritual experiences is that spirituality is a motivation for them. Furthermore, a common thread would also seem to be that experiences make people question – to seek. Since a number of my own personal experiences – such as 9/11 involve horrific political events and death, my view of God would be parallel to Jeremiah’s view, so I am a bit cynical. When people talk about how wonderful transcendental information is - that makes me shudder. So from a certain perspective spiritual experiences could possibly have the aspect of being God’s way of kicking people in the butt.

A Holistic Synthesis of Spiritualities

Baumeister's Paradigm & Holistic Synthesis

My argument is that the picture – or model - that Park and Paloutzian present of spirituality is distorted. First, Baumeister pointed out that - technically - there is No Ultimate Meaning of Life - that a person's meaning of life is made up of myriad smaller meanings - the meanings of parents, siblings, children, academics and school, religious beliefs, spirituality, government, police, and so on. Neuroscientists stress that same principle - that the brain is so intricate and so interconnected that a lot of different factors go into "morals" for instance. In general, my understanding of meaning is consistent with meaning as expressed by Viktor Frankl, William James, and Carl Jung. Generally, people don't make up meaning - but uncover and discover meaning. Meaning is embedded in our DNA and the unique circumstances of our experiences, our culture and historical environment, circumstances and – of course – our lives. In a sense life is a story of discovery and development of our meanings, perspective, purposes, and destiny. As such meaning would be a holistic synthesis.

Of course, the same is true for spirituality - especially with religious people. I have seen no hard numbers on a categorization of types of experiences, but there would be the spirituality of compassion ("love one another"), the spirituality of righteousness and morals (which is distinct from righteousness in my view), artistic spirituality, the spirituality of marital fidelity, the spirituality of religious rituals, the spirituality of the sacred, music, dancing, and so on. As a point of information - from my research, the three most frequent types would likely be the spirituality of grieving with dreams or visions of the deceased (being not uncommon as one psychologist put it); the spirituality of compassion (there are over 77 million volunteer compassionate care-givers in America) artistic spirituality and the awe-wonder spiritual experiences.

Albert Einstein mirrors Irish poet-theologian John O’ Donohue’s statement that “Beauty is the illumination of the soul in his profound spiritual beliefs in terms of a powerful drive to grasp and comprehend the truth and reality of the universe: “[O]ur perceptions of the profoundest reason and the most radiant beauty, which only in their most primitive forms are accessible to our minds----it is this knowledge and this emotion that constitute true religiosity!” One study cited by J. E. Kennedy observed that over 40% of high school students reported that “awe-wonder” type of experience. The Japanese actually have a word for that very kind of profound emotional experiences which goes beyond words: “yugen.”
Furthermore – recently - the spirituality of grieving and dreams or visions of the deceased has become a focus of pastoral research. Children’s Grief Dreams and the Theory of Spiritual Intelligence: Kate Adams Bishop Grosseteste University College Lincoln Brendan Hyde Australian Catholic University observe in their article that “Hay and Nye (2006) argue that spirituality involves a deep-down awareness of one’s relationship with one’s self, and with everything that is other than one’s self.” The authors also highlight the fact that “Dreams of the deceased, and those that are related to death in other ways, are thus not uncommon during childhood (see Mallon, 2002; Punama¨ki, 1999; Siegel & Bulkeley, 1998) particularly given that such dreams can closely reflect stages of the grieving process (Garfield, 1996).”

Mainstream psychology sidelines spirituality and the psychiatric diagnostic manual has no information whatsoever about spirituality whatsoever, but in the back rooms and off the beaten track schools of thought you can discover a number of studies on dreams of the deceased, for instance: Hong Kong, Slovakia, Native American, Romanian-Serbian, U.S. (three), pre-modern Korea, Ireland, Latino, and so on. Three studies have results that indicate that – as Pastoral folklore indicates “actualizing experiences” can facilitate the grieving process.

The conclusion in the chapter brings the chapter into focus: "If we have reviewed experiences often ignored in mainstream psychology, it documents that the field of psychology of religion has a tumultuous history." (p. 435) (my italics) In the chapter I reviewed it would be safe to say there is little – or practically speaking nothing at all - about people. So, yes.... J. E. Kennedy’s assessment that “Very little research has been aimed at investigating the overall effects of paranormal experiences.” is a realistic assessment. Analyzing experiences has a different goal entirely from the goal of understanding “people!”

Dr. Visuri, and author and religious scholar, who first suggested I look at Park and Paloutzian’s Handbook, later added, “I think you should look at Tanya Luhrmann’s work, and completely agree that there is a difference between studying experiences vs those who have them. Also, Ann Taves has some interesting work on this.” A good illustration might be a study done of Icelandic people who have experiences which showed a high percentage of people who had visions or dreams of the deceased, yet failed to identify the “Real world context” (i.e Muzaffer Sherif critique) such as grieving or difficult personal circumstances (i.e Jean MacPhail brings up the point that – as in grieving, distress can be a trigger for spiritual or spiritual-psychic experiences.

When I brought this article on qualitative evidence up to Carole Cusack, she said that it was an old article but it would still make a good article today – that the question and issue of qualitative evidence is not new – and is still unresolved. The authors, Gary Alan Fine and Kimberly D. Elsbach state that “Many respected social psychologists, including Muzaffer Sherif, Edgar Schein, and Leon Festinger, relied on qualitative data from real-world contexts to ground theory building. (p. 51) As Adler and Adler (1994, p. 40) suggest, Quantitative observations, conducted in situations deliberately designed to ensure standardization and control, differ markedly from observations framed by the qualitative paradigm. Qualitative observation is fundamentally naturalistic in essence; it occurs in the natural context of occurrence, among the actors who would naturally be participating in the interaction, and follows the natural stream of everyday life. As such, it enjoys the advantage of drawing the observer into the phenomenological complexity of the world, where connections, correlations, and causes can be witnessed as and how they unfold. (p.54) (Ethnography and Experiment in Social Psychological Theory Building: Tactics for Integrating Qualitative Field Data with Quantitative Lab Data, Gary Alan Fine and
Mayo clinic guidelines

Studies have shown that addressing the spiritual needs of the patient may enhance recovery from illness. Discerning, acknowledging, and supporting the spiritual needs of patients can be done in a straightforward and noncontroversial manner. Furthermore, many sources of spiritual care (e.g., chaplains) are available to clinicians to address the spiritual needs of patients.


To be blunt – for the record - in my forty years I would describe the standard medical guidelines as a crock of s**t – window dressing for mainstream psychiatrists and clinical psychologists – in my experience - who are often sick, vicious, cruel, and hateful. Now the misinformation – or lack of information - that psychologist and psychiatrists have – has had a very negative and salient effect on my life.

Why is the issue of materialism so important to me? Two of my children have not sent me a birthday card, Christmas card, or Father’s Day card in 3 years - won’t even talk to me – solely and entirely because they believe my fairly well documented spiritual – psychic experiences which as Jean MacPhail notes are “unique” and Dr P. Wong acknowledges the reality of my experiences – are “psychosis in their view. That is also in spite of the fact that there is a consensus among William James, Carl Jung, and Viktor Frankl that different experiences create different world views. On top of that there is the well-known and well-proven “categorization” process which would indicate clearly that the brain would categorize unusual experiences as “unusual” In my view - fallacies are not fine lines. On top of that I have never had symptoms of psychosis - or schizophrenia.

I should mention briefly that, personally, I believe my spiritual – psychic experiences are expressions of the Holy Spirit. Furthermore the “proof” is in my fruitfulness. My writing about social consciousness which links it scientifically to the abundant evidence from research into social perception and unconscious research, is a new approach. Furthermore, I outline kapwa-loob (self as others) and Enriquex’ Filipino psychology, as well as Ununtu (self as others) (i.e. Anglican bishop Desmond Tutu), and Anam Cara (i.e Irish poet-theologian John O’Donohue), as well as Confucianism (also self as others) and Hinduism – Dharma. On top of that I identify the primary materialist argument that human consciousness is restricted to the firing of neurons in the brain (or alternatively Allport’s there is no psychology of groups as a false premise or fallacy. It does not follow form the fact that neurons fire in the brain that there is no Social Consciousness. Furthermore, I highlight the studies that indicate that the materialist cult of extreme individualism (David Hay) has given rise to an epidemic of the mental illness of narcissism.

Also my identification of materialism being based to an extent on the primary materialist argument essentially that All spirituality is supernatural including compassion) and not quantifiable or measurable as a fallacy – specifically the Definist Fallacy - which got me the endorsements of four prominent
psychologists: the very well-known medical researcher from Duke, Dr. Harold Koenig; Dr Pa Wong, an author/editor of the anthology Quest for meaning, not to mention essays about the spirituality of grieving, children’s spirituality and so on scholar Jean MacPhail said are "unique". Dr. P. Wong (a Christian psychologist) also acknowledges the reality of my experiences. I posted an essay about the highlights of my experiences. I would very much like to know your perspective on them. Personally, I view spirituality as a seed - a potential for creativity and growth.