

Morten Tolboll

Paranormal phenomena seen in connection with mystical experiences

To begin a spiritual practice is to begin a process of awakening (see my article **Paranormal phenomena seen in connection with spiritual practice**). In Zen it is for example said about the process of awakening: "In the beginning mountains are mountains, and woods are woods. Then mountains no longer are mountains and woods are no longer woods. Finally mountains are again mountains, woods are again woods."

This refers to the three forms of states the wholeness can be in: sleep, dream, awake. When the wholeness is sleeping, mountains are mountains and woods are woods. This is the reality of the ordinary consciousness (the Ego-consciousness). The ordinary consciousness can sleep in three ways: 1) the dark sleep, which is the Ego's deep nightly sleep; 2) the grey sleep, which is the Ego's nightly dreams and other dreams; 3) the light sleep, where the Ego is awake.

The three forms of states the wholeness can be in, can also be described as the personal time, the collective time and the universal time. Furthermore it can be described as the personal history, the collective history and the universal history. Time and history constitute the structure under your thinking.

This structure is also called the astral plane, or the astral world. It is a plane of existence postulated both by classical (particular neo-Platonic), medieval, oriental and esoteric philosophies and mystery religions. It is the world of the planetary spheres, crossed by the soul in its astral body, either through the dream state, or on the way to being born and after death, and generally said to be populated by angels, demons, spirits or other immaterial beings.

The astral plane is connected with the so-called Akashic records. The Akashic records are a compendium of mystical knowledge encoded in a non-physical plane of existence: the astral plane. These records are described as containing all knowledge of human experience and the history of the cosmos. They are holding a record of all events, actions, thoughts and feelings that have ever occurred or will ever occur.

The Akasha is an “astral light” containing occult records, which spiritual beings can perceive by their “astral senses” and “astral bodies”. Clairvoyance, spiritual insight, prophecy and many other metaphysical and religious notions are made possible by tapping into the Akashic records. They are metaphorically described as a library. They can be accessed through astral projection, meditation, near-death experience, lucid dreaming, or other means.

The Akashic records are the wholeness, and as mentioned: the wholeness can be in three states of spiritual awakening - sleep, dream, awake – which again can be described as the personal, collective and universal time (or history).

The collective history of the astral plane, is, as a matter of fact, creating a subject-field and an object-field, but this is not reality, it is based on a self-image and a world-image, therefore an illusion, a poetic work of mankind, as they both in Buddhist and Indian philosophy point out. They work fragmented in sequences in past and future.

The universal history of the astral plane, is, contrary to the collective history, an expression of reality itself, though. It is the Akashic records when not influenced by human thought distortions (see my book **A dictionary of thought distortions**). It is not human made. In Yogacara Buddhism they use the term Alaya-Vijnana, the common universal storeroom of consciousness, which doesn't consist of anything else than forms, the carrier of all latent possibilities and the store place for all accumulated tendencies. It is the foundation for the activity of the mind, and because it always both is changeable, dynamic, and at the same time a continuum, which is an oneness and homogeneous, it can't be understood by the thinking.

Nonetheless the universal history is of linguistic kind, language, which however no longer is verbal, but superior, visionary syntheses and wholes, that work more in synchronism with the Now than in sequences in past and future. The thoughts of God.

Both the personal, collective, and universal history, are images in time.

We can now talk about two types of symbols and symbolizing. There exist two types of symbols, dependent on whether it is the collective images, or the universal images, which are lying as foundation for the symbol.

A mystical experience is happening when astral energies and content arrive to the consciousness, either from the collective images, or from the universal images.

When energy and content arrive to the consciousness from the collective images, then this energy, and this content, will symbolize itself. This is due to, that the collective

images are in a condition of vague, diffuse, astral oneness. What is coming from the collective images therefore contains a much greater width and depth than the limited, relatively narrow and clear concepts and classes of the ordinary consciousness. The vague, wide contents and energies from the collective images are therefore growing narrower in the meeting with the consciousness. The symbol is this quintessence, this shortened, condensed form of expression of the vague, wide collective material.

The other types of symbols are coming from the universal images, and therewith from reality and truth itself. All reality, which shall mirror itself in the superficial mind, will automatically symbolize itself. Again the symbol is a telescoping, a representing quintessence of the information quantities, and the greater clarity, which are connected with reality.

Symbols from the collective images reproduce a more vague, more imprecisely, but richer organic astral oneness. Symbols from the universal images reproduce a clearer, more precise and superior astral oneness. The more vague astral oneness, or the more precise astral oneness, shows itself in symbolic form in the dividing, separating structure of consciousness.

Symbols from the collective images are known from the archetypes and primordial images of the dreams, from fantasies, fairy-tales, myths etc.

Symbols from the universal images are formed in the transition from the wholeness of the observer and the observed, to the separation of the observer and the observed (in my book **A Portrait of a Lifeartist** the relation between the observer and the observed is a central issue).

What reality in itself contains, is real in this dimension, not symbolic, not linguistical. But when reality becomes unreality in the separation of the observer and the observed, it narrows, loses clarity and light, is being muted to the split consciousness, and that – which in reality was truth – will transmute itself to symbols. That which is truth in reality and presence, is symbolic in unreality and absence. It is therefore very difficult for the universal images to communicate themselves to an ordinary absent consciousness. It requires, that you yourself do your part of the spiritual work.

So, there exist symbols both from the collective and universal images of time. Symbols are manifestations of these images. They are all a telescoping, a representing quintessence of the astral information quantities the images contain.

Symbols from the collective images are, as already mentioned, shortened, condensed modes of expression from a subordinate, vague, diffuse and imprecise astral time

unit, which moves fragmented in sequences in past and future; or said differently: in cycles (see my article **What is karma?**). Symbols from here are known from the archetypes and primordial images of the dreams, from fantasies, fairy-tales, myths etc., but also in relation to the experience of ghosts, spirits, UFOs etc. To experience symbols from here is however not the same as directly (without the intermediate state of the symbols) experiencing the collective time's astral images and worlds. Here the consciousness has to be in an astral state.

Symbols (and energies) from the collective images are for example the cause of spiritual crises such as kundalini, para-psychic opening, spiritual crises as a hero's journey, the shamanic crisis, channeling, close encounters with UFOs, breakthrough of memories from past lives, near-death experiences, possession states, oneness-consciousness/peak experiences, and many phenomena in relation to alcohol and drug abuse (see my articles **Spiritual crises as the cause of paranormal phenomena**, **Paranormal phenomena seen in connection with clairvoyance**, and **Paranormal phenomena seen in connection with channeling**).

Symbols from the universal images are of a completely different character. They reproduce a much clearer, more precise and superior astral wholeness. It is from these symbols you can receive direct teachings about your spiritual development process.

When you have trained meditation and dream yoga in many years, a so-called divine being can visit you through a symbol from the universal images: Christ, Buddha, masters, teachers, angels. Note that these of course also can come from the collective images – the difference is explained below:

Such a symbol is, as mentioned, a telescoping, a representing quintessence of the information quantities, which the wholeness in a universal image contains. The divine being will in that way canalize information to you from the universal image, which, together with the whole of the universal vision, constitutes the dream-tracks and the songlines in the artwork of your life. The divine being (or other symbols from the universal images) will in that way help you to compose, to synthesize and interlock, what your inner thinker in the waking state has divided. But it is very important to understand that this nothing has to do with the channeling phenomenon, which belongs to the collective images. In order to receive help from a divine being you must be very close to enlightenment yourself.

Our suffering, our painbody is, through the inner evaluating ego, which the painbody is constructed around, connected with the more dangerous depths of the astral plane's collective history, which also are a kind of dark, ancient inertia, which opposes any change of the ego (see my article **The emotional painbody and why psychotherapy can't heal it**).

That is also the reason why you, through therapy, can't heal Man from the ground. In order to heal Man from the ground you need to go into a spiritual practice. It is only within the religions and their spiritual traditions they have knowledge and names for the more dark sides of the astral plane's collective history. The West has very precisely called this factor the original sin. The East has called it negative karma. The concepts indicate, that the inertia projects beyond the personal history (growing up conditions, traumatic bindings, painful experiences etc.) and far down into the collective inherit-backgrounds of history (genes, environment, society-ideals, the archetypes and the primordial images of the dreams, fantasies, fairy-tales, myths, and finally: instincts inherited from the animals). It is a factor, which lies in the evolution itself, in the genes, in the collective subconscious, in the collective history.

When therefore therapy requires a change, then the instinctive survival-preparedness in us reacts and protests. Man has survived on willfulness and a consciousness-structure, which mental and psychic sign is Egocentredness. The bigger Ego, the bigger survival chance.

Seen from a spiritual perspective, this instinctive survival strategy (the Ego) appears as a resistance, an invincible inertia: original sin, negative karma. You can't, by therapeutic strategies, free the consciousness for its attachment to this inertia. You can therefore not dissolve or dilute or convert the original sin through therapy. Only the intervention of the Source (God, Christ, the enlightened consciousness) can basically help Man with a transcendence of the negative karma of the original sin. But in order to, that a human being should be able to receive this help from the Source (gift of grace), then this requires an eminently precise and profound preparation. And as part of this preparation serve the true spiritual practice within the religions (see my article **The value of having a religion in a spiritual practice**).

So, when you in this way do your part of the work, then you will discover that the enlightened consciousness (God, Christ, Buddha), already have cleansed the negative karma and taken on, and forgiven, the original sin. All enlightened teachers of this Earth (Rumi, Krishna, Francis of Assisi, Rabia, Meera, Yeshe Tsogyel, Teresa of Avila) are doing the same: they take on the original sin and are purifying it for us.

Related article:

What is Dream Yoga?

All articles and books referred to are available in free PDF Versions. Links can be found on my blog: www.MortenTolboll.blogspot.com

Copyright © 2014 by Morten Tolboll.

Terms of use:

http://creativecommons.org/licenses/by-nc-nd/3.0/deed.en_US