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Paranormal phenomena seen in connection with spiritual practice

The Good, the True and the Beautiful, is the Source, which rays in all religions, though often faint, through countless thought distortions. But through history there have always existed rare individuals, who experienced an inner transformation, and therewith realized that in themselves, which all religions aim towards. The various descriptions of this, basically same, indescribable ground-realization, could, in a spiritual practice, be:

- a) Oneness with the divine
- b) The ultimate fulfilment
- c) The essence of consciousness
- d) The naked consciousness
- e) The enlightened consciousness
- f) The Source of love

But in order to describe this non-conceptual truth in a more broad sense, they thereafter used their own religions as frame of reference.

Through some of these men and women there has in all great religions arisen a spiritual practice, which represented, not only a rediscovery, but in some cases an intensification of the light of an original teaching, universal and common to all mankind. Thus Gnosticism and Mysticism arised in the early and medieval Christianity, Sufism in Islam, Hasidism and Kabbalah in Judaism, Advaita Vedanta in Hinduism, Zen and Dzogchen in Buddhism. But even older are shamanism and paganism; religious practices which I under one call the old religion and the old art.

Unlike the established religions then the spiritual practice presupposes no religious doctrine, ideology, myth or conception, though religion and supporting exercises often are used as a frame of reference. The spiritual practice puts its emphasis on

realization and inner transformation. And it is this, which constitute the philosophical element in the spiritual practice.

The spiritual practice contains three important concepts:

- 1) Critical thinking (spotting thought distortions, created by dualistic unbalance, both in yourself and in others - see my book **A dictionary of thought distortions**)
- 2) Investigating the shadow (ignorance, the unconscious, the painbody, the cause of suffering, your own dark side, the Ego - see my articles **The emotional painbody and why psychotherapy can heal it**, and **Suffering as an entrance to the Source**)
- 3) The spiritual practice (going beyond all ideas and images)

To begin a spiritual practice is to begin a proces of awakening. 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 time is a very dangerous intermediate area, if you not are very trained in realization and compassion. The collective time is the area where different kinds of paranormal (philosophical/religious) phenomena are beginning to occur in your daily life. It is especially the lack of understanding this area, that is due to my critique of the many incompetent spiritual teachers you see today in the New Age movement (see my articles **Six common traits of New Age that distort spirituality**, and **The Matrix Conspiracy**). If you don't understand what to do, when these phenomena arise, it can end in a spiritual crisis (see my article **Spiritual crises as the cause of paranormal phenomena**). Though you might have paranormal abilities, then you, spiritual seen, not necessarily are sufficiently awake on these areas, and therefore competent enough to guide other people spiritual.

I have in my book **Dream Yoga** - in the article *A Map of the Spiritual Journey* - more deeply investigated the three states the wholeness can be in.

I have in my book **A Portrait of a Lifeartist** set up six steps, or phases in this process of awakening, which are recurring in all the various wisdomtraditions. These steps indicate a common core, which in remarkable equal form occurs in all the directions. That is: some existential conditions, and some, common to all mankind, growing conditions, and growth levels, in the spiritual practitioner's voyage of discovery into himself, and thereby into life itself. The steps are:

- 1) The separation of the observer and the observed
- 2) Religion and supporting exercises
- 3) Passive listening presence (wordless prayer)
- 4) Discrimination
- 5) Creative emptiness
- 6) The wholeness of the observer and the observed

A central method when teaching people spiritual practice in a way which is not distorted, is philosophical counseling (see my article **Philosophical counseling as an alternative to psychotherapy**).

Related articles:

What is Dream Yoga?

Spiritual crises as the cause of paranormal phenomena

The awakening of kundalini

Paranormal phenomena seen in connection with clairvoyance

Paranormal phenomena seen in connection with channeling

Paranormal phenomena seen in connection with mystical experiences

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