

SOUL AFTERLIFE

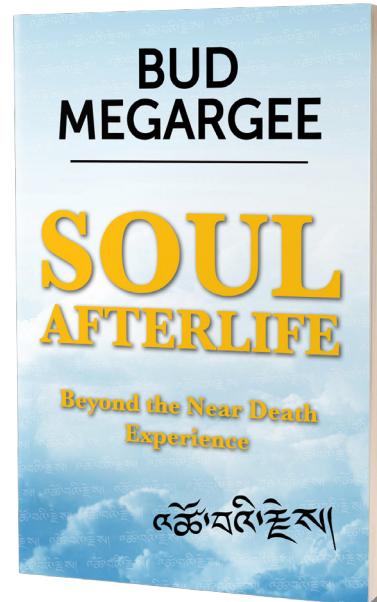
Beyond the Near Death Experience

BUD MEGARGEET

**SINCE THE DAWN OF TIME, HUMAN BEINGS HAVE ASKED THE SEEMINGLY UNANSWERABLE QUESTION:
WHAT HAPPENS WHEN WE DIE?**

And saints and sages throughout the ages have given their interpretation of what awaits us on the other side.

But few have taken this inquiry as far as Bud Megargee, a corporate-executive-turned-soul-explorer whose latest book explores in exquisite detail the mechanics of what happens to our souls before, during, and after our lives on earth.



“ THIS IS DEFINITELY NOT A BOOK FOR SPIRITUAL BEGINNERS, BUT IT'S SAFE TO SAY THAT READERS AT ALL LEVELS WILL FIND PLENTY OF AHA MOMENTS IN EACH CHAPTER.

– KIRKUS REVIEWS

Megargee's questioning started decades ago as a psychology grad student when he found himself listening to a man in a hospital bed describe his near-death experience. The story was powerful enough to make Bud — who was raised Catholic and later became a practicing Buddhist — consider the existence of a soul and thus, an afterlife.

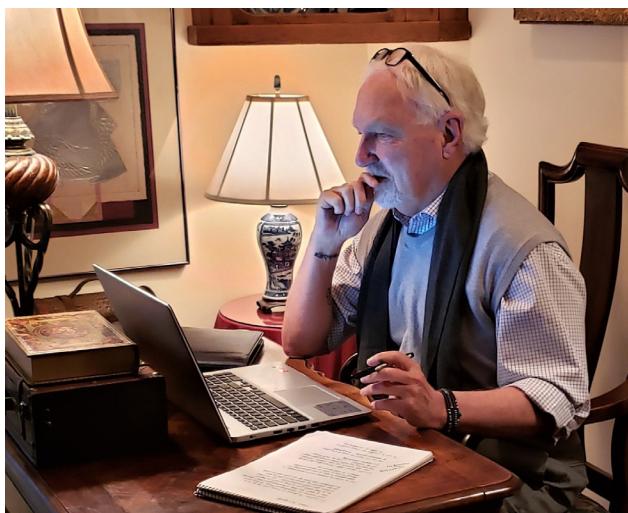
Driven by extreme curiosity and his growing belief that we are more than what we can imagine, Bud began searching for answers.

He found them, and then shared his discoveries with the world through his books.

FROM THE AWARD WINNING AUTHOR...

From the award-winning author of five unconventional spiritual memoirs comes Megargee's latest book in the series, *Soul Afterlife: Beyond the Near Death Experience*. Through a series of dialogues with "a voice from the beyond", we bear witness to his thought-provoking questions, the detailed and unorthodox answers he receives, and his attempt to come to terms with them. The book tosses conventional understanding of what happens when we die to the wayside to tackle tough questions about the near-death experiences so many have witnessed and lived to tell:

- What exactly does the soul think, feel and experience once it's through the spinning tunnel?
- How long does it stay there?
- Does it undergo a life review of sorts?
- Where exactly does the tunnel lead?
- Is reincarnation next and, if so, how does it work?



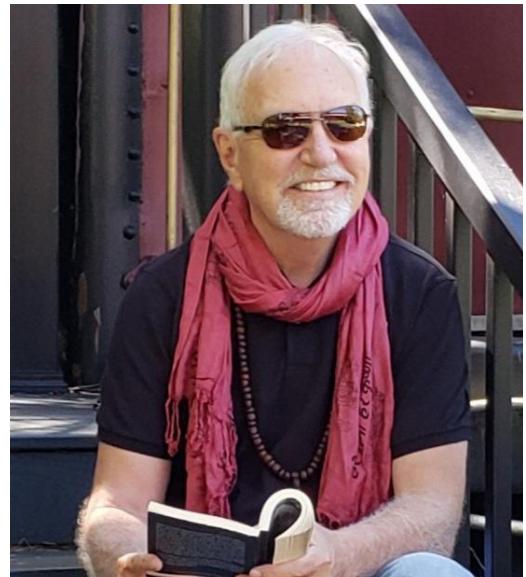
Each conversation is detailed and complex, but through our guide's capable telling of this otherworldly life of the soul, we are free to grasp onto as much as our egos dare to allow. Megargee makes no pretenses and is quick to point out his own skepticism, but it's that rare sense of honest uncertainty from a corporate-executive-turned-spiritual-voyager that is so refreshing for anyone who remains open-minded and curious about what comes next.

NOT YOUR USUAL SPIRITUAL EXPLORER

AUTHOR BIO:

Bud Megargee is a former senior behavioral healthcare executive; a Washington, DC., healthcare lobbyist; and an independently published, award-winning author. He began writing after exploring Eastern philosophy and alternative medicine techniques in the professional treatment of emotional challenges at a Taiwanese Buddhist monastery.

Mr. Megargee serves as the CEO for The Megargee Healthcare Group, specializing in developing behavioral health medical intervention and transformation strategies and is living in the beautiful green countryside of southeastern Pennsylvania.



FROM THE AUTHOR...

I was one of four siblings from a blue-collar Catholic family who grew up in a deteriorating steel town in Southeastern Pennsylvania. After High School I attended a Midwestern liberal arts college, graduating with a degree in Psychology. Over time I continued my studies at Temple University in Philadelphia eventually completing both my Master's and Doctoral programs while studying Health Education and its contribution to the Psycho-educational process. I augmented my academic experience by training in both Humanistic and Contemplative Psychology into the later 1970's – initially as a clinician, later as a senior healthcare executive and finally as a Washington, DC healthcare lobbyist.

Despite my conservative nature and professional association with the for-profit behavioral health community, I was privately drawn to the unconventional theories of alternative medicine and Eastern philosophy in the treatment of behavioral challenges.

While living in the suburbs of Washington, DC, I studied at a Taiwanese Buddhist monastery in Northern Virginia invoking simple meditative awareness in an effort to bring clarity to my personal and professional issues.

It was at Wat Yarnna Rangsee, where I met an elder monk who dispelled my skeptical beliefs by indicating that in my personal and professional life there were teachers available with gifts that could not be explained; and if those gifts were needed, perhaps I would find them – or they would find me. It was at this point that my unconventional journey began.



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SAMPLE CHAPTERS

BUD
MEGARGEE

SOUL
AFTERLIFE

**Beyond the Near Death
Experience**

BUDDHISM

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CHAPTER 1

The Octopus Analogy

Over an eight-year period, I have been an accessory to many unimaginable stories involving the world of spirits, and the subplots of these moments did not always occur in a conventional fashion.

While researching the otherworldly aspects of nonphysical realities, I became conscious of uncommon analogies and how they are used. My thoughts? Analogies are not just stories in the sense of being entertainment—they are powerful tools for teaching, complete with a situation and purpose. In the end, some of these mystical narratives are profound, some can be marginal, but none was more complex or influential than the octopus analogy.

I was first introduced to the full complexity of the octopus analogy while working on *Soul Mechanics: Unlocking the Human Warrior* along with Shirlet Enama and the channeled soul guide Laz. Knowing that any future discussion regarding an afterlife would likely resurrect that spiritual teaching tool, I reasoned that a serviceable explanation of the octopus analogy might be helpful.

As a starting point, hearing about the world of souls within the framework of a sea creature was clearly odd. I felt bowled over, like I had become part of a shaken New York City snow globe. Yet, as time passed and more material was made known, the comparison became plausible.

Mysteriously, whenever I encounter a dramatic departure from my typical religious or spiritual teachings, I tend to fast-forward to the outcomes of those complex teaching/learning moments, skipping over the journey that led me to them. Sometimes, when it is meticulousness that matters most, I need to pause and rewind the tape. I believe that grasping the fine points of this analogy is such a moment. Here is a brief example.

Apparently, when a soul is born, it binds together with others in a small cluster, with four, five, or six souls essentially forming their initial “learning groups.” These souls are intimate and the act of spiritual mates coming together is the creation of what is referred to within the analogy as the octopus’s head.

Souls join in a cluster for a variety of reasons, but at the top of the list is the need for spiritual adventure and advancement—to learn the practical application of what is already known but not experienced. To accomplish this, each soul fragments, like cutting a diamond, and incarnations (or the octopus’s appendages) are dropped by each clustered soul, with the objective of focusing on the details of a specific life-learning issue (for example, healing or teaching).

At this point, I need to stop briefly. A detailed explanation of this concept is important to understanding an afterlife journey. Yet to go any further might cause unintended misperceptions.

For the sake of accuracy, I took the extraordinary step of asking my soul guide Laz to explain his interpretation of the octopus analogy a second time. My hope is that he will agree.



Bud: Laz, would you take a moment and shed light on what is behind the octopus analogy? For example, to start, what is the intention of a soul being assigned to a cluster group?

Laz: Very simply—it is a method of management. There are so many souls in existence that forming into clusters allows for great variation to take place. Plus, they are more easily managed if they are in groups. It is also a way for different souls to connect. For example, some groups can stay together for multiple lifetimes and, in doing so, create amazingly learning relationships.

B: Can you explain more about this?

L: You have a group of souls who go through incarnations, sometimes together, and they are formed into an energy-supported cluster. When an individual soul decides to incarnate, it develops multiple variations of that incarnation because it

wishes to learn everything it can from every possible angle. To continue with the analogy, that is when it would drop down several tentacles from the octopus's head, and each tentacle would carry one of the incarnation variables. At that time, because the soul's energy is cut like a diamond, it has the capacity to take on multiple human shells.

I need you to follow this next part, because this is unlike what you have been taught: When each incarnation ends, that portion of the faceted energy does not move directly back to the octopus's head. Rather, it moves within the other tentacles, which are still active, to help the other incarnations complete the learning. The faceted portions of the soul's energy keep attaching to active lives until the soul completes all the incarnations, and only then does it form back into its "higher self" within the head of the octopus. That is when the soul becomes whole again and returns to its cluster companions. Once there, that soul can determine whether it will help guide its mates with their incarnations, reincarnate itself, or advance to a higher soul cluster. Additional options are available for more advanced souls. They may choose to become descendants and decide to oversee and guide lesser-developed cluster groups. From my perspective, it is quite simple—it is all about learning.

B: What occurred for souls to form into a cluster in the first place? Was it a similarity of personality or just a general selection?

L: That union was made many lifetimes ago for a wide variety of reasons.

B: Can you explain a little further? As an example—the souls in my cluster group, did they have similar or different personalities?

L: Each soul is required to do a lot of work to join with a cluster group. You don't just arrive at the head of an octopus by chance. You must manage, through many lifetimes, to develop yourself as a soul to get to the point where you can move from head to head indiscriminately.

B: Laz, before I became a member within the head of my current octopus, was I operating as an independent soul?

L: Not necessarily—you could have been a member of a less-developed cluster group.

B: A soul is always part of a group—large or small?

L: Yes.

B: And as they mature, develop, and evolve, they move into other groups that are more compatible?

L: Yes.

B: For a moment, take me back to the beginning: When souls are born, are they put into a cluster that is appropriate for their level of vibration—the frequency of their energy?

L: Yes. Additionally, in the beginning, you are in only one incarnation, and you are at the very distant tip of the farthest tentacle of your first octopus. As you move through each new incarnation and up each tentacle, you advance more and more. The more advanced, the more frequently your cluster group is likely to be modified or change to accommodate your newly developed frequency.

The point that you may be missing is that each “soul member” of the cluster has incarnated into its learning labs, as you have. Like I suggested about tentacles’ lives, when that soul energy passes from one of its incarnations, it does not immediately return to a position within the head of the octopus. Unlike the movement of soul energy between its own incarnations, it is doubtful that soul energy will attach to one of the other soul cluster members.

B: This can be very confusing. In the past, you have suggested that many of the souls currently on this planet are young souls, and that they might have been part of a limited number of incarnations or clusters. Is that an accurate statement?

L: Yes.

B: These young souls would have had a smaller number of learning tentacles dropped from their octopuses’ heads?

L: Yes.

B: A soul individually sets out initial learning paths in a small number of learning episodes?

L: Yes, and the further developed you are as a soul, the larger the number of tentacles that are dropped, and the more diverse or split your soul is for learning. You are in a position of distributing small amounts of your soul energy to each incarnation, yet you are expected to learn twice as much. The younger souls are applying greater amounts of energy to a smaller number of incarnations, thereby giving themselves a better chance to learn.

B: Laz, I know that we are likely to expand on all of this, but for next time, what should we concentrate on as we begin the journey into the afterlife?

L: It would be important to understand the immediate effect that the seven soul senses have upon passing and how that relates to soul fragmentation. This is going to be a test; it will directly confront your current belief system. It is extraordinarily unlike anything you learned from your near-death understandings.



I believe that I have already crossed the Rubicon and reached a point of no return with my afterlife journey. In committing to a specific course of action by revisiting the octopus

analogy, I have one question: Have I exposed a great source of unexpected information, or have I simply foreshadowed what is to come?

In leaping over the walls of conventional reasoning, there seems to be something in my innate mental toolbox that stubbornly refuses to give up on seeking substitute portrayals of an afterlife, even if it is in my best interest and would preserve my sanity to do so.

The explanation that my soul's existence might be generated from the cluster group and calculated from numerous lifetimes is equally mesmerizing and terrifying. If this is accurate and my soul energy has the capacity to facet like a diamond and "roll over" to alternative incarnations, then how I perceive my human ego—that which I understand to be Bud Megargee—is forever to be altered.

In trying to understand an afterlife puzzle, it is often impossible for me to perceive all the relative elements directly. As a result, I must trust that my otherworldly gathered information is built upon the backs of assigned proxies or other specialized resources. With mysterious questions of the hereafter as my story line backdrop, Shirlet and Laz are ultimately my only translators.

Amazingly, the introduction of the octopus analogy is only the beginning of this journey. Part of my reasoning for plunging into the world of souls is my need to make sense of all the uncommon outcomes that a nonphysical world traveler is likely to bump into. In my eagerness to ask questions, perhaps my motivation has always been to isolate my unusual

questioning of unfamiliar situations. In doing so, I may be quietly supporting a constructive assessment of what I genuinely accept as true. Maybe that is what I really want to bring into the open.

There is certain to be an expansion on this analogy as I rummage deeper into the world of souls, but for now, I am curious about the seven senses. This is a new concept to me and has not been discussed in any research or readings I have conducted to date. I suspect that I am about to submerge further into unfamiliar waters.

CHAPTER 2

The Soul's Seven Senses

On a warm fall day in the early seventies, I, along with a small group of recent psychology graduates, was volunteering at a community crisis clinic located several miles from the King of Prussia exit on the Pennsylvania turnpike.

We were admiring the summerlike weather and local traffic from our front door when the emergency intercom rang. The Pennsylvania state troopers were inbounding with a young male who was found semiconscious on the side of the road. They were indicating via mobile and pager that it was a potential drug overdose.

The clinic was located less than one hundred yards from the local hospital emergency room, where our medical director was a staff physician. As luck would have it, he was on duty. His team was placed on notice, and because I had made the initial call to the ER, he instructed me to accompany the troopers.

Without much notice, the state police vehicle approached the south side of our building, and the trooper who was driving called for me to jump in.

A designated treatment team was waiting at the ER entrance, and while extracting the young man from the vehicle, I noticed the patient's complexion; it was a light shade of blue—he had stopped breathing. I paused for a moment and forced myself not to freeze. Watching a person dying up close was a first for me.

For anyone who has worked around trauma centers, they are magical—a process of adaptive, organized chaos. I remember being dazzled by the synchronicity of events. In this case, there was a flurry of action, and the man conducting all the activity was my medical director. I remember thinking, “These people are amazing.”

The state troopers’ notes indicated that the young man’s name was Whitney and that he had been hitchhiking across the country from California. Unfortunately, he now found himself fighting for every breath in an unfamiliar town, three thousand miles from home.

The attending physician called for the standard overdose protocol—an immediate naloxone HCL (Narcan) injection—and I was amazed at what happened next. In less than a minute, the young man became conscious, looked at everyone in the treatment room, and then commenced to pull out all the tubes that were administering fluids. Predictably, he sat up on the edge of the gurney and announced, with emphasis, “I’m out of here.” Placing his stethoscope around his own neck, my medical director looked straight at me and said, “He’s all yours.”

Fortunately, with the help of the nursing staff, we were able to convince Whitney to stay for the evening by informing

him that the Narcan would eventually wear off. I remained at the ER until he was placed in a private room within the hospital tower and promised the staff that I would return later.

I recall this story, not because of the actions that brought Whitney to the emergency room or the therapeutic interventions that followed, but because of the events that transpired later that evening.

When I arrived back at the hospital, Whitney seemed far off and emotionally detached. There was something in his eyes that kept me at a distance—something deep, troubled, intelligent, and dark. This was a young man who did not want to be reached.

Patiently, I sat across from him and waited. I told him I was there only to assist and that if he was not comfortable talking, that would be OK. What I did not expect was what he revealed to me just prior to my leaving.

As I moved toward the door, he quietly uttered, “Do you ever think about dying?” At first, I was taken aback, and I must have had an odd expression because his eyes widened as I responded, “Not very often.” Closing his eyes, he whispered, “Are you interested in learning what it is like?”

For an hour and a half, Whitney described what I have come to accept as his near-death experience. His story recall was absolute and animated, and the emotionally laden details rendered a picture as if it were all happening in real time. I was so hypnotized that I failed to take a single note—I just listened.

He expressed, in detail, a liberating physical detachment from the planet, in which he was transfixed by his ability to

see and hear everything all at once—it was as though he was on total information overload. He described how he had observed all the ER interventions, including how the people treating him moved about the room. With a wrinkled, confused brow, he tried to express how he was able to monitor his surroundings and yet sail through what he described as a swirling, cloth-like corridor at the same time. Every so often, Whitney would dwell on how the force and rapidity of what he experienced were now affecting his human psyche and the ability to return to a grounded emotional state. In an offbeat way, he was questioning his mental stability.

“It was all so real,” he explained as he tried to characterize how he encountered several vaporous figures that were lovingly approaching him but not clearly definable. And finally, I recall that he expressed his surprise at being revived. It was an awakening that caused an emotional disappointment, because while he was “dead,” he had finally felt at peace with himself.

As I drove home later, I thought that Whitney’s life must have seemed to be blissfully whipping by until his brief encounter with death. And now I believed it would be forever changed.

I am telling this story because it is one of those life experiences that initially appears to be odd and later turns out to be privately retained for future reference. Now, however, as my journey takes me to the outer edges of Whitney’s experience, I think more about the evening I spent in Whitney’s hospital room.

We lost contact with Whitney after his discharge two days later—he had demanded the discharge. I presume he went

back to California, but there was no way to know. What I do know, however, is this: Laz has shared two important aspects of the afterlife that directly relate to Whitney's story.

First, the tunnel is not something that we pass through, like a doorway or passageway to another dimension. It is our aura, our human energy field, spinning at the frequency and vibration formed by the experiences of our current and past lives.

Second, NDEs are not complete examples of a soul's life after death, despite the intermittent pause in our bodily functions. Soul life initiates with a complete disconnection from the human shell. NDEs merely walk along the perimeter of a soul existence. Laz suggests that absolute soul detachment from the human shell is different; it is multifaceted, and what we experience thereafter ranges widely and is extremely complex.

With the injection of those opioid-antagonist chemicals, Whitney apparently avoided the faceting of his energy. Sadly, he was incapable of verifying the existence of an "octopus head." And finally, he was powerless to give a preview of the seven senses of the soul.

I suspect that the seven soul senses are very different from Whitney's brief encounter with the afterlife. I believe I should strap myself in for the ride.



Laz: With tonight's discussion, I could continue with the birth of a soul, but that is not important or what most people need to know.

Shirlet: I would agree, Bud. Most people who visit with me want to know if an afterlife—heaven and so forth—is consistent with their religious beliefs.

Bud: Do they simply want to know, “When I pass, what will I experience?”

S: Yes.

L: It is possible that when you pass, it is your “spiritual thought clearance” that will decide which spiritual door you open and what vibration level you will be operating from.

Remember, the soul is faceted like a diamond, and when you pass, your soul goes into the remaining levels of the octopus, as we previously described. That is the first thing you need to become aware of—your energy will “roll over” to the other incarnations. The soul needs to complete all those lives and the learning that was intended. There will come a time when the last human shell in your octopus tentacle group passes, but before that, your energy—that which you understand to be Bud Megargee—disperses into the seven different senses of existence.

B: I have a reasonable but confused understanding of the soul facetting, but it is not consistent with my spiritual or religious upbringing. I have never heard of the seven soul senses.

L: I understand. When you pass, and a specific learning

octopus tentacle has been completed, the focus becomes the seven soul senses, and every one of them is searching for its own vibration level. Let me go through each one—then we can talk more.

One of the primary senses is love. This soul viewpoint is the part of you that wants to remain in the human vibration field that you developed while living and watch over and protect current loved ones—your children, wife or husband, and so on. Do you understand? Several authors have written about this, and on occasion, people who experience what you call “near death” get a distant glimpse of this sense.

There is an additional soul sense that is called fear. This has a position of concern or worry. As a result, it fosters the possibility of the soul hiding or going to a realm that is perceived as more comfortable. It retreats to a more comfortable place, similar to living in its human shell.

A third sense is identified as peace. This part of the soul desires a higher vibration level than it achieved during the human incarnation. It is contemplating a reincarnation into a new human life, or it may wish to remain stationary and heal from the wounds that it has experienced in its earthly incarnation. The road chosen depends on the frequency that was attained while living.

The fourth sense, which is important for you to know, is hate. This segment of your soul is resentful, angry, revengeful, and sick of things. This isn’t just you; every human has this sense. It seeks problems or wants to get back at people—and it can because it will have the power. This is not the most

attractive portion of the soul, but it could be an answer for some human hauntings.

The fifth sense I will call God or perhaps better stated, a God connection. It is the link that wants to ascend and raise its vibration so as to become a creator in its own right and watch over other people. In a way, with its interest in watching over others, it is trying to become like me.

Now, the sixth faceted sense is the zone of karmic events. This is the aspect of the soul that takes the beatings for all the incidents that were carried out during the last incarnation. This part of human energy can stay on its most recent plane of existence. Additionally, it can stick to individuals who were involved in a specific karmic event or go to a much lower vibration to resolve its karma. This portion of the soul is very powerful and can unite the other facets—essentially having them share in the torment it is experiencing. This is what some consider hell.

The last sense, the seventh, is the most interesting of all the faceted senses. This is the part of the soul that knows about everything—time, the Akashic records, all spiritual planning, past lives, and the map of who you truly are. This is the part of the soul that is the “overseer.” It collects every other faceted sense of the soul so that things are not running amok. This segment takes the responsibility to ensure that the other faceted senses pull together and begin the process of formatting for reincarnation. You cannot reincarnate until all the senses have completed the voyage within their specific area of responsibility and come together to make you whole.

B: Are you suggesting that each of the seven senses relates to one of the seven chakras?

L: They only relate to them—they are not directly connected.

B: I have so many questions about all of this. But first, upon passing, the soul does not go to one specific sense but is split into all seven by some percentage of energy or vibration?

L: Remember our diamond analogy. It is as if the soul has been split like a puzzle, and it needs to sort out these experiences so that it can come back together and know its position. You are right—the percentage you reference depends on the vibration level of the soul upon passing.

B: Interesting. Throughout my life, I am exposed to these seven senses, and when I pass, there is a portion of my soul that isolates to each of these areas?

L: Yes, but not as a singular group—as the faceted or diamond portions of your soul. Let me emphasize again: you cannot consider reincarnating until all the senses have explored these areas and are brought back together.

B: What is the simplest way to understand this very radical concept?

L: Say that you are an orb, and you have been cut into sections

like a pie. When you pass from this incarnation, the part of you that is love goes to that sense, the part that is peace goes to peace, and so forth—portions of your energy or soul direct themselves to the appropriate sense.

B: Because I have had those seven experiences?

L: Correct.

B: Take me further down this path: Once my energy has been separated into the seven sections of the “pie,” what happens?

L: You live in an existence within those seven different “senses” until you have been reeled in by the seventh sense and brought back together as the energy that you understand to be Bud Megargee.

B: Exactly what must occur within each of those six “senses” for the seventh sense to bring all the energy back together?

L: Each sense must live out its connection as a soul, not as a human.

B: Within the spirit world?

L: Yes. It is not my intention to confuse you any more than I already have, but your questions might answer why there are so many hauntings. That is why some souls are seen after they

pass, and others are not. Some are working out these requirements and are drifting into the human realm.

B: I believe I am getting closer to understanding: you live out the connections or experiences as a soul within the vibrational level that you have achieved while a living human.

L: Yes.

B: Is that why you have emphasized the importance of attending to my spiritual vibration while living? Because if I am operating at a higher vibration, I would be in any one of the six senses for shorter periods of time?

L: Essentially, yes. However, what you describe as time is of no importance here. The higher the vibration, the quicker the voyage. For some, like many monks, it is a blink of an eye. Others, from a lower vibration, cannot comprehend anything that they see, and sadly, movement takes a longer period.

B: Laz, what relationship does this have to the different dimensions or universes that you have discussed in the past? Can the soul's energy, within one of the seven senses, resolve its issues in alternative dimensions?

L: Yes. An obligation that is not human is no longer a human obligation. Only your shell is here to address the human

obligation. When the shell passes and the soul is disconnected from its prior obligation, the human interest is removed.

B: Let's slow down for a second. Once I have completed my octopus-incarnation responsibilities, what is the first thing that I experience? Is it the splitting of my soul into the seven senses? And if so, is that traumatic?

L: For some, the answer is yes. Others experience it as a release—a great release from being in a tight space and finally free from it.

B: And is my consciousness or ego aware that I have been split into these sections?

L: Your consciousness only experiences the sense that you are in at that time. Each portion of your consciousness is experiencing only that area. Lower-vibration human egos have a difficult time comprehending that.

B: I can't imagine what it would be like to have what I consider to be myself split into multiple sections.

L: Let me give you some additional insight. If Shirlet passed, what she would understand, including the separation of consciousness, is dependent on her very high vibration level. If it were not as high, she would experience a great deal of confusion.

B: So, as an example, if her vibration is ninety on a scale of one hundred, most of her energy would be gravitating to the seventh sense—the overseer?

L: Absolutely. But let me introduce one additional important human piece—and I am doing this because you have had an interest in treating people with traumatic experiences during your career. There are times when, as a human, a portion of the soul can split off if it has experienced extreme trauma. Especially if the experience was so bad that the soul cannot comprehend, forgive, or get through it. Part of that soul stays with the living after death—almost like it is trapped. Strangely, this part of the soul remains “lost” until it is brought in by the seventh sense and healed. Then that soul energy is complete and can start considering reincarnation.

S: Wow. I have never heard of this.

L: Shirlet, if this split is not corrected, that would leave an imprinted portion of a soul on earth that did not want to be here. Perhaps these are some of the souls that you see from time to time.

B: To be clear, it is stuck in the spirit realm and only appears on earth to someone with an extremely high vibration level, like Shirlet?

L: Yes. I bring this up only to emphasize again how the energy

of a soul has the capacity to segment itself—how powerful it is—and that the human consideration of a soul forever remaining a singular, intact energy field is a false teaching.

B: I would like to think of myself as an average person who has believed that I am one hundred percent of “who I am,” and that upon passing, one hundred percent goes to a desired place.

L: That is sad. You would be so wrong, because even while you are living, there is so much more about you to understand; your thinking is not even close to what really happens. It is your human life conditioning, essentially your ego, that keeps your thinking at a lower vibration level.

B: Help me to understand what I often think about: What is the first thing that I will experience upon passing? Is it the tunnel that individuals having an NDE refer to?

L: The simplest explanation is that you leave your shell—it is an exit process. You are exiting at the vibration level that you achieved while living—that is the tunnel; it is that simple. If your octopus-tentacle experience is complete, your soul divides into the senses all at once. Isn’t that interesting, how many of you are leaving by splitting?

B: Is this a universal experience for all souls?

L: Hardly. Remember, the tunnel that everyone reads about

is not always an intact energy. It is the aura of the individual spinning at the vibration level that was achieved while living, and sometimes there are negative attachments that slow things down.

B: Are some souls frightened by this different interpretation of passing?

L: That could be the case in some sets of circumstances. It could be fear, maybe confusion—it depends on so many different things.

B: Is it possible that everything that has ever existed is available to the soul who just passed?

L: Yes. Think about this—if all thought creates a solid form, then all thought is available for a passed soul to see or experience as it moves about the seven senses.

B: Can that be the religious understanding of a “life review”?

L: No. It is simply a possible outcome of an experience that may occur if you are at a lower vibration level. Everything that has been thought is available to a soul, and that could be terrifying.

B: If you happen to be at a lower vibration level, how do you find a way through that fog?

L: The best remedy is to have a higher vibration level before you leave the shell as opposed to trying to figure a way out once you are in this fog. You need a high level of vibration to ascend past anything undesirable.

B: I would like to go back to some of my Catholic teachings. If someone believes living a good life is a ticket to heaven, can that happen?

L: Absolutely. You can create your own boundaries and your own world—so to speak—but you will still run into the creations of others. You experience more than just your own creations.

B: And as an example, if a portion of me is in “heaven,” would I still experience the other six senses?

L: Yes, and those experiences would be going on at the same time as your experience in heaven. Can you see why the seventh sense must bring everyone back in to form a whole? That part of your energy navigates the trappings within the other six senses.

B: Is there ever a time after the soul splits that I would become aware of the split, and is the overseer communicating with the other six senses to draw every portion of my energy back?

L: Yes. However, if your vibration within each sense is at the same high level, that would ward off any intrusion by other energies.

B: My thoughts keep coming back to the issue of how much time is spent in each sense. Perhaps that is because I do not like the thought of being separated.

L: Time is not a state of being on this side. There is no time, so I could never give you an idea of how long something would take—especially this. Things vary and often depend on the soul's vibration level and advancement through the lifetimes of learning. It would also depend on the frequencies of karmic debt.

B: Laz, how would you explain this discussion in its simplest terms?

L: Hmm. It is an extension of the soul's conscious mind. That is what we have been talking about and what is not traditionally taught. Think about what you have been taught by your Buddhist friends—like they have said, you are more than you think you are.

B: Yes. It is interesting that, from time to time, you come back to that phrase.

L: If you stop and think about what we have discussed, it does start to answer the questions that many humans have—the questions that they cannot get answered because they think that the answer is going to be one individualized statement of all things conveyed upon them through religious doctrine;

however, it is totally out of the realm of that. In the ancient days, some of the great kings and certainly the Egyptians knew about the parting of the soul, and they did attempt to have people try to separate the soul while they were conscious. They knew that the soul had the capacity to split and wanted their consciousness to control it.

B: And the purpose of this?

L: To bring back all the things they needed to know so that they could have the evidence. To bring back the secret of eternal life.

B: Fascinating.

L: If someone could take the fragmented portions of the soul and learn from them before coming back into a whole new life, think of the knowledge that could be gained. It would be shocking. Could the human mind even take it?

B: I am left with this thought: if I believe what you say and have an awareness of this discussion, then I could work on my vibration to avoid being trapped in any of the senses for a protracted period.

L: Yes. Think of it this way—think of a web as high as Mount Everest and down to the deepest portions of the ocean, made up of nothing but extremities that people have thought up and

created, all operating at a lower vibrational level. Now think of a soul passing and disconnecting and fragmenting into that web. If this occurred, how far and how soon do you think it can be retrieved from that mess? In a case like this, it is difficult for the segmented portions to even find one another.

B: Are you suggesting that if your vibration or frequency is at a certain level, you could leap over this web?

L: That is your learning for tonight. You need the right inner workings to ascend, meaning your spiritual development is high enough to go through all we discussed tonight—quickly, like it doesn't exist. You must be nimbler than a spider.

One last thing before we stop. You have been reading about near-death experiences. They are just that, near death. The reason no one has reported on all we have discussed is because these individuals did not die. They always returned to the human shell. They may experience a different vibration level or a thought form that they created, but they are still coming back to a human shell—meaning that the soul does not fragment, and they are intact as one form of energy. Once a soul fragments, then you are dead.

B: Why would some report seeing images of people and so forth?

L: Why wouldn't they? They are always around you; Shirlet knows this, and so do the animals. When you are out of your

shell, temporarily or otherwise, your spiritual eyes are wide open. Don't misread this—there are times when souls close to them try to meet up with them and escort them or help them ascend, mostly anticipating that the parting soul might be at a lower vibration level.

B: This is a lot to think about. How will we expand on this next time?

L: Let me leave you with this because I know many will be confused about the splitting of the soul and the loss of ego identity. Think about being in a rainstorm and every drop of rain in the town where you live being part of your soul—that is how everything begins; that is how your soul splits.

To build on what we have already discussed, I would like to talk about what breath really is and the role it plays.



I believe we tend to think more in terms of what we are doing and less in terms of who we are becoming.

You might want to think of it this way: We live within a defined circle of life. That which shapes the circle around us is made up of things that we see and things that we do not see, things that may be described and things that are beyond all power of description. It is also made up of things that we may do and things that we may never do. Yes and no each has its proper place in the shaping of the circle, and if the circle

is to remain unbroken, we must have complete awareness of every part of it. It is the awareness of the circle's elements that brings out our sense of being, to who we are becoming.

My Buddhist friends believe that our nature is that of a wave—sometimes we are the wave, but we are never separated from the ocean (inter-existence). That we come and go in many appearances, having been transformed by our life experiences. That everything in the world comes into existence in response to cause and effect—that nothing exists in absolute independence of other things or arises of its own accord. Traditional Japanese culture refers to this as *Inga*—literally translated as “destiny” or “fate.”

I often leave these sittings internally at odds with what I have learned. Fortunately, the process of transcribing the audiotapes behaves as a filter for me—it amputates the internal conflict I walk away with and allows for welcome awareness.

Here is an example of that awareness. In many ways, the soul's seven senses give emphasis to the responsibility and consequences that are attached to my thoughts, words, and actions. They highlight that my lifelong interactions are the only worldly belongings that convey to the spirit world. My earthly dealings are the ground on which I stand while breathing—but the aftereffects of those actions are somehow securely preset to each of these seven layered senses.

Karma is a word occasionally used to describe human events. Some think it describes “fate” or some form of cosmic justice. In fact, karma is a Sanskrit word that, when properly

translated, means “action.” Within a Theravada Buddhist community, karma has an even more specific meaning; it is a label capable of explaining all of life’s volitional actions.

On the face of it, the dialogue on the soul’s seven senses has given me a lot to analyze, and admittedly, it is “out there.” Yet in its simplest form, I am at ease with the notion that when a soul embarks on an afterlife journey, it is merely meeting the fruits of its human karmic actions. My self-willed acts—what I choose to say, think, and create—produces an energy vibration that sets into motion the laws of cause and effect. And adjacent to that is every achievable timetable needed to climb above what I have amassed.

At present, I am increasingly sensitive to the idea that my ego and personality may not continue permanently intact following my death. To be more precise, that I may fold into a larger energy entity—one in which I am only a small fraction. For now, I can’t yet come to terms with that fact.

It is hard for me to envision what connection breath has with the seven senses—or the octopus analogy, for that matter. My only assurance is that I am likely to experience another eye-opener.

CHAPTER 3

The Source of Breath

In anticipation of meeting with both Shirlet and Laz, I have been thinking about the general function of breathing and how that may relate to our next discussion. As a practicing Buddhist, I understand the role that breath plays in bringing one's reflective process to the current moment.

As basic element of meditation, breath is an expedient object to focus attention on because it is available to everyone. Our breath's gentle in-and-out movement has a natural ability to calm the mind. Concentrating on breathing can be the first step in drawing attention away from the outward commotion that influences our lives and, consequently, the way that we think about the world.

While exploring contemplative psychology, I was encouraged to focus my awareness on how numerous mental states cause noticeable changes in breathing patterns. For example, when I am calm, my breath is long, slow, and gentle, and when I am excited, it becomes short and fast. Further, when I hold my breath in expectation or sigh with sadness or neglect, there are obvious visible changes. Intensely watching the movement of breathing can be part of what leads me to

become aware of the fluid movements within my mind. Any mindfulness integration of my breathing, in effect, reinforces how I am balanced in life.

The awareness of the subtleties and the intentionality of breathing can develop into a wonderful lifelong tool. As my appreciation becomes stronger and more refined and its familiarity seamless, is it possible that the barriers to being aware of my soul's purpose may start to dissipate simply by understanding the real purpose of breath? Perhaps that is where Laz will take this.



Laz: The last time we were together, I told you that the splitting of the soul is like rain. Let's go back to that and see if you paid attention to what I was trying to teach. The soul is like rain—that means it is of water. So, what would water be?

Bud: You once told me that water is life.

L: And?

B: Are you searching for the fact that it has electrical or energy features?

L: It does, but that is not where I was going with my question. What else does it have?

B: It can change form?

L: Yes—it has movement, and the soul is like water, so the soul would have many different attributes, including movement. Why wouldn't the soul be able to change into any form it desired or be in any energy field that it desired? It has the capacity to take the form that is needed at that moment. The soul is movement—the soul is existence—the soul is life. Think about this: It has movement, existence, and life—they are all one concept. So, what is the purpose of life? Please answer that for me.

B: I would have preferred an easier question. Could it be to learn?

L: No. Try again.

B: To be?

L: In a way, that is correct, but what I am looking for is *existence is breath*. Now, what connects breath to existence, life, and movement?

B: The natural elements of the earth?

L: That is part of it, but what connects it? Let me help. What connects it is form. Without form, you have no body. Breath creates the body—I am talking about the beginning of time. Breath needs to be given to life to create a form. The soul is movement; it is consciousness; it is ever changing. The breath

needs to be able to stop the movement to allow for the form of a human, an animal, a tree, or a flower. Think about this: You have water, and it is a river that is flowing very fast. If you want to slow or stop it, you must dam it up, correct?

B: Yes.

L: Think of breath being the dam for the flow of the soul it created. To stop it for one second in time, like the point of a needle, to create a form—it is amazing. When the shell stops, the soul goes back into the river that is all-knowing and all-consuming.

Let me explain further. Something like what we are discussing—it cannot just be that you die and go to heaven or hell, because that is not correct. That is a concept that may be fed to the living, but that is not true. In some circumstances, you may be able to go to a dimensional level for your actions because your vibration is what pulls you there. It is like a vacuum; whatever your vibration is during your lifetime, that is where you will go. However, like water, the soul is always moving, flowing; it is not stagnant. Stagnation only comes with the human shell, and when that occurs, the human ego takes over, stalling out the soul. It is sad, actually—the soul is then in a prison.

B: Interesting. If everything you said is true, then the breath within the human shell, as you describe, becomes the dam that stops the flow.

L: Yes. It is like having a locked door, and the breath is the key. Without breath, you cannot exist as a human. When the soul exits the shell, it goes to the all-flowing consciousness—it is released.

B: The average person knows that if he or she stops breathing, life will end. You are saying, in part, that when you stop breathing, that is when soul life begins.

L: In a way, yes, but here is a caution to that: those who stop breathing without breath stopping on its own can change their frequency, entering into a lower vibration frequency that people would say is a hell. Therefore, breath is frequency, breath is change, breath is like a gear in your shell—without breath, the shell does not exist. Trees breathe, animals breathe, insects breathe, humans breathe—breath is essential for existence. Breath is the total key; it is a lifespan, and if taken care of, it can complete that lifespan so that the shell can shut down when it is supposed to and ascend. If that does not happen, it is like being caught in that gear where the shell just expires, and the breath is thrown out into a lower vibration level.

B: Conversely, if at a higher vibration level, could you appropriately stop your breath when you choose?

L: Yes. It is like the money in your wallet. You need that money to exist, for food, to pay your bills—without money,

you would lose your house, your lights, your water. It is the same concept—think of the shell like that. It must have the breath; it is a component; it is all a package deal. Breath has its own consciousness. The breath is its own entity, and the breath is trying to connect to the soul.

B: This may be a wild assumption on my part, but are you alluding to the fact that breath is what we call God?

L: You are listening tonight, aren't you? Yes, because the breath is your life. The soul is connected to breath, but the shell is not.

B: But we think that breath is ours, that we own it.

L: But you do not.

B: I have been reading and talking with Buddhist monks throughout the years, and they often make the comment "I am home," and they make that comment while they focus on their breathing during meditation. Are you suggesting that this is the case—that concentration on breath is a direct connection to the soul's "home"?

L: Yes, and this is what we need to talk about if you really want to know what happens when you pass. I can teach you about the experiences when you pass, but right now, it is important to understand the reality of breath.

B: I am curious: What can you say to someone who, like me, maintains that what you are suggesting diminishes the understanding of a human ego?

L: I find that the best way to explain any of this is with the analogy of a spider's web. We are all connected like that web. Everything is flowing, expanding, and moving. It is all attached along with breath. If you started with this concept, it could get you into a position of understanding. By linking together there is a vibration of life. For example, do you know that all life is a hum?

B: You mean like the sound my mouth can make?

L: Yes, a hum. The monks all know this. That is why they hum—because they connect with this meditation. They do this because life is a hum, and it is a swift way to connect to the vibration of life. Vibration is sound.

B: You mentioned that in *Soul Mechanics: Unlocking the Human Warrior*.

L: The creator of all knew that all components had to be in the breath. The breath was given sound and life. The breath was given sight, taste, and all the senses. So, the breath had to be planted to animate the shell so that it would have everything. It had to have the breath of life.

B: And by breath, you mean that the creator essentially

propelled everything into existence—essentially breathing life into everything?

L: Yes. Think of this: when you are spiraling out of the shell, there is one thing that the soul wants to do besides moving into the other existences of the seven senses—it is always seeking breath.

B: Seeking to accumulate more or to connect to breath?

L: To have it so that the soul can form into a reincarnation position.

B: I was mistaken to think that it needed to acquire more “energy”?

L: No, it is flowing; it is all. Think of having a blueprint of a house. You have it on paper, and you have the money and people to start your project, but you will not have the house itself until it is built. Think of the soul as the blueprint and the breath as the house.

Shirlet: I find that an interesting analogy.

B: So, I am breath, and I am coming back when leaving the human shell. A moving, flowing soul is always looking to firmly connect to breath and become part of the whole or to reincarnate?

L: Let me redirect for just a second. When the “overseer” sense is successful in drawing back all the other senses, you are again complete in what we have referred to as the head of the octopus and can, if you choose, reincarnate.

B: And at that point, that portion of my soul energy is determining what it may want to learn or accumulate during a next life?

L: Yes.

B: And several “life” tentacles will be defined to learn and discover the totality of what needs to be known—the life mission, if you will?

L: You may also need to learn about things where the soul was picking up vibrations from the beginning of its existence, and that portion of your soul energy is just now becoming aware. During those moments, you might need additional tentacles to experience and learn.

B: Are you suggesting that there are “latecomers,” where an octopus tentacle is dropped after all the others are reincarnated?

L: Yes, or even earlier.

B: This is where my ego begins to question all of this—that hampers my ability to grasp or understand what you are saying.

L: This goes further than you may know at this time. I use the octopus analogy only to demonstrate the connectedness of everything. Life as you now understand it is really like the Russian dolls that we have referred to in the past—it is within and within and within—including your octopus soul energy.

B: And when you say that, can I presume that my energy is always everywhere?

L: Your soul is consciousness, and it can split, shatter, and re-gain—it is ever flowing like the water we started with. Think of a baby for a minute. Prior to being born into human existence, it exists in fluid mostly made up of water. When it arrives, the first thing it needs to get is breath—it is the same thing for the soul.

Water and fluid are funny things. You are composed primarily of water—which is life—and you come from water. Water is a big component of this discussion, but it is not the soul and does not have the breath; think of water as one of the three major elements that make up a human shell. You need water, form, and breath to be alive.

B: Laz, it is late, and frankly, I am exhausted by this discussion; my brain hurts. Can we continue next time? But before I leave, what else do you want to bring up that would help in digesting what you have said so far?

L: What we have talked about is far from over, but to prepare

for next time, I want to share with you and Shirlet the seven heavens and the seven hells.



Over this multiyear voyage, friends and family have asked many questions, but none is more frequent than this one: Who is the soul guide energy that I refer to as Laz, and what is his direct relationship with me? To answer this, I need to take a brief hiatus from the discussion on breath, with the understanding that his connection might present the proper platform to further discuss how all of this connects.

Initially, I queried everything involving this unconventional voyage—from Shirlet’s talents to the subsequent presentation of spiritual newcomers or soul guides. Notwithstanding my suspicious makeup, what I was learning was completely unexpected, and by stubbornly preserving my curiosity, I quietly convinced myself to continue exploring the unusual world of souls.

While working on *Soul Sins and Regrettable Lies*, I was introduced to a principal soul guide for the first time—Laz. He was gracious, candid, perceptive, and at times both comical and upbeat with his approach to my life. To say that he was like me would not be precise—it would be more accurate to say that he looked after me, like family.

In between writing *Soul Sins and Regrettable Lies* and *Soul Mechanics: Unlocking the Human Warrior*, I was introduced to the octopus analogy and discovered that there were five souls residing within my soul’s cluster group. Over the

years, certain soul identities were shared, and each soul exposed a specific persona. I recognized Laz as a watcher guide, a teacher within the group. His responsibilities are centered on providing encouragement to other souls. He is the driving inspiration that occurs during moments of forewarning and unease—a protective spiritual watchdog for many life-long mishaps. In other ways, he functions like the “overseer” that was discussed during the seven senses dialogue—by cautiously ensuring that his octopus mates are succeeding within the shifting stages of their incarnations.

My own understanding of what I have undergone with Laz—my now officially certifiable mystical experience—all remains a work in progress as I search for the right words to fully describe its outcome. It appears, however, that he serves as the maintenance department for soul-cluster energy. This is what I mean—with a subtle set of tools, he safeguards my stored energy within the head of the octopus. On occasion, along with a series of delicate prompts, he might send suggestions to benefit an outcome by way of freshly fashioned insights. Some might refer to this as an ingenious distribution of energy, allowing an earthbound soul like myself access to one’s higher self.

In theory, I have no problem using the word *transcendent* to portray what I experience with both Shirlet and Laz, provided it avoids being justified in an unnerving manner. Let me clarify—uplifting personal events and information, regardless of the source, can be powerful, insightful experiences that arise when the voice of our human ego is muted or silenced.

Challenging conventional attitudes and opinions regarding how we scrutinize our existence is fertile soil for such quiet questioning. Transcendence is nothing to fear; in fact, it may be a prerequisite for making discernable spiritual progress.

Although I have not revealed this within the framework of this journey, my involvement with Laz has been sheltered to keep me from dropping behind. My spiritual life course has veered into the guardrails at times, and he has been privately covering my slipups so that I might remain with my other mates.

Having said all of this, how does my description of Laz aid in clarifying the muddled presentation of breath? First, by understanding that the connectivity to the source of spirit-world information allows for a complete spiritual context to be formed. Let me be more specific: If the fluidity of my soul energy is impeded while in the human shell, then Laz reminds me of my mobility, of who I am, from where I come, and how I was formed.

Second, by breaking from the sequence of afterlife events, he has silenced the storyline narrative, if only momentarily. In doing so, he has presented a keepsake of where my true soul family resides—within breath. His excursion along the towpath of breath has shown what my Buddhist teachers tried to tell me but I struggled to understand—that there is so much more to understand than my ego will permit to be known, and if presented to an unlocked mind, unusual possibilities can be explored.

Laz has stated that we will discuss the seven heavens and seven hells next time. I can only guess where that will lead.