

Soul-Anchored Therapy (SAT): A Spiritual/Existential Approach to Psychotherapy Based on Metaphysics and Evidence-Based Science

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Abstract

This paper reviews the spiritual and existential foundations of soul-anchored therapy (SAT) and discusses the evidence for SAT's foundations. The basic principles of SAT are also discussed, along with some practical applications for psychotherapists in their work with clients.

SAT's metaphysical view of human existence provides the psychotherapist with a unique approach toward the healing of human emotions.

Soul-anchored therapy (SAT) is premised principally on the metaphysics addressed by Jane Roberts in her mediumship of a discarnate personality named Seth, which spanned from 1963 until her death in 1984. These communications were published in numerous volumes and contain the most expansive body of transpersonal communications to date. The transcripts from these sessions, including the audio tapes and publications, are known as *The Seth Material* (e.g., see Roberts 1970, 1972, 1974, 1979) and are stored at the Yale University library in New Haven, Connecticut. Prophetically, some of the information communicated in those sessions has come to pass in recent years in the areas of parapsychology, physics, and biology.

Similar communications were received via automatic handwriting to Neale Donald Walsch and published in his books *Conversations With God*, in the mid 1990s (e.g., see Walsch 1996, 1997, 1998). SAT is also premised on this work.

SAT is premised on existential issues that center around the purpose for our incarnate existence and how we extract meaning from the experiences we have during our lifetime. The writings of Victor Frankl and the application of his principles to Logotherapy (Frankl 1986, 1988, 1997, 2006; Lukas 1986, 2000) are woven into SAT, here with an emphasis on the idea that human emotions—in particular “negative” emotions—play a critical role that enable us to discover meaning in life, and in the active role the soul orchestrates the individual’s path in the discovery of meaning.

Research in the area of “consciousness” and on the “survival of consciousness” has provided support for the foundational premises of SAT. Supportive evidence can be found in the areas of parapsychology (e.g., see Radin 1997, 2006; Betty 2016), medicine (e.g., see Bellg 2016; Rivas, Dirven, and Smit 2016), and physics and biology (e.g., see Lanza 2009, 2016; Laszlo 2007; 2014, 2017).

THEORETICAL BACKGROUND

The Seth Material and *Conversations With God* propose that our soul purposely made the decision to incarnate on earth to learn about its inner nature. This incarnation takes place by way of a projection of consciousness, where the soul, while stationed outside our plane, manufactures our reality of time, space, and matter—including our physical bodies. Therefore, our reality is a camouflage, a sophisticated illusion experienced by our ego, which the soul has also created for this purpose. The ego, which is comprised of inner senses and outer senses, experiences this camouflaged reality by way of its outer senses, usually as the only reality of which it is consciously aware. During its finite existence (i.e., the lifetime of the human body), the ego transfers all its experiences to the soul. The soul, in turn, during the lifetime of the human being, attempts to make the ego aware of its greater existence by way of insights and intuitions that help guide it on its journey.

SAT proposes that the soul in its quest to learn about its inner nature accomplishes its task by creating a path of experience for the ego that causes it to create negative emotions. The ego, which is designed by the soul to be hedonic (i.e., it invariably seeks to experience only positive emotions), automatically creates the experience of negative emotions when its desires are not met. It then wrestles with these emotions and seeks solace in its suffering in the discovery of meaning—which renders a positive emotional state that is consistent with its hedonic nature. In this way, the soul, unbeknownst to the ego, is an active agent in the production of the ego’s emotions: it orchestrates the conditions for a rollercoaster of negative emotions that the ego will have during the course of its finite existence.

The psychotherapeutic implications of this spiritual point of view add a significant perspective to the existential analysis of logotherapy in terms of placing the emphasis for the discovery of meaning not only within the lifetime of the human being, but also beyond in terms of the active participation of the soul during the person’s incarnation. An introduction to this topic can be found in this author’s book *The Purpose: Your Soul’s Emotional Journey. Learning how to experience life through a different lens* (Lindal 2014).

The concept that we create our reality and that our consciousness exists independent of the physical world also forms the backbone for modern theories that are based on evidence-based research, such as Robert Lanza’s theory of biocentrism (Lanza 2009), Ervin Laszlo’s theory of In-Formation (Laszlo 2007), and David Bohm’s theory (Bohm, 2002) of the “implicate” and “explicate” order in quantum physics. The findings from this science based research support the spiritual premises of SAT and demonstrate that (1) *the mechanics of the brain do not produce the mind*¹; (2) *the mind perceives things outside the range of the body’s physical senses*; (3) *the mind survives the physical body and is fully intact following physical death*; (4) *the mind creates its own reality*; and (5) *the mind, along with the consciousness of all lifeforms, appears to be guided by a pervasive conscious intent*.

¹ The terms “mind” and “soul” are used interchangeably to denote human consciousness.

A volume of scientific evidence that has been accumulated in recent years demonstrates these findings, creating profound implications for how we conceptualize mental health and the methods we employ to assist individuals using psychotherapy. Let me briefly comment on these five research discoveries.

Arguments regarding assertion that (1) *the mechanics of the brain do not produce the mind* relate to the age-old “materialism” debate of how something material, such as the brain, can produce something immaterial, such as the mind. The materialists’ view, which is the view of science, which can be summarized, for example, in *Science Set Free* (Sheldrake 2012), states that (a) “human consciousness is an illusion produced by the material activities of the brain,” (b) “minds are inside heads and are nothing but the activities of brains,” (c) memories are stored as material traces in brains and are wiped out at death,” (d) unexplained phenomena such as telepathy are illusory,” and (5) “mechanistic medicine is the only kind that works.” (p. 8).

According to this view, everything is material or physical, including our minds. This belief system became dominant within science in the late nineteenth century, and it is still taken for granted. Of interest, especially in terms of psychotherapy, is that materialism began to dominate cognitive psychology in the late twentieth century, and it has given birth to numerous evidence-based therapeutic techniques within the field of cognitive behavior therapy. In the strictest sense, cognitive psychology treats the brain as a computer and mental activity as information processing. Subjective experiences, such as seeing color, hearing music, or feeling emotions, are normally seen as being based on computational processes inside the brain. The problem (this has been termed the “hard problem” in modern consciousness research) is that although there are physiological correlates that are activated when an individual experiences these perceptions (and these physiological correlates in some instances can be manipulated to alter these perceptions), science has not been able to find any evidence of how these perceptions are actually produced. In fact, toward the end of his life, the renowned neuropsychologist Dr. Wilder Penfield concluded after having spent a lot of time searching for the way in which the brain produced consciousness that it (i.e., consciousness) appeared to reside independent of the brain (Penfield 2015).

Evidence regarding the second assertion, that is, *that the mind perceives things outside the range of the physical senses*, has been demonstrated through experiments such as telepathy, remote viewing, and clairvoyance (e.g., see reviews in Radin 1997; Sheldrake 2011; Mayer 2007; Betty 2016) that show how thoughts can be communicated and information can be received beyond the reach of the physical senses, seemingly independent of space and time.

Evidence regarding the third assertion, that is, *that the mind survives the physical body and that it is fully intact following physical death*, has remained anecdotal until recent research over the past few decades. Ian Stevenson (2001), Jim Tucker (2005, 2013), and Tom Shroder (1999), among other notable researchers, have documented convincing reincarnation cases involving children. These studies are convincing because it can be argued that children would not have had an opportunity to learn anything about what they describe in their prior lives and to give such detail spontaneously. Also documented are deathbed visitations, where the departed appear to persons at their death or within hours of their passing (Osis and Haraldsson 1977), afterlife encounters (Haraldsson 2012), and reports that provide convincing accounts of psychokinesis and of mental and physical mediumship, here suggesting the continued existence of an individual's consciousness following death (Haraldsson and Gissurarson 2015; Robertson 2013). Over the past few years, there have also been numerous scientifically documented accounts of continued consciousness in near-death experiences, where there appears to be no cessation of consciousness following a temporary cessation of all signs of bodily life (Davis 2017; Alexander 2012).

Evidence regarding the fourth assertion, that is, *that we create our reality*, has been demonstrated in the area of quantum physics, which has proven beyond doubt that we “create our reality” without being consciously aware that we are doing so. Our mere observations and our expectations have been shown to create what we see at the quantum (micro) level (for a review, see chapter 8 in Lanza 2016). This finding has also been demonstrated more recently at the “macro” (i.e., molecular) level (see Laszlo 2007: 134-157). This research may also predict that the same law applies in terms of our perception “in general” of the physical world. To that end, research in the area of

parapsychology has proven that in “random number generator experiments” focused on psychokinesis, the subjects can create an outcome based on their “intent” (Radin 1997: 148-157). Also, the common placebo effect observed in medicine and in pharmaceutical research can be attributed to the powerful effects of consciousness (Dispenza 2014). Taken together, this evidence strongly suggests that our minds (or souls) create everything we see and experience in the physical world.

Evidence regarding the fifth assertion, that is, *that the human mind, along with the consciousness of all lifeforms, appears to be guided by a conscious intent*, is based on disparate observations from a number of science-based areas of research. This has been summarized by Robert Lanza (2016) and Ervin Laszlo (2007, 2020), who detail examples that include 1) proof that the universe does not evolve or operate based on random events. Mathematical models of randomness and probability theory have established that the emergence of life and the subsequent evolution of lifeforms on earth cannot be accounted for based on random occurrence. 2) Natural selection, which is based on random mutations, has also been proven to be inconceivable based on biological research demonstrating that a single mutation will usually cause an organism to die and that for an organism to evolve and adapt to changing environmental pressures, there would have to be thousands of simultaneous coherent mutations, all of which would have to happen at once so as not to disrupt the existing life sustaining balance of the lifeforms’ chemistry. The probability of this occurring is calculated to be infinitesimal. 3) Observations show that “lifeforms evolve” in a nonrandom manner and become increasingly complex over time (i.e., they never regress, disintegrate, or become less complex). In effect, their entropy decreases rather than increases, as would be predicted by the second law of thermodynamics—if we are to assume that a lifeform is a closed system. Therefore, it appears evident that lifeforms are in fact not isolated and that they are being guided to evolve in a direction of increased complexity, possibly by a hidden planum of consciousness. 4) Research has also shown that life forms spontaneously adapt to new environmental conditions, achieve cognitive insights, and learn new behaviors that appear to be acquired through a type of telepathic/archetypal learning by way of what has been termed “morphic resonance” (Sheldrake 2009).

From this evidence, we can conclude that because evolution is not based on random mutations and that life evolves only in the direction of increased complexity and ability, there must be an intelligence behind the curtain curating for this thoughtful direction.

This idea is indeed a central theme in *The Seth Material*, which explains that although the consciousness of the soul creates our camouflaged reality, it is not the creator of the universe and of other lifeforms within it. Rather, there exists a consciousness independent of the soul that is the creator of the universe and provides intelligent direction to all processes and lifeforms within it. Seth refers to this consciousness as All That Is. This view, that is, that the soul (or the mind) is independent of a greater planum of consciousness is, in fact, consistent with modern theories, such as Ervin Laszlo's theory of In-Formation (2007).

With this brief introduction of the evidence underlying the principles of SAT, let us now discuss how these metaphysical, spiritual, and existential points of view can inform our approach to therapy.

THERAPEUTIC APPLICATIONS

The preceding review of the foundational principles for SAT illustrate the theory's philosophical background. In its widest context, it can be said that SAT is a philosophical approach to the phenomenon of man: his purpose for existence and his quest to find meaning in life. SAT explores how meaning is bestowed on events, why we must struggle in life, and why bad things happen.

In SAT, the assumption is made that the main reason a client finds themselves in the therapist's office is because over the course of their lives, they have internalized maladaptive beliefs about life. They present with a worldview that impedes their ability to discover meaning and purpose in their lives. The aim of SAT is to assist these clients in discovering a more adaptive worldview that can enable them to thrive better. This process takes time, and it challenges the client to shift their view of existence in deep

and fundamental ways—often requiring a tectonic shift, one not necessarily resulting in a major earthquake but a shift that always runs deep and causes a change in their fundamental perspective of life.

In practice—that is, in the therapeutic hour—SAT is not a “technique per se,” but rather, it is a set of beliefs the therapist identifies with, out of which flows a therapeutic approach with a set of spiritual and existential messages that help clients explore the values and goals that are central to their lives. These messages are communicated piece by piece over the course of therapy, and they form a background or an overarching perspective in the therapist’s work, along with other therapeutic approaches the therapist may apply.

SAT is based on the following principles:

- (a) We exist simultaneously on earth and in the spiritual dimension.
- (b) We survive our physical body fully intact with all our memories, which always remain.
- (c) We choose to incarnate on earth for our spiritual development.
- (d) A lifetime for all of us is designed by our spirit to be an emotional rollercoaster where we experience a combination of both good and bad times that serve to create opportunities for us to discover meaning during our lives and purpose for our existence.
- (e) During our incarnation, an opportunity for us to discover meaning is achieved through the experience of negative emotions. Our soul is the instigator of these negative emotions, and it manipulates the circumstances that cause its own ego to produce those emotions. This task is easily achieved because the ego created to be hedonic by nature, invariably seeks to experience only positive emotions. Any event or circumstance that comes in the way of fulfilling that experience causes it to experience a negative emotion.

There are three general types of circumstances that may bring this about. One has to do with the characteristics of the physical world that cause the ego’s desires to be frustrated, for example, delayed gratification because of having to contend with the dimension of time and delayed gratification because of climatic and environmental

conditions. A second set of circumstances that delay the ego's fulfillment are events and social encounters the soul places in its path that may threaten its survival, its need for security, and its need for love. And third, designed also by the soul are obstacles that block or delay the ego's desire for material things and, in some instances, for power. All of these circumstances cause the ego to experience negative emotions, out of which the opportunities for emotional insight and eventual spiritual growth are created.

- (f) There exists an intuition within all human beings (because we are all connected through consciousness) not to cause deliberate injury to others, or to ourselves, when our emotions are strong and overwhelming.
- (g) During our incarnation, we are challenged in the midst of our rollercoaster emotional experiences to create the experience of love and concern for others in all of our endeavors.

GENERAL DISCUSSION POINTS IN SAT

“Negative emotions,” “the search for meaning,” “creating our reality—including our problems,” and the “power of the present moment” are some of the concepts that are espoused throughout *The Seth Material*, in *Conversations With God*, and in *Logotherapy*. These concepts form the cornerstones of SAT. Let us discuss these in turn.

Negative emotions: It is not uncommon that in therapy, a client will ask, “Why must I experience negative emotions. What is the point of that?” The answer to that question is of course multilayered, and it focuses on the client at the heart of what SAT is all about. It is self-evident to everyone that emotions, especially negative emotions, are central to the human experience. They shape our character—our likes and dislikes and our dispositions. In terms of SAT, it is the spiritual angle to this question that is crucial because SAT postulates that our soul is the agent responsible behind the scenes for creating the circumstances that lead our egos to manufacture negative emotions in the first place. Also, as mentioned earlier, equally important in terms of

achieving the soul's intent is the hedonic nature of the ego; that is to say, our everyday disposition as human beings is always to seek pleasure above all else.

Here, a client may ask why. "Why must life be such an emotional rollercoaster?" SAT's answer to this question is that the spirit is curious to learn about how it feels first-hand to experience raw emotions in the flesh and that such experiences are not possible in the spiritual dimension, where we normally reside and where we also reside simultaneously while our soul's egos walk on the earth. The emotional rollercoaster experiences are educational in terms of helping our souls discover their inner natures and to develop spiritually.

The search for meaning: A client may then ask, but "What is the meaning of negative emotional experiences?" We are better to reframe this question in the following way: "How can my ego (which always seeks to experience pleasure) conceptualize these negative emotional experiences as being in any way positive to my existence?" It is at this juncture that Victor Frankl's logotherapy (e.g., see Lucas 1986, 2000) is helpful in terms of guiding our clients in their search for meaning. Logotherapy states that "meaning" exists in the world and that it behooves every person to discover it for themselves. It can be discovered through creative values (i.e., by doing or creating something), experiential values (i.e., by experiencing something or encountering someone), and through attitudinal values (i.e., by choosing one's attitude toward something). SAT adds that meaning can also be discovered in the belief that the soul is responsible for designing the ego's emotional rollercoaster experiences in order to discover its inner nature and for us to evolve.

The desire to seek meaning is, in a paradoxical way, motivated by its absence, in that people who lack "meaning" in life will usually experience an unpleasant emptiness within their soul (or mind). Logotherapy describes that this feeling may be experienced as an existential vacuum, an existential frustration, an existential anxiety, or as existential depression. SAT elaborates on this thesis and suggests that the origins of this state of mind can be traced to the restlessness of a client's souls' intent to discover its inner nature by way of the ego's earthly experience. Hence, there is an inherent drift to discover meaning in the face of negative emotions, which is, on the one hand,

motivated by the soul's intent to discover its inner nature and, on the other hand, by the ego's wish to transform any negative emotional experience into a meaningful experience because having meaning is always a more pleasurable state than the existential angst that occurs in its absence.

As is the case in Logotherapy, SAT also encourages clients to keep in mind that during turbulent times, meaning can only be bestowed on emotionally charged events in hindsight. Hindsight can happen almost immediately following an event, at which time meaning is bestowed, but usually, meaning is not bestowed until later. This may occur on the following day, a week later, a month later, or not until many years have passed. At other times, meaning may not be bestowed onto events until we become aware of how a profound experience in our past changed us and has made us who we are today. It is during those types of insights that we may glimpse our soul's ultimate purpose. At other times, meaning may be discovered in events we have avoided for whatever reason but that turn out to be significant in hindsight.

Creating our reality: During the course of therapy, SAT aims to illuminate the fact that "We create our reality, including our problems."

As discussed above, although SAT helps us understand why we create the emotions we experience, it also helps us understand why we don't have to blame ourselves for having problems that lead to upsetting emotional experiences. In fact, SAT helps the client understand how, in a twisted way, their negative emotions ultimately help them grow!

SAT also teaches how "We have no choice but to respond in the best way we can when we experience negative emotions". However, this challenge can become extremely difficult to live up to because there also exists a spiritual intuition within all of us not to kill others or to injure ourselves when our emotions are strong and overwhelming. This type of dilemma has been termed a "divine dichotomy,"² wherein, over the course of our lives, we find ourselves faced with circumstances wherein two

² The term "divine dichotomy" was introduced by Neale Donald Walsch in his books *Conversations With God* (Books 1, 2, and 3) and used on numerous occasions to illustrate this apparent paradox between two truths.

apparently contradictory truths exist simultaneously. In some instances, this will create conflicting emotions during which we must act. Our spiritual challenge at those times is to act in accordance with our highest thought (Walsch 1996: 77) because our decisions and our deeds at those times have consequences that will lead us to discover our inner nature. This can be a monumental challenge, and many people fail to live up to this challenge on a personal level and also when they are persuaded by others to engage in acts of killing, for example, in political situations where disagreements descend into warring conflict. However, it is also true that in some circumstances, we may be consciously aware of having to make a decision “to be who we are not, in order to discover who we are.”

It is self-evident that a lifetime is a rollercoaster of both joyful and grim experiences, and paradoxically, when asked if it were possible to have the choice to erase the most painful experiences—and consequently all we have become as a consequence of having had those experiences—most people decline that offer. Why? Because on the back of those grim experiences, we discover something about who we are—our “inner nature,” which as *The Seth Material* points out, is the “raison d’etre” for our incarnation.

In a different sense, and as I’ve mentioned above, the philosophy of SAT serves to normalize our emotional problems because it states that negative emotions are not only a normal occurrence in life, but they are also necessary for us to grow spiritually. Clients are often relieved to hear that to some degree their emotional problems are indeed a normal course of life, and that in a paradoxical way, the degree of the depth of their emotional experience is a testament to the fact that they are engaged in life with full intensity, and therefore with a maximum opportunity to grow spiritually as a consequence of what they are going through. In Logotherapy a similar experience is considered a healthy existential tension that serves to illustrate the motivation between where you are and where you feel you ought to be (Lucas 2000).

The power is in the “present moment”: As discussed earlier, mathematical models have proven that life does not evolve in terms of Darwinian evolution: there is no natural selection based on random biological mutations. Research has proposed that

there exists a plenum of consciousness that directs evolution from outside space and time and that happenstances that occur in the present moment have not evolved from the past and are not determined by the past but are intentionally directed by a hidden plenum of conscious intelligence outside space and time. It does appear that life materializes in the “present moment” from outside our plane. This thesis, central to *The Seth Material* and explored in *The Purpose: Your Soul’s Emotional Journey* (Lindal 2014), suggest that the soul (or our mind) siphons from the available probabilities outside space and time events that appear in the moment on the wings of the “unfolding harmony.”³ Our life continuously materializes in the present moment from outside our physical plane at the behest of our soul’s intent and appears before us on the wings of the unfolding harmony. This, a rather radical concept, is discussed at length in *The Seth Material*, as well as by numerous authors, including Walsch (1996, 1997), Sheldrake (2012), and Bohm (1980).

This view states that history is formed as events pass through the present moment, are layered one upon (or follow) another, and accumulate to form the past. The past, which becomes our history, in turn, casts a reflection onto the present moment—a reflection that we experience as an emotional thought that may range anywhere from being “bright and joyous” to being “dark and ominous,” depending on what has gone before.

The point here is that our reality in the present moment is not determined by the past, but rather, it is informed by our past. It does not evolve from the past as our prevailing understanding of evolution would suggest. Rather, it evolves from outside the space–time dimension—a future, as we refer to it from within our space–time perspective. (Note. Adequate words do not suffice here, as referring to a future outside of space and time, that is, where time does not exist is, of course, in a literal sense, nonsensical.)

³ The term “unfolding harmony” is introduced in *The Purpose: Your Soul’s Emotional Journey* (Lindal 2014) to illustrate how life unfolds in a seamless manner before our eyes.

In terms of psychotherapy, this concept espoused in *The Seth Material*, that “the power is in the present moment” is important because it places the emphasis in therapy on the fact that change does happen through insights and experiences that happen in the present moment. It also shows that our history, which is experienced as emotional thoughts, pollute the present moment. Our history instantly influences the present moment by way of emotional thoughts, and it pollutes newfound insights that emanate from the soul (or mind). In therapy, the client needs to be brought around to understand that this process does occur. An exploration of the client’s emotional thoughts, where they are encouraged to delineate how the present moment is being overwritten by events that have taken place in the past, here coupled with the understanding that their soul is continuously attempting to provide them (i.e., their ego) with guidance in the form of new thoughts and intuitions about how to proceed in the present moment.

While recognizing the transformative power of the present moment, SAT also recognizes the importance of discussing with the client their past history. However, encouraging the client to dwell on their past is not seen to be helpful because it only serves to strengthen the maladaptive emotional thoughts the client has brought with them to therapy.

To summarize, SAT is an existential/spiritual philosophy that accepts reality as we have experienced it through the ages. It provides an explanation for events that, in many instances, are difficult for us to accept. It is a meaning-centered therapy that is spiritual, nonreligious, and existential. In terms of its existential approach, SAT seeks to assist the client in making sense of life’s rollercoaster of experiences through the discovery of meaning. In this sense, the client is questioned by life to discover meaning for themselves to which they can only answer by responding—preferably in accordance with their highest thought—and not to cause injury others or to themselves. The psychotherapeutic implication of these points of view not only challenge the client to take responsibility for their decisions when their emotions are strong and overwhelming, but it also challenges them to take responsibility for their own existence.

SPECIFIC DISCUSSION POINTS IN THERAPY

Over the course of therapy, as the therapist introduces some of the spiritual and existential concepts of SAT, some of the following topics will often come up for discussion. A brief mention of these topics with some introductory comments are provided in the following paragraphs for consideration.

(1) *Free will. Do we have “free will?”*

The short answer is “yes” and “no!”

In the first instance, we should be aware that the person asking this question is really asking if they have free will to avoid encountering negative experiences that will lead to negative emotions. And as discussed above, the answer to that question is a “no.” We are aware that the ego is hedonic and seeks to avoid negativity and bath in everlasting pleasure and joy. So the ego’s questions concerning free will are always motivated by this desire.

However, in answer to the question, it is self-evident, on the one hand, that we do not have free will regarding the unalterable features of our lives (such as our place of birth, nationality, and skin color) and the major events that are destined to occur during our lives (such as who our family members are, as well as the political and ecological events that are destined). In accordance with SAT, these aspects were decided by our soul prior to our birth and at a time prior to the existence of our ego. Therefore, these events are fated as far as the ego is concerned.

On the other hand, the ego does have free will to “respond” in circumstances it encounters that create emotions. However, it always wrestles as it suffers with the negative emotions it creates. Its task—that is to say, our task as human beings at those times—is to aim for our highest thought while trusting that in time, we will find meaning in all that is endured.

Taken together, in broad terms, we can say that our soul has free will in terms of orchestrating the events we encounter, whereas our ego has free will only in terms of how it responds to those events. It is also true, however, considering the fluid

communication between our levels of consciousness that the ego's focused intent on something it wishes will happen is more likely to come to fruition. This has been demonstrated, for example, by way of meditation and in prayer (Sheldrake 2018, 2019).

Also, suffice it to say, there is no such thing as luck: good luck or bad luck. SAT assists clients in understanding that they are the architects of what happens to them; they are the creators of their reality and tailor their experiences to maximize their learning potential.

(2) Do we decide the events of our lives?

As mentioned earlier, there is no fixed or laid-down future that exists within the physical world that is waiting for us to encounter. Our future exists outside space and time and only in the potential of (a) highly probable events that were decided by our soul prior to our incarnation and also in (b) less probable events that are made possible by our soul during the course of our lifetime.

In every moment, our soul selects from these probable events. The soul's intensions have the effect of pulling toward the event horizon what it desires and for these events to unfold into our space and time dimension (i.e., from Framework 1 into Framework 2 using *The Seth Material's* terminology, or from the implicate order into the explicate order using David Bohm's terminology⁴). We are pulled onward by the events orchestrated by our soul that appear in our path on the wings of the unfolding harmony in each and every moment.

(3) Must we experience negative emotions to discover our "inner nature" and to grow spiritually?

As stated earlier, the purpose of physical existence is principally about discovering our inner nature, which we learn about as a consequence of negative emotions. This assumption stipulates that it is a requirement in life to encounter

⁴ Seth, channeled through Jane Roberts, uses these terms to explain how events emerge from the hidden dimension of probabilities (i.e., Framework 1) into our physical reality (i.e., Framework 2) (e.g., see Roberts 1981: 87-148). Astrophysicist David Bohm (1980), while explaining a similar process, coined the terms "implicate order" and "explicate order" to explain the behavior of subatomic particles emerging from a deep fundamental implicate order hidden in the background into what we experience as our observed explicate physical reality.

difficulties that challenge us emotionally. In effect, SAT normalizes and condones this emotional experience and emphasizes that it is normal to experience difficulties in life. This, unlike other therapy approaches, turns the assumption on its head, showing how having emotional problems is not necessarily a pathological response to adverse conditions. Rather, it states that emotional problems are a requirement in life and that they are an indication that we are living fully and experiencing life to its fullest potential. Normalizing negative emotions in this way provides for an explanation as for why humans suffer in life, and it provides for the client a relief in knowing that emotional turmoil is a normal aspect of existence and that it is not only necessary to evolve spiritually, but that it is also unavoidable.

However, this is not to suggest or to encourage the client to wallow in their suffering any longer than necessary, that is, after they have experienced the full effect that their emotional turmoil has had to offer. We can assume that by the time a client finds themselves in the therapist's office that they are fed-up with the emotional circumstance they find themselves in and that they are motivated to change. During the course of therapy, an effort is made to help the client navigate through their emotional turmoil, as stated earlier, on the one hand, by normalizing their emotional journey while, on the other hand, helping them arrive at a point of personal insight where meaning can be bestowed onto the events they have gone through.

(4) Bestowing meaning and the discovery of gratitude in SAT

Bestowing "meaning" onto events is an incremental process, and there are important aspects to this process. In the first instance, the therapist must identify with the fundamental concepts of SAT because the therapist will not be able to persuade others if they are not convinced themselves. This particularly applies to the conviction that the human being exists simultaneously while experiencing themselves by way of the ego within the physical dimension and also by way of the soul (or mind) stationed outside the physical dimension. The therapist's belief that life's rollercoaster emotional experience is a necessary requirement for the discovery of meaning is also equally important. These understandings—as well as the therapist's belief that a person's character and all their experiences continue to exist following the death of their body

and that their soul is eternal, will encapsulate the client's journey through life with "ultimate meaning"—are also important.

Also, during therapy, the therapist must learn about the multiple layers of experience the client has gone through that have coalesced to produce the host of negative emotions they present. As the client is guided through these and as they view these experiences from different angles, snippets of meaning (i.e., "aha" moments of insight) are bestowed. Over the course of therapy, these snippets of meaning accumulate and consolidate as the client gradually comes around to appreciate how the painful events of their life have made them who they are today. There then descends upon the client a meaning and a profound gratitude. Articulation of this gratitude can be elevated to conscious awareness by asking as simple question: "If I were able to wave a magic wand that would undo all of the depression, anxiety, and panic you have gone through, and along with it, of course, all of the insights you have consequently made that make you who you are today, would you allow me to do that?" Invariably, the answer to this question is a profound "no" because this gratitude speaks to the ultimate purpose of life, both existentially and spiritually.

(5) Is there "right" and "wrong?"

Based on the readings in *The Seth Material* and in *Conversations With God*, there is no right or wrong or good and bad at the spiritual level. These are human constructs that give rise to judgments and emotions that, as discussed above, are required for the soul to discover its inner nature. This paradox depicts a schism for many people because it points to the uncomfortable realization that even the worst offenders are on a spiritual level not judged to be either good or bad. All human beings are of the same essence and all are guided by the loving auspices of All That Is. During incarnation, every soul, along with its ego, plays its role in earth's Shakespearian tragedy, enabling them to create for themselves the required negative emotions that give rise to their ultimate spiritual growth.

(6) *Grief*

In accordance with SAT, no death is unforeseen from a spiritual vantage point. The death of loved ones is always a shared agreement by the souls involved, and death creates within those who grieve the opportunity to learn about their inner nature. An accident or an illness may appear to be the cause of death, but in truth, understanding that we exist simultaneously outside our physical reality and that we design our lives, no death is ever an accident, even though it does appear so from the vantage point of our ego. Death is the second most important event of our incarnation, eclipsed only by our birth.

Further explorations of the topics discussed in this paper can be found in this author's teaching manual, *SAT: A Teaching Manual For Psychotherapists* (unpublished, Lindal 2020) and in his book, *The Purpose: Your Soul's Emotional Journey. Learning How to Experience Life Through a Different Lens* (Lindal 2014).

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