

ADDENDA TO PROSPECTUS

About Ahhh-TheLIGHT!

PART I

Page 2

Overview: What's It All About?

Is This a New Religion or Another Maligned Attempt at
Being Western] Science?

A Little Hirstorical* Perspective

Where's the Big Picture? What Do All These
Experiences Have in Common?

A Global Movement About to Discover Itself
The New Story

PART II

Page 19

A Prospectus for wHeretwoworldsTouch.com

SUMMARY

Page 21

EHE Aftereffects

Page 22

Who Is Rhea A. White?

Page 28

Dear Friends, Possible Partners, and Angels

Page 43

Glossary, Notes

Page 46

The Gender Experiment

Page 73

About Ahhh-TheLIGHT!

PART I

Overview: What's It All About?

If you have ever had an experience that took you beyond the familiar five-sensory, physical perspective most of us take for granted as reality -- examples being near-death or out-of-body experience, afterdeath communication with a loved one, mystical experience, enhanced or supersensory awareness of the otherwise consensual world about you, reincarnation or pre-birth memory, the distinct impression of a spiritual presence with you, or even déjà vu or a psychic premonition -- then you will instantly relate to what this website is about. Especially, insofar as your life becomes much more meaningful and purposeful, as a result. You might feel as if a whole new dimension has been added to your worldview, or that you are now living out of a previously unglimped, yet miraculous and sustained clarity that has changed your life. Maybe you become directly aware of who and what you are as a spirit being temporarily in a physical body and not a 'merely' human being aspiring to be more spiritual. In any case, you will notice something within your core self has shifted in an extremely positive and freeing way as a result of the process of coming to terms with your Experience/s. Such moments can so enrich and enlarge your sense of reality, that earthly existence may never quite look the same again.

Ahhh-TheLight.com and another website [mentioned in PART II below] bring into sharp relief several major points about such events, starting with the impact these types of encounters and the ensuing life-long process to integrate them can have on individual Experiencers' lives. Much research, specifically from the 1960s to the present, and the very lives of Experiencers themselves, demonstrate that when they trust their enigmatic encounters and find value, meaning and purpose in them, they also undergo a consciousness shift toward a more altruistic, accepting, decidedly positive outlook on life. This influence spills over into their communities because of their increasing social and ecological concerns and often impels them toward a more proactive role in these regards.

On these sites, in honor of the defining Great Work of Rhea A. White, they are most frequently referred to as Exceptional Human Experiences / EHEs. These powerful, 'realer than real' moments can be as instantly reorienting as a magnet is to iron filings. And yet, at the same time, they may take some earnest work to integrate their implications into one's life. So these events invariably invoke a continual flow of working through and adapting toward the purpose of living more fully out of one's Experience/s that naturally lasts through the remainder of one's life, to which White refers as the EHE Process. Not only do they affect the experiencer, but their

stories can have a like influence on nonexperiencers' lives as well. Near-death-experience / NDE researcher Kenneth Ring uses the analogy of a benign virus that can be quite "contagious." White, by the way has composed a list of over 500 types of exceptional experiences.

Since the 1960s, when people [[see "NOTE" below]] almost never talked about these things, and did not admit to having had such experiences, there has been a phenomenal upsurge of these occurrences [as events and as reports of events] and of our in-common familiarity with experiences of this nature all over the world. By 1980, both Raymond Moody and also Elisabeth Kübler Ross had effectively captivated the attentions of the popular media, including the interests of numerous healthcare professionals and scientists, at which point people were much more aware but still rarely sharing their own Experiences.

Up until roughly 1990, there was still a strong fear of being thought to be, and occasionally diagnosed as being, mentally ill if one openly admitted having an EE / EHE [exceptional or exceptional human experience, by whatever name]. Or even assumed to be telling imaginative stories or lies. Suppose you disclose perhaps your most cherished and sacred experience to another who then is very skeptical or dismissive, possibly wonders silently or aloud about your sanity, or even derides or demeans you for such a 'silly belief'? So even today, this reticence, fear, and self protectiveness is sadly but understandably prevalent. We have not created much in the way of the kinds of communal opportunities, such as the former EHE Network [Rhea White's organization] fostered, that extend to the public a safe, welcoming, yet ideologically neutral environment for this purpose.

Another precedent-setting example of this kind of support is the International Association for Near Death Studies. Even though its original focus was near-death experiences, it has broadened its interests to include any transformative experiences along these lines.

There will soon be an additional option available through this web project that will offer both local and online community opportunities through which we may share and explore the significance of these experiences and processing, something Rhea White long envisioned seeing manifest. To find out more, see EHE Study Groups.

Starting around 1980, every few years new survey results surfaced, demonstrating how rapidly the veracity of these experiences was being inculcated within various countries, including Australia, Japan, Italy, Brazil, Great Britain and the US. For example, in 1980, highly regarded public opinion polls in both Europe and the USA indicated that, respectively, 46 and 60 percent of these populations acknowledged having had some form of "spontaneous experiences" of the EHE variety.* Another major USA survey, several years later (1987)**, asking if pollsters had had psychic experiences, reported 67% answered to the affirmative.

In 1990 or thereabouts, the popular media became a powerful contributor toward normalizing this understanding. Talk-show hosts [Oprah and David Letterman come to mind], occasional movies [Saved by the Light -- about the first and very dramatic near-death experience of Dannon Brinkley; Resurrection, about a spiritually attuned, gifted healer; also the biographical movie about the remarkable medium James Van Praagh], TV programs [John Edward] -- and a deluge of books by researchers and then by Experiencers, by this time, have contributed greatly to bringing people out of the closet to talk about and to begin sharing their experiences with less reticence.

Notably, people who have had death-transcendent types of EHEs will often exclaim,

If there is one thing that can save our planet
and save us from our destructive ignorance,
it is these 'inoculations of immortality'. ***

The more deeply affecting one's Experience is, the more fully is this understanding implicit within it. That's how powerful and eye-opening these experiences can be and in the highly universalistic way remarked again and again by Experiencers and those who study them. It's as if in each case, like a parent's first birthing experience, they had just discovered this for the first time, ever, which of course they did -- for themselves. "To be known," White tells us, "[this phenomenon] must be experienced." Reading about an out-of-body experience is not the same as finding yourself near your ceiling, wondering, What on Earth .. !! Perhaps this gives you a glimmer how it is that such moments can 'change everything.'

Here's an exemplary hint of that nebulous idea of a likely huge Movement related to the growing masses of people who have undergone some sort of fundamental "Shift" of consciousness as a result of this type of triggering experience. A number of polls over the years indicate that about one quarter of the population in the USA and Europe have had an out-of-body experience. That's merely one of hundreds of types of experiences that can 'change everything.'

This nearly silent "rEvolution" has affected so many people in such a short time, a good portion of the EHEers and even the researchers perceive this as a major consciousness shift that will eventually alter the disposition of the majority or tipping point of people on this planet, because of the typically resulting nature of this shift [see Aftereffects]. But one delaying factor, which paradoxically also holds forth promise for snowballing into this developing awareness sooner than later, is this: This is an educated guess, but I believe possibly even the majority of people who have had such experiences have not known how to value these events and so are

momentarily in stasis. I believe this will shift rapidly, once people have a better understanding of their personal and universal significance, and this can happen much more effectively if people have safe and appropriate ways to become more open to sharing, writing, and processing their experiences. This collective validation process will be a key factor in the timely unfolding of this consciousness shift.

Kind of like a delayed reaction to a joke -- we've all experienced this; someone tells a funny story, and at the time it just doesn't connect. It may take an extra moment or a day, but suddenly you get it and bust out laughing. In just this way a sizeable number of potential EHEers, have yet to "get it" how extraordinary their own such Experiences are. We must find ways to share them with each other, many of us, to realize their pervasiveness and their reality and importance.

As you can appreciate by now, the experience is merely the seed of a potential unfolding into greater awareness and development. No matter how powerfully beautiful it appears to be, a seed in itself is nothing other than a packet of potential. Looking at a seed, we can't possibly imagine what it can grow to become unless we plant it, nurture it, and watch what happens. So the truly "extraordinary" of every seed is to be found only in the patient, sustained process of planting, nurturing and cultivating it for this realization, this Shift into "something MORE," to take hold.

In other words, this "humanizing" life change comes into play only with the process of how we begin to make sense of the experience and integrate it and its gifts into our lives, consciously work with it, and allow it to deepen us into the MORE we potentially all are. The meaning and purpose that can fill and flow through our lives are the maturing fruits, and even they may in turn bring forth more validating and Life-expanding Experiences. As a result of millions and millions of people having these Experiences, many of us are finally and with finality side-stepping the question of belief altogether, to realize we can no longer imagine to ignore, deny, or question the truth of this larger-life reality before us. EHEers know that they know not only in their heart, but in their gut.

Not everyone makes this internal transition as a result of direct experience at first. Gary Doore, author of *What Survives? Contemporary Explorations of Life After Death*, puts faith and skepticism into interesting perspective through recounting the consciousness shift of someone who "got it" not through direct experience, but through logical deduction. This has happened to quite a few well-meaning people whose skepticism bordered on irateness, imagining that innocent people were being duped or that story-mongers were fooling themselves or were purposefully trying to con others with these 'so-called spiritual experiences'. Such people typically set out with sincere determination to disprove this 'false premise' or 'fakery' once and for all, only to be themselves won over, through the overwhelm of the sheer abundance of examples and authenticity and often corroborative

nature of the evidence, once they took the time to really look. In his book, to this day, one of the most informative books about NDEs [published in 1990], Doore reports,

Most people assume that belief in an afterlife is strictly a matter of faith. A few may have heard of scientific investigations of reported contacts with deceased persons made through "mediums" at spiritualistic seances; if so, however, they have probably dismissed such reports as instances of fraud or self-delusion. Fewer still are familiar with the great mass of evidence that has been steadily accumulating since the first psychical researchers in England began their investigations into spiritualistic phenomena at the turn of this [20th] century.

Colin Wilson, the well-known British writer, is one of the few people who is thoroughly familiar with this evidence. An essay by Wilson ... describes his own introduction to the facts in the case for survival and how he was gradually converted from skepticism to belief by the sheer weight of the evidence. "A skeptic can usually find some loophole in the most well-authenticated accounts," writes Wilson. "Yet when we read perhaps a hundred accounts, all of which seem to point to the same conclusion, it becomes very hard to feel so certain that they all amount to self-deception or willful mendacity." After presenting some of the most fascinating and compelling cases encountered in his own research for several books, Wilson observes that in his estimation the overall case for survival is so strong that "it would be rather perverse to go on thinking up objections."

Our awareness is expanding. The veils are being lifted in a way similar to what happened when the discoveries of Copernicus, Bruno, Galileo, and others effectively deconstructed the idea of a "flat earth" that was also supposed to be the "center of the universe." The old ways of thinking and believing soon become like yesterday's news -- like, who cares? And we simply take up the new -- of course having gone through some earnest processing to get there! In the astronomy example, for his part, Giuardano Bruno was murdered by the Church. One result of that was that Galileo delayed for quite some time the publication of his main ideas until about or after the time of his own passing, to circumvent the likelihood of a

similarly tortured demise. Times have changed. Hopefully no more stake burnings. We just have to respect each other's very personal journey. We will ultimately all arrive at the same destination.

We could say there are two integral parts to the requisite consciousness-raising that culminate in this personal and collective Shift. The first shift belongs to the individual, whatever it takes to process the EHE-type of experience within. The other is the cultivation of our collective awareness, a mutual validation and heads-up that these momentous encounters with the Ineffable are genuine and quite normal, that many, many people have had such experiences, that the events / processing can and do change people's lives in very meaningful and important ways that benefit all of us and our world.

What we are learning together is that we as the entire Human race are Waking Up to a whole new level of awareness, including super- or subtle-sensing abilities that extend beyond the old consensus of the five-sensory world. Shattering and thrilling. Often Experiencers come back from their encounters with the recognition that all of Humanity will eventually come to this understanding and conscious awareness as the new consensus reality.

One person, John White, an EHEer / Experiencer and a consciousness studies pioneer who, along with Edgar D. Mitchell, co-founded the Institute of Noetic Sciences / IONS, perceives this 'turning point in time' as an evolutionary leap in which a whole new human species is being born here in our midst, within us, all around us, and because people typically as of yet do not talk openly about this, most of us aren't remotely aware! His name for this new species is Homo Noeticus.

Interestingly, David Spangler got the same message [circa 1970] but in a different way. It helps to see the same ideas expressed in varying ways, which is also validating. David was speaking for a nonphysical Being of whom he was directly aware, who identified itself as what we might call "Limitless Love and Truth," who said,

The Choice is not between forms but between consciousnesses. The identity of this world is one in which humanity confronts itself as a divine being and takes on with wisdom and with skill, in wholeness and in love the truth of its identity as co-creator with God. ... What this new world shall be like will be discovered and enunciated by many men and women throughout the world, whose voices will grow to become one voice as they recognize their oneness.

NOTE: When I speak in these generic terms, I refer to the USA and imply as well societies that share similar values, based predominantly on the modern, materialistic, Western science purview. Simultaneously, I do so with apologies to those of you within these populations, as well as other cultures for whom exceptional and exceptional human experiences have great meaning and value, no matter what they may be called -- "spiritual experiences" and spiritually transformative experiences, paranormal or anomalous experiences, for example.

* "Psychic experiences in the Multi-National Human Values Study: Who reports them?" by E. Haraldsson and J. M. Houtkooper (1991), IN: Journal of the American Society of Psychical Research, v. 85, pp. 15-165. Notation in Rhea A. White's journal, EHE, Background Papers, EHE Network, Dix Hills, NY, 1994.)

** "Mysticism Goes Mainstream," by Andrew M. Greeley, IN: American Health, v. 6, pp. 47-49, January-February, 1987. Notation in Rhea A. White's journal, EHE, Background Papers, EHE Network, Dix Hills, NY, 1994.)

*** "Inoculations of immortality" -- i.e., death-transcendent experiences. Thank you, Anya Foos-Graber for this delightful phrase!

**About Ahhh-TheLIGHT!
Part 1, Continued**

**Is This a New Religion or Another Maligned Attempt at Being
[Western] Science?**

The short answer is no and no.

This work is not religiously based, nor does it strive to satisfy traditional Western scientific expectations; yet there is much on both sides of that 'coin' that is appreciated here. I think of it as a Third Way in which everything merges into ONE experiential Reality. Not religious or scientific; not physical or spiritual; not here or 'the beyond', ad nauseam. We are / Life is .. ONE SEAMLESS WHOLE -- the entire and endless complexity of intertwined, mutually sustaining "parts," inside-out, outside-in, from the ground of being up, and as biologist Christian de Quincey says, from that Universal Consciousness "all the way down" and in and through and... Think amoebae, imagine quanta, a granite mountain, perhaps a serious reconsideration of your relationship with your long-lost pet rock ... And not to forget one other most crucially important point, the HEART of this understanding:

It's all intimately, indescribably, unendingly RELATIONAL.

I am you in another body.

Wave co-exists, is at-one with Part-i-cle / Parts-I-Thou.

The seeming difference is a matter of transitory perception.

We share and are ONE in Eternity.

Not: now or eternity.

This IS Eternity.

We could describe this in terms of honoring the Sacred in all life, the Sacred that is all life, including all dimensions, much more congruent with proponents of Western science today who are owning [at last!] their self-created "problematic" shadow of Consciousness, only to comprehend this shattering light of essential Truth in the process "... that nothing has ever been real without [our] beholding it." Interestingly, this last quote is from a poem by R. M. Rilke [see Barrows and Macy], created between 1899 and 1903, roughly 50 years before being 'discovered' by world-class physicists as the so-called observer-participant conundrum. Physicist Amit Goswami uses a delicious turn of phrase, referring to the "demise of material realism." The hue and cry of all "the consciously Shifted" -- among scientists, religious, and other human beings who are Waking Up [into this Shift] all over the globe -- for our mutual recognition of Wholism [and Holism] has met with steadily growing acknowledgement over the last several decades.

Ever increasing numbers of people are coming to realize in their expanding awareness through their EHEs that the resulting Shift in consciousness fosters a personal commitment, passion, uncompromising integrity, and discipline people may associate with a scientific bent and intensity -- or a similarly focused religious person or mystic. John Heron refers to "lived inquiry" [and when in partnership with others, "co-operative inquiry"] to denote "the active, innovative and examined life, which seeks both to transform and understand more deeply the human condition [... such as] many spiritually-minded people [who] are busy with their own version of lived inquiry, and ... [who] constitute a newly emerging self-generating ... culture." [See "lived inquiry" in Glossary for more information.] The '...' in the above quote is the word "spiritual." Another way to suggest the same thing is, it's as if we are coming to live out of the center of one great heart of meaning and direction, and we instantly recognize this in each other. This is the coming-into-being of a whole new consensus reality that is sprouting up so very quietly, yet pervasively across the globe, person by person, Experience by Experience.

There is an innate and powerful sense of purpose, from the EHE-stoked perspective inside the Shift, a feeling Presence authors [Senge, et al.] relate to the directional pressure of "a future trying to emerge," that drives the vast energies of this world-sized Awakening Movement. A fascinating relationship exists between that higher sense of purpose and the increasing synchronicities and other types of corroborative experiences that especially people who share this Something common to EHEers delight in noticing. The unitive and productively intuitive feelings associated with these types of experiences and the harmony of living out of a purpose and meaning sourced in something beyond the ego-bound self inspire a profound sense of trust in this MORE that is coming to life through increasing numbers of people, and has even been noted in experiences with other species, even plants! [See J. Jaworski, J. Upledger, Dorothy Maclean, Machaelle Small Wright; also noted in the life of George Washington Carver]. This is similarly true for nonexperiencers ["EHE Empaths"] whose lives are also deeply affected by such stories of Experiencers. This "Third Way" is focused exclusively on experience and our coming to terms with them.

In the past we might have been more disposed to think of such things as "spiritual." Today there is an increasing acceptance that each person has to contextualize hir feelings, intuitions, experiences and beliefs, the best heshe can, into terms that allow hir to continue exploring, making sense of them, hopefully without just dismissing them out of hand, based on any dissonance between one's experience and others' terms (and inferred beliefs).

What matters is not so much what we call them or how we attempt to frame them with labels -- spiritual, scientific, religious, whatever -- but how we come to let these life-transformational opportunities carry us forward in

our transient and shared Journey together, here. We need to let go our unintended stranglehold on our differences enough for all of us together to work toward a sustainable and healing future for our planet and the life it makes possible for all of us.

A more unified languaging can only come from more collective experiencing and more sharing of our stories. It is inevitable that over time people will come to realize the truth of genuine encounters that span dimensions and relational possibilities more-than / other-than the long-presumed Western-science conception of physical can account for.

On the same subject, beyond this in-between phase of our moving into a new consensus frame of reference, one other thing that is helpful to acknowledge is that science and religion/spirituality are clearly merging more and more. Even ten years will make a big difference in this touchiness some people have about our individual attempts to describe our experiences of this nature. At that point, the "Third Way" will have become the quintessence of that merger.

A Little Historical Perspective

Since the 1960s, with the improvements in medical technology and emergency medicine, an eye-opening phenomenon began to surface and just would not go away. More people were being brought back to life whose monitored vital signs had flatlined. In other words their condition during these moments, such as surgery or in-hospital care, briefly indicated they had died, but through these means of intervention they were revived. On a regular basis, some of these folks came back with what they insisted were memories of another, even 'realer than real' reality. Most were people who were observed and known to be quite sane and normal. One such person was Dr. George Ritchie, a psychiatrist and professor at the University of Virginia, who courageously revealed his memory of such an experience to some of his medical students in the 1960s. His story made a profound impression on one of his students, Raymond A. Moody, who eventually gave us a name for these events -- near-death experiences / NDEs.

What really got the attention of medical personnel was that NDErs also sometimes came back with distinct memories of what was going on physically within the setting of their medical crises, when they were monitored as "dead." This could be ignored only so long, and the short of it is, near-death experience has become a nearly household word. Subsequently publicized research and experiencers' stories have fascinated many of us ever since.

As this phenomenon became more openly acknowledged through the annals of science and medicine and the subject of much research, brave Experiencers began to share their stories with a most receptive public. I believe this has contributed to a pervasive receptivity to the implications of

such experiences and to an increased if subtle spiritualization in many countries that was not present before this began to surface.

In any case, this new open-mindedness grew to include other types of unusual, paranormal, meta-physical, spiritual experiences, leading to more research and even government experimentation [particularly with out-of-body experiences and remote viewing] at least as early as the 1970s. The way this developed in the broadest sense, whether they were researchers or people who shared such interests, including Experiencers, people usually gravitated to a particular kind of experience. For example, Robert A. Monroe focused on out-of-body experiences. Religious scholars and contemporary mystics like David Spangler naturally put their energies into mystical experiences.

But there's more ...

About Ahhh-TheLIGHT! Part 1, continued

Where's the Big Picture? What Do All These Experiences Have in Common?

There has been so much to explore about any particular type of experience, and rarely has anyone ventured to step back and begin to look at these experiences as a whole, what they suggest together. An early exception to this was the humanistic psychologist Abraham Maslow who studied what he called ecstatic or "peak experiences" in the 1960s, which could have been anything from a mystical encounter to a "runner's high." He did similar research into desolation-type experiences.

In the meantime the explosive field of consciousness studies and also a fusion of psychology and spirituality known as transpersonal psychology have emerged, and through these potent avenues, disciplined studies of all possible types of these anomalous, paranormal, spiritual experiences have continued to burgeon rapidly into an amazing number of new institutes, university programs, scientific conferences, and a now extensive literature. And of course the popular press and other media have been similarly affected and impressive in their impact, especially in the publication of Experiencers' stories.

Two people who have each taken different but quite methodical approaches to the study of these experiences as a whole are John Heron [transpersonal psychologist] and Rhea A. White [parapsychologist], both of whom have had considerable personal exposure to the "realer than the real" stretching outside the familiar materialistic Western scientific perspective. Although little has been said about him thus far on Ahhh-theLight, Heron's work will be a major influence within the second website highlighted in Part II, below.

Rhea White's story, what led her to this field of inquiry, begins with a dramatic near-death experience as a college student. By entering the field of parapsychology, she hoped to gain an understanding of her "accident." She did not find any satisfying answers from this source, but over the course of the more than four decades that followed and as a result, she did find her direction for more fruitful exploration. Quite against the grain of the then prevailing approach to the study of these events in that field and their impact on people's lives, White developed a heart- [or experience-]centered model, which she calls the "exceptional human experience paradigm." It is a thorough work, a work of genius, and her Voice is unique and essential to an expansive understanding of the significance of these experiences in our lives.

In the first edition of her journal, *Exceptional Human Experience*, she says, "The concepts of exceptional human experience ... initially grew out of

my lifelong engagement with parapsychology. Initially the papers were primarily concerned with breaking away from parapsychology in the way the chick breaks away from the egg. ... I have taken an experiential rather than an evidential approach. I have chosen meaning instead of proof. I think they are like the waves and particles of quantum mechanics -- you can't have both at the same time."

About Ahhh-TheLIGHT! Part 1, continued

A Global Movement About to Discover Itself

Reconsidering "all things EHE," it seems like there are more and more people all the time having / revealing such life changing events. For example, [as of 2005 -- see Statistics] almost 300,000 people a year have NDEs in the USA alone! That is merely one type of experience, one that makes a very small statistical showing in the overall picture of all the different kinds of possible potential EHEs, such as, that between 25-34% [USA, Great Britain, depending on which poll you are quoting] have had at least one out-of-body experience -- that's one out of every 3-4 people! But for all the transformative wallop inherent in an NDE, still, an incredible number of people are also profoundly altered every day by many types of these Wake-Up experiences.

Of course, the depth and quality of impact vary to a great degree, depending somewhat on the type of experience and even more on the disposition of the experiencer. Even so, one thing that will change over time, in fact has been changing rapidly, is our understanding of this EHEerly phenomenon as its implications really sink into our collective human consciousness concerning what is possible and what IS [such as this other-dimensional reality]. Even if we are not explicitly aware of this, we are all continually influenced by the pervasive human psyche -- what Carl Jung called the collective unconscious / superconscious.

In less than 20 years, for instance, look at what has happened to the general acceptance of the idea of "consciousness" now being more fully integrated into the Western science purview; it just seemed like "suddenly," in all these different fields it got credibility, as if that previous 350 years of the insufferable "mind-body problem" had never existed! Well, get ready; we are just snagging snapshots of insights in the midst of this pervasive consciousness leap. Already G-O-D and spirituality are sending up the Spring of bright green tendrils into all sorts of unexpected places like physics and biology, and now there are whole new fields of inquiry found in many universities and research institutions, in which spirituality is a given, like transpersonal psychology and survival studies. I guess we could only bar the door from the "realer than the real" just so long.

Although there is no apparent global census of EHEers, etc. to give us a definitive count [that I know of], considering the many surveys and other corroborative research around the world, it's safe to guess there must be at least hundreds of millions of people who have been affected by such experiences, to whatever degree. A 2001 Gallup Poll reported that over 50 percent of Americans admitted to having had some form of "psychic" experience. Most survey reports I've come across that use intentionally

generic terms, ask something like, "Have you ever had a mystical [or spiritual or psychic or paranormal] experience?" In the USA and England, the responses over the last 30 years that I am aware of fall between 49% and 60%. This is more specific, but in Wales 60% of people whose spouses had 'died' said they had had some form of after-death communication with their mates. And a special place of honor belongs to the First Peoples still living among us, many of whom are and have long been directly attuned to Spirit.

Paul H. Ray and Sherry Ruth Anderson published a bombshell of a book in 2000, *The Cultural Creatives: How 50 Million Americans Are Changing the World*. They do not mention EHEs, but they do say that spirituality, an inner life, and humanitarian causes are very important to the core group of 24 million, [compare EHE Aftereffects and Core Cultural Creatives' traits and also *The Characteristics of 'Shamanic Vocation'*] who also happen to be the most committed activists of their entire population. All Cultural Creatives share in common a concern for a sustainable future. No doubt these numbers have grown over the years.

And finally, we have hardly mentioned EHE Empaths yet, whose lifestyles, values and worldviews are similarly influenced by EHEers and their stories. A tandem situation exists between the secular "Green" Cultural Creatives, who largely defer to and are inspired by the leadership of the more activist Core CCs. The Greens comprise just over half of the Cultural Creatives as a whole. I wonder if the count between EHEers and Empaths might be roughly comparable. There's no means to assess this except take a head count, but it's a starting point from which to imagine the extent of our EHE-influenced relational web as a Movement.

In other words in sheer numbers, there is an astounding Movement in evidence all over the world, but we have not discovered FIRE yet ["for the second time," as someone has said], which amounts to our mutual and lively recognition of each other, and our organizing globally and having world-wide impact on the basis of the incalculable significance of what we have in common in these exceptional [humanizing] experiences.

... AND: In our shared agenda for a safe and healthy planet and a mature and peaceable humanity who can finally choose universally to be guided by our most basic communal conscience that can be stated in such terms as "Do unto others as you would have them do unto you," and "I am you in another body," and we are ONE SELF in many bodies. If and as the tipping point or majority of people is transformed, deeply and lastingly affected by these EHEerly stories and all that they infer about [no equivocating: Spirit IS, and] Life-Writ-Infinitely-Large, this is the New Consciousness that will become, in fact is becoming, the new consensus reality.

About Ahhh-TheLIGHT! Part 1, continued

The New Story

One way to discuss this new Global Consciousness Movement is on the basis of a New Story that is big enough to embrace all of humankind. THE New Story is not an idea someone can impose or presuppose for everyone else. It must be chosen freely by others. That is how a New Story comes to be. It emerges out of this lived process of natural selection.

I was fascinated, in fact alarmed by something said by The Cultural Creatives authors [Ray and Anderson] -- in conversation with the famous mythologist Joseph Campbell -- that without a guiding story, a culture is pretty much doomed to failure. And he was very emphatic that we as a society do not have such a story at this time [and in his esteemed estimation, we haven't had one since WWII].

It seems to me that what we now need is a story big enough for the whole world, for all humankind, because our technologies, communications in particular, and needs and reciprocities are now fully global in scope. What kind of story could that be? ...

Link Recommendations:

The Power of Story is about both our individual stories [exceptional experiences and their influence in our lives] and the import of these in relation to the natural development of our collective story/ies, which, by the way, is not an EHE-type story, at least not in the 'ordinary' sense. This is classically archetypal, metaphorical and speaks to our current, collective ensoulment condition in a particular way. It is different, and yet I have begun to imagine the New Story that evolves out of our collective human consciousness is directly related to this growing Consciousness Shift induced all over the world, and in great and growing numbers of people, by these spontaneous spiritually transformative experiences. They come from and live within and through us individually, and at the same time, as many EHEers in particular are saying over and over, they are the green growing edge of the quintessence of what it means to be human. [EHEer] Rhea A. White goes so far as to call them "the bedrock of the new dispensation."

Can there indeed be merely one new story that speaks for everyone? Or is it possible that more than one may be called for? This is a starting point ...

The Breadcrumb Trail is to encourage you to discover and share your own stories, especially among those with whom you are close. This is where your power base of most affecting influence and inspiration will likely

be found and also felt by others as you share your EHE stories with each other.

The New Story explores and leads you to a number of Mythic Stories. See what resonates for you.

About Ahhh-TheLIGHT!
PART II: wHeretwoworldsTouch.com

[For those interested in learning more about a second and related website, actually a complex of several websites, for which I am now in the process of seeking partnership, angel investors, funding]

There is another web project composed of several independent and to some extent interdependent webs. Each one is quite substantial and with its own complex of offerings and objectives. The basic themes are ..

The Physical Death and Dying Resource Portal -- Provides a multiplicity of educational and other services and resources, including bereavement groups, legal aspects of home funerals and green burial, and more.

The Larger Life Reality Portal -- Primarily educational and communal, this is the initial jumping-off point into "all things EHE." It will contain a huge database of related media, mostly books, to be sold through amazon.com.

The Living the Awakened Life Portal -- Will highlight / bring into sharp focus what people have in common in lifestyle and values who live out of the EHEerly perspective. Includes lifestyle articles; its own "co-op"; a huge selection of products/services along with consumer reviews; a global nexus for activist interests and in relation to a networking organization with the objective of increasing collaboration, creative alliances, and global strategizing to better consolidate our effectiveness while multiplying our outreach; EHE Study Groups.

The EHEer Support Cooperative -- to bring EHEers together into a mutually supportive community membership. Also, we could say the ESC is a living vessel where EHEers and EHE Empaths can bring their spiritually attuned, often even supersensory gifts, creativity, passionate causes, efforts and inspirations into a collaborative community that will in turn attract other people looking to assist or partner on behalf of better ideas, products, services for continuing to upgrade [for example] the improvement of what "green" can be for the Earth and quality of life can be for all of us.

The Death-Transcendent Cooperative Inquiry Initiative -- From the most ancient to that of our contemporary EHEers, we need to bring together the very best of all the great wisdoms and study and utilize what they most have in common, find the gems of discovery to nurture an EHEerly consciousness whose raison d'etre is always to reverence LIFE and to stretch

ever farther into being the MORE that it means to be Human, which Rhea White calls "the Self we all are." Not as separate from everything else in life, but as integral to what some may still think of as "everything else in life." Let's climb this Mountain together, hand in hand, as Dr. White says, "until we travail no more."

About Ahhh-TheLIGHT!

SUMMARY

There is a globally significant spiritual meaning and purpose implicit in this work as broad and deep as the promise of human evolution -- and as urgent as the hope of planetary survival. The underlying question that drives this "Project of Transcendence," ultimately belonging to all of us as one evolving Human Family, is this:

What could the unified consciousness, astounding creativity and brilliance, and purposeful commitment of hundreds of millions of compassionately motivated, Aware people from all over the world, who have these aftereffect characteristics in common, do together with well-organized, unifying, Spirit-led intentionality? Exactly this is what Ahhh-TheLight! and wHeretwoworldsTouch have been created to nurture and help facilitate.

I believe we are in the very midst of a consciousness revolution unlike anything we have ever experienced in our human hirstory. We also have the opportunity to become a global movement such as the world has never seen, built from the inside-out and the ground-up, rather than from any top-down agenda. Across all differences, it is a Movement of and for and by our Awakening Humanity and is sourced from within our very selves and the "Self we all are."

This is The Adventure like no other on the planet, an understanding that will without doubt profoundly influence and reshape every single human being to know directly -- as our new, experiential consensus reality -- ourselves to be sourced in Eternity. What could possibly be more exciting, meaningful, useful, and fulfilling than this!

EHE Aftereffects

Originally Associated with Near-Death Experiences
and Now with Exceptional Human Experiences as a Whole

Bear in mind this is what validates and empowers
this New Consciousness coming into prevalence as an
invisible global Movement yet to fully realize itself.
[See Who Is this Consciousness Shift Movement?]

The noted outcomes characteristic of near-death experiencers below have been gleaned from the work of Kenneth Ring and Evelyn Elsaesser-Valarino, NDE researchers, who wrote a whole book largely about the aftereffects of such experiences. Aside from their scrutiny of NDEs themselves, they also included some data concerning other types of mystical / paranormal experiences in order to form some allusions to the clear similarities of the data for the different types of experience, suggestive of what Rhea A. White had also theorized, that many of the same aftereffects can and do apply, regardless of type of experience. In her review of Ring's and Valerino's book, *Lessons From the Light*, White states this unequivocally, but with the understandable proviso that there are trends of differences in terms primarily of degree. People who have NDEs, for example, frequently lose their fear of death entirely, brought home to them -- literally sometimes, in the Light! This is not nearly so likely to be the result for someone who has, say, a *dejà vu* or psychic experience.

The pondering of the value and effect of these experiences has been probably uninterruptedly in process since well before Plato. Although the 'north' of his internal compass points solidly toward religion, and the approach and language of parapsychology would just not occur to him, Mircea Eliade [1907-1986] recognized the impact of such encounters, which he has simply called religious experiences, and speaks of the "fascinating mystery" out of which perfect fullness of being flowers. Concerning what he described as these "acts of manifestation of the sacred," he used the word hierophany to mean "Something Sacred Shows itself to us." Many people who had anything but spiritual inclinations before their EHEs, from that moment forward have come to appreciate his point of view.

The well-studied aftereffects extant in the literature concerning NDEs given below come from *Lessons From the Light: What We Can Learn From the Near-Death Experience*, by Kenneth Ring and Evelyn Elsaesser Valarino. Look at them from the standpoint of other types of exceptional experiences familiar to you for comparison. If you have had any such experience/s, how much of this resonates with your life, post-Experience [EHE]?

Overall, most near-death experiencers, and by extension, exceptional human experiencers . . .

- ◇ Appreciate life more fully.
- ◇ Experience increased feelings of self-worth, self acceptance, self confidence and out-going-ness. This can be quite noticeable.
- ◇ Have a more compassionate regard for others and, indeed, for all life. One of the more outstanding characteristics is their desire to be of service, which aligns with the moral consciousness mentioned below. The authors say this "concern for others" is often expressed within the context of a need to pass on to others, to life, something of that Light experienced by many NDErs [and other Experiencers] to the point that "in some cases [this urge] is almost unquenchable."
- ◇ Feel a heightened ecological sensitivity and proactive concern. [It is possible that many-to-most of our vocationally committed activists and service-devoted leaders in many fields are so because of having had such experiences.]*
- ◇ Experience a decreased interest in purely materialistic and self-seeking values.
- ◇ Are no longer attracted to the rewards of competitive ladder-scaling taken for granted in the business and professional world. In Ring's and Valarino's words, "Caring, rather than achieving is what really matters." [It is easy to see how these more magnetic personalities can become outstanding leaders, even if not intentionally, based on that natural sense of caring that invokes service-in-action for its own sake.]*
- ◇ Have a personally unprecedented hunger for knowledge, especially insofar as it fosters their own post-NDE spiritual quest. Many NDErs come back with memories of taking in vast quantities of knowledge, such as answers to all their possible questions and more. Yet they do not often come back with much of that still consciously available to them, which is part of what fuels this hunger.
- ◇ Become more universalistic in religious/spiritual orientation.
- ◇ Become more inclusive and spiritual in feeling and expression.
- ◇ Become aware their fear of death is most often completely extinguished [particularly for NDEers; many who have had EHEs other than NDEs,

mystical or cosmic-oneness-type experiences or OBEs also say this is so or their fear of death is definitely markedly decreased. On this website, these are referred to as death-transcendent EHEs.]*.

- ◇ Have a deep-rooted conviction, based on their direct experience, that some form of life after death awaits us, which becomes unshakable and a source of enormous comfort and strength.
- ◇ Spontaneously experience more frequently, or are aware of increased powers of higher sense perception, increased psychic abilities, intuitive awareness, and/or the gift of healing. [Also, many Experiencers note the increase of serendipitous synchronicities in their lives.]*
- ◇ No longer merely believe in the existence of an infinite spiritual intelligence. Rather, they know directly, experientially Spirit / God / Goddess / All That Is exists [especially true of NDEers and those who have or have had other types of death-transcendent experiences]*.
- ◇ Have an increased reverence for all life.
- ◇ Have a clear moral understanding.
- ◇ Have a more positive, confident outlook on life, in spite of continued evidence that doesn't support positive outlook.
- ◇ Are less judgmental of others; rather, they are clearly interested in and appreciative of differences in other people.
- ◇ See all of life as resplendent with meaning and that each person's life is invested with sacred purpose. They have a passionate drive to know and to fulfill their own life's mission.

"In short," Ring and Elsaesser-Valarino conclude, "The NDE [/EHE] seems to unleash normally dormant aspects of the human potential for higher consciousness and to increase one's capacity to relate more sensitively to other persons and the world at large." Similarly, White observes that the transformed worldview EHEs engender culminates in

**"a spontaneous development of moral consciousness
and reverence for all life."**

Further, White says, "We think it is likely that the basic meanings revealed by these experiences, once they become potentiated into EHEs [i.e., once they become active agents for transforming the experiencers' identity, life and worldview], are the key to the evolution of consciousness and also to saving planet Earth because of the types of changed consciousness that are associated with EHEs."

If EHEers did not have the courage to share their experiences, the rest of the world, including other Experiencers, would never know, as was the case in the Western world, not that many years ago. That crucial difference that will ensure the survival of our world is in our deeply processing them, letting their influence grow within, and also in our being able and willing to share them with each other -- if [again, as White says] enough of us do it.

Kenneth Ring did an informal study in some of his classes in which a number of people shared their near-death experiences. Much as other researchers have discovered since, EHE empaths -- those who have either not had such Experiences, or have thus far not been so profoundly influenced by their own anomalous and exceptional experiences to where they have matured into full-blown EHEs -- also may go through essentially the same characteristic shift in consciousness. There is a contagious quality to the impact of these personal Experiences, when they are shared with other people, that contributes significantly toward this growing collective consciousness shift, profiled from many areas of research as these Aftereffects. In short, you certainly don't have to have had anything as dramatic as a near-death experience or any remembered experience of this general nature at all in order to make that qualitative Shift.

~~~~~ \* ~~~~~

Culture, context, and origin of EHEs can play a powerful role in how we may be enabled [or sometimes less-abled] toward understanding, accepting, integrating, valuing, and utilizing such Gifts as EEs/EHEs. Compare these several different experiential points of view, which basically all point to the same characteristics of shifted consciousness, which PMH Atwater describes as "Brain Shift / Spirit Shift":

1. An overview of the five-stage EHE Process: Drs. Rhea White and Suzanne Brown, as a result of their research and an exhaustive review of the pertinent literature in the early 1990s, identify five stages within the EHE process itself. Two other short articles delineate the whole 5-stage EHE Process. One by R. A. White offers an objective

view, and S. V. Brown counterbalances with a subjective view. Another even more direct trait-related article by White is this one: Brief Overview of Exceptional Human Experiences.

2. Near-Death Experiences model [Kenneth Ring ; Evelyn Elsaesser-Valarino]
3. Cultural Creatives' Values [Paul H. Ray and Sherry Ruth Anderson]
4. Shamanic Vocation [Holger Kalweit]
5. Translucent Experiences [Arjuna Ardagh]
6. Mystical Experiences [Louann Stahl]
7. The long-studied observations of the Spiritual Emergence Network [Stanislav and Christina Grof]
8. Presencing / Presence [Peter M. Senge, C. Otto Scharmer, Joseph Jaworski, Betty Sue Flowers, and also Eleanor Rosch, whose work extensively supports this perspective.]
9. Theory U [C. Otto Scharmer; this and Presence (#7) are closely related.]
10. Brain Shift / Spirit Shift [PMH Atwater's NDE-based model describes these aftereffects in the context of an explicitly unique consciousness.]
11. The collaborative, life-long lived inquiry and experiences of Sri Aurobindo Ghose and Mirra Alfasa [aka, The Mother] [see Satprem, essential biographer for both]

The surprisingly universal focus, by the time one has made a clear commitment suggestive of the values and meaning-filled lives shared with such emphasis, regardless of whichever "lens" one might look through, is about a lifepath of service to others, to the good of the whole, and to the Earth as a sacred being. What particularly stands out is the reverence for all life that lives in Experiencers [EHEers, no matter which model you use], as well as in EHE Empaths, and their passionate and compassionate altruistic instrumentality within community and for the world, which could be deemed an active expression of "moral consciousness." The more profoundly

Shifting the experience, the more fully the Experiencer recognizes the sacredness of all life as a Living Whole. Such EHEers live and speak and act within the perceived context of [our] ONENESS, as if there is a Singular Consciousness that pervades and is recognizable, accessible, and communicative from within all beings and being, even the most seemingly inanimate.

**Rhea A. White, Ph.D. (Hon.)\***

Ahhh-theLight.com is dedicated to the magnificent lifework of this under-known genius and Human-extraordinaire.

**PART 1: The Making of an Exceptional Human Being**

**Who Is Rhea A. White?**

Rhea A. White is a phenomenon, a singularity, a world treasure, though relatively few are aware of this fact yet. She and her inspired life's work are the abiding "North Star" that has guided much of my vocational interests reflected in this and another developing website; you will notice her influence on many pages here. Because of a dramatic near-death experience and how it changed her life, White has a gifted, experiential grasp of the inherent human need for meaning and purpose and also the direction this naturally must take sooner or later toward the transcendent by way of direct, personal experience. This understanding is the basis for her "Experiential Paradigm," described below.

From the most tentative beginnings of my own chosen work, Rhea has been a sun-warming, ever-steady wind in my sails. She has sustained me and this vision with love, faith and unflinching encouragement and support, and I've often thought of her as one of the defining miracles in my life.

**Who IS Rhea A. White?**

**Metamorphosis: The Dramatic Emergence of a Rare Human Being**

The search for clarity about the issues of death and dying and in relation to our daily lives is each person's unique and ultimately unavoidable journey; it's never a matter of "if" and always a question of "when" and "how." Perhaps this sounds a bit ironic, but for those of us who are more fortunate, I believe, this becomes a compelling concern fairly early in our lives. Because only as we confront our profound and apparent vulnerability, creaturely within this physical consensus reality, do we have the possibility of becoming aware of what we truly are, which is not these bodies at all, and of how we truly are, which can never be what we call "dead." Only when we know-that-we-know these things from our own personal, direct experience can we begin to catch a glimmer of the implications of this knowledge within our everyday lives. Only when we in fact know these things can we truly live.

For White, these matters took overwhelming precedence in her life when she was 20 years old. In 1952, on a snow-blanketed afternoon she

and her friend Stuart were trying to get to a dance, driving 330 miles to her school, Penn State, for her sorority pledge dance, from his school, Syracuse University. She was driving and they were struggling up a hill cluttered with other cars, mired to the fenders this way and that, but the couple appeared to be making fairly steady progress. As they neared the top of the hill, however, it looked as though the snow might finally get the best of them, too. Rhea was driving and having a time of it keeping the car moving forward.

Stuart suggested she let him try, so they switched places. They had just about crested the hill when a big, lumbering coal truck came barreling from the opposite direction and hit their car head-on. Rhea's friend, who had only moments before taken the driver's seat, was killed instantly, and his body pushed her through the windshield, where she ended up on the accident-exposed engine with eleven broken bones. It was then she had the experience that changed her life.

How impossibly strange to experience such a terrifying, tragic, agonizing moment as simultaneously the most wondrous thrill of one's life! Yet it was just these excruciating circumstances that precipitated her into a subsequently life-changing near-death experience [NDE] in which she felt herself being held in "the everlasting arms" that went on forever. She knew -- and knew-that-she-knew -- she wasn't dead! As if that wasn't convincing enough, an authoritative Voice said to her,

**NOTHING THAT HAS EVER LIVED  
CAN POSSIBLY DIE.**

This was more than two decades before the physician, Raymond Moody, Jr., gave such events a name and some credibility, and in the process, brought a great healing epiphany to many folks who had had NDEs (and many who hadn't). Moody's work lent great validity and insight years later, when White looked back on her own experience, which, up to that point she had called her "accident."

As so often occurs with people who have these deep, anomalous experiences, this event changed Rhea's life from one centered in a promising golf career to a search for the spiritual meaning of her life. Pursuing a determined quest to make sense of what had happened to her, she entered the field of parapsychology, hoping to find answers there, which must have been a tremendous shock to her family. (Even today, how many people do you know who are parapsychologists?)

## **The Parapsychology Stage**

Parapsychology, in order to acquire some respectability as a discipline, had bound its "soul" to the largely inappropriate materialistic and reductionistic constraints of Western science. It didn't take long for White to realize that as things were, it was highly unlikely she would discover any liberating insights here. Nevertheless, she stuck it out and became over the course of four-plus decades, one of parapsychology's outstanding contributors, most notably as the editor of the prestigious Journal of the American Society for Psychical Research [JASPR]. If you wanted to know about anything to do with parapsychology, the source people most often suggested you talk to was its primary bibliographer, Rhea A. White.

White sensed that in their resolute search for quantitative proof under laboratory conditions, parapsychologists mainly ignored the most priceless and telling treasure available to them – their subjects, the people who had had these anomalous and extraordinary experiences, as well as the experiences themselves, their content and meaning. At the 1984 annual convention of the Parapsychological Association, the professional society of parapsychologists, she expressed her concerns about their field of study. She reminded them that, "(R)eputable pollsters, such as Gallup and the National Opinion Research Center of the University of Chicago, were indicating that almost half of the population reports having had at least one psychic or mystical experience, yet parapsychologists had nothing to do with or to say to these people." They were blindsided to the value of the experiencer himself and his experiences, charged with transformative meaning and an incomparable knowledge that had the potential to powerfully and positively impact on human values and priorities, and by inference on the plight of the Earth as well.

In 1989, White retired. Then her REAL work began!

-----

\*NOTE: Rhea White was awarded an Honorary Ph.D. earlier this year [2006] by the esteemed Institute of Transpersonal Psychology, no less, in Palo Alto, CA. She has contributed so much and such important works in her genuinely self-made field having to do with the study of exceptional human experiences. Many will probably be as surprised as I that she doesn't have a number of Ph.D.'s to her credit!

Congratulations, Dr. (Hon.) White! Your life is an extraordinary achievement and a great gift to all of us that no degree can begin to reflect. All the more wonderful in a way that it was bestowed unsought, because it shows a specially appreciative recognition from your professional peers in the world of consciousness research. What a great honor to be recognized in this way by this singularly prestigious university.

**Rhea A. White, Ph.D. (Hon.)**  
**An Under-Known Genius and Human Extraordinaire**

**PART 2: The Extraordinary Lifework of an Exceptional Woman:  
'All-Things EHE'**

**An Experience-Centered Approach**

In 1989, Rhea White retired from her active life as a librarian and [at least tried to retire from her nearly four decades of responsibilities as parapsychologist and editor of the Journal of the American Society for Psychical Research / JASPR, which wasn't as easy to cut loose from] in New York to move to a small town in North Carolina. After years of trying to articulate this intractable problem [see the last few paragraphs in Part 1] and observing little change in parapsychology's philosophy and methods, she chose to take a radically different direction based on what she calls an "experience-centered approach" that soon developed into her Exceptional Human Experience [EHE] paradigm. In the first publication of her own journal, Exceptional Human Experience, she describes this transition:

The concepts of exceptional human experience ... initially grew out of my lifelong engagement with parapsychology. Initially the papers were primarily concerned with breaking away from parapsychology in the way the chick breaks away from the egg. If anything I am more convinced than ever that psi (ESP and PK – the basic forms studied by parapsychology) is genuinely active in people's lives, but in developing the concept of exceptional human experiences I have taken an experiential rather than an evidential approach. I have chosen meaning instead of proof. I think they are like the waves and particles of quantum mechanics – you can't have both at the same time.

**Transpersonal Psychology and Feminist Science Affinities: A Digression**

As her views have evolved particularly over the last one-and-a-half decades, focused on meaning rather than proof, White's EHE model demonstrates an affinity with the discipline of transpersonal psychology and also a feminist science point of view.

A psychology professor at the Naropa Institute, John Davis, describes transpersonal psychology as "the overlap and integration of psychology and the world wisdom traditions (spiritual systems). Thus, spiritual views and

practices are incorporated into psychology, and psychological concepts and methods are applied to spirituality. I count nonduality as its most central insight. ... From this come two other central insights: the intrinsic health and basic goodness of the whole and its parts, and the validity of development and experiences "beyond the mask" of the conditional and conditioned personality." This very much reflects the heart of White's approach to the experiential paradigm, as I hope will become clearer below, and resolves beautifully in its way her old argument with parapsychology. Experience is finally getting some respect!

An additional dimension integral to the EHE model mirrors the conceptual framework of what is popularly termed "feminist science." Regina Becker-Schmidt [with the University of Hanover, Psychological Institute] offers a slightly historicized description:

"The word "feminist" was shaped in the last century [nineteenth] to characterize the emancipatory impulse in political and scientific currents which were set by women. ... It follows that the deconstruction of scientific myths is just as much an issue of feminism as is the discussion concerning socio-cultural and societal developments, which cause or solidify social inequality, lack of freedom and discrimination [in this case] along the dividing line of "gender."

More descriptively, and to paraphrase author Nancy Hartsock, the feminist science perspective maintains that reality is relational, contextual, integrative, life-affirming, communal, inclusive, synergistic, committed to plurality and the interplay of differences, respects self-reflection as an ethical necessity, and is very "we" focused. It's premise is that reality to a great extent is socially and culturally constructed [consider the ideas of meaning and context-derived], that no base holds for all cultures, although many cultures may share what appears to be the same base. Think of this in contrast to traditional Western science, which strives to be detached, abstract, manipulative, adversarial ("us against nature"), exclusive, authoritarian-based and driven by authoritarian impulses of the will to unchallengeable, exclusivistic truths, and is very "I-Thou" focused.

It could be reasonably argued that White offers a transpersonal, feminized, more socially relevant and accessible alternative to the whole field of parapsychology and the investigation of the various types of anomalous experiences, which she calls "exceptional." Her efforts are unusually collaborative; her "subjects" are in essence her co-researchers. Unlike parapsychology, the EHE point of view has everything to do with and to say to all people. The primary objective indeed is to nurture a valuing of the meaning EHEs can have, not only for the individuals who have them, but for all of us and ultimately for the very saving of our planet. Never one to shy away from telling it like she sees it, in her *Exceptional Human Experience: Background Papers I*, White remarks, "The reality we live in is a phenomenological one, and within those terms, these experiences are real.

They can change lives. I don't know of any p-value of the parapsychologists that has changed a life, not even one of their own."

### **Digressions Aside, What Is the "Experiential Paradigm"?**

An anomalous experience, according to White, is an "experience that cannot be explained in terms of physics, psychology, sociology or other accepted discipline. Often it is dismissed by recourse to various applications of the law of parsimony [resorting to Okam's Razor--looking for the simplest explanation]. Failing that, it is passed off as likely due to chance or possibly as a delusion of the experiencer's or even as a hoax. ... There is usually no interest evidenced in the potential meaning of the experience because until it is proven that it actually happened, there is no point in looking for meaning. Our view is that if the experiencer is left with a feeling that there is meaning hidden somewhere in the experience, it is worth taking the time and trouble to try to draw out that meaning and see where it leads, even if it is not possible to rule out all counterhypotheses."

White, when she originally coined the term exceptional human experience, included the word "Human" primarily because she was interested in verbal reports of experiences and only humans could provide them. In "The Human Component in Exceptional Human Experience" she describes the realization that came to her after studying hundreds of descriptions of experiences that the word human is relevant to EHEs in a much more vital, integral, and meaningful way than she originally imagined. In "The Inward Olympics," which was originally given at a conference in Olympia, Greece, she writes about how EHEs deepen as well as raise and broaden consciousness and thereby foster a deep sense of interconnectedness and awareness of the divine immanence of all things.

The following comment is the jewel in the crown of thought that so fascinates and excites virtually everyone who is drawn to understand the implications of these experiences and their potential to make a shattering and extraordinary difference in this world and in every experiencer; it is also the foremost reason why this website was built. Continuing from above, White says,

We think it is likely that the basic meanings revealed by these experiences, once they become potentiated into EHEs [i.e., once they become active agents for transforming the experiencers' identity, life and worldview], is the key to the evolution of consciousness and also to saving planet Earth because of the types of changed consciousness that are associated with EHEs.

In other words, these "exceptional experiences" [EEs], which White describes as --

...all kinds of unusual, nonordinary, anomalous, supernatural, transpersonal, metanormal, transcendent experiences ... are instrumental in transforming the identity, life, and worldview of experiencers in the direction of realizing their full human potential. ... [I.e., in generating this transformative process, they become full-blown "exceptional human experiences" / EHEs, and as such] they play a catalytic role in humanizing the experiencer. ... enabl[ing] a person to contact what William James called the MORE in human experience.... As James wrote, the More is both inside and outside the individual and it provides a sense of life direction that comes both from within and without, often in the form of additional EHEs, especially intuition and synchronicity. ... [This] EHE process integrates both one's outer and inner worldview.

These changes have been remarked by everyone who studies them and appear to be almost universal among EHEers, although the degree and expression of them are unique to the person. Quoting from her article, "The Aftereffects of My NDE," she further explains the critical importance of this EHE process:

... I have isolated 10 qualities of exceptional human experiences of any type, from apparitions to UFO encounters, including the experience of falling in love and creative inspiration. Of the 10, the major characteristics are that

- ◇ They promote self-integration.
- ◇ They engender a sense of connection to other people, life forms, and the sacred.
- ◇ They can serve as a seed or nucleus around which one can weave and sometimes even rewrite one's personal story so that it is much more meaningful than before.
- ◇ By remembering, cherishing, and fostering their exceptional experiences, people ... [can] live more fully and responsibly because they are more integrally connected to the past, to the future, and to life as a whole, including death.

- ◇ Heeding one's exceptional experiences can lead the person to become more helpful and accepting of others and to experience a fuller life.\*

\*Bulleted these for easier reading.

[Regarding the aftereffects of EHEs: To my knowledge, the above-quoted paper is not online. It is from her *Exceptional Human Experience: Background Papers*: "The Aftereffects of EHEs," by White and also S. V. Brown.]

### **Another Inspired Leap: The EHE Autobiography**

There appear to be even greater levels of soul-deepening revelations we may derive from these experiences. Read on ...

**Rhea A. White, Ph.D. (Hon.)**  
**An Under-Known Genius and Human Extraordinaire**

**PART 3: The EHE Autobiography and Beyond**

**The EHE Autobiography**

Aside from the personal, positive, transformative benefits we gain from having such experiences and taking them to heart, we can expand their effects by sharing them with others. Kenneth Ring, renowned near-death experience researcher, along with numerous others who have studied such events, has observed that simply by hearing or seeing someone share his own momentous experiences, or even by reading about them, people who have not had such experiences themselves are also often transformed by them in much the same way as the experiencers themselves. Their worldviews and values and behavior are similarly altered to reflect the classic aftereffects.

One powerful technique particularly encouraged by White is what she calls an "EHE autobiography." Rather than a life story based on ordinary, if meaningful, events, the EHE autobiography is a life chronicle sourced specifically in our exceptional encounters with the nonordinary, the ineffable, things spiritual, what is frequently referred to on this site as the larger-life reality.

According to White, again from her EHE Background I Papers, she explains,

I also feel that the act [of writing an EHE autobiography] has value for society, and even for the planet as a whole. This is because we need a new story to make sense of who we are as human beings and why we are here. The story of mechanistic, behavioristic science has resulted in anomie, loss of meaning and connection, boredom, and the need for ever more violent "kicks" and dangerous "highs," as in drug abuse. In our society today there is a dangerous lack of reverence towards other humans, other life forms, and life itself. Perhaps the most practical thing we can do is write a better story. What better place is there to begin than with ourselves? .... The big surprise in all of this is that in writing about our most secret, intimate, personal EHEs – those that are uniquely our own – we come to experience ourselves as rooted in our common humanity and as connected to all life.

... People who are centered in this experience are bound to live vastly different lives than those who are bent and twisted by anger, doubt, fear, and pain, such that their best hope is ... at worst, to seek kicks in killing or maiming other humans or animals or to get lost in drugs or pornography or crime.

The seeds of transcendental and connective experiences, that is, EHEs, are scattered throughout our lives. What we need to do is find them and then cultivate them. A good way to begin is to start your EHE autobiography.

### **Beyond the EHE Autobiography**

White points out, what we need is a story for each of us, [and ultimately and to the point,] for all of us. . .

... What we need is a story that will unite science and spirituality, self and world. But first it must occur at the individual level. ... Each of us needs a story that charges our daily lives with meaning and puts us personally in touch with the sacred. There are many books about writing or better yet, living one's own story, one's own myth. But the myths of old contained an element that is missing from most stories told today, and that is a link with the sacred. Exceptional human experiences [and specifically, recording one's EHE-based story] can serve as those links; they are those happenings in our lives that can pull us out of boredom and disconnection into a world of meaning and connection. We have to learn how to honor these experiences and let them into our lives.

Again, from "The Aftereffects of My NDE," White continues to broaden our perspective of what is sublimely possible within a continuum ranging from individual single experiences to the recollection and revaluing of a lifetime of such events from which we derive new, transcendent meaning within the wholeness of a tapestried life.

And further still, she expands our sense of possible benefits of this process within the context of society. She invites us to contemplate the value of a collective sense of story garnered from the amassing in our social awareness of many EHE autobiographies and the fresh new washes of meaning and empowerment as a culture, perhaps as a world culture, we may experience. It is very conceivable to envision this process evolving into the realization of a whole new collective or unified understanding, a world-sized new paradigm coming in play:

When a sufficient number of people [undertake the writing of their EHE autobiography], the larger story [our cultural or world story, at least the human part of it] will emerge. Exceptional human experiences catapult us into the new paradigm [beyond our present disenchantment and lack of meaningful connection with each other, with the world, and with the sacred, i.e., the new paradigm]. We become a part of it and we discover it is a part of us. We are no longer apart from it. The scientific method cannot take us there. But once we ourselves are there, and when we are willing to take the further leap of sharing our experiences with others, we will not only be inside the new view that is needed to join physical and spiritual, mind and matter, body and mind, but we will be playing a significant part in bringing it to birth. Once more, as in ages past, the story of each human will be the story of humankind, and vice versa. We and our times will be in step and will move forward as one. Science can do nothing but follow, as it is right that it should.

... Creating one's story is not simply something one can do alone. Part of the act of creating one's story and working out the meaning of one's life involves living it out in some way (i.e., acting on it). So only does it really become real to oneself. One of the first ways to do this is to tell others about it, in a context where it seems relevant, even though it may be embarrassing or difficult. By sharing our EHEs, the other person validates the experience, even if he or she reacts negatively. But often the response is positive, and when it is, the other person may be moved by the first person's story to share his or her EHEs as well. This heightens the sense of meaning and reality for both in ways that go beyond simply describing one's EHEs. A process seems to be initiated by such interchanges that operates independently of both persons and that leads to connectedness and interconnections. One has entered into the process of spinning the web of the new paradigm. We don't think it out; we live out of it and into a new way of being in the world.

**Rhea A. White, Ph.D. (Hon.)\***  
**An Under-Known Genius and Human Extraordinaire**

**PART 4: A Recapitulation from Higher Ground**

Think of the old adage, the sum is worth more than its parts. It's one special thing to remember a few personal, meaningful exceptional or exceptional human experiences. It's quite another to stick with this process so that as we continue to dig in the gold mines of our lives for more such experiences and their ever-fructifying individual significance to us, they collectively begin to have a life, a presence of their own, a singular impact as a whole!

This is further enriched, by the way, as we share our stories among those we know well and trust absolutely. Just short of your personal experiences, hearing similar accounts from your own family and close friends and beloveds adds so much more to your shared potential for transformation. The effect of this kind of corroboration and validation can be electric and multidimensional in its impact on you and other members of your relational web. Never underestimate the power potential of disclosures like this. They leave a mark on even the most intractable skeptic that may take the remainder of his lifetime to bear fruit, but bear fruit they will! All I can really say here is, that is my sincere belief.

As we become more and more at home in this transcendent way of being and knowing and sharing and living out of our experiences and those of our loved ones, and others beyond, we begin to glimpse added dimensions of the unimaginable magnificence of Life. We are literally awakened to the meaning-rich, purpose-suffused, living, conscious, spiritual wholeness of which we, each and every one of us, in a most intimate way, are a precious part and at-one within this Living- Life Web that is living us!

For starters we could call the very act of this being-present-to or continuing to revisit these precious moments -- such as when we write them down or tell them to others and continue to process their deliciously reverberating meaning for us -- a potential EHE in its own right, something along the lines of an "EHE autobiography experience." The possible impact of the very processing itself, the act of recall, always has the potential to be no less profound, evocative, shattering, enlightening! This capacity to transform continues through one's life and into and through the lives of others, if we choose it. And don't forget the other side of the echo here: we can derive this benefit from others' as well as our own experiences, which can itself induce similar effects in still others, and is why it is so vital that we continue to dwell on them, let them nurture us, as well as come together to share them and let them nurture the world.

Allow me to summarize these in a simple way. Here is an example of how a natural development might occur along these lines, beginning with someone's personal experience / EHE, and culminating in or contributing to the outcome of a similarly awakened global humanity:

- ◇ A person has an exceptional experience that is profoundly meaningful or acquires such meaning that changes this person for the better [see Aftereffects of EHEs article].
- ◇ Eventually, heshe shares hir story with someone with whom there is a mutual trust and regard, such as someone in hir family. The one who is privileged to listen and who is empathetic is reminded of stories heshe learned of ancestors and close relatives, as well as hir own experience/s of this nature and relates them to the first person.
- ◇ This whole process dramatically validates the first person's experience.
- ◇ But it also clearly impacts on the second person, who may have all but forgotten these experiences and never would have thought to share them if the first person had not confided hir experience.
- ◇ There is forged between them a new bond of understanding based on spiritual experiences that is an enormous and powerful tie to share.
- ◇ These two people, separately and/or together, in turn feel a tremendous boost of self confidence and self validation to then extend this kind of sharing to others. In the meantime, each one begins to keep a journal in which they chronicle all such experiences they can remember in their lives. In White's terms, they begin recording their EHE autobiographies.
- ◇ As their further bonding based on this new way of looking at life continues to mature and as they continue to collect and meditate on more of their own and their loved ones' EEs and EHEs, their personal lives begin to change to reflect ever more fully the classic aftereffects. Sometimes this is gradual, sometimes dramatic.
- ◇ Whether others are aware of the cause of this or not, and whether others who know believe them or not, their families and other close ties are also influenced by these changes.
- ◇ Like a stone thrown into a pond, there is a ripple effect that is soon felt across the entire community of relationships and eventually well beyond their familiars altogether.

- ◇ Over time, with the continued reverberations and repetitions of these actions, this becomes a substantial network forged on the basis of profound, realer-than-real, spiritual experiences that can touch and transform the life of every person on the planet.

An experience of this nature is the ultimate Wake-Up Call, the touch of the magic wand that transforms the ancient stone figure into the living eternal youth! Imagine, as this understanding begins to have a global impact -- and even now this IS happening! [oh, sooo quietly!] -- what it will be like as this world comes alive in a way that is totally NEW, with a population of people [our children? our grandchildren? us??] with this experiential Awareness guiding us into much less perilous circumstances than we are currently entangled in!! You may be familiar with the line spoken by the Christed Jesus concerning the meek who shall inherit the Earth. This takes on a whole new thrill of meaning here, doesn't it? Think about it.

... Ahh, but listen! Rustling hints abound, and look! There in the ancient mausoleum by the great, sheltering tree – a slight shifting of the head, and a living light catches the Sun in once stone-dull eyes – the stone god/dess stirs into Wakefulness!!

And in a nearby stand of grandfather trees is a much visited monument cast in something as eternal as stone, yet with a quality that attracts to it so much LIGHT! The writing on it says,

« § § § § § § § § § »

**You stand on sacred ground  
where once a tiny woman tread,  
who helped in a mighty way  
to transform our understanding of  
what it means to be Human.  
Her name is**

***Dr. (Hon.) Rhea A. White  
7 May 1931 - 24 February 2007***

**Her Life is entered forever into the Great Book of Eternity  
and in the great heart of ever-evolving Humankind  
as one who further pierced the veil and lighted our way  
with the wisdom born of Exceptional Human Experience,  
enduring dedication, and an humble, loving heart.**

« § § § § § § § § § »

## REFERENCES

Becker-Schmidt, Regina. "Women's Studies, Gender Studies and Studies of Gender-based Societal Arrangements in the Natural Sciences, Technology and Medicine." See [http://www.nffg.de/b\\_vortragbsengl.htm](http://www.nffg.de/b_vortragbsengl.htm)

Davis, John. Two websites authored by him concerning Transpersonal Psychology:  
<http://www.nonduality.com/tp.htm>, and  
<http://www.naropa.edu/faculty/johndavis/tp/>

Hartsock, Nancy. *Money, Sex and Power: Toward a Feminist Historical Materialism*. Longmans, New York, 1983.

Ring, Kenneth, and Elsaesser-Valarino, Evelyn. *Lessons from the Light*. Moment Point Press, Portsmouth, NH, 1998.

White, Rhea A., PhD. (Hon.) Her website: [www.ehe.org](http://www.ehe.org).

White, Rhea A. "Why Write an EHE Autobiography? A Personal Essay," in her *Exceptional Human Experience Background Papers*. Exceptional Human Experience Network, Dix Hills, NY, 1994.

White, Rhea A. "The Aftereffects of My NDE," in her *Exceptional Human Experience: Background Papers I*. Exceptional Human Experience Network, Dix Hills, NY, 1994.

White, Rhea A. *Exceptional Human Experience*, 12/95, 13(2). Exceptional Human Experience Network, New Bern, NC, 1995.

Wilson, Colin. "Glimpses of a Wider Reality," in: Gary Doore's (Editor) *What Survives? Contemporary Explorations of Life After Death*, Jeremy P. Tarcher, Los Angeles, 1990.

## **Dear Friends, Possible Partners, and Angels,**

If you have explored much of what you can see in the top navigation bar on this site, then you are already fairly informed about 'all things EHE' and the educational purpose of Ahhh-TheLight. You may also be aware there is a second website in development, unfolding as several subwebs, many times larger than this one, about the impact of this global awakening we are in the midst of. Part of its mission, like Ahhh-TheLight, is educational. It aims also to be a galvanizing influence and to provide connecting communities for people who have in common these exceptional human[izing] experiences, as EHEers and EHE Empaths. They comprise the basis for this growing consciousness shift we've been acknowledging for years. This thus far invisible and now vast population is about to become a mutually aware, self-organizing grassroots Movement, a unified Voice of global proportions, based on their in-common transformed worldview, values, and of course experiences. Their growing presence holds like a vessel an expanded experiential understanding of that which is steadily, if quietly [ thus far], becoming our new consensus reality. Exceptional human experience is increasingly transforming our humanity and our world one person and one experience at a time, leading us into what appears to be a new spiral in our human evolution.

The arising of this unprecedented worldwide, transformative process, comes intact with specific needs, concerns, and abilities that are best facilitated through community. Some of these identifiers are having and will increasingly have an impact on all of us. This page describes more about what exactly we are building together and contributing to with your volunteerism, material support, activism, partnership and major funding.

## **How You Can Help**

wHeretwoworldsTouch.com will be one of the great, thriving conduits facilitating this expanding mutual awareness and the intentions and causes we have in common. The various subwebs provide a number of approaches to meet people where they are, in terms of needs and concerns relevant to this understanding and evolutionary unfolding. It is an enormous and absorbing meta-task that will require the active and sustained support of many people.

Your donations help so much, thank you! Ultimately, there are many creative ways you can participate in making this common knowledge and a major focus of life-enhancing work together within our collective reality. If you are interested in being more directly involved in this work, an overview of wHeretwoworldsTouch.com will introduce you to the highlights of this major undertaking. Also, see links that take you step-by-step through a detailed description at the bottom of this page.

What follows is a brief list of some of the more immediate needs to be met. For now the task-related options like tech support and data entry would have to be as volunteers.

- ◇ People to take on the entire tech/web-wizardry role, for starters, freeing me to get back to what I'm largely here for -- content and networking. [Wow, that would definitely be like getting WINGS!]. Relatedly, one giant piece of this whole enterprise yet to be addressed is about Social Media Optimization.
- ◇ Funds, even for the most basic things like ensuring these sites remain online while the search for more sustaining support is in process.
- ◇ Financial partnering / angel backing with those who share a passion for this communal "project of transcendence," to use another descriptive Rhea White term. This would necessarily be someone -- or a number of people / supporting interests -- who can also wisely advise and guide in relation to legal issues and our accountability as a business entity. For instance, in part, wHeretwoworldsTouch.com should be or become a non-profit; I know zero about that.
- ◇ Data entry, especially someone of the distinctive godsend variety who is familiar with the database infrastructure found on wheretwoworldsTouch. There are several projects waiting in the wings for time or help to compile them, one being the list of thousands of books and other media. Also these will be linked into amazon.com [and/or?] eventually. I don't know yet how that works.
- ◇ Someone [speaking of angels!] who would simply be willing to answer my tech questions in the meantime that come up constantly for me or who could take on some of the endless list of little tech tasks, like setting up ways for donations to be made and books and graphics to be purchased. I am waaaay out of my virtual shoebox as a web-tech-canny person! I know absolutely nothing except what you see here, which is thoroughly "static."

**Broadly speaking, more general and long-range needs are these:**

- ◇ The web project itself is a major financial and people-intensive investment. I am actively seeking major funding, partners and other key people to finish the development and to launch wHeretwoworldsTouch.com.
- ◇ The monthly expenses of my present efforts as one person trying to bring this to the attention of those who can make a major commitment as partners / angel investors / significant collaborators. This would allow me to set up meetings and do whatever it takes to "meet and be met" by

those who will help bring this web project effectively to a global community.

- ◇ My personal needs in order to continue this work with enough wherewithal to see the full vision into the hands and hearts of collaborators to bring this to maturity as a window of insight and encouragement to the world. I confess this has been very challenging the last two years, and as a result I am many thousands of dollars in debt.

What greater adventure can there possibly be than active, conscious, collective participation in this Ultimate Living Mystery, this evolutionary leap and further Awakening of our entire species? On [wHeretwoworldsTouch.com](http://wHeretwoworldsTouch.com), we strive for the most inclusive picture of this unfolding event we together may embrace as no less than a global Movement such as the world has never seen before. To borrow a few glorious words from Herbert Witsenmann,

**"We celebrate the festival of transformation"  
that is the NEW Story of Humankind!**

Thank you for your good will and prayers, as well as for your physical and visionary contributions. If you are considering contributive possibilities, I look forward very much to hearing from you.

**The Call is sent.**

**The Cosmic Dance beckons.**

**C O M E !**

## **Glossary and Notes What's That, Again?**

This Glossary is an everlastingly growing listing of words, phrases, concepts, ideas contributing to our understanding of those unusual experiences -- and the Consciousness Shift they tend to induce (see below) - that cannot be fully explained, if at all, within the constraints of the purely physically-based philosophy of classical Western science. Much of what you find in on this page and on the site in general references and uses Rhea A. White's conceptual model of "exceptional human experience." To learn even more about these and related terms, visit her "Dictionary of EHE-Related Terms: An Experiencer's Guide," co-written by White and Suzanne V. Brown.

You will also discover contributions from quite a few other sources and ways of understanding as well, integral to the endless expansion, here. Lastly, occasionally you will find what I think of as 'play words' -- playful and possibly helpful, insightful slang-type words that may come from me or others.

**After-Death Communication (ADC):** Louis LaGrand defines ADC as "an exciting new field of research which focuses on a variety of extraordinary experiences in which a person believes he or she has been spontaneously contacted by a deceased loved one. It is important to emphasize that the living person is not actively seeking to make contact with the deceased; the experience does not in any way involve a psychic. Instead it is the deceased (or the unconscious or perhaps a Supreme Being) who seems to reach out to the bereaved and in doing so provides much-needed comfort and solace. Although a contact experience may occur at any time, it commonly takes place when one is grieving the death of a loved one and becomes the basis for the bereaved person to deal with the loss and go on with life.

"ADCs include sensing the presence of the deceased, feeling a touch, smelling a fragrance, hearing the voice or seeing the deceased, and meeting the loved one in a vision or dream. Messages are also received in symbolic ways, such as finding an object associated with the deceased, unusual appearances of behavior of birds and animals, or other unexplainable happenings which occur at or shortly after the moment of death."

**Aftereffects of EHEs:** Although, according to Rhea A. White, some types of exceptional experiences tend to result more fully and lastingly in these characteristics than others, -- examples being near-death, out-of-body, and mystical experiences -- across the board of any and all such types of experience, the nature of the outcome is an overall, noticeable upgrade in moral consciousness and concern and genuine reverence for all life, as well

as frequently enhanced supersensory abilities. On another page is a more comprehensive description of this nearly universal outcome, but "In short," NDE researchers Kenneth Ring and Evelyn Elsaesser-Valarino conclude, "The NDE (think: EHE) seems to unleash normally dormant aspects of the human potential for higher consciousness and to increase one's capacity to relate more sensitively to other persons and the world at large." But this is a most extraordinary trend in human consciousness that takes us into whole new territory concerning human development and evolution. This distinct shift in consciousness, so universal across all possible, otherwise divisive features, including highly pathological and destructive life patterns and misguided values (see, e.g., Dannon Brinkley, Howard Storm, David Wilkerson, Barbara R. Rommer), and expressive of these passionately / compassionately altruistic features, is (I believe) the NEW Story of what it means to be Human, the next evolutionary leap.

**'Afterlife':** Whenever a word is in quotes, it means the familiar connotation begs to be reconsidered. The word 'afterlife' suggests something that happens to us after we or rather after our bodies die. But in actuality, the afterlife is simultaneous, and in fact we have the capacity to interface with it any and all the time of our physical lives through other levels of awareness or ways of being.

**All-things-EHE:** A short way to paraphrase the conception of everything to do with the Exceptional Human Experience Paradigm.

**Anomalous Experience:** According to Rhea A. White, an "experience that cannot be explained in terms of physics, psychology, sociology or other accepted discipline."

**Awakening Experiences:** Loosely, a synonym for exceptional human experience and spiritually transformative experience, indicative of our growing, collective, experience-based transcendent consciousness (per Rhea A. White:) "instrumental in transforming the identity, life, and worldview of experiencers in the direction of realizing their full human potential" exemplified in the well-known altruistic pattern of aftereffects associated with such experiences.

**Benign Virus Effect:** NDE researcher Kenneth Ring first noticed this phenomenon among his students at the University of Connecticut as a result of NDEers telling their stories in some of his classes. He did an informal survey a number of times and learned that students who had themselves not had such an experience were frequently so affected by others' experiences of this nature, their own lives were similarly changed to reflect the basic values and worldview typical of the NDEers themselves. Ring said it didn't

matter whether nonexperiencers witnessed an NDEr telling hir story, or got it through a third party or through any medium, such as TV or a book. He compared it to a benign virus that can be quite "contagious." No doubt, publishers appreciate this fact. To this day, more than 30 years after Dr. Raymond A. Moody, Jr. published his first book about them, coining the term "near-death experience," these stories continue to be very popular and deeply moving. They certainly have had that kind of impact on my life (Rocamora), and I know many other people, beginning with nearly all NDE researchers, who say the same thing.

**Believer:** Someone who sincerely believes in the Something More than the physical consensus reality, but who has not in personal memory (or may not have had) access to experiences that take hir into direct encounter with conscious awareness of Reality outside the physical, five-sensory context, at which point heshe could be said to be a 'knower'. (See 'Knower' and 'Unbeliever'.)

**Bridge-Building:** Through and to the fulfillment of this Consciousness Shift now in earnest progress in human beings / humanity – from that in us which is not yet Awake in this way. One by one, shift by shift, we are each moving / evolving to living from within the Shift itself, that more expansive and higher attuned consciousness and worldview in which we discover our oneness and more besides. In this way we are together building the bridge to what is becoming our new consensus reality. In this way we are together building the bridge to what is becoming our new consensus reality. In this way we are together building the bridge to what is becoming our new consensus reality. Bridge-Building: Through and to the fulfillment of this Consciousness Shift now in earnest progress in human beings / humanity – from that in us which is not yet Awake in this way. One by one, shift by shift, we are each moving / evolving to living from within the Shift itself, that more expansive and higher attuned consciousness and worldview in which we discover our oneness and more besides. In this way we are together building the bridge to what is becoming our new consensus reality. In this way we are together building the bridge to what is becoming our new consensus reality. See Aftereffects of EHEs to understand the quality of outcome exemplifying this Shift.

**Co-Intelligence (per Tom Atlee, quoted from his website):** Co-intelligence is a capacity that goes far beyond individual IQ-based intelligence. Co-intelligence is intelligence that's grounded in wholeness, interconnectedness and co-creativity. It is collective, collaborative, synergistic, wise, resonant, heartfelt, and connected to greater sources of intelligence. Together we can be wiser than any of us can be alone. We need to know how to tap that wisdom.

Healthy communities, institutions and societies -- perhaps even our collective survival -- depend on our ability to organize our collective affairs more wisely, in tune with each other and nature. This ability to wisely organize our lives together -- all of us being wiser together than any of us could be alone -- we call co-intelligence.

Co-intelligence is emerging through new developments in democracy, organizational development, collaborative processes, the Internet and systems sciences like ecology and complexity. Today millions of people are involved in co-creating co-intelligence. Our diverse efforts grow more effective as we discover we are part of a larger evolutionary enterprise, and as we learn together and from each other.

**Consciousness Shift:** Growing evidence is accumulating along a number of avenues suggestive of a radical upgrade in our personal and collective awareness as a species. What is explored primarily on this website comes from the growing numbers of people who have had and are having spiritually transformative experiences through which they have glimpsed other levels or dimensions of reality not normally accessible to our physical senses. Frequently there are other types of corroborative data associated with people's experiences of this nature, such as when a near-death experience occurs during surgery and later the experiencer who obviously had no heartbeat or brainwaves was able to describe things about what went on during that time of flat-lining, not only in the surgery room, but sometimes in other places. Findings and trends of thought in some fields of Western science also support the veracity of what people are reporting from their spiritual experiences. Examples: merely the machinations of the brain-body cannot account for many apparently "paranormal" or psi phenomena and abilities to heal bodies, change our DNA, perceive objectively corroborated objects, places, events not within normal sensory range (e.g., remote viewing, out-of-body experiences). Nor can we otherwise account for what turns out to be frequently even dramatic changes in the behavior, values and lifeview of those who have had spiritually transformative experiences, reflecting a distinct pattern of aftereffects.

The more profound the experience, usually the more apparently permanent and pervasive are the aftereffects. At least some reasons can be pinpointed that account for this accelerating growth of such experiences, such as advanced medical technologies that keep people alive longer or assist bringing them back from over the edge of death; our numerous and nearly instantaneous means of planet-wide communications allowing us to be more aware of events and trends and etc. all over the world - through which we are learning that this phenomenon is recognized and growing among populations all over the Earth; our acceptance of near-death, out-of-body and similar experiences as normal rather than pathological, etc.; the fact that many more people are coming forward to share their experiences of

this nature, now that they are not afraid they will be considered to be or diagnosed as crazy. (See Consciousness Revolution; statistics; power of story; Rhea A. White; Food4Thot)

**Co-operative Inquiry:** Defined by the originator of the method, John Heron, as "... person-centred research into the spiritual and the subtle" in which "... two or more people researching a topic through their own experience of it, ... persons in reciprocal relation using the full range of their sensibilities to inquire together into any aspect of the human condition with which the transparent body-mind can engage."

**Cultural Creatives:** See this page, which also discusses two subgroups: The Core CCs and the Green CCs.

**Death vs. 'Death':** Death, without quotes, refers specifically to the termination of the functional integrity of physical forms of life. What people generally refer to as death in the sense of the end or demise of a human being or any physical life form, I think of as in quotes: 'death', meaning, regardless of how death and dying may appear to our physical senses, for those who 'have the eyes to see', unquestionably, absolutely, there is no death of one's integral or true being. Instead, by whatever means and with whatever result, the consciousness that once inhabited a body that has died transitions to another state of being within the larger life reality. An energetic shift takes place, analogous to the transcendence of an electron in Niels Bohr's classic atomic model to a larger shell of habitation. Concerning humans and 'death' as an experience, our individual consciousness apparently does not lose its sense of I-ness, of self awareness or essential authenticity as an individual being. Where life is an infinite spectrum of states of consciousness, 'death' for the one who leaves a physical body permanently is not a "state of being," but rather a transitioning phase between states, a movement through the doorway, as it were.

**Death (2):** George M. Lamsa grew up in a remote area of the Fertile Crescent during the years just prior to WWII, where people still spoke Aramaic, Jesus' native language, virtually unchanged since that time (World War II definitely changed that). He says in ancient Aramaic, death means "not here, present elsewhere"! (Also see "Excarnation / Excarnate" below.)

**Deathbed Experience (DBE):** As the time of one's physical death nears, those who are transitioning out of the physical consensus reality and sometimes even those who are with them, who then become corroborative witnesses, become aware of beings and contextual realities not normally perceived by the five physical senses. These are as a whole referred to as

deathbed experiences or deathbed visions. (See Karlis Osis and Erlendur Haroldsson's term, from their large study on these.)

**Deathing:** A term coined by Anya Foos-Graber in order to reintroduce to an ancient practice familiar especially to Hindus and Buddhists and making it comprehensible, approachable, doable in Western society (see her book by this title). In the Foreword, Kenneth Ring defines deathing as "Conscious dying: it is dying that is not left to chance or contingency. As a concept, deathing is, of course, analogous to birthing -- the process of giving birth. Deathing, too, is like giving birth -- only to yourself. It demands conscious participation and full awareness if it is to be done correctly and beautifully, as the ancient wisdom tells us." It is a discipline, he says, "meant to be practiced and mastered before one is in any immediate or obvious danger of dying, so that the moment of death, whenever it does come, is one of conditioned deathing, not adventitious dying."

**Death-Transcendent Consciousness:** The absolute knowing that, regardless of the body's ultimate fate, there is no death of one's conscious self; this understanding is the direct result of an EHE. Specifically this speaks to something at the deepest levels of the human condition pointing to one of our most fundamental of all needs -- to know what and who we are as living beings. How can we begin waking up to all the implications of this innate beingness if we are bereft of the knowledge in the first place that we are something quite other and more than our physical bodies?

**Death-Transcendent 'Exceptional Human Experience' (DT-EHE):** Any exceptional, anomalous, transformative and 'Humanizing' event that is in any way associated with death or what we discover beyond the doorway we call death, including reincarnation or pre-birth memory, OBEs, NDEs, afterdeath communications (ADCs), cosmic consciousness and mystical experiences. Only through such experiences may we acquire the certainty, the absolute knowing that, regardless of the body's ultimate fate, there is no death of one's conscious sense of self or 'I'. This realization can come in the form of any of the five classes of EHE defined by White and Brown (i.e., Mystical, Psychical, Encounter, Death-Related, and Enhanced Experiences).

Death-transcendent EHEs provide the opportune types of experiences through which we may acquire this direct knowledge. Elisabeth Kubler-Ross conveys her unique perspective of this awareness, which she herself experienced a number of times. She says, "They can hang you by your toenails and still you will know." There is a useful parallel in physics, the law that says energy cannot be lost; it's only transmuted from one state or form into another. The same can be said for consciousness -- there is merely shifting from one state of awareness / being to another. (See, by way of example, Rhea White's NDE that propelled her into her own transformed

journey, in which she heard a Voice tell her: "Nothing that has ever lived can possibly die." Her own life journey is a shining outcome of what is meant by "death-transcendent EHE.")

**DiMo -- Drop It, Move On ((FUNFRAZE)):** When you get any thoughts, feelings, inclinations that are definitely counterproductive and take you away from "your bliss" or that derail you from what you really want to think, feel, accomplish, remind yourself to DROP IT-MOVE ON. DiMo -- from thoughts/feelings that are hurtful, destructive, critic-clawed, unkind, etc., or aren't moving you to what you prefer to experience or a goal, such as to equanimity, peace, warmth, Presence as a state of mind ...

**Dogma:** Those things we have believed -- or many powers-that-be have instilled in us -- so long and so undeviatingly, it has become an act of sacrilege to question them, even in the light of new knowledge.

**EE:** See "exceptional experience."

**EHE:** See "exceptional human experience."

**EHE Autobiography:** A life chronicle based specifically on our exceptional encounters (EEs and EHEs) with and within the larger life reality. The importance of this process cannot be over-emphasized; it has its own powerful life-changing impact. First, the practice produces 'global shifts' at the deepest levels of being, often subtle and sometimes quite dramatic, increasing one's core self concept and awareness and thereby producing increased self worth and a greater joie de vivre. In essence, the cultivation of an EHE autobiography has an impact not unlike EHEs themselves, with all the attendant aftereffects of an EHE! You begin to see yourself and all about you and within you with the eyes of an EHEr. (a Rhea A. White term; her article about how to write an EHE autobiography will tell you much more.)

**EHE Empath:** (My word for) a non-experiencer who is so deeply affected by others' or another's EEs or EHEs, that this has a similarly powerful transformative impact on hir beliefs as well, as if heshe hirsself had had such an experience. In other words, the 'classic' outcome of a changed life (the shifted consciousness to living from within the new consensus view) results or can result from the profound impression derived from exposure to such experience/s not hir own. An EHE Empath also may have indeed had such Experiences but may not remember them. Or heshe may indeed remember personal anomalous or exceptional experiences, but these did not become fully potentiated or matured, thus far, into EHEs. Probably they have an additive effect. Also, a strong sense of intuition may contribute to the Shift. One other possibility is that what feels like intuition may well up in no small

measure because of Experiences not remembered in fact, but the responsive feeling is so compelling for the "Empath," it is as if heshe is seized by a strong intuition of the veracity of such Experiences and is similarly "shifted" in consciousness as a result.

It is worth noting that this consciousness shift may wax and wane over time, not only for EHE Empaths, but for EHEers themselves, which is one important reason we need very much the continual reinforcement of each others' Experiences and the willingness to continue being open to processing them, seeking support toward this purpose, both from the outer and inner worlds, until we come to live so fully out of the new understanding and awareness that we become permanent residents within the new consensus worldview. (See White's description of the EHE Process.)

**EHEer / Exceptional Human Experienter:** Referring to one who has had an "exceptional human experience." Rhea A. White uses EHEer, and "EHE" IS her term, so this would be the preferred spelling. However, in the spirit of the 'r' vs. 'er' endings applied to OBE (OBEr, OBEer) and NDE (NDEr, NDEer), different authors who are either experiencers or students of such experiences and those who have them, tend to have their own preferences, and since Miriam Webster hasn't caught up with us yet to make one 'wrong' and one 'right' in each case, it's your call; this is just to ensure that regardless of our creative spelling, you know what we're talking about! (Truth be known, the EHE terms should be just as the originator created them. When I've got some breathing space I will go back and change all mine to her spelling.)

**EHE Paradigm:** (See "Exceptional Human Experience Paradigm")

**EHE Process:** Rhea White and Suzanne V. Brown noticed after studying hundreds of accounts of the widest variety of types of anomalous or "exceptional" (to the Western science purview) experiences that they seemed to follow a progression of stages in common as they evolved from the status of "exceptional experience" to full-blown, life-changing "exceptional human experience" (definitions below). Hence, the EHE Process. White considers this to be the most telling feature to validate the significance of the EHE Paradigm as a whole. She describes these defined "stages" as tentative and as a starting point for further research. With this in mind, here they are:

1. Initiatory Experience / Event / Encounter
2. The Search for Reconciliation
3. Between Two Worlds
4. In the "Experiential Paradigm"
5. A New Way of Being in the World

We tend to put emphasis on the experience -- the actual trigger of the transformative process. A person may talk about his NDE or afterdeath communication experience. But the experience by itself could be said to be merely the "exceptional" element; like a seed, it has potential, but there is a journey that must ensue for this to unfold. The "humanizing" life change comes into play only with the Process of how we begin to make sense of the experience and integrate it and its gifts into our lives, consciously work with it, allow it to deepen us into the MORE we potentially all are. Like opening a door, it can even and often does take one to more such experiences that further this process.

Here are a few articles by White and/or Brown that will give you further insight: "What Are Exceptional Human Experiences?" -- which also provides an introduction to the EHE Process. In "The Import of Individual Exceptional Human Experiences for the Species--and Beyond," White takes us through the typical anomalous experience for someone not necessarily familiar or comfortable with such events, in a usual context of a Western-society community similarly unprepared to know appropriately how to help someone who has undergone such an experience. She shows how we can move beyond "spiritual emergency" to the patient process of "spiritual emergence," in which case "a process of transformation can be observed as taking place that should be assisted, not resisted. An exceptional human experience then is an anomalous experience that institutes a process that potentiates more of the experiencer's higher human potential" (White). "Aftereffects Described from the Study of EHEs as a Whole and within the EHE Process, RE: Stage 5: A New Way of Being in the World" explains the EHE Process from the perspective of how one is changed by it. Rhea White and Suzanne V. Brown offer respectively a subjective and objective view of the EHE Process.

**Excarnation / Excarnate:** We come into 'incarnation', i.e., our nonphysical beings are born into these bodies and this world. The process of dying, then, can be referred to as excarnating from this world. This fits beautifully with George M. Lamsa's understanding from the ancient Aramaic he grew up speaking, pre-WWII, in which "death" means "not here, present elsewhere." As we excarnate, as our bodies become less and less able to be of use to us here, and specifically in relation to dying from this world, we can be said to become less and less present here, and simultaneously more enabled to be 'present Elsewhere'. (See Death2, re: Lamsa, and also see at least one title of his more than 20 books based on his native understanding of Aramaic in relation to the religious texts that grew out of his native language and part of the world in the Near East.)

**Exceptional Experience (EE):** (Rhea A. White:) "(An) unusual, nonordinary, anomalous, supernatural, transpersonal, metanormal,

transcendent experience" that is compelling and unforgettable to the experiencer but has not yet reached the stage of transforming his life and being in any way, or as White says, "the EE has not become fully potentiated." (Also note, as with "EHEer or EHEer," EEer vs. EEr: You may see either one on this site, but White's spelling is the correct one, which is EEer, since she coined these terms.) Such events are "exceptional" because they do not fit the Western science materialistic view, or as S. V. Brown and R. White say, "...because the individual can neither explain them nor explain them away." (Mission Statement for the EHE Network, in: Exceptional Human Experience: Background Papers II; EHEN, New Bern, NC, June, 1997)

**Exceptional Human Experience (EHE)** (sometimes referred to as "Experience" with a capital E): A term coined by Rhea A. White: "(When an 'exceptional experience' or EE) is instrumental in transforming the identity, life, and worldview of experiencers in the direction of realizing their full human potential. ... (I.e., in generating a transformative process, they become full-blown 'exceptional human experiences' or EHEs, and as such) they play a catalytic role in humanizing the experiencer. ... (enabling) a person to contact what famous psychologist William James called the MORE in human experience.... As James wrote, the More is both inside and outside the individual and it provides a sense of life direction that comes both from within and without, often in the form of additional EHEs, especially intuition and synchronicity. ... (This) EHE process integrates both one's outer and inner worldview."

White places emphasis over and over on the EHE being but a trigger of what must become ideally this lifelong, deeply engaging process: "Exceptional human experience ... is an anomalous experience that institutes a process that potentiates more of the experiencer's higher human potential. ... it is not so much a happening or event as a process that goes on for life." (See "Exceptional Human Experience Paradigm," below.)

Elsewhere White describes a number of outstanding qualities of exceptional human experiences: "(T)he major characteristics are that they promote self-integration; they engender a sense of connection to other people, life forms, and the sacred; and they can serve as a seed or nucleus around which one can weave and sometimes even rewrite one's personal story so that it is much more meaningful than before. By remembering, cherishing, and fostering their exceptional experiences, people ... (can) live more fully and responsibly because they are more integrally connected to the past, to the future, and to life as a whole, including death. Heeding one's exceptional experiences can lead the person to become more helpful and accepting of others and to experience a fuller life." (by Rhea A. White and Suzanne V. Brown, IN: "Classes of EE/EHEs," Exceptional Human

Experience: Special Issue: Background Papers II. Dix Hills, NY, 1997; can also be found on [www.ehe.org](http://www.ehe.org)).

**Exceptional Human Experienter (EHEer):** One who has had an exceptional human experience.

**Exceptional Human Experience Paradigm (EHE Paradigm, also called the "Experiential Paradigm"):** In her own 'EHE Glossary' in the front of most of her journals, Exceptional Human Experience, Rhea White says: "The EHE process integrates both one's outer and inner worldview. Outerworld events may occur that change one's relationships, work, and avocational activities. Innerworld experiences in the form of successive EHEs and an open participatory response to them catapult the EHEer into a whole new worldview, the Experiential Paradigm, which is based not on physical data and logic but the sum total of one's EHEs. These experiences eventually lift a person into a whole new way of perceiving reality. He/she is no longer enmeshed in the old worldview, but sees it as if from outside. At the same time, he/she is aware of being in a new worldview that is based on heart knowledge and inner knowing of a connection with the entire creation. It must be experienced to be known.\*

"Once this sense of connectedness, which is the essence of the EHE process, becomes part of daily experience, it ushers in a new view of one's life. You sense a continuity underlying life from birth (or before) to death (and after). You come to think of your life as part of the life of planet Earth and all existence from the beginning and as being related to the universe at large. This new view engendered and informed by one or more EHEs is a lifeview. It is similar to worldview, except the personal element -- your own individual place in the scheme of things -- is part of the whole and the whole in the part."

**Experience -- with a capital E; same with Experienter:** Wherever you see Experience or Experienter with a capital E, it refers to "Exceptional Human Experience/r."

**Experience-Centered Approach:** Rhea A. White explains, "(I)n developing the concept of exceptional human experiences I have taken an experiential rather than an evidential (i.e., traditional Western scientific) approach. I have chosen meaning instead of proof. I think they are like the waves and particles of quantum mechanics – you can't have both at the same time. Note: Experience (capital 'E') alone, used to refer to spiritually transformative experiences / EHEs.

**Feminist Science:** An additional dimension reflected in the EHE model is popularly termed feminist science. Regina Becker-Schmidt (with the

University of Hanover, Psychological Institute) offers a slightly historicized description: "The word "feminist" was shaped in the last century (nineteenth?) to characterize the emancipatory impulse in political and scientific currents which were set by women. ... It follows that the deconstruction of scientific myths is just as much an issue of feminism as is the discussion concerning socio-cultural and societal developments, which cause or solidify social inequality, lack of freedom and discrimination (in this case) along the dividing line of "gender."

More descriptively, and to paraphrase author, Nancy Hartsock, the feminist science perspective maintains that reality is relational, contextual, integrative, life-affirming, communal, inclusive, synergistic, committed to plurality and the interplay of differences, respects self-reflection as an ethical necessity, and is very 'we' focused. Its premise is that reality to a great extent is socially and culturally constructed, that no base holds for all cultures, although many cultures may share what appears to be the same base. Think of this in contrast to traditional Western science, which strives to be detached, abstract, manipulative, adversarial ('us against nature'), exclusive, authoritarian-based and driven by authoritarian impulses of the will to unchallengeable, exclusivistic truths, and is very 'I-Thou' focused. (This is a very broad and somewhat simplistic definition, since 'feminist science' can refer to any of at least three context-based schools of thought.

**Field of the Future / Field Knowing Itself:** Synonymous concepts. The authors of the book *Presence* mention remarks made by Jonas Salk, who created the polio vaccine that was so effective in saving and protecting millions of people in the mid-20th century from that dread disease, who had had moments of being conscious of "the continually unfolding 'dynamism' of the universe, and experiencing its evolution as 'an active process that ... I can guide by the choices I make..' '" Dr. Salk felt this ability helped him make a then unpopular choice that resulted in this vaccine, in the face of others' unsuccessful attempts along the lines of then accepted theories that were obviously ineffective.

Other innovators from many walks of life revealed in interviews with a couple of the authors (Jaworski and Scharmer) that they attributed their achievements to the ability to "sense an emerging reality and to act in harmony with it." To tap into this quality of authentic Visioning, say the authors, requires one to "see from within the forces that shape their reality and to see their part in how those forces might evolve" as well as, through the very act of witnessing, perceive their felt "responsibility to an emerging future."

The process of becoming aware in this way takes one beyond the little-i issues to the ever-unfolding ground of being encompassing the broad sense of "us" as a whole. It includes coming to a moment of recognition when one sees his own potential part in the shaping and feels, "I can't not

do this!" It is a matter of impersonal but clear, well-developed, heart-sourced intention.

Rudolf Steiner talked about living with a question in a way so fully that it comes to live within you. Your holding of the question can be so compelling for you that it begins to attract like a magnet circumstances and synchronous encounters, events and opportunities toward its resolution or greater understanding.

Imagine an intention being this powerful. Senge, et al. encapsulate this entire process in the step-wise practice of "Presencing" (see definition down the page) that, if successful, leads one to the vividly felt realization of a "future that is dependent upon us" to bring it into being -- thus the passionate / compassionate sense of taking responsibility, of recognizing, how can one not but fulfill that to which heshe is called! (From a critically important resource out of the world of Business and Economics, called *Presence: Human Purpose and the Field of the Future*, by Peter M. Senge, C. Otto Scharmer, Joseph Jaworski, and Betty Sue Flowers.)

**Heshe:** One of the gender-experiment terms, a way of denoting the person referred to may be either male or female. Robert A. Monroe's word.

**Higher Self:** SEE: "More Connected Part" below.

**Hir:** A neutral term for 'him or her', implying either gender. See Gender Experiment.

**Hirself:** A neutral term for 'himself or herself', implying either gender. See Gender Experiment.

**Hirstory:** A neutral play on words for 'history + herstory', honoring both genders equally and simultaneously. See Gender Experiment.

**Human, with capital 'H', as in "the MORE that it means to be human":** (See "(The) MORE that it means to be human" below.)

**Imaginal:** Inwardly real as opposed to "fabricated" or "contrived." (According to Rhea A. White and Suzanne V. Brown; see "Classes of EE/EHEs" on ehe.org)

**Incarnational Spirituality:** This is a term coined by David Spangler, which he defines as "... an affirmation of the spirit innate within our world, our humanity, our physicality, and our personal lives. It sees each person as a source of spiritual power and radiance." Speaking of adding balance to the equation! This is provided to bring us back to how immediately accessible God is right here, right now in our every-day world in contrast to the often

daunting idea of approaching Spirit as something specifically 'other-worldly' and impossible or at least daunting to experience directly by choice. According to wikipedia.org, this brings us back to the "awareness of the spiritual nature of our physical, everyday self and the sacredness of the world around us; to act and not just reflect, engage and not just contemplate, thus bringing about the unity of inner alignment and outer activity." Here's another page explaining more about Incarnational Spirituality.

**Know, 'know-that-I-know', Knowing Awareness:** A context-heavy word, often italicized or capitalized, referring to direct personal exceptional experiences that bequeath the experiencer with the clear and absolute knowledge or direct awareness there is a "larger-life reality," that is, a perceptible reality extending beyond the limited scope of awareness available to the five physical senses. This is as much an aware experience as any physical sensory experience from which we directly know something.

**Knower:** One who observes firsthand through direct experience Something More and Other that exists outside the normal five-sensory awareness we share in this physical consensus reality, something that includes this physical existence as the merest fraction of itself. (See 'Believer' and 'Unbeliever'.)

**Larger Life Reality (LLR):** The infinite continuum of existence or consciousness inclusive of the physical consensus reality but not limited to that.

**Life Review:** Many people who have had near-death experiences and others who have had "near-death events" have reported observing or undergoing a review of their lives. Some talk of their whole lives flashing before their eyes; others speak of seeing the whole of their lives all around them as if they can see each aspect and all its unfolding at once; much like we experience space in the physical, they describe being objectively able to perceive events over time, as if there, time and space are reversed than how we experience them here. It is not unusual to hear people say of these moments the events ran backwards from most recent to birth; or / and they experienced profoundly this process from the viewpoint of those with whom they interacted so they got to know as if their own experience how their behavior, etc. impacted on others.

**Lifeview:** Again from White's Background Papers I (and reiterated here from the definition above of "Exceptional Human Experience Paradigm" / "Experiential Paradigm," she writes: "Once (a) sense of connectedness, which is the essence of the EHE process, becomes part of daily experience, it

ushers in a new view of one's life. You sense a continuity underlying life from birth (or before) to death (and after). You come to think of your life as part of the life of planet Earth and all existence from the beginning and as being related to the universe at large. This new view engendered and informed by one or more EHEs is a lifeview. It is similar to worldview, except the personal element -- your own individual place in the scheme of things -- is part of the whole and the whole in the part."

**Literary EHE:** As has been noted by a number of other EHE researchers, among them Kenneth Ring and Abraham Maslow, Rhea A. White suggests we can be similarly deeply changed, with the attendant classic aftereffects, simply through exposure to others' apparent EHEs. When we fully believe, to the point we feel a moving empathic or intuitive receptivity while listening to or reading about (etc.) others' transformative experiences of this nature, they can indeed grace us with a Shift of this nature as well.

**Lived Inquiry:** Suggested plural, re: more than one person working with this together, is "Cooperative Inquiry." Per John Heron, 1998, p. 17: The active, innovative and examined life, which seeks both to transform and understand more deeply the human condition. (... such as) many spiritually-minded people are busy with their own version of lived inquiry, and ... they constitute a newly emerging self-generating spiritual culture\*. (This) examined life, as I construe it, involves several interwoven strands\*\*:

- ◇ Being open to the here and now immediate revelation of being-in-a-world, of participating in the great field of interbeing, its sheer presence of being, and all its powers and presences on many different levels.
- ◇ Being open to inner living impulses to creative action and exploration, and to their felt sense of it within the field of interbeing.
- ◇ Exercising a finely-tuned critical discrimination and awareness with regard to experiences of the spiritual and the subtle, both one's own and others', and to their affirmation in everyday living.
- ◇ Being committed to creative and disciplined spiritual practice, devising innovative practices, adapting traditional practices.
- ◇ Taking time out for more considered reflection on the issues, moving to and fro in irregular cycles between spiritual activity and reflection, reflecting on ancient and modern transpersonal maps, and drawing out and modifying one's own maps.
- ◇ Being committed to deconstruct spiritual projection.
- ◇ Being committed to the disciplined passion of inquiring engagement with the subtle and phenomenal worlds, especially in respect of human relationships (rooted in emotional healing, emotional and interpersonal competence), the creation of knowledge, of art, of social justice and of planetary transformation.

- ◇ Engaging in dialogue and active co-operation, including short-term formal inquiries, with others on a similar path.
- ◇ Being critically informed of relevant trends of thought and practice in the prevailing culture and in past cultures.

**Moral Consciousness:** This is a term Rhea White has used to describe, along with reverence for all life, as the succinct and ultimate outcome one may come to expect when one comes to live out of the EHEerly perspective. Rudolf Steiner doesn't use this exact phrase, but he seems to capture the essence of its meaning. He says,

Out of thinking which is inwardly tolerant and interested in the thoughts of others, and out of willing reborn through the achievement of idealism ((quoted from earlier in same article) 'precisely an achieved idealism: not merely ... from the instincts and enthusiasm of youth, but one that is nurtured, gained by one's own initiative. Self acquired initiative will not fade away with the passing of youth, it opens the way (to Spirit / God/dess) ..... Feel the great difference between youthful idealism and that which springs from taking hold of the life of the spirit and can be ever and again kindled anew, because we have made it part of our soul'), unfolds a heightened feeling of responsibility for every action one performs ... This heightened feeling of responsibility impels one to say: 'Can I justify this that I am doing or thinking, not merely with reference to the immediate circumstances and environment of my life, but in the light of my awareness of belonging to the supersensible spiritual world? Can I justify it in the light of my knowledge that everything I do will be inscribed in an akashic record of everlasting significance, where it will work on?

Oh, it comes powerfully home to one, this supersensible responsibility towards all things! It strikes one like a solemn warning, when one seeks the way to (the Highest, the Ineffable) -- as though a being stood behind one, looking over one's shoulder and saying repeatedly: 'Thou art responsible not only to the world around thee, but also to the divine-spiritual, for all thy thoughts and all thy actions.'

**"More Connected Part":** In short, what many refer to as the Higher Self. What follows are remarks from Rhea White's article on a quote that was very important to her EHE model, based on what Psychologist William James called "the MORE" that it means to be Human:

... James ... describes the essence of religious experience without resorting to the imagery of any specific

religion. One could say his is a secular definition of the religious impulse, but one that nonetheless captures the core of the experience of the sacred. James proposes that the mystical impulse at the base of all religious teachings has two aspects. The first he calls an "uneasiness" about our lives, a sense that as we naturally stand "there is something wrong about us" ... The second part is the solution to this problem, which is to be saved from our unease, or in some cases--disease, by connecting with our higher self.

... I believe James's words can be further secularized, and I think this is necessary, for people today must be shown how they can contact the sacred right where they are, in their daily lives, without resorting to any particular religious imagery. Instead of referring to a "higher part," which implies judgment, I would like to use the phrase "more connected part."

**"(The) MORE that it means to be human":** This phrase comes from William James, who surmised, because of an inborn sense of incompleteness / "uneasiness" we as human beings discover in ourselves, we sense that life should be richer, more meaningful and fulfilling, exciting, joyous, engaging, connected in some way. In our searching need to correct or cure this problem, we eventually come to discover in all of life and within ourselves what Rhea White calls the "more connected part" of Self, which is ultimately recognized to be at-ONE with Life, with the Multiverse, with All That IS. These "exceptional" moments or experiences can fill and overwhelm us with awe, reverence, and ecstasy. They are the personal revelation or Awakening to The MORE that it means to be Human. (This is largely paraphrasing James, and also Rhea White whose work was much influenced by him. See William James; also see White's article, "Exceptional Human Experience and the More We Are.")

**Myth / Mythos:** Myth comes from the Greek word mythos, meaning "word of mouth." According to wikipedia.org, the academic and familiar popular use of "myth" are almost a world apart! In academia, "a myth is a sacred story usually concerning the origins of the world or how the world and the creatures in it came to be their present form. The active beings in myths are generally gods and heroes. Myths are often said to take place before recorded history begins. A myth is a sacred narrative in the sense that it contributes to systems of thought and values, and that people attach religious or spiritual significance to it. Use of the term by scholars does not imply that the narrative is either true or false."\* Religious historian Mircea Eliade adds much depth and clarity to this understanding. He says to tell a

"sacred history" or myth is to unveil a mystery, that the mythic beings specifically "are not human beings; they are gods or culture heroes" living in the primordial time or before or beyond time as we know it in the everyday or "profane" world, and so, a mystery. We can never know their actions or nature ourselves except as a gift, a revelation, which ..

"proclaims the appearance of a new cosmic situation or of a primordial event. Hence, it is always the recital of a creation; it tells how something was accomplished, began to be . It is for this reason that myth ... speaks only of realities, of what really happened, of what was fully manifested. Obviously these realities are sacred realities, for it is the sacred that is pre-eminently the real."

Further, Eliade emphasizes the disparity between the sacred and the profane with the comment that

"Whatever belongs to the sphere of the profane does not participate in being, for the profane was not ontologically established by myth, (meaning:) it has no perfect model."

In our everyday use of the word (again from wikipedia.org), "a myth is something that is widely thought to be false. This usage, which is often pejorative, arose from labeling the religious myths and beliefs of other cultures as being incorrect, but it has spread to cover non-religious beliefs as well. Because of this usage, many people take offense when the religious narratives they believe to be true are called myths\* ... (Also, this popular) usage is frequently confused with legend, fiction, fairy tale, folklore, fable, and urban legend, each of which has a distinct meaning in academia." (For more about the significance of these terms on this website, see The New Story.)

**Near-Death event (NDe):** This has been used in two contexts: (1) An occurrence in which one feels to have come very close to death but whose body does not in fact momentarily "die," and yet: who goes through some of characteristics commonly associated with a full-blown near-death experience (NDE). They come back with memories of an altered, nonphysical reality or clear conscious awareness of, for example, a life review or seeing a great light or light being or a deceased relative. In 1871, a man from Zurich, Switzerland, Albert Heim, fell 70 feet while mountain climbing. Although he did not suffer "near-death" symptoms (stoppage of breathing, heartbeat, etc.), he had a vivid awareness of a review of his life, as well as of watching his body falling toward a snowbank. He said,

"Everything was transfigured as though by a heavenly light, without anxiety and without pain."

(2) The second association with near-death event is a temporary death of the body, such as cardiac arrest, that results in the person having no memory of an other-dimensional, out-of-body, or other-worldly experience. Just as with the example above, the experience may or may not similarly alter a person's life as a result. George Lucas, for example, was involved in a one-car wreck when he was 17, that by all accounts he should have died from, yet he walked away from it relatively unscathed. Even though he has no memory of an other-worldly existence, from that moment forward he was a transformed person. Compare this to a "classic" near-death experience in which the person experiences seeing loved ones who have passed on, light beings, and / or a Light, etc. who also may -- or may not -- be noticeably affected afterward. The bottom line is, we ultimately choose whether this becomes a vitalizing, leavening experience or not. Lastly, compare these two examples, Heim and Lucas, with the one mentioned on this page about a man who had a richly detailed NDE, and it had seemingly no influence on his life! Again, the key in all cases is how we come to value the experience.

**Near-Death Experience (NDE):** A situation in which the physical body dies temporarily (by all medical definitions of death) and in which the conscious inhabitant of that body becomes aware heshe is indeed very much alive, still clearly possessing hir conscious sense of self or I-ness but within a larger-life context of reality that supersedes the normal consensus physical reality. This recognition is the result of hir clear perception as being literally separate from or out-of-body. Such experiences may include, but are not limited to any-to-all the following characteristics typically reported:

- ◇ Observing their physical bodies and any activity or people, etc. near or associated with what is happening to the body.
- ◇ Seeing people who have not passed over whom they love or are concerned about.
- ◇ Seeing 'dead' friends, relatives, not always those whom they knew in this life or even knew of in this life.
- ◇ Being met by other beings they may describe as light beings, angels, guardian angels, guides, divine beings, 'famous' divine beings such as Jesus, Buddha, Ganesha or Krishna, Muhammed, the prophets or reishis of various holy texts, even God-Goddess-All That Is, usually by whatever familiar or cherished name or identity.
- ◇ Experiencing some kind of crossing over or traversing through or into. Many Americans talk about a tunnel; (East) Indians often describe standing in a long line; Elisabeth Kubler-Ross mentioned crossing a beautiful mountain pass or path with flowers; coming near to or crossing over a river or through a gate ... etc.

- ◇ Being in a beautiful park -- some have given this a name, the eternal Summerland.
- ◇ Seeing or moving into or just short of moving into a great Light, most frequently described as brighter than a million suns, yet not hurting their eyes. Moving into this Light, they often experience another sense of 'place', such as exquisitely beautiful countryside.
- ◇ Seeing as if at a distance or actually being in celestial cities.
- ◇ Seeing, moving toward or away from the earth at a distance at which they observe in the way an astronaut might see it.
- ◇ Being in a darker-than-dark or black-purple 'void'; usually this is most comforting; sometimes not, such as Howard Storm describes. According to PMH Atwater many children experience this, whereas adults are more apt to report a great Light.

By the way, if someone experiences many or most of the better-known near-death experience characteristics mentioned above, heshe is considered to have had a "core NDE." Almost inevitably this results in an archetypal shift described on the aftereffects page.

**Near-Death Experiencer (NDEr or NDEer):** One who has or has had a near-death experience. Both abbreviations are frequently used.

**New Consensus Reality:** Born out of the sheer numbers of our exceptional human experiences, one of the most fascinating features is the universality of their significance and meaning to all of us. Here is one way Rhea White conceptualizes it:

The new ... taken-for-granted worldview that is issuing forth from our very being, is not many but One. This new view is revealed by all exceptional human experiences (EHs), or anomalous experiences that have been personalized, and that lead to personal and transpersonal growth and the experience of being inside a new worldview. ... True, the coming paradigm shift would mark the end of our sense of being a separate self, but at the same time it would create the possibility of knowing the Self we all are.

It is a world we are meant to inhabit. It is a world in which one nurtures oneself by nurturing others and by not turning away from nurturing oneself as well, as each of us, too, is a person, and ultimately we are one. ... In a word, this new world is the Self we all are, and it will not be at an end until the whole creation travails no longer. And even that endpoint is likely to be but a new beginning.

... We are called not to do but to be. Not to be practical but to be who we are. And who we are shouts to us from any and all exceptional experiences. Far from being

chimeras, EHEs are the bedrock of the new dispensation. If we wish to take practical steps to save ourselves and this globe, let us gravitate to the More that we are. ... If enough of us do it, we can bring the new to pass. (One way we can do this is) by sheer numbers, which would influence the conscious mindset of others. (From R. White's original article, "The Collective Message Inherent in Exceptional Human Experience.")

**Otherwhere:** Kurt Leland's term for the entire larger-life reality beyond the perceptual consensus physical reality.

**Out-of-Body Experience (OBE or occasionally OOBE, OOB, also Astral Projection):** An event in which a physically embodied person finds his "I" point-of-reference to be located literally outside the physical vehicle.

**Out-of-Body Experiencer (OBEr or OBEer):** One who has or has had an out-of-body experience. Both abbreviations are frequently used.

**Presence:** 1. Per David Spangler, from *Everyday Miracles: The Inner Art of Manifestation* -- paraphrasing/quoting Spangler from my notes: This is given within the context of how the author inwardly experiences (not 'creates') the process of manifestation, which he perceives as a sacred act, whether we realize it or not. His experience is, when he is in the process of considering what he wants or needs and he turns inward with this intention, he becomes aware of this sense of profound Presence, full of love and humor and blessing and joy. So, with this in mind, he describes presence -- I want to write "Presence" -- as ..

A moment when all ranges of self are present; i.e., our being exists over a wide range of experiences, forms, conditions . . . from the highly specific density, shape, structure of our bodies to the universality and unity of the enfolded order, the mystery and oneness of the sacred ; or when we're experiencing the wholeness of the spectrum rather than the characteristics of just one range. It is a moment, a condition, when the totality of our existence synergizes and blends with our world, expanding the ranges of the reality we inhabit, through attunement, through its weaving itself gracefully into our world.

During these times, the energy of presence widens and opens the "latticed mesh of our reality" ... by becoming part of it, blending with it and through its own expandedness, expanding the mesh (the weaving of our life tapestry, also interwoven within the matrix of all-relational existence,

incarnational and excarnational ..) as a whole. Then there is "space, openness, a potential for something new to emerge, for reality to shift, and for miracles to happen."

Presence is our holistic self -- self/Self ; body, psyche, soul, spirit and connectivity with all life in all dimensions. It is our Whole Self from individual bodymind "i" to Universal "I". It is not simply a private condition, but a shared state -- with and without our immediate awareness -- a co-creative, co-incarnational state, and unto Universal beingness. David speaks of "presence" as a verb. We could say in our expanding consciousness, we are "presencing" ourselves to wider ranges of the infinite spectrum of "I" ... (also see "Selfing").

2. A second, but to my knowledge, independently derived definition, comes from the fields of business and economics in the guise of a revolutionary and superbly enlightening book entitled *Presence: Human Purpose and the Field of the Future*. Its authors, Peter Senge, C. Otto Scharmer, Joseph Jaworski, and Betty Sue Flowers are the heralds of an extraordinary sea-change in the highest echelons of the business world, reflecting the very heart of the values that identify the EHE Aftereffects. Compare the following to Spangler's description of "Presence" above. These two views are like easily super-imposable holographic facets depicting the same phenomenon:

We've come to believe that the core capacity needed to access the field of the future\* is presence. We first thought of presence as being fully conscious and aware of the present moment. Then we began to appreciate presence as deep listening, of being open beyond one's preconceptions and historical ways of making sense. We came to see the importance of letting go of old identities and the need to control and, as Salk (polio vaccine) said, making choices to serve the evolution of life. Ultimately, we came to see all these aspects of presence as leading to a state of "letting come," of consciously participating in a larger field for change. When this happens, the field shifts, and the forces shaping a situation can move from re-creating the past to manifesting or realizing an emerging future.

Here is a further clarifying iteration from the website of one of the Presence authors, Dr. Otto Scharmer: "Presencing is a blending of the two words "presence" and "sensing." It means to sense and bring into the present one's highest future potential—the future that depends on us to bring it into being." \*See definition of "field of the future" in this glossary.

**Presencing:** 1. See "Presence" above, re: David Spangler's use of this word. This man was among the first who emphasized the value, of verbing (e.g. "presencing") over static thingness, nouns ("presence").

2. According to MIT professor, C. Otto Scharmer, the "essence of presencing" occurs when "our two selves—our current self and our best future Self—meet ... and begin to listen and resonate with each other." (Quoted from the online magazine, What Is Enlightenment. See: [www.wie.org/unbound/media.asp?id=137](http://www.wie.org/unbound/media.asp?id=137). Also, see Dr. Scharmer's book, *Theory U*, which provides the context from which this idea and languaging derive.)

**Project of Transcendence:** "After cultivating and nurturing EHEs, they may lead to a new way of being, living, and connecting in the world. This may lead to fresh insights concerning one's life purpose and "calling" that involve aspects that transcend the experiencer's ego and everyday activities and bestow a sense of grace and of doing and living as one is uniquely "meant" to do." (from the "Dictionary of EHE-Related Terms: An Experiencer's Guide" by Rhea A. White and Suzanne V. Brown). What one may undertake with this more expansive passion and 'calling', White and Brown refer to as a "Project of Transcendence." (A whole page is devoted to this term, because of its importance within the EHEerly perspective. Also, the co-creative work (and play!) associated with this and another much more extensive website is one of the primary focal points of a collaborative manifestation "Project of Transcendence" inspired by David Spangler's *Everyday Miracles: The Inner Art of Manifestation*.)

**Psi:** Rhea A. White has said amid a lot of nodding heads that we do not yet, even after more than 100 years of studying it (in psychical research and parapsychology), have a reliable, universally recognized definition of "psi." That said, here is, nevertheless, a most eloquent explanation from White on this elusive term:

I submit that in opening to (the process of being centered in "one's subjectivity with full presence") that we are(,) we become open not only to mental contents usually regarded as unconscious but to the mental contents of others, both conscious and unconscious, usually regarded as inaccessible. In this fluid process in which we serve as shutters between the seen and the unseen, inner and outer are no longer fixed entities, and as we follow the impulse of our beings we can interact with past, present, and future, with that which is sensorily present and with the other side of the globe. Some call it unity, some call it flow, parapsychologists call it psi.

And when this happens -- when the entire process or impetus for Western civilization is turned around -- when the show is on the other foot -- we may see many new things begin to happen. When, instead of the lower levels dictating to the higher, the higher levels illumine the lower, our species-wide awareness of the "givens" of reality may

change. The view from above cannot help but differ from the vista revealed from below. If enough people grow to the transcendent view, it may become the norm, and what today passes for bedrock reality will be the low trance from which we awakened. (From "Parapsychology and Transpersonal Psychology," IN: Exceptional Human Experience: Background Papers: I (The Exceptional Human Experience Network, Dix Hills, NY, 1994))

**Radical Awakening:** "The moment when you taste reality outside the limiting confines of the mind, when you know yourself to be limitless, much bigger than, yet containing the body, beyond birth and death, eternally free. Despite the activity of thought and feeling, you know yourself to be the silence experiencing that movement. It is the moment when you can intuit the real potential of life, free from the incessant mental machinery of complaint and ambition. A radical awakening often releases a tidal wave of creativity and generosity of spirit, a natural impulse to serve and contribute. In these moments, we know that love is who we are, not something we sometimes feel." FROM: Arjuna Ardagh's book, *The Translucent Revolution*.

Although I have not yet confirmed this, I believe Mr. Ardagh is speaking of 'all things EHE' -- we could say "same-same." See "Translucent" below.

**Religion:** According to PMH Atwater, "is a systemized approach to spiritual development that is based on set standards or dogmas, that provide community support while establishing moral upliftment and behavior. (See also "Spirituality" for comparison. This definition is from Atwater's *The Complete Idiot's Guide to Near-Death Experiences*.)

**Sangha:** A Hindu (Sanskrit?) word for spiritual community -- the gathering of those who share a common spiritual heritage and understanding. Sangha is essential to one's / everyone's spiritual development. This need is familiar and acknowledged all over the world as a healthy part of life. What has been missing for many Experiencers (and EHE empaths) -- and the same might be said for the so-called Cultural Creatives -- is an active Sangha in which we can become grounded and strengthened in our mutual awareness and whatever journeys that may initiate for us as a collective interest, a social movement. What might develop out of shared knowledge of such a group from all over the world, who have in common not only the direct experiential knowing and/or (empathic) intuiting of the Larger Life Reality, but all that comes with the strong mutual concern and commitment toward healing our ecological and social concerns? There are any number of ways this does and may manifest in regards to 'all things EHE.' One way I hope to see materialize before long is something suggested by Rhea A.

White, which she did not get to pursue satisfactorily, at least not in a big way and that is EHE study groups. ..

**Selfing** (a David Spangler term; this is from his website, [www.lorian.org](http://www.lorian.org)):

Through incarnation, we participate in a fundamental process of "selfing," the act of particularizing in ourselves the presence of universal Identity. We also participate in supporting this same process in others and in all the things of this world, even when their manifestation of "self" is very different from our own. Incarnation is not just a personal event but our participation in the process of emergence from which the universe is unfolding.

(See "Presence.")

**Shamanic Vocation:** See this page and compare to generalized EHE aftereffects.

**S/he** (you may see this sometimes; but I have decided to use Robert A. Monroe's term instead, '**heshe**'): An abbreviated and neutral term for 'she or he', implying either gender. Even vocally, he-she is clearly neutral, where s/he is not.

**Shift:** (See "Consciousness Shift.")

**Spirituality:** Quoting PMH Atwater's straightforward understanding, "... is most commonly defined as a personal relationship with God that can involve direct revelation, while recognizing and honoring the sacredness of all created things." (See also "Religion" for comparison. This definition is from Atwater's *The Complete Idiot's Guide to Near-Death Experiences*.)

**Spiritually Transformative Experience (STE):** Synonymous with Exceptional Human Experience, in part quoted here from above: instrumental in transforming the identity, life, and worldview of experiencers in the direction of realizing their full human potential. ... (I.e., in generating a transformative process, they become full-blown 'exceptional human experiences' or EHEs, and as such) they play a catalytic role in humanizing the experiencer. ... enabl(ing) a person to contact what famous psychologist William James called the MORE in human experience.... As James wrote, the More is both inside and outside the individual and it provides a sense of life direction that comes both from within and without\*, often in the form of additional EHEs, especially intuition and synchronicity. ... (This) EHE process

integrates both one's outer and inner worldview." (Source of the quote, Rhea A. White)

**Study (as in "EHE Study Groups" and vs. "investigate," as in Western science perspective):** Even though Rhea White's original context was not about her study group idea per se, much of her conceptualization about 'all things EHE' sprouted naturally as a consequence of her on-going not-seeing-eye-to-eye with most of her professional peers in parapsychology, and this is but one example. The outcome of that continuous and very fruitful tension was her EHE / Experiential Paradigm (see above). What follows is a quote by White, which reveals one of the major conceptions behind the idea of EHE Study Groups:

I ... suggest that we conceive of what we are doing in terms of studying psi, not investigating it. The latter implies that we are working only with what is "out there," when in reality it is both inside and outside simultaneously. I think the term study is preferable, because to study something involves looking at all sides, pondering it, holding it in one's gaze as one studies the face of one's beloved. In essence, it involves letting oneself be moved toward one's subject matter and letting oneself be moved by one's subject matter, and one knows one is making progress in understanding when one can't tell whether what is happening is taking place inside our outside. The boundary between self and world either has disappeared or has become deliciously blurred.

**Translucent, a (noun):** A "worldwide advance in human consciousness (observed in) individuals who have undergone a ("Radical Awakening"--see above) deeply enough that it has permanently transformed their relationship to themselves and to reality while allowing them to remain involved in ordinary life. According to conservative estimates, millions have shifted in this way, and while the breakthrough moments themselves don't guarantee sustained transformation, their increased frequency is remarkable." Quoted from Arjuna Ardagh: The Translucent Revolution. Visit his website for a wealth more on this fascinating topic: [www.transluents.org](http://www.transluents.org).

It feels to me, Arjuna Ardagh is in his beautiful way describing the same phenomenon that for the most part on this site has been referred to as EHEs as a whole. But it may be a certain type of EHE that he is pinpointing, which he calls a "Radical Awakening." Even so, it is more likely this is another and wonderfully "organic" descriptor (not technical or scientific terminology) for 'all things EHE' and at once acknowledging the known Aftereffects of such experiences as well as the Experience itself. An EHE by definition is a "radical Awakening."

So I'm on a learning curve for the moment and will keep you posted as I have the opportunity to find out more directly. This difference in terminology is both the beauty and a challenge of our finding our way together. The challenge is not to let the different words get in the way of our being able to connect on the same page, which may have been a significant factor in the supposed differences in religions for these many long ages. The beauty is the proliferation of nuance implied by growing numbers of descriptors. Now that large numbers of people are having such experiences and being transformed by them in recognizably similar and (collectively) distinct ways, we are better able from the widest diversity of backgrounds and values to perceive we are actually talking about "same-same"! And that's important to our mutual recognition of this Consciousness Movement we are experiencing together and its healing and wholeness-making for all of us and for our Earth.

**Transpersonal Psychology:** According to one of its notable proponents of Naropa Institute fame, John Davis, transpersonal psychology is "the overlap and integration of psychology and the world wisdom traditions (spiritual systems). Thus, spiritual views and practices are incorporated into psychology, and psychological concepts and methods are applied to spirituality. I count nonduality as its most central insight."

Davis goes on to say, "From this come two other central insights: the intrinsic health and basic goodness of the whole and its parts, and the validity of development and experiences 'beyond the mask' of the conditional and conditioned personality." Experience is finally getting some respect in the realm of scientific disciplines!

**Unbeliever:** Someone who has no belief in the larger-life reality outside the physical, five-sensory consensus existence. This is an honest point of view based on the person's limited experience in this regard. Interestingly, this could in some cases be reflective of other possibilities as well, e.g., the repression of anomalous experiences for various reasons such as from early childhood and the fear and history of being punished or threatened for trying to express something that happened to hir that was nonphysical.

## The Gender Experiment

For those who have any doubts about whether words of gender have power -- let's say you are at a party or a board meeting that is going nowhere, and you want to get the juices flowing again -- rest assured, the following will definitely create a lively change in the group weather:

"(As an exercise) try putting the powerful in the place of the powerless (as) a great reality check. ... Many women feel invisible or aberrant when they are subsumed under a masculine term that is supposed to be universal; yet they are often made to feel trivial and nit-picking if they object. But look at it this way: Would a man feel included in "womankind"? Would he refer to himself as "chairwoman," "Congresswoman," or "Mr. Mary Smith"? If a male student earned a "Spinster of Arts" degree, a "Mistress of Science," or had to apply for a "sistership," would he feel equal in academia? If men had grown up seeing God portrayed only as Mother and She, would they feel an equal godliness within themselves?" ~Gloria Steinem [[Revolution from Within](#)]

A little experiment is in play on Ahhh-theLIGHT, which has to do with articulating gender in such a way that a neutral balance or equality is expressed as much as possible, with this exception: When people are quoted, their gender language is left intact. The masculine bias in language, probably from the get-go, has been fairly unconscious and certainly without deliberate intent to harm or demean -- it's just how we learned from our elders and they from theirs and back to the days of grunts and growls . . . or, as some hirstorians suggest, perhaps to the time following the decline of more matriarchal cultures.

It's just that over the course of the last century and a half, our society has been waking up to these kinds of disparities and oversights in the world, and as a natural part of its nobler development, it's been confronting them and seeking to resolve them -- racial prejudice, religious intolerance, class distinctions, and yes, a growing sensitivity to gender issues was inevitable. Even so, it is useful to remember that in some of our previous ages and cultures, genuine respect for both genders was largely taken for granted even as this was expressed in such one-sided terms as "man" and "mankind" and "he" for the [smile:] "everyman." But in the last few decades, we have become even self conscious about this blatant bias that appears to speak for one gender more than or even to the exclusion of reference to the other. And, yes, this is indeed changing; the general

vernacular these days [at least in the USA] tries to be much more gender-neutral.

Exceptions that make the point, however, pop up all the time to remind us just how unconscious this still is. Here's a telling example: I was recently looking in the FrontPage software program's thesaurus for an inspired neutral replacement for the word "fellow." The initial options were "man," "member," and "colleague." I clicked "man" to see what it might have associated with it, and the only suggestion was "guy." .... sharp elbow to the next "guy's" ribs [very punny!]. So much for the "universal" concept, O Man!

All to say, there's been a bit of understandable grumbling on both sides of the issue, which is always a consequence of our having to reconsider old habits, but one outcome of this new awareness is, growing numbers of us strive to use a more gender-neutral approach in our communicating. I can tell you as a woman that I find the efforts toward this effect to be instantly captivating and remarkably healing.

Habits can be kind of cute when they're not annoying. Psychologists tell us we tend to revert back to earlier developmental stages when we're under duress. All the grouching and occasional "attitude" about gendered language brings this irrepressible image up of two half-asleep toddlers -- one's a girl and one's a boy, of course -- who have managed to bang into each other unintentionally on their little, unsteady feet and there's a mutually offended stand-off, and for lack of articulate finesse, they stare each other down with a mirror-perfect thumb-in-mouth glare. So here we are!

I can't help wondering about the power of just plain old habit. And so I decided to try out a playful idea on this website and let the chips fly where they may. I "thought up" these little 3rd-person pronoun options, or so I imagined, only to hear that actually a linguistic scholar or communications expert, something like that, at -- I want to say the University of Pennsylvania (?) had already come up with just about the same rendition suggested here, Robert Monroe's contribution ['heshe'] notwithstanding!

The language shift is fairly extant throughout the website. The awkwardness of unfamiliarity can feel annoying at first, as with anything new, but I hope you will enter into the usage in the spirit of what John Heron [highly recommended book: Sacred Science] calls "participatory research," as a playful challenge and experiment. As a male or female how do you feel using language like this? What is your take on how the other half might feel?

Just imagine: at the cost of a little effort to learn something slightly different than what we're accustomed to, so much GOOD can result, i.e., a kind of psychological inclusiveness that actively acknowledges both genders in this important way. I want to think that overall, both genders will

experience positive feelings as a result. My bet is, the repercussions for our children and theirs can border on extraordinary!

### **Life with White Dolls and White Elephants**

I've been playing with this idea in a local study group, which led to quite an animated and revealing discussion that unexpectedly spanned two weeks and drew 2-3 times the number of people who usually came to this event.

Our ignoring this continual immersion in literature so implacably one-sided must have a deeper influence on the psyches of both sexes. Here is a slightly other example, but you will see my point. Two teenage girls did a class project. They had dolls representing black and white ethnicities. They were giving the dolls away to young girls. Surprisingly, the African-American kids much preferred white dolls. Asked why they picked white, they said in effect that whites were better! This did not take place 40 years ago, by the way, but quite recently. Needless to say, our children are our best barometers about what our deepest challenges are. I suspect we would be similarly shocked by the influence of gender language.

Back to my study group where the harm has already long been in effect: The grumbling about the gender language in our group was sometimes a conversation filler, kind of down there with complaining about the weather, but basically it was an unacknowledged, decades-long presence of the white elephant variety. This gathering of nearly all women, ages 40s-80s, read mostly pre-seventies literature loaded with words like 'O man' about every other sentence. Potentially combustible as the confrontational sessions were, the whole adventure turned out to be a thoughtful learning experience for all of us as we really listened to each other's feelings. Every person in the group had very strong feelings about this, which stretched across a spectrum of tolerance. Thank heaven, in our mutual regard and open listening we didn't make this into an either-or issue, which definitely would have severed the group. We listened and felt each other's feelings. We each had powerful, personal stories to share about how our male-dominant society had impacted our lives and how we had or had not fully come to terms with the constant wounding. Some walls came down, and we felt closer to and more empathetically understanding of each other as a result. Alas, there was one casualty. Sadly, one of the few men in the group took this personally [!!] and refused to come back to the group. So it's not just the feminine gender that has a lot of tender healing to do.

### **One Additional Thought**

We are first and last and eternally Spirit Beings. Over and over, no matter what kind of spiritual experience being referred to, people have

frequently observed that we eventually reach a stage of development or being on the Other Side for which gender as we know it does not exist. Some describe such entities as being without gender, with characteristics of both genders, or even as amorphous or without form at all. Read, for example, remarks made in [NDEers] Dannion Brinkley's *Saved by the Light*, PMH Atwater's writings; [OBEer] Robert A. Monroe's remarks about what he calls INSPECs ("Intelligent Species"). Also see the writings of such mystics as David Spangler, Mother Meera [also see *Adilakshmi: The Mother*], Sri Aurobindo [also see *Satprem*], Rudolf Steiner, Jane Roberts. If this is less remarked in traditional religious writings, that is because our conscious or unconscious expectations may dictate to a great degree what and who we witness in our otherworldly encounters with light beings. E.g., it is more likely a Christian would see Jesus [and as a male], or a Hindu might see Mother Kali [as a female]; some Buddhists might see Avalokateshwara [as either male or female, depending on their beliefs]; same with Quan Yin [male or female, depending on personal beliefs]. Also Suki Miller, Kalweit Holger, Reginald Crosley, and Joan Halifax have noticed similar descriptions of light beings without gender as we understand this among shamanic traditions.

We are spirits temporarily in bodies, not physical beings aspiring to be "spiritual." The gender-neutral languaging is another way to remind us of our most fundamental identity as spirit. Not to downplay the special vibrancy gender provides, but to honor that which is universal in all of us, that which is most fully what we are.

Our individuating differences, gender being one, are essential to our development as spirit beings. We are beginning to realize that our differences deserve unstinting [and equal] loving acknowledgement, empathy, delight, and celebration, a consequence of this Great Awakening we are currently witnessing together. This awakening is being expressed so clearly through social and ecological concerns and movements, urging us to realize fully we are truly ONE -- 'I am you / you are I in another body.' If one suffers, we all suffer.

So the grumbling all 'round. You know how when you have an I-love-Lucy moment, or something truly angering happens. Two weeks or three months or four years pass, and one day you are sharing that story with someone who was there, and suddenly you are both laughing about it. You have distanced yourselves enough to see the incident in the perspective of the infinitely generous Largess of Life, and that now 'little thing' just doesn't have the bite it once had. Imagine what it could be like when we have worked through our current socio-ecological pathos -- not to trivialize our very real challenges; quite other! -- but we have come out the other end of all this far for the better as a species. .. WHAT WILL LIFE BE LIKE WHEN OUR NOW WOUNDS, SO ANCIENT IN ORIGIN, CARRIED FOR SO LONG, ARE ALL HEALED?

Below is a table identifying the gender-neutral terms you will find on this website. Instead of tiptoeing around or ignoring altogether the he- or she-type choices, except of course where a specific gender refers to a particular person [he or she], particularly regarding 3rd-person, on this website, you will see these words:

| ... Instead of the Usual                                                | On This Site You Will Find ...                 |
|-------------------------------------------------------------------------|------------------------------------------------|
| <b>he, she</b>                                                          | <b>heshe*</b> [compliments, Robert A. Monroe]  |
| <b>hers, his</b>                                                        | <b>hirs</b> [pronounced like 'hears']          |
| <b>him, her</b>                                                         | <b>hir</b> [pronounced like 'hear']            |
| <b>herself, himself</b>                                                 | <b>hirsself</b> ['hear'-self]                  |
| <b>man, woman</b>                                                       | <b>human being, person; humanity; our, we</b>  |
| <b>women, men</b>                                                       | <b>people, human beings, humanity; our, we</b> |
| <b>mankind</b>                                                          | <b>humanity, humankind</b>                     |
| <b>the common man</b>                                                   | <b>the common individual; humankind</b>        |
| <b>fellow</b>                                                           | <b>not "guy"; colleague, collegial?</b>        |
| *Occasionally you may see s/he, which needs to be corrected to 'heshe'. |                                                |

Examples:

He that hath ears to hear, let him hear.

Heshe that hath ears to hear, let hir hear.

The meaning of man's universe, his very being ...

The meaning of one's universe, hir very being ...

or

The meaning of our universe, our very being

Note: Some special words come up from time to time, also, such as hirstory/hirstorical for history/historical and the recently popularized herstory. Translated to imply "his story," "her story," -- and now: "hir story."

Here's another one: Kingdom, as in the Kingdom of Heaven. My proposal is Queen / King yields "Quing," as in Quingdom.

~~~~~ \* ~~~~~

Please share your ideas, your thoughts and feelings. Your responses to this experiment are important to all of us. As this takes on a life of its own, we will begin to pass on the feedback to you. When I can get to it, I will add a survey or forum devoted to this topic and also pass on many of your comments.