

The Ozawkie

Book of the Dead

*Alzheimer's
isn't what you think it is!*

Elmer Green, Ph.D.

***The Seventeen Propositions:
Discussion of Proposition Fifteen***

with the New-Old Wisdom Group

What happens to “us” – our egoic identity, our soul, our spirit – after we die? Are there after-death realms such as heaven, purgatory, hell, the bardo? What is the nature of our soul and our spirit? Are they the same thing, or different aspects of our being? These are questions into which Elmer Green, a lifelong spiritual practitioner, developed insight as his wife and long-time research colleague, Alyce, passed through Alzheimer’s disease. As Alyce progressed through dementia she began living in two worlds at the same time – the ordinary world of daily life, and the afterlife world which, in Tibet, is called the bardo.

In *The Ozawkie Book of the Dead*, Elmer describes how Alyce and he make their way through through the bardo realm. At the beginning of the book Elmer sets out 17 propositions which describe the nature of the human soul and spirit, their relationship through the mechanism of reincarnation, and their liberation from the cycle of births and deaths.

The first proposition states that “every human on the planet has two ‘souls,’ an immortal *SOUL* and a mortal *soul*.” While this statement may seem puzzling at first, it means that we have a spirit (the immortal Soul) which is eternal, and an egoic identity or personality self (the mortal soul) which does not survive eternally.

In this CD, intended as a companion to *The Ozawkie Book*, Elmer shares personal experiences of Alyce and himself which help explain Proposition One. This discussion, as well as discussions of each of the other propositions, was held with a small group of students and colleagues, the New-Old Wisdom (NOW) Group.

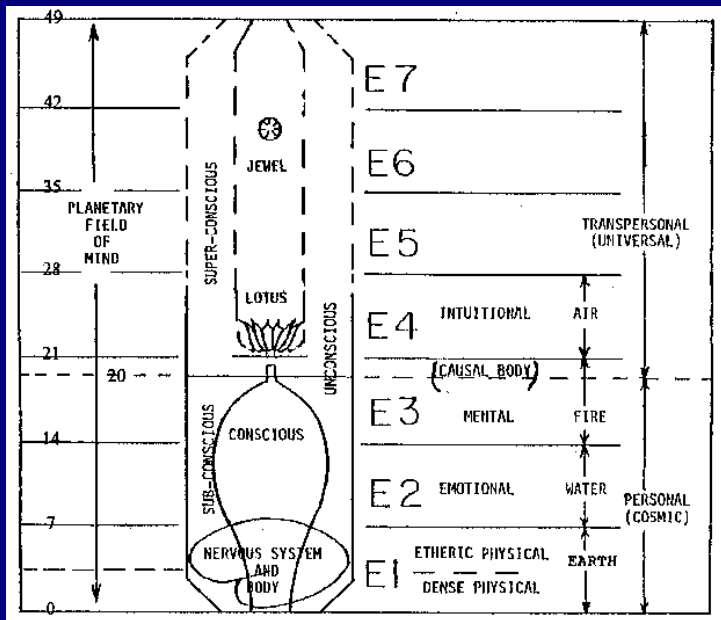
The Seventeen Propositions

1. Every human on the planet has two “souls,” an immortal *SOUL* and a mortal *soul*.
2. The *SOUL* is an immortal spiritual entity who brings Light into the world from the Domain of Light, the Planetary Superconscious, focusing the “Light of the *SOUL*” into the Darkness of Matter through a *High Self*, the *soul’s* “guardian angel.
3. This *SOUL* is our True Self, though we may not be aware of its existence until the very moment of the body’s death.
4. The mortal *soul*, often called the astral body, and which we usually think of as “ourselves,” is the conscious and subconscious amalgam of emotion and thought which makes decisions and conducts affairs in our daily life.
5. The *soul* is a transient synthesis of two kinds of subtle matter, emotional substance and mental substances, and these substances are as real as physical substance, though less dense.
6. The personality is a transient synthesis of three kinds of matter, physical substance, emotional substance, and mental substance, body and *soul*.
7. From the moment of the creation of the *soul* and its physical body by the *High Self/SOUL* and until their death, the *High Self/SOUL* remains associated with the *soul* and its physical body.

8. After the personality's loss of its physical body, its still-surviving self, the *soul*, the astral body, finds itself in a domain called, in Tibet, the after-death bardo.
9. This bardo consists of many gradations (densities) of emotional and mental substance into which the *soul* "rises" like a balloon until it reaches that level in the Earth's emotional-mental atmosphere which corresponds with the density or subtlety of its feelings and thoughts, conscious, subconscious, and superconscious, during its just-completed life on earth.
10. In a more rarefied level of substance "above" the bardo, in a superconscious place and state called Heaven, the immortal *SOUL* has its abode.
11. At the time of physical death, the *soul*, in a rare circumstance, consciously sees the *SOUL* as a Luminous Being, or as a White Light, from which the Love of the Christed Self streams forth in blessing, benediction, and welcome.
12. If the *soul* approaches and blends with the Light of the *SOUL* in full consciousness, that event signifies transfiguration, Unity with the Divine.
13. If the *soul* becomes engrossed, however, in bardo dreamscapes instead of blending with the Light of the *SOUL*, its "upward" progress stops, and it remains in the bardo until it yearns for the Light, at which time the *SOUL* absorbs from it its mental and emotional refinements, the moral developments of its past life, whatever is fit for Heaven.

14. This process of absorption of mental and emotional refinements by the *SOUL* is followed by a second death, the death of the mortal *soul*, in which the *SOUL's* last remaining connection with the previous personality is severed.
15. The *SOUL* then empowers its *High Self* to assemble (create, inspire, cause to be born) a new personality in which the tendencies and traits of the previous personality are leavened by whatever *High Self/SOUL* attributes and skills that previous personality developed.
16. This development of *High Self/SOUL* attributes and skills in successive personalities and *souls* through repeated cycles in Earth and in the bardo, is the *SOUL's* training program in Earth School.
17. Graduation from Earth School comes when the *SOUL's* final *soul* – fully conscious, transfigured by the Light and fit for Heaven – merges with its Creator, the *SOUL*, and thus, with The Father.

States of Consciousness Diagram



The States of Consciousness Diagram on the facing page shows a central cylinder that represents a human individual (if such a separative description is applicable in the upper levels of the diagram where unity with the Collective Superconscious is experienced). This quality of unity is indicated by dashed lines in the upper regions, in which individual awareness has access to the surrounding Planetary Field of Mind.

Each horizontal line represents a difference between two kinds of substance or frequencies of energy, with the densest levels of substance or energy being E1 or the dense physical and etheric at the bottom. Levels E2 to E7 above that – emotional, mental, intuitional, and unnamed (in this diagram) spiritual levels – are increasingly subtle levels of substance or energy. Spiritual levels are increasingly subtle gradations of matter/energy. Conversely, matter/energy may be thought of as forms of spirit of varying densities.

In Tibet, Levels E4 through E7 are called the Void, not because nothing is there, but because experience in the Void is ineffable, and thus impossible to describe adequately in words. These levels plus the higher mental subplanes, which are labeled the “causal body” make up the transpersonal realm. Levels below the causal body comprise the personal realm. The causal body exists on the three highest subplanes of the mental level, the uppermost one of which, inside the human cylinder, is called the *High Self*. That which is personal – the personality and *soul* -- is mortal. That which is transpersonal does not vanish between incarnations, and is immortal and associated with a *SOUL*.

E1 is divided into dense physical (solid, liquid, gas) and etheric physical. The latter, according to yogis, is said to consist of four kinds of what they term “electricity.” Conventional electricity is the densest of these. Levels 21 and below comprise the bardo. The Planetary Field of Mind, within which the individual exists, has levels of body, soul, *High Self*, and *SOUL* which, together, make up the Planetary Being.

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