

*An Introduction to PSYCHIC STUDIES Its Theological, Historical and Philosophical Implications A course designed for independent study as well as classroom use.*

Extrasensory Perception ESP Introduction Although many of you reading this book, like myself, have few personal doubts that something like extrasensory perception is real, the effort to establish ESP as a scientific fact has been a continuous struggle the outcome of which still remains uncertain. Many subjects whose demonstrations had originally convinced researchers from the British Society for Psychical Research were later detected using bogus means to dupe these eminent scientists. Fascinated by their few successes, researchers continued undaunted in the midst of failures, criticism, and detected frauds. Joseph Banks Rhine in a monograph entitled *Extra-Sensory Perception*, which summarized results from his experiments at Duke University beginning in 1934 and Joseph Banks Rhine Although this work was published by the relatively obscure Boston Society for Psychic Research, it was picked up in the popular press and had a large impact throughout the world. While earlier researches had been fruitful, they were generally neither as systematic nor as persistent as Dr. Rhine's. These experiments used shuffled decks of ESP cards with five sets of five different symbols on them -- a cross, a circle, a wavy line, a square and a star. This method reduced the problem of chance-expectation to a matter of exact calculations. Furthermore the cards were designed to be as emotionally neutral as possible to eliminate possible response biases caused by idiosyncratic preferences. However other studies have shown that emotionally laden targets can also work without impairing statistical analysis. Rhine describes his early work with one of his more successful subjects, Hubert E. Pearce, a graduate divinity student: The working conditions were these: One of the packs would be handed to Pearce and he allowed to shuffle it. He felt it gave more real "contact. Following this Pearce would, as a rule, pick up the pack, lift off the top card, keeping both the pack and the removed card face down, and after calling it, he would lay the card on the table, still face down. The observer would record the call. Either after five calls or after twenty-five calls -- and we used both conditions generally about equally -- the called cards would be turned over and checked off against the calls recorded in the book. The observer saw each card and checked each one personally, though the subject was asked to help in checking by laying off the cards as checked. There is no legerdemain by which an alert observer can be repeatedly deceived at this simple task in his own laboratory. And, of course, we are not even dealing with amateur magicians. For the next run another pack of cards would be taken up. The critical reader will find several faults with this experiment. First, as long as the subject is able to see or touch the backs or sides of the cards, there exists a channel of sensory leakage through which the subject might receive information about the face of the cards. Several critics reported that this was why they were able to obtain good scoring results. Secondly, there was no adequate safeguards against legerdemain. For example, what would prevent the subject from making small markings on the cards with his fingernails in order to identify the cards later on? It almost seems as if the optimism of the experimenter could mitigate against sufficiently careful observation. Furthermore, was it really possible for one experimenter to maintain sufficient concentration to insure that the subject does not cheat? Experience of other researchers has sadly shown this is quite doubtful. Perhaps Rhine did utilize other safeguards. If so he could be and was fairly criticized for not adequately reporting his experimental conditions, although other experiments in his monograph were admittedly better controlled. Finally, there was no mention of any efforts to guard against recording errors on the part of the experimenter. One can hardly expect the cooperation of the subject, who may have a personal interest in the outcome, to be an adequate control against experimenter mistakes. Rhine, and his associates published a work, titled *Extra-Sensory Perception After Sixty Years*, which described the ways in which the ESP experiments had met the thirty-five different counter-hypotheses that had been published in the scientific and popular press. The areas of criticism Rhine and Pratt focused on included: In each case, Rhine and Pratt pointed to experimental evidence to counter the hypotheses. Many prominent mathematicians in the field of probability who have made a detailed investigation have approved his techniques. In most experiments, both significant and chance results were reported and averaged into the data.

Between and , empirical ESP studies were published using 77, subjects who made 4., single trial guesses. These experiments were mostly conducted by psychologists and other scientists. In such studies, the authors arrived at results exceeding chance expectations. High scores due to inaccurate recording of results had been reduced to an insignificant level by double-blind techniques in which both subject and experimenter notations were made without knowledge of the scores against which they were to be matched. Errors were further reduced by having two or more experimenters oversee the matching of scores. Furthermore, original experimental data had been saved and double checked for mistakes many times by investigators. Tampering with these original records was prevented by having several copies independently preserved. Sensory cues were impossible in many tests of clairvoyance because the experimenter himself and all witnesses did not know the correct targets. In other tests, the cards were sealed in opaque envelopes, or an opaque screen prevented the subject from seeing the cards. Often the experimenter and the subject were in completely different rooms. Those who charged the experimenters with incompetence failed to find any flaws in several experiments although rarely, if ever, are these early studies cited as evidential today, in an era of stricter experimental controls. In cases of inadequate reporting, Rhine indicated that further data would always be supplied upon request. In several cases, experimenter fraud would have had to involve the active collusion on the part of several teams of two or more experimenters. Critics who claimed the results came only from the laboratories of those with a predisposition to believe in ESP were also ignoring at least six successful studies gathered from skeptical observers. Other criticisms generally claimed ESP could not exist because of certain philosophical assumptions about the nature of the universe or scientifically uninformed assumptions of what ESP would be like if it did exist. Of the experiments reported in the sixty year period from to , Rhine and Pratt selected six different experimental studies of ESP they believed were not amenable to explanation by any of the counter-hypotheses offered by critics of psi research at that time. One of the more carefully controlled studies was the Pearce-Pratt series, carried out in with Dr. Gaither Pratt as agent and Hubert Pearce as subject. In these experiments, the agent and his subject were separated in different buildings over yards apart. Pratt displaced the cards one by one from an ESP pack at an agreed time without turning them over. After going through the pack, Pratt then turned the cards over and recorded them. The guesses were recorded independently by Pearce. In order to eliminate the possibility of cheating, both placed their records in a sealed package handed to Rhine before the two lists were compared. Copies of these original records are still available for inspection. The total number of guesses was 1, of which one would expect one-fifth, or , to be correct by chance. The actual number of hits was The probability these results could have occurred by chance is much less than one in a hundred million. That is not to say, however, that psi research met with general acceptance in the United States or in other countries. The work of the psi researchers was simply ignored by many universities and the major scientific publications. The public guardians were not then ready for ESP. Price, a chemist from the University of Minnesota, stating that scientists had to choose between accepting the reality of ESP or rejecting the evidence. Price had carefully studied the data and he frankly admitted the best experiments could only be faulted by assuming deliberate fraud, or an abnormal mental condition, on the part of the scientists. Price felt that ESP, judged in the light of the accepted principles of modern science, would have to be classed as a miracle this judgment, as we will point out later, is ill founded. Rather than accept a miracle, he suggested accepting the position of the eighteenth-century philosopher, David Hume, who said those who report miracles should be dismissed as liars. Similar criticisms were published by Professor C. In subsequent experiments psi researchers have generally but, inevitably, not always eliminated such defects. Official recognition of the experimental competency of psi researchers did not come until December of when the American Academy for the Advancement of Science granted affiliate status to the researchers in the Parapsychological Association. Recent decades have shown authoritative scientific voices displaying a new willingness to deal with the evidence for ESP. In the "letters" column of Science for January 28, , there appeared a brief note from Dr. Price titled "Apology to Rhine and Soal," in which Price expressed his conviction that his original article was highly unfair to both S. In , psi researchers found that S. Soal, a British mathematician who also reported significant ESP results, had fraudulently manufactured his data. Other criticisms relating to repeatability, fraud, statistical inferences, experimental design and interpretation of data

have continued. As a response to criticism psi researchers have slowly, sometimes erratically and sometimes steadily, improved the quality of their experiments while continuing to obtain data which they believe is anomalous. John Palmer argues that, while psychic researchers have not proven the existence of psi, they have established a scientific anomaly that cannot be explained away by skeptics. Some honest skeptics, meanwhile, while continuing to reject the psi hypothesis, reluctantly acknowledge that some of the research deserves careful scrutiny from the mainstream scientific community.

**Unconscious ESP** One of the first theories about the nature of ESP was put forward by Frederick Myers, author of the classic *Human Personality and Its Survival of Bodily Death*, when he associated psychic phenomena with the workings of the subliminal mind, below the limits of consciousness. For example, in a series of studies conducted by E. Douglas Dean, subjects were hooked up to a plethysmograph. Increases or decreases in blood and lymph volume, resulting from emotional responses, are measured by this instrument. Douglas Dean conducting a plethysmograph study A telepathic agent in another room then concentrated on different names, some of which were known to be emotionally significant to the subjects. The results indicated changes in the blood volume which significantly correlated with the emotionally laden target messages. This finding was confirmed in a second series of studies conducted by Dean and Carroll B. Most of the subjects were totally unaware of the changes in their blood supply which were responding to the target material. A similar study was conducted by Charles Tart in which subjects were hooked up to a plethysmograph, an electroencephalograph, and a device for measuring galvanic skin response. The agent in this experiment was periodically given a mild electric shock. The subjects did not know they were being tested for ESP, but rather were told to guess when a "subliminal stimulus" sensory stimulation below the threshold of conscious awareness was being directed to them.

**Dream Telepathy** Frederick Myers noted in the early years of psychical research that the workings of the subliminal mind were most visible in such phenomena as dreams, trance states, hypnosis, and states of creative inspiration. In fact, a large proportion of the reported cases of ESP occurred while the percipient was in such altered states of consciousness. Using equipment which monitored brain waves and eye movements, the investigators could determine accurately when subjects were having dreams.

**Chapter 2 : An Introduction to Psychic Studies by Hal N. Banks ( , Paperback) | eBay**

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Rhine era[ edit ] In , Stanford University became the first academic institution in the United States to study extrasensory perception ESP and psychokinesis PK in a laboratory setting. After conducting approximately 10, experiments, Coover concluded "statistical treatments of the data fail to reveal any cause beyond chance. Under the guidance of psychologist William McDougall , and with the help of others in the departmentâ€”including psychologists Karl Zener , Joseph B. Rhine , and Louisa E. Rhine â€”laboratory ESP experiments using volunteer subjects from the undergraduate student body began. As opposed to the approaches of psychical research, which generally sought qualitative evidence for paranormal phenomena, the experiments at Duke University proffered a quantitative , statistical approach using cards and dice. As a consequence of the ESP experiments at Duke, standard laboratory procedures for the testing of ESP developed and came to be adopted by interested researchers throughout the world. Harvard students were used as the subjects. Estabrooks acted as the sender with the guesser in an adjoining room. In total 2, trials were conducted. When the subjects were sent to a distant room with insulation the scores dropped to chance level. Attempts to repeat the experiment also failed. In his book, Rhine popularized the word "parapsychology", which psychologist Max Dessoir had coined over 40 years earlier, to describe the research conducted at Duke. Rhine also founded an autonomous Parapsychology Laboratory within Duke and started the Journal of Parapsychology , which he co-edited with McDougall. Rhine, along with associate Karl Zener, had developed a statistical system of testing for ESP that involved subjects guessing what symbol, out of five possible symbols, would appear when going through a special deck of cards designed for this purpose. Rhine stated in his first book, Extrasensory Perception , that after 90, trials, he felt ESP is "an actual and demonstrable occurrence". Garrett , was tested by Rhine at Duke University in with Zener cards. Certain symbols that were placed on the cards and sealed in an envelope, and she was asked to guess their contents. She performed poorly and later criticized the tests by claiming the cards lacked a psychic energy called "energy stimulus" and that she could not perform clairvoyance to order. Most of the experiments were carried out in the Psychological Laboratory at the University College London. A total of over 12, guesses were recorded but Garrett failed to produce above chance level. Eileen Garrett we fail to find the slightest confirmation of J. Not only did she fail when I took charge of the experiments, but she failed equally when four other carefully trained experimenters took my place. Cox from Princeton University with subjects produced 25, trials in a playing card ESP experiment. The discrepancy between these results and those obtained by Rhine is due either to uncontrollable factors in experimental procedure or to the difference in the subjects. Rhine In , the psychologist Joseph Jastrow wrote that much of the evidence for extrasensory perception collected by Rhine and other parapsychologists was anecdotal, biased, dubious and the result of "faulty observation and familiar human frailties". When Rhine took precautions in response to criticisms of his methods, he was unable to find any high-scoring subjects. Langmuir stated that Rhine did not report scores of subjects that he suspected were intentionally guessing wrong, and that this, he felt, biased the statistical results higher than they should have been. Hansel wrote "it is now known that each experiment contained serious flaws that escaped notice in the examination made by the authors of Extra-Sensory Perception After Sixty Years". Hansel visited the campus where the experiments took place and discovered the results could have originated through the use of a trick so could not regarded as supplying evidence for ESP. Frontier Science of the Mind. Because of the methodological problems, parapsychologists no longer utilize card-guessing studies. Not only can dice be drilled, shaved, falsely numbered and manipulated, but even straight dice often show bias in the long run. Casinos for this reason retire dice often, but at Duke, subjects continued to try for the same effect on the same dice over long experimental runs. Not surprisingly, PK appeared at Duke and nowhere else. The pair were placed in adjacent rooms unable to see each other and an electric fan was used to prevent the pair communicating by sensory cues. Ownbey tapped a telegraph key to Zirkle to inform him when she was trying

to send him a symbol. The door separating the two rooms was open during the experiment, and after each guess Zirkle would call out his guess to Ownbey who recorded his choice. Critics pointed out the experiment was flawed as Ownbey acted as both the sender and the experimenter, nobody was controlling the experiment so Ownbey could have cheated by communicating with Zirkle or made recording mistakes. May Frances Turner positioned herself in the Duke Parapsychology Laboratory whilst Sara Ownbey claimed to receive transmissions miles away. For the experiment Turner would think of a symbol and write it down whilst Ownbey would write her guesses. Rhine, however, Ownbey sent them to Turner. Critics pointed out this invalidated the results as she could have simply written her own record to agree with the other. When the experiment was repeated and the records were sent to Rhine the scores dropped to average. The subject was locked in a room with a switch controlling a signal light elsewhere, which she could signal to guess the card. Ten runs with ESP packs of cards were used and she achieved 93 hits 43 more than chance. Weaknesses with the experiment were later discovered. The duration of the light signal could be varied so that the subject could call for specific symbols and certain symbols in the experiment came up far more often than others which indicated either poor shuffling or card manipulation. The experiment was not repeated. Today, the Rhine Research Center is a parapsychology research unit, stating that it "aims to improve the human condition by creating a scientific understanding of those abilities and sensitivities that appear to transcend the ordinary limits of space and time". Its formation was proposed by J. Rhine at a workshop on parapsychology which was held at the Parapsychology Laboratory of Duke University. Rhine proposed that the group form itself into the nucleus of an international professional society in parapsychology. The aim of the organization, as stated in its Constitution, became "to advance parapsychology as a science, to disseminate knowledge of the field, and to integrate the findings with those of other branches of science". Wheeler said that parapsychology is pseudoscientific, and that the affiliation of the PA to the AAAS needed to be reconsidered. Various experiments were undertaken in the process of this research, including some using various hallucinogenic substances. The Stargate Project was terminated in with the conclusion that it was never useful in any intelligence operation. The information was vague and included a lot of irrelevant and erroneous data. There was also reason to suspect that the research managers had adjusted their project reports to fit the known background cues. During this period, other related organizations were also formed, including the Academy of Parapsychology and Medicine , the Institute of Parascience , the Academy of Religion and Psychical Research, the Institute of Noetic Sciences , the International Kirlian Research Association , and the Princeton Engineering Anomalies Research Laboratory Psychiatrist Ian Stevenson conducted much of his research into reincarnation during the s, and the second edition of his *Twenty Cases Suggestive of Reincarnation* was published in The influx of spiritual teachers from Asia, and their claims of abilities produced by meditation , led to research on altered states of consciousness. For example, research was carried out and regular conferences held in Eastern Europe and the former Soviet Union [9] although the word parapsychology was discarded in favour of the term psychotronics. Morris and his research associates and PhD students pursued research on topics related to parapsychology. Several private institutions, including the Institute of Noetic Sciences , conduct and promote parapsychological research. It is thought that this approach could account for the relative strength of parapsychology in Britain. These related fields include transpersonal psychology , which studies transcendent or spiritual aspects of the human mind, and anomalistic psychology , which examines paranormal beliefs and subjective anomalous experiences in traditional psychological terms. Transfer of information on thoughts or feelings between individuals by means other than the five classical senses. Perception of information about future places or events before they occur. Obtaining information about places or events at remote locations, by means unknown to current science. The ability of the mind to influence matter, time, space, or energy by means unknown to current science. An experience reported by a person who nearly died, or who experienced clinical death and then revived. The rebirth of a soul or other non-physical aspect of human consciousness in a new physical body after death. The definitions for the terms above may not reflect their mainstream usage, nor the opinions of all parapsychologists and their critics. According to the Parapsychological Association, parapsychologists do not study all paranormal phenomena, nor are they concerned with astrology , UFOs , cryptozoology , paganism , vampires , alchemy , or witchcraft.

## Chapter 3 : Introduction - College of Psychic Studies

*Introduction to Psychic Studies, an: Its Theological, Historical and Philosophical Implications [Hal N. Banks] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers.*

It is a very high vibrational transformational system drawing from ancient and contemporary symbolism of many spiritual traditions, including The Om, Infinity, the Ankh, lighthouse, totem, feathers and orb. In this workshop you will: Ideal for all, including very experienced healers of other lineages, intuitives and complete beginners. You will receive a certificate on completion of this workshop. James is also hosting: We will focus on the fundamental place to start beginning a process of selftransformation: Root chakra weaknesses include a tendency to fear and anxiety, difficulty in trusting, a perception of lack or poverty, difficulties with money and with houses or home. During the day you will learn how to communicate with your body intuitively, how to communicate positively with the energy in another being, how to clear anxiety or pain from your body and how to confront fear or painful issues safely. Our aim is to improve your sense of security and your joy in life, leading to a boost in your physical energy. You will take home with you the fundamental tools to counter fears that have blocked your path in all aspects of life and a clear sense of purpose for the changes you want to make in your life. Anna is a writer, healer and former BBC producer. She is currently developing a BBC series on traditional plant uses. The experience will give you a better understanding on a practical level of what it is like to tune in and sense your energy field. The workshop includes work on opening, closing, grounding and protection. You will learn the preliminaries of auric reading, psychometry and flower reading. This workshop is suitable for anyone starting out on a journey of exploration with a view to doing Psychic or Healing Development. Sharry is also hosting: During the day you will: Use and develop your sensory receptors "learn how to describe what you see, hear, texture and smell. This introductory workshop will encourage you to start using your newly acquired remote viewing skills in your everyday life. Our memories can provide triggers and stimulation when using psychic intuition and mediumship, helping us to give accurate information and provide much more detail and colour to both types of message. During this workshop Gerrie will share with you exercises to facilitate the use of your own memories to enhance the messages you give when using your psychic and mediumistic skills. There will be time during the day to discuss and reflect upon this process. You will also experience specially formulated meditations which will assist you in incorporating this new skill into your psychic intuition and mediumship. Maybe you are in love or trying to find love? Today, Master Chou, will speak about love, starting with self and then loving others and being loved. He will speak to us about the true nature of love and its many layers - emotional, mental, physical and spiritual. As always Chou will talk about the topic with wisdom and true understanding of physical life. Sarah is also hosting: This archetypal energy signifies purity, innocence, healing and your spiritual quest. In a relaxed and welcoming atmosphere we will explore the possibilities of spirit contact through the symbolism, colour and imagery contained within the tarot cards. No experience in tarot or mediumship is required, just lots of enthusiasm and passion. The day will include exercises, visualisations, discussions and joyful play with the cards and communicators. By examining the symbols and colours in the tarot deck using simple spreads and intuitive insights we will see how the cards act as a trigger to bring information forward. Amanda is also hosting: Highly recommended for those wishing to develop their skills in psychic mediumship, tarot, intuition and the ability to understand the language of spirit on a much deeper yet practical level. Prepare to be amazed at how spirit will resourcefully connect with you and enjoy a day of the latest cutting edge teaching of tarot and mediumship. Bring your own cards or buy them from reception on the day. Avril is also hosting: Have you experienced the frustration of not being able to find that favourite missing piece of jewellery, a wandering pet or maybe you have tried to trace your ancestors and the paper trail has gone cold. This workshop will show you how to overcome these difficulties by using simple practical dowsing techniques and will explain how important it is in dowsing to ask the right question in the first place. If you would like to locate a lost item, Christopher will work with you to see if together you can trace it. If you have a missing pet please bring a photograph so that everyone can focus on the correct animal. Christopher is also hosting: What can you use

Dowsing for? We will also look at how we can give healing to our animal angels “in the healing loop of unconditional love. Animals talk to us all the time, and when we listen they can change our lives. Life has many ups and downs, and for all of us there will be trials and tribulations to overcome. We may need to find strength to help with family or work problems, or health conditions. There are times of loss when we say goodbye to someone, including our animal friends, and enter a period of grief. Offering love and healing guidance to us are the animals we share our lives with and who come to help us as guardian angels in animal form. We will work on the psychic level with auric readings, psychometry and flower readings. We will not be working on the clairvoyant level but working towards it by developing the lower chakras and understanding their uses before moving onto higher vibrations in part two. When they leave earth, they continue to watch over us from the afterlife, and their help is still available to us. Margrit lectured for seven years to post-graduate students studying companion animal behaviour at Southampton University, the first healer in the world to lecture in this topic at a university. An attitude of YESness creates the space for prosperity, joy and abundance to gush in. It creates a rut in which we can all get stuck now and again. First timers and seasoned yogis are welcome. Please bring a yoga mat and blanket, and wear comfy clothes. Explore the deeper mysteries of the Pachakuti Mesa tradition from Peru. The shamanic experience provides us with a powerful, practical way to create a sacred, loving relationship with our beloved Pachamama Mother Earth and the cosmos. In this workshop we will explore: To create your own Mesa please bring: Davina is also hosting: To prepare ourselves, we will first aim to heal any irregularities in our own geometric patterns using crystals within our own blueprint here on earth. Our blueprint or crystal geometric pattern is the one that we were born with, which receives knocks and emotional upsets causing us to become unbalanced in some aspects of our life, causing dis-ease but not necessary sickness. The workshop will include a meditation using merkaba crystals which Val will bring for you to experience. Please come along with a photograph of yourself showing both your head and feet, for healing purposes. All human beings are born with the natural ability to communicate with the unseen, however as we advance towards adulthood we progressively forget not only the essence of the unseen but also its language. Through our regaining of this communication, we are set free once again to be reunited with the world of vibration. During this workshop you will create your own personal set of oracle stones. Initiation rituals are a key component to progression along the shamans path. Over this weekend you will undergo a powerful and profound Chumpi Stone initiation and Karpay transmission. You will need to bring 24 stones or tumblestone crystals 10p piece size and either nail varnish or a sharpie pen which you can use to paint symbols onto the stones. Davina can provide blank sets of these if you let us know well in advance. This weekend will begin with the setting up, feeding and activation of our Mesas, so please ensure you bring your Mesas pieces with you. The Shamanic Apprenticeship programme consists of four parts. Once the introduction workshop part one has been taken you can take parts 2, 3 and 4 in whichever order you choose. Each part can also be repeated as the different energies in each group will dictate its flow. Sometimes the worry and fear about This is a follow up workshop to part getting everything right stops us from enjoying one, based on traditional teachings. The day will be relaxed working at the clairvoyant level. Gary will show you how to: You will see the remarkable effects of spiritual and energetic work real time through an Aura Imaging System. Although the importance of our own energy field or aura is becoming more widely recognised, for many of us, seeing energy is still a rare treat. For example, what happens when we ground, protect and connect to higher energies, such as angels, archangels and the divine? How do meditation, inspired speaking and individual, group and distant healing affect the aura and the individual chakras? When we call in or invoke protection, how does this show up in our aura? How do spiritual practices work at an energetic level to impact our mind, body and spirit? Everyone will take away a 2 page report including a colour aura photo and an explanation of what your own aura colours mean and an indication of your mind body and spirit balance. After a transformational near death experience in , Jonathon under went a rapid spiritual awakening that led him to become a meditation teacher, medium and healer. Jonathon uses the Auracam to support people to regain a balance and purpose in life. Naila has been a natural psychic since birth and is currently a practicing medium, healer and complementary therapist. Naila uses a creative and intuitive approach to support people to reclaim their own mental, emotional, spiritual and physical well-being. We will

spend some time meditating on the different sounds of these instruments and experiencing how we feel in our bodies. This will give a greater understanding of how sound affects us personally and those around us. We will work especially closely with the gongs during the day, to aid our personal journey. You will have the opportunity to get to know and play with some of the instruments that Olaf brings along to this workshop. This workshop will show you how these ancient skills are still relevant in the modern age. By paying homage to our ancestors through keeping their skills and knowledge alive, you will learn how to apply their wisdom to help navigate your way through the complexities of life today.

### Chapter 4 : The College of Psychic Studies Autumn Programme by The College of Psychic Studies - Issuu

*The College of Psychic Studies an educational charity offering regular classes, workshops, lectures and private consultations in the field of personal, psychic & spiritual development and the healing arts.*

Healing through Lucid Dreaming Magic to Go - full length talk followed Lucid dreaming allows us to become fully conscious within our dreams and has been used for millennia to heal both the mind and the body during sleep. In his very first Magick To Go lecture, Edwin will introduce those present to the topics and inspiration of the book and unpack some of its contents for all to see and experience. Through lucid dreaming, Charlie believes you can. In this brand-new talk, lucid dreaming teacher Charlie Morley will explore both ancient teachings and modern scientific research on the healing potential of lucid dreaming. Over years ago the Tibetan Buddhists, Toltec-Mexhicas and mystic Sufis all knew that consciousness within the dream state could be used for healing by allowing the mind to move beyond habitual mental patterns. Nowadays the use of lucid dreaming to treat PTSD and trauma nightmares is well documented and Charlie will explore his work with Armed Forces Veterans and survivors of childhood trauma to highlight this scientifically verified healing potential. Fascinatingly, neuroscientific studies now offer the possibility of lucid dreaming being used to heal physical ailments too. It is believed that the combination of powerful placebo effect healing works alongside neuroplasticity to allow the lucid dream state to directly counteract physical ailments. Lucid dreaming has been used to treat everything from major disease to poor eye sight and even weight loss, and this talk will explore how lucid dreaming can be used to heal our own bodies too. Charlie Morley is a bestselling author and teacher of lucid dreaming and shadow work. Charlie is also hosting workshops: The evening will culminate with a special book birthing ritual and book signing from Edwin himself. *Magick To Go* is the second book to be published by Edwin Courtenay in the *To Go* series, it focuses on the principles and practices of magick "from a non-religious perspective" focusing on everything from creating sacred space to enchanting an object. Talismanic work and working with the elements, petitioning gods and angels to bidding, binding, banishing and manifestation. An experiential guide book as much as it is a theoretical exploration of magick 7pm - 8. A follower of the old ways of nature and the world and a practicing magician and spiritual alchemist, Edwin works with ritual, ceremony, chant and song to heal and awaken, empower and transform. He also works as a digital artist. An association that continues to the present day in the form of birthstones and other crystal magic that may surprise you. Crystals and their planetary affinities have been used for millennia to create luck, abundance, protection, wellbeing and wisdom. Amulets were worn as protection against curses, the evil eyes, and evil powers in general and thousands of carved gems that had a magical rather than an ornamental function have survived. This evening Edwin and Judy will be sharing with us some of this ancient knowledge and how we can harness it to enhance our everyday life. Edwin will also be offering guidance as to how we can create a heavenly magical circle calling upon the fixed stars to both protect us as we journey out into the astral planes and call down the full power of our soul through the mystery and wonder of the zodiac journey. Judy Hall is an internationally known healer, author and psychic. She has over 40 books to her credit including *The Crystal Bible*, which has been translated into 15 languages. She has recently appeared in the *Watkins* review as one of the one hundred most spiritually influential authors. Judy and Edwin are hosting a workshop: *Magic to Go* on Thursday 18 Oct and workshops: *Optimum Healing through the Fullness of Tone* Tuesday 23 Oct This evening Jungian psychologist Anne Baring will talk to us about the old stories - how they have manipulated our beliefs and controlled our behaviour, and how by relinquishing the old stories we can release ourselves from the dominance of left-hemispheric, linear thinking and embrace the more inclusive, relational position of the right- hemispheric brain. We live within a cosmic web of life which underlies and connects all life forms in the universe and on our planet. As this new story unfolds, old stories will need to be relinquished in order for new understandings to come into being. Today we use these magnificent instruments to facilitate profound healing and regeneration of ourselves and to spread the healing 13 harmonics out into the world. When used on their own or with other instruments they can initiate healing, regeneration and induce states of heightened consciousness characterised by feelings of timelessness and joy. The first of these old

stories is the myth of the fall of man, recounted in the Book of Genesis. Anne will tell how we have been imprinted with the idea that we are sinful and unworthy of our presence on this planet and how and by whom this myth was created. In this special event Olaf will start by sharing his insight as to the reasoning behind the three gong baths and how those who have never experienced sound healing before can access the full restorative field of the gongs and their resonance. The second story is the current scientific worldview that material reality is the only reality and that consciousness begins and ends with the physical brain. Anne will talk about how, if we hold a view of our potential and destiny that is limited to a material universe and our present state of consciousness, we are living in a virtual prison. We will hear how the discoveries of quantum science are taking us beyond this view. Please do bring along any personal crystals that would like to be cleansed – they do love a good sonic clearing with the gongs. The new story invites a different understanding of death. So much grief and suffering is caused by the belief that life and consciousness end with the death of the physical brain. Anne will tell us why we need to know that we are immortal beings. So this evening will invite us to be part of a new beginning- the marriage of our rational mind with our long-neglected soul. Moving to this new level of understanding will be difficult but not impossible as more and more people get the message that this is an evolutionary imperative and that our survival as a species depends on it. Olaf is also hosting: Anne is also an author and her latest book: *The Dream of the Cosmos: A Quest for the Soul* is a summary of her life work. The ground of all her work is a deep interest in the spiritual, mythological, shamanic and artistic traditions of different cultures. This evening promises to be an exploration of consciousness beyond the physical realm, as June-Elleni encourages your loved ones who have passed away to peep through the veil and show themselves again - their image gradually emerging through her portraits, whilst she and Angela speak out the messages they bring. Several audience members will be fortunate to take home a portrait as well as a message from a loved one in the spirit world. She is renowned for her professional expertise and has demonstrated in Spiritualist churches and public venues in the UK and abroad. June-Elleni Laine is a spiritual artist and clairvoyant who teaches worldwide, showing clients how to use their spiritual abilities for self empowerment, well being and to help heal loss. June-Elleni is also hosting workshops: Art is both a doorway and the threshold itself between ways of understanding the purposes of human life, our relationship to nature and our own consciousness. This talk will explore the transformative power of engaging with art as a vital aspect of what is missing from our current ways of thinking and knowing. When we really discover how to see, rather than just look at, our attention, our consciousness and perceptions alter. We are able to re-assess the personal with greater meaning and purpose and begin to transform our world. We have all heard of the positive effects of yoga and meditation. But deep observation and appreciation of art has recently been cited by modern neuroscience as one of the most effective ways of increasing emotional and mental wellbeing, increasing creativity and inspiration and transforming consciousness. Yet this is not new knowledge. In this talk Mary will draw on research from ancient and modern ways of knowing that re-educate our inner and outer eye, becoming what was termed in the Renaissance, as the window to the soul. But after our encounters with art, how do we make sense of it? Somewhere we have lost the ability and the language to express what is implicit and profound in art and instead over analyse, pushing the numinous further away. Discover how when we engage our perception of art in different ways, the doors of the imagination re- open, mediating between the transcendent and the material, the personal and the archetypal. We transform that around us, re-animating the world because the things that do not matter cannot grow without our attention. Mary Elizabeth Attwood is an art historian, writer, meditation and relaxation teacher. Loyal to the academic and alternative, her work and research spans art history, Eastern and Western philosophies and studies and practices on consciousness. She holds a BA honours degree in the History of Art where her studies focused on Italian late Medieval and Renaissance art and architecture and she is currently undertaking a Masters degree in myth, Cosmology and the Sacred. Mary is also hosting a workshop: We yearn to break through to a new level of consciousness, and are fuelled by an internal desire to transform, and yet may find this a challenging process. Lower energetic blocks, such as fear, shame, unworthiness, guilt, inherited family programs and past life patterns may be holding us back. These are all lower energetic blocks and perhaps you have tried to shake the hold of their strong frequencies, but not yet

managed to do so. Mas Sajady is a transformational changemaker who works at a core frequency level to edit, reprogram and help elevate your vibrational makeup. After his second near death experience, Mas was gifted with intuitive healing abilities so remarkably potent that he was soon likened to some of the most significant healers in history. Mas works to help redesign and reprogramme your blueprint, materializing fast and tangible results and manifesting abundance in all areas of life. Join Mas for this highly anticipated event where he will give an in-depth talk on how to clear the blocks to raise your vibrational frequency and help align you with the higher pure source frequencies. Uncover why we have these lower energetic blocks, learn to identify them, and transform them into a positive force in your life. Work to clear and edit any past programs and patterns that no longer serve you. Bring to light any frequency distortions from this or previous lifetimes. Break through to a new level of consciousness and connect more strongly with your truest self. Increase your spiritual vibration and welcome in a life more aligned with your essence. Connect more strongly to the strength and peace of pure source, replacing the lower energetic frequencies with the brilliance of the higher frequencies. There will also be the opportunity to ask Mas questions. You will learn why we do not heal fully from ailments and how and why they surface in our body. The body has its own language and its purpose is to serve you, so that you can serve your purpose in life. Learn how ancestral predispositions can resurface in your life as a result of your environment and trauma. Ultimately you are an expression of your DNA lineage, but Evette believes that does not mean that you must suffer the consequences of ailments and psychological challenges that have been stored in your genetic make-up. Once you understand the language of the body, you can greatly improve your quality of life and restore your relationship with the vessel that is meant to support you in this life. Evette Rose is founder of the Metaphysical Anatomy technique and is best known for her work in helping people to resolve trauma from their past. Evette is also hosting a workshop: He was accompanied by Toni Wolff who at that time was his soul companion and lover. She was a highly intuitive woman and although not called a medium, she exhibited mediumistic qualities and was able to carry the very dark experiences for Jung. Tonight they will be presenting a demonstration of mediumship and you will have the opportunity to see their two different styles of mediumship. Messages of love, support and encouragement. It promises to be a very special evening. In this world Jung meets the independent spirits of the psyche, such as Salome and Elijah, and different forms that his soul takes and dialogues with them. A major figure is Philemon the magician, who brings Jung to his final suffering and thus to the opening of his heart. Jung always regarded Philemon as his spirit guide.

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