

NDEs and the Etheric Field

Supporting living organisms and memory



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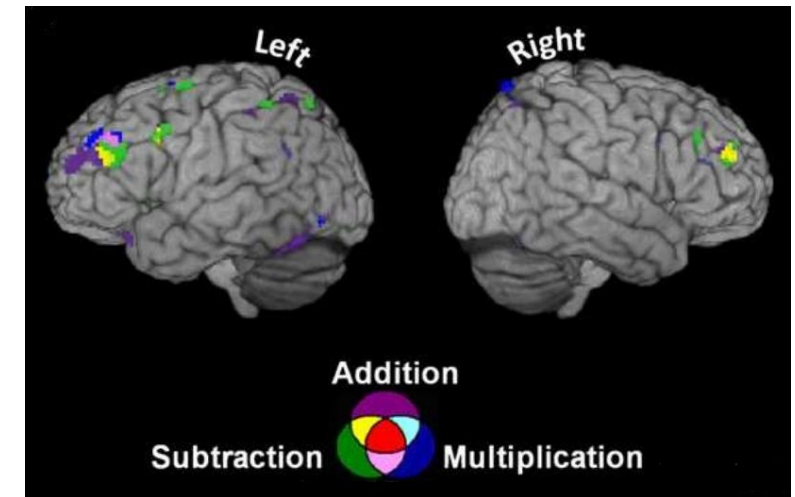
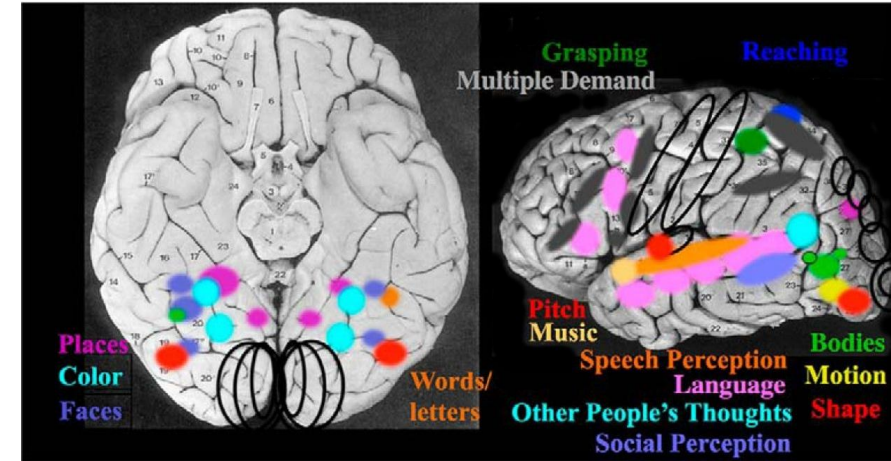
Mind entity framework, the phenomenon of memory

- Our research framework is based on near-death experience (NDE) evidence.
 - NDE evidence indicates that consciousness separates from the physical body as a nonmaterial “mind entity” or soul.
 - In this presentation, we will use the term “soul” to indicate the nonmaterial aspect of a human being which separates from the physical body.
 - During the NDE, all semantic and episodic memories are accessible while out-of-body and *new* episodic memories of the NDE are formed *during the NDE*.
 - Therefore, all memories are “*carried*” in the soul, not stored in the brain.
- The nonmaterial soul is a distinct *ontological entity*.
 - That is, the soul is a *distinct kind of thing* that exists in the world in addition to physical matter in the universe.
 - *In the body*, the soul *interacts* with neurons in the brain and becomes conscious.
 - *In an NDE*, the soul separates from the physical body and is conscious, *independent of the brain*.
 - For details of the *mechanism of interaction* between the soul and the brain: see our earlier presentations and our upcoming paper. (Mays & Mays, 2025, in press).
- In this talk, we explore the *phenomenon of memory* as it appears in NDEs, in post-organ-transplant experiences, in reincarnation experiences, and in prebirth experiences.
 - Based on this evidence, we propose that the soul *also* has a nonmaterial energetic field that is the *carrier of memory*, which we call the “*etheric field*”.
 - Based on this evidence, we propose that the etheric field is *also* involved with the *biological processes* in living organisms such as biochemical mechanisms and processes within the cell.

- Mays, R. G., and Mays, S. B. (2025, August 25). *Mechanism for Mind-Brain Interactions based on NDE and neurological evidence* [Conference presentation]. 2025 IANDS Conference, Oak Brook, IL.
- Mays, R. G., and Mays, S. B. (in press). Framework and mechanism for mind-brain interaction based on NDE and neurological evidence, extended. *Journal of Near-Death Studies*.

Four main types of memory interfaces in the brain - 1

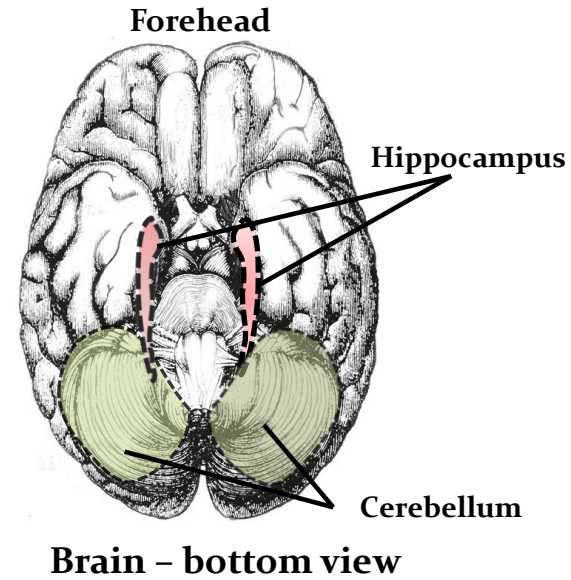
- (1) **Semantic or declarative memory.**
 - We remember or “know” facts, abstract concepts, word meanings, general knowledge of the world, etc.
 - Several functional MRI studies show that the cortex is organized in specialized domains or modules depending on the particular mental content (language, faces, words, shapes, music, etc.) (Kanwisher, 2017).
 - Thus, the *interface* to recall semantic memory is *globally in the cortex*.
- (2) **Working memory is a short-term memory sketch pad.**
 - We use specialized regions to hold mental content in our mind.
 - For example, this fMRI study shows specialized regions for arithmetic calculations, which include separate and overlapping domains for addition, subtraction, and multiplication operations. (Arsalidou & Taylor, 2011).
 - Generally, we can hold something in the mind for 15–30 sec. without repeating it to ourselves.
 - The *interface* for working memory is *generally in the prefrontal cortex*.



- Arsalidou, M., & Taylor, M. J. (2011). Is $2 + 2 = 4$? Meta-analyses of brain areas needed for numbers and calculations. *Neuroimage*, 54(3), 2382–2393.
- Kanwisher, N. (2017). The quest for the FFA and where it led. *Journal of neuroscience*, 37(5), 1056–1061.

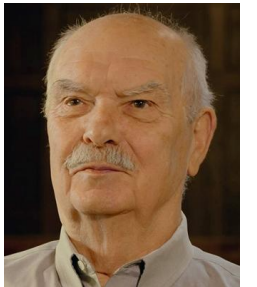
Four main types of memory interfaces in the brain - 2

- (3) Episodic or autobiographical memory is the *memory of experienced events*.
 - For example, you remember by semantic memory the Pythagorean theorem ($a^2 + b^2 = c^2$) but you remember by episodic memory the specific details of that particular 8th grade algebra lesson.
 - Consider this diagram of the underside of the brain (lift the brain out from the top of the head and hold it upside down).
 - The interface to *form* and *recall* episodic memories are the two hippocampus structures (pink) on the medial surface of the temporal lobes.
 - Case of Henry Molaison (HM): both hippocampi were removed to treat intractable seizures. After the surgery, he could no longer form or recall episodic memories: if distracted, he could not remember who he was with. Every encounter was completely new.
- (4) Pattern or procedural memory is the memory of movement patterns, speech patterns, habit patterns, emotional patterns, etc.
 - We *form* the patterns through repetition, for example, learning to walk, speak, ride a bike, memorize a poem.
 - *Instinctual behavioral patterns* are carried from parents to offspring and are present from birth. In animals, these include behavioral patterns that engage immediately after birth; also, courtship behaviors, nest building, and migration patterns. In humans, these include suckling, grasping, and the fear of loud noises.
 - The interface to *form* and *recall* procedural memories are the two hemispheres of the cerebellum (green).
 - There is *no difference* between instinctual memory patterns and patterns learned through practice. Therefore, *instincts* are not inherited via the genetic code.



Memory carryover in NDEs via the nonmaterial soul

- During an NDE, the NDEr is out-of-body—disconnected from the physical body—but *still has access* to existing episodic and semantic memories and *forms new, vivid, indelible episodic memories* of the NDE that are later recalled.
 - In her NDE out of body, Tricia Barker saw her stepdad buy a Snickers candy bar at a hospital vending machine: she recognized him, thought that eating a candy bar was unusual for him, and later verified her veridical perceptions.
 - In this case, episodic and semantic memories were recalled; new episodic veridical memories were formed. (Barker, 2019, 10–14).
 - In his NDE, as Howard Storm was being attacked and ravaged by evil beings, he heard a voice within himself say, “Pray to God”. He didn’t believe in God; he didn’t know any prayers. Again, the voice said, “Pray to God.” In desperation, he searched his memory for something—anything—from his childhood and blurted out, “One nation under God ... God Bless America ... Purple Mountain majesty.” The evil beings moved away from him.
 - In this case, episodic and semantic memories were recalled; new episodic memories were formed. (Storm, 2000, 23–24).
- These cases imply that existing memories are carried by the mind/soul in a nonmaterial energetic form.
 - *Existing* episodic and semantic memories are carried in the soul while out-of-body.
 - *New* episodic memories are formed during the NDE and are carried back when the NDEr returns to the body.
- We call this *energetic memory carrier* of the soul the “etheric field”.



- Barker, T. (2019). *Angels in the OR*. Post Hill.
- Storm, H. (2000). *My descent into death: And the message of love which brought me back*. Clairview.

The special nature of memories formed during an NDE

- A study conducted by researcher Marie Thonnard and colleagues (Thonnard et al., 2013) found that:
 - During the NDE, the NDEr forms *hyperreal memories* of the NDE events and their *affective reactions*.
 - The memories are carried back to the physical body and are *hyperreal* and *indelible*.
- In their study, they compared the memories of NDErs with others who were in coma but without an NDE
 - They compared the NDE memories versus memories of *real* and *imagined* events, measuring:
 - How many sensory details, and how much the NDEr mentally relived the events;
 - How much the NDEr remembered being involved in the event, and how much the NDEr felt the emotions of the event.
 - They found *significantly more characteristics* in NDE memories: visual details, memory clarity, memories of being involved in the event and the emotional content.
- The researchers concluded: NDEs can't be considered as imagined events: the NDE events are *really perceived*.
 - The results contradict skeptics' assertions that NDEs are dream-like memories or are altered memories of real events.
 - The NDEr remembers *being actively involved* in the event.
 - They concluded: "What makes the NDEs 'unique' is the perception of the experience itself".
- This implies the episodic memories of the NDE events cannot have been formed in the brain.
 - They must have formed *in the mind* and were *carried back* in an energetic form as part of the etheric field when the NDEr returned to the body.
 - Memories of the NDE are *blended in the etheric field with ordinary episodic memories*, except that NDE memories don't fade.



Marie Thonnard

- Thonnard, M., Charland-Verville, V., Brédart, S., Dehon, H., Ledoux, D., Laureys, S., & Vanhaudenhuyse, A. (2013) Characteristics of near-death experiences memories as compared to real and imagined events memories. *PLoS ONE* 8(3): e57620.

The etheric field, the etheric sheath, and the soul



- The energetic etheric field is the bridge between the physical body and the soul.
- Starting with the physical body.
 - The *nonmaterial* etheric field interpenetrates the physical body.
 - And extends just a little beyond the physical body.
 - The etheric itself has a skin or sheath surrounding it—called the *etheric sheath*.
 - The etheric supports the biochemical processes in the cells,
 - Stores episodic memories, habits, emotional and behavioral patterns, and
 - Provides the formative forces that form and maintain the shape and function of the organism.
 - The soul nestles *within* the etheric field and sheath.
 - And unites with and embodies the physical body.
 - The etheric is invisible to people who do not have clairvoyance.
- The etheric field is *objectively real*.

The etheric sheath and the “silver cord”

- Other evidence of the etheric field and sheath occurs during NDEs.
- In the out-of-body stage, many NDErs report seeing a “silver cord” stretching down to their physical body.
 - Maria, at age 8, was suffocated by her angry mother. Her soul rose up to the ceiling, and she saw a *wide glowing silver thread* stretching to her body below. An unknown man appeared below her and told her it was not yet time. He touched her spiritual big toe and her big toe on the bed, and she was sucked back down the glowing thread into her body. (IANDS, 2024, February 13).
 - Ken Leth, at age 8, left his body during surgery and was tethered by a *long silver thread* leading back to his physical body in the OR far below. Dark beings were bullying him, so he called out to God. A mighty warrior angel responded driving away the tormentors. The angel cut the silver cord and placed Ken in a protective bubble so he could proceed with his NDE further in heaven. (Leth, 2020, 48–55).
- These cases imply that the etheric sheath still surrounds the out-of-body soul.
 - The sheath is elastic and stretches to form a “silver cord”.
 - The cord seems to facilitate the return to the physical body.

The soul's engagement with the etheric field in an NDE



- We start with the picture of a healthy body with its etheric field and sheath
- During a cardiac arrest, for instance, the physical body begins to die, and the etheric sheath weakens
 - The picture changes showing the soul separating and departing
 - The sheath stretches but still surrounds the soul
 - and forms the silver cord which ties the soul back to the body
- As the NDE ends, the picture depicts the soul ...
 - returning to the body, squeezing and reincorporating within it like a tight-fitting glove
- After the NDE, the sheath may be more elastic around the physical body
 - Leading to aftereffects like psychic abilities, etc.

Further evidence for the etheric field

We will now explore *further evidence* for the etheric field in three different phenomena:

- Organ transplant recipients.
- Reincarnation cases (CORTs), especially with birthmarks and birth defects, and
- Prebirth experiences.

Evidence of the etheric field in organ transplant cases - 1

The best evidence of the etheric field are the aftereffects of organ transplants, particularly heart transplants.

- When a living organ is transplanted from the donor's body, up to 90% of recipients report physical and personality changes. (Carter et al., 2024, 17).
- The changes include: changes in preferences, alterations in temperament, modifications of identity, and memories from the donor's life. The memories may include experiencing the trauma and fear from the donor's cause of death.
 - The organ recipient has veridical memories from the donor's life, as one 5-year-old heart recipient correctly identified the name, age, and manner of death of the 3-year-old heart donor (who fell out of a window trying to reach a Power Ranger toy on the ledge). After the transplant, the recipient would not touch Power Rangers. (Liestner, 2020, 8).
 - A physician was killed in a head-on car crash at night. Several years later the man's wife (who had survived the crash) met with the recipient of her husband's heart, a young Hispanic man. As she touched the young man's chest, she whispered, "Everything is copacetic," a slang word her husband used to say, meaning everything is OK.
"Copacetic" was the *first thing* the young Hispanic man had said after the surgery, and he uses the word all the time now. Formerly he was vegetarian but now craves meat and fatty foods. Formerly a lover of heavy metal music, he now loves fifties rock and roll. He reported recurrent dreams of bright lights coming at him.
The doctor's wife responded that her husband loved meat, was a junk food addict, and played in a Motown rock and roll band in school. She too dreams of the bright lights of the car crash. (Pearsall, 1998, 75-77).

- Carter, B., Khoshnaw, L., Simmons, M., Hines, L., Wolfe, B., & Liester, M. (2024). Personality changes associated with organ transplants. *Transplantology*, 5, 12-26.
- Liester, M. B. (2020). Personality changes following heart transplantation: The role of cellular memory. *Medical Hypotheses*, 135, 109468.
- Pearsall, P. (1998). *The heart's code: Tapping the wisdom and power of our heart energy*. Broadway Books.

Evidence of the etheric field in organ transplant cases - 2

- A 34-year-old police officer was killed by being shot in the face at close range. A 56-year-old college professor received his heart. A few weeks afterwards, the professor began having dreams: “I would see a flash of light right in my face and my face gets real, real hot. It actually burns.” Just before that time, he would get a glimpse of a man who looks like the police sketch of the likely perpetrator. His dreams of the attack, and now, *daydreams* continue to occur. (Pearsall et al., 2002, 202–203).
- A 19-year-old woman who was vegetarian and “man crazy” was in an automobile accident. *Before she later died*, she said she could feel the impact of the car hitting her, going through her body. A 29-year-old woman, a militant lesbian activist, who craved Big Macs, received the donor’s heart. Almost every night at first, the recipient felt the impact of the donor’s accident in her chest. Now the recipient is heterosexual and cuddles her new husband; and she finds even the smell of meat *nauseating*. (Pearsall et al., 2002, 198).

- Pearsall, P., Schwartz, G. E. R., & Russek, L. G. S. (2002). Changes in heart transplant recipients that parallel the personalities of their donors. *Journal of Near-Death Studies*, 20(3), 191–206.

Memory carryover in post-organ-transplant experiences

- The donor's memories are transferred to the organ recipient, such as traumatic experiences, personality patterns, phobias, and behavioral patterns.
 - In all four examples, the recipient recurrently experienced the trauma of the donor's death—falling out of a window, the headlights of the on-coming car, the flash and heat of the gunshot, the impact of the car in the chest.
 - The memory of the police officer's assailant that passed to the recipient was a veridical perception that matched the police drawing of the assailant.
 - There were transfers of idiosyncratic behaviors (the use of “copacetic”), radical changes of food and music preferences, and an even more radical change of gender sexual preference.
- These changes appear to occur through the *blending* of the *energetic etheric field* of the transplanted organ with the recipient's etheric field and appear to be long-lasting.
 - When the etheric field is integrated, the donor's memories, traumas, habits, cravings, behavioral patterns, etc. may be carried over to the organ recipient.
 - Therefore, the memories are carried over *in the living organ*—in what must be an energetic form that is intimately connected with the organ's living cells.
 - These phenomena indicate which attributes of a person's personality are carried in the organ's etheric field and thus comprise a part of the person's soul.

Evidence of the etheric field in reincarnation cases - 1

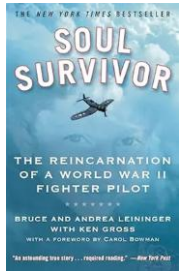
Cases of reincarnation memories in young children have been extensively studied. (e.g., Stevenson, Tucker, Matlock, etc.)

- Generally, from ages 3 to 6, some children remember details of their previous earthly life with veridical memories.
- In their present life, they exhibit habits, personality, talents, culinary preferences, and emotional patterns, similar to their previous incarnation that appear to have been carried over from the previous personality.
 - In 35% of these cases, children exhibit *phobias* indicating the trauma related to the mode of the previous death. (Stevenson, 1997, 7).
 - For example, the case of James Leininger: at age two, he had recurrent nightmares of trying to escape an airplane on fire, about to crash. He had numerous veridical memories of a pilot who had been shot down in the Pacific in 1945. (Leininger & Leininger, 2009).
- Finally, there are many cases of birthmarks and birth defects that match the injuries that occurred at the time of death.
 - The case of Kevin and Patrick—at 16 months, Kevin developed numerous symptoms diagnosed as metastatic cancer. He died 6 months later. Patrick was born to the same mother 12 years after Kevin had died, with four birth defects matching injuries from Kevin's cancer and treatment, plus numerous veridical memories of Kevin's life. (Tucker, 2013, 1–12)
 - Lekh Pal Jatav of India was born without the fingers of his right hand, which were mere stubs. He remembered that in the previous life he had put his hand into a fodder-chopping machine.

A boy, Hukum Singh, in the neighboring village had earlier had such a mishap at age 3; his fingers were chopped off but his thumb was completely intact. Hukum survived the accident, but he died the following year of an unrelated illness.

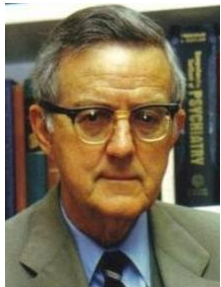
When Lekh Pal visited the neighboring village, he correctly identified where the accident had happened and was credited with a number of other recognitions. (Stevenson, 1997, 183–184)

- Stevenson, I. (1997). *Where reincarnation and biology intersect*. Praeger.
- Tucker, J. B. (2013). *Return to life: Extraordinary cases of children who remember past lives*. St. Martin's Press.
- Leininger, B., & Leininger, A. (2009). *Soul survivor: The reincarnation of a World War II fighter pilot*. Grand Central.



Evidence of the etheric field in reincarnation cases - 2

- These cases imply that unusual influences of the person's previous life experiences are carried forward by the soul to the developing fetus *during gestation*, particularly the cases involving birthmarks, birth defects, and phobias.
- To explain how these phenomena occur, Ian Stevenson proposed:
 - There is some kind of template that imprints the embryo or fetus with [these] 'memories'—called the *psychophore* (meaning 'soul bearing vehicle'). The psychophore has the property of a 'field' that carries the physical and other memories of the previous life and more or less impresses them on the developing embryo or fetus of the new body. (Stevenson, 1997, 183–184)
- As we stated earlier, the etheric field is the vehicle for memories, habits, behavioral patterns, and the physical form of the body.
- During incarnation then, the etheric field of the previous life would be the vehicle that carries these influences from the previous life to the next incarnation, explaining the appearance of previous habits, personality traits, and behavioral patterns.
- *Traumatic experiences* appear as psychological phobias and even bodily birthmarks and birth defects, matching the injuries at the time of death, that are carried over to the developing fetus.



Ian Stevenson
1918–2007

Evidence of the etheric field in reincarnation cases - 3

- The birthmarks and birth defects appear to be carried over especially if the prior death was sudden and violent.
 - In the case of Kevin and Patrick. Kevin started limping because of weakness in his left leg due to cancer. His metastatic cancer spread to his left eye and to a nodule above his right ear. A large IV was inserted in the right side of his neck. He died at 22 months.

Twelve years after that, Patrick was born to Kevin's mother. Patrick soon developed a white opacity that rendered his left eye blind, a lump above his right ear, and a mark on the right side of his neck where the IV had been inserted in Kevin's neck. Patrick walked by swinging out his left leg, mimicking Kevin's walk when he had to wear a brace.

This implies that Kevin's *injured etheric field* from the cancer, the IV, and the leg brace carried over to Patrick's etheric field and soon manifested as striking birthmarks in the left eye, above the right ear, in the neck, and in his unusual gait.

The *cancer* did not carry over, but the *injuries* from the cancer appeared as *physical memories* shortly after birth.

- In the case of Lekh Pal, the fingers and thumb of his right hand are mere stubs with no trace of bones, implying that the *general form* of the *injured hand* was carried over. (Stevenson, 1997).

This implies that the *injured etheric field* influenced the growth of the stubs, including the thumb, and stopped their development all at the same stage, about 5-6 weeks fetal age, before the bones had begun to form. (Lacroix et al., 1984, 129).



- Lacroix, B., Wolff-Quenot, M. J., & Haffen, K. (1984). Early human hand morphology: an estimation of fetal age. *Early human development*, 9(2), 127-136.
- Stevenson, I. (1997). *Reincarnation and biology: A contribution to the etiology of birthmarks and birth defects*, vol. 2.

Evidence of the etheric field in reincarnation cases - 4

- Thus, the forces of the previous etheric field appear to *influence fetal cell formation*, resulting in the birthmarks and birth defects
- Therefore, the appearance of physical birth defects resembling prior injuries suggests that the etheric field exerts an energetic influence on the fetus that directly alters *the cellular structure of the developing fetus* during the early stages of gestation, when the organs and limbs are being formed.
- Rudolf Steiner confirmed this picture through his clairvoyant investigations. He said:
 - After the previous death, an *extract* of the person's etheric body is retained, containing an essence of the previous soul's thinking, feelings, and actions.
 - This etheric extract impregnates the new etheric body and permeates its structure with the results of the deeds of the previous life.
 - All this now imprints itself on the new physical body as well.
 - Thus, the conditions of the present life often reflect the *karmic effects* of the deeds [and influences] from the previous life. (Steiner, 1984/1910, 71-72).
- Steiner's view matches the evidence from reincarnation research that the incarnating soul carries an *"extract" of the etheric field from the previous life* that imprints itself on the form of the new physical body at the *cellular level*.
- The recall of past-life memories and the appearance of past-life habits and behavioral patterns suggest that the etheric extract imprints the past-life memories and patterns on to the newly forming etheric field by *blending* with it.



Rudolf Steiner
1861-1925

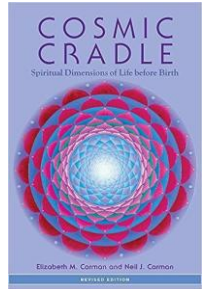
Evidence of the etheric field in prebirth experiences - 1

In prebirth experiences, memories of the *time before birth* can also be carried over into the next incarnation.

- Some young children report memories from before birth, and memories of planning their life and selecting their parents.
- The selection of parents is usually made when the parents are together.
 - James Leininger told his parents that he had picked them when he saw them dining at night at a big pink hotel in Hawaii. The Leiningers had had a moonlight dinner on the beach at the pink Royal Hawaiian hotel, five weeks before his mother got pregnant. (Leininger & Leininger, 2009, 153–154).
- The selection can be made when the mother is still a child. (Carman & Carman, 2019, 67).
 - Sophia said, “Mommy, I knew you when you were a little girl. ... I was watching you from heaven. Jon [her younger brother] and I knew you would be our mommy, and we followed you for a really long time, going through the clouds. We followed you everywhere and watched you grow up.”
 - “You thought we were coming, but it wasn’t time.” The mother had had miscarriages before Sophia and Jon each was born.
- Children recall veridical memories that are verified by the mother, showing that these experiences are real, not imagined.
 - One two-year-old boy reported observing his mother severely cutting her finger during pregnancy and staining her yellow dress, which she later threw away; the mother had forgotten this latter detail until her son reminded her. (Bowman, 2001, 183).

Evidence of the etheric field in prebirth experiences - 2

- The case of Elizabeth and her mother Lezlie is an archetypal example of the carryover of prebirth memories, including traumatic memories, into physical birth. (Carman & Carman, 2013, 39–50).
- The soul first planned to be a boy with the particular father and mother who had been selected.
 - In the 12th week, the parents argued whether to circumcise the baby if it was a boy---a division that threatened the marriage. The boy's soul needed the parents to stay together to fulfill his life's purpose.
 - A wise spiritual guide counseled the boy's soul that the time to act was limited. Only the present mom and dad could provide what the soul needed for his spiritual growth. The boy's soul decided to terminate the pregnancy.
 - With the miscarriage in the shower, the soul felt himself wash down the drain and die, with his mother looking down.
 - Two years later the soul was born *as a girl* by C-section and was named Elizabeth.
- As an adult, Elizabeth described growing up with an intense fear of drains and flushing toilets.
 - She later understood her phobia when she recalled the trauma of the miscarriage that ended the first pregnancy.
- Elizabeth provided numerous prebirth veridical perceptions which Lezlie corroborated:
 - For example, as soon as she could speak, "Oh, yeah, Mom, I was in your tummy *twice*. The first time I washed away. The second time, I came out like a zipper." Lezlie had never mentioned the miscarriage to her.
 - When Elizabeth was seven, she told Lezlie, "I remember the miscarriage [in the first pregnancy]. That was me. I was a boy and you and dad had a fight. I chose to leave and come back as a girl."



The thread of the etheric field in these phenomena - 1

- In an NDE, the soul separates from the physical body carrying a portion of the etheric field with it.
 - The etheric sheath's silver cord stretches back to the physical body while the soul carries an etheric extract with it.
 - The etheric extract provides the context of the life review.
 - The soul carries back memories of the events and feelings in the extract which *blend* with the full etheric field as vivid, indelible memories in the body.
 - Distressing aspects of the NDE may result in phobias.
- In organ transplants, an etheric *extract of the donor's etheric* is transplanted with the living organ tissue.
 - The organ's etheric extract *blends* with the recipient's etheric field.
 - The recipient suddenly exhibits new habits, preferences, idiosyncratic behaviors, and memories befitting the donor's personality and life.
 - Memories may include *the pain and trauma of the donor's death* which may result in nightmares and phobias in the recipient.

The thread of the etheric field in these phenomena -2

- In reincarnation cases, an *etheric extract from the previous personality* is carried over to the next incarnation and is *blended* with the embryo's etheric field from the parents.
 - If the *blending* happens early enough during gestation, the etheric extract can *influence the development and form* of the fetal body, resulting in birthmarks and birth defects.
 - The etheric extract also carries past life memories, talents, habits, food preferences, cravings, and emotional and behavioral patterns from the previous life.
 - Traumas from the previous life are carried over in the form of nightmares and phobias to the present personality.
- In prebirth memory cases, the *etheric extract of the individuality between lifetimes* carries memories of experiences of this period and of the parents-to-be, *blending* them with the embryo's etheric field.
 - The memories may include memories before conception of planning their life and selecting their parents, and of the mother's interactions with others.
 - The child may recall veridical perceptions which the parents can corroborate.
 - Some prebirth experiences are traumatic, resulting in phobias.

What are the properties of the etheric field?

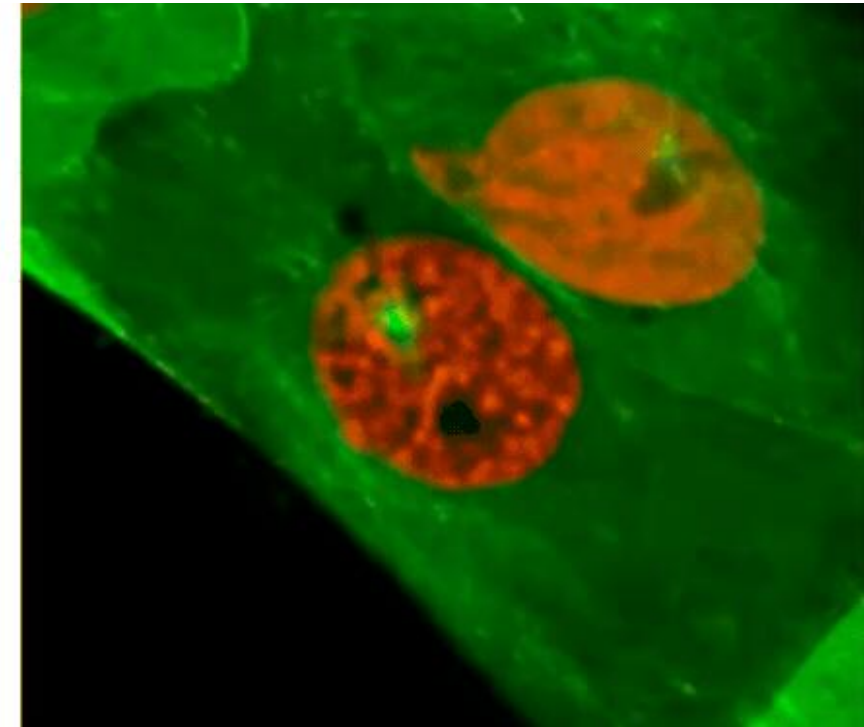
- In organ transplant cases, the donated organ's etheric field blends with the recipient's etheric field.
 - This process happens *regardless of which organ is transplanted*, which implies that the etheric field is *uniform throughout the physical body*.
 - The fact that the recipient may experience the *pain of the donor's death* implies that the etheric field was *combined with the donor's physiology* and has now united with the recipient's physiology.
 - This implies that the etheric field *directly affects the physiology* and can be considered generally a *nonmaterial "life force"* associated with one's physical body.
- In birthmark and birth defect cases, the *etheric extract of the previous personality* blends with the developing fetus's etheric field.
 - When the previous bodily form was injured or damaged, *the injuries were carried in the etheric extract* and now *alter normal fetal development*.
 - The alterations happen at the *precise time in development* and *location in the embryo*, and with the *precise cellular mechanisms* to cause the specific birthmark or defect in the *same bodily location*.
 - This phenomenon implies that the etheric field *governs the overall structure* of the physical body and the *specific biochemical processes* for fetal development.
 - This phenomenon further implies then that the etheric field generally governs *all intracellular spatial and timing processes*.
- Therefore, the etheric field can be considered the carrier of the form and the "life force" of the living organism.
 - It governs the form of the physical structures of the body from the intracellular structures up to the overall form of the physical body.
 - It governs all biochemical processes in the cells as seen in the developing embryo when the embryo's etheric field is blended with the etheric extract during incarnation.

The etheric field, the blueprint of the living organism - 1

- Peter Heusser developed a theory of the etheric field based on Rudolf Steiner's work, that biochemical processes occur within an *overall self-organizing system in space and time*. (Heusser, 2016).
- To illustrate this, let's consider the process of cell division (mitosis) which is an archetypal example of spatial and temporal organization through several developmental phases.
 - Prophase: the chromatin (DNA package) condenses into double chromosomes (orange). The nucleolus (dark brown) disappears. [The video starts just after this step].
 - Prometaphase: the nuclear membrane (brown) breaks down. Spindles (bright green) and their green microtubules invade the nuclear space and attach to the kinetochores on the chromatid pairs.
 - Metaphase: the chromosomes line up along the metaphase plate.
 - Anaphase: the chromosomes separate and are drawn to opposite ends of the cell.
 - Telophase and cytokinesis: the nuclear membranes reform. The two cells split. The chromosomes unwind again into chromatin.
 - The entire process takes about one hour (Nikon Microscopy U, n.d.).



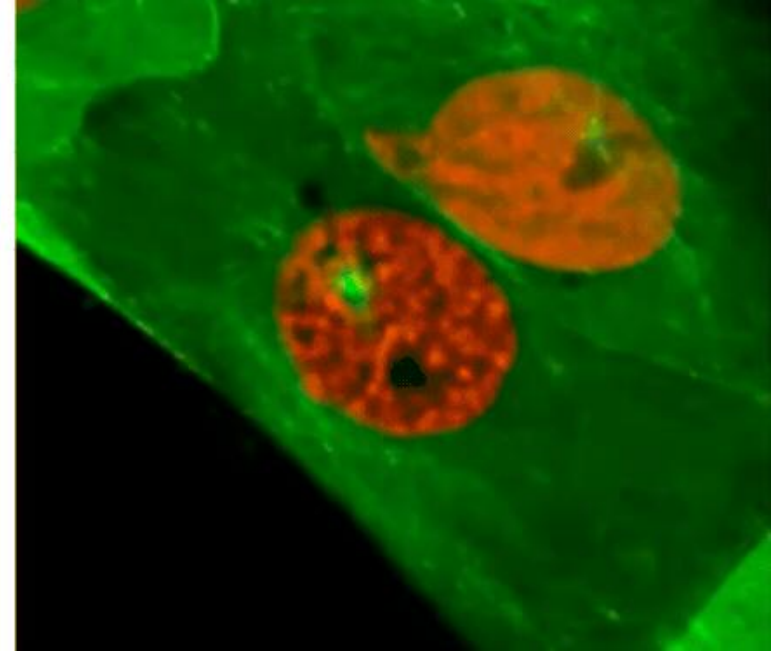
Peter Heusser,
MD, PhD



- Heusser, P. (2016). *Anthroposophy and science: An introduction* [English edition]. Peter Lang.
- Nikon Microscopy U. (n.d.). Mitosis in pig kidney epithelial cells (LLC-PK1 line). <https://microscopyu.com/gallery-images/egfp-and-mcherry-as-probes-for-cell-division>

The etheric field, the blueprint of the living organism - 2

- Mitosis is a *cell-wide spatial process, synchronized and coordinated over time*, involving all the elements of the cell.
 - Mitosis exhibits “teleonomy”, that is, *intrinsic* goal-directed activity in a living organism.
 - Diverse elements of the cell coordinate together in prescribed phases in order to replicate every element of the original cell in the daughter cells.
 - The process involves the formation of specific spatial forms and structures that interact together in a specific time sequence; the parts are coordinated across the length of the cell and are synchronized to work precisely together.
 - There are tens of billions of molecules in each cell, excluding water, yet the processes *in each phase of mitosis in turn* are initiated, coordinated, synchronized, and terminated with precision. Biochemical molecules by themselves have *no agency*, operating purely through *deterministic chemical and thermodynamic kinetics*.
- Phenomenologically, the most striking aspect of mitosis also applies to all levels of the organism, namely the *ongoing animation* of life processes.
 - Only in living organisms do we find complex, dynamic processes which have self-organized, *intrinsic* goal-directed activity.
 - At the cell level, the mitosis follows a regulated, step-by-step process governed by the forces and form of the cell.
 - The cells in the video were isolated from the outer layer epithelial cells of a pig kidney, treated with fluorescent dyes, and shown at about 4,000x. In the proper nutrient bath, the cells continue to replicate and double in number every 24 hours.
 - But when the epithelial cells cover the kidney, they are constrained from replication by the *higher order form* of the kidney.
 - The higher order function of the kidney cells themselves follow their own regulated processes governing kidney organs; and so on at still higher levels of the organism.



The etheric field, the blueprint of the living organism - 3

- Heusser's theory is that biochemical processes occur within an *overall self-organizing system in space and time*, operating at a higher level than the individual parts. (Heusser, 2016, 99–162).
- The nonmaterial self-organizing system has *ontological status* and operates according to the cell's blueprint. (pp. 121–123).
 - *Spatial-temporal patterns* and *active forces* induce the spatial components to *operate through time*.
 - The parts undergo a constant process of metamorphosis in time, of *coordination* and *synchronization*.
 - In cases in which specific proteins are identified as triggers of biochemical processes, a precise dynamic *orchestration* of numerous process cascades is involved.
- Heusser's work is derived from empirical observation that self-organization acts on the whole *from above*.

The nonmaterial etheric field is the *collection of these hierarchically organized systems*; it is the *blueprint of life*.

- Each level of an organism's form, from subcellular to organism-wide, has a *system of patterns, steps, and forces* specific to that level that *induces* its parts to coordinate and synchronize through time with each other.
- Thus, the etheric field in living organisms is a *memory body*, the carrier of memories, spatial patterns, structure, forms. It is also a *time body*, the carrier of behavioral patterns and biochemical reaction sequences *throughout one's life*.
 - This view explains the influences and patterns that *cross the boundary from one incarnation to the next*: the memories, habits, and phobias from the previous life, with influences carried over *causally* as birthmarks and birth defects.
 - It also explains the influences and patterns that *cross the boundary from one person to another via organ transplantation*: the memories, habits, and preferences from the donor, with influences sometimes carried over *causally* as the pain and suffering of the donor's death.
- Heusser, P. (2016). *Anthroposophy and science: An introduction* [English edition]. Peter Lang.

The etheric field through birth, earthly life, death & rebirth

- A summary of the metamorphosis of the archetypal etheric field from birth, through earthly life, death, and rebirth.
 - The basic etheric field, including instinctual behavioral patterns, comes from the parents through the embryo's etheric field.
 - The etheric extract of the previous earthly life comes from the intermission period and blends with the embryo's etheric field.
 - While in-body, the etheric field is fully united and integrated with the physical body and grows with earthly experiences, memories, and knowledge.
 - During an NDE, the out-of-body NDEr carries a portion of the etheric field. Episodic memories of NDE events in the *transcendent realm* are formed and are added as vivid, indelible memories, further expanding the person's experience and knowledge.
 - On receiving an organ transplant, the recipient's etheric field *blends* with the organ's etheric extract and assimilates new habits, preferences, and memories from the donor.
 - At death, the soul leaves the body and retains an extract of the etheric field; the remaining etheric field of the physical body gradually disengages from the body and dissolves.

But if we look at all forms, especially the organic ones, we find that nowhere is there anything enduring, anything at rest, anything complete, but rather it is far *more* the case that everything is in continuous motion and flux.

—Johann Wolfgang von Goethe, *An introduction to his theory of metamorphosis* (1807)



J. W. von Goethe
1749–1832

NDEs and the Etheric Field

Supporting living organisms and memory



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