

## *Foreword*

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The literary market is replete with Tarot and other card sets of various kinds, designed to tell fortunes, or to entertain or to assist users, in some sense, to accelerate their spiritual or psychological development. Given the number and variety of such sets, coupled with the popularity of the subject of reincarnation, it is surprising that nothing quite comparable to *Reincarnation Cards*® — *Awakening Far Memory* has ever been attempted.

The discerning reader may note its conceptual similarity to various projective personality tests used in psychology. These cards have much in common with, for example, the Thematic Apperception Test, involving responses to pictures and, especially, the Rorschach Inkblot Test, a device designed to evoke responses from the subject's unconscious that are alleged to reveal someone's personality dynamics. These technologies are not always productive, but when they are helpful they represent the positive effects of attribution, projection, and association. When they are not productive, the subject may have become overly enthusiastic, falling prey to "false memories" and similar constructions of a gullible ego.

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*Reincarnation Cards* embodies an imaginative and novel technique, for which patents are pending, that was specifically designed to probe into one's hypothetical reincarnations. Its model of the ubiquity of mind and the simultaneity of events provides a provocative perspective on the nature and origin of the fleeting images and snatches of recollections of other eras. Numerous anecdotal reports exist from people who have glimpsed, from time to time, events and activities that occurred before they were born. Whether these glimpses represent past-life memories, archetypes of the psyche, or metaphors of current life activities, they can be linked with and evoked by the cards, following the suggested rituals described by the authors.

The evocation of these purported scenarios is not, however, the sole purpose of this project, which is intended to lead ultimately to the expansion of the consciousness of the user. Although from Ecclesiastes we learn that "there is no new thing under the sun," there are, nevertheless, new ways to present hoary old insights to new audiences or to old audiences that are newly ready to receive them. What the authors have tried to do is to present the "perennial philosophy" (the core of all spiritual traditions) in a form that will appeal to interested people who rarely have been exposed to such ideas. To this end, what the authors call for is a fresh look at consciousness, in other words the pattern of awareness, intention, and reflection that permeates the cosmos.

The authors suggest that if we can somehow learn to set aside our emotional entanglement with our belief in our separate

individuality, we may come to perceive the world very differently. They suggest that we are conditioned from birth to think in a dualistic, reductionistic way. Our personal egos are massaged and nurtured to maturity by our parents, siblings, teachers, and peers, to accept without question the idea that the world is “outside” and that the mind is confined “within” our heads. As a consequence, we become locked into this dualistic belief system, or Gestalt, in a lifelong bondage from which, through reason and a reorientation of our personal mythology by a thorough grasp of metaphysics and the practice of meditation and contemplation, we are capable of liberating ourselves, thereby replacing naive belief with realized knowledge.

The authors point out that a more holistic way to look at the world is to fathom that our perceptions have been blurred by what might be called “ego-spectacles.” To people involved in dualistic thinking, the world is obviously “out there.” The authors’ monistic position, supported by some of the greatest thinkers in the history of philosophy, is that we live and move and have our being in an ocean of consciousness. This means that everything that we perceive, including the so-called external world, as well as our bodies with their sense organs and what we regard as our individual personalities, exists wholly and entirely in and as a field of consciousness.

From this very simple but profound change of perspective, it may be seen that there actually is no external world in the sense in which most people naively assume there is one. As a result, our

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common understanding of the world is effectively turned inside out. This involves a transformation to a new paradigm wherein one perceives and experiences the same world, but in a novel and different way. While the world is still external to the body, that same world is now understood to be internal to the mind. The “individual person,” or “ego-self,” is now recognized to be one with what can be called the “All-Self.” In what can be described as a discerning state of “flow,” there is an awareness of both the ego-self and the All-Self, in which one may identify with the latter without losing contact with the former. This “flow” precludes a disruption in the mainstream of ordinary, ongoing, day-to-day activities. In this light, the other person is no longer a stranger but oneself. Aggressive wars are unthinkable, as we should then be harming only ourselves. This, in sum, is the metaphysics on which the authors have based this project.

The authors have written an intriguing chapter titled *Human Origins*. While I remain skeptical regarding many details of their account of human prehistory or what they refer to as protohistory, I do not know of anything directly contrary to what they state in this book about humanity’s obscure origins. Indeed, I am impressed by their extensive bibliography. The purpose of this controversial chapter, which is intended to be read prior to using the cards, is to open new areas for serious investigation, stimulating the imagination of those who come into contact with the cards.

I have known John and Linda for a number of years. I have met them at conferences and have visited them in their home in

Cyprus. I can vouch for their personal integrity and the purity of their motives. They have clearly labored long and hard to place this work before a public that they believe to be ready for the expansion of consciousness that is urgently needed today. Our world is driven by ignorant, egomaniacal leaders, who by waging endless wars, threaten to bring the human experiment to an ugly, ignominious end. Our civilization may be totally destroyed — not by natural cataclysms, but by our own false beliefs and dysfunctional personal myths that induce us to slaughter each other for what we erroneously believe to be our personal or tribal gain.

The injunction by an Egyptian Ger-Maa, or sage, Amen-em-Apt, at the close of the commentary on the Egypt card (No. 18) to: *Seat thyself in the arms of God. Fill thyself full of silence. Thou shalt find the Life . . .* encapsulates the entire message of this stunning, consciousness-expanding work.



Stanley Krippner, Ph.D., Professor of Psychology at Saybrook Graduate School in San Francisco, is known internationally for his pioneering work in the scientific investigation of human consciousness. He has authored or edited over five hundred articles and books and conducts research in the areas of dreams, hypnosis, shamanism and dissociation, with an emphasis on anomalous phenomena that seem to question mainstream paradigms.