



# **SOUL-CENTERED HEALING**

**A Psychologist's Extraordinary  
Journey into the Realms of Sub-Personalities,  
Spirits, and Past Lives**

**Thomas Zinser, Ed.D.**

# Contents

Foreword.....	7
Acknowledgements .....	11
Introduction.....	13

## **Part 1: To the Boundary of Spirit**

Chapter 1 Worlds Within Worlds .....	23
Chapter 2 Ego-State Therapy.....	33
Chapter 3 At an Impasse.....	45
Chapter 4 At the Borderline of Spirit .....	55
Chapter 5 A Door Opens: Meeting Gerod.....	65
Chapter 6 Earthbound Spirits.....	81
Chapter 7 The Quickening.....	99

## **Part 2: Healing The Inner World**

Introduction.....	117
Chapter 8 Through the Looking Glass .....	121
Chapter 9 The Protective Part of the Mind .....	133
Chapter 10 The Higher Self .....	141
Chapter 11 Soul-Centered Healing.....	153
Chapter 12 Ego-States: The Inner Beings .....	161
Chapter 13 Inner Worlds.....	171

## **Part 3: Soul Dimensions**

Introduction.....	181
Chapter 14 Past Lives: The Weave of Soul Stories .....	185
Chapter 15 Darkness and Evil .....	199
Chapter 16 The Agreement .....	219
Chapter 17 The Power of Light .....	239
Chapter 18 The Soul.....	247
Epilogue .....	259
Glossary .....	261
Notes .....	265
Bibliography .....	269

## Foreword

There are books that are a little ahead of their time and others that are far ahead of their time. The former are easier to assess because while they push the envelope of conventional wisdom, they usually leave enough of that wisdom intact to allow us to evaluate the success or failure of their innovations. Books that are far ahead of their time are considerably harder to assess because they often challenge the very foundations on which we stand. For that reason they tend to make us profoundly uncomfortable, even angry. They don't continue the conversation we were having but begin a new conversation in new territory, importing new assumptions that challenge conventional wisdom. *Soul-Centered Healing* by Thomas Zinser is such a book. It is an important book that is far ahead of its time.

Zinser is not interested in having the conversation that most psychologists are having today, enraptured as they are with mapping the various neurological correlates of human experience. Instead, in *Soul-Centered Healing* Zinser invites the reader into a dramatically expanded experiential landscape, a landscape so foreign to the modern mind that some readers will simply refuse to enter, regardless of the evidence, regardless of his positive clinical results. What a shame if this happens, because Zinser, in concert with other spiritually oriented therapists, is showing us a new continent.

The modern mind says that human beings live on Earth only once, but in *Soul-Centered Healing* Zinser's clients demonstrate that reincarnation is the rule. The modern mind says that unless psychopathology shatters it, the self speaks with one voice, but *Soul-Centered Healing* shows that the self is typically a chorus of many voices and

integrated wholeness is one of life's great accomplishments. The modern mind says that the spiritual world is an illusion or compensation or a dubious hypothesis at best, while *Soul-Centered Healing* offers communion with luminous spiritual reality as the balm that heals the deeper wounds of life.

What is most jarring and innovative about *Soul-Centered Healing*, however, is the fundamental dialogue that set it in motion and that lies behind every page—a fifteen year dialogue between a university trained, secularly inclined therapist and a discarnate presence named Gerod, channeled by a co-worker. Out of this unusual dialogue emerged a clinical collaboration that shaped the contours of Zinser's entire professional life. In almost weekly sessions, Zinser brought his most difficult cases to Gerod, and Gerod advised him, acting as a kind of spiritual supervisor. In the interest of healing, Gerod shared what he was seeing from his non-physical perspective and offered Zinser suggestions and strategies he could use to circumvent the various blocks he was encountering with specific clients. Along the way, Gerod initiated Zinser into a vastly different psychological and spiritual landscape than he had absorbed in graduate school. Piece by piece, Gerod gave him a detailed map of the workings of the unconscious and invited him to test this map in his clinical practice, which is exactly what Zinser did.

Week after week, year after year, Zinser shuttled back and forth between his patients and his conversations with Gerod, systematically extending his knowledge of the deep psyche. Under Gerod's tutelage he learned to navigate its shoreline, identify its citizens, negotiate with its gatekeepers, and finesse its troublemakers. He tested Gerod's suggestions for bringing forward living memories of past trauma, for releasing soul-fragments, and for returning that which had been lost, or in some cases stolen. For years he battled with the forces that keep human experience fragmented, locked away in pockets of hidden pain and frozen time, living in shadows far removed from the Light. Make no mistake about it, Zinser was doing battle, for darkness does not give up its ground without a fight. This is not a book for the faint of heart or for those with a rose-tinted view of how one achieves spiritual wholeness. This is a book that follows human suffering to its source and asks deep questions about why life is the way it is. Its answers are profound, coherent, and deeply moving.

Those familiar with hypnosis will recognize Zinser's considerable

clinical skill as a hypnotherapist, and those familiar with the literature on past-life therapy will recognize the courage of a clinician willing to follow his patients into territory he might not otherwise have explored. What sets Zinser's study apart, however, is the depth of the spiritual perspective that emerges in his work and the subtlety of his cartography of the soul. In order to heal his clients, Zinser had to understand the roots of the disorder that had overtaken their lives and the push-pull of forces that forge the human will. At this deep level, the line between physician and metaphysician becomes transparent. One cannot heal without crossing into spiritual reality and personally engaging the powerful forces of both Darkness and Light.

In *Soul-Centered Healing* Zinser takes his readers on a spiritual journey that stretched over many years as he peeled back layer after layer of the soul. In pithy chapters punctuated with rich case histories drawn from his client notes and transcripts of his conversations with Gerod, Zinser initiates the reader into the same mysteries he was initiated into. He lets us feel his confusion and uncertainty, honoring the resistance that accompanies major paradigm breakthroughs. Ultimately the validation of his methods, and Gerod's insights, lies in his clients' emerging health and wellbeing—*soul-centered healing*.

Those already initiated into spiritual psychology will likely find the early chapters familiar territory but will be richly rewarded, and I suspect surprised, as the plot thickens in later chapters. Much more than a book on past-life therapy, *Soul-Centered Healing* is a work that explores the fundamental spiritual agreements that frame the entire human experience. It is a rich and rewarding journey, a book far ahead of its time, but hopefully a book whose time has come.

—Christopher M. Bache, Ph.D.  
author of *Dark Night, Early Dawn*

# Introduction

*The labyrinth is a powerful venue for healing from any illness or pain, whether the disease itself is cured or not. Walking with illness and pain can invite healing at the deepest levels possible, restoring right relationship with one's life, with God, with the past, with one's body, with relationships.*—Melissa Gayle West, from *Exploring the Labyrinth*

## **New Territory**

This book is an odyssey into the psychic and spiritual dimensions of the self and reality. It takes the reader on a journey across the boundaries of ordinary consciousness and into realms that are at once both strange and familiar. Through the minds of others, it is a journey into our own mind and soul to an understanding that we are not only physical and psychological beings, but psychic and spiritual beings as well.

*Soul-Centered Healing* tells the story of my work as a clinical psychologist and a series of extraordinary events that took my clients and me across the boundaries of ordinary consciousness and enabled us to work at unusually deep levels of the mind and soul. This work led to an unprecedented mapping of these inner dimensions and a method of healing that can benefit others. The purpose of this book is to share this body of knowledge and the model of healing that emerged from it.

The extraordinary element in this story involves the information I received from a spirit entity named Gerod. This included information both about individual clients with whom I was working, and about the psychic and spiritual dimensions of reality in general. I was given this information and guidance through a form of spirit communication

called *channeling*. Channeling is a phenomenon in which a person temporarily allows a spirit entity to communicate through him or her, either verbally or in writing. It's as though the person is able to "step aside" and allow another conscious entity to control certain functions of the body in order to communicate.

Channeling is a controversial phenomenon in our Western culture, dominated as it is by empirical science. The controversy is the same one surrounding the many other psychic and spirit phenomena that we hear and read about—*esp*, *remote viewing*, *out-of-body travel*, *precognition*, and *communication with the dead*, to name a few. At its root, the controversy is about whether the psychic and spirit dimensions are real. Channeling, by definition, claims that they are real.

Numerous books, ancient and modern, claim to be channeled information. The *Seth Speaks* series by Jane Roberts, *The Course in Miracles* by Helen Schucman and William Thetford, and the *Conversations with God* series by Neil Donald Walsh are more recent and well-known examples of channeled material. Many people in our culture accept channeling and these kinds of works, including the Bible, as a valid phenomenon and a source of spiritual knowledge. There are also many people in our Western culture, however, who view the content of these books as fiction, products of the human imagination, or worse, as delusions or outright frauds.

What was unique and critical in my collaboration with Gerod was that his information could be tested. Gerod gave me information about specific clients and about particular psychic and spiritual phenomena that could be explored in therapy sessions over time, and independently tested with each client. This possibility of verification led me to include Gerod as a source of information and guidance in my approach to treatment. After I discovered the kinds of information Gerod could offer, and the possibility of clinical verification, I began an active collaboration with Gerod and my clients.

The beneficiaries of Gerod's information were those individuals with whom I was working. His information consistently led to the resolution of blocks, impasses, and interferences that I encountered with so many clients when working at the unconscious levels. Besides the immediate benefit to several hundred clients, this fourteen-year collaboration also led to a systematic and scientific exploration of these psychic and spiritual realms. It was an exploration into inner worlds

much more complex, alive, and layered than I ever could have imagined.

While Gerod is an extraordinary element in this story, he is not its central focus. The point of the story is that the psychic and spirit dimensions are real and that we exist in these dimensions as really as we do in the physical world. The central focus of the book is on healing. There are phenomena, conditions, entities, and forces that exist at these unconscious levels that cause pain, conflict and fear. Soul-Centered Healing is a method for helping a person access and work at these levels of the mind and soul to resolve fears, misperceptions, and blocks that keep a person in distress.

I will introduce other aspects of the mind that are both conscious and perceiving, but which are separate from the conscious self, and which function, for good and ill, at unconscious levels. I will write about psychic and spiritual forces operating at these levels, forces that can and do affect us mentally, emotionally, and even physically. I will also write about the phenomenon of spirits—whether they exist, and whether there is an interface whereby discarnate souls can interact with a person. These are the kinds of issues and phenomena at the center of this story. This journey of discovery could not have been made without Gerod's involvement, but the findings about these psychic and spiritual dimensions are the point of the story and stand on their own. These findings also are what will be verified or not by other healers and practitioners.

## **Two Points of View**

Before beginning the story, two issues need to be addressed. Both have to do with the limitations of perception and language that we confront whenever we attempt to address the psychic and spirit realities. This book is no exception. One is a cultural issue, the other personal. The first has to do with the limitations of our Western culture in dealing with nonphysical—or metaphysical—realities. We live in a culture dominated by empirical science as the arbiter of what is real. If something cannot be reduced to its physical components, tested and measured, then it isn't real. The result is that we do not officially recognize the psychic and spirit realities, nor do we have a common language by which to talk about them.

Empirical science has gained its authority and control in our culture based upon the extraordinary success of the natural and physical

sciences to explain our physical reality. These explanations have been and continue to be validated by the highly advanced technologies we have created based on those explanations. They work. Consider the fact that we are living in a culture that is on the verge of full-scale nanotechnology, stem-cell medicine, and genetic engineering. Somewhere along the line, and largely because of this success, empirical science and its methods have become the standard in our culture by which we judge whether or not something is real.

The problem is that psychic and spirit phenomena—channeling included—challenge and contradict what empirical science says is true. Empiricism rests on the fundamental assumption that matter is the ground of reality. If psychic and spirit dimensions are real, then empiricism will be forced to abandon its most basic assumption. It would call everything into question. It would be a whole new ballgame. Science would have to find a new ground, and develop new methods by which to learn about these nonphysical realms and how they interconnect with the physical.

I want to acknowledge this problem of paradigms ahead of time so that it does not become a distraction or impediment to the reader. Coming from an empirical point of view, one might feel he or she is constantly trying to put square pegs in round holes. I do not claim that the phenomena you will read about in this book will ultimately be proven empirically. I don't know that they will, or even can be. (It's more likely that our idea of *empirical* will change.) I am claiming, though, that psychic and spirit phenomena themselves are real and they can and do affect us in significant ways. From my point of view, the problem is not whether they can be proven empirically, but rather, if they are real, how do we understand and talk about them?

This book asks the reader to temporarily step outside the paradigm of empirical science, and set aside its demands for physical demonstration and proof. Instead, the focus will be on psychological, psychic, and spiritual phenomena that are part of the human experience and which, when studied on their own terms, reveal dimensions of consciousness and reality beyond the physical. We have to apply a different measure. They are dimensions governed not by the laws of matter, but of consciousness.

For the empiricist, the underlying question in this book is whether these phenomena, and what they imply, are real and true. Once the story is told, the reader can bring the empirical paradigm back into

play and reach his or her own conclusions about these phenomena and the larger reality they imply.

### **The Ground of Experience**

Besides the limitations of our Western paradigm, there is a second and even more problematic issue in dealing with psychic and spiritual realities. It has to do with the shift in perception that is required of a person to know and experience these realities. We can believe these realms exist, or think and talk about them intellectually, but to know them through experience involves a shift in perception and awareness.

The situation is analogous to those *Magic Eye 3D* pictures that are sold in all the malls. The picture looks like a crazy quilt of colors and designs. If you focus in just the right way, though, your perception suddenly shifts and you are seeing three-dimensional objects and figures. You have to shift your focus, though, or you will not see this other dimension. Once you experience the perceptual shift, it becomes easy to shift your vision back and forth between the two perspectives. Perceiving psychic and spiritual realities is like the *Magic Eye* picture. It involves a perceptual shift. Unlike with the *Magic Eye* picture, though, it would be a shift from a three-dimensional to a multi-dimensional reality.

We know this kind of shift by the term “conversion.” Usually, we hear the term used in the context of a religious conversion, a born-again experience. This kind of conversion often emphasizes the convert embracing a particular religion’s tenets and beliefs. *Conversion*, however, needs to be understood much more broadly as a human phenomenon, experienced by individuals across cultures and throughout time. The emphasis here is on the experience itself and the alteration in a person’s perception and consciousness. The consistent element in these reports is the person’s stated or implied knowledge of a higher or greater order of reality.

The problem is that those who have not experienced this perceptual shift have no experiential basis on which to judge the statements of those who have. Carl Jung, the Swiss psychiatrist, said that this dichotomy is where people part ways. “One says they have had a religious experience, the other says they have not, and that is the end of the conversation.” I’m sure there are many reasons why someone makes this shift and someone else does not. My guess is, it involves some blend of the usual subjects: nature, nurture, and providence.

The challenge in writing this book about psychic and spirit realities

involved finding a common ground and language by which to speak to both points of view. Originally, I tried to write this book as the objective scientist. It was to be an intellectual presentation of my findings. I was trying to tell the story from the outside looking in. What complicated the challenge even more was in knowing that even among those who already knew or believed that these realms exist, there still was no common language and framework by which to talk about them. I couldn't assume that my language and terms would be the same as the reader's.

In the end, I finally realized that I had to tell the story from the inside out. Only by bringing the reader into the clinical story, where these phenomena were discovered and dealt with, could I offer a common ground for both points of view. This includes the experiential basis for those still unsure of these unseen realities, and a context for communicating clearly the meaning of terms for those who have their own language and concepts.

This book asks the reader to temporarily step inside the shoes of a clinician and follow the course of the investigation as it moves from one clinical problem or phenomenon to the next, and expands from one level of understanding to ever-deeper levels. Everyone has been a clinician at one time or another in his or her life. Who hasn't run into problems, had to step back, and try to determine the causes and look for possible solutions? There is a logic to any clinical investigation, and there was a logic to this one too. I hope that by giving the reader this clinical context, I can show where the knowledge of these realms is anchored in experience. Also, by defining different terms within the context of human experience, I hope my language about these realities is clear and understandable to the reader.

This book chronicles my investigation of the psychic and spirit realities by focusing on specific clinical phenomena, events, and insights that represented a significant advance in the investigation. Each chapter can be viewed as a separate vignette with its own theme or focus. Each vignette, though, builds on the chapters that come before as the story moves from an ego-centered to a soul-centered perspective.

There is a glossary at the end of the book that the reader can refer to as a quick reference for the meaning of some of the central terms. Also, the illustration on the next page is a visual model of the inner world presented in this book. I think it may be helpful that you see it in the beginning, though its meaning will only become clear later on.