

EARLY BIOGRAPHICAL HISTORY THAT GAVE ME THE IMPETUS TOWARD MY DISCOVERIES INTO THE AFTERLIFE AND THEN EDUCATING THE PUBLIC WHICH FOLLOWED.

I debated with myself before including these biographical notes into our TNI archives because people might construe this writing as being too self-serving. In time I came to the conclusion that if the Newton Institute survives, members of the future might want to know more elements about the background of the Founder that may have contributed to my selection as a messenger to the public about life between lives through hypnosis. There are certainly aspects of synchronicity that crop up, in terms of preparation for my mission, that I did not consciously know about at the time. Frankly, I still feel that there could have been a great many better choices in the world for this work rather than myself. This paper is an attempt on my part to explain why someone with so many faults could have been chosen for this important movement in our planet's history in the 20th and 21st century? Still, in my heart, I realize there are aspects of this question that I will not know in this lifetime. Right now I leave these suppositions mostly to my associates.

I'm going to start with my British mother who was brought up in Shanghai, China to believe that boys should be sent off to boarding schools at a young age to build character and curb mischievousness. My American father should have objected but acquiesced because I was a high strung boy that was full of energy and difficult to handle. But, why have children if you are going to send them away? Starting at age 5 up to 17, I was in an out of first boarding schools and then military schools. Boys in this situation do feel abandonment and they either become fragile and fearful or very resilient and self-disciplined. I fell into the latter category that included rebelliousness, especially to authority. These behavior extremes happen when a child learns to function alone without parental support. In my case, I now suspect this was part of a plan upstairs to make me stronger but it involved a lot of pain in the process.

During the stressful and emotionally challenging periods later in life I drew upon my emotional memories of childhood and the teen years of being essentially mentally alone. This environment compelled me to make decisions right or wrong quickly and forcefully. I believe my developing inner strength served me well in meeting challenges with perseverance and determination during the early and difficult years. Later this resilience was needed in bringing LBL to the public. Since I don't believe anything of significance in our lives happens by accident who knows but what my guide assisted in the selection of my body without my knowing all that was to come. This life, I feel, was planned because my guides needed someone with both intensity and tenacity to be their messenger. During difficult moments of my adult life in LBL I just refused to give up and go away. So, it would seem they wanted someone with determination and drive who would not be sidetracked by obstacles. These character traits of my soul mind were combined with a body of both stamina and a strong will.

For a long time I have thought back to my early years to see if I could determine one event that propelled me into the right direction of my life's work. I now think my

purpose was more of an evolving process of many events that seemed unrelated at the time. I will say that even as a child I had the feeling I was intended to do one important thing for people in my life but it was not specific and as the years unfolded I felt I was not yet doing what was really intended for me. Even so, there were times when the impetus in my mind for something undefined was formidable. Such thoughts might come upon me during long hikes alone in the Hollywood Hills where I grew up, or body surfing in the Pacific Ocean with powerful waves around me. Flashes would come into my mind of someone watching me, waiting for me to develop to their satisfaction. Occasionally, I would have vivid precognitive dreams at night that mostly involved a genderless divine spirit who, in one way or another, conveyed messages with the underlying theme of: "Prepare yourself. You must grow mentally and physically strong for what lies ahead." These sometimes indefinite words could be accompanied by rather metaphoric visions of a beautiful place of peace and happiness. There was the implication I would have to discover this setting for myself and bring this message to others. These mental images were especially potent in the 1930s and 40s during my formative years of growing up. I also had the sense that I would have a companion to give me support by the early 1950s but felt this too was wishful thinking. I had no idea my future wife, Peggy, would be my soul mate and assist so much in my mission or that our meeting would prove to be no accident.

At age 13 I was sent off once again to a second military boarding school, this time in North Hollywood. It was called Harvard School, a highly academic prep school owned at the time by the Episcopal Dioceses in Los Angeles. Harvard was an authoritarian institution with much hazing and military discipline combined with difficult classroom work. Years later when I went through military boot camp during the Korean War I found it actually easier than this military school. I had been sent to this school for scholarship and hardening, not religion. My parents had given me the gift of no religious indoctrination in our house so I was unprepared for the demands of attending the chapel on campus every evening and on Sunday. I hated this aspect of being forced to attend services. I find it so ironic that in 2004, some 55 years after I graduated, SSR had its first LBL training program just two blocks down the street on Coldwater Canyon Rd. in North Hollywood, California.

Looking back, I believe that my introduction to formalized religion was a foundational point in a search for spiritual truth because this experience was so mind-numbing for me. I looked upon it as mental servitude because I had to listen to fables and be told they were true. As time went on during my four years at this institution the more church theology I was exposed to the more I rebelled. As a senior I refused to participate as an alter boy that was considered a special privilege. It was hard for the administration to kick out seniors so when I told the minister, Father Gill, that I didn't think he wanted an atheist wearing vestments, lighting candles and reading the biblical lesson for the day, he agreed to quietly relieve me of these duties. He happened to be an excellent teacher of history and an intellectual so I often debated with him about how I felt about ancient, superstitious conclusions and faulty logic. I joined a debating society at the school to acquire better techniques in presenting arguments on any subject. I think Gill actually preferred a boy with passion and a questioning mind rather than a passive, accepting one.

What particularly got to me was church structure where priests and ministers served as intermediaries for people seeking spiritual truth because the supplicants were effectively blocked from having their own experience. During my four years sitting on those hard wooden pews only partially listening to bible lessons, while surreptitiously reading small, soft cover philosophy books, I became convinced that I should do something about countering religious dogma with an entirely new methodology for the human spirit. Arguing with Father Gill and my classmates I was essentially told, "Okay go develop a new belief system yourself and stop bothering us."

I see now that my church experiences at Harvard School had purpose in preparing me for what was to come in terms of seeking spiritual alternatives. I remained an atheist for years while slowly evolving into an agnostic. In college I studied Comparative Religions, Philosophy, Psychology, Astronomy and Anthropology. In time I was to travel extensively around the world always searching for answers to the meaning of life. Along the way I became aware that many people like myself were also seeking the same thing in life: Who am I? Where did I come from? Why am I here? Where am I going? I had the feeling that the answers to these age old questions might be within the capability of the mind of the seeker. I had no idea how this could be accomplished before I studied hypnosis.

I wrote in my introduction to *Destiny of Souls* (2000) that I placed my first subject into hypnosis at age 15 at Harvard School in 1947. One of my classmates told me his father was a psychiatrist who used hypnosis in his practice and wanted his son to follow in his footsteps. I was invited to his home on weekend passes and the two of us received instruction together as partners to learn the basics. The problem was his son was not much interested in going further with hypnosis while I was fascinated and wanted to learn as much as possible. I began studying hypnosis books and practicing with other students. I was gaining a successful reputation on campus before the administrators learned what I was doing and shut my activities down. This came about because I was on the track team where a friend of mine who was a miler begged me to place him in hypnosis and then command that no one was going to get in front of him in an important race. He was not a top miler and this was a big all-comers meet. He stayed in front for two laps while I reveled in my power on the in-field. The track coach near me stared at my friend in disbelief. Finally, in the third lap, already exceeding all expectations by being in front so long, he began to fall behind and finally collapsed in a faint on the track. All I can say about this experience as a teenager was that it was as if a light bulb had been turned on in my head by the power of hypnosis. But I now knew of the dangers of a poor application of hypnosis and did not come back to it for years.

During the decades of the 1940s, 50s and 60s I became aware that the debates between blind religious faith and spiritual reasoning were increasing. I believe these inquiries were due not only to increased enlightenment but to population expansion where people felt more and more like rats in a maze and wanted identity. Traditional religious doctrine was failing more and more people around the world. By the time of my first LBL discovery in 1968 the debates between secularists, intellectuals and theologians had become very intense. Fundamentalist ideologues were aroused by what they called

“secular humanism” and a liberal agenda that denied the divinity of Christ and much of biblical teaching. I feel that the 1960s was a decade of breaking out of old habits of conduct in many directions. People were questioning everything from war to a more equal distribution of America’s wealth and equality to abortion and spiritual truth that was more personal. It was a revolutionary period that was perfect for the culmination of my own search into the meaning of life. Also, living and working in California on the cutting edge of this social revolution was auspicious and, I’m sure, not accidental. I began fulfilling my destiny at an opportune time and place when society was demanding rational answers to age old questions. Of course, in the 1990s, when I began lecturing around the country I was subjected to hecklers charging that I was trying to destroy Christian values. I argued with them and sometimes had to demand they leave the room depending upon their conduct and the crowd support as well.

Even so, I have to think that from the 1930s to the 60s I was being prepared by forces I could not conceived of in these decades of my development. First there were the boarding school years that shaped my character, then the years of academics that lead to four college degrees. I took debating and speech classes and eventually writing classes. In the U.S. Navy Medical Department, at the end of the Korean War, I served in a psychiatric unit for Marine Corp personnel that also involved the U.S. Naval Hospital in San Diego. Here is where my love of Counseling Psychology really developed in a practical way. Later, I would teach Social and Intellectual History once a week in the evening at a local college. By my third year I had become a good teacher. Nobody dozed off in my classes. When I found that I was straining my voice too much over a three hour lecture period I located a person that once had worked at one of my boarding schools who was now teaching voice lessons privately. She taught me breath control from the diaphragm and not the throat and guided me the techniques of voice projection. All this educational exposure would prove to be useful later when I was on the road lecturing or training hypnotherapists in LBL. Was this grounding for teaching with NATH, SSR and finally TNI random? I don’t think so.

I mention these factors in my background that were preparing me for the years I wrote books, lectured on the road about my LBL discoveries and worked with my clients in hypnotherapy. I see now there was a master plan here for my development. Despite my private hypnosis practice I did not have my greatest impact on the world until I had my first book published in 1994 and then began lecturing in the U.S. and other countries and working on radio and T.V. shows as well. All this took place when I was over sixty years old and I asked myself, “Why could I not have been younger?” The answer is, of course, that my spiritual guides felt I was not yet ready to make the impact on the public that I did when it finally happened. I needed the experience of thousands of cases behind me and to be at the peak of my speaking, writing and teaching abilities to be the most effective. I was gifted with great energy well into my seventies and thank goodness for this physical stamina—also, I’m sure, that was no accident.

In conclusion, I should say that while I feel very blessed to have been chosen to make the initial contribution to the study of our life between lives through hypnotherapy it is the people I have trained to be LBL facilitators and those who they have trained that will

keep this movement of spiritual awakening alive in the future and add to what we have learned. In trying to explain the principles of our LBL movement to people after first SSR and then TNI was activated, I wanted to show that a well trained facilitator does not promote their own philosophical ideas or modalities. Rather, the intent here should be to assist people to access and develop a spiritual experience already in their minds that is unique to them. The deepest longings of the human spirit are not fully satisfied by existence in a natural physical world. When a client is looking for their purpose they can see in their between lives experiences an evolving transcendence toward an absolute good where a collective of souls strive toward perfection that will lead to an eventual joining with those intelligent forces that created us in the first place.

I believe that I was really only a pilgrim traveler in exploring the mystery of mental realms where souls move and develop within the positive energy of an oneness of creative endeavor. I saw my task was to take what information I could in my presentations to bring a message of harmony and goodness of purpose from a beautiful mental world into our physical world to enhance a better understanding toward the meaning of life.

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