

# MIND IS IT



**MEDITATION, PRAYER,  
HEALING & THE PSYCHIC**

by CHARLES C. WISE JR.

## Errata: MIND IS IT

Please make the following changes in your copy to correct printing errors which may cloud the author's meaning. These, and other minor typographicals not noted here, will be corrected in the next edition.

Page 23, 10 lines from bottom: "emergency" should be "**emergence**".

Page 53, middle: "subjected" should be "**rejected**".

Page 56, 5 lines from bottom: "touch" should be "**tough**".

Page 60, middle: "aspects in" should be "**aspects is**".

Page 72, 3 lines from bottom: "There are" should be "**These are**".

Page 75, middle: insert line omitted. Complete sentence should read: "There is no convincing evidence that Yoga, for example, is more **conducive to successful meaningful meditation than is any other** discipline directed toward concentration which is persisted in.

Page 79, bottom line: "actively" should be "**activity**".

Page 146, line 3: second word should be "**surgery**".

Page 146, line 9: "help to retain" should be "**help to retrain**".

Page 169, 14 lines from bottom: "nerves of" should be "**nerves by**".

Page 190, parenthesis in the second paragraph quote should read: "**(since, if understood)**".

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**MIND IS IT:  
MEDITATION, PRAYER, HEALING,  
and the PSYCHIC**

by  
Charles C. Wise, Jr.



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**MIND IS IT: Meditation, Prayer, Healing, and the Psychic**

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**About the Cover:**

When this book was being planned, it was decided to invoke the meditation process for guidance and inspiration. In a meditative altered state of consciousness, one of the dedicatees received from another who is in spirit the following suggestion:

A white owl would be a magnificent symbol. The owl could be perched upon a golden bough, symbolizing the treasure we all "sit upon" or hold within our grasp—a treasure of thought and inspiration. The white of the owl symbolizes the purity of the Divine Source—the unsullied, virgin purity of Divine Inspiration. The eyes must be blue, with a depth of tone suggesting their function as receptors as well as transmitters of eternal wisdom. The cover would be in striking contrast colors of the white against a deep-rich, almost royal blue. Perhaps the deepness of the night emerging into the dawn of enlightenment. Deep night tones upper left, moving down to the lighter tones surrounding the white owl at mid-right to lower right. There should be a few stars in the upper portion. The whole should be somewhat impressionistic, but not surrealistic.

The inspired realization is by artist Eunice Berger, and the cover layout is by Don Bossone, both through the generous courtesy of Gregory and Irene Chandler. The Magian Press logo, continuing the owl motif, is the work of Ed and Ann Gaudet.

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TO:

RENA,

RUTH,

ANITA,

and ANN,

Each of whom made a unique contribution without which this book would not have come to be.

**PART I**

**MYSTERIOUS MIND**

## Chapter 1: THE PROBLEM OF MIND

Mind is the instrument with which the individual explores the unknown and seeks to understand. From the most primitive stone tool to the most complex atomic structural model, it is mind which built mankind from savagery to civilization.

Descartes is often called the father of modern philosophy. His premise: *Cogito ergo sum* (I think, therefore I am) is the germ affirmation on which both the science and philosophy of the modern world has been built. Descartes begins doubting everything, denying that anything is absolutely certain. He then reaches his unshakeable premise. It is not an argument, but the immediate intuition of his own existence *even as he doubts it*. Why is he *sure* that he exists? Because he *sees* it clearly and distinctly. From this he deduces the general rule that everything which is seen clearly and distinctly is true. It is the foundation of modern mathematics and science, and with it he attempted to formulate ontological proof of the existence of God as well as of himself.

While subsequently Kant and others attacked this naive confidence in the possibility of sure knowledge, it is obvious that — if exact knowledge is ever possible — it is only mind which can know. This author goes further than Descartes. My premise is: *Sum quoniam cogito* (I am, because I think). Thought is more than proof of my existence, it is its cause. I exist *because* I think I do; my reality is the thought in (my?) mind that produces me. Mind is the *cause* and *constructor* of existence on this three-dimensional plane, and is its only *critic*.

Herein lies the great problem. We need desperately to know the answers to two questions: *What* is mind? And *how* does it *work*? These are the basic questions of the Twentieth Century. But we have only mind itself with which to seek for these answers. Can it objectively and effectively observe, analyze, and understand itself?

The more I meditate upon these two basic questions of the *what* and *how* of mind, the more convinced I become that no one has a very clear understanding of the answers. Certainly I do not. And a galloping survey of the literature loosely lumped under the general title of *Psychology* suggests that I am not alone in my ignorance, although — like Socrates — I may be rare in my acute awareness of it. This awareness is the only justification I shall offer for writing this book.

The available material on the subject of mind may be grouped into two general types. The one essentially is speculative philosophy; it is strong on concepts and categories, but short on demonstrations and proof. William James' *Psychology* and *Varieties of Religious Experience* are fine and useful examples of this school. The other group is experimental- or pseudo-science, concerned either with physiology, techniques, or statistics, and sadly preoccupied with abnormality. Freud (and more particularly his blind followers) are in this category.

I have no desire to denigrate either. Much can be learned from both. But they touch little more than the fringes of the subject of mind. This book aligns itself with the speculative philosophers, and more particularly with that little group concerned with *transpersonal psychology* and the new field of *consciousness*. I shall try to use the mind to discover itself. The method mainly is the process described herein as *Meditation*, rather than either experiment or organized plagiarism ("scholarship," if you prefer a euphemism for the latter term). There will be no pretense of being "scientific," but the results may be found provocative and in some respects illuminating. I hope no one's pet ox will escape being gored. The ideas presented are fluid and tentative, and the author's thought may well be modified later by new evidence or insights.

Despite apparent deficiencies, mind is the only instrument of understanding available to us. It has proved itself to be a most powerful and flexible tool, and has served us well. I am persuaded that man is only beginning to be aware of the true nature and power of mind and that virtually nothing which the imagination can suggest or the heart desire lies beyond the mind's ability to attain, perform, or produce it. This book develops in some detail certain corollaries of the author's general thesis that soul/mind is the ultimate reality, that mind created matter and the universe, that mind is capable of controlling and changing anything, and that there is "no-thing . . . save as thinking makes it so."

## Chapter 2: SOME ELEMENTS OF MIND

Mind is much more than the sum of its parts as presently recognized. To explore some of its operating processes or functions in detail requires an attempt at a few working definitions of various mind-elements.

### 1. Brain.

Brain is the physical mechanism of personal mind. Mind is not identical with the brain, any more than our universe is merely material. Brain damage can limit communication of mind with mind at this level of existence, but it is doubtful that brain damage is really total mind damage. I visit with the senile and the retarded, and find they often hear and understand far more than they respond to or show.

The brain is tangible and a ready subject for scientific study. Any good medical reference work will give you a map of the various parts of the brain and will summarize what is known of their functions. This information represents sound and solid work done over a period of many years.

More recently, the measurers and tamperers have come up with two interesting and possibly significant discoveries. Using the electroencephalograph (EEG), an ultrasensitive voltage meter developed in the 1920's capable of recording the electrical activity of the *surface* of the brain through an intact skull, four alleged groups of measurable brain waves have been identified:

*Delta* — frequencies from about three to four cycles per second (c.p.s.). Domination of the EEG in this range is characteristic of very young infants, and adults in a state of unconsciousness or coma.

*Theta* — about five to seven c.p.s. Characteristic frequencies of quiet or deep sleep.

*Alpha* — frequencies from about eight to thirteen c.p.s. Characteristic rhythmical wavelength of centered meditation, trance, boredom, extreme relaxation, and the rapid eye movement (REM) or dream state of sleep. Usually these are periods when the cerebral cortex is not processing visual information, hence the eyes are often closed.

*Beta* — the characteristic frequencies (over thirteen c.p.s.)

of intense brain activity, typical of concentration, stress, tension, and thinking.

The Greek letters assigned to these states are in the order of their discovery, not their frequencies. Nor do the mere frequencies disclose dependable information as to the *quality* of the mental activity taking place. Much effort is expended by many in centering down from Beta to Alpha in some so-called systems of meditation (see Part II, following); this has real merit in reducing stress, but offers no guarantee of instant meaningful revelation or cosmic consciousness.

My own meditations suggest that there is a higher state of consciousness well above the present Beta range not yet identifiable on EEG. Centering down to the so-called Alpha state seems a reversion to a more primitive mental state near or below the level of self-consciousness, which promotes psychic awareness of a kind often noted in the higher animals. But my most truly productive meditations appear to involve a sort of creative furor without stress in which consciousness operates at a level of intensity far above the normal Beta.

Within the past ten years, neurophysiological research has come up with what may be an even more significant discovery. The brain's cerebral cortex has long been recognized as an awesome network for the storage, comparison, and coding of information. It selects and analyzes sensory input, and initiates emotional and physical responses. The back of the cortex seems to receive and organize perceptions, and the front to control action.

The cortex is divided lengthwise into two hemispheres, connected by a bundle of fibers known as the corpus callosum. Because of a crossing of the nerves at the base of the brain, the left side of the body is controlled primarily by the right hemisphere, and the right side of the body by the left hemisphere. Studies of brain damage resulting from accidents and from surgical severance of the corpus callosum suggest that the two hemispheres also possess separate and distinct modes of consciousness. The left hemisphere generally handles analytic, rational thinking and verbal and mathematical functions. It processes information in an orderly (linear) fashion and is the seat of our sense of time. The right hemisphere in general deals with introspective and intuitional patterns of thoughts, spatial

relationships, artistic and expressive endeavors, pictures and images, and recognition of faces. When undamaged, the corpus callosum appears to permit a flow of information between the two hemispheres.

The extent to which this apparent specialization is functional or acquired is not yet clear. I should like to see the results of observations of left-handed persons to see whether they have these modes of consciousness reversed. Several authorities, however, have suggested that such psychological and cultural dualities as masculine-feminine, analytical-intuitive, ear- or eye-orientation, ying-yang, etc., may have neurophysiological origins, or may result from imbalances of development. A major problem of mind may be to correct or coordinate such matters, "to put it all together."

## 2. Consciousness.

Consciousness is the *attention* of mind. It is all you can be aware of at any given moment in time. Obviously, mind has access to much information outside of consciousness, but when portions of this are (re)called by an exercise of the will, some matters theretofore in consciousness slip out of direct attention into standby status.

The subject of the higher consciousness receives a stimulating review by many able commentators in *The Highest State of Consciousness*, edited by John White (a Doubleday Anchor Original, A-835, 1972, 492 pages, \$2.95). Particular attention is invited to the twenty (20) states of consciousness listed by Stanley Krippner in the first article (pages 1-5) appearing therein.

## 3. Memory.

Memory is the mind's *retention* outside of consciousness. This includes sensory data, emotions, associations, and relationships. A great deal of mystery remains as to the *physical seat* of memory (if there is any) and as to the *mechanism of recall* into consciousness. We shall return to them later.

## 4. Thought.

Thought is the succession of words, pictures, or concepts in consciousness. It is the *free association of ideas* when the mind's

attention is undisciplined or uncontrolled, and the *rationalizing* progressions which result when the will (spirit) imposes order and purpose on consciousness.

## 5. Spirit.

Spirit is that portion of mind which manifests as the *will* and the *emotions*.

The word "spirit" has been so loosely used as to have become almost meaningless. The omnipresent trinitarian subdivision into "body, mind, and spirit" is a real obstacle to clear thinking. At a recent international convention of non-medical healers who are seeking to form an organization to press for their recognition and acceptance, the English-speaking groups split over whether they should be referred to as "mental" (psychical) or "spiritual" (religious) healers. The French could not see any difference; they have but one word, "esprit," which embraces both concepts and makes no clear distinction between them. And they are right. Mental healing and spiritual healing are one and the same thing: it is the projection and focusing by the mind of psychic energy for healing purposes.

By "spirit" I refer herein to the animating principle of each life, the quickening, moving impulse. It is similar to the root "anim(a-us)" of the classic Latin tongue.

## 6. Soul.

Soul is the individuation of mind and love that is the essential self. It is the center of ultimate consciousness, the inner reality of each ego-personality. Recent speculation suggests it may helpfully be thought of as a force field or basic pattern which forms and shapes the several bodies used by it as instruments of expression. If one must have three-part division of the individual, perhaps body, mind, and soul might be allowed. But truly grasped, both body and individual mind are merely expressions of the soul.

## 7. Mental Energy.

Mental energy is the force or forces which mind generates, produces, or uses. It is something other than the energies which arise from the properties of physical matter. Some are satisfied to



label this force "God," "The Holy Spirit," "Universal Energy." Whatever it is, it is not yet physically measurable, although measurable *results* of its presence have been observed. It is, however, available to our minds for expressive and creative purposes.

This power seems to act in opposition to entropy (the universal tendency of matter toward disorganization and disintegration) set forth by the Second Law of Thermodynamics. If, as I believe, matter was created out of mental energy by mind, and the uncommitted energy of creation (not locked up in matter) is available in unlimited supply throughout the universe, the further creative powers of mind are inexhaustible.

Some small insight into the extent of this power can be had by a brief consideration of Einstein's formula  $E = mc^2$  (the energy released by the conversion of matter into energy is the amount of the mass involved multiplied by the square of the speed of light). A simple inversion of this formula to show the creative (matter-building) process is  $M = E/c^2$ . The amount of energy required for the creation of the existing material universe boggles the imagination.

### **Tentative Definition.**

Perhaps we are now ready for a tentative definition of mind. "Mind" is the whole animating principle whereby the soul builds, shapes, repairs, and controls its own physical, mental, and "spiritual" (divine) growth. It also creates its environment.

Is there a *separate* mind of each soul, or is there only one mind in which all individual minds share? We can not be sure; there are exciting indications of both alternatives. The soul seems truly to be an individual (an individuation of love or Divine Mind), and one's conscious mind identifies with the soul. But at the same time, the conscious mind seems capable of psychic contact with all other minds and/or Universal Mind. I would leave this open. One concept which may be helpful to some, however, is to think of each individual mind as a selfconscious cell in the mind-banks of the super-computer consciousness that is God.

## **Chapter 3: SOME FUNCTIONS OF MIND**

The mind is a versatile instrument. We are just beginning to guess at a few of the hitherto unsuspected activities in which it does or can engage. The following list of functions makes no pretense of completeness, but does try to remind the reader of a few of the most interesting or important that "come easily to mind."

### **1. Mind as Computer.**

While the brain is extremely sensitive, and capable of being trained to recognize and to respond to exquisite subtleties of tone, shade, and difference, it is also astonishingly durable and to some extent self-regenerative. It is a superb multi-purpose machine. Our current digital computers have been designed by mind to imitate certain types of brain action. As they become more complex and impressive in their performance, we have begun to talk as if our minds could be understood as imitators of our computers.

Brains and computers are machines. At present, the brain often seems able to out-compute the computer. When the computer malfunctioned on the first Moon-landing, Armstrong shifted to manual controls and managed an admirable and very successful landing. However, I do not doubt that, for specific purposes, computers can outperform the brain and that improved future designs will extend such specialized superiority.

But the mind is more than a machine, whether brain or computer, and created both of these types for its purposes. There are areas of value judgments, goals and creative activities which are as far beyond machine imitation as there are areas of knowledge and truth beyond the ability of science to measure or verify. Honor the tool for what it can do, but remember the tool-maker who designed it is always ahead and probably growing beyond the need which brought the gadget into being.

### **2. Mind as Receiver.**

The problem of knowing, of how we know anything, is discussed in chapters which follow, and the mental process of Meditation is examined in detail in Part II hereof. Let it suffice here to say that knowledge is either created in the mind, or is

collected extra-sensorily by it. Sure knowledge can not be received, and does not enter, through the physical sense-receptors.

### 3. Mind as Comprehender.

The mind is strongly motivated — seems almost compelled — to seek to understand. Such questions as What? How? and Why? come constantly before it. Mind analyzes on the cosmic assumption that phenomena — even its own operations — are orderly, repetitive, predictable, and ultimately controllable. In other words, all that arises from mind, is reasonable, and is capable of being understood by mind. Minds may even seek to impose order by imagining causes where there seem to be no ascertainable relationships.

Phenomena, as actually encountered, are of bewildering complexity and diversity. To deal with these, the minds of men have sought to simplify by selective attention to obvious similarities and have created (or perhaps merely recognized or remembered) comprehensive concepts. If every large plant had to be observed and analyzed as unique, I should never get through the wood. But the concept of "tree", with casual attention confined to the elements common to such, permits recognition by classification and releases direct attention for more immediately interesting elements of the scene. Specialists may feel distress in distinguishing between a large "bush" and a small "tree", but we generalists manage excellently, recognizing beyond the confusing particulars the reality of the idea or ideal.

### 4. Mind as Reasoner.

In general, it may be doubted that the conscious mind ever is able to think through a pressing problem to solution. To ask a meaningful question is already to have the answer (or several) in mind. Reasoning may rationalize these intuited ideas, may test and even establish their validity, but reasoning never produces them.

"I have had my solutions for a long time, but I do not yet know how I am to arrive at them."

Karl Friedrich Gauss, Germany, 1777-1855.

"I often go to bed with a problem and wake up with the solution. Most of my thinking is subconscious, for

the great answers I seek — what is cancer, or life, how much does muscle move — can be solved only by sudden intuition."

Albert Szent-Gyorgyi, winner of the 1937 Nobel Prize for isolation of Vitamin C.

### 5. Mind as Mover.

Mind is, of course, the self-mover, physically and emotionally. That part of mind which is will (spirit) sets goals, motivates, and disciplines.

But mind can move more than self. It can move and mold matter. There is no need here to do more than refer to the Russian women psychics who have moved objects about with their minds alone, and to Uri Geller who bends keys and forks and starts watches by non-physical means. Despite unscientific "duplications" by magicians, verification under controlled laboratory conditions remains. Many children, having viewed Geller's telecasts, are reported as duplicating these feats.

Recent reports credit psychic Jean-Pierre Girard, a 33-year-old French business executive, not only with bending steel screws inside sealed containers, bending a thick coin while it was held in a reporter's hand, and changing the color of heat-sensitive crystals by just gazing at them, but with moving a number of fountain pens about on a concrete floor and levitating several of them at once, holding them about five inches above the floor for 30 seconds. One of the scientists present is quoted as saying that he passed his hands twice between Girard's hands and the floating pens.

These are merely tiny movements of but limited usefulness to date. But they are major demonstrations of the almost unlimited powers of mind now in process of discovery. Grant the principle that mind energy alone can propel and lift matter, and a whole new world of possibilities looms before us. There is need only of general confident acceptance and development of this power and the world's energy shortages may be overcome. Perhaps we have here in embryo the means whereby presumably primitive (but not gadget-ridden) people could transport gigantic stones great distances and erect such structures as Stonehenge and the Pyramids.

### 6. Mind as Maker.

The growth of civilization is credited to man's development

of oral and written communication and to his invention and construction of tools. These are, of course, evidences of the creativity of his mind.

Man, himself, arose from thought, an image in the Mind of God if you wish so to think of it. I agree with those who think that Genesis has it wrong. Man was not "created in God's own image;" Man was created and is the image (thought) of God. The artifact reveals something — but certainly not everything — about its maker. The divine part of man is the soul, and through mind and its powers the soul shares in God's creativity. Mind is the source of all that is.

Man makes (develops) himself. His soul through mind shapes, repairs, and operates his body; creates and controls his environment; and itself grows through doing, understanding, and loving into fuller being. Man's mind can conceive and make not only machines, poems, and paintings, but when better understood will be found able to create matter and even souls (life) capable of independent development. The process by which mind creates is *Prayer*. This will be examined in detail in Part III, following.

#### 7. Mind as Survivor.

The burgeoning of psychic activity, and the accumulation of vast quantities of dependable information therefrom, has all but established as fact the individual's survival of bodily death. Available data strongly suggest that mind and spirit both go with the soul at least to the next level of existence. Life continues in a less dense but corporeal "spirit body" (Saint Paul's term) under circumstances where mind's control of events and environment is instant and complete.

There is an old story of the arrested criminal who, being warned that anything he says will be held against him, replies promptly: "Marilyn Monroe." In spirit, the mere thought would make this happen instantly. Opportunities for embarrassment and difficulty in the next life are endless; it will be most difficult to adjust to and may prove traumatic. Meditation upon this possibility will convince the most phlegmatic that the best preparation for such a transition will be the study, development, understanding, and disciplining of this, the soul's major expressive instrument: the mind.

## Chapter 4: A BURDEN UPON PARAPSYCHOLOGY

Too long has the psychic been lumped with the kooky under the general title: "The Occult." However respectable this may have been earlier, it has become a term of opprobrium today.

Parapsychology, the investigation of psychical and psychophysical phenomena, has long sought acceptance as a valid scientific discipline. It has recently been recognized as such by the American Association for the Advancement of Science, and thus may be said to have received a certain grudging respectability.

The biggest barrier has been the difficulty of testing psychic phenomena under laboratory conditions. Much activity is spontaneous, non-repetitive, and not under conscious control. But under the able and dedicated leadership of such men as J.B. Rhine and Charles T. Tart (to cite but two Americans among many major world figures) respectable testing has been done, and intelligent analyses of accumulated information have been attempted by such interested, respected scientists as the Englishman, Robert Crookall.

Mind must be assiduously investigated and explored. But as with anything else which is on the edge of that just now becoming known, Parapsychology attracts the lunatic fringe of the intelligentsia. They bring with them their many rejected, discredited, or unrelated hobbies of the unusual and the exotic.

Parapsychology is concerned directly and properly only with unusual powers and products of mind such as telepathy, clairvoyance, clairaudience, premonitions and pre-visions, automatic writing, telekinesis, psychometry, apparitions, materializations, visions, revelations, and the like. It does not include other distinct disciplines or all unsolved mysteries. And it should not be burdened with such camp followers.

In listing the following as not truly within the ambit of Parapsychology, I intend no blanket derogation. It is simply pointed out either that they present problems or data not related to mental powers *per se* or that their practice or study promises but meager returns in that area. It certainly does not mean that when these subjects are mentioned in truly psychic activities (such as in trance) they should be ignored as *products* of the process.

A. **Partially psychic interests** which can serve the soul's growth, but which require time and attention better spent directly on the understanding and development of the conscious (meaningful) mind:

1. **Dreams.** Everybody dreams. Most can remember some after waking. Much time is expended by individuals in dream analysis and interpretation. Much of this time is wasted. Those dreams that are really important in meaning normally will be self-evident or their significance can be more clearly arrived at through the use of such processes as meditation.

I do not here intend any disparagement of scientific "dream research," which may be vital to understanding in the new field of "consciousness." Already, helpful conclusions have emerged from this. Dream work seems to be performed by the mind primarily to reduce stress. Dreams can be influenced telepathically, as well as physically. As a process, dreaming is interesting, but it is only intermittently enlightening in content. Dreams are of many types. I consider only these few:

a. **Rehashes** of events of the previous day. Most dreams are of this type. They may provide a beneficial emotional catharsis, but have no *significant* meaning. Study of these produces nothing useful.

b. **Repressed emotions** seeking outlet, expressed tangentially in symbols to escape cancellation by the censor at the threshold of consciousness. Some reference physical difficulties, some emotional hangups and guilt feelings, but all of these are ambiguous or vague and require inspired interpretation to make sense. The most they offer is self-knowledge, which can better be learned by conscious meditation.

c. **Prediction or Foreknowledge.** Dreams of this type are rare, but they normally will be literal in content and clear in the light of subsequent events. They need not be studied, only remembered and heeded.

d. **Out-of-Body Experiences,** remembered on awakening. These include conversations with the dead, travel (and possibly study) here and in other

levels, and meetings with the astral presences of other persons now living. To the extent we remember them, they are actual occurrences and do not yield secrets to symbolic interpretation.

2. **Glossolalia (Speaking in Tongues).** This activity, like dreams and the early centering-down stage of meditation, serves mainly to reduce stress in the individual himself. Any specific content requires the services of a psychic "interpreter of tongues" who, if adequately trained, could probably get the message direct. Some "tongues" convey more cursing than blessing; the tone seems to reflect the stage of spiritual development of the speaker. The Pentecostals are sadly in error in making the "gift of tongues" the only and essential test and proof of baptism in the Holy Spirit. But some sincere non-fanatics do naturally drop into such meaningless utterances as an expressive adjunct of true inward prayer. (*Glossolalia*, speaking in non-existent pseudo-languages, should not be confused with *Xenoglossy*, speaking in recognized languages unknown to the medium, a far more impressive and meaningful phenomenon worthy of detailed study.)

B. **Possible sciences (disciplines)** of alleged non-psychic nature, which may contain truth to the extent their principles reflect the basic order of the universe. Practitioners of these claim ordered accuracy based on knowledge, but at least some with psychic ability clearly use them as lenses for focus on the individuals being read for. If and as sciences, they are not part of Parapsychology, and should be considered and tested on their own terms:

- |                |                  |
|----------------|------------------|
| 1. Astrology.  | 5. Graphology.   |
| 2. Palmistry.  | 6. Tarot cards.  |
| 3. Phrenology. | 7. I Ching.      |
| 4. Numerology. | 8. The Kabbalah. |

C. **Perennial mysteries or myths** without proven psychic substance or substantial objective evidence. Unless and until any of these is established as fact, and as relevant to powers of the mind, they constitute a discrediting burden upon the true field of Parapsychology:

1. Atlantis or Mu.

2. Unidentified Flying Objects (UFO's).
3. The Bermuda Triangle.
4. Undersea or underground civilizations.
5. Abominable Snowman or Bigfoot.
6. Sea Serpents and the Loch Ness Monster.
7. Riddles of the Great Pyramid.
8. Curse of the Pharoahs.
9. Ancient Astronauts.
10. The search for legendary religious artifacts (relics) or meanings:
  - a. Noah's Ark.
  - b. The Grail.
  - c. The Spear.
  - d. The Shroud of Turin.
  - e. Evidences of the Deluge.
  - f. Apparitions of Mary (Lourdes, Fatima, Zeitoun, etc.)
  - g. The Fatima Prophecy.
  - h. Aramaic Scriptural subtleties.

The listing above does not seek to decide on past or present existence; it merely proclaims their irrelevance to the serious study of the mind.

#### D. Dietary Concerns:

- |                   |                             |
|-------------------|-----------------------------|
| 1. Vitamins.      | 3. Natural or Health Foods. |
| 2. Vegetarianism. | 4. Organic Gardening.       |

## Chapter 5: THE PROBLEM OF KNOWING

The consciousness of each human individual exists in splendid isolation, in a sort of solitary confinement. No direct contact with another mind through the physical senses is possible. Even when we speak or write, exact information or knowledge is not conveyed. Words are but symbols coded with very different meanings for different persons. If exact knowledge gets across in such contact, more than half will be an intuitive re-creation by the receiving mind, perhaps telepathically aided. Indeed, if direct contact with another consciousness is possible, it must be telepathically.

### The Seven (?) Lively Senses.

We think alone, in a pressurized cabin without windows. But we are surrounded with instruments which give us the data by which we live and move and have our being. The closed-circuit television cameras in the eyes transmit information of light intensity and frequency which the brain converts into pictures having clear outlines, color shading, and (in their stereoscopic parallel) distance-perspective. The microphones in the ears provide sound frequency information which the brain converts into stereophonic sound and analyzes with great discrimination as to quality and direction of source. The ears also contain devices responsive to gravity which provide positional information and permit retention of balance in the dark. Touch and taste furnish data which the brain analyzes as shape and surface material quality, and sweet or sour, respectively. The sense of smell (capable of being trained to exquisite sensitivity) provides data on material emanations from objects which the brain interprets as information of their chemical constituents. The muscles not only provide movement, but furnish kinetic information as to weight, density, and firmness of objects handled, lifted, or pushed. (More than a score of additional senses — i.e. pain — might be identified.)

The physical brain, whether or not it is the seat of consciousness, is a magnificent computer which takes all of these separate in-puts from the seven lively senses and instantly correlates them into coherent, identifiable patterns which are fed into consciousness. Through these senses, the body makes us *world conscious*. If all of our senses were taken away, we would

cease entirely to be aware of the material world about us.

For a very long time it has been believed or assumed that all knowledge was received into consciousness through the senses. This was a corollary of a structure of knowledge based on the acceptance of matter as ultimate reality, a position no longer tenable today. However, as a brief self-examination will reveal, the senses do not supply *knowledge* even in respect of material objects, but only the raw data of experience which constitute subject matter for the cognitive process from which knowledge results.

### Memory.

Sensory perceptions are received in consciousness and stored in memory banks. Not all are *noted* by consciousness as they pass through, because of the factor of *attention* discussed elsewhere, but all are immediately *available* to consciousness as received, and even un-noted perceptions can be recalled from memory with practice or under hypnosis. Recall of memories seems triggered by an association (link) between ideas, pictures, arriving stimuli, or memories in consciousness and the stored information.

The mechanics of memory are another mystery. The programmers who code information for storage in the memory banks of electronic computers will tell you (in binary talk) that such computers are reflections of the way our minds work. But marvelous as computers are, I suspect our minds possess faculties as yet unimagined by the designers at I.B.M.

Out-of-body experiences demonstrate that memory is immediately available to consciousness even when it is centered at a distance from the body. Those who believe that memory is located in the brain will point out that the silver cord is still attached and may provide lines of communication out to absent consciousness. One can only speculate whether this cord serves thus, whether the channel is the other way and keeps minimal life in the body only by this contact, whether it is only a mechanical thread whereby the absent consciousness can find its way back, or whether it serves none or all of these functions and perhaps more.

Alleged discarnates (spirits of the dead) claim easy access at least to emotional memories. Facts, often simple ones such as names, time, and dates seem to give them much more difficulty.

But messages certainly have been received through mediums which present information not lodged in the memories of any now living physically, and such information has later been verified. I believe evidence warrants the conclusion that the memories of individuals survive physical death.

But are they still *individual* memories? Are they the personal possession of surviving consciousness (perhaps as attributes of the spiritual body which emerges) or are they deposits into an akashic record where they are available to all mind(s)? Joan Grant with her *Far Memory* suggests the former; her vivid memories of prior lives centers consciousness in an earlier self that requires self-identification. The Cayce experience suggests the latter; although he accepts and assumes reincarnation equally with Miss Grant, he experiences access to memories identifiable with others and not felt as personal to him. We lack sufficient evidence to be sure. Miss Grant could be reading from a composite memory, self-identifiable only in the same sense that we identify with a character in a play we are watching. On the other hand, Cayce could have been reading telepathically the personal memories of the spiritual bodies of the living persons for whom he read. (This could explain why his individual medical readings seem more specific and convincing than his life or general readings.)

At the moment, I incline to the view that both types of memories exist and persist. I believe that nothing is lost and (as a good ex-bureaucrat) see no reason to doubt that the memory record is made at least in triplicate (physical, spiritual, and universal). While the physical copy in the brain may be impaired by arteriosclerosis (senility) and destroyed at death, the spiritual copy would endure until, after perhaps a sequence of many lives, the spiritual body is shed in the emergency of pure consciousness (the Soul). The universal copy is eternal, ever available for consultation by or through Universal Mind. Psychometry suggests emotional memories may be impressed also upon places and physical objects.

If this be true, our memories are a mixed lot. All sensory perceptions are recorded in physical cells. All receptions, whether sensory or not, which have ever been noticed by consciousness are recorded physically and are — at least possibly — available for conscious recall. Even receptions received but

never noticed by consciousness, all emotions, and all thoughts rejected and memories suppressed by consciousness are physically recorded and are available to the subconscious mind. Racial, karmic, and prior-personal memories may be recorded in the subtler stuff of our spiritual (astral) bodies and may be psychically perceived through the subconscious. The universal (or perhaps only planetary?) composite record may be available for consultation by the subconscious or the superconscious, even by persons still residing on this earth plane.

### The Central Question.

Recorded sensory data provide us with substantial information to think *about*, a vast content for knowledge. But it is not knowledge until in some manner it is organized. How do we know (understand) anything?

## Chapter 6: EXTRA-SENSORY COGNITION (ESC)

"Cognition" is information organized, comprehension, confident understanding. For our purposes here, it includes the *process of knowing*, as well as *that which is known*. Cognition is intuitive knowing, as distinct from *cogitation*, which is thinking or reasoning, a totally different and almost unrelated process taking place entirely within consciousness.

Cognition is the product of a process terminating in consciousness, but the creation of the thought or idea apprehended occurs outside. Yet it is only the conscious self which knows. Cognition may be discovery — or "remembering" (Socrates) — but it is not a process of *perception* at all. It may be prompted by perceived stimuli, and may result from conceptual or categorical ordering of perceptions in the mind, but the mere reception of perceptions is not cognition.

### Learning to Think.

The infant is conscious long before birth. In addition to the emotional attitudes of those around him (which he receives psychically, probably through the subconscious), the child receives direct sensory stimuli. His temperature receptors record as pleasant the warmth of his mother's body (unless it gets too high with fever). He experiences the cushioned support of the fluid in which he is suspended as he grows. He responds directly to his mother's emotions, even as she does, by sharing with her the secretions triggered into her blood from the endocrine (ductless) glands. He experiences the pleasures of movement in his muscles and learns to kick for growth and ultimate freedom. He knows fear, pain, and (if he is aborted) suffocation.

Birth is for the baby a traumatic and frightening experience. Almost always, he is expelled or dragged into the world physically battered and bruised in the process. In an instant, he is thrust out of a warm liquid into the cold air. The umbilical cord, which has supplied him with oxygen and life via his mother's blood, is summarily cut and tied, and he is forced to breathe air (an unfamiliar activity using unexercised muscles). If a male, he is probably circumcised without benefit of anesthetic. Worst of all, the whole gamut of his sensory organs begin feeding consciousness with messages unfamiliar, unscreened, meaningless, and frightening.

How consciousness imposes discipline on the brain, selectivity on the arriving stimuli, and motor mastery on the antennae of sensory perception are mysteries, but they are surely major triumphs and demonstrations of the power of mind over matter. The infant's first discovery is that he can *concentrate his attention* on one or a few perceptions and ignore the others. When breathing is established, usually associated by the baby with the first cry, consciousness begins to attend to those messages which are familiar. The sense of balance and the kinetic memories of support are strong, so being tossed about or falling brings prompt responses of fear and grabbing. The cry, initially associated with fear, discomfort, and negative response generally, signals the recognition of cold (lack of warmth, often from evaporation of liquids on the skin surface) or hunger (satisfied by the ingestion of warm, comforting liquids). Kicking is fun, at least until the foot hits something hard.

It is the unused and unfamiliar senses of hearing and sight that most annoy and give the most trouble. Any loud sound is attention-commanding and frightening. One's own loudest sound, the cry, is a signal of disapproval. But soon one experiences pleasurable sounds (e.g. humming and singing) while one is held close and warm. Bright, interested greetings, and good-night kisses when one is sleepy and drifting off, are nice. And there is the exciting approval of a laugh — soon provoking reply in kind.

But the most difficult — and the most valuable — physical sense is sight. One eye is always set or carried higher than the other, and at this stage they are not yet synchronized. Light and color startle with their vividness. Soon, however, the movement of waving hand or kicking foot captures the attention. Both eyes detect the movements, and the mind recognizes these data as consistently synchronous with the kinetic information supplied by the active muscles. Gradually the eyes remain coordinated and are brought under discipline to the will, along with the other members subject easily to the conscious control of the central nervous system.

No knowledge is inherent in the sensory messages or images. The recognition of a relationship between the sight of a waving fist and the tension changes of active muscles is knowledge. It does not come with the sensory perceptions themselves, but is

realized intuitively — in a flash — by consciousness based on the recognition of a constant coincidence of relationship. This knowledge is then repeatedly confirmed by the controlled experiment of deliberate movement under careful visual scrutiny.

### Cognition and Cogitation.

As considered here, *cognition* (knowing) is viewed as conceiving, comprehending, understanding. It is the instantaneous grasping of a pattern, understanding of a process, recognition of a relationship, revelation of underlying meaning. It is not built up a piece at a time, but bursts suddenly into consciousness. The idea, picture, or concept is not infallible truth, and (like everything else entering the area of knowledge) needs careful analysis and testing. Usually there is in the new idea some segment of the truth about something, even if it is not applicable in the instant situation. All cognition is of this character, an intuitive and instantaneous recognition of an order, pattern, or relationship. The rest — the perceptions of experience and the verifications of testing — are necessary as a *content* for knowing, but are not a part of the *process* of cognition itself.

In this connection, the classic description of scientific method (observation of data; conscious construction of a theory to fit the facts; verification by tests designed to prove or disprove) is fraud or self-delusion, and claims an objectivity that simply does not exist. Some idea is needed before you can *select* the data to observe; specialization concentrates the *attention* to see the less more clearly. Theories are not constructed by consciousness, but — reversing Athena — leap fully formed *into* the mind. Where modern science prevails is by its insistence on exact experiment and testing, and it is different from older techniques of knowing in no other essential respect.

*Cogitation* (reasoning) is very different. Whether practiced by ear, or formalized as logic, reasoning is the step-by-step rationalization of a result already determined, the analysis or explication of a truth already intuitively apprehended, the devising of a test to establish or disprove a proposition requiring verification, the specific application of a known general principle. It is a subordinate tool, not the creator of knowledge. Cognition is



basic research, meditation in a closet. Reasoning is applied research, the construction of gadgets, the treating of a specific patient, the rationalization of a position emotionally taken, the writing of a legal brief. Cognition is the discovery of the new; cogitation is the application of the known to specifics and testing.

Man is the superior animal, not just in his reasoning, but in his conceptualizing, in his understanding. I do not belittle reason, but it is a plodding process compared to knowing. All analysis needs to be checked against the comprehensive consciousness of common sense. How often one must say: "That this result is obviously absurd would be instantly clear to anyone not a specialist!" For example, just consider our present income tax laws and procedures. Alfred North Whitehead states it very well in his essay *Immortality* (which I commend in its entirety):

"Understand that I am not denying the importance of the analysis of experience: far from it. The progress of human thought is derived from the progressive enlightenment produced thereby. What I am objecting to is the absurd trust in the adequacy of our knowledge. The self-confidence of learned people is the comic tragedy of civilization.

"There is not a sentence which adequately states its own meaning. There is always a background of presupposition which defies analysis by reason of its infinitude. (He cites as an example and analyzes, 'One and one make two.')

\* \* \* \* \*

"The conclusion is that Logic, conceived as an adequate analysis of the advance of thought, is a fake. It is a superb instrument, but it requires a background of common sense.

\* \* \* \* \*

"My point is that the final outlook of Philosophic thought cannot be based upon the exact statements which form the basis of special sciences.

"The exactness is a fake."

Our science must be tested against our intuitive knowledge, even as our cognitions must be verified against our perceived facts.

## Chapter 7: PROCESSES OF KNOWING, DOING, AND BEING

The foregoing establishes that understanding is not received through the physical senses. But it leaves us with a number of profound and difficult problems. In this chapter, it will be attempted to raise the major questions and to clarify some terms which are used carelessly and confusingly in the existing literature. The remaining parts of this book will be an endeavor to discuss various of these matters in some detail.

### A. Processes of Knowing.

1. From *whence* do the intuited ideas come? Are they *created* in the subconscious, or *received* telepathically from other minds or from cosmic consciousness?
2. What is the *process* whereby they come? What can we do to *cause* or *aid* it to happen?

### B. Processes of Doing.

1. Can we *affect others* and our world except physically? Are thoughts *things*? To what extent can thoughts be *projected* upon others? Can we *shield* against thoughts projected upon us?
2. What is the *process* of thought projection? What *faculties* or *channels* of mind are involved?

### C. Processes of Being and Becoming.

1. Does life have *purpose*? What? How *specific* for each individual? Is there *freedom of choice*, and in what respects?
2. What are the processes of selecting social or personal *goals*? What are the *techniques* for reaching them? How should we *live*?

All of the above questions require consideration of mind as medium, of the mental channels for non-physical inputs and projections. Mediumship is a two-way street; it includes sending as well as receiving.

Part II, which follows, considers mind as receiver. All perceptions of knowledge are the results of the process of *Meditation*, and except by this nothing is known. This is true even when the process is not formalized under some specific type or ritual thus labeled. *Meditation is the process of learning and knowing.*

*Prayer is the process of doing and creating.* It is discussed in Part III hereof. Part IV deals with those parts of the prayer process concerned with *Healing and Wholeness* of the self and others. Part V discusses *Growth*.

Please note that these are all true processes, operating under natural law and capable of being understood, invoked, predicted, used, and controlled by our minds. They do not require special Divine intervention or grace to operate. They are processes built into the universe — like gravity or condensation — and in themselves are neither moral nor immoral (merely amoral), are neither good nor bad, save as they are used and directed variously by mind to help or hurt.

## **PART II**

### **MEDITATION: MIND AS RECEIVER**

## Chapter 8: MIND AS MEDIUM

A *medium* is a channel for the passing of information. A newspaper is a medium. The telephone is a medium. Television is a medium. A person seeking to transmit messages psychically received, and a person praying for the healing of another, are both acting as mediums. Extra-sensory cognition is one type of reception of the mediumship of mind.

### The Structure of Man.

We do not know what, if any, development the soul may have experienced before birth into this world as a human. There may have been lives on other planets or in other dimensions. While nearly all recalled prior incarnations with which I am familiar (other than Buddhist Birth Stories) are as human beings on this earth, I suspect a much more extensive history for each one of us.

However, as we consider a man here on the earth plane, our information justifies the hypothesis that he resembles a three-stage rocket aimed at perfection. The three stages may be called body, spirit, and soul.

The first stage is the physical-material. If, as many think, this life were all, existence would be pointless, painful, and pitiful, and the parapsychological (including religion) would be fraud and delusion. But consciousness is not dependent on this stage for long. The glimpses vouchsafed us of a more flexible environment ahead, with potentials for unlimited growth and ultimate meaning and purpose (our intimations of immortality), can quicken us to achieve maximum thrust (optimum use) of the opportunities of this stage. When the physical body is burned out, it is abandoned. It is neither needed nor wanted later; there is no physical resurrection. If another physical body were required for a later incarnation, the mind would construct one appropriate to the soul's needs.

The second stage is what Paul calls the "spiritual body" and others the "astral body." However called, it is the expressive instrument of spirit. This is the immaterial (by our standards) force field of personality which reincarnates, shapes successive physical bodies as the soul matures and develops, houses the personal memories, carries the soul's karma, provides the

impulse of which ghosts (and Jesus' resurrection appearances) are made, and is the form of supernatural and immaterial beings such as demons, angels, and archangels. But, however varied and subtly made, this is still a body.

The nose cone contains the pure consciousness (soul) which is the essential you. Some call this the "causal body," because in this state there is direct converse with the Cause of all. It is soul which communes directly with God in the mystical experiences. But even here, God is approached and reached from within and is experienced as an influx of the Other through the subconscious.

There may be other possible bodies or forms, but we need not be concerned with them at this level of existence. If there are such, we shall learn what we need to know as we grow toward them. I suspect that, ultimately, all bodies and personalities will be superseded and shed, and that we shall exist eternally as pure consciousness only (the mind — heart — soul entity), reviewing universal memory, willing guidance to the spirits struggling upward, and adoring the God of whom we may then be a part. ("The Father and I are one" in Christ consciousness.) Hindu thought suggests that this state (the Seventh Chakra) is a merger back into the One — as a raindrop into the ocean — with total loss of identity. I doubt this. If it were so, there could be no feedback; it could not be verified and we would never know. Also the whole process of individuation and growth would seem without purpose and pointless. Unless, of course, it served to feed the One for His growth — a possible but curious concept. I think God has access to our experiences without — like Kronos — eating His children. Jesus seems yet to be individuated.

Jesus demonstrated on this earth plane all three stages in one historic manifestation of transmuted reality. He lived a fully human life. At the resurrection, he converted the elements of his physical body into psychic energy and manifested himself as spiritual body for the forty days he remained intermittently visible to sensitives on earth. He converted his spiritual body and energies into Christ-consciousness at the event interpreted as the Ascension, and made himself manifest *in that essence* in the Apostles at Pentecost and to Paul en route to Damascus. Pentecost was the tangible evidence that the Kingdom of God continued and was the beginning of the Second Coming of Christ (a process — not a catastrophic event in future time — when and as he comes to reign in you and me).

## Perceptions of the Spiritual Body.

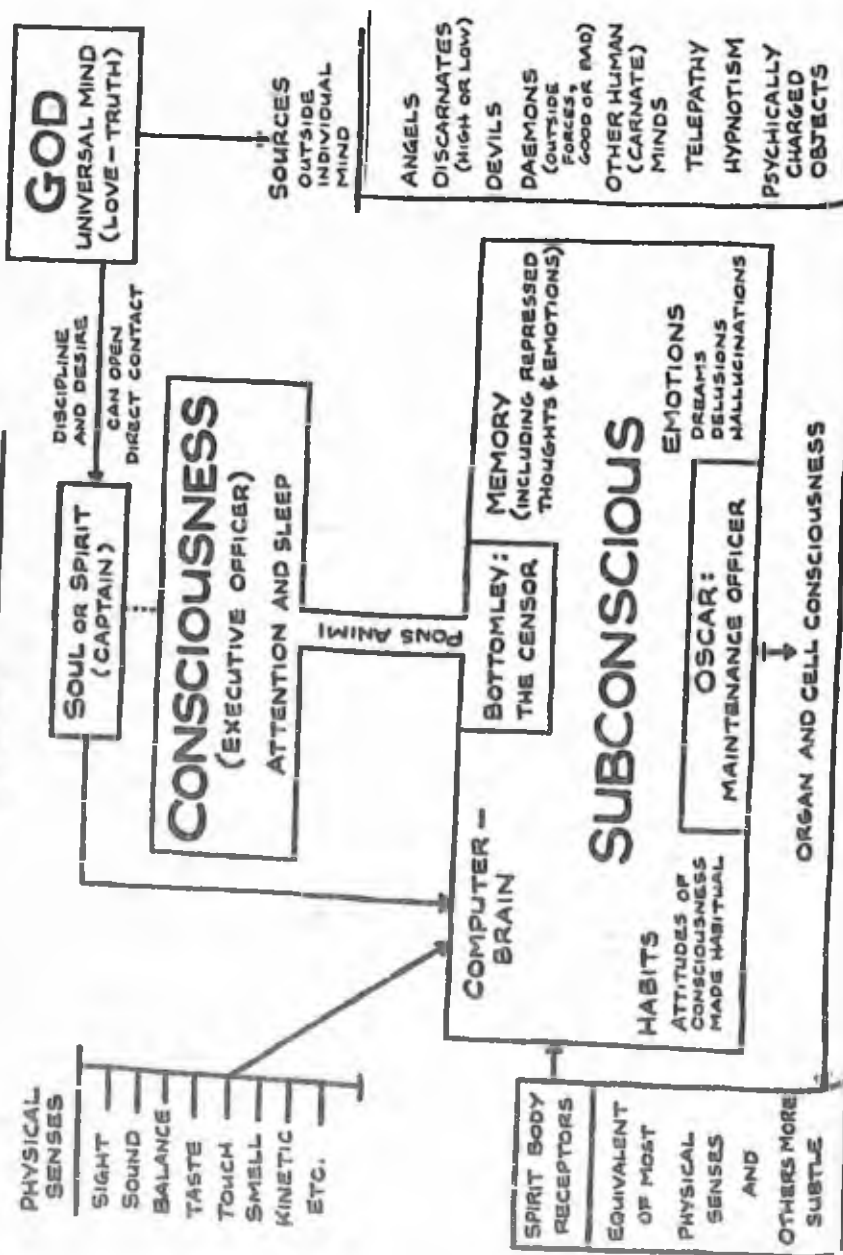
We now get into the area of ESP, extra-sensory perceptions. The spiritual body which each person possesses permeates, interpenetrates, and is co-terminous with the physical body. Both are encased in an envelope of vitality. The spiritual body and the envelope of vitality vibrate at higher rates than the physical body, are not visible to the physical sense of sight, and are not directly apprehended by normal consciousness. The envelope of vitality is intermediate between the physical and the spiritual planes, but closer to the former. It is psychic energy stored and available for physical use. It is not a body, but when seen by psychics as the aura reveals much of the individual's mental state and physical condition. It dissipates at death. Since the envelope of vitality lacks consciousness and (as far as I have been able to ascertain) permanent receptors of any kind (although pseudopods of ectoplasm projected from the body and shaped by a mind may possess temporary sensory organs), it will not be further considered here.

The spiritual body, however, has a set of receptors which seem capable of covering the entire gamut of auditory and visual physical-sensory signals and, in addition, a great many far subtler stimuli on a much wider spectrum of frequencies. Their use requires a greater concentration of attention and a longer disciplining by consciousness than do the sensory organs. Their mastery depends in substantial part on an assumption (faith) of their existence and competence. Thus, although consciousness is capable in this life of achieving the discipline necessary for their use, it is rare that any real degree of skill in their control is actually developed. Often it is only when the sensory receptors are impaired or gone that there is sufficient incentive. Many of the blind achieve astonishing sensitivity in compensating for eye loss. Some of the aged begin to progress in this direction when dulled perceptions and senility increasingly cut them off from contact with this world. This seemingly useless terminal period can be important to their adjustment for the life to come.

But the spirit body receptors *can* be activated in a normal person by concentrating the mind's attention on them and deliberately closing off or ignoring the physical-sensory inputs. Increasingly, in meditation and in sensitivity-awareness development groups, this is being done. I suggest that almost all

forms of ESP (except the expanded consciousness or awareness of mysticism, reached via either meditation or prayer) result from the reception of signals on these spiritual body receptors or use the outreach of that body. These are real senses of a real body, although the spirit stuff of which it is made is not matter as we know it. But, and note this carefully, to the extent that their signals or activity reach consciousness, messages are routed through the subconscious. Those who perceive auras — or discarnates — are not viewing them through their physical eyes, but through a spirit body receptor coded by the brain-computer in the subconscious to be received in consciousness as regular sensory signals. To the insensitive bystander, there is nothing there.

## MIND: THE MEDIUM



## Chapter 9: HOW IDEAS COME INTO CONSCIOUSNESS

Everything we know or can contemplate in our universe at this level of understanding has been brought within the compass of consciousness from out of the other (to us, the non-consciousness) through a connective in that part of mind which I will call the "subconscious". Sensory signals are correlated in the computer-brain at the subconscious level. Spiritual receptor signals are also. All cognition (knowledge) is extra-sensory, and ideas seem to bounce into consciousness out of the non-conscious from the single channel within.

My understanding of the inputs into the self's conscious awareness of existence is reflected in the chart, *Mind: The Medium*, inserted herein on the opposite page. This is a functional flow chart, and is not an attempt to identify or interrelate any physical body units which may be involved. It is an effort to describe how the mind works, not how it may be constructed.

### The Subconscious.

The subconscious is a vast conglomerate or catch-all container of infinitely varied functions which are operating simultaneously without supervision of the individual consciousness. There is probably consciousness of some sort at both the organ and individual cell levels, but these are not normally recognized by individual consciousness as in communication with it or even existing.

Let there be no quibble as to terms. Complete ideas do not come from an unconscious. Often the message suggests a sender that would deserve the rating of *superconscious*. Let us call the whole of this unknown the "subconscious", and the channel from it to consciousness the "Pons Animi" (Bridge of the Mind).

### The Computer-Brain.

The computer brain codes sensory inputs and organizes them into coherent and comprehensive print-outs for consciousness. Sometimes it thus acts for non-sensory stimuli and for the dream symbols received from the Censor.

The brain receives response-orders from consciousness and transmits them through the appropriate motor nerves for the directed action.

### **Habit Systems.**

The autonomic nervous system regulates "involuntary" action, such as functioning of the intestines, heart, and glands. Ingrained habits performed without thought are in a comparable category. These include all physical and functional components which can decide and initiate action on various internal and external stimuli without reference to consciousness.

In the formation of the body, and in growing up, all of these began as processes consciously controlled. When consciousness felt confident that they were established and accurately programmed, attention was withdrawn and they were put on automatic. For a long time many of these matters were deemed to be outside any control of consciousness; recently, however, laboratory examinations of prominent yogis and others disciplined in meditation have shown beyond any question of doubt that consciousness can, with concentration and effort, re-establish control of them. Patients with high blood pressure taught conscious control are making astonishing gains. A hypnotist friend of mine has programmed certain heart patients so they can ease excitement and stress simply by calling him. He utters a prearranged word symbol which causes their heart beat promptly to decelerate to a safe and comfortable rate. This is similar to the process used by Rasputin in controlling the bleeding of the Russian Prince.

### **Memory.**

Problems connected with the function of memory have been discussed in Chapter 5. Let it suffice here to state that every previous sensory impression, emotion, and idea that the individual has encountered, whether or not it ever caught the attention of consciousness, is filed in the memory and is available for possible capture by consciousness with varying degrees of difficulty. Consciousness has, however, created subconscious blocks to the recall of denied and submerged memories of unpleasant experiences.

There are also memories of out-of-body learning experiences

in other dimensions occurring during sleep. These can be consciously recalled only with difficulty, but they influence and condition waking activities far more than is realized.

### **Emotions.**

The emotions are reaction motivations triggered in the subconscious and influencing the attention of consciousness. They threaten reasoned control of total situations by individual consciousness, but a disciplined will can both control the individual's total response and ultimately the recurring emotions themselves. Here, as in all other areas, consciousness can control if the spirit wills.

### **The Pons Animi.**

There are a myriad of functions which are performed by mind. But all of these may be classed in one of two categories: conscious or extra-conscious (for convenience, subconscious). The very complex and infinitely flexible channel or channels between the two, the Pons Animi, is the subject of this section. However intricate the operations it performs, and however complex the physical mechanisms which may support them, the Pons Animi seems to consciousness to be a single channel.

The Pons Animi is a sort of telephone line which works both ways. Sensory messages coded in the computer-brain are received by consciousness over it. Meditation is a call to Universal Mind for ideas, understanding, and enlightenment. Sleep, trance, and hypnosis are forms of invitation to various sources of messages, with the inhibitions of consciousness relaxed so the messages can more easily get through. All of these messages arrive through this single channel.

Since there is only one line in, the individual cannot be sure whether the source of incoming signals or messages is one or many, is internal from the subconscious or from an external physical or psychic sender, nor can he be certain the extent to which what he gets is clear, confused, colored, or otherwise garbled. You may hear what sources name themselves, or you may think you recognize a voice or a style, but consciousness isolated in its conning tower can never be sure from whom or what it is receiving.

The Pons Animi also transmits; the telephone line carries messages to stations in and beyond the subconscious. Consciousness can and does condition the subconscious by orders and attitudes and programs into it modifications of response reactions. Consciousness also transmits messages over it to other persons, entities, and Universal Spirit. The power source of telepathic communication is in the subconscious as is the sending apparatus. Years ago — when the telephone was new — there was a sentimental ballad about a child who spoke into the instrument: "Hello, Central, give me Heaven, for my mother's there." Prayer is a call to God for action, put by consciousness through the Pons Animi and the subconscious message exchange, to the superconscious "secret place of the Most High."

### The Censor.

The telephone line of the Pons Animi is by no means a wide open channel. At either end there is a filter which screens, distorts or disregards messages transmitted.

At the consciousness end incoming messages face the selectivity of the attention of consciousness. By focusing attention on parts or some of the incoming messages, consciousness can substantially or wholly disregard others. Consciousness knows or sees clearly only that on which attention is concentrated at any given moment. A great many other things may be happening, and signals being received, but if "no attention is paid" to them they will not be retained in consciousness. Perhaps these disregarded data can be reclaimed by the conscious mind from the subconscious, but at any one time the individual knows only that on which he is concentrating his attention.

The filter of attention keeps out all other unrelated information. For example, it is almost impossible to receive a psychic message when the individual is doing a crossword puzzle or is otherwise active. Memories are called into awakened consciousness only by association with matters on which attention is fixed, and other memories may not then surface.

Sleep is the withdrawal of attention from stimuli of the physical senses. It frees consciousness for travel or operations in other dimensions. Insistent physical stimuli such as discomfort, noises, etc., may produce dreams and, if sufficiently urgent, may recall consciousness to attend them.

In the vestibule of the subconscious, at the threshold of consciousness, stands Bottomley the Censor, my personification of a very important mental function. Thoughts dismissed from consciousness (repressed desires, hates, and the like) are retained in the subconscious along with all the memories and sensory or other receptions whether or not available for easy recall into consciousness. Every repressed emotion, every ugly experience, that you have shoved out of your conscious mind is down there somewhere in the cesspool of the subconscious. And Bottomley the Censor has been told not to let them through. Bottomley always tries to do exactly what you instruct him.

Because of the emotional intensity attached to them, these repressions seek to surface. Bottomley resists. During waking hours, he is almost always successful. During sleep, the filter of attention is relaxed and censorship is more difficult. Bottomley does not think, he only associates. Dream work is often an effort, down in the subconscious, to get some of these repressed elements back into consciousness. If such content is too meaningful in a linear way, Bottomley will not let it through. Dream work is a most fascinating activity of mind because it is thinking in visual symbols (pictures) rather than the verbalizations that most of us use for thinking. Dream work produces stories, myths, reminders, and stirred up memories in the language of symbols. If the dream work is good enough so that Bottomley doesn't recognize the content as something that is verboten, it will get through and filter into consciousness in the form of a dream. There are other kinds of dreams (i.e., out-of-body travel, precognitive, rehashes of recent events, etc., usually with clear content), but the dreams in symbols from banished memories have highly emotional side effects and can sound at the very center of the main problems of your life. Meditate and pray for clear, conscious understanding of disturbing dreams.

When we sleep, Bottomley does not. To the greatest extent possible, he will let through what we are interested in and keep out what disturbs. He is there because if we remembered immediately all the hurts, all the embarrassments, all the angers, every time we saw a person who was involved in them with us or any other pertinent reminder associated with them, it is doubtful that sanity could be maintained. Bottomley the Censor is the mindguard that keeps consciousness calm and free enough to be sane.

### Health-Maintenance Center.

There is a function in the subconscious which I personalize as Oscar, the Maintenance Officer. Oscar repairs the body and maintains physical health. If the mind harbors negative thoughts ("I hate myself for my sin;" "That makes me sick;," etc.) Oscar accepts them as commands and induces appropriate responses of illness or accident. If you resent responsibility, and wish you could lie abed and be waited upon, Oscar may engineer an illness that lands you in the hospital. If, however, he is encouraged ("I feel wonderful;" "Day by day in every way I am growing better and better"), he will do his best to make it so. And his best is very good.

I am entirely serious in suggesting that you issue instructions by talking aloud to Oscar as if he were a person. If you are feeling unwell, say to Oscar, "Look, I don't want to be this way. I don't care what kind of message you think you got. If I said three times today that my mother-in-law makes me sick, I didn't really mean it. I don't want to be sick — get this thing off my back now. I have many interesting and important things I wish to do. Oscar, get me well."

This is a thoroughly practical technique for programming health into the subconscious. If you go around using language like, "I hate myself", "I wish I were dead", Oscar takes you seriously and tries to produce punishment or death because he thinks they are exactly what you wish. He is terribly literal-minded.

### Trance.

For consciousness to receive information or communications psychically, attention must be calmed and unfocused (opened). One way that this is accomplished is to get consciousness more or less out of the way. In either meditation or hypnosis, the free flow of consciousness is interrupted.

In complete trance, the individual serves merely as a medium or channel for the verbalization or materialization of messages, pictures, or suppressed memories, either from the subconscious or from outside entities. At this time, the mind is singularly vulnerable to attacks from within or without. I do not recommend hypnosis or deep trance for any. Repeated hypnosis or meditative trance can weaken the will or expose the psyche to

possession. On the other hand, with care and discipline light trance can be attained at which psychic sensitivity is high while the individual remains in secure conscious control.

In deep trance, also, the concept of "control" is important. Deep trance mediums usually have a spirit guide who protects the channel from harmful spirit activity at that end, and, if the medium is evolved or lucky, there will be a living associate at this end to protect the medium from pressure and exploitation by his fellows. The total system, with the channel and its separate filters, somewhat resembles the flow chart on page 36 for the functioning of the individual mind.

The so-called "centering down" in meditation, which lowers the EEG brain waves from Beta to Alpha as discussed in Chapter 2 is a form of light trance.

### Inputs into the Subconscious.

The subconscious is the combined mental grabbag, treasure trove, and sewer into which everything goes and out of which come all data presented to consciousness. Because of the potentialities for mixing and falsification (whether deliberate or mere inadvertent coloring), it is impossible to be certain of the source or reliability of any given message received. We should keep an open mind, monitored by a healthy skepticism and a sense of humor, and subject anything doubtful to rigorous testing by the conscious mind.

Probable sources of in-puts into the subconscious may be listed as:

#### (a) The Conscious Self.

- (1) All sensory perceptions (whether or not consciously noted).
- (2) All childish reactions and childhood memories.
- (3) All repressed and unexpressed emotions, and denied and unfulfilled desires. (All that has been forced out of consciousness by the will.)
- (4) All cherished ambitions, ideals, and concepts consciously held in the mind. (Where these so grow as to fill the mind and squeeze out the un-



worthy, the latter are not repressed, gradually disappear, and do not cause trouble.)

- (5) Prayers and affirmations.
- (b) **The Higher Self or Soul.**
  - (1) Conscious, moral and value judgments.
  - (2) Promptings of the Spirit; the still, small, inner voice; the "ground of our Being," God in us.
- (c) **Other Beings.**
  - (1) Other carnates (can communicate vicariously or directly through the senses — books or words — and telepathically).
  - (2) Discarnates (through the spiritual body receptors).
  - (3) Angels, demons, and spirits of different orders than our own.
  - (4) God — Divine Mind — Universal Consciousness. (In the most highly-developed persons, it is probable that this source occasionally connects with consciousness direct, without the resistances and safeguards of the subconscious.)

Discarnates are not advanced to omniscience by dying. They are just as stupid and just as dishonest as when they were alive. You can not even trust a spirit's identification of himself, let alone what he tells you. Accept thoughts and ideas from other beings (subject to testing), but do not surrender control or consciousness to them. In this connection, the trance medium poses an interesting problem. He surrenders both consciousness and control to his "Control." The latter protects the medium while his defenses are down and monitors (and authenticates?) those seeking to communicate. But even when this association has been safely worked out, the medium is held back in his personal growth by being out of the picture while everything happens. I believe that, as confidence grows, work just as effective can be done without going into deep trance, and most of the better mediums seem to be inclining in this direction. It may not be long before there will be very few trance mediums left.

Psychic powers are capable of, and are intended for, use by the conscious mind, and the employment of deep trance may have been merely a transitional device.

Any message coming through from an outside source can only be coded into the pictures and words with which the consciousness is already familiar. (I am not discussing the situation where a medium speaks in a foreign tongue with which he is not normally familiar. There the medium — in trance — is merely the receptor, and the consciousness involved is that of the communicator.) Hence the importance of a mind well-stocked with words and trained to "see." These are absolute limitations on what you can understand and what you can use of what you get.

## Chapter 10: MENTAL DISTORTIONS

Several types of distortions in and by mind may well be considered in more detail at this point.

### Symbols.

Symbols mean more than they say. They are simplified signals to represent what can not be simply shown. Reasoning is symbol manipulation. For the most part we think in words, and all words are symbols of something more or less complex. Clear communication depends on an understood consensus of meaning. That is why the misuse of good words in advertising, propaganda, and slang today is a serious assault on civilization itself. Notice how the young bleat helplessly, "Y'know, y'know," hoping you will guess what they mean even if they can not tell you exactly. They haven't learned the words!

Older than words are certain standard symbols which seem to have the character of race memories. All who have read Freud's writings are familiar with many. Perhaps Jung's concept of archetypal memories is a better hypothesis of symbols than is Freud's.

Each person also has symbols with a content personal to him. Both words and object-symbols are the stuff of which dreams, myths, and magic are made. Literature and religion use symbols with great power (e.g. the white whale in *Moby Dick*; the plain cross — symbol of suffering and shame — changed by devotion to a symbol of the resurrection and eternal life). Symbols have the power to influence attitudes by working below the level of consciousness.

My father, not a developed psychic, had one dream symbol he swore by: water. If he dreamed of clear water, it meant good fortune coming; if muddy, bad. When my younger brother was gravely ill with double-pneumonia (in pre-penicillin days), and the doctors despaired, Dad did not. He had dreamed that Frank fell into a raging torrent of muddy water, but he had managed to grab one foot and haul the boy out. Frank would be very ill, but he would live. So it proved. In deep financial difficulty, on another occasion he dreamed of a still pond of clear water and became confident; the next day he gained a cash reward for the capture of two wanted men that just met his need.

This symbol was well-established for him. Many are not. Recently a gifted psychometrist, who was telling me of my unmarried daughter's future family, saw a picture of Herbert Hoover. It suggested "Hoover" to him as the name of the husband-to-be. He may be right, but it could indicate the young man's name will be "Herbert" (else why not J. Edgar Hoover's picture), or even that the psychic's wife or mine desires a new vacuum cleaner.

### Myths, Dreams and Parables.

Pablo Picasso has been quoted as saying: "Art is a lie that leads to the truth." To the extent that art, however vaguely, is representational, it can use symbols to express subtle and profound truth. When it is a meaningless daub, or when the symbols get too personal, nothing is conveyed (not even the lie), and to the viewer it is not art.

Myths, dreams, and parables are imaginary and imaginative stories obliquely offering ideas which could not be presented directly. Myths are racial dreams which may transmit the deepest insights of our heritage. They merit profound meditation. All of *Genesis* is myth. Much of the Gospel story may be. Certainly none of the parables of Jesus was ever intended to be understood as having actually happened. But profound understanding can result from their study and absorption into the subconscious. A modern myth or parable is the *Story of Pinocchio*. I urge you to re-read it; whether or not so intended by its creator, it is a Christian allegory of the individual soul's search for spiritual maturity.

Like the other two, all dreams are constructed in the subconscious. Myths and parables express aspirations and ideas; dreams tend to be emotionally charged. Dreams are a pretty low level of communication. Even when they are meaningful, they require thoughtful interpretation to peel off the trimmings and reach the real content (Joseph, in *Genesis*). In many respects, they resemble speaking in tongues (glossolalia), which can be described as a day dream expressed exclusively in abstract sounds. Like abstract art to the dauber, the experience may afford some emotional release to the dreamer or speaker, but the process is too murky to be dependably meaningful.

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## Insanity.

Madness (psychosis) is a persistent dream or possessing demon which overcomes the common-sense controls of a consciousness disorganized or fragmented under stress. The symptoms are hallucinations or delusions. *Hallucinations* are the experiencing of sensory stimuli which lack real, objective causes (visions, and particularly sounds, faked by the subconscious when there is "nothing there"). *Delusions* are ideas, held with complete certainty as convictions, which are not subject to correction by reality-testing. The most common type of insanity — Schizophrenia — represents a withdrawal from reality, and the secondary symptoms represent an attempt to reestablish some contact with reality. This is pretty much the tone of the times.

One reason that I so insist on checking ideas and experiences gained in Meditation and Prayer with the total structure of knowledge that is common sense is that Schizophrenia counterfeits the legitimate fruits of these processes. The *paranoid type* of schizophrenia is a *thinking* disorder in which the false ideas (delusions) command the same kind of conviction (faith) as would genuine revelation. The *schizo-affective type* is characterized by emotionally-charged abnormalities of conduct performed with the same kind of unquestioning confidence in its rightness as is displayed by the God-directed prophet.

It is often difficult both for the individual and for third persons to distinguish between real revelation and the patterns of paranoid schizophrenia. Confidence and sincerity carry conviction. A whole nation followed Hitler to ruin. Thousands of young people blindly follow a Peter the Hermit or a Rennie Davis. Most self-proclaimed Messiahs have been sincere, and most have been mad. Only by their fruits can one be sure, and that test requires suspending judgment — not quick acceptance and commitment.

In *catatonic* schizophrenia the mind may become fixed on a different level of reality, unable to relate to the physical plane upon which the rest of us are operating. It may indeed be like a deep trance or hypnosis from which the individual's consciousness can not be called back to manipulate the body for its expressive purposes.

An *obsession* is an *idea* or delusion, accepted absolutely by the conscious mind as true, which limits its freedom to decide or

choose and which curtails it from acting or impels it to act unreasonably. *Possession* is the imposition by a spirit or other outside entity of the invader's will upon the conscious mind, disrupting communication with and control by the individual's own soul. Some cases classified as "insanity" seem rather to be of this nature.

## Coloration.

As the mind can distort perceptions and memories, so can it add its own colorations to its psychic receptions. The filter of the mind's attention is stilled, but Bottomley the Censor, though drugged, is not usually out of it entirely. Words, ideas, and attitudes about which a psychic medium's mind may have repressions or hangups frequently cause modifications in the psychic messages and information as received. These add greatly to the difficulty of clear communication in all types of psychic transmission. Ordinarily, the deeper the trance, the less coloration there is by the medium, but the possibility of its intrusion can never safely be ignored.

## Chapter 11: THE SOURCE OF IDEAS

An active consciousness ever poses problems and desires solutions. In its isolation, it can never know anything with certainty. All of its data of experience are received through instrumental gadgets of doubtful dependability, its recall of these experiences is dependent on a memory which is uncertain and seems often capricious, and all of its ideas leap in from the "other" in need of a testing for which there are no certainties, absolutes of value, or clear standards. We seem to stand here solidly on the earth (although almost daily we learn more that increases our doubts of its solidity). Yet here, if ever, we touch God. Self-consciousness is existential, insecure, frightening, and incomparably glorious.

### Inputs from the Subconscious.

Out of the subconscious, there come charging into consciousness over the Pons Animi a horde of messages purporting to be:

- Sensory perceptions (some may be hallucinations)
- Various illnesses and ailments
- Compulsions and neuroses
- Dreams, symbols, and myths
- Inspirations for Creative Art (syntheses of experience?)
- Visions
- Trance personalities (controls, guides, and discarnates)
- Clairvoyance and clairaudience
- Speaking in tongues
- Inventions
- Unifying concepts - theories - answers in problem solving (and the false ideas: delusions)
- Cosmic consciousness and revelation
- Mystic union - conversion

What the mind does with these: its choices, attitudes, faiths, and hopes, will construct a life pattern which will condition the personality of the consciousness, and the path it will take, into eternity.

### From Whence Knowledge?

The source of new ideas and concepts is a vexatious problem. I am not at all confident that I know from whence knowledge comes.

I am satisfied that new ideas are not presented through the signals of the senses. At the most, these but trigger an association of ideas which in turn may capture a concept. *Invention* happens in just this way; it is the application of a principle known in one area to another area in which it has not previously been used. The apprehension of a new general principle, however, seems not to be invention, but discovery.

It seems just as unlikely that ideas are picked up by the spiritual body receptors.

In his dialogue *Crito*, Plato has Socrates suggest that learning is the recognition of ideas once known but now forgotten. Socrates, by questioning, elicits from the slave boy an elucidation of the Pythagorean Theorem (that the area of the square on the hypotenuse of a right triangle is equal to the sum of the squares on the other two sides), although it is clear to all that the boy is utterly unfamiliar with even the axioms of Geometry. Professor Stromberg (see *FATE Magazine*, May and June 1971) seems to suggest that concepts and even persons are essentially patterns or force fields extruded from another dimension (the Eternal Dimension), which is a sort of modern pseudo-scientific idealism fumblingly offered as a philosophy to replace a purposeless materialism now obviously breaking down.

Of course, ideas apprehended by others but unknown to us can be presented to us as statements through the senses of sight and hearing. But even here, the ideas are not inherent in the words, which at best are but symbols of the actual ideas and can not convey more than the hearer already knows of their meaning. Even when we are being told *about* ideas, they are not ours until we feel that leap of recognition that is the hallmark of the process. Our grasp of an idea, although perhaps triggered by the words received, is as spontaneous as one triggered by our own personal observations. Words can be stimuli, but the idea is *our response*.

When ideas come (as, for example, after meditation), the accompanying sensation is one either of noticing for the first time something that has been there all along (the recognition of pre-

existing truth) or one of having *made* an imaginative construct (the achievement of creativity). Dr. P. B. Medawar, Nobel Prize winner and Director of the British National Institute for Medical Research, has been quoted as saying that "hypotheses arise by guesswork," that they are "inspirational in character." Specifically, they are all received from the subconscious, but many or most enter consciousness as derived from something or someone utterly "other" to the self.

I will opt for the position that all ideas, ideals, concepts, and aspirations begin as the spontaneous expressions of the creativity of consciousness (God's or ours); thoughts suddenly psychize into the midst of consciousness. When we create mentally, we touch the mind of the Creator. Most ideas come to us straight from Universal Mind — are glimpses vouchsafed personal consciousness of the great universal patterns that undergird our Cosmos. The process of remaining open to new ideas may be abetted and conditioned by daily iteration of the following:

"Father, help my mind's receptors ever to resonate in response to Thee."

#### **Post Scriptum.**

I am persuaded that operational reality resembles generally the above. But I caution the reader that this has resulted from recent meditation, is speculative, and lacks objective testing or verification. The material is offered only as a series of interesting hypotheses, in the hope that better minds than mine will devise experiments to test its ideas and that such truth as it contains will be recognized, established, and used to the glory of God and the betterment of mankind.

## **Chapter 12: MEDIUMSHIP IN RELIGION**

The Bible is often cited as condemning all dabbling with the psychic as traffic with the devil. Yet the very people who say this refer to the Bible as the Word of God.

The only way that God *can* speak to men is through the psychic sense. All revelation is truth received from a psychic source. The Bible is almost entirely a record of psychic happenings and a history of their effects upon the lives of men and nations.

### **The Problem of Authority in Revelation.**

The denial that the religious *is* the psychic results from a subconscious fear to admit of doubt. All messages from God come down the pipeline, across the Pons Animi. There is no other way. How, then, can believers be sure that their scriptures represent the prompting of God and his Angels, rather than a demon of evil which exists outside or a devil that they have created within? How can one tell whether the words of a wild prophet are revelations of God or sludge dredged up from the cesspool of his subconscious? That is the problem of revelation.

Most recipients of revelation are subjected by their contemporaries. Often they are resented, persecuted, and even killed. Always there are those who label their teachings as the work of the Devil. Even Jesus himself was accused of working through Beelzebuh. General acceptance comes, if at all, long after the death of the messenger.

It is useless to deny the impossibility of error in revealed truth. There is great likelihood of coloring by the personality of the medium even where he is a clear channel with adequate vocabulary. God's truth can not be verbalized easily. God does not dictate; He inspires. The results reflect the individuality (personality) of the messenger.

Age and acceptance do not insure certainty. Saint Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly *dividing* the word of truth." (II Timothy 2:15) The problem exists with everything and everybody recorded in the Bible, anything you may hear in or out of church, and messages you receive directly into your own head. Many of my fundamentalist friends mouth unintelligible phrases

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and call it the gift of tongues. The same questions exist as to where that is coming from. In some instances, I sense it is a blessing from God which gives at least great peace to the individual who receives it, even though I struggle to make sense of the unintelligible sounds that come through. In other instances, they seem to be ego trips without any meaning or even evil utterances. A missionary friend of mine at one Pentecostal meeting was horrified at one expression in tongues which came in an east African language she knew and mouthed most awful blasphemies. The fact that a message or set of sounds is delivered in a church, or that it purports to come from the Holy Spirit, is no guarantee. John warns us to "test the spirits, whether they be of God." (I John 4:1).

How can we tell the true prophet from the false? How can we tell those that are led by God from those who claim to be but are not? The Disciples in anguish put this question to Jesus. Jesus said there is only one test, "By their *fruits* ye shall know them." (Matt. 7:15-20). The *gifts* of the Holy Spirit (which are the psychic gifts), as Paul outlines them in the Twelfth Chapter of the First Letter to the Corinthians, are beautiful and meaningful. But it may be much more important to realize them in the *fruits* of the Spirit as he later outlines these in his letter to the Galatians (5:22-23).

The Bible in one sense is a history of mediumship. It is sacred not because it is absolutely true, but because so much that is true is in it. That which it contains must not be slavishly and uncritically accepted, nor applied willy-nilly out of context.

### The Patriarchs.

Let us take a rapid look at the Bible story as it develops. The founding fathers of Judaism are Abraham, Jacob, and Joseph. Isaac, a non-entity who was not trusted to pick a wife for himself, appears to have lacked the psychic gift. By our standards none of them seems to have been a person of integrity. If you read the story with an open mind, and look a bit between the lines, you will see that Honest Abe acted as pimp for his own wife, Wily Jake and his beloved Rachel cheated and robbed his father-in-law (who was no paragon either), and Gypsy Joe was an insufferable prig who turned to honest work only when he was forced into slavery in the land of Egypt. They are not good men.

What was there about these people that the Divine could use? Obviously, God did not care whether they were good men or bad men. The prime consideration was that they were listening; they could hear Him. It was whether or not God could get His word down the pipeline into consciousness. It is the great problem of mediumship: opening up the two filters. By meditation, consciousness can learn to lift the filter of concentration and open the mind. By meditation and discipline, the mind can exclude sensory input and activate the spirit body receptors so psychic communication can be received. God needed somebody who could tell Bottomley the Censor to get out of the way for transmission of a top priority message and who could control the attention of consciousness so that it was receptive of, and fixed on, the Divine message coming through. Abraham, Jacob, and Joseph were psychics. They could see and talk with angels, wrestle with angels, dream dreams, interpret dreams, speak to spirits, speak with The Spirit. These became in some manner understood by them as or from their God.

Is the God who talked with Abraham, Jacob, and Joseph the very High God who was the Father of our Lord Jesus Christ and our God today? The same One? This seems unlikely. It is more probable that we are dealing here with junior representatives from local branch offices than with the Infinite Power Itself. I think the entity that said to Abraham, "Get out of Ur", was an Angel, probably his Guardian. The story of Abraham and Isaac is particularly significant. Among primitive people it was the custom and duty to sacrifice the first born son to the family or tribal God. An *angel* messenger told him to spare Isaac and to substitute a ram instead. This was a precedent. Would the God of the Universe have to kneel Abraham's grandson Jacob in the groin in order to break the latter's wrestling hold? These are psychic experiences which need interpretation and understanding, but they are not objective personal experiences of God the Creator.

### Moses.

When Moses encountered God in the burning bush, the latter proclaimed Himself to be "the God of Abraham, Isaac and Jacob." This is the family deity turned tribal deity, the Guardian Spirit of this particular tribe. That's all He claims to be. And He calls Moses to get this particular tribe out of captivity. In response to the call, Moses raises all the objections he can think of



as to why he shouldn't take on the job. It doesn't sound like a conversation between the All High God and a man who has been told to do something "and no foolishness now." It is a haggling session. I don't believe any of us would talk to God the Father as Moses and those other earlier founding fathers of the faith are recorded as doing.

But this is a more powerful manifestation than was the one for Abraham, et al., because there is not only the burning bush, but the whole of the events in Egypt, the Ten Commandments given, the glow on the face of Moses when he has talked with God on the mountain that does not fade for days and persuades the whole people of His power. Obviously, this is a spiritual force greater than the rather personal spirit or guide that Abraham spoke to.

Any sincere student of the Old Testament has the challenging problem of having to clean up the God portrayed in it enough to accept Him. There are harshness, cruelty, and many other things the sensitive reader does not like. In reading the Old Testament, we are frequently ashamed of what God orders His people to do. It does not seem that they are in clear touch with the All High God. It seems rather that they are dealing with a tribal angel who has orders to create a people responsive to guidance from the other side of the veil, instead of being motivated purely by materialism. Obviously, the main purpose is not to enforce ethics, it is to shape a nation (not just an individual or family, but a nation) that is responsive to psychic input, to spiritual input, to revelation. Either God has grown since, or they hear but dimly and only think they speak clearly face-to-face.

### Saul.

There are many other examples in the Bible of specific psychic phenomena. Saul, the first King of Israel, was very familiar with psychic matters. For a brief period he lived, or took a retreat, with a band of prophets. The Bible asks in one place, "Is Saul numbered among the Prophets?"

Later on, when the going got real touch and his old enemy, Samuel, was dead, Saul went to the witch of Endor and she brought Samuel through from the dead to talk to Saul. The point here often misunderstood is not that God disapproves of communication with the dead on the grounds that it is witchcraft;

He does not. Samuel never approved of what Saul did after Saul disobeyed him and regularly announced his personal pique as God's anger. The point important in the story is that it clearly recognizes and acknowledges that the dead can be brought back, either through a materialization or through the voice of a medium in trance, and discussion can be had with them.

### The Prophets of Israel.

The definitions of "prophet" are: 1) seer, or see-er; and 2) spokesman, spokesman for God. In other words, a prophet is a see-er of the Vision or a hearer of the Word, a psychic.

The literary prophets start their reports, "Thus sayeth the Lord thy God." They clearly claim that it is not the person himself speaking, but someone from on high. The word came through the pipeline, over the Pons Animi, "God told me to tell you," etc. How can we tell if a prophet was right? Only from the sense of the message. He may be right, or he may be crazy, or he may be a bit of both; we can never be sure except "from the fruits," except for the clarity of hindsight in a study of ensuing events.

Elijah is probably the most respected of the pre-literary prophets. There are many examples in the Bible of his psychic insights. He is the one who found God, not in the tempest, not in the hurricane, but in the still small voice that came in the moment of quiet. He was able to go to the Secret Place of the Most High God - which is within - and contact psychically that source of strength and inspiration.

It is perfectly clear that Elijah's successor, Elisha, on whom the mantle of prophecy descended, was a greatly gifted psychic. In the 6th Chapter alone of the 2nd Book of Kings, three clear examples are given of Elisha's amazing psychic abilities. In verses 5 - 7, the borrowed ax-head which fell into the water is located by Elisha by dowsing. In verses 8 - 12, it is told how Elisha projected his consciousness out of his body so as to overhear the secret plans of the King of Syria and to warn his own King of them. This was done so regularly as to cause the King of Syria to suspect that one of his own trusted counselors must be a traitor. In verses 17 and 18, it is told how, when the King of Syria came down to capture this troublesome psychic spy who was the prophet, Elisha, the latter hypnotized his young servant and sent his

consciousness out of the body to explore the immediate neighborhood and determine the exact extent to which they were surrounded by the King's troops, which information Elisha used as the basis for determining what he must do to escape.

If Ezekiel's vision of the wheel was not an encounter with a flying saucer, which from his description it might well have been, it was clearly a psychic experience of great impact on his subsequent development. His book is a vast collection of psychic visions. Certainly the prophet, Isaiah, as reported in the 6th Chapter of his Book, had a tremendous psychic experience of God's presence. He tells us that in the troubled year following the death of his King, he saw the Lord. He experienced a great sense of worship. Then he was conscious of a deep sense of unworthiness, but received from an angel a consciousness of being purified. When God asked, "Whom shall I send?" the power of Isaiah's experience forced him to make the classic reply, "Here am I; send me." His whole life thereafter bore witness to the moving reality of this psychic experience.

The 1st Chapter of Daniel contains an interesting story. Nebuchadnezzar, King of Babylon, had a dream. It deeply disturbed him. But, on awakening, he was unable to remember it (he should have kept tablet and stylus by his couch). He called his wise men (psychics all) and demanded that they recall his dream and interpret it. They demurred. It is difficult enough for any but the dreamer to interpret a dream; to re-dream the king's dream for him was beyond their powers. In anger, the King ordered them all slain, and guards were sent out to round them up.

Among the discredited advisors was Daniel. When he learned of the death sentence pronounced upon him, he asked audience of the King and promised to deliver as ordered. He would invoke his psychic powers; after all, what did he have to lose? He then rushed off to pick up three friends and take a nap. Why would one in the shadow of the gallows take a nap in the middle of the day and why would one get three friends — three men — to watch him do it? It is clear that Daniel was strongly psychic when awake; for a matter of this importance he felt deep trance was necessary. Not having a tape recorder, the friends were to record what he said while unconscious, provide additional psychic energy, and protect him from physical or psychic

interruption. Of course, Daniel was successful. It made his reputation and probably preserved the Jews as a people.

Late in the period of the prophets, Joel prophesies that in the distant future, when man becomes more than he was at that time, all men shall be gifted with psychic power. Speaking for the Lord, he proclaims that, after a period of great destruction and suffering, "It shall come to pass that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit; . . . . And whosoever shall call upon the name of the Lord shall be delivered."

### The Day of Atonement.

Israel was to be a nation of priests, a people of holiness, whose King was God. That was the first concept and the original covenant. The only way God can rule a heart or a nation is if He can get through, and the only way He can get through is psychically.

After the Exile, as Israel was reconstituted a nation under the "protection" of Persia, the High Priest was selected as such because he was supposed to be psychically sensitive, because he was supposed to be able to receive the word of God. Each year, on the Day of Atonement, the High Priest, dressed in his glorious robes, went through the veil of the temple into the Holy of Holies there to confront God face to face. At this awesome moment, in a manner never clearly stated, he received God's forgiveness for the nation's transgressions during the past year and God's instructions for its conduct in the next.

How did he ascertain God's will? In several passages in the Bible, reference is made to the Urim and Thummim. It is clear that this was a method of inquiring of God. Some have thought them a form of prophecy based on the shaking and casting of certain sticks. I doubt that this crude method of divination was that used. There were twelve gems, each representing one of the tribes of Israel, set in the Breastplate of Judgment which the High Priest wore on formal occasions. Josephus and some of the rabbis were of the opinion that these gems were identical with the Urim and Thummim. It is my opinion that, in propounding an inquiry before God, the High Priest took off the breastplate and laid it on

the low altar. Then he took from around his neck a gold star of David suspended on a chain but concealed from view when the breastplate was worn. The letters of the Hebrew alphabet (there were 23, all consonants) were identified with the twelve stones on the breastplate, and the necklace, used as a pendulum suspended over the gems, spelled out God's message. This would be a process similar to that of the Ouija board.

### Jesus as Medium.

Many persons find it difficult to look clearly at Jesus and think of Him as a functioning human being. They tend to think of Jesus as Almighty God, and hesitate to look at Him at all. However, all of the creeds agree that, although Jesus was divine, he was fully human also.

It seems clear that Jesus grew and matured as does any other man and that the knowledge of his mission unfolded gradually in his unconsciousness. The Bible reports, "Jesus advanced in wisdom and stature and in favor with God and man." (Luke 2:52), which rather clearly indicates that Jesus did not have omniscience and omnipotence in his childhood, at least. Jesus' life was a process of growth, and one of its most interesting aspects in the expansion of his psychic awareness and powers.

Jesus was one of the greatest psychic mediums that the world has ever known. His many healings, his ability to read minds and hearts, his perceiving and exorcising spirits, all proclaim his psychic gifts.

I shall cite only three instances among very many. At the time of his baptism at the hands of John, it seems evident that Jesus received his first clear understanding that he was the Messiah. Then, according to the Bible, the heavens were opened and a voice was heard saying, "This is my Beloved Son with whom I am well pleased." While accounts differ, the voice of God seems to have been heard psychically and only by Jesus. Thereafter Jesus went into the wilderness and there was tempted by Satan (a spirit) with whom he had a good long conversation.

During the Galilean ministry, it is reported that Jesus walked on the water. While he was praying at the top of a hill, he saw the Disciples in difficulty in a boat on the lake, and he came to them, walking on the water. While there are other explanations, it is certainly possible that it was a projection of his astral or etheric

body that the Disciples saw. It has been reliably reported that the author of this book has been seen and talked with in a distant city while he was fast asleep in his bed at home. There was no recollection of this alleged meeting by the author when he awakened. So many similar instances are reported by current reputable sources that it seems quite probable Jesus could have projected an astral body to calm the frightened Disciples.

Perhaps the most notable incident demonstrating Jesus' gift for mediumship is the Transfiguration. Jesus took three of his favorite Disciples (remember Daniel?) up onto the mountain, apart from all of the others. By this time, he knew that he was the Messiah, but he began to see very ominous prospects as to the conclusion of his ministry. He wished to talk with the Spirits to see if what he envisioned was true and what, if anything, could be done about it. The Disciples he took with him, Peter, James, and John, seem to have been the strongest psychics among his Disciples. He took them because he wanted to do a materialization and needed their ectoplasm, their envelopes of vitality, to help him effect it. He could not use his own because he wished to be fully conscious (not in trance) so that he could do the communicating rather than serve merely as channel. Both here and at Gethsemane these Disciples got sleepy, which happens when you are drained of this energy. But they saw clearly the ghosts of Moses and Elijah (who symbolize the Law and the Prophets) and Jesus talking with them. Later they saw him transfigured by inner light in a tremendous spiritual event. The Transfiguration is a clear incident of Jesus talking to spirits and accepting their guidance. From then on, there was no hesitation as to the nature of his ministry; he headed straight toward Jerusalem and his death. The Transfiguration not only shows Jesus shining as a spirit among spirits, but shows him receiving from them the spiritual message to go forward to the Cross.

During the period of the forty days between Easter and Ascension, Jesus made many materializations in which he could be seen and sometimes touched as a tangible body. It was not his regular physical body. Sometimes he was recognizable, sometimes not; sometimes wounds were visible, more often not. Jesus seemed able to change his resurrection or spiritual body at will. But there seems to be a gradual diminution of power: the

psychic energy available to him for these appearances was waning. He was less and less clearly visible. The first materializations were very tangible, and subsequent appearances seemed gradually less so.

### Other New Testament Psychic Incidents.

Thereafter Jesus appears only by inspiration within the human heart or by messages that come through the same channels as other psychic messages. It is reported that at Pentecost tongues of flame descended upon the Disciples while they spoke in various languages. Simply stated, under possession of the Spirit they spoke in tongues and their auras could be seen.

Saul, on the Road to Damascus, reports a psychic experience in which the Spirit of Jesus spoke to him (clairaudience) and by virtue of which he claims status as one of the Apostles "born out of time." Redesignated "Paul", his changed purposes and life demonstrate the power of this psychic experience.

When Peter was puzzled and discouraged about the whole problem of what to do with the Gentiles (whether they had to become Jews through circumcision, whether they could be eaten with, or whether they could be accepted as Christians without Judaization), he went up onto the roof, went into a deep meditation, and received a vision about different kinds of food in a net. He was told to eat, yet all of the creatures offered were ceremonially unclean. When he refused, God told him never to call unclean anything that God had cleansed. At the same time Cornelius, a Roman Centurion and a good and devout man, received a vision instructing him to seek from Peter word of the Truth. Peter was psychically prepared for the soldier's coming. Under the insight of his vision, Peter received Cornelius and his company into the Christian fellowship and saw the gift of the Holy Spirit poured out upon them. Peter then conferred baptism upon them, and thus he, not Paul, made the first Gentile converts to Christianity.

Paul had a number of psychic experiences. In his earlier studies he had neglected the psychic. After his conversion experience, he went into the wilderness for some three years to master meditation and the psychic gifts so that he could be a complete Disciple. After his acceptance by the Christian community, he was led by a psychic vision in which a young man

of Macedonia asked him to come and bring the Word to his country. That psychic event was the beginning of the Christian Mission to Europe.

In the 12th Chapter of his Second Letter to the Church at Corinth, Paul tells of an out-of-body experience where he traveled into other dimensions and where he learned many things of which it is not lawful to speak. Paul recognized the spiritual body in which we are clothed after we leave the physical body, clearly recognized that communication with discarnate spirits was possible, and cautioned that all communications from spirits should be interpreted carefully rather than accepted blindly.

### Post-Biblical Miracles.

Many so-called miracles occurring after Bible times, which seem to be of a psychic nature, are reported in church and public records and traditions. Appearances of Mary the Mother at Lourdes, Fatima, and elsewhere were to young children and were not otherwise visible. More recently it has been reported that a cheap, mass-produced statue of Christ in a church near Philadelphia drips blood from the palms of its hands. The report claims chemical analysis confirms this to be human blood. One interesting point is that the church in question is not a Roman Catholic, but an Episcopal church, an environment not notably sympathetic to present-day miracles. The statue was presented to the church by the woman who owned it when it first began to bleed. As reported, this seems reasonably well-authenticated. There are also reports of an Icon in a Greek church in Florida that sheds tears at the Christmas season and has done so for several years.

It is becoming increasingly evident that mind can produce physical effects without what we have been accustomed to think of as physical contact. Perhaps there is a projecting pseudopod from the envelope of vitality which affects the action of things at a distance. In any event, mind has a power to move objects without tangible contact. Poltergeists ("playful ghosts" who break dishes, move furniture, and levitate or transport articles) have been reported and recognized for many years. These are a special type of psychokinetic phenomena. It is generally believed that most of the effects revolve around young children near the time of puberty. In almost all instances, the controlling force or

entity uses the vitality of a child or other simple person who has intense frustrations without means of giving expression to them. There was a power present which was not being used. All of the post-Biblical "miracles" cited seem to be something in the nature of poltergeist activity, except that here the playful spirit uses the available power for what it deems holy purposes.

Not long ago, newspapers reported an incident of a black child whose hands and feet manifested the stigmata (nail wounds similar to Jesus'). The possible significance of this incident troubled clergymen of many faiths, particularly the child's pastor, who was Southern Baptist. Such phenomena almost certainly are of psychic origin. It is interesting that the wounds always appear in the palms, yet God would know that the Romans invariably nailed through the wrists.

## Chapter 13: WHAT IS MEDITATION?

There is circulating currently a mass of material concerning "meditation," "entering the Silence," etc. It shows a very great deal of confusion as to what meditation really is, what it does, whether and how it differs from prayer, whether it can be done in groups or must be done alone, and whether certain positions, breathing, techniques, or environmental elements are essential to its success. Many seem to promise prompt results — a sort of instant cosmic consciousness — without sustained effort or the detriment of using drugs. This and the chapters which follow are a sincere effort to bring order out of esoteric chaos and to offer encouragement to those serious seekers embarked on the eternal adventure and joyously journeying on the endless quest.

What is meditation? A good short course in its essentials was given the author many years ago. Age and arthritis then kept Uncle Henry out of the fields, but he still occupied his cottage and shared in the produce of the farm. All summer long, on every sunny day, he could be seen rocking on his porch. Once I asked him, "Uncle Henry, what do you do in that chair all day?" Thoughtfully he replied, "Mist' Charles, sometimes I sits and thinks, an' sometimes I jes' sits." Exactly! And in that order! That's meditation! Work hard; relax, and think to the limits of thought; then relax unthinking, and allow the Infinite to lift your understanding toward His.

Although that little parable contains the essentials of the meditation process, it is too skeletal for comprehension until fleshed out with the various percepts, concepts, precepts, and excerpts which follow.

### What Meditation is Not.

Let us begin a guided meditation into the process itself by considering some "whats" that meditation is not. In this connection, James Martineau, a British theologian whose long life spanned all but five years of the nineteenth century, has given us this most helpful and beautiful statement:

There is an act of the mind, natural to the earnest and the wise, impossible only to the sensual and the fool, healthful to all who are sincere, which has small place in modern usage and which few can distinguish

from vacuity. Those who knew what it was called it **MEDITATION**. It is not *Reading*, in which we apprehend the thoughts of others. It is not *Study*, in which we strive to master the known and prevail over it till it lies in order beneath our feet. It is not *Deliberation*, which reckons up the forces which surround our individual lot and projects accordingly the expedient or the right. It is not *Self-scrutiny*, which by itself is only shrewdness. Its view is not personal and particular, but universal and immense. It brings not an intense self-consciousness and spiritual egotism, but almost a renunciation of individuality. It gives us no matter for criticism and doubt, but everything for wonder and love. It furnishes immediate perception of things divine, eye to eye with the saints, spirit to spirit with God, peace to peace with heaven.

In thus being alone with the truth of things and passing from shows and shadows into communion with the Everlasting One, there is nothing at all impossible and out of reach.

Let any man go into the Silence; strip himself of all pretence and selfishness and sensuality and sluggishness of soul; lift off thought after thought, passion after passion till he reaches the inmost depths of all, and it will be strange if he does not feel the Eternal Presence close upon his soul — if he does not say, "O Lord, art thou ever near as this and have I not known Thee?"

In a general reading (Reading 281-41), given for the Association for Research and Enlightenment on June 15, 1939, Edgar Cayce stated: "It (meditation) is not *Musing*, not *Daydreaming*; but as ye find your bodies made up of the physical, mental and spiritual, it is the attuning of the mental body and the physical body to its spiritual source."

Meditation is not *Emptying the mind*. In this connection, Jesus' cryptic Parable of the Displaced Demon (Matt. 12:43-45; Luke 11:24-26) speaks its warning. After the evil spirit was cast out, it found no new home. So it returned to the mind it had left. Finding it empty, it moved back with seven other devils more evil than it, and the man was worse off than in the beginning.

Certainly this parable means that you can not break an evil habit merely by getting rid of it; you must fill its place with the wholesome and constructive or there will be a relapse.

But it also means that, if you just sit passively with your bare mind hanging out, you are inviting possession by any peripatetic evil influence or entity which happens to be around. This is the great danger of the ouija board and of automatic writing, and is why a successful trance medium always has a strong spirit control standing guard. Meditation must be centered on *something*. And it is well to begin with a prayer invoking divine protection.

### Is Meditation a Form of Prayer?

The Cayce reading cited earlier presents these provocative sentences: "In the mind of many, there is little or no difference between meditation and prayer. And there are many gathered here who, through their studies of various forms, have very definite ideas as to meditation and prayer." So it continues today!

Clearly, Edgar Cayce opts for a difference:

*Prayer* is the concerted effort of the physical consciousness to become attuned to the consciousness of the Creator, either collectively or individually. *Meditation* is emptying self of all that hinders from the creative forces rising along the natural channels of the physical man . . . As we give out, so does the whole of man — physically and mentally — become depleted. Yet . . . entering into the silence in meditation . . . we may receive that strength and power that fits each individual, each soul, for a greater activity in this material world.

(In meditation) ye are seeking to know the will or activity of the Creative Forces; for ye are raising in meditation actual creation taking place within the inner self!

There is an idea here, struggling to be expressed. Attempting to clarify this, a thoughtful disciple of Cayce suggests the following:

**Prayer:** the concerted effort of our physical consciousness to become attuned with the Consciousness of the Creator. Talking to God; out-pouring of the soul.

**Meditation:** attuning our mental and physical bodies to their spiritual source, seeking to know our relationship with God. God talking to us; in-pouring of the Holy Spirit.

Prayer is the question, Meditation is the answer. This is interesting, whether or not it is true or correctly reflects Cayce. Note the implication that meditation is masculine and prayer is feminine, and recall the Ying and Yang principles of Chinese classical philosophy. There is some basis for this. Frances Banks, in *Four Studies in Mysticism* (Churches' Fellowship for Psychical and Spiritual Studies, 1967), contrasts St. John of the Cross with St. Teresa of Avila in somewhat this way. (Frances Banks as a discarnate provided the report from beyond the grave which constitutes the *Testimony of Light*, CFPSS, 1969, a book which no seeker of esoteric truth should miss.)

I believe a distinction between meditation and prayer is valid and helpful. But rather than put it on the basis of the direction in which communication is moving, I prefer to seek it on the basis of a difference in aim or emphasis. *Meditation* is a search for the Creator (the Father), a search that begins in the mind and seeks knowledge (relationships) and understanding, a search that culminates in revelation or cosmic consciousness, contact with the mind of God. *Prayer* is a search for the Comforter (the Holy Spirit), a search that begins in the soul with emotions of longing, yearning, and doing, that seeks the aid and response of a person, and that finds its culmination in union with the Infinite, the spiritual orgasm of ecstasy (see the picture of Bernini's statue of St. Teresa, in Lord Kenneth Clarke's *Civilization*). Upon return to the world after the withdrawal, Meditation issues in action as invention, discovery, and creativity; Prayer as love, miracle, service, and sacrifice. Meditation results in knowledge and is available to the agnostic and the unbeliever; Prayer is dependent upon faith in the unseen and unknown. In either, a blind faith in established authority of a church, a book (Bible), or a principle (Science) terminates growth and abandons the quest in fear or fatigue. Both Meditation and Prayer are subsumed under the more comprehensive category: **Mysticism**. Buddha meditating under the banyan tree received illumination; Jesus fasting in the wilderness found God. Buddha is the Way of Meditation; Christ the Way of Prayer.

There is little doubt that, at the *highest* levels, the processes tend to lose their differences and merge into one. Part of this is due to inadequate terminology. The culmination of both is an ineffable experience, and it is not strange that efforts to express the inexpressible (to "unscrew the inscrutable"), inevitably using the same inadequate words, convey impressions that often are indistinguishable. But all mysticism ultimately leads to God. The way of Meditation must modify selfish indifference by learning to care. The way of Prayer must curb the impulse to interfere by helping before it understands or is asked, and must recognize the rights of others to determine their own paths and rates of growth.

I can not leave this section without giving you a taste of the exquisite insight and accuracy of Dr. Martin Israel, Mystic and lecturer at the London College of Surgeons. This is out of context, and somewhat condensed, but the flavor is conveyed:

### **The Approach to God: Prayer and Meditation.**

In man's willed ascent to the Godhead two techniques are preeminent: prayer and meditation. Prayer is the way of petition in which the emotion of personal devotion dominates, while meditation is the way of concentration in which the will to comprehend leads. Prayer is the way of the heart (emotion) while meditation is the way of the head (intellect). When both are carried to their ultimate summation both emotion and reason are transcended by intuitional understanding, which is the outcome of mystical illumination.

Prayer starts as a heart-to-heart pleading and petition with that greater than the self, either in respect of one's own wishes and demands (petitionary prayer) or with regard to the well-being of others (intercessory prayer) . . . The petition may or may not be answered satisfactorily in terms of the person's own limited point of view, but, as the techniques of approach and invocation are proceeded with, a greater devotion develops between the individual and the personal God. In the most highly developed people . . . petition and intercession are transcended in a union of lover and beloved that embraces all categories of experience.

This is mystical prayer (I and the Father are one in love), and it finds its summation in the prayer of thanksgiving, in which one's own life is poured out in joy to the whole created universe as an offering in love to God . . . . .

Meditation . . . . is to be seen as a technique of mind-training whereby the constantly flowing kaleidoscopic juxtaposition of ideas and thoughts (the "mind stream" of William James) is controlled and subdued. This is achieved by concentrating on one theme or subject to the exclusion of all else . . . . As progress is made the person . . . . becomes more united with the theme, until it forms a part of his own consciousness . . . . In the highest stage, which is called contemplation, both the person and the subject have merged into that reality which is of mystical extent . . . .

It is evident that the objective of both prayer and meditation is the transcendence of the limited consciousness of the person by an all-pervading consciousness of total reality . . . .

When one contemplates or meditates upon Jesus Christ, there is found the idea or ideal (Christ) in the person (Jesus), and meditation and prayer become one.

*(An Approach to Mysticism,  
pp. 33-36)*

#### • Meditation Defined.

Meditation is a mental discipline in which relationships are revealed. It is a process of pattern-recognition in which the mind is raised above the particulars to receive universals which give coherence to the particulars.

True meditation consists in allowing the mind to make unlimited flights of speculation regarding the nature of the mind of God, the power of this mind, the love of this Mind, the wisdom contained in this Mind, the substance that comes from this Mind and out of which all things are formed, the instant availability of all the

elements of this Mind to the individual who is open and receptive to it.

*(Meditation in the Silence, p. 22)*

As stated earlier, all perceptions of knowledge are the results of Meditation, and except by it nothing is known. This is true even when the process is not formalized under some specific type of rite or ritual specifically so labeled. Meditation is the process of mind whereby learning and knowing take place.

#### Elements of Meditation.

The child asks: "Why, Daddy?" The purpose of meditation is to understand, to obtain valid information from extra-sensory sources. The practice awakens the intuitional activities of the mental life. Intuition, inspiration, creativity, illumination, revelation, all are products of the process at various levels. These are never vouchsafed to the uninterested or the unprepared. The elements listed below all play their part to some extent in the meditation process:

(A) **Attention:** A mule-skinner teaching army recruits how to train mules began by batting the mule between the eyes with a 2" x 4". He explained: "The first and most important thing is to get the mule's attention." So it is with us. Meditation begins when something captures our attention. We invest interest and time in it; we care enough to desire to know more. Attention is the mind's attitude of devotion.

(B) **Concentration:** Life progresses by the selection among alternatives, a narrowing by specialization. When our attention is caught by one area, we become determined to find out its why. The attention is concentrated by the will so that it ceases to flit thither and yon, becomes fixed for periods of increasing duration upon the matter in mind, and no longer reacts restlessly to incident and casual stimuli. The conscious mind is made obedient to the self.

This is the period of *preparation*. By reading, studying, and questioning, one learns most or all that experience knows concerning the subject of interest. The limits of conscious thought on the subject are reached.



**(C) Detachment:** It is only at this point that meditation as such begins. At this stage, the Self has invested heavily in the area of interest. Unaided striving has gone as far as it can. Only something from outside the conscious mind, an influx from the Other, can advance matters further.

Now the level of thinking must be raised from the concrete to the intuitional. The point of view must shift from the ego to the impersonal. Truth must be sought now for itself alone and not as a means of selfish gain. This process requires *detachment, impersonality, and openness with expectation*. This is the *suspension of judgment* (the temporary suppression of the critical faculty) which forms the basis of much of Krishnamurti's teaching, the setting aside of all preconceptions and biases, to let the subject speak its truth to you unimpeded by you and your hang-ups.

Concentrating impersonally on the problem area, the conscious mind can then be brought to review all relevant material with detachment: its history in the past, its present importance for the self and others, and its possibilities for the future. This is very important for two purposes: (1) to state the problem fully and truly to the superconscious, and (2) to verbalize and express the insights received back.

Then the higher self should be sought with the intent to reach a deeper level of understanding. The mind is not made blank, but consciousness *rests* without agitation in a broad view of the whole area, lifting the problem into the silence of wordless cognition. "Be still, and know." Restless striving has ceased. All is serene. The truth exists; it can be known. The mind waits for further enlightenment from Universal Mind to make the truth clear. At lower levels, this often is called "putting a matter on the back of the stove."

Thomas Alva Edison was not a trained scientific researcher. But deafness aided his concentration, he learned how to ask meaningful questions, and answers seemed to come to him out of the blue. Dr. George Washington Carver spoke (in substance) to God: "Father, there is much to know and my capacity is small. I do not ask to understand everything; just tell me everything there is to know about the humble peanut." There are examples of true meditators — intuitional researchers — and the many patents granted both men attest to its potency as a medium of discovery.

**(D) Illumination (Revelation):** Sometimes there is a flash of illumination — a new view, clear in all of its ramifications. More often, not. Hang on to whatever comes, and keep listening. Often the thought requires time to express itself, comes in dribbles, or expands gradually. Many meditations may be needed to clarify. Sometimes nothing happens — there is dead silence. Often this means a charge is being built up for a flash of more than usual voltage. Wait with patience and humility, and check the self for wrong attitude. One must be open to the Infinite undistracted by the world. We are rewarded with truth only when we have yielded in love of truth all *striving* and *assertiveness*.

The results may not come in the meditation itself. Often the answer is discovered in the consciousness in the morning after sleep. Or it pops into the mind at night when just drifting off. All dedicated meditators know the need for the bedside tablet and pencil. Near sleep there is the letting go — the detachment — needed for reversing the flow. The results may even come at some awkward moment when you desperately desire to do something else. Paul was knocked off a horse. Martin Luther tells us he was on the toilet.

**(E) Contemplation:** After the mind has been lifted repeatedly to the knowing beyond thought, in rare cases it becomes possible to maintain contact with Infinite Mind in a thoughtless (non-specific) understanding, one of the meanings of that which is called "cosmic-consciousness." Little that is meaningful can be written concerning this. When the self is ready for transcendence, it will not need help from this level or lack it from the next.

## Chapter 14: MEDITATIVE TECHNIQUES

We Americans increasingly evidence the crapshooter's mentality: the naive hope and expectation of getting something for nothing immediately. We have come to expect education without study, material comfort without exertion, achievement without striving, growth without suffering or limit, instant illumination without discipline or preparation, and unearned salvation based on another's sacrifice. Most touted techniques for meditation promise mastery of the process promptly and painlessly by fool-proof formula. Neither magic mantras, psychedelic drugs, nor esoteric gurus can do this.

### Can Meditation be Taught?

Meditation is a growth process. It is not a specific technique producing guaranteed results. It can not be taught with assurance or learned infallibly. It is acquired slowly and haltingly and then only where there is a persistent search motivated by disciplined desire. How any individual can best progress in it is not a matter of dogmatic rule and varies widely from person to person. The best that can be done is to indicate in the most general terms the elements involved and to let each individual find his own way by trial and error. No guru should be trusted utterly; let God be your guru. Jesus said: Call no man your Father, but God only; and be not called "teacher" or "master," for each man has both in the in-dwelling Christ. (Matt. 23:8-10). Right on!

A major reason that meditation can not be taught is that no one knows *how* to do it. Not all who do things know *how* they do them; one must understand how, to *teach*. Even those very successful, whose efforts are crowned with the most penetrating insights, do not know what they did right to trigger the revelation. It is not under the meditator's control, and he can not turn it on and off at will. Socrates' daemon visited him as it willed; he did not control it.

Is meditation man's act, God's act, or both? It is something that either can avoid? There is, in successful meditation, an outside element or variable that can be called *Divine Grace*. Is the insight gained God's gift, or Man's grasp, or a flash from each that meets midway as in the lightning bolt? We can not know, but we

who meditate sense it as an influx from the Other. The picture which springs into consciousness, the reconciling idea, does not come from us. We gain by Grace. The Lord giveth and the Lord withholdeth; blessed by the Name of the Lord. Though one may and must seek with all application and diligence, the answer does not yield automatically to effort. Desire for gain is not the key; one must give one's self without effort in expectant love to the area of knowledge, interest, or art — or God — in order to receive. We lose by grasping, and gain by letting go.

### Specific Techniques.

In most of the books on meditation I have read, the reader is given specific instructions on body posture, breathing, mind techniques, and environmental dispositions (or is told that such instructions will be furnished if you subscribe to and pay for the advance course). Many persons believe firmly in the necessity for the lotus position, the intoning of sacred mantras, standing on the head in a corner, deep-breathing in at one specified orifice and out another, etc. There is no convincing evidence that Yoga, for example, is more discipline directed toward concentration which is persisted in. Excessive emphasis on the body and body control does not notably free the mind for selfless thought.

I was once given the following instruction sheet, which was recommended if I aspired to achieve meaningful meditation:

#### I. How to relax the physical body

Keep feet flat on the floor (if wearing heels you should take them off).

Wear comfortable clothing, nothing that may feel tight (women should forget about wearing a girdle).

Try to keep your spine as straight as you can.

Rest your arms in your lap if your chair has no arm-rests. Don't hold hands together.

Begin with the small parts of the body and send thoughts to each one, telling them to completely relax. Try to start from top and go to bottom. The head and mouth area will be harder to relax because they are

usually the most active. You may have to return to these parts several times and order them to relax.

Keep mouth open and let your jaw drop.

Don't worry if you fall asleep.

Don't force any muscle strain.

## II. Rhythmic breathing

Air should go into diaphragm, not stomach.

Breathe in through the nose.

Let air go into diaphragm and expand your diaphragm.

Hold it for a while (don't force yourself to hold it for any length of time).

Then exhale through the mouth. This is why your mouth should be left open.

Let all the air as possible come out. Don't worry if you make a little noise.

Do this rhythmic breathing just to the point where you start feeling the physical relaxation taking over your body. You will know if you have gone too far when you feel dizzy.

You may find yourself getting dizzy for the first couple times. Let yourself breathe normal for a while, then try again.

This may take three to six months. Don't try to push it. Go slow and take your time.

## III. Experiences

We aren't trying to have psychic experiences; we want to learn spiritually.

Try fixing your mind on just one thing, like a cross, or repeat over and over again the word "God" or "Christ" or something on this order. Something very simple.

Sometimes you may never remember if you experienced anything.

When you are able to visualize this very easily, you will leave this and will experience things. You are now open to anything.

However well intentioned, and despite that this actually may have worked for some, this is sheer drivel. How loose should you get? How can you be loose with a straight spine? Why must both feet be on the floor and the hands not touching? (The Buddha's favorite position for meditation violates both!) Can't some of the air be permitted to go into the lungs and not just the diaphragm? If you faithfully follow the above, the last sentence quoted will certainly be true, but I will wager (as a good Methodist) that you are more likely to experience the jim-jams than effective meditation. Some searchers lack a saving sense of humor!

Perhaps a comment should be made here on the cited tendency to go to sleep. I do not believe it is all right; St. Morpheus is no more the patron saint of meditation than is St. Vitus. One sleeps only when (1) he is tired, or (2) he is bored. Prayer before meditation is good preparation. Ask God to "quicken" you. Realize His power to activate as He fills your life. And be *interested* in what Infinite Mind is going to reveal.

Edgar Cayce recommends as *one way* ("not the only one, to be sure") some tricky breathing and incantation, but he is not led astray and keeps his mind on essential things: "First *cleanse* the room; cleanse the body; cleanse the surroundings, in thought, in act! Approach not the inner man, or the inner self, with a grudge or unkind thought held *against any man!* or do so to thine own undoing sooner or later!"

The following was recommended to me as an exercise in mind-training (not by Cayce):

"Visualize a candle burning, or look at one if you wish. Center yourself in the light. Then imagine this light being brought into your heart. Imagine the flame getting brighter and brighter and filling you, shining up through you, through your whole body. Now imagine it shining down through you. Your whole body is alight and aglow. Think of another person filled with light. See the whole room filled with light. See the walls and the room filled to overflowing and the light overflowing into the streets. See the city filled with light, now the world, now the Universe."

Gotterdammerung! A pyromaniac! Careful now, don't make an ash of yourself!

The problem here is that nobody really knows exactly what it was that he did right which got results. Probably it wasn't what he did at all: God touched him. But he tries to retrace all of the empty motions that preceded contact in hopes of hitting it again. He may. Then he sets up to teach, prescribing the magic ritual as the means to the living process. Without the spirit, the ritual is meaningless.

All religious rituals were originally techniques for meditation that once worked, and may still for some. At the Last Supper, Jesus said to the Disciples (paraphrased): "Whenever you eat or drink, think of me." It was a powerful reminder, and held their attention on him. Now, organized into sacredness as the Eucharist, fought over as to how it actually works (trans-substantiation, etc.), and often debased into blatant magic, it still works for many and is a priceless aid to meditation for some.

The Buddha sought the truth by asceticism. He failed. He ceased austerities, bathed, ate a full meal (at which his disciples deserted him), and seated himself comfortably in the shade of a banyan tree. Illumination came to him. It might not have without the prior discipline, but the discipline was not the cause.

Saul of Tarsus was horsing after Christians when he got his. Wesley must have done most of his meditating on horseback also — where else! Even I had a major experience of insight on a Capital Transit bus. But I resist the urge to universalize from these and proclaim that one must be on the move in order to meditate. My one rule for you is this: Get comfortable so your body does not demand your attention or disturb, and get on with what it is you want to know. Be conscious to truth and unconscious to all else. And expect something to happen.

In the Foreword to *Meditation in the Silence*, Henry Ward Beecher is quoted as saying:

A man has a right to go to God by any way which is true to him. If you can think it out, that is your privilege. If you can feel it out, that is your privilege. One thing is certain: The child has a right to nestle in his father's bosom, whether he climb there upon his

knee or by the chair by the side of him; any way, so that it is his father. Wherever you have seen God pass, mark it, and go and sit in that window again.

Any technique that works for you is fine — for you. *No technique is essential.* Few are truly helpful. Most may be harmful, at least to the extent of distracting attention to non-essentials. Some may be actively dangerous.

I have few specific suggestions. Sit comfortably so that all muscles are relaxed. Center down. Closing the eyes may reduce sensory distractions. Disconnecting the telephone and inserting earplugs could also help. Anything that directs attention inward, away from the without, is desirable. A specifically designated room, corner, or chair used for no other purpose can help. Good vibrations build up. Few may know that there is in the Pentagon a designated MEDITATION ROOM. It is a haven of silence and an invitation for those seeking answers of the spirit. It is much used. The author visited it often, and some of the ideas in this book may have been apprehended there. In this connection, it is interesting that it contains two rooms; as one enters a sign directs solo meditators to the right and group meditators to the left. Appropriately, the chairs in the room to the right are more comfortable.

It is the attitude of mind rather than the procedure or posture that promotes meditation. Research by D. T. Suzuki, using a Zen priest as his subject, tested the effect of various postures in Zazen (Zen Buddhist meditations). The subject was tested on EEG equipment, both with and without mental Zazen attitude, alternately in Zen postures, sitting in a chair, and lying down. The Zen postures without Zazen showed no measurable increase in Alpha waves, and the incidence of Alpha waves during the Zazen state were as great sitting in a chair and lying down as in the traditional Zen postures. Suzuki concludes that the mental state is all important in the practice of meditation and that the importance of posture is negligible. I concur with his results, while reserving doubts as to the conclusiveness of EEG readings as proof of effective meditation.

### Biofeedback Training.

There has been assumed a direct relationship between brain activity predominately of Alpha waves, as discussed in Chapter 3,

and the meditative state. There is, however, no persuasive evidence that a so-called "Alpha State" of consciousness exists at all.

Certainly meditation requires a concentration of attention on non-sensory input and a refusal to process sensory (particularly visual) information. But it is by no means clear that this can be done only — or even best — at an Alpha level of brain activity.

In the *Journal of Experimental Psychology* (105:66-99) William Plotkin, of the University of Colorado, argues that his biofeedback experiments show no evidence for the existence of a subjective Alpha state — a pleasant, floating state of consciousness supposedly similar to meditative states. Plotkin's subjects showed little evidence of the pleasant experience described as "Alpha," despite their training to increase the amount of Alpha-rhythm activity. He lines up with those who hold that the back-of-the-head Alpha Rhythm represents eye-motor movements, and not brainwaves at all.

*Brain-Mind bulletin* of May 17, 1976 (Vol. 1, Number 13) quotes Plotkin's reply to criticisms of his position as follows:

... Some observations that have been made by almost every EEG researcher, both in and out of biofeedback research, suggest that there is no simple and direct relationship between alpha strength and mood states ...

\* \* \* \*

There is no intrinsic connection between a neurological state of enhanced occipital alpha and a meditative state of consciousness or the state of consciousness referred to ... as the 'alpha state.' ... To enhance occipital alpha strength a biofeedback trainee will learn to relax his oculomotor system.

\* \* \* \*

... The significance of meditation concerns the practice of certain behaviors (e.g., nonattachment, awareness of breathing, passive volition) and not the achievement of certain goals (e.g., the attainment of any particular physiological state of affairs).

\* \* \* \*

... Alpha feedback would not be recommended as a meditation technique, since it would tend to create the self-limiting illusion that our altered states of consciousness are (caused by) our physiology — a physiology that requires an electronic aid for us to alter. ... The power to enter altered states of consciousness is a natural ability that we all can potentially tap ... a tool, though perhaps not useful for all persons.

Muscle biofeedback often seems to produce similar reports of serene states of consciousness. So does scratching my back. Alpha waves may accompany many activities as a kind of mental purring. But there is no good evidence that, because Alpha waves may result from and/or accompany the meditative state, their presence proves meditation is taking place or that artificial induction of such waves will produce meaningful meditation phenomena.

I deplore the tendency to look for pseudo-scientific gadgetry ratification of purely psychic phenomena and the hailing of them as "scientific proof" that such phenomena exist. The reality of psychic phenomena is clear to all but the most fanatical materialists. I do not purpose to waste time trying to convert these; let them stew in their opinionated ignorance. Biofeedback training is nothing but prayer-discipline (such as yogis use), and the machines add nothing to it except to establish — what we already know — that the results sought were or were not attained. They do not produce the results, and disclose nothing of the *how*. Similarly, the Raudive and other "spirit voices" on tape are no more authentic than tapes of trance mediums channeling vocally, and the paucity of content of spirit voice tapes is beneath contempt. These are blind alleys. The instrument to be used and trained is the mind, and scientific instrumentation (except to preserve reports of the experiences) is so much useless and meaningless impedimenta. Machines are not "scientific;" they are confessions of lack of knowledge of how properly to use the mind directly so as to do the job without crutches.

Suggestion under hypnosis, including self-hypnosis, has been much used to achieve improved personal performance. The lowered state of consciousness under hypnosis seems similar to

some meditative states. That there may be more effective suggestion at expanded states of consciousness (and inferentially that some meditative states may be of that nature) is claimed for a procedure which has been tested on students at West Georgia College as an alternative to hypnosis for altering awareness. The procedure, called "hyperempiria," induces a sense of increased alertness based on a metaphor of mind expansion, instead of the hypnotic metaphor of going to sleep. The hyperempiric group performed significantly better overall than did the hypnotic control group.

### **Transcendental Meditation.**

A much publicized, and suitably expensive, technique for learning to meditate is Transcendental Meditation. It is a sort of short-cut to Yoga without the inconvenience of the exercises.

Transcendental Meditation (T.M.) was introduced into the United States in 1959 by Maharishi Mahesh Yogi, a diminutive Hindu monk with a sound business sense. The T.M. movement now grosses twenty million dollars in this country alone, claims over a half-million meditators, and even boasts a brand new university in Fairfield, Iowa. T.M. is now being taught in about forty high schools and fifty-eight colleges around the country and has been taught in the Army and an assortment of prisons and drug rehabilitation centers.

Twice each day, T.M. practitioners sit quietly and meditate on a personalized, specially-assigned Sanskrit word, called a mantra. Practitioners claim that T.M. relieves stress and anxiety and results in more productive, creative, and happy lives.

Medical research has shown that meditation practiced regularly has such beneficial effects as lowering blood pressure and counter-acting hypertension. Many athletes use it successfully to quiet nerves and sharpen concentration. There is, however, no evidence that supports T.M.'s claims that personalized mantras are any better for the purpose than any other combination of sounds, and either "oom" or "God is Love" could probably be used with equal effectiveness.

There seems also no real evidence to support claims that a small percentage (from 3% to 5%) practicing T.M. would so change the tone of a community as greatly to lessen tensions and eliminate crime. It is correct that society can be improved only by

improving the individual members and not by fiat, but this must be done on a face-to-face, one-to-one basis until the climate of opinion of the majority alters. In any event, changing society or changing others is an activity of the process of prayer, not meditation.

It is interesting to note that T.M.'s introduction into the public school, military, and prison systems has often been financed from public funds. Objections thereto are now being raised in the courts on the grounds that T.M. is a religion and aid to it violates the Constitutional provision requiring separation of church and state. At its simpler operation levels, T.M. is the centering down process which reduces stress and is a necessary preliminary to true meditation, but the founder's writings and wider claims for it made by its more vocal adherents do rather suggest a religion than a mere mind technique.

The author believes that any individual can achieve equally effective results if he will discipline himself to do daily meditation under the guidance of either of the books recommended at the end of this Chapter. If he must pay to be motivated, T.M. is probably the most beneficial, least harmful, and least expensive of all the publicized package deals now offered.

### **Group Meditation.**

Some who are greatly gifted in personal meditation deny that group meditation is possible. I think that they are wrong. They know that what they have done privately can be done, because they have done it, but they do not know that the other can not be done merely because they have not done it yet and deem it inconsistent with what they know. Listen carefully when people tell you something they have done, seen, or known first-hand, but you need pay little heed when they explain the "impossibilities" of things never by them seriously attempted.

The Quaker experience suggests that group silence sensitizes the social conscience. I know that prayer and study groups are fruitful. But how does a group meditation work?

Let us draw analogy from the related area of prayer. Jesus regularly withdrew to pray, and discarded his precious privacy at such times on only a few notable occasions (Transfiguration, the healing of Jairus' daughter, and Gethsemane come promptly to mind.) Yet when asked by the Disciples to teach them how to

pray, he gave them a group prayer, and he promised that wherever two or three were gathered together in his name he would add the power of His Spirit to their purposes. There is no doubt that people were (and still are) spiritually transformed in revival experiences. Let us not be blinded by the carping of the stiff-necked. Pentecost was a particularly potent example. Not all present on such occasions usually reach conversion, but most may be benefited. The small groups and circles of Methodism praying and meditating together were its power (now sadly waning). Group prayer has great power to heal.

There are difficulties, and there are benefits, in meditation used by a group of suitable people. Not all persons *can* accept guidance in meditation, and those who can not are advised not to try. In private meditation, one can set his own pace, select the subject, and determine the purpose sought. In groups, the individual's preferences are subordinated to the group's rules, needs, and goals. In a group that knows togetherness (really united by ties of mutual love), the group consciousness supports personal effort and more effective work can be done in the way of contacting and distributing useful influences. Regular attendance is important.

To be effective, group meditation needs guidance and often leadership. Ideally, a *sermon* is a guided meditation. In general, more formal material (ritual) is required and usually one member is delegated to invoke the group spirit and to sound an affirmative note of aspiration and dedication. Without direction, the group consciousness may not form, or individual or group hysteria may take over. Long silences are not advisable; they may sharpen psychic perceptions, but can be dangerous to the neurotic.

Over and above the guided type of group meditation, persons accustomed to individual meditation can meet together as a group for unstructured sessions. I do not find that an aggregate of individuals, each going his own separate mental way (however lovely and kindly these all may be), constitutes a group meditation. Nor, in such circumstances, am I conscious of a heightened personal awareness (although others have claimed to be). Few group experiences of illumination or ecstasy have been recorded as taking place in the reading rooms of public libraries, though many simultaneously meditate there.

However, if persons meet to dwell on a common subject, it may well be otherwise. In listening consciously but quietly to music, there can be a sort of coupling of the psychic batteries so that each individual's awareness of the music's meaning is heightened and probes more deeply into the darkness of the unknown. The Spirit of God (or perhaps of St. Cecilia) seems to ride the thought-waves. From the group's concentrated attention, each listener draws a deeper understanding of new or difficult music than he could have done alone. If it works for non-verbal music, it should assist conceptual thought. Here is a good area for experimentation. Perhaps with all meditating on a particular non-representational picture or a sacred art object —?

Finally, let me quote a meditation intended for group use that is very meaningful to me:

Let us attempt to imagine the *reverse* of what might have been the original story of creation. Let us suppose that the various stars and stellar bodies in the heavens are now beginning, one by one, to disintegrate and blink out. Never mind how many billions of them there are, just suppose that one by one they dissolve into nothingness as you watch them. Suppose that the number of of them gets down to just the bodies of our solar system, so that the only "lights" left in the heavens are our sun, plus Pluto, Neptune, Uranus, Saturn, Jupiter, Mars, Venus, Mercury, Earth, and the moons of each.

Then suppose that these, too, begin to "go out," one by one. So long as we have Mars and Venus in existence, we people on earth would still know "where we are;" astronomically, we'd locate our position in the cosmos by saying we are between Mars and Venus. Then suppose the day came when Mars "went out"; we could say that we are on the periphery of Venus. When Venus went next, we'd be a sort of planetary moon revolving about the sun.

And then let's imagine one day the sun "went out." Here we'd be, human beings living on a sphere in the cold and utter darkness, with nothing anywhere to mark our position, and no incandescence except

what we were still able to manufacture artificially. But where would we be — as to location? Without landmarks or points of reference, we'd be *nowhere*.

Now let us suppose that all the people on this inky-black earth began to die one by one, at an accelerated pace, and with no births to replace them — till everybody is gone but you! Your own consciousness and body have persisted, but you have no other being with which to compare or evaluate yourself — no one to talk with or give you companionship. Then, quickly following this discovery of aloneness, you sense that the very planet beneath your feet is beginning to disintegrate, becoming porous, and then gossamer-like — then vaporous and etheric — and you finally sense that there is absolutely nothing beneath your feet. There you are, suspended, without feeling, but deathless, and with the knowledge that there is not another soul in the universe but you.

Finally, in the last stage, you notice that your organic body is vaporizing, leaving only your self-aware mind in a complete cosmic void. Without matter, or companions, you would be only a self-aware condition of consciousness, and the only happening would be your thought processes. You would be a self-conscious Spirit — in the situation of God "in the beginning."

Our mortal imaginations may not be capable of reversing the process, to "visualize" the acts of that Mind/Spirit by which thoughts are sent forth, actuating ether to make recognizable thought-forms that will jell into "matter." However, *this* exercise may — for logical minds conditioned in a three-dimensional material world — assist us, to a limited extent, in conceptualizing Abstract Consciousness.

(Adapted with permission from *Creative Meditation*, by Frank C. Tribbe)

### Recommended Reading.

I can recommend unreservedly only the following of the many books readily available. The best simple textbook on the

what, how and why of meditation is E. V. Ingraham's *Meditation in the Silence*, first published in 1922 and since then regularly obtainable from the Unity School of Christianity, Unity Village, Missouri 64063 (price \$1.00). It is superb, not only for what it contains, but for the foolishness it omits.

More deeply analytical is Dr. Martin Israel's *An Approach to Mysticism*, six lectures delivered at the College of Psychic Science in London in 1968 and published jointly by the College and by the Churches' Fellowship for Psychical and Spiritual Studies. This little book, so big in scope, can be obtained by writing to the Fellowship, St. Mary Abchurch, Abchurch Lane, London, EC4N-7BA, England.

I also recommend, with minor reservations on one or two articles included, *What is Meditation?*, edited by John White and published by Doubleday, Garden City, New York, as Anchor Original A-955, 1974, 254 pages, \$2.50. This is an excellent and stimulating collection of articles on meditation. Much of the material in Chapters 13 through 16 hereof earlier appeared as "A Meditation on Meditation," pages 61-84, therein.

I greatly admire the profound exercises in *Creative Meditation*, by Frank C. Tribbe, quoted above and later, a pamphlet published and distributed by Spiritual Frontiers Fellowship, 10715 Wifner Road, Independence, Missouri 64052, \$3.00.



## Chapter 15: ILLUMINATION: PROBLEMS AND EXAMPLES

The desired result of meditation is *illumination*, flashes of intuitive understanding. They may come during the meditation period or, quite frequently, at some later time when least expected.

I recall vividly one personal instance of immediate result. During a sermon on the First Commandment, the minister was gaining fluency and force. After pointing out that attention is the "love" of the mind, he pointed out that whatever we give our free time and attention to, whether an activity, thing, or person, becomes our God. Pointing at the Cross on the altar he demanded dramatically, "Whatever you give your free time and attention to — whatever it is you love most — visualize it on that Cross. That is what you worship. Does it keep you from God?" I was then an inveterate collector of phonograph records, new and used. Every Sunday morning before service, I scanned the "Miscellaneous for Sale" ads and called any numbers offering classical records. Often I skipped service to seek wanted treasures. That morning, as I looked at the Cross, its arms seemed to revolve until on the altar there was not a cross but a solid disc with a hole at the center. The minister continued, "If what you see is good, take it back, but be sure God is put at the center and that the thing cherished remains peripheral. If it is hurtful to you, leave it on the Cross and out of your life." I got the message. I must choose between church and phonograph collecting. Thereafter I refrained from looking at the advertisements until I had returned home from church.

### Coloring and Testing.

Sad as this may seem, the insights or illuminations which result from meditation must not be accepted blindly as truth. Meditation opens the mind to a flight of fancy, and results require *testing* and *ordering* by the conscious mind. Not everything which pops into consciousness in meditation is from God or is necessarily true. It may be the voice of delusion, the "Devil," of your own disturbed subconscious desires.

Meditation invites response from beyond the conscious mind. Many disturbing ideas and impulses, banished from

consciousness, are repressed into the subconscious where they seek expression in ways that fool the censor at the threshold of consciousness. Some attractive or convincing ideas may prove to be but dredgings surfaced from a stirring up of the subconscious.

It is difficult for the individual himself, and even for others, to distinguish between revelation and the hallucinations and delusions of paranoid schizophrenia (e.g., Hitler). Most self-proclaimed Messiahs have been mad. Demon-possession, often misdiagnosed as schizophrenia, is also possible.

Even when the *message* is valid, *reception* may be faulty. Our scope of understanding is limited to what we already know. Illumination reveals new relationships, unifying concepts, pictures and patterns made up of the bits of our experience. That is why familiarity with the existing material is a prerequisite for new discovery. Even more are we limited in both understanding and expression by our usable vocabularies. We do not get clear ideas from voices using words we do not know. Glossalalia (speaking in tongues) may make us feel good, but it teaches us nothing.

Even with words we know, there is the danger of our own special associations. The possibility of "coloring" (well set forth in Chapter IX of Darby and Joan's psychic classic: *Our Unseen Guest*) is always a danger, and we must ever be on the alert to guard against it.

Meditation as a process does not differ in essence from the scientific method. The element essential to both is that the revelation or scientific hypothesis, however arrived at, be *rigorously tested* before it is accepted and adopted as probable truth. No matter how ecstatic the original reception seemed, unless the content stands up under and is confirmed by subsequent experiment (experience) it should not be considered gospel. God gives us minds: to make sense of our world and our relationships with Him and each other, and to reject non-sense. Neither miasma nor charisma is to be taken on faith; faith is irrelevant where you can *know* (as Paul taught).

Everything should be tested, by the mind as to whether it is reasonable, and by honest observation as to whether it works. Paul is very specific: "Do not restrain the Holy Spirit; do not despise inspired messages. *Put all things to the test: keep what is good, and avoid every kind of evil.*" (I Thessalonians 5:19-22.)

And Jesus said: Watch out for false prophets; you will know them by the way they act — by their *fruits*, not by what they *say*. (Matt. 7:15-21.)

After the validity of the result has been established by testing (to the maximum extent by independent verification), then the mind should be used to order and express the new insights gained. The more the mind knows, the more applications and ramifications of the new insights can be suggested and demonstrated. This is the process of real progress in both the spiritual and scientific areas.

### Examples of Illumination:

There follow a few scattered examples of profound insights gained in meditation by various gifted minds:

Psalm 139 (verses 19-22 are an interpolation by an un-inspired mind and should be ignored.)

" $E = mc^2$ " (Einstein.)

"God is love." (I John 4:8.)

"Beauty is truth; truth, beauty." (Keats.)

The joys of the expanded consciousness which is the fruit of meditation is well expressed in the following two very different quotations:

### DAWN

The immortal spirit has no bars  
To circumscribe its dwelling-place;  
My soul has pastured with the stars  
Upon the meadow-lands of space.

My mind and ear at times have caught,  
From realms beyond our mortal reach,  
The utterance of eternal thought  
Of which all nature is the speech.

And high above the seas and lands  
On peaks just tipped with morning light,  
My dauntless spirit mutely stands  
With eagle wings outspread for flight.

(Frederick G. Scott, 1861-1944)

The most beautiful emotion we can experience is the mystical. It is the sower of all true art and science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead.

To know what is impenetrable to us really exists, manifesting itself as the highest wisdom and most radiant beauty, which our dull faculties can comprehend only in their most primitive forms — this knowledge, this feeling, is at the center of true religiousness. In this sense, and in this sense only, I belong to the ranks of devoutly religious men.

(Albert Einsein, as quoted in the *Baltimore Sun*.)

### AN IROQUOIS INDIAN PRAYER

O Great Spirit, whose voice I hear in the winds  
And whose breath gives life to all the world, Hear Me.  
I am a man before you, one of your many children.  
I am small and weak, I need your strength and wisdom.  
Let me walk in beauty and my eyes ever behold  
The red and purple sunsets.

Make my hands respect the things you have made,  
My ears sharp to hear your voice.  
Make me wise so that I may know the things you have taught my  
people,  
The lessons you have hidden in every leaf and rock.

I seek strength, Oh Creator, not to be superior to my brothers,  
But to fight my greatest enemy — myself.  
Make me ever ready to meet you with clean hands and straight  
eye  
So that when life fades as the setting sunset  
My spirit may come to you without shame.

Author Unknown

### PART III

### MIND AS DOER AND CREATOR

## Chapter 16: WHAT IS PRAYER?

Most people pray. Even those who do not are familiar with the process and feel they would know how "if ever they had a mind to."

Yet prayer is an illusory matter. Sometimes it seems to work, and sometimes it appears to be totally ineffective. Those who pray most successfully fail to understand why and how it works, while those most capable of analyzing the process rarely pray enough to realize that it actually does work. As Lao Tze stated it: "Those who know, don't say; and those who say, don't know."

To point up the puzzlement of prayer, let us look at a few well-known short examples:

Dear God, give us the victory before the Americans arrive.

(Lord Haig)

Lord, on the morrow keep me from killing anyone and, Lord, keep anyone from killing me.

(Fletcher, at Culloden)

Lord, I shall be very busy this day. It may be at times I shall forget Thee. Forget not Thou me.

(Sir John Abercrombie, before going into battle)

Great Spirit, grant that I may not criticize my neighbor until I have walked a mile in his moccasins.

(American Indian)

God, be merciful to me, a sinner.

(Luke 18:13)

Lord, I believe. Help thou my unbelief.

(Mark 9:24)

Not my will, but thine, be done.

(Luke 22:42)

O God, give me the courage to change what I can, the strength to endure what I cannot, and the wisdom to know the difference.

(Reinhold Niebuhr)

In proposing that each session of the Constitutional

Convention in Philadelphia be opened with prayer, Benjamin Franklin states: "The longer I live, the more I see God rules in the affairs of men." D. H. Lawrence (author of *Lady Chatterley's Lover*) once said: "I often think one should pray before one writes, and then leave it to the Lord." Is it possible that all of the persons quoted above are engaging in but one activity and invoke a single power?

This is a meditation on prayer as process. It seeks *understanding*, insights into the following questions:

What is prayer? What does it *do*? How does it work? Why does it work? Why often does it *not* work? Who hears? What answers? Are any particular *techniques* necessary or helpful?

These may not be reached in order, or all treated in depth, but an honest effort will be made to touch on all of them. Consider this a voyage of discovery. Much that follows may be strange — or seem unorthodox. I deeply desire to know, but have no revealed assurances of absolute accuracy. I may sound confident, but can be wrong. You must not let me untrack you. Do your own thinking. Above all, don't let anything said here stop you from *your* praying as you see fit or as it works for you.

### Prayer Defined.

Prayer is the creative process of mind. It is not thinking, but is the idea desired and willed. As meditation is the mind's process of knowing, prayer is the mind's process of doing. Prayer is also the process whereby the soul *grows*.

Everything we think with feeling is a prayer. As Jesus taught early in the "Sermon on the Mount," which above all is a treatise on prayer, anger or lust held in the heart are sins for which we are accountable, whether or not they are realized as acts. The thought is father to the deed. An idea willed soon realizes itself in the particulars of the physical world. In the beginning, God *prayed* the world into existence (how else?), and every creative advance since is realized ("answered") prayer.

The following are different (but not mutually exclusive) statements. Their consideration may aid some in reaching *understanding* of the purpose and process of prayer.

(a) Prayer is an attempt to establish contact with the

Divine, to tune in on God's wave length. Prayer is talking with God.

- (b) Prayer is the means of seeking and receiving Divine guidance and aid.
- (c) Prayer is recognition of God's never failing availability, and a conscious awareness of His constant presence in our lives.
- (d) Prayer is an invitation to or a search for the Holy Spirit.
- (e) Prayer is the inner response of the human spirit to the God Spirit element in each of us; it is making room for the presence of God, it is centering the life around God.

Man is a progressive brotherhood working in partnership with God for the establishment of the Kingdom of Heaven, which is the personal realization within earthly limits of the perfection of God. The attainment of the Kingdom of Heaven (a personal attitude, not a society) is the controlling purpose of life and is the principle against which all more limited objectives must inevitably be compared and measured. Prayer is the technique whereby God and individual men can reach each other and use each other for the advancement of their common goal. Faith is the disposition in man that makes it possible for God through His Spirit to share His power with individual persons as energy. Prayer is the process for receiving and directing this power. Prayer is an active, creative *attitude* on the part of man, which results simultaneously in an influx of Divine power for the purpose for which it is sincerely sought. In its simplest and deepest form: Prayer is companionship and cooperation with God.

Our whole lives are intended to be prayers. Man's free will is the individual's opportunity to create himself along the pattern of God's inspiration. We become the product of those thoughts to which we give our time, attention and emotion. Saint Paul said very meaningfully:

Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. (Philippians 4:8)

Exactly! And so we grow. The disregard of this advice is why I fear equally for those who surround themselves with nude pin-ups and those alleged "Christians" who dwell far more on combating the Devil and all his works than they do on demonstrating the Christ. The disordered and tragic lives of those poor young women who pose for the pictures, and the increased numbers of the "possessed" in need of exorcism resulting from prior services of "casting out," both evidence prayer results as surely as do the godly lives of the Saints.

### What Does Prayer Accomplish?

From the above, it is clear that this is a universe in which an idea willed by expectant mind becomes event. Thinking and willing call an object into existence, and the more wholehearted, assured, confident, or certain the prayer is, the more promptly results are realized.

In *My Young Years*, the incomparable pianist Arthur Rubinstein ends his story of the first thirty years of his life with the sentence: "Whenever my inner self desires something subconsciously, life will somehow grant it to me." The subconscious desire programmed into the inner self is the "prayer without ceasing" of the mystics. Rubinstein's motto by which he learned to live was: "Love life for better or for worse, without conditions." Dismissing doubts of either life or self, Rubinstein was able so to live that his book is a joyous celebration of the good gifts life has granted to a man whose genius is grounded in openness and receptivity. The best and most effective prayer results in attitudes which operate outside the level of consciousness.

The power and range of possibilities of this prayer process of mind can not be exaggerated. The universe produces the desired results as if by a stimulus-response mechanism. Rain can be brought by prayer. Generations of loving worship in a church or cathedral create an Angel of the place that can be seen by a sensitive. "Team spirit," "company spirit," "the Spirit of '76" are psychic realities which are repositories of the mental and emotional forces that created them. Often these continue and retain energies long after their creators are dead and forgotten. There is real, untapped power in forgotten Gods.

God did not "send" Jesus. Man's need and generations of wistful hope created the concept of "Christ". The Jews' needs and their passionately-pictured desires incarnated the Messiah Jesus in their midst to demonstrate the ideal. Jesus was prayed out of the universe to earth by the needs and desires of men, not forced upon the earth at the capricious will of God. And yet, in the most profound sense, it is the will of God: Because His universe is so conceived and constructed that mind can get *whatever* it sincerely desires. The great God, who is unknowable spirit which can neither be seen nor heard, does not act physically in history at all. Yet all the gods men worship are true and exist as active forces, for the universe itself provides that the needs and wishes of minds pictured and passionately desired come into being.

Individual men partake of the creativity of Divine nature to the extent even of being able by thought to create new life, to endow lesser lives on this plane with souls that can endure, evolve, and grow independently as individuations of God's love. Burbank and other naturalists achieved truly new plant types by prayer. Cats, dogs, and horses generally are expressions of a group soul or pattern, but by the loving attention of a human master the individual animal can have its soul detached or separated from the group. Thereafter it may reincarnate in love to rejoin its master, may accompany him in spirit, and ultimately may go its own way to evolve spiritually in true individuation.

Greek mythology furnishes a splendid example of the ancient understanding of the creative process. One day Zeus was smitten with a violent headache and roared with pain. Hermes, messenger of the Gods, was sent for Hephaestus (Latin Vulcan, smith of the Gods, and husband of Aphrodite-Venus), who took up an axe and smote Zeus a mighty blow on the forehead. Out of Zeus' cloven skull leaped Athena; fully armed. She became the favorite of her father Zeus, and sat at his right hand giving him counsel. She was the Goddess of Wisdom and the patron of agriculture, spinning, weaving, construction of all kinds, healing and music. Some say that, when Prometheus fashioned men of clay and water, it was Athena who breathed life into them. Athena, like the Christ, was conceived as an idea in the mind of God without which was not anything made that was made and who had special concerns for the souls of men. In her was life, and her life was the light of ancient Athens and its Golden Age.

This birth of Athena suggests how in the creative mind the thought can become an actual independent entity. Prayer is creativity, putting the will to the idea to make it actual.

### Prayer, Psychokinesis, and Prophecy.

In the present state of our limited knowledge, science feels that there are two categories of psychic phenomena — mental and physical. The mental side — telepathy, clairvoyance, precognition, communication with spirit — is perhaps the most familiar. The other aspect is physical phenomena or "mind-over-matter", which parapsychologists call psychokinesis (PK); this includes such varied matters as biofeedback, thoughtography, the Kirlian effect, apports, thinking your plants to health, physical mediumship, psychic surgery, healing hands, poltergeists, independent voices, stigmatization, firewalking, ghosts and haunting.

The receiving of mental messages is the process identified and discussed earlier as *Meditation*; to the extent that the *sending* of such communications was willed there is invoked the process here discussed as *Prayer*.

All physical results of psychic activity are produced by this process of *Prayer*. All Psychokinesis is prayer work, although not all prayer is directed at achieving physical results. In her book, *The Power of Mind* (Chilton Book Co., 1975), the ever-inquisitive, ever-expository Susy Smith presents much evidence suggesting ability in both living and "dead" minds to manipulate matter. Her broad overview permits a better perspective of the overlap and interrelation of PK phenomena.

For instance, consider *poltergeist* activity, which the parapsychologists call "recurrent spontaneous psychokinesis" (RSPK). Susy Smith sensibly points to the ludicrousness of a non-wholistic view by those involved. If a Catholic priest or Pentecostal minister is consulted, he will identify the cause as a "demon" and wish to exorcise it; a spiritualist will say it is merely a mischievous excarnate and seek to educate it; a psychiatrist sees hysteria or schizophrenia as the cause, which a few years of analysis and therapy will fix up; while the parapsychologist happily proceeds to catalog and diagram the activities — presumably caused by a youngster in puberty — and hopes the phenomena won't stop too soon. For perhaps the first time in

print Susy points out the fallacy of the parapsychologist's approach; thinking that he has solved the matter if he can point to a nearby person whose emotional need or sexual drive is being suppressed. But the poltergeist phenomena must involve power, control, and intelligence. While the necessary psychic power may come from a nearby person who is frequently identifiable (who is medium or host to the phenomena), Susy's cases show that you can not satisfy the "intelligence and control" requirements until conjunctively you add to the formula the conscious mind of an incarnate spirit controlling matters through this process of prayer.

For some time, I have wondered whether all prophecy is merely precognition, or whether in many instances it may not be self-fulfilling, the cause of the events it predicts. Since I have become somewhat aware of the true powers of mind, I have become very careful of what I say, wish, fantasize, and dream, about myself and others. Doubtless this is good preparation for the next world, where thoughts seem instantly to be realized as facts. Even now, we are in a magic world if we only realize it and believe.

"The great scientific discoveries I am going to make will be about Magic," he said. "I am sure there is Magic in everything, only we have not sense enough to get hold of it and make it do things for us, like electricity and horses and steam."

(Frances Hodgson Burnett,  
*The Secret Garden*, 1911.)

That magic is prayer. *All action is prayer: mind over matter.* All manipulation is psychokinesis, whether or not done partly through physical instrumentation. In all instances, matter is responding to the desire of will-directed mind.

Have you ever watched Jack Nicklaus play golf? Have you noted his intense concentration, not only when addressing the ball but during its flight or roll? Basic skill itself is the product of desire persisted in. But when Jack is on, the way his putts drop transcends mere skill. No one can train muscles to get results like that automatically. It is obvious that he is *willing* the ball into the cup, and the viewer can *feel* it.

In other disciplines, consider Vince Lombardi and Pete Rose. Sports is the Yoga of the West; great play is mental and spiritual far more than merely physical. Pictured desire is the secret. All performance is the product of prayer. In the last analysis, action and creation are expressions of love. Love is the stimulus that moves, anything and all things.

### Is Prayer Different from Meditation?

Both prayer and meditation are processes of mind, but they differ in aim and operation. Prayer is the path of growth and action, whereby the *soul* evolves. Meditation is the path of understanding, whereby *consciousness* is stretched, expanded, and sometimes altered.

The following parallels may clarify the real differences between them:

Meditation	Prayer
Thinking	Willing
Intellect	Emotions
Idea or concept	Picture
Mind relaxed and attentive	Mind concentrated on desire pictured as accomplished
Love of subject	Love of persons
Results in comprehension	Results in creativity
Ultimate: Cosmic Consciousness	Ultimate: Spiritual orgasm (union with God)

Meditation is a psychical activity of *Mind* seeking answer to a specific *question* in an attitude of *quiet expectancy*. Prayer is a mystical act of *Will* demanding in a state of *passion* the realization of a *picture*. Meditation issues in understanding; Prayer, in participation. Meditation is essentially a *personal* thing which results in a lifting of the veil which separates the individual mind from cosmic consciousness. Prayer, in at least the first two stages discussed below, may be more effective if *corporate*. Certainly, when two or three gather to pray with one mind, results are often enhanced greatly. Meditation may result in revelation from God; Prayer in union with God.

Both Prayer and Meditation are prominent factors in all of the world's great religions. While classical Buddhism is silent as to the existence of God, and prayers are not directed to Him, their

prescribed meditation is motivated (willed) by a desire to overcome Karma, to escape from the Wheel of Life, and to achieve Nirvana:

"There is no meditation apart from wisdom, and no wisdom apart from meditation. Those in whom wisdom and meditation meet are not far from Nirvana."

(The Buddha.)

While Prayer and Meditation are distinct and different processes, at the highest levels the two tend to merge into indistinguishable and ineffable states of the mystical experience.

## Chapter 17: KINDS OF PRAYER

Based on the center of attention, prayers may be classified as follows:

- A. Petitionary (plea for self)
- B. Intercessory (plea for others)

There are also the **God-centered prayers**:

- C. Thanksgiving (praise and worship)
- D. Listening
- E. Communion
- F. Surrender

Finally **certain special-purpose prayer forms** will be considered individually:

- G. Public
- H. Negative
- I. Protective
- J. For the Dead
- K. Affirmations

### **Petitionary Prayer.**

The great majority of prayers are efforts to cause the universe to do our will. Most of these are phrased as requests or demands on Divinity to supply us with some material or personal (real or fancied) lacks or needs.

It is fashionable to deride simple petitionary prayer as low or unworthy. There are higher levels of prayer, but this is a great place to start and is where most of the action is. If, as I believe, personal growth (not service or sacrifice) is the chief purpose of this earthly life and our greatest duty, it could not be wrong to ask for and accept all the help we can get. In this I am encouraged by Jesus who urged: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7). Petitionary prayer is creative prayer, and, as the self grows, so does our level of sophistication as to what is worthy to be sought. "Create in me a clean heart, O God, and put a new and right spirit within me" (Psalm 51:10) is petition, but is in no sense unworthy.

### **Intercessory Prayer.**

Intercessory prayer is creative prayer for others. We can



and should give help and healing to others, but here a word of caution is necessary. We should not be too specific in our prayers for others or too sure we know exactly what they most need. Prayer works, it is a powerful force, and it can be negative or limiting.

Healing (by laying on of hands, verbal prayer, etc.) is a whole area in itself which I purpose to treat elsewhere. But this must be said here: It is rarely well to pray for the healing of specific ailments. Most illnesses are but symptoms of hidden causes, and their cure (which often can be forced by prayer) may only cause something worse to break out elsewhere. It is far better to pray for total health or wholeness (visualizing the person as active, vigorous, and happy). Quite often death is the blessed answer to prayer for healing, and where death is right it would be harmful and cruel to hold the person here and condemn him to further pointless pain.

It seems best to pray generally for the welfare of those we love, leaving the specifics to the process and to the genius of the individual to make appropriate use of the wholesome power we beam (project) to him. In this connection, the perfect prayer of St. Chrysostom, with which Morning Prayer in the *Episcopal Book of Common Prayer* ends, has much to teach us:

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, *as may be most expedient for them*; granting us in this world knowledge of thy truth, and in the world to come life everlasting. **AMEN.**

### Prayers of Thanksgiving.

Prayer — private or corporate — is a powerful channel for expressing gratitude to the force that created and maintains the universe and gives us the ground of our being. Praise and worship are uplifting and inspiring, and their practice directs the attention toward God and growth.

The Trinity — properly understood — is the focus of all prayer. God the Father is the Creator; the Heavens declare his glory and the earth shows his handiwork. This is the *God of the outside.*

God the Holy Spirit is the Other, who is our comforter and counselor, He who dwells in the secret place of the Most High at the depths of our being. This is the *God of the inside.*

It is Jesus' hypothesis (and King David's, and mine), although we can never know, that the two Gods are really one. Hence we can say "Our Father." God the Son is not Jesus alone, but is the Christ in each and any who responds in love to the sense of the Father's presence, and this response completes the Trinity. Of course the First Commandment is: Thou shalt love the Lord thy God, and Him only shalt thou worship. Prayer is directed to the Power in the universe and in ourselves. Be glad and shout for joy. Personalizing a process may be the best way to invoke it. Someone or something is "listening" or "answering."

### Listening Prayer.

Listening Prayer is similar to meditation. But it is not the same. In the truest sense, Meditation seeks illumination or understanding; Listening Prayer seeks the experience of a directing conviction (an emotion) or contact with the Divine.

My father once told me: "Son, you'll never *learn* anything while you're talking. Now shut up for a minute and listen to me." This has its point for prayer. Listening prayer is *learning* prayer. All other forms are *doing* prayers.

### Communion.

This is the state of being in the Shekinah, the Presence. When Isaiah "saw the Lord" in the Temple and volunteered for his commission (Isaiah 6), he had risen in prayer to this state of communion. This is the moment of personal relationship, union, ecstasy, the mystical noumenous experience of the ineffable.

### Surrender.

The prayer state of surrender is living in the constant consciousness of the Presence. It is Paul's "pray without ceasing;" it is Brother Lawrence's "practice of the presence of God." It is not the ecstatic moment, but the permanent indwelling of the Spirit.

### Public Prayer.

Praying in public for praise, worship, or common causes as a group is proper and valid. But not when it is merely to brag (Pharisee and Publican) or to be approved of men. In his Prayer Seminar (Sermon on the Mount; Matt. 6:5-15), Jesus instructs us, when we pray for other than corporate worship, to go into our rooms and shut the door and pray to our Father who is in secret.

### Negative Prayer.

It is perfectly possible to hurt people by prayer. Prayer works. It is a process of putting power behind our wishes and ideas. If the hurt of another is desired, the power still passes.

Petitionary and Intercessory prayer is magic; or more accurately both Black and White Magic are aspects of prayer. Magic is getting the universe (or God) to do our will, and the process for doing this is prayer.

While prayer (Black Magic) can be used to hurt, those who do so deliberately in hatred attract hurt also to themselves. The so-called Golden Rule (Matt. 7:12) is a prayer-warning: whatever you wish for others will be done to you. This is a sound statement of spiritual law.

More prevalent than prayers deliberately designed to hurt, and therefore more harmful, are prayers *against*. Often these amount to Black Magic, seriously done in the name of Christ and righteousness, but really motivated by a desire to enforce the pray-ers' wills or cultural mores without regard to God's will or the prayer-object's good. These can hurt seriously, because genuine creative power is being used to restrict or destroy.

I knew of a liaison out of wedlock, and of a close relative who, in pious disapproval, enlisted her friends as a prayer group dedicated to the break-up of this relationship. The target's sleep was interrupted by hideous and frightening nightmares, and ultimately there followed serious illness and death. This is Christian Voodoo. The God I know is more concerned with the development of love and spiritual sensitivity than with the enforcement of conventional morality or puritan sexual hang-ups. But the prayer process works, even against such concerns.

### Protective Prayer.

"Pray for those who persecute you." (Matt. 5:44). By all means! This is White Magic. Pray that your enemy may be made whole and that God will minister to him at his deepest need.

This sincere praying for one's enemies seems strange, but it is curiously practical. Try it. You will find it has two results. *First*, it somehow serves to insulate you from hurt at their hands or hateful thoughts. And *second*, because you pray that their deepest needs will be met, they are helped to get what is right for them. That *may* mean that they "get what's coming to them." You *intend* only good for them, and hence only good will come to you for your prayer. You leave the specifics to God, and He intends only good. But good for your persecutor may mean pain that teaches him his error, conversion from his evil ways, or a healing of your relationship with him. Your prayer sets up a prayer screen or mirror that turns evil prayers or thoughts back upon their source. Truly, wishing well to your enemy may "heap coals of fire on his head, and the Lord will reward you." (Proverbs 25:22. See also Romans 12:20.)

### Prayers for the Dead.

Protestant churches traditionally have taken a dim view of praying for those who have died. The Anglican (Episcopal) and both Catholic Churches have always so prayed.

Protestant reticence in this connection stems in part from Roman Church excesses in the sale of indulgences which played a large part in break-off from the mother church at the time of the Reformation, and in other part from a curious notion that the spirits of the dead are suspended inanimate in a sort of spiritual deep-freeze awaiting the call of a celestial trumpet to rejoin their reassembled bodies at some specific Day of Judgment.

In my opinion, the Protestants are wrong in this. Life is growth, and death is but a rebirth into a larger life of further growth. The dead are very much alive, and fellowship with them is both possible and, within limits, desirable. What else could the words "Communion of Saints" mean in the Apostles' Creed? The dead benefit from our prayers, and we from theirs. Praying for the dead is particularly important just after death when our love, thoughts, and prayers are a precious aid to souls struggling hard to readjust after transition to a spiritual environment.

Prayers of the living are often the only influences that can reach confused or troubled earth-bound spirits, who are fettered here by brutish desires or limited horizons, and who often do not realize that they are dead. I believe our prayers can open for these a window whereby spirit aid can then reach them from the other side. Rescue work for these pitiful souls is far kinder and more Christian than the barbarous rite of exorcism which would deny them aid or even hope and would consign them to outer darkness. (This will be discussed more fully as healing in Chapter 26).

### Affirmations.

An affirmation is a prayer technique for programming the subconscious into a positive attitude. It involves the confident assertion that a desired condition is present here and now. It is one way of "beefing up" faith so that the willed picture can appear. A good example is the *Daily Word* for September 11, 1974: "I am calm; I am still; I am fulfilling God's will." Affirmations can be used until they become essential parts of our mental processes.

This is how words can be important, and why we should never say, "I'm sick of this," or "I hate this." "For as (a man) thinketh in his heart, so is he." (Proverbs 23:7.) We can make ourselves ill by negative affirmations. So, "accentuate the positive; eliminate the negative." There is truth in the power of positive thinking, and it derives from the nature of the prayer process.

## Chapter 18: HOW PRAYER WORKS

Many questions confront one who meditates on the process of prayer. How and why does it work? Why often doesn't it work? Who makes it work? Let us consider a few of these matters.

### Who Hears and What Answers?

Most people pray to God direct, and believe He answers their prayers. Others feel they need a mediator or advocate at court, and pray to Jesus, Mary, or one of the Saints. Still others invoke their guides or guardian angels.

God is not a prayer-censor. The vision of God sitting at a desk rapidly scanning petitions and tossing them one by one into either of two boxes labeled "granted" or "denied" betrays misconceptions of the nature of God, the structure of the universe, and the prayer process.

All healing is self-healing. All prayer is self-fulfilling. A God out there does not answer prayer. In our thinking, we should eliminate the middle man. *Prayer is a God-established process which works without His constant personal supervision.* God (Christ) is in you, and His full power can flow from you to create or change whatever in *faith you will.*

Prayer is turning to a complete, unfailing source of supply. You realize it, accept it, demand it, and grow toward it. You must have some idea (the clearer, the better) of what you lack, need, or wish, but non-essential details or specifics can be left to the process.

"Expect great things of God.  
Attempt great things for God."

We can not inform God of anything; he is already hooked in to cosmic consciousness. Nothing new can pass from man to God. Prayer is an *attitude* on the part of man and an *answer* on the part of God. Proper prayer makes its own answer; the two are simultaneous. Therefore, prayer reasonably can:

- (i) Review our problems and needs so that we can see them more clearly;
- (ii) Bring inspiration and power directly from God;
- (iii) Materialize what we picture with desire;

- (iv) Formulate an expression of our reverence and love for God, and make of them a conscious experience.

### How Does Prayer Work?

If God does not personally screen and answer prayer, then how does it get results?

There are several popular explanations or attitudes as to why prayer is effective. Psychology suggests that much of it is *self-hypnosis* or *auto-suggestion*. And these can be prayer-mechanisms which give good results. But many intercessory prayers prove effective even where the beneficiary has not known he was being prayed for. These two tags can not explain all.

The several churches often seem to suggest that they can get God to do it for you, that they have a special "hot-line" to Heaven that is an inside track for obtaining favors. But the record does not support their claim to superior performance in this regard. Certain curious persons (mostly laymen or nonconformists) have far higher averages. Many of these mystics are later canonized. While the Church adopts and claims them, it does not produce saints, and is usually embarrassed by them until they are safely dead. The Church is more comfortable with a healing at Lourdes than one at a Kathryn Kuhlman or Oral Roberts healing service, because the latter is a reproach to their own current ineffectiveness.

The practical man on the street, where he does not dismiss it as nonsense, is not concerned with mechanics: "It works. God does it. Try it and you'll like it." And he is not abashed at prayer-healings at a distance — as are many scientists. He may be short on theory, but prayer often works for him.

Jesus told us we would do the things he did, and even greater things, because he would be aiding from the other side. To hope for such levels of achievement, we must seek to understand the *how* of spiritual processes such as prayer that he used. And he gives us a strong hint in the parable on prayer about the sleeping man who is reluctant to rise to provide his importuning friend with bread. It is not God's love, but His Law which responds to your determination and persistence, that gets results in prayer. (Luke 11:5-13).

### PRAYER

Be not afraid to pray — to pray is right.  
Pray, if thou canst, with hope; but ever pray  
Though hope be weak or sick with long delay;  
Pray in the darkness, if there be no light.  
Far is the time, remote from human sight,  
When war and discord on the earth shall cease;  
Yet every prayer for universal peace  
Avails the blessed time to expedite.  
Whate'er is good to wish, ask that of Heaven,  
Though it be what thou canst not hope to see;  
Pray to be perfect, though material leaven  
Forbid the spirit so on earth to be.

But if for any wish thou darest not pray,  
Then pray to God to cast that wish away.

Hartley Coleridge (1796-1849)

Attention is the mind's attitude of devotion. Prayer is asking — seeking — knocking. Make the friend get up and get the bread. It is willed creation of a vision or idea. God's truth is non-verbal, and much can not be articulated. Effective prayer is the *picture* and *passion*, the *vision* and *will*. We make of ourselves a lens, focusing God's energy and power to heal, hurt, grow, or create. Recent experiments with prayers (attitudes) for and against plants of the same species show clearly our desires can both *promote* and *inhibit* growth, in comparison with identically treated — but mentally ignored — controls.

It is difficult to apprehend the simplicity of a Divine Purpose. You answer *your* prayers with *God's* power, and in the process grow to union with the whole.

Prayer is truly creative. Its blessings are not bestowed at the expense of others. There is no "robbing of Peter to pay Paul." God's creative process provides from an abundance and does not operate as a rationing in scarcity. That is why I believe the doctrine of Vicarious Atonement as usually explained is nonsense and a vicious slander on the Spirit of the Universe. Our salvation (acceptance) or forgiveness is not the result of Jesus' suffering at the Crucifixion, but of God's boundless love incorporate in all His processes. At the Cross, our minds should not be on Jesus' suffering, but on God's.

## Why Does Prayer Work?

It is the nature of this universe that Energy is all there is. It is limitless and omnipresent. Creation as a process is the organization of energy into force fields of varying stability. In creating, a concept of the mind is called into being by the will speaking the word of power. This is prayer, irrespective of the degree of formality.

As a living soul, man shares in this creativity. God's energy is moved upon by man's thoughts and words, and is manifested according to the pattern through which it is expressed. Once man realizes that he lives, moves, and has his being in God-substance that is responsive to his every thought and word, *he will begin to speak into being that which he desires to have in his life.* There is no lack in God's universe; there is ample raw material. All the uncommitted energy of Creation (all energy not locked up in matter) is instantly available here to use as we will. Man's part is to mold and shape this energy into manifestation by his thoughts, visions, and will.

Prayer is the process preordained for the growth that goes on in us. "Prayer is to man's spirit as rain is to the farmer's crop, as teaching is to the child's formative mind . . . . Prayer is a growth-activator; prayer insures continual unfoldment and greater spiritual understanding." (Daily Word, April 16, 1972). As we grow and pray, prayer develops us and our power to invoke it. Growth leads to freedom and freedom to creativity.

You do not need to be *good* to meditate and gain understanding or to pray and get results. You do need to *love* (desire) what you seek or pray for. And none who reaches the deepest prayer levels and experiences the ineffable seems able thereafter to avoid being both loving and good.

In this connection, a word of caution is in order. *Don't pray unless you mean it.* Be careful what you pray for, because you will probably get it. And don't mouth idle wishes such as "I wish I (or you) were dead." You can hurt yourself and others inadvertently and almost playfully. One of my favorite people, Martin Buxbaum, author, poet and Editor of *Table Talk*, tells a story that illustrates the dangers of prayer requests made in jest:

Someone-up-there is not only miraculous, forgiving and compassionate, but has a finely-honed sense of

humor . . . . I'd often wished that someday I'd have a harem of seven beautiful women — one for each day of the week. Someone-up-there smiled, and I eventually did get my seven women — *a wife and six daughters.* After the sixth was born, I spoke to Him quietly one night, "This wasn't exactly what I had in mind, Sir, but they *are* all beautiful."

(*Table Talk*, Vol. 19, No. 5, March, 1973)

If prayer is a process, and God does not answer individual prayers personally, is it useless or even wrong to address prayers to Him? Definitely not. While the form of prayer is not controlling, and much effective prayer is not consciously formulated as such, directing it to Deity in no sense impairs a prayer's effectiveness. Most find it comforting to personalize the process in just this way. A fervent prayer to God may both achieve its object and, additionally, result in a meaningful experience of contact with the God within. In the broadest sense, God does do the prayer result. In prayer, as with forgiveness, God has granted that which is sought before it is asked—before the need arises or the sin is committed—by establishing in love a process for the realization of that desired promptly upon making proper application for it. "Before they call, I will answer." (Isaiah 65:24).

## Chapter 19: WHY PRAYER FAILS TO WORK

If prayer is a natural process, why — so often — does it seem to fail to work? If God does not censor prayer and oppose His will to ours, what is it that often defeats our best prayer efforts? This is a key question and a very real problem.

Let us recapitulate. God neither grants nor denies prayer as a *judge*. Prayer is a creative power of mind. We can pray for things that are bad for us, and get them if we desire them enough. God will not prevent us from doing harm to ourselves or to others. By improper use of prayer we can cause hurt, and God will let us do it. We must look elsewhere for the cause of prayer-failure.

There are various factors which may prevent us from getting what we ask for when we pray. They can be considered as arising under three categories: ourselves, the prayer objects, and others.

### Limitations and Deficiencies in Ourselves.

Our prayer can be blocked in many ways by our failure of faith, will, or openness.

#### 1. Do we really want it?

I often say my prayer,  
But do I ever pray;  
And do the wishes of my heart  
Go with the words I say?

I may as well kneel down  
and worship gods of stone,  
As offer to the living God  
A prayer of words alone.

For words without the heart  
The Lord will never hear:  
Nor will He to those lips attend  
Whose prayers are not sincere.

John Burton

Note that this is a different problem than that contained in the warning above: "Don't pray unless you mean it." If we pray for something we wish, but not really more than our peace of mind, we run the risk of getting it, often in astonishing or disturbing circumstances. But if we don't really wish it, there lacks the necessary element of desire, and we are *not praying*.

Negatives (limitations, false boundaries, unhealthy attitudes), whether financial, physical, social, or psychological, can defeat the effectiveness of prayer. In turn, *they* can be defeated in us by devoted use of prayer affirmations (as discussed earlier).

#### 2. Do we really expect it?

One of the most important mental principles in setting up the most favorable conditions (for God to work through you) is that of expectancy. It is impossible for God to bring forth a right answer through you when you are blocking the way by expecting the worst.

It has been wisely said that you get not what you ask for, but what you expect. The Bible substantiates this statement in the Book of Job: "The thing that I fear comes upon me."

*Fear* is another word for *expect*. If you fear something, there is inherent in your attitude the expectancy of an unhappy outworking. It is common to hear someone say, "I'm not surprised; I was afraid that was going to happen!"

*Faith* is another word for *expect*. If you have faith in something or someone, there is inherent in your attitude the expectancy of a happy outworking. "I'm not surprised; I knew that it would work out all right."

It should be noted, however, that faith in persons, conditions, bank balances, wonder drugs, or other changeable outer facts can be dashed to pieces. That is why the Psalmist wrote: "For God alone . . . my soul waits, for my hope is from him." When your hope or expectation is from the unchangeable God, you are applying the mental principle of expectation at its maximum power.

Charles Roth (*Unity Magazine*, April 1973)

#### 3. Are we forcing, or are we letting it happen?

The life of prayer has been referred to as *an existence freely*

*lived in the life abundant.* In this connection, the key word is "freely." If we tense up, try too hard, the effort can defeat the free flow of the process. It manifests a kind of doubt that prayer can work *without our efforts.*

Creation is not work, but supersedes — at a higher level — the necessity for work. God rested on the seventh day, not because He was tired, but because physical creation was achieved. The sons of Adam toil and sweat only because they don't know any better. The sons of God have learned to live — without striving — in the flow of abundance.

The exercise of psychic (prayer) and parapsychic (ESP) powers are in many respects similar and may turn out to be identical. In the *Spiritual Frontiers Fellowship Newsletter* (June-July 1973), the late Robert H. Ashby (SFF Research Director) reports on a lecture by psychic Ingo Swann as follows:

A key problem in research on psi is the inhibition imposed in the psi faculty by consciously trying to exercise ESP. This volitional blockage, together with other psychological variables, is a principal reason behind the failure to design a repeatable experiment in parapsychology, which lack, in turn, is a crucial criticism of the discipline by other scientists.

Ingo, in response to a question from the audience as to "What exactly do you try to do?", replied that he did not try to do anything. Rather he *intended to perceive* extrasensorially, project his consciousness, or utilize PK towards the given target. By intending, he explained, he *assumed that his intention would be successful:* a successful use of psi as a *fait accompli*, and thereby felt no concentration in the sense of *intense focusing* of attention, frowning of brow, etc. Instead, the directing or focusing was loose, relaxed, with no after-effect of weariness. His explanation is strikingly similar to that of the late Eileen Garrett who expressed the necessary attitude for successful mediumship and sensitivity as one of "high carelessness." She did not mean "carelessness" in the sense of irresponsibility or slovenly method. On the contrary, one must be impeccably careful and precise; but the sensitive must be placed in a relaxed state which permits the

psi faculty to flow and operate clearly, accurately, and without stress. One finds the same concept in Lawrence LeShan's description of the Clairvoyant Individual Reality where passivity replaces *effort* as the *means to achieve.*

It may be more blessed to give than to receive, but it is often far more difficult to receive graciously and gracefully, without servile groveling or undue sense of obligation. My poor mother could never receive a favor without immediately making plans to "pay it back." But the Parable of the Prodigal Father (my title), if it means anything, tells us that we can receive God's favors *as a matter of birthright* simply by turning to Him, and not as something that has to be earned or deserved. It is a passionate desire for the object, not mental operation of the process, that makes prayer work.

#### 4. Are we ready for that for which we pray?

We may pray for powers or experiences which exceed our grasp at our present levels of growth. Prayers for physical, artistic, or spiritual achievements at the highest levels will not come to those who have not prepared by discipline of mind and diligent practice and mastery of essential techniques.

Particularly is this true of those who seek the mystic experience of union with God without the disciplines of spiritual growth. St. Augustine truly said, "Thou has made us for Thyself, and our hearts are restless until they find rest in Thee." (*Confessions*). But he knew well that the heights of Heaven may not be stormed, but are awarded as a gift of Grace only after personal growth into Christship. Attempts to achieve instant cosmic consciousness or Divine contact (as, for example, by the use of drugs) without requisite spiritual preparation are futile and may be very dangerous.

We must not "make test of the Lord, Our God." Nor should we needlessly seek the Ultimate as a test of ourselves. "Lead us not into temptation (the place of testing)" is Jesus' instruction as to how we should pray. The false saviors (Napoleon, Hitler, etc.) are always greatly gifted idealists and powerful pray-ers who test themselves too soon; their spiritual development lags behind the powers of leadership they seek to exercise, and they do the world — and themselves — great hurt.

### Limitations in the Prayer-Object.

When we pray for another, our prayers may be limited by his unwillingness or unreadiness to receive. Each person is in control of and has the final say with regard to his own life and growth. Either evil or good can enter only if invited or permitted. To some substantial degree, every limitation, lack, or illness is a symptom of the individual's need to grow. Poverty, stupidity, physical disability, and failure to cope result less from economic exploitation, discrimination, or social inequality than from the individual's refusal to grow from where he is. It is this which makes the social gospel so unsatisfying and ineffective.

A sense of responsibility for others is — at the highest level — false. We are *responsible* only for our own choices. Excessive concern for others *as our responsibility* reflects our sense of superiority and, hence, our immaturity. Preoccupation with such concern can cramp the growth of the others, and can hold us back in this life and call us back from the next.

### I ENTRUST THE NEEDS OF OTHERS TO THE POWER OF THE HOLY SPIRIT TO BE FULFILLED

In praying for others, I recognize their right to freedom, so I do not pray for my will to be done in them. I release all my personal desires for them and surrender them to the guidance of their own indwelling Spirit. I have complete faith that the Christ in them can be depended upon to guide them in accordance with their own free will. My part is to give the support of my faith and unselfish love, by which in some mysterious way the Christ in others is strengthened and empowered to bring forth the perfect result, even though it may be different from what I had envisioned.

So whatever the need may be, whether for physical or mental healing, supply, wisdom, guidance in selecting proper companions or a right mate, a fulfilling way of life — all needs can be met by trusting entirely in the Holy Spirit to do its perfect work in and through those for whom I pray.

(Daily Word, April 15, 1972)

We should be careful how we pray for the cure of another's illness. I have given up praying for *specific cures*. Once or twice, such prayer was successful, only to result promptly in something worse for the person I sought to help. In my ignorance, I had prayed for the removal of a symptom rather than the cure of the cause. Now I pray that the ill person be "made whole" (which is what "heal" originally meant) and that he be helped at the point of his greatest need. I visualize those for whom I pray as well, vigorous, and active at what they like to do best.

We must avoid being guilty of prayer-meddling. When we pray for others, we must be mindful that it is more their business than ours that is being influenced. Undiscriminating love is not God's will. He sanctions our being hurt that we may grow. We can reason about God, but we can not reason with Him. God is not "reasonable," as we understand it. His will is not open to negotiation or compromise. He acts and influences, but does not explain.

God's will is not capricious, but is consistent and dependable. It can be understood by the mind *after* it is apprehended in the round. But we can not think our way to God. Reason does not create the idea; the thrust of thought serves merely to test and apply the truth psychically grasped by the mind. God's truth must be met, before it can be understood or verified. And, as Job found, in God's presence reason or understanding are simply irrelevant, and our memories of hurt disappear.

### Karmic Burdens — Deferred Results.

It may not be the *will*, but the *fate*, of the prayer-object that blocks our prayer. Not all who pray believe in reincarnation or the karmic burden of the soul's past wrong choices. But many do believe that some persons coming into this earthly life choose in advance to assume certain handicaps, "thorns-of-the-flesh," environmental limitations, or situational stresses for the good of their soul's growth. Ordinarily, these can not be removed by prayer. Such limitations function as incitements to action for growth. The effect of prayers for their removal may not be manifest until life after death.

Similarly, many prayers for healing can not be immediately successful. It may not be possible for wholeness of body, mind,



and spirit to be restored at this level. Thus, often, a prayer for the health of one extremely ill results in the patient's death, and the wholeness sought can be and is achieved only in another dimension.

### **Opposing Prayers of Others.**

When two pray to possess the same woman, unique object, or plot of land, obviously the prayers of both will not be immediately realized. It is probable that neither's will be, because the situation sounds at an immature level. It is better to pray that a recognized need be met with the right supply leaving the specifics of the answer to the process, than to pray that it be met by one particular, possible response.

When two nations are at war, both sides may pray for ultimate victory. Are such prayers wrong, or necessarily futile? Both can not win (although it may be both can lose). Such prayers can have good results, although not perhaps in the terms used. Those on *both* sides who truly pray may thereby be strengthened to strive manfully and to endure whatever comes. The fate of causes (who wins) may matter less to God and the prayer process than the fate of those persons on both sides who are responsive to spiritual influences.

Protective prayer may not be answered as prayer. You may wish well for your enemy, but his intent to hurt you makes him vulnerable to the bounce-back of his own venom. He may get not what you prayed for him, but perhaps what he invites and deserves.

Some prayers may be blocked by the prayers of those literally "out of this world." God is a vast spirit force which is served by many powerful, but lesser, personalities. Many spirit minds are working for good at many levels, and the prayers of many of those have some control over this level. We each have guides, guardians, or angels concerned for our welfare and helping us. When a young girl, my wife dabbled for a time in automatic writing (a dangerous pastime for the unprepared). A mature and developed woman who safely exercised this gift received a message telling my wife that she was to stop as it held possible harm for her and that her guardian was closing the contacts. Thereafter, although she tried on several occasions, she

was unable to receive any further messages. The prayers of mature spirits in or out of this world may block the prayers of children or the immature for the latter's good.

## Chapter 20: TECHNIQUES OF PRAYER

In discussing specific prayer techniques, I would like to suggest that the power of prayer is not to be found here. There is no "correct" way to pray, and no incorrect way. What works for you is good, and right. Posture, position, and paraphernalia are not of the essence. They are relevant only as they contribute to concentration or insulate against distraction. The power of prayer is not in the posture, but in the picture and the passion.

### Preparation.

Many like to bathe — or at least wash hands — before they pray. I think this is good where convenient. I like also to air the room and remove all dirt from the body and mind by actual and/or symbolic "dusting."

Those who read the Bible regularly before they pray find that prayer frequently reveals unexpected depths of meaning in what has been read.

### Position or Posture.

When I worship, I like to stand with head uplifted, arms outstretched, and eyes wide open to the sky. When I struggle with the inner man, I like to kneel, clasp the hands, and close the eyes to screen out the world.

In general, I suggest it is best to sit, comfortably, quietly, and alone. Relax the jaws with a sort of inner yawn. Eyes can be closed or occupied with a candle-flame, cross, or other concentration symbol. Quiet the senses, calm the mind, and still all emotions *except* an intense desire for the realization of that for which you pray. As you go into the silence, there should be a sense of peace and a renewal of strength.

### Picturization.

Define your need or desire precisely. State it affirmatively (i.e., ask for health, wealth, a good job, etc., rather than for cure of a stated ailment, alleviation of poverty, or getting out of "that terrible job").

The thought, feeling, vision, spoken and written word are all very powerful. Chose carefully. Using imagination,

visualization, and feeling, allow your mind to become centered in the condition. The place is right where you are. The time is now. Feel united with the desired condition. See and feel the joy of it. It is not a dream that *will* come; it is something already here and you are enjoying it.

A clear instance of effective prayer is presented by a lady who desired a piano. This was no idle whim; she had done her homework, being a graduate in piano from a well-known conservatory. But funds for such a purchase were lacking. So she prayed diligently. But she did not stop there. She cleared a place for the expected piano in her living room and regularly visualized it in place. Within three weeks she was called by the wife of a foreign service officer ordered overseas and offered the loan of her piano. This is not coincidence, but the creative visualization of prayer, bringing need and supply together.

Be sure you view the desire as already objectified and manifested. Give no attention whatsoever to the lack or absence, for this would nourish and sustain the lack. And give no attention to how the lack occurred. Thought is energy. Focalized thought energizes its object. To hold fear is praying for the negative. Waste no energy on negatives.

### Repetition.

There are those who believe that, having once prayed for something or someone, the matter should be left in the hands of God and not referred to again. I think Jesus' teaching that we should ask, seek, and knock is a much better idea. Be diligent and faithful, and as ardent as possible.

Practice feeling that it is all *accomplished*. Ask yourself what you would be doing if it were, and then *do* that in imagination. Write every night in a notebook all the wonderful things you can think of about the *already* circumstances. It may be like a diary of happenings and comments that other people are making about the change. Use a great deal such words as: Miracle, Marvelous, Perfect, Ideal, Joy, Wonder, Abundant, Powerful, Success, Wonderful, Isn't it Marvelous!

The whole point of affirmations is that their repetition will program the subconscious into realizing them. That is the deep meaning of Peter Bohler's advice to John Wesley: "Preach faith until you have it, and then preach FAITH."

## Regularity.

### SANCTUARY

Let us put by some hour of every day  
For holy things! — whether it be when dawn  
Peers through the window pane, or when the noon  
Flames like a burnished topaz in the vault,  
Or when the thrush pours in the ear of eve  
Its plaintive monody; some little hour  
Wherein to hold rapt converse with the soul,  
From sordidness and self a sanctuary,  
Swept by the winnowing of unseen wings,  
And touched by the White Light ineffable!

(Clinton Scollard, 1860-1932)

## Ritual.

Prescribed formal verbal prayers (such as those of the Anglican *Book of Common Prayer*) are often criticized as lacking spontaneity, spirit, and real desire. But I have developed great respect for these and their effectiveness. After all, the Lord's Prayer is ritually used and, although it might prove of greater benefit if prayed instead of being raced through, influences and inspires many who use it.

Ritual symbolizes spiritual reality, but does not contain it. However, ritual is a form of discipline, and the chiseled beauty of such prayers can sink into the subconscious and produce the poised, measured order of society and living more characteristic of Episcopalians than of any other church group I know. It will be interesting to see if these characteristics long continue after scrapping the traditional *Book of Common Prayer*.

## Flash and Minute Prayers.

Some persons sit on a bus and flash prayer wishes toward all the saddened faces they see. Others offer short prayers before each new assignment or personal contact of the working day. I can not be sure how effective this is for benefiting the others addressed, although I believe it often helps, but I am very sure it does immense good for the pray-er and his effectiveness. Also, it has a way of leading to the kind of constant consciousness of the presence of God experienced by Brother Lawrence or the "pray without ceasing" of St. Paul.

## Listening Prayer.

In praying, there is need to listen more and talk less. The best praying is done with the fewest words, and in the most perfect attitude of awareness and confident expectancy.

## Chapter 21: PRAYER DEVELOPMENT

Do we progress in praying? Is there such a thing as Prayer-Mastery? Indeed, yes. As in all important things, proficiency results from practice and discipline. Mental and spiritual growth result from using and understanding the mind's processes of meditation and prayer, and such growth in turn promotes more profound and more perfect uses of the processes.

### Levels of Prayer.

Some have found it helpful to consider the subject of prayer as at three levels: Low, Medium, and High. While it will be done here, I would caution that these are artificial categories utilizing invidious titles. I do not consider them to be absolutes, but merely to be helpful, and personally believe petitionary prayer can be "high" and as valid as either of the other two.

In the so-called **Low** level of prayer, the attention is fixed on the self, its needs, interests, and development. This naturally expresses itself in petitionary prayer. Here the processes of self-hypnotism or auto-suggestion may be called effectively into play. But the result of such prayer should be improvement in the individual, growth into being a "fine man" (or woman).

At the **Middle** level, the attention is turned to others. This expresses in intercessory prayers. Certainly, the creative processes here are related and similar to what is called ESP (the Parapsychic). Others may be helped by the prayers and good deeds, but the greatest result in the prayer is that he becomes a sympathetic and "helpful person."

At the **High** level, the attention is fixed on the God within: He who dwells in the Secret Place of the Most High (Psalm 91:1). Nothing is sought but indications of His love or will, nothing is hoped for but recognition and response. This is a process of contact and union; it is rather the mystical experience (ecstasy) than revelation of specific truth. The result is "God's man" (or woman).

Persistence at the *first* level leads to confidence and faith, at the *second* to love and devotion, and at the *third* to patience and selfless attention. We first recognize that life is growth; then we find we can grow only with and through others; and finally we reach with Jesus the state "Fiat voluntas Tua," "Thy will be

done." Here we become one with the universe — united in the Supreme Consciousness. There takes place what Manly P. Hall calls "the annihilation of the sense of diversity."

The first level changes conduct and character, the second emotions and attitudes, and the third consciousness. Progress is reflected in the three-fold silence: the quieting successively of the senses, the will, and the mind. The three levels are succinctly recognized in the supremely inspired judgment of the Everlasting Hills in the lawsuit brought by God against His People Israel: "He has showed you, O Man, what is good; and what does the Lord require of you but to deal justly (do justice), to love mercy (kindness), and to walk humbly with your God?" (Micah 6:8).

For convenience, this may be summarized in the following chart:

Level	Low	Middle	High
Attention on:	self	others	God
Prayer type:	petition	intercession	silence (simple attention)
Process:	auto-suggestion	psychic projection	union with God
Life purpose:	growth	only with and through others	annihilation of sense of diversity
Changes in:	character	attitude	consciousness
Product:	good man	kind man	God's man
Threefold silence:	senses	will	mind
Micah:	deal justly	love mercy	walk humbly with God

### Examples of Effective Prayer Results.

#### First level:

#### MEDITATION

Here is a quiet room!  
Pause for a little space;  
And in the deepening gloom  
With hands before thy face,  
Pray for God's grace.

Let no unholy thought  
Enter thy musing mind;  
Things that the world hath wrought —  
Unclean — untrue — unkind —  
Leave these behind.

Pray for the strength of God,  
Strength to obey His plan;  
Rise from your knees less clod  
Than when your prayer began,  
More of a man.

(Donald Cox)

\* \* \* \* \*

### THE DIVINE PLAN

I believe that God has a Divine Plan for my life. I believe that this Plan is wrapped in the folds of my being, just as the oak tree is wrapped in the tiny seed of the acorn, or the rose is wrapped in the bud. I believe that this Plan is permanent, indestructible and perfect. Whatever it is that may cause it to materialize as something less than perfect is a distortion caused by my failure to harmonize with the Plan as God made it.

I believe that this Plan will manifest itself completely and perfectly through me *if* I relax myself completely to its direction. When I am completely relaxed and flowing with this direction, I feel an inner peace and a creative urge which leads me into activities that enable this Plan to unfold, or to feel a patience and stillness which allows others to unfold the Plan for me.

I believe in asking the Heavenly Father for only that which is mine to have. This prepares my mind to receive only those things which I have need of according to the Divine Plan. My mind is therefore relieved of anxieties, fears, jealousies and greed. In this way my mind is prepared to receive the power that I need for spiritual growth.

I believe that the gifts of God are many times greater than I am now capable of receiving and that I should increase my capacity both to give and to receive. When I am attuned to that which is mine, I find no barrier in my mind and I am free to grow in ability and spiritual strength as the Divine Plan requires of me.

(Condensed from *The Divine Plan*, by Glen Clark)

### Second level:

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou has sought, so let me seek  
Thy erring children lost and lone.  
O fill me with Thy fullness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,  
Just as Thou wilt, and when and where;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share.  
(Frances R. Havergal, 1836-1879)

\* \* \* \* \*

Not understood,  
We move along asunder —  
Our path grows wider, as we go down the years.  
We marvel and we wonder why life is life,  
And then we fall asleep —  
Not understood.

How many breasts are aching,  
How many spirits pass away —  
Not understood!  
O God, that men would see a little clearer  
Or judge less harshly when they can not see!  
O God, that men would draw a little closer  
To one another, and they would be nearer Thee —  
And understand.

(Walter Eccles)

### Third level:

Silently now I wait for Thee,  
Ready my God Thy will to see;  
Open my heart, illumine me,  
Spirit Divine!

(Clara H. Scott, 1841-1897)

\* \* \* \* \*

For I am convinced that neither life nor death,  
Neither my sin nor sanctification,  
Shall separate me from the love of God  
as expressed in the presence of the Christ  
experienced in me.

(St. Paul, adapted)

### Tests of Prayer.

The tests of prayer are very different from those of meditation. Meditation produces knowledge, new concepts, revelations of truth. To avoid illusion and error, the newly apprehended ideas must be rigorously questioned and tested.

But in respect of prayer, the problem is not whether the results are valid. You get what you truly pray for, and these things appear in your life. Tests relevant to prayer seek to establish whether or not you should pray in the first place.

Each of us will develop his own methods of dealing with this problem. I suggest that the following may deserve consideration in this connection:

1. What is my *motivation*? (Selfishness?)
2. Do I realize the *consequences*? ("Whatsoever a man soweth, that shall he reap." Galatians 6:7)
3. Is it *good* for me? ("All things are lawful for me, but all things are not expedient . . . all things edify not." I Corinthians 10:23)
4. Will it *hurt* anyone else?
5. Can you ask God to *bless* it, and *thank* Him for it?

Think deeply on these, and pray carefully. Jesus' only test to determine true doctrine from false, that of results, is pertinent here: "By their *fruits* ye shall know them." (Matt. 7:20)

### The Mystical Experience.

Dr. Stanley R. Dean, in an address entitled "Metapsychiatry: The Interface Between Psychiatry and Mysticism" delivered at the May 1972 Convention in Dallas of the American Psychiatric Association, lists ten distinguishing characteristics of a mystical experience (which he calls "the ultraconscious summit):

1. The onset is ushered in by an awareness of light that floods the brain and fills the mind. In the East it is called the "Brahmic Splendor." Walt Whitman speaks of it as ineffable light — "light rare, untellable, lighting the very light beyond all signs, descriptions . . . languages." Dante writes that it is capable of transhumanizing a man into a god and gives a moving description of it in lines of mystical incandescence in the *Paradise* of THE DIVINE COMEDY.
2. The individual is bathed in emotions of supercharged joy, rapture, triumph, grandeur, reverential awe and wonder — an ecstasy so overwhelming that it seems little less than a sort of superpsychic orgasm.
3. A noetic illumination that is quite impossible to describe occurs. In an intuitive flash one has an awareness of the meaning and drift of the universe, an identi-

fication and merging with creation, infinity, and immortality, a depth beyond revealed meaning — in short, a conception of an "Over-Self," so omnipotent that religion has interpreted it as God.

4. There is a feeling of transcendental love and compassion for all living things.
5. Fear of death falls off like a mantle; physical and mental suffering vanish. There is an enhancement of mental and physical vigor and activity, a rejuvenation and prolongation of life. (This property should command the special interest of psychiatry and medicine.)
6. There is a reappraisal of the material things in life, an enhanced appreciation of beauty.
7. There is an extraordinary quickening of the intellect, an uncovering of latent genius and leadership.
8. There is a sense of mission. The revelation is so moving and profound that the individual is moved to share it with his fellow men.
9. A charismatic change occurs in personality — an inner and outer radiance takes over, as if the person is charged with some divinely inspired power, a magnetic force that attracts and inspires others.
10. There is a sudden or gradual development of extraordinary perception, telepathy, precognition, or healing. Though generally regarded as occult, such phenomena may have a more rational explanation; they may be due to an awakening of the transhuman powers of perception latent in all of us.

## Chapter 22: RECOMMENDED READING

There is a vast literature of books and articles on the subject of prayer. I have made no organized effort to master it. Much that I have happened upon is well-meaning, but is based on misunderstanding or half-truths, and most of it is not helpful.

I would urge that praying — not reading — is the best way to understand prayer and to attain mastery in it. But the following are recommended as useful aids and inspirations to effective prayer:

*Daily Word*, Unity School of Christianity, Unity Village, Missouri 64065, \$2.00 per year. (Easily the best of the daily prayer-meditation booklets.)

*Prayers*, by Michael Quoist, Sheed and Ward, New York, 1963, \$3.95, 179 pages. (Translated prayers of a French priest and prayer-master.)

*Steps to Prayer Power*, by Jo Kimmel, Abingdon Press, Nashville, 1972, 112 pages. (A useful how-to-do-it book by a beautiful and inspiring prayer-workshop leader.)

*Prayer Therapy*, by William R. Parker, Ph.D., obtainable from the author, 1807 Westcliff Drive, Newport Beach, California 92660, 1969, 51 pages. (An able psychotherapist shows how prayer may aid in the rehabilitation of personality.)

*Jonathan Livingstone Seagull*, by Richard Bach, Macmillan, New York, 1970, 93 pages (also in paperback). (An inspired and transcendent allegory, by a barnstorming pilot, of what prayer is all about.)

*An Approach to Spirituality*, by Martin Israel, M.D., The Churches' Fellowship for Psychical and Spiritual Studies, St. Mary Abchurch, Abchurch Lane, London EC4N-7BA, England, 1971, 50 pages. (An in-depth examination of the mystical path by one of the most profound and insightful mystics physically alive in our world today. This is the postgraduate course, simply stated.)

*A Course in Miracles*, author(s) unknown, obtainable from the Foundation for Inner Peace, 1 West 81st

Street, (Suite 5D), New York, New York 10024, 3 volumes (1232 pages), 1975, \$25.00 (plus \$2.00 postage and handling). (This remarkable work was dictated by paranormal voice, much to her shamefaced embarrassment, directly into the mind of a fifty-year-old clinical psychologist of professional and scholastic eminence and atheist-Jewish background. It includes text, student workbook, and teacher's manual, of which the most amazing may be the second containing daily exercises for a full year. This is a do-it-yourself course in spiritual development utilizing universal truths couched in Christian terminology. The unrestrained endorsements of many persons prominent in widely-varied fields suggest this work may be one of the major influences in the spiritual re-awakening of the world already begun.)

## **PART IV**

### **MIND AS HEALER**



## PRAYER FOR HEALERS

LORD,

Make me an instrument of your health:

where there is sickness,

let me bring cure;

where there is injury,

aid;

where there is suffering,

ease;

where there is sadness,

comfort;

where there is despair,

hope;

where there is death,

acceptance and peace.

GRANT that I may not so much seek:

to be justified,

as to console;

to be obeyed,

as to understand;

to be honored,

as to love;

for it is in giving ourselves

that we heal,

it is in listening

that we comfort,

and in dying

that we are born to eternal life.

*Prayer of St. Francis  
(paraphrased by the author)*

## Chapter 23: THE NATURE OF ILLNESS

Healing is the cure of illness, achieving and maintaining wholeness. In order, therefore to understand the process of healing we must consider the nature of illness and its cause.

### The Attitude of Medical Science.

The philosophy of formal medicine today derives from the scientific materialism of the last century. This accepted matter as indestructible ultimate reality. Hence the body is a machine which, if it breaks down, needs to be repaired. Even mental illness is assumed to result only from malfunctioning of the brain. Attention is directed to the alleviation of pain and discomfort (tending to treat symptoms instead of causes) and the removal of defective parts. Death is defeat, and is denied to the end.

At the beginning of this century, Madame Curie's researches into X-rays revealed that, as radium gives off energy, it loses mass. This led directly to Einstein's theory of relativity and requires a philosophic reassessment as to the nature of reality. If matter is energy organized, and releases energy as it is destroyed, then energy is more basic than matter, and the latter is not the absolute and ultimate real. Energy and spirit are not easily distinguishable, and a flexible reality shaped by spirit or mind is far more reasonable than one limited to the tangible.

"Science" has not yet faced up to the necessary reassessment. There are two aspects of science: 1) the demonstrable facts that have resulted from careful testing, and 2) the hypotheses, theories, and mystique with which they explain the facts. The latter are as wild and unproved as anything in this book. The success of scientists and engineers in perfecting useable gadgets has built up a popular faith in their infallibility as unjustified as it is touching. The open-mindedness of scientists is a myth. They are as intolerant of questions directed against their current scientific structure of knowledge as were the divines one hundred years ago at questions directed against the structure of Faith.

Medicine, too, has lagged behind. Doctors dose, hack, patch, and reassure. The body of man is beautifully designed for self-maintenance by the entity, and people do get well, but medical successes are limited. Cures can not be effected unless causes are

understood. Most causes are mental, and the attention of formal medicine has been concentrated almost entirely upon the physical.

True, after nearly a century of prodding, medicine has finally admitted that there is a relationship between mind and body, and that mental processes *can* induce illness or malfunctioning in the physical processes. Amidst much fanfare, they announce it as their recent and earth-shaking discovery, give it the title "psychosomatic medicine," and expose medical students to one short taste of it in their training. But their collective hearts are not in it; they think like body mechanics and are impatient with possible causes which may exist in their patients' spiritual or mental processes.

### What is Illness?

Illness is an interference with functional balance. The harmony of interrelated processes is disturbed. How this comes to be requires an understanding of the nature of normalcy.

The body is a brilliant construct of mind, the force field established as the organizing element in the initial fertilized cell and impressed upon each cell thereafter which divides from it. The final structure contains billions of specialized cells operating in an exquisite balance despite the constant change that is taking place in the structure. Estimates suggest that in every adult human being more than three million red blood cells die every second, and a comparable number are born. Even the bones, the most inactive of all tissue, are in a state of change. All living tissue is the subject of ceaseless chemical change, and it is the miracle of mind working through the brain which allows the individual to preserve his identity in this ceaseless battle with environment. Life energy is psychic energy. The directing of the energy of life to every portion of the body is a primary function of mind operating through brain. Illness results from impairment of this flow.

### Kinds of Illness.

At this stage, we may divide illnesses on the basis of their origins as follows:

1. *Breaks and wounds* resulting from accident or the actions of others.

2. Contagious *diseases*, infections, and the like resulting from interaction with invading organisms.
3. Non-infectious, spontaneous *organic damage or deterioration* of undetermined cause.
4. *Impairment of physical function* without evidence of physical cause or damage.
5. *Mental Illness* not related to any of the above.

### Causes of Illness.

The mind creates and controls the balance of functions and furnishes the psychic energy for their operation, rejuvenation, and the elimination of damage debris and undesirable by-products. Confusion or misdirection by mind may, therefore, be the major cause of illness.

It has been estimated that some 80% of all illnesses are psychosomatic, mind-induced, with causes which must be sought in thinking and the emotions.

Even wounds and injuries which seem accidental may be invited by mental attitudes. Freud and his followers have made a major contribution to self-understanding in their emphasis on a "death-wish" in the psyche. Much "accidental" injury happens to self-deprecating, accident-prone people who *expect* to be at a disadvantage. And contentious people seem to invite violent responses.

The Hindu holy man who keeps his arm extended above the head deprives it of the life flow so that it withers away. This may be a demonstration of discipline, but I feel it is the act of a fool based on an error of mental attitude. His teacher (Guru) should have excused him when he first held up his hand.

Mental attitudes may control vulnerability to or the seriousness of germ-caused disease. Battles between the phagocytes (white blood corpuscles) and invading bacteria may well hinge on the spirit's desire to win, and the amount of psychic energy which the mind allots to the home team.

### Cure of Illness.

Since the body is a construct of mind, and the origins of most illnesses arise in mind, it is to mind that we must look for healing. This will be the subject of the next Chapter.

## Chapter 24: MENTAL HEALING

It is the thesis of this Part IV that (almost?) all illness is self-inflicted, and that all cure ultimately is self-cure. Health is a process of mind, and the restoration of health or balance is a mental process whether directed toward the self or toward others. Healing is an effort to alter internal or external environment, to create or recreate, and hence is a subdivision of the process of prayer discussed in the preceding part.

### Mental Healing Defined.

For reasons discussed earlier, I shall attempt no distinction between mental healing and spiritual healing. In my opinion, they are one and the same: both involve (with or without discarnate spirit assistance) the direction of psychic force to the disturbed physical, mental and/or spiritual area from which it has been reduced or cut off.

This is not what is generally called "faith healing." But, even where "faith" heals, it does so by a restoration of the psychic energy flow, perhaps stimulated by group emotion. There are no miracles. Most sickness results from self-doubt, self-deprecation, self-hate. Healing is love in action through prayer setting things right. It is the power of mind working in love within the pattern of natural universal laws, however dimly understood. Healing is simply the power of prayer, directed at the universe, demanding wholeness.

### The Mechanism of Healing.

There is in mind a natural mechanism for the cure of any and all illnesses. The force-field pattern of the soul is not marred by mutilation of the body. The Kirlian photograph of a damaged leaf (its aura?) shows the energy outline of the original, even where part of the physical has been burned or torn away. So the soul contains the blueprint of the perfect and harmonious whole that would have been but for birth injury, dietary deficiency, or environmental mangling. Mind, with a sufficient supply of psychic energy, contains a mechanism adequate for substantial or full healing and reconstruction.

Our physical body is built on a reasonable, even logical, basis. When the body needs our attention, it flashes a signal

designed to get it. If the body needs fuel, we feel hunger and thirst. If the bladder or bowels need emptying, we are not long unaware. If a finger is cut or burned, pain prompts withdrawal and attention. We know how to and do comply with these various signals of discomfort and pain except in one category: occasionally pains bring a warning to which we do not know how to respond. These pains appear to be exceptions to an otherwise entirely reasonable system. Gordon Turner, the most intelligent and articulate spiritual healer I have ever met, calls attention to the possibility "that we have either forgotten or not yet developed the ability to set into motion mentally the mechanism that will free the physical body of any form of imbalance . . ." I believe that we are activating, and are beginning faintly to understand, this mechanism of mind by individual and group prayer, often with the assistance of developed mental healers. All energy is spiritual (psychic) force or energy; all illness is a stoppage, blockage, or deformation of its proper flow, and spiritual energy is everywhere available for use in effecting correction. The universe is ready to heal all illness; the trick is to get the sick to activate or accept the cure at the causal level. Love (particularly true self-love) is the key.

### Healing and Psychokinesis.

Mental healing is a form of psychokinesis. The power of mind can and does cause actual changes in the physical body.

Gordon Turner, referred to earlier, often experienced growths disperse under his healer hands and arthritic ossification of the bone suddenly and completely alter in character. He believed these to relate to the transition of matter into radiation and radiation into matter, well-observed phenomena which have been photographically recorded in cloud chambers, bubble chambers, and on sensitive emulsions. Arthritis has been described as "frozen anger." In experiments which he conducted, completed and confirmed by Dr. Michael Ashe and reported in *People Newspaper*, water was analyzed to be sure it was free from impurities and then attached to the healer's hands in plastic bags through which an arthritic patient was treated. Later analysis discovered a calcic sediment in the water.

Dr. Olga Worrall's outstanding healing gifts have been tested repeatedly by scientific investigators in their laboratories.

No healer has been more thoroughly tested than Dr. Worrall and none has provided stronger cold scientific evidence. Five such instances will be briefly mentioned. (1) Sister Justa Smith, a prominent research scientist in the enzyme field at Rosary Hill College, Buffalo, has recorded dramatic changes — both for healing and growth — of the enzyme trypsin, when a vial of trypsin solution was held by Dr. Worrall; (2) Dr. Edward Brame of Dupont has recorded dramatic changes in the ionization of water molecules after she has held a water container; (3) Dr. Thelma Moss at U.C.L.A. has recorded Kirlian-effect photographs of Dr. Worrall and a subject, before, during and after a healing, that seem to imply a *transfer* of some sort of energy from the healer to the healee; (4) Dr. Robert Miller at Agnes Scott College, Atlanta, initially used both Olga and her late husband, Ambrose, to demonstrate that even at a distance (Baltimore to Atlanta), prayer can increase dramatically the growth rate of plants; (5) more recently, Dr. Miller has used Olga, both in Atlanta and from Baltimore, to affect strongly the supposedly inviolate "cloud" in a Cloud Chamber, which is a test device of nuclear physicists.

### Some Problems.

Various non-medical healing techniques have their advocates. Off-hand, I think of five: (1) Private or group prayer, (2) *psychic diagnosis* and/or prescription, (3) laying on of hands (vibration healing), (4) acceptance of *forgiveness* of sins (faith healing), and (5) hypnotic or other *suggestion*, in cases of psychosomatic origin. These are not necessarily independent, but they can be considered as distinct.

All of the above use psychic energy under very different theories of illness. The prayer group seeks to take the spirit energy of God which permeates the universe and focus it, as a lens might focus light, upon the individual's need. One may pray for the self or for others. Persistent practice seems to improve results.

As discussed earlier in Chapter 17, I do not recommend praying for cure of another's specific ailments. The ultimate cause for vulnerability to the disease is usually too obscure for me consciously to know what its real healing requires. This was forceably revealed to me by my nine-year old daughter. On the

day before an anticipated trip to the circus, she came down with a high fever. She was distressed that she might not be able to go, and I offered to pray that it pass. "No, Daddy," said she with ageless insight, "it would only go away and something worse would come." Since then, I have prayed only for the general well-being of persons afflicted (whether that be to live or to die) and have left the details up to God. We do not have to understand all technical details to obtain desired results.

Paul prayed to be relieved of his "thorn of the flesh" without specific success. Sometimes cure is not the appropriate answer, but rather the need for strength to operate effectively despite a physical handicap. Death often provides a better answer than either. I can pray for anyone only that he be protected from or relieved of active evil, that God's healing light shine on and through him, and that good and wholeness come to him.

Edgar Cayce's work is an outstanding, but by no means unique, example of *psychic diagnosis*. His diagnostic readings were truly remarkable. Cayce seems not to have attempted healings himself (and this is most remarkable in such an accomplished psychic), but often prescribed rather homey remedies of doubtful medical effectiveness. However, faithful use by many for whom he read seems often to have effected improvement or cure. I would put these cures in the area of (5) *suggestion*.

*Healing hands* (3), and perhaps *psychic diagnosis* (2), are often possessed by persons of rather low spiritual development. Many touch healers seem to employ a physical or animal energy that requires replenishment (i.e. heavy meat-eating and frequent rest). For persons of higher development, fasting, which converts flesh to force, may produce an energy charge which later can be transferred. Jesus suggests this. More spiritually evolved healers seem to suffer less depletion. We need to know more about these things.

Faith healing can work for one's self as well as for others. It is not clear to me that it will work for all diseases or injuries; it may be effective only for guilt-induced psychosomatic factors or ailments (however, these are legion). Additionally, the desire to be healed may open the door to available outside help. Psychics tell me that they have seen at charismatic healing sessions teams of spirit doctors performing etheric adjustments or surgery upon

those who sincerely present themselves for healing. This, too, needs thought and experiment.

Jesus used (3), (4), and (5) mainly, reserving (1) for restoration of the power that went out of him. He used (2) chiefly for spiritual (rather than physical) diagnosis, and to detect life in those deemed dead. He seems not so much to have treated specific diseases, as to have treated (brought peace to) the total person, with healing coming as a by-product.

While all energy is divine energy, and derives ultimately from God, there are widely varying wave-lengths (vibration rates). These impinge on receptors, or activate mechanisms, of relatively limited sensitivity ranges. Design differences or equipment damage can vary signal interpretation or operational response even on the same wave-length. For example, color perception represents a very subtle analysis of and reconstruction from light waves received. My dog, or a totally color-blind man whose color reception rods on the retina are defective because he inherited damaged genes, lacks the effective equipment necessary to "see" color. Their eyes perceive only varying intensities of shadow in a grey world ranging from white to black. When I walk my dog, a calico cat, motionless against a background of varied greens, is vivid to me but goes unnoticed by her.

The categories discussed above may be re-identified as follows:

- (1) Prayer (psychic) Power
- (2) Psychic Insight
- (3) Touch Power
- (4) Faith Power
- (5) Mind Power

Are these essentially different or are they the same? What are the relationships, if any, among them? Are the energies used identical, or do they so differ in vibration rate as to amount to differences in kind?

Of the energies named, Touch Power would seem to be of the body, physical; Faith Power of the will and emotions; and Psychic Power of the mind and spirit, pictured ideas.

Each person is a unit, a self-conscious entity coordinating an astonishing complex of diversities. Efforts at self-understanding

have described three areas of body, spirit, and mind as separate for detailed examination. Illness or damage can arise in any of them, but, because they are inter-related, functional impairment is not confined to the area in which the trouble arises. Symptoms are not, therefore, unambiguous indices of the true causes of malfunctioning.

For example, a soldier may become paralyzed in the legs so that he can not walk. It may be due to spine damage (physical). It may be due to battle fatigue, overmastering fear at the subconscious level (emotional). Or it may be due to a repugnance to the idea of killing (mental), self-hatred due to guilt at having killed (spiritual), or a combination of these. The phenomenon of impairment is not revelatory of cause.

If the above is correct, diagnosis and treatment can become almost incredibly complicated. Few healers are adept in all areas, and many ailments require fortuitous combinations of talents to effect improvement or cure. Diagnosis itself is a mental operation (whether conscious or psychic). Good medical diagnosticians (usually internists) are informed with much exact knowledge of symptom groups whereby certain specific physical ailments are easily identified, but the best of them admit in difficult cases to an intuitive prompting toward a diagnosis only subsequently verified by test, treatment or operation. Trance diagnosis and (more rarely) prescription or treatment (e.g. Cayce) clearly fall in the psychic (mental) area.

Many cures are effected without diagnosis. Apparently, irresponsive of symptomology, the appropriate curative power has been applied to the area of cause. Most of Jesus' cures seem to me to have resulted from his bringing a consciousness of forgiveness and acceptance to a personality crippled by a sense of sin. However, he manifested at times all of the others also. But his greatest healing was in preventive medicine; he revealed to the human personality purpose, values, potentials, and attitudes which avoid self-deformations and strengthen against damage from the outside. And in all things, he powerfully projected love.

For us to heal most effectively, whatever our gift, we must gain some understanding of what we are doing. Let me offer a hypothesis: Cures are effected only by the application of the power appropriate to the area of real cause. Let us take the soldier

of our example above. If the cause is spinal damage, touch power which can cause or assist damaged nerves to be restored, or remedial surgery for mechanical repair, may be the answer. If it is a neurosis of hysteria stemming from fear, psychiatric treatment lifting it from the subconscious to the conscious mind where it can be faced and controlled, or the discovery of the perfect love which casts out fear, may either prove effective. If it results from a psychosis or significant impairment of the thinking process itself, psychiatry may help to retain, or protection from heightened stress and administration of tranquilizers may be the best that can be done. If the injury is in the soul, perhaps only prayer expressed in loving concern can set it right.

These categories are not "either/or" absolutes. Often two or more are involved in one case. I suspect there is but one energy, channeled through the soul, that manifests in all three areas. But symptom-treatment (which is what most medication, surgery, and faith healing is) only relieves at best, it does not cure. "Something worse may come," if the cause is not neutralized. This may explain why one type of treatment may succeed in one of two similar cases, and yet fail to have effect in the other. But any and all treatments work better if offered and received in love.

#### Tentative Conclusions.

Treatment should be tried at the lowest practicable level. While each succeeding level may contribute something to those ahead of it, the immediate cure has to be in the area of cause. For example, a broken leg should be set. Touch power may facilitate knitting, but faith healing without physical alignment of the physical parts would in most instances seem an irreverent and irrelevant procedure for this type of injury. If, however, the patient is injury-prone, his emotional nature may need attention. Healing should, generally, be kept as simple as possible. Not all ailments are the kind that "come out only by prayer and fasting."

Few disorders, however, exist only at a superficial level. There are boundless possibilities as to the cause of any one disorder. Most complex of all are those where the individual spirit has "need" of the experience of suffering. We can not totally discount the possibility of Karmic Laws.

Let us try to draw a few principles which may set thinking in the right direction.

- A. Healing is never magic.
- B. Cures come only from correcting causes.
- C. Causes can be remedied by the use of powers in the area of hurt directed by mind in love.
- D. Not all cases can be cured on this plane.
- E. Even after cure, residual physical damage may not disappear.
- F. But let us not set firm limits. The pattern of perfection exists and a matured mind can probably re-create it. Even amputated members may be regrown in the future.

#### Recommended Reading.

*An Outline of Spiritual Healing* by Gordon Turner, Warner Paperback Library 66-940, 174 pages, \$1.25. The late Gordon Turner is easily the most intelligent and articulate of the effective mental or spiritual healers I have met. While one may not accept his spiritualist orientation, disagreement on this point will in no way diminish the impact and importance of the book. Highly recommended.

**OCCULT MEDICINE CAN SAVE YOUR LIFE: A Modern Doctor Looks at Unconventional Healing**, C. Norman Shealy, M.D., with Arthur F. Freese, Dial Press, 1975, 214 pages, \$7.95. Dr. Shealy is Director of the Pain Rehabilitation Center in LaCrosse, Wisconsin, which he established in 1971 to concentrate on chronic pain for which the medical schools teach no treatment.

His facilities and services there are quite special and unusual — and the scope conforms to his ideas about holistic medicine; the services include his electrical nerve stimulator, acupuncture, whirlpool baths, occupational therapy, swimming, stationary bikes, biofeedback, autogenic training, psychiatric service, massage, ice rubs, and the opportunity to consult a psychic. What had been a six-week hospitalization, was then cut to 3 weeks, and now is a 12-day program, with an out-patient plan being tested. The key philosophy is no more drugs and rarely any surgery. In diagnosis, he has consulted clairvoyants, palmists, numerologists, graphologists and astrologers, and in controlled tests using all of these (with a psychology professor as a control) he found the clairvoyants to be the best — about 80% correct.

Dr. Shealy is not a "quack," but a qualified and competent neuro-surgeon whose experience has established for him that

unconventional healing works. He says that "all healings are miracles in a very human sense" and that the missing ingredient in the practice of modern physicians is love, which the family doctor of a few generations ago dispensed so generously with his "bedside manner." Shealy reports that:

"Studies have shown that the chances for improvement in psychotherapy are almost doubled when the therapist possesses faith and love and sincerity in abundance. It's also been shown that these qualities are the responsibility of the healer (in this case the psychotherapist), because the patient's characteristics don't influence the outcome — something doctors don't like to admit. They would prefer to blame the patient."

He also comments:

"As I see it, physician, witch doctor, shaman, medicine man are also essentially faith healers and always have been."

## Chapter 25: SELF-HEALING

The universe offers healing all of the time. Spiritual healing is not a problem of persuading God to act; it is getting the sick to seek and accept it. This is particularly true of healing one's self.

Very few people know what real health is because most are occupied with killing themselves slowly . . . . The body must be in an intimate relationship with the mind.

(Albert Szent - Gyorgyi, identified earlier)

### The Problem of Self-Healing.

In third party-healing, the healer gathers psychic energy and transmits (focuses) it upon the patient's need. The patient must unblock by truly desiring healing. In many cases, the patient's knowledge of what is going on and confidence in the healer or process substantially facilitates a cure.

In Self-healing all of these processes must be performed by the individual. He must "psych" himself up, convince himself that he wishes to and can be healed, tap the universe for the energy, focus it on his problem, and order Oscar (the Maintenance and Healing Officer) to communicate his wishes clearly and directly to the cells involved. It is not easy.

### Keeping Well.

By all odds the best healing is preventive healing. If you are well, thank the universe and instruct it and yourself that you wish to continue that way with perhaps even greater energies available to you. Morning affirmations of well-being, in a unified purpose for living fully that day, are at least as important to personal hygiene as soaping your teeth. And a nightly word of appreciation to Oscar for the good job he's doing, insistence that no matter what he thought he heard during the day you want health and more health, and instructions to clear up any little physical matters which may be annoying, are very practical procedures.

Since the mental and spiritual control the physical, one should also seek to set one's soul straight with God before sleeping. A short prayer I use for this may help some:

Desire of my mind, create in me  
the Mind of my desire, and make me  
whole.

After setting the mind on spiritual concerns, one should greet one's spirit guides and guardians. They should be thanked for their help, asked to comfort, counsel and instruct during the night, and requested to help the mind retain memories of dreams and out-of-body experiences, if consistent with the best interest of all and if such occur.

### Appearance and Cleanliness.

Since the mind constructed the body on the pattern provided by the soul, it is not inappropriate to consider the physical body the temple and symbol of the soul. (See I Corinthians 6:19-20.)

Most sickness is a result of self-rejection. Personal sloppiness, too, is a subtle denial of self-worth. In this connection, I publish a meditation received through the inspired consciousness of J. Ann Lambrecht:

## THE CLEANSING OF THE BODY

(June 15, 1976)

Not much has been written or spoken in regard to the cleansing of the physical body — the temple of the Spirit. If more were to think of the body as a holy temple or a holy vessel containing the beautiful God-Spirit, the attitude towards the care of that vessel would be vastly changed. You would not think of drinking wine from a soiled bottle. If the bottle is not clean the contents themselves may be tainted. It is so with the physical body. The spirit is the most precious of wines, and the vessel should reflect its beauty. Have all not held a glass of ruby red wine to the light and been spellbound as the color-caught the points of light in the sparkling glass? Before the wine is tasted to discern the bouquet and vintage, it has thrilled the visual senses and already warmed the heart.

Thus consider the impact you must make upon the visual senses. The color of the wines vary as do the features of men. Some are more immediately appealing to the eye. The quality of the essence of either the wine or the spirit-Godself is not always accurately discerned by the appearance. However, if the vessel is

sparkling clean, the invitation to partake of the content is more appealing.

So also the sense of smell must not be offended. If, before the glass of wine has reached our lips, we note an unpleasant, sour odor, we have already been adversely influenced and may decide not to partake. Just as surely, the wish to become acquainted with the spirit of the man will wither if the odor he emits is offensive.

The body must reflect the inner beauty of spirit. In your world you may note the indifference to cleanliness displayed by those who are mentally ill, who hate themselves, and thus the God-self, for they are in essence one and the same. One of the first signs that a person so afflicted is recovering is the attention they begin to display to improving their physical appearance. As they begin to like themselves, it is reflected in the care of the physical body. We would venture to say that all who are careless of the cleanliness of the vessel are caring less about the true self and its desire for union with the spirit of God.

Let your temples of Spirit shine with the reflection of inner joy and love of the Father, that all who see may be warmed and drawn to seek the inner Light.

### Two Examples of Self-Healing.

Without comment from me, which would be superfluous, I quote Martin Buxbaum's account of his own personal experience:

I thought back to the time my father took a razor strop to me because I said I didn't believe in God. I was eight at the time. And even when I was 24 years old, I *still* didn't believe. Then it happened. One moonless night I accidentally walked off of a cliff at Great Falls and fell more than 30 feet — landing right between two large boulders! At the hospital, the X-rays showed a compound fracture and compression of the spine in one place and a hairline fracture at another.

While in the hospital, my mother brought me a small silver crucifix. "Remember it?" she said. "It's the one you found and gave to me when you were only eight years old. I'll put it over your bed. Please pray to Him."



When she left, I was alone in the room with the feeling that the end of my world had come. Two or three times I sneaked a look over my head at the crucifix. I *was* all alone in the room; who could see? I began to pray — clumsily, but with all the earnestness of one who has no other hope left.

At that moment I heard a soft, soothing voice: "You're going to be all right." That's all it said, but with the voice came a feeling as if I were being bathed in sunshine — from inside out! I suddenly felt so happy I wanted to open the window and shout!

Later, the doctors told me I might not ever fully recover — that there was a possibility I wouldn't be able to walk. But they couldn't dampen *my* spirits — not after what He had said. I kept telling them: "I *know* I'm going to be all right — He *told* me so!" They'd just smile. "Sure, sure," they'd say and walk away. But I *did* recover — fully and completely. About three years after the accident I passed an Army physical.

(Table Talk, March 1973)

Perhaps the most amusing — and the most revealing — case of spiritual healing with which I am familiar is that of Louis Olivari, a French communist anti-Catholic, who was miraculously healed at Lourdes. I can hear the universe laughing. Olivari, despite being a partial paralytic, was able to do his work as an electrician. His condition resulted from a fall from a ladder which had paralyzed his right side. Doctors had been unable to help. He was not particularly unhappy over his ailment, but was deeply disturbed by his wife's attitude toward it. Devout Mme. Olivari unremittingly nagged her husband to visit Lourdes to seek a cure.

Finally, to keep the peace, in 1956 the henpecked communist leader, sputtering complete disbelief, found himself scornfully taking the pilgrimage. As Olivari bathed in the icy water, his attention was caught by a ten-year-old boy next to him who was totally blind. As the man splashed in the water, the boy called one word to him, "Pray!" Olivari later described how the sight of the child filled him with pity, and as his head went under he called out, almost in pain, "God, if you exist, cure this boy; he deserves

it more than I do." As he said this, he felt a great faintness, lapsed into unconsciousness, and had to be pulled out of the water by those standing by. When he regained his senses and was helped to his feet, he discovered his paralysis had completely gone and he could walk normally.

The ten-year-old boy (on his 5th pilgrimage to Lourdes) left the water as blind as when he had entered it. Did God act? Did He choose to heal the communist and ignore the child? To think thus is to confuse a process with a person. God does not individually answer prayer. I believe that Olivari was thinking healing, and desiring it (for the boy) at that moment with such intensity, that healing could take place in him and did. Why the boy is not whole is a separate problem with no essential elements provided in the story as reported. Hence, comment would be inappropriate. It may, however, be noted the Lourdes' percentage of verified cures is infinitesimal compared to those of Kathryn Kuhlman or other effective mental healers.

#### A Technique of Self-Healing.

Strangely, self-healing often seems dramatically most effective in serious illnesses. Perhaps the patient's consciousness that the chips are down can, *if he really desires to live*, raise him to the level of passion at which pictured prayer is effective.

In this connection I quote "A Led Meditation on Self-Healing" by Frank C. Tribbe, included in his book *CREATIVE MEDITATION*, cited earlier in Chapter 14. The Meditation has been adapted (with the author's permission) to separate the instructional elements from the affirmations which do the actual work. It is suggested that he who seeks healing by this method obtain the assistance of one who loves him as the Reader. If the patient uses it alone, it is strongly recommended that he read the meditative material firmly aloud. Asterisks indicate substantial pauses for appropriate pictured prayer. This is an inspired and effective piece:

#### Background and Instructions:

Whenever you work for the healing of *others*, whether directly, such as by the laying on of hands, or at a distance by intercessory prayer or meditation, it is best not to think about or even to know the specific

illness involved. In such circumstances, dwelling on the illness tends to reinforce the negative factor.

However, when you are working on self-healing, especially through meditation, the most effective results are reached by visualizing the illness and its cure. Let me tell you why.

Parapsychology and other sciences have now discovered that even individual cells are able to communicate with each other. They have also learned that your mind can communicate directly with every cell in your body. Now I am not talking about communication through the somatic nervous system, nor the autonomic system, nor even through the chemical system of your body. Rather I am speaking of your "thought-radio," which operates through extra-sensory perception, and permits you to talk directly to the cells and tissues in any particular area. This mind-language is non-verbal; pictures are the natural communication, and words are not necessary. By visualizing pictures, you are communicating and giving orders to the cells direct.

Some use this power to their hurt. "Can a man take fire unto his bosom and his clothes not be burned?" Can a man take fears, doubts, hatreds, resentments, worries into his mind, and his body be unaffected? The Mayo Clinic reports that three-fourths of its patients are passing on the sickness of their minds and their souls to their bodies. If you focus on your *troubles*, you will discover — like Job — that "The thing I greatly feared has come upon me."

Equally, this power to communicate can be used to heal. For three years a doctor in California has been helping incurable cancer patients to heal themselves by using this visualization technique. Incidentally, he has concluded that everyone has cancer several times in his life, but the body usually effects a cure before it is observed and diagnosed. Another doctor — for some fifteen years — has used it to teach self-healing of emotional problems such as asthma, emphysema, stuttering, and even migraine headaches. Migraines result

from over-dilation of certain cranial blood-vessels; he has found that visualizing their return to normal size does the job. He calls it programming the subconscious — just what I'm recommending.

If you have a serious physical problem that you want to work on with this technique of self-healing, I shall ask you to do two things. *First*, during the next week, examine into your mind and do the following: (1) Find and list meaningful reasons why you should continue to live on earth. (2) Discover and make yourself aware of your negative thinking habits, and work on eliminating them. (3) Begin to replace those bad thinking habits with affirmative thoughts and patterns, especially emphasizing the reasons you just found as to why you should continue to live.

*Second*, plan to set up a regular schedule for yourself so that you can spend 15 minutes, twice a day, visualizing the pictures as the following is read to you by one who loves you.

#### **Meditation:**

In preparation, as you breathe out say to yourself, "Relax," as you breathe in say to yourself, "Be healed."

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Now think precisely about your specific physical problem . . . . Picture it in as much detail as possible . . . . It does not matter at all that the problem is internal or microscopic, or that you don't have the technical capability to understand it, or even that the doctors may be unable to pin point or explain it in medical terms. Just picture that problem-spot as you *imagine* it *might* look . . . . And then picture the white corpuscles in your blood rushing to the rescue! . . . . They are your body's fighters and defenders. See them attacking the invading cells, killing the viruses, absorbing the diseased cells, flushing the dead viruses and damaged cells away and carrying them off. Following them are the red

corpuscles which rebuild healthy cells to take the place of those which have been lost . . . . Hold in your mind this picture of death to all invaders and harmful viruses, of healing for all injuries, and of replacement of damaged tissue. As you do it, your body cells are getting and accepting the message.

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Continue with your visualizing while I talk . . . .  
"The Kingdom of God is within you." "Be still, and know that I am God." Accept God's healing. God says, "Before they call, I will answer them." All things are possible to him that believeth." The practice of Christianity potentially involves the control and releasing of tremendous power. When we learn how to release this power, we shall become walking miracles of God's grace. God acts *through* us. You are the channel through which Divine action — and your own healing — can take place.

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In using this technique, you are using the power of the "God within," and you are healing yourself. Now do it again. Visualize the problem . . . . Visualize the fight and restoration . . . . Visualize the healing . . . . Command the ill parts to return to normal operation, functioning in complete harmony with the other parts of your body . . . . Visualize your complete recovery in detail; see the affected parts of your body going through several stages of activity or doing a series of difficult things easily and well . . . . Now visualize the great improvement, over-all, that will make you better than you have looked and felt in years . . . . See your friends commenting on your perfect health . . . . Work at this, and *believe in it*.

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End this exercise with this procedure, which will add God's great power to your own efforts: Think

now of a point of white light just six inches above your head (or, if you are lying down, three feet above your solar plexus). If you can see it in your mind's eye, fine. If you have difficulty visualizing, don't let it bother you; think it, sense it, feel it — that will be enough. Now see or think of that point of light opening up and pouring down a cascade of white-light-energy into and over your entire body . . . . Feel it warm, lighten, purify, heal, and stimulate your entire body. . . . Now focus it particularly on the part you want healed. This is God's power. Feel it working. . . . Relax now, and luxuriate in your new health. You do not need to force. Let it work and accept it; that is enough.

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Repeat these words thoughtfully to yourself:

I am a member of Christ. . . .  
a child of God. . . .  
and an inheritor of the Kingdom of Heaven. . . .

His healing Life is now flowing through me. . . .  
flowing into my mind. . . .  
giving vitality to every nerve. . . .  
every cell. . . .  
and every drop of blood. . . .  
renewing every organ and function  
with new life and power. . . .  
cleansing and purifying  
the life-stream of my whole being. . . .

In His name I am healed!  
In His name I am made whole!  
In His name I have abundant life!

I thank you —  
O Loving Father —  
that moment-by-moment  
you are cleansing. . . .  
healing. . . .  
strengthening. . . .  
sustaining. . . .  
and guiding me.

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Continue visualizing the illness, correction, and re-creation as we sit a few minutes more in the silence.

## Chapter 26: HEALING OF OTHER THAN HUMANS

True healing is the focusing of the creative energy of God to corrective purposes. By no means is this confined to the re-creation and realization of human patterns.

### Plants.

Much has been written recently about the sensitivity of plants to projected thoughts of those around them. Particularly, this has been demonstrated repeatedly in the growth rates of plants starting from seed. Plants talked to and thought lovingly about substantially outperform those ignored but otherwise equally furnished with nutrients, water, and light. And both do far better than plants that are criticized, treated contemptuously, or cursed.

It should come as no surprise to those who have experienced the green thumb effect of conversation and kindness to know that sick plants can be healed by the same mental processes that benefit humans.

### Animals.

Gordon Turner, referred to earlier, was particularly enthusiastic about mental healing of all manner of fauna. He claimed that infants and other animals respond more readily to healing than do adults. He also claimed that they settle down more readily to the ministrations of the healer, that he was never bitten, and that there was never a fight between natural enemies in his healing room.

Martin Buxbaum is a power pray-er. He creates and heals by prayer in terms of God and miracles, and demonstrates one need not understand the process in order to produce effective results. Someone once said to me about Martin, "I am not so sure about God's love, but I am very sure that Martin really loves everybody and everything." The following is his account of one of his cures:

Anyone who has had a miracle happen to him or her *knows* the closeness of God. I've had many miracles happen to me and mine, so I, too, have proof of the power of prayer. And each time one of these miracles took place, I was amazed for days after, to think that I, who was less than a grain of sand in the whole vastness

of creation, could have *my* voice answered among so many voices!

Take, for example, an incident which happened a few weeks ago. For days I had noted that one of the small fish in our aquarium was developing an ugly growth on its head and body. I checked with the owner of a nearby commercial aquarium and the essence of his advice was to get that fish out of the tank before he contaminated the others.

I put this off for a few days, hoping that the little fellow would get better, but he just got worse. And then a thought struck — I could do nothing for it and no one else could — *except*. I know you'll think I flipped, but I began to pray to Him who made all living things and asked if please — would *He* help?

Believe me — three or four days passed and one day when I went to check up on the afflicted fish, I couldn't tell him from his companions! He was completely whole again!

(Table Talk, May 1973)

My only personal experience with animal healing involved a horse. This handsome and spirited mare, "Boots," beloved of her owner, had contacted heaves, which seems to be a kind of equine emphysema. It was feared she would have to be destroyed. The owner sought my aid.

I gathered a small group of spiritually motivated friends. We walked into the woods, adjoining the meadow, in which the horses were moving. I decided against a laying on of hands, reinforced by the animal's impressive size, her tendency to kick, and my very limited familiarity with such creatures. We held hands, forming a circle, and I prayed that the horse be made whole. As I prayed, I felt a gentle kiss administered to the back of my neck, but did not break concentration. When the prayer was ended, I turned slowly and met Boot's gaze. This high-strung creature had come up as we were praying for her, had gently nuzzled my neck, and had stood quietly until we broke the circle. As soon as we moved, she threw up her head and moved nervously away. Since then, she has gradually improved, has borne a foal, and seems entirely well.

One notes a curious difference in the health, vitality, and nature of ailments between the domestic and the wild of the same species, both in plants and animals. Wild plants and animals in their natural habitat seem rarely subject to disease and are capable of surviving appalling damage. On the other hand, house and garden plants, domestic animals, and penned up wild animals seem less sturdy and more subject to stress-induced or stress-facilitated diseases like their masters. I can not prove, but believe, that the thoughts and attitudes of those about them directly affect the health of the non-human life included in our immediate environment.

### Spirits of the Dead.

In the early church, communications — and even fellowship — with the dead were commonplace. In the Anglican, Roman Catholic, and Orthodox services, the dead are prayed for.

The Protestant churches' attitude toward the dead is unsubtle and insensitive. They tend to take the line that the dead lack bodies, are not living, and await a physical resurrection. It is felt that no useful purpose is served in praying for them once they are dead.

We definitely should pray for the dead (see Chapter 17). It has been a matter of astonishment to me how vitally we, in the flesh of this three-dimensional world, can influence the consciousness of discarnates. Our prayers for them can heal spiritually.

Soul and mind are the reality, the body is but a reflection and a symbol. True healing leading toward wholeness is in essence spiritual. Never perhaps in life is the person more in need of prayer, or more capable of being benefited by it, than in the several days immediately after death. The dead have been fully oriented toward earth. Their attention is fixed on it, and they can more easily be reached by the thoughts and words and affections of incarnates than of other spirits. The love, concern — yes, and even tears — of their loved ones are a precious aid to the difficult readjustments of transition. Talk to your dead; tell them that you love them and that you miss them. You may be surprised at their ability to communicate mentally back to you.

Of course, the dead must not be bound to us and to earth by unreasonable prolongation of our grief. Growth continues on the

other side. They will have their own development, learning, and work to do and must not be held back by unreasonable claims from us for their attention. The best way to face up to the death of a loved one is at once to grieve openly and honestly, to pray for his welfare as well as ours, and then to let go.

Many discarnates have never become aware of their spiritual nature. They are "earthbound" by low aims, fleshly desires, intense passions of their passing, or confident denial of survival. Many of these do not realize they are dead and skulk about in familiar haunts distressed that their efforts to communicate with the living elicit no response except, in a few instances of those psychically sensitive, fear. It is these earthbound spirits who most often are the ghosts of haunted places and the invaders in cases of "obsession" or "possession." It appears that the earthbound, because their attention is fixed on the physical, can not easily be contacted by spirits. They desire intensely, however, to talk with the living and will hasten to any available psychic who can see or sense them to renew communication. Dealing with such spirits and "healing" them is an activity of mercy by dedicated psychics, which they call "rescue" work.

With psychic friends and, as I have grown more sensitive, increasingly without them, I have talked with such spirits. Most deny they are dead. Many are afraid, huddling in nameless terror away from the spirit voices that occasionally they seem able to hear or sense. The usual technique is to talk quietly and unhurriedly with them; to explain that they are dead but that life goes on and that the bodies in which they find themselves are what Paul calls "spiritual bodies" and not their discarded physical bodies. I then try to elicit the name of someone (often a mother) they know to be dead, who dearly loved them and whom they love. I summon the spirit of that person and ask the troubled spirit to turn around and see if he can see it. At this point, the loving spirit is usually able to redirect the soul's attention from the earth to the spiritual realm, and therapy continues there.

With respect to those sad spirits who have not known love, all that I can do is to convey my love for them and ask them to look about for a light — no matter how small or how indistinct. I tell them if they will go toward it, calling out to God for help in their loneliness and light in their darkness, loving spirits will come to their aid. The gratitude of these poor entities is pathetic.

Their plight is so pitiable, and they have so little even of hope at the outset, that our first realization of their condition is often most distressing.

I recall the ghost of one poor lad who was huddled miserably on his grave on the battlefield. He had been killed at age 17 in the Civil War. He had been taught that the dead sleep until the last judgment, and he felt that he had done something wrong or he would not be in a body and awake. I was able to offer him reassurance, to explain that death is but a doorway of transition which does not separate and does not cause a hiatus between this life and the next, and to get him started again on the path of growth. His joy at meeting his brother in the spirit world was touching.

But other spirits than the earthbound need help and can derive inspiration, encouragement, and assistance from the living. Death does not make the departed spirit "instant smart," and it does not instantly heal ailments of the spirit. In this connection, I am immensely impressed by communications from the late Ambrose Worrall, engineer and healer, to his widow, Olga Worrall, whose own healing effectiveness has gained dramatically since Ambrose has been aiding from the other side:

"... We have no physical ailments, only mental ailments which we must learn to control. We love, we laugh, we weep for those we miss, and we can be ornery. Death does not confer sainthood on anyone, and we must learn to master emotions and thoughts for self-improvement and good mental health."

\* \* \* \*

"There were many needy souls there (at the Worralls' New Life Healing Service) from this dimension, but they were unseen by human eyes. The healing service serves both sides. The prayers and healing thoughts of those present create a healing atmosphere that is effective and beneficial to those from our area, too."

In some ways, we in the flesh seem able to order our thoughts more clearly than can the dead. They come to some of us for guidance. This was clearly understood by the great psychiatrist, Carl Gustav Jung. He wrote his strange *Seven*

*Sermons to the Dead* at a time he felt that his house at Lake Zurich was crowded with discarnate spirits who were beseeching him to answer their questions about all sorts of spiritual problems. These spirits he sensed as the Unanswered, the Unresolved, the Unredeemed. He wrote:

According to the traditional views the dead are possessors of great knowledge. People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall "see face to face." Apparently, however, the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that. Hence their endeavor to penetrate into life in order to share in the knowledge of men. I frequently have a feeling that they are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny. It seems to me as if they were dependent on the living for receiving answers to their questions, that is, on those who have survived them and exist in a world of change: as if omniscience or, as I might put it, omniconsciousness, were not at their disposal, but could flow only into the psyche of the living, into a soul bound to a body. The mind of the living appears, therefore, to hold an advantage over that of the dead in at least one point: in the capacity for attaining clear and decisive cognitions.

So pray for your dead. And ask them to think of — and pray for — you.

#### **Suggested Ritual for Cleansing a Haunted House.**

To me — and to many — the rite of Exorcism seems a hateful and un-Christian way to deal with the troubled spirits who inhabit "haunted houses." To order them to "get lost" in outer darkness would deny them personal worth, salvation, and further growth. In most cases, their supposed menace is the product of our fears. Usually, all they need is friendly instruction and the consciousness that someone cares.

The Reverend Canon John D. Pearce-Higgins, a former Canon Residentiary and Vice Provost of Southwark Cathedral, London, England, is a founder-member of the Churches' Fellowship for Psychical and Spiritual Studies in the United Kingdom and is known internationally for his research, lectures,

and writings on psychic phenomena, particularly as they relate to religious faith. Where sensitives and other persons trained in "rescue work" are not available, he suggests to the Clergy the following *Form of Service for Cleansing a Haunted House*:

I suggest that what be used is in effect a shortened form of a REQUIEM with the intention, which is expressed in the opening prayer, for the release and response of any souls which are still earthbound or tied to the place concerned.

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#### **The Prayer Intention (This is important)**

O divine and loving Father, God, we pray Thee to send Thy ministering angels into this household, to take away the fallen angels who are disturbing these people. We ask it through Jesus Christ, Our Lord. Amen.

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#### **The Mass or Requiem Holy Communion**

- I Collect for Purity
- II Three-fold Kyries
- III Collect (St. Michael and All Angels, adapted)

Almighty and everlasting God, who has ordained and constituted the service of Angels and of man in a wonderful order, mercifully grant that as Thy Holy Angels always do Thee service in heaven, so by Thy appointment they may succour and defend us, Thy children on earth, and especially those Guardian Angels whom Thou has appointed to look after each one here present today, who work in the Name, in the Power and in the Service of Jesus Christ, Thy Son our Lord. Amen.

IV Epistle and Gospel if desired (I do not normally). These should be short, e.g.,

Epistle: Phil. 3:20-21; or I Cor. 15:12-14, 20.  
Gospel: John 14:1-3 or 1-6; or Luke 23:32-34, 39-43.

V *Prayer*: We now have prayer, which is usually mainly extempore. Since we believe we are dealing not

with 'devils' or 'demons' but with unhappy discarnate human beings, who have got lost or stuck amid the surroundings of their former earthly life, whether because of ignorance, lack of spiritual development, an earthly minded and materialistic outlook, a complete disbelief in the possibility of an afterlife, or possibly owing to the memory of some sorrow or tragedy, or even of some unfulfilled task, which they are not able to efface, we do not as a rule 'exorcise' them (with bell, book and candle!) by commanding them to depart into 'outer darkness', as medieval exorcism did, but rather we pray FOR them, and help them to progress forward and upward into the light.

So you address the unseen spirit (as though you could see him) telling him (her or them), "whoever you may be, you have died, and have shed the physical body and are now clothed in the spiritual body; having died, you should not now be remaining around the scenes of your former life, causing distress and disturbance to those present; we shall pray for you, and with the help of our prayers and of the ministering angels or messengers who now are with us, you will be taken away from this place (or person) and helped to find your proper resting place, and to a better understanding of your condition. If you are perplexed and bewildered and in the darkness, call out for a loved one who has already passed over (e.g., a mother or father or husband/wife, especially if you have some idea of who the 'haunter' may be), and pray, pray to Jesus Christ that He will send one of these to be with you, and guide you into the realms of Light."

Concluding perhaps with this lovely old prayer:

"O thou unquiet spirit, who at thy departure from the contagions of the flesh chosest to remain earthbound and to haunt this place, go thy way rejoicing that the prayers of the faithful shall follow thee, that thou mayest enjoy everlasting rest, and mayest find thy rightful place at the Throne of Grace, through Jesus Christ, our Lord.

"Rest eternal grant unto them O Lord, and let light perpetual shine upon them as Thou promised of old to Abraham and to his seed. Amen."

## Chapter 27: THE HEALING ACTS OF JESUS

The Gospels report miracles of four general types performed by Jesus during his life on earth: (1) Cure of *mental* disorders; (2) Cure of *physical* ailments; (3) *Resuscitations* (raisings of the dead); (4) Various *nature* miracles. The first two involve healing specifically (although, since the Jews considered all mental illness to be caused by demon possession, the first type is described theologically as "casting out devils"). The vast majority of New Testament miracles are of these types, and we shall here examine examples of both. Additionally, we shall consider the three possible instances of resuscitations, which are at least peripherally related to our subject. (The fourth category — the so-called nature miracles, which have to do with non-human objects — are beyond the scope of this book, and I shall ignore them here.) Accounts of these four types are of varying degrees of clarity and credibility, and the trained mind will neither accept nor reject them *in toto*. And it is well to remember Jesus said that all he did we can do.

### The Gerasene Demoniac.

We cannot cover all the so-called healing "miracles," and specific examples must suffice.

The Gerasene Demoniac (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39) poses some special problems, but it illustrates clearly much that is discussed herein. This man had an unclean spirit, wore no clothes, lived among the tombs, was so fierce none dared pass that way, cried aloud day and night, and bruised himself with stones. He had often been bound with chains and fetters, but the chains he had wrenched apart and the fetters he broke in pieces. He was so strong no one could bind him anymore, and none had the strength to subdue him. When he saw Jesus from afar, he cried out, ran to him, threw himself at his feet, and said in a loud voice, "What have you to do with me, Son of the Most High God? I beseech you, do not torment me."

Jesus then asked him, "What is your name?" And he answered, "Legion, for my devils are many." Straightway he was cured. Afterward, he begged that he might stay with Jesus, but Jesus said to him, "Return to your home and tell your friends how much *God* has done for you and how *He* has had mercy on you."



And the man went away, proclaiming throughout the city what *Jesus* had done for him.

The story is complicated by two unusual circumstances which for our purposes we can dispose of out of hand. First, the destruction of the swine is a rather nice Jewish touch, but its significance is not clear and it has nothing to do with the cure. Second, *Jesus* did not ask silence, as he usually did, but told the man to proclaim his good fortune. This was Gentile country. *Jesus* was not preaching there and did not fear that report of the cure would hamper his teaching in his country.

The steps of this cure reveal a pattern common to all. First, there is a consciousness of sin; the man said his personal devils were many. Second, there is hope of cure; he ran to *Jesus* and worshipped him. Third, there is faith which does the cure; he called *Jesus* the Son of God. Fourth, he is conscious of forgiveness and of God's love, and the man realizes it in his confession. As the result of these four steps, the man is healed of his madness.

### **The Paralytic.**

These same factors can be found in the healing of the paralytic (Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26). All are not spelled out in any instance, but they can be discerned in most. *Jesus* is at home in Capernaum, and the house is packed. The four friends, carrying the invalid on a stretcher, can not get in. They mount to the roof, cut a hole, and lower the stretcher on ropes until it rests at *Jesus*' feet. *Jesus* looks at the man intently and says, "Take heart, my Son, your sins are forgiven." After answering a protest of blasphemy from the crowd, *Jesus* says to the man, "I say to you, take up your bed and go home." The man does as he is told, and departs glorifying God.

Again, there is consciousness of sin; *Jesus*' first words speak directly to the silent confession and need burning in the invalid's eyes. There is hope in his coming, and faith, if only that of his friends. Forgiveness is spoken and conveyed, and the cure is its proof.

### **The Epileptic Boy.**

Now let us consider a very different incident. As the Master came down from the Mount of Transfiguration, he came upon a

crowd gathered about a boy who was convulsed in a fit. A man from the crowd cried, "Teacher, I beg you look upon my son. He is my only child. Behold a spirit seizes him, he suddenly cries out, foams at the mouth, becomes rigid, falls, and is hurt. Often he falls in the fire and often into water." The Master said, "Bring your son here." While he was being brought, the boy twitched and trembled. *Jesus* held him tightly until he had recovered, and gave him back to his father. (Matt. 17:14-21; Mark 9:17-29; Luke 9:37-43).

It is not clear that we have a permanent cure here. The symptoms cited constitute a classic account of an epileptic seizure. It is a well-known disease, which subjects the sufferer to periodic attacks apparently unrelated to his personal conduct or habits. It is not caused by sin, and there is no known cure. It is possible that, had we an authentic follow-up, we should find the lad suffered subsequent attacks. *Jesus* did the only thing that love can do: he held the lad in his arms to cushion him from hurt until the furor had passed. However, we must not put limits on the power of mind directed by love; it is possible that the unknown cause was corrected and that cure resulted.

### **Healer Hands.**

It seems rather evident that *Jesus* had healer hands. His touch brought peace and comfort. Other men and women have been known to possess this blessed gift. Such persons can brush away headaches, relax knotted muscles, and relieve pinched nerves of manual manipulation. The fingers seem to have a knowledge of their own that reaches to the root of the trouble and brings welcome relief. *Jesus* must have had this faculty in outstanding measure. An incident that demonstrates this happened on the Sabbath, while *Jesus* was teaching in the synagogue (Luke 13:10-17). This led to an argument as to whether healing on this day was lawful, with which we are not concerned. (Can love healing hurt and doing good ever be out of place, even in church?) In the congregation, there was a woman who had been bent over, unable fully to straighten herself, for many years. When *Jesus* saw her, he called her and said to her, "Woman, you are freed from your infirmity." He had her lie down, laid his hands upon her, and worked deftly, gently. Immediately she was made straight, and praised God.

When she first developed the pain that caused her curvature, her doctor probably bound her tightly. Most physicians would. But it is faulty treatment, as many a good chiropractor repeatedly has demonstrated. Here Jesus saw he could help. This is a healing based on knowledge, not faith. A relaxing of the back muscles whose tension caused the pinching, and a relaxing and articulation of the spine, resulted in dramatic recovery. Love does not wait on decorum or consider the niceties of time and place.

### **Blind Bartimaeus.**

Let us look at just one more, the healing of Blind Bartimaeus (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43). The Master was entering Jericho on his way to Jerusalem. The man was by the roadside begging and heard the crowd going by. He inquired, and was told it was Jesus. He cried out, loudly and persistently, "Son of David, have mercy on me." Jesus stopped and had him brought up. Jesus asked him, "What do you want me to do for you?" And he answered, "Lord, let me receive my sight." Jesus said, "Go your way, your faith has made you well." And immediately he was cured.

His plea for mercy shows a sense of sin; his persistence, hope; "Son of David," faith; Jesus' words, "Your faith has made you well," convey forgiveness; and the cure results. Again notice Jesus says it is the patient's faith — not his — that does the work. Christ is the spiritual catalyst, not the healer, which is God's free energy of healing and the faith that focuses it.

### **"Raising" From the Dead.**

So much for healings. But what about the raisings from the dead? Are we to expect through faith to do these also? Let us study Jesus carefully in these. But first, a few preliminary thoughts.

Most people are miserable. They know things won't be much better here on earth in their lifetime. Some look for a better break in a life after death. They see in Christ's Resurrection victory over Sin and Death, and in these demonstrations of his power find hope for their resurrection in the body. Men who hope for a Heaven of physical joys resent the intrusion of reason upon their unreasonable dreams.

Christ is risen! He is risen indeed! There is thrill, and hope, and mystery in this. Christ arose, but he was certainly changed. Many who saw him failed to recognize in the risen Christ the Jesus whom they knew. It is doubtful that the body of the risen Christ was as solidly material as before or that he ate fish as one account reports. It is unlikely that life after death involves an earthly resurrection for us. Paul speaks of physical and spiritual bodies. The former we discard. If we live again, in Heaven or elsewhere, our Father-in-Heaven will provide a form appropriate to the realization of that life's function. I look to the future life as a continuation of a process of self-realization begun here and aimed at perfection. This is a hypothesis for which no solid proof can be offered, but it is comforting so to believe. If I am wrong, no one is hurt thereby and, if there is no future, I will never know I was wrong.

Death should not be feared, but admired. Programmed death, along with reproduction, is Life's greatest invention. Paul is wrong (Rom. 5:12) when he relates death to sin. Without death, progress would not be possible. The old must pass to make way for the new. Death is the friend of the hurt and the helpless. Unending life in this body would be more frightful than a death which is dissolution. The Resurrection of Christ is a victory over death, but it did not abolish death. Jesus died. Death is normal and good. It does not result from man's sin, but is God's good gift.

### **Son of the Widow of Nain.**

It is doubtful that our Lord raised up in the flesh those who were truly dead. Only three reported incidents can be thus interpreted. Two of these, the son of the Widow of Nain (Luke 7:11-17) and the daughter of Jairus (Matt. 9:18-26; Mark 5:21-43; Luke 8:40-56), may not have been dead. The Master did not say they were. In the case of the boy, there was no suggestion of sin, nor had the mother faith. Jesus was filled with pity for the mother and said to her, "Do not weep." Then he touched the boy, and his healer hands revealed life where no other could detect it. Perhaps he had seen the aura and knew that life lingered. In any event, he summoned the young man to arise and gave him to his mother.

### **Jairus' Daughter.**

In the case of Jairus' daughter, there was faith on which to

build. Jesus' advice to the father, "Do not fear, only believe," should be taken to our hearts whether we are facing loss by death or not. When Jesus saw the child, he said, "She is not dead, but sleeping." He used the faith of her loved ones and the touch of his gracious hands to break her coma and restore her to them. Men laughed at his words and then marvelled at his deed. The devious always see hidden meanings. Love is direct and simple. Why not believe he meant just what he said?

#### Lazarus.

The other raising is of Lazarus (John 11:1-44). He was in the tomb three days, and stank. Rigor mortis would have come and, in that climate, gone. Decomposition would have been advanced. This is not credible as a physical raising. If the soul were restored, there would be no body capable of housing and expressing it. Even if it could be done, why? And why Lazarus? It is not reported that he served God greatly either before or after.

This report does not merit acceptance as fact. Jesus was certainly a great medium, and it seems more likely that this was a visible manifestation of the spirit of Lazarus, demonstrating to the sisters that his personality had survived death. Those who have truly communicated with discarnates know what comfort such experiences can afford. Otherwise, the story must be an allegory of life itself, of the power of spirit to shape and animate dead matter. The three days may be significant; perhaps it is a parable preparing for acceptance of the Resurrection. We can not know. But the story as told in John's Gospel can not be literally true. Paul instructs in his First Epistle to the Thessalonians (5:21) that we should "prove (test) all things; hold fast that which is good." This is as true for reports of spiritual healing, even in Scripture, as for any other advanced area of our exploration.

#### Conclusions.

The following principles have been suggested in my meditations on Jesus' spiritual healings:

1. The "spiritual healer" does not heal, but in some obscure manner serves as the catalyst in whose presence healing can occur.

2. The healing process is not under the conscious control of the healer. The healing of the woman with the issue of blood (who "had suffered many things of many physicians," Mark 5:24-34) is a clear illustration of this.
3. God does the actual healing, through the power of the collective hope, faith, and expectation of those present.
4. Spiritual healing is not magic, or controlling God. God offers healing continuously. The problem is not persuading God to act; it is getting the sick to accept healing at the causal level.
5. Physical healing should not be sought by bargaining with God. We have nothing which is not His with which to pay. Where this has seemed to work, the cure resulted from a change in the bargainer's level of faith.
6. Not all illnesses *can* be healed spiritually. Some may be Karmic and must work out their destiny.
7. Not all illnesses *should* be healed. Some may be handicaps which encourage strength in their overcoming. Paul was a great healer, but God smote Paul, and Paul was not healed of his "thorn of the flesh" though oft he prayed for healing (2 Cor. 12:7-10.) The answer always was: "My Grace is sufficient for you." So it often is for us.
8. Not all spiritual healing is instantaneous. As some find conversion in a flash, and some grow into it slowly, so we find that healings occur both ways.
9. It is *dangerous* to force the healing of an illness (which may be merely a set of symptoms from a serious unidentified cause, rather than the real problem) without recognizing and curing the cause. Something worse may come.
10. Death is normal, is good, is not defeat, and is not the end. Everyone whom Jesus healed later died.
11. Death is the best solution in many situations and, "if it is of God, it were better not to contend against it."

12. Pray for the progress and healing of your dear dead. If most illness is not purely physical, they still need and can profit from your prayers.
13. Physical healing should not be made the test of faith. It occurs best as the bonus or by-product of love in action, and is rather less "healthy" when raised to the level of primary aim.
14. It is preferable to pray and to invoke healing, not for the cure of a specific ailment, but more generally for what is best for the whole person (the soul-mind-body entity). A clear picture of the person prayed for, pulsing with vibrant life, should be fixed firmly in the mind.

We have seen the Christ at work, and know that in some manner Jesus survived his death and lives to live in us. Many have been truly healed by the Christ and their own faith. He had — and has — Power and Authority: Divine Force, and the ability to exercise it. He releases the hidden splendors in men. Jesus had a healing Grace that conveyed forgiveness and cure of sin. He inspired faith in many that convinced them they were forgiven, that God did not hate them for their sin, but loved them in spite of it. Ailments that result from wrong thinking, from sense of sin or guilt, were also healed thereby. His spirit did survive his death, and its influence is still felt. Because it can enliven you and me, and has full power still to change men's lives, his Resurrection — ever renewed in us — remains his greatest miracle and our confident hope.

## Chapter 28: SPEAKING OF MIRACLES

Spiritual Healing of bodily ills, whether by prayer, the laying on of hands, or both, is one of the major areas of personal participation on the part of those newly interested in psychic matters. It is a good - and relatively safe - place to begin.

### Do Miracles Occur?

A basic premise of this book will be stated simply: the universe is orderly and, therefore, can be comprehended by mind. If by "miracle" is meant a capricious intervention setting aside the laws of nature (whether known or not yet discovered), then miracles do not occur and never have.

Our whole hope for understanding our world is based on our faith and confidence that the world is orderly, that natural phenomena are dependable, repetitive, consistent, understandable, and perhaps controllable. All that science has discovered confirms that events respond to analysis and synthesis, hypothesis and verification, and that sure knowledge results from this approach.

### Some Current "Faith Healers."

Paul lists healing among the important gifts of the Spirit (I Cor. 12:9). The Gospels and the Book of Acts give prominent place to miracles of healing by Jesus and by the Disciples. Indeed, as the attractive panel prepared by Dr. Marcus Bach's Foundation for Spiritual Understanding and appearing on a following page illustrates, all of the world's great religions have evidenced interest in "Health and Healing."

I have witnessed remarkable instances of spiritual and psychical healing. Yet I cannot rid myself of a feeling of unease in situations where the cure of bodily ills is made the matter of primary emphasis. I believe that spiritual development should be the chief aim of each of us, that the disciplining of mind and body and the unfolding of their latent powers are worthy but lesser goals, and that the frantic search for cures distracts from the ultimate quest.

Perhaps I have a bias which blocks my vision. I wish to be honest. I have felt acute embarrassment for all Christianity when viewing a mawkish presentation of so-called "miracles" at

Lourdes. I believe Bernadette should have been confined in an institution rather than canonized, and I have had a happy day spoiled by the rantings of an Oral Roberts. Yet I was strangely moved and convinced by Kathryn Kuhlman (see Allen Spraggett's book, *Kathryn Kuhlman, the Woman Who Believes in Miracles*). I have been left with doubts and many unanswered questions.

### Degrees of Doubt.

Faith has been defined as "a curious capacity of people to believe that which they know isn't so."

The ladder to the platform of certainty has three steps: (a) hope, (b) faith, and (c) knowledge. Neither faith nor hope is needed for something one has tested and knows. Doubts can be opportunities to learn. Perhaps if we can formulate the right questions, some of us will be inspired to find workable or verifiable answers.

Why are some persons healed (often not the worthiest of those with the most faith) and others not? Are all diseases and injuries amenable to spiritual healing? If not, which? And why, and why not? Are there basic principles which can be discerned and which all who heal or seek healing should understand?

Many modern Christians, like the Jews of Jesus' day, try to trace the finger of God in everything and seek to find in signs and wonders a faith based on the marvelous. Unless something is too mysterious to be understood and comprehended, they can not have confidence in it. Jesus lived on this earth a truly godly life — and that is a marvelous thing — but it is doubtful that in his entire life he performed a single miracle, as most would think of it.

If natural phenomena are not consistent, if God can and does play tricks in His world at variance with His own laws, then the world cannot be understood; then are we mere puppets — the playthings of fate — without the freedom of thought and will to work out our problems and realize our potentials; then Jesus' and Paul's faith in a Kingdom of evolving Sons of God is foolishness. For these reasons, we should not accept uncritically explanations of events which run counter to the existing structure of knowledge or the concept of an order unifying nature.

# Health & Healing

## in the World's Great Religions

### ✚ CHRISTIANITY :

"The prayer of faith shall heal the sick, and the Lord shall raise him up."

### ☉ CONFUCIANISM :

"High mysterious Heaven hath fullest power to heal and bind."

### ☸ BUDDHISM :

"To keep the body in good health is a duty . . . otherwise we shall not be able to keep our mind strong and clear."

### ☪ HINDUISM :

"Enricher, Healer of disease, be a good friend to us!"

### ☪ ISLAM :

"The Lord of the worlds created me . . . and when I am sick, He healeth me."

### ☯ TAOISM :

"Pursue a middle course. Thus will you keep a healthy body and a healthy mind."

### ☪ SIKHISM :

"God is Creator of all, the remover of sickness, the giver of health."

### ☪ JUDAISM :

"O Lord, my God, I cried to Thee for help and Thou hast healed me."

### ☪ JAINISM :

"All living beings owe their present state of health to their own Karma."

### ☪ ZORASTRIANISM :

"Love endows the sick body of man with firmness and health."

### ☪ BAHAI' I :

"All healing comes from God."

### ☪ SHINTO :

"Foster a spirit that regards both good and evil as blessings, and the body spontaneously becomes healthy."

## Did Jesus Perform "Miracles?"

The Christ unquestionably caused many astonishing happenings. We should try — not just to believe — but to understand them. Jesus said that we would do greater works than he did, but that can never be unless we learn how. Some of his "miracles" can not be explained at our current level of knowledge. Perhaps Jesus was guided of God to make use of principles not yet known; if so, it is our duty to discover and use them. That is how God works; by inspiring - by informing - by persuading men who are in the world and who listen to his voice. Never does he work by forcible manipulation either of men or material phenomena.

Miracles are not the *cause* of faith, but — however defined — its by-product. One can not *buy* friends or faithful followers, whether of men or nations. Jesus repudiated the way of miracles at the time of his Temptations before he began his ministry. He came to proclaim the reign of God, not to perform capricious wonders however well-intentioned. Men are not saved by miracles, although their salvation can seem miraculous to outsiders and to themselves. Jesus refused to perform signs and wonders. He condemned miracles as the basis for faith. He never demanded that a person believe in miracles to believe in him or to be saved by him. He said that the only sign which would be given was the sign of Jonah, and the people of Ninevah were saved by Jonah's preaching, not by any miracles he performed.

Jesus did not do, and did not claim to do, the miracles of healing that took place in his presence. He was the miracle; he did not perform miracles. He himself was so wonderful, it was only natural to expect the impossible of him. But he did not heal; it was God's power working through him. He used no conjuring gestures, no magic formulae. Repeatedly he said, "Your faith has made you whole." He could not heal where faith and hope were lacking. Most who were brought to him were not benefited in body. He was able to heal only a small number and, for those who were healed, we have no records or statements whether the cures were permanent or whether the illnesses recurred. Jesus deprecated miracles. Often he told the cured to tell no one. Although his treatment in some cases was enormously effective, it was not achieved by medication. It was not what he did, but what he was, that got the results.

## Types of Cases Jesus Cured.

There are certain types of cures which Jesus has never — or rarely — been reported as effecting. Injuries resulting from violence or accident are commonplaces to medical science, but Jesus never set a broken limb, healed a broken head, or closed a stab wound (unless you credit Luke 22:50-51). If you are hurt in this way, you may reasonably pray for strength and courage, but you should go to a doctor for treatment. Nor is it reported that Jesus restored organs which were totally destroyed. He caused no re-growth of amputated digits or limbs. All of the healing miracles relate to the relief of some interference with the function of bodily members extant but inoperative or ailing.

There is recorded in Luke (cited above) the restoration of the ear of the servant of the High Priest in the Garden of Gethsemane. As told, it smacks of magic and seems out of character with the rest of his healing. The dark conditions in the garden made accurate observation difficult. It is probable that the man's helmet — not his ear — was struck off, and it was this which Jesus restored to him. However, grafts of detached tissue are not unusual, and Jesus' healing vitality might have accelerated the process sufficiently for it to have worked as stated.

An interesting incident was reported in a newspaper almost 200 years ago. A choleric M.D., involved in a sabre duel, had his nose hacked off. He quickly clapped it back on his face and bandaged it with his handkerchief. When the bandage was removed some two weeks later, the nose had knit, but it was revealed that in his haste the doctor had put it on upside down. The paper remarked that, while his appearance was marvelously altered, it proved most convenient for taking snuff.

Much illness is less physical than was believed up to a short time ago. There is a curious interrelation of mind and body. Many physical ailments stem from sense of guilt. A spirit numbed by fear or doubt, hurt by the nurture of hatred, or weighted down by a consciousness of sin, can turn inward upon itself and wreak its rage or revenge upon the body. Soldiers have been struck blind in the shock of their first battle. A father was paralyzed in the arm with which he struck his son wrongfully in anger. I have contracted chills and fever followed by respiratory congestion after merely having been angry, and am certain anger was the

cause. Emotions can be dangerous things and should not be played with.

Some people seem to have a curious self-hatred or death desire. It is a type of reverse prayer or self-curse. These persons are often accident-prone or seem to attract bad luck. Every doctor has had two patients equally sick and has watched one die while the other recovered. There is no explanation but that one accepted death while the other willed survival. Doctors know that many — perhaps most — persons who die of disease or old age wish or embrace death. How often it is that the healthy survivor of an old and happily-married couple quickly joins the other in death.

Faith partakes of the mystery of life itself. Desire for life is a dumb but dogged faith in it. When the desire goes, we go. A living faith can cure self-hatred and mental blocks. It was in just these areas of psychogenic ailments that Jesus was most successful in affecting cures. He exuded a creative, expectant confidence. His miracles brought God's love to cure man's guilt and self-hate and were demonstrations of the power of God's Kingdom of Love at work. The use of natural law but dimly understood, under the inspiration of God's presence, is the kind of miracle Jesus performed and that we can accept and believe in.

#### **Further Conclusions:**

By watching Pentecostals and other faith healers operate in meetings and on television I have been impressed particularly by several things. First, where they succeed most is in the psychosomatic areas where emotional problems probably caused the block that they so dramatically remove or relieve. But if the cure is only the easing of the outward sign of an inward sickness, wholeness will not result and recurrence or "something worse" may come.

Second, the dramatic exorcism of evil spirits in public meetings devoted thereto is a major cause of the possessions which require treatment at ensuing meetings. Indeed, the preoccupation with the Devil, almost to the exclusion of contemplating Jesus, violates Paul's injunction to think on wholesome things and, in my opinion, lends similitude and psychic force to The Adversary.

Indeed, there is a sense in which I feel the widespread preoccupation today with healing is unhealthy. Doctors are trained to look for disease, not health. A well person examined frequently by one trained to expect illness may subconsciously be prevailed upon to supply that which is sought. I think it likely that the current television fright campaigns promoted by the cancer organizations may cause more cancers by suggestion than they do good. I opt, even in healing, for a clear vision of wholeness in the mind.

## Chapter 29: A SUGGESTED SERVICE OF HEALING

Many persons who believe firmly in spiritual healing hesitate to mention it to their friends or seek to introduce it into the services of their churches. These may be interested, and perhaps aided, by this account of a do-it-yourself effort. After all, it is neither satisfactory nor safe for us laymen wholly to entrust our Christianity to the clergy.

### Introductory Remarks.

Most illness, and much injury, result from impairment of self-acceptance. Spiritual healing cures the body by treating the whole person, by bringing wholeness to the soul.

The Great Commandment: Thou shalt love the Lord thy God, and thou shalt love thy neighbor *as thyself*, is often spoken of as the basic tenet of Christianity. Certainly, it states the limits of love. Note that it does not demand that you love the neighbor *more than self*; Jesus knew that psychologically it would be impossible. No one can love himself (and hence anyone else) until he learns to love God and to relate himself to Him. And only when one senses the Divine in himself does he have the assurance to recognize and acknowledge it in others. Self-hate is more prevalent and far more hurtful in most lives than is self-love.

The only reality is consciousness. Consciousness creates its own forms. Self-critical consciousness can deform. Sin is living at less than we know. Guilt is the consciousness of sin. All of us have inherent weaknesses of mind or body. The self-critical consciousness of guilt can exploit these weaknesses to attack, sabotage, and destroy the self.

In the subconscious of each of us there is a health control center. I like to personalize him and call him Oscar. In my prayer times, I talk to him, explain the importance of what I have to do the next day, and enlist and encourage his cooperation in getting me in the best possible shape for it. I relish and express the joy of being alive and well, point out to Oscar any little deficiencies that need his attention, and tell him to "get with it" while I'm asleep. Interestingly, even when I have a terrific cold as happens occasionally, Oscar nearly always clears up my voice long enough for me to present any scheduled public speech or lesson.

Any confusion, self-hate, frustration, stress-reaction, or the like held in the conscious mind can get Oscar confused. He tries to do what he thinks you want. These negative attitudes cause breakdowns in the weak areas of mind or body. They can issue variously as disease, alcoholism, homosexuality, or schizophrenia. One who rates his soul or mind above his physical body, and strongly deprecates the latter, may develop arthritis or migraine headaches. One who works in fear and tension, who hates his job and those around him, may get ulcers. One who bottles up his emotions or dislikes may turn to drink or have a nervous breakdown. One who hates his own guts (literally) because of prudery or ignorance may develop constipation or anemia. Grief unduly prolonged can cause diabetes. Even much "accidental" injury occurs to self-deprecating, accident-prone people who *expect* misfortune or to be at a disadvantage.

My analysis of the Gospel miracles suggests that Jesus' technique for healing involved the following four factors or steps:

- (1) Consciousness of sin (the sense of guilt is brought out into the conscious mind).
- (2) Hope of cure (expectancy).
- (3) Confidence in the healing power (not necessarily of the sick one).
- (4) Consciousness of forgiveness (if God can forgive you, you can accept it and forgive yourself).

The Order of St. Luke, a spiritual healing activity which has arisen within the Episcopal Church, proclaims the following:

### FIVE HEALING STEPS

1. *Relax* your body so that all tension goes out of you. In order to receive God's life in the body, we must first be able to forget the body so that we can quiet the mind and concentrate the spiritual energies on God. The quiet mind brings peace and healing to the body. We cannot truly contact God except in the stillness.
2. *Relax* your mind. Just as the sky cannot be reflected on troubled water so the Presence of God cannot be felt by a restless soul. "Be still and know that I am God." "In quietness and in confidence shall be your



strength." Close disturbing conditions in the outer world, and fill your mind with God's flawless and undeviating perfection, and make claim to it as your own. Silence is another name for practicing the presence of God.

3. *Cleanse* yourself of all fear, resentment and anxiety. "Blessed are the pure in heart, for they shall see God." Before you receive a new blessing from God you must make a place for it in your mind. God's healing power cannot work if you are not living according to His Laws. St. James tells us to confess our faults and to remove and erase completely all old mistakes. We must forgive everybody. Healing must begin in the heart and in the life. Cleanse your heart of all that hinders the working of God's power — your resentments, antagonisms and sins.
4. *Visualize* what you want. Remember that God never does anything *to* us, or *for* us, but always *through* us. You are only the channel through which the Divine action takes place. Picture the happiness, health and success which should be yours. See yourself as God wants you to be, free from trouble, free from pain, free from sickness, free from resentment, free from divisiveness. Believe that all things are possible. Remember God will meet you where you are, and He will give you all that you are able to receive. The Christian ideal is a God-filled personality, not for health's sake, but for God's sake, and for the sake of our fellowmen.
5. *Thank* God that His healing power is now flowing through you. "With thanksgiving," said St. Paul, "let your requests be made known unto God." Before there is any tangible evidence of healing, say Jesus' own words, "I thank Thee, Father, that Thou has heard me. And I know that Thou hearest me always." Know in your heart that God's healthful powers have been released in you and they will be. "God, I thank Thee" is the full recognition and realization that the healing is taking place here and now.

### The Service Proper.

Invocation: O Father, bless us in the good we seek to do.

Scripture: I Cor. 12:4-31; I Cor. 10:9.

Hymn: *Blest Be the Tie that Binds*, verses 1, 2, 3, and repeat 1.

Meditation: Let your mind be quiet. Neither doubt nor believe. Faith is deeper than thought. Do not will *your* cure, but hope and expect that cure is coming for someone.

Let your love go out to God. God, I love you. I thank you for this world, for beauty, for friends, for me. I thank you for life, for consciousness, for being. I thank you for body: for toes, feet, legs, hips, waist, torso, arms, hands, fingers, neck, head, eyes, ears, mouth, nose — for heart, lungs, arteries, viscera.

God, help me to love my life, my soul, my mind, my body. Turn the whole of me into a love that longs to reach out to Thee and all else that is.

(Taking hands, standing in a circle.) God, unite us in love into a powerful and passionate channel for the expression of your love through us. Make us expectant, but not demanding; desirous of cure, but not necessarily for us. O God, complete our circle with power from a higher dimension. Burn away all of the resistances of sickness in this circuit with the current of Thy healing love.

Prayer: Almighty God, our heavenly Father, we bring into Thy healing Presence all who are in need, particularly those who have asked for our prayers, in the sure confidence that Thy will for them is perfect wholeness. May they find that union with The Healing Christ which is the Way to the Father's Presence, and which will

enable the full measure of thy healing power to flow into them. May they be restored to soundness of health and cheerfulness of mind, that they may rise up to serve Thee with thankful hearts; through Thy Son Jesus Christ, who came that men might have life and have it more abundantly.

AMEN

Now let us go round the circle, starting at my left, and each of you hold up for healing those not present who stand in need of it. Do not name or think of their illnesses; simply pronounce their first names. As you do so, visualize each one as whole, agile, radiant, vital, and vibrant.

At this time, those who wish to do so are invited to come forward for the laying on of hands. Two of us will perform this as spiritual designees of the group, not by virtue of any power inhering in us, and all in the group will hold you up in their minds as healthy and in the healing light of God's love.

**Final Prayer:** O Father, we sense Thy special presence here. We thank Thee for Thy power to purify and perfect us in soul, mind, and body, and for the healing you have effected this day through us and in us. Amen.

## PART V.

### MIND AS BECOMING AND BEING

I have ceased trying to change myself. Doing so only caused me to don additional masks often less honest than those which offended. Like Popeye, "I ya'm, what I y'am, and tha's all what I y'am." Those who don't like it can lump it; it's their hangup, not mine.

I no longer expect or seek to be understood. In this I stand with the late anthropologist, Dorothy Lee, who wrote:

I want to be known, to be recognized, to generate joy or outrage or disgust; but I don't want to be understood (if understood, since,) my very integrity is molested."

(*Valuing the Self*, Prentice Hall)

Instead of the above, I have embarked on a quest of discovery and release of what is in me and what I really am. In the process, I have learned for the first time truly to love myself. And I have, surprisingly, learned truly to love others. The slogan of my youth, "God first, others second, myself third," is a thumping lie. Jesus knew better when he quoted: Love thy neighbor *as* thyself. It is evident one *cannot* love others until, or more than, he loves himself.

If there were but one gift that I could give to each of my children, and the young generally, it would be to motivate them with a substantial realization of their own worth and the responsibilities that derive from it: "Each of you is a child of God. There is no greater title or office possible. Think like it and act like it. Recognize the divinity also in each of your brothers and sisters and treat it with the respect due the child of your Father."

Service and sacrifice are not proper goals in life. Suffering is a useful and perhaps necessary stimulus for growth, but it is not desirable or to be sought for itself. Flagellants are fools. The purpose of life — and after-life — is growth, growth in understanding, in wisdom, and in love. Those who know, who understand, and who love will serve without the dull prod of duty. Most reformers are fanatics fighting others in a flight from facing their hatred of themselves. Works without love are futile and fail. Only love succeeds.

We learn truly by meditating. Special techniques formally designated *Meditation* are simply ritualized gimmicks for invoking

or using this normal universal process. Mind need only ask the universe expectantly what and how, and the universe discloses.

We do and create by prayer. Mind emotionally asks or orders the universe to do something, and it performs.

By these two, we grow. Reality for me is not in knowing or doing, but in *being*. I only write this book because I haven't made it that much yet and still have to seek, try, and desire. But I'm working on it.

What is the ultimate purpose of this embryonic or potential god which is a man? The goal of each soul is to seek that perfection which God had in mind for him when He created him: to be a mature, knowing, responsible, whole, creative individuation of Divine Love. When he is that, he will need neither to learn, act, or grow. Without limitations, physical or otherwise, he will be one with the One, and separate only when and if he thinks about it. Dare we live so? Dare we do less?

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