

CHAPTER 5

THE INTERIOR AND EXTERIOR INDIVIDUAL

In the previous two chapters the viewpoints of Emmet Fox and Ken Wilber were discussed independently. This chapter attempts to combine their belief systems by interpreting Fox's religious thinking within and against Wilber's full-spectrum approach. Wilber presents us with a four-quadrant model, but the quadrants are all integrated in a theory of everything. 'Everything' implies an integral vision. He states that 'individual or subjective consciousness does not exist in a vacuum' and 'no subject is an island unto itself' (Wilber 2001:49). This integrative model then provides the larger framework within which Fox's ideas on creative mind, prayer, meditation and healing will be discussed.

Wilber (2001:49–50) is aware that researchers today tend to reduce one quadrant to another. For example, the 'extraordinary amount of research into the organic brain states and their relation to consciousness' resulted in the reductionism of upper-left consciousness into upper-right brain mechanisms. This 'reduces "I" experiences to "It" systems, and denies the phenomenal realities of the interior domains altogether'. Such action can be avoided if one takes the all-quadrant, all-level approach. This entails that 'all four quadrants, with all their realities, mutually interact and evolve – they "tetra-interact" and "tetra-evolve" – and a more integral approach is sensitive to those richly textured patterns of infinite interaction' (Wilber 2001:52). In such an 'all-quadrant, all-level' approach, all of the waves of existence (from body to mind to soul to spirit) are honoured as they unfold in self, culture and nature. Wilber refers to this model as 'holonic'. In a previous chapter we learned that 'a holon is a whole that is a part of other wholes' and that 'reality is composed of neither wholes nor parts, but whole/parts, or holons' (Wilber 2001:52).

Emmet Fox's approach seems to be already a holonic one. He does not separate body, mind, soul and spirit, but sees them as one unified aspect of being. A point we have to bear in mind is whether Fox's religious thinking acknowledges Wilber's individual quadrant approach, or whether it has reduced everything to the upper-left quadrant of Wilber's integral vision? If this is correct, then Fox is 'guilty' of the same approach as those orthodox researchers who devastate the integral links with their reductionism of everything else to the upper-right quadrant.

In this work it becomes a challenge to view Fox's thoughts against the model that Wilber suggests. Fox does not make clear distinctions between the quadrants, but explains and interprets everything as existing and belonging to the upper-left quadrant. He has already meshed everything together into a tight and complete product. To examine Fox's thoughts, the approach would nevertheless be to focus on the four quadrants and their individual qualities (as explained by Wilber), and then to place Fox's method, as a product of integration, within this model.

5.1 UPPER-RIGHT QUADRANT: EXTERIOR INDIVIDUAL

As a reminder of what was discussed in chapter 4, the following summary emphasises the qualities and properties of Wilber's upper-right quadrant. This quadrant represents the exterior structure in which everything is viewed objectively and scientifically. Physics, biology, physiology, biochemistry and the brain are just some of the disciplines that belong to this sector. In this corner of the model, things can be seen – it is exterior. One can look at it and monologically describe what one sees. Because it can be seen, one can ask 'What does it do?'

'With reference to human beings, this quadrant is the one emphasized by behaviorism. Behavior can be seen, it is empirical' (Wilber 1995:121). Behaviourism is concerned with propositional truth. To the statement that it is raining outside ('a proposition about an objective state of affairs'), one can walk outside and determine whether this statement is true. If

everyone agrees, it is said that ‘it is propositionally true that it is raining outside’. The validity criterion is one of truth (Wilber 1995:136).

In spite of being a trained electrical engineer, Emmet Fox hardly, if ever, gave thought to the objective and scientific upper-right quadrant. It appears that he totally ignores that section of life. However, from his teachings it is obvious that he does not disregard the importance of the upper-right quadrant in life, but that he initiates his approach from the upper-left. To him everything starts with God, or a thought: ‘when once you have put God first, your life will become simpler and quieter, but in the true sense, richer and infinitely more worth while’ (Fox 1979a:119). Everything scientific and researchable under the microscope is part of the greater whole to Fox. He does not see it in different and separate fragments, but rather as a complete harmony of body, mind and soul. Whether the absence of upper-right quadrant qualities is a failure in the methodology of Fox, or a blessing will be discussed in subsequent chapters.

5.2 UPPER-LEFT QUADRANT: INTERIOR INDIVIDUAL

This space involves the individual interior, which seeks to understand. It represents the subjective truthfulness and includes the self and consciousness. Altered states can be placed here. This quadrant

actually contains a full spectrum of levels (or waves of development – stretching from matter to body to mind to soul to spirit; or again, from archaic to magic to mythic to rational to integral to transpersonal, not as discrete platforms but as overlapping waves); many different streams (or lines of development – the different modules, dimensions, or areas of development – including cognitive, moral, affective, linguistic, kinesthetic, somatic, interpersonal, etc); different states of consciousness (including waking, dreaming, sleeping, altered, non-ordinary, and meditative); and different types of consciousness (or possible orientations at every level, including personality types and different gender styles) – resulting in a richly textured, holodynamic, integral view of consciousness’ (Wilber 2001:42–43).

Whereas the right-half can be described because it can be seen, the entire left-side, which cannot be seen with the naked eye, must be interpreted. It always asks, ‘What does it mean?’ and attempts to arrive at understandings that would be mutual.

Wilber emphasises the importance of the notion of sincerity in investigating the upper-left quadrant. One can only reach an understanding of depth within another via interpreting what that person tells you in a dialogue. There is always the possibility of one lying to another. Therefore the validity criterion in the upper-left is not so much truth as truthfulness, or sincerity. 'The question here is not "Is it raining outside?" The question here is: "When I tell you it is raining outside, am I telling you the truth or am I lying? Or perhaps self-deceived? Am I being truthful and sincere, or deceitful and insincere?"' (Wilber 1995:136) This is then a matter of subjective truthfulness and can only be assessed in dialogical interpretation.

Returning to the notion of sincerity and the possibility of lying to oneself and others, one arrives at what Wilber (1995:135) terms the 'sciences of depth, such as psychoanalysis'. It is true that a person not only translates what he or she perceives, but that he or she can also mistranslate. The sum total of all mistranslations becomes the unconscious or the shadow part of one's life – the lying to oneself. A good therapist would be able to identify mistranslations and through therapy begin to retranslate those mistranslated feelings. The patient on the other hand begins to realise that feelings of sadness for example 'were actually insincere; I was lying to myself in order to hide the worse pain of rage at a loved one; I deliberately (but "unconsciously") misinterpreted my feelings in order to protect myself ("defense mechanisms"). My shadow is the locus of my insincerity, my misinterpretation of my own depth ...' (Wilber 1995:135–136). Misinterpretation of depth within oneself leads, more often than not, to the misinterpretation of depth within others. To resolve this lack of understanding, Wilber suggests that one has to 'reread the text of my own feelings, locate the source of my insincerity, and reinterpret my own depth more faithfully, with the help, usually, of somebody who has seen the mistranslation before and can help interpret me to myself. The issues are meaning, interpretation, and sincerity (or its lack)' (Wilber 1995:136).

It appears from this study that Emmet Fox grasped the understanding of this inner depth of the left-side. He would sensibly assist a client or patient to reinterpret a physical illness or disease (which he considers a lie), so that a healing could occur. It was noted previously that when a patient came to see him about a sore throat (she was a singer), he asked her why she had not forgiven her parents. This person suffered the consequences of a misinterpretation and

through dialogue and proper guidance, arrived at the truth and experienced the resultant healing. It is therefore clear that Fox does not ignore the upper-right aspects, but directs the attention back to the upper-left, which he believes, is the beginning of everything. 'The thought's the thing' (Gaze 1968:92).

5.3 CREATIVE MIND

That each holon actually consists of the qualities of all four quadrants can be seen through the example of a 'thought' that occurs to one. The 'thought that occurred to me' has upper-left and upper-right qualities. The 'thought', a mind activity, is a typical upper-left function. The mind is the interior, but the brain, the vehicle for the mind-activity, is an exterior objective organ – upper-right. When someone has a thought 'there is a change in brain physiology, a change that can be described in completely objective terms (it-language): there was a release of norepinephrine between the neural synapses in the frontal cortex, accompanied by high-amplitude beta waves ... and so on' (Wilber 1995:133).

Wilber's (1995:122–123) statement that 'every exterior has an interior' and that 'every point on the upper half of the diagram has a corresponding point on the lower half (so that all four quadrants have corresponding points with each other)', is in agreement with Emmet Fox's teachings. Fox states in his writings that we create our own world by the way we are thinking. The creative power of the universe is thought. It is of great importance to him that his readers understand the power of thought and how important it is to purify it first. In other words, 'we are transformed by the renewing of our minds'.

Fox (1979b:21, 23) reminds everyone that 'thought is the only cause' and '[w]hatever you experience in your life is really but the outpicturing of your own thoughts and beliefs'. What one believes and understands in the inner is what one experiences in the outer. 'There is no cause-and-effect from the outer to the outer; it is always from the inner to the outer' (Fox 1984:76). Wilber's (1995:548) description is that 'the Left-hand dimension does not emerge

from the Right-hand dimension, but rather goes with it, as the within, the interior of the exterior, at every stage'. He acknowledges that 'forms of consciousness do indeed emerge (as forms of matter do), but consciousness itself is simply alongside all along, as the interior of whatever form is there (from the moment of creation)'. Elsewhere he states that the 'within of things is consciousness, the without of things is form' (Wilber 1995:111).

'Man is not limited by his environment. He creates his environment by his beliefs and feelings. To suppose otherwise is like thinking that "the tail can wag the dog"' (Fox 1984:12). Fox then illustrates this point when he states that

the truth is that your outer conditions – your environment – are the expression of your mentality, and nothing more. They are not cause; they are effect. They do not come first; they follow after. You are not happy because you are well. You are well because you are happy. You do not have faith because things are going well. They are going well because you have faith.

So the secret of life is to control one's mental states, for if one can do this, the rest will follow.

The word 'within' means thought and the word 'without' or 'outside' refers to the expression or the manifestation. So when we say 'as within, so without', we are really saying that 'as we think, so do we express'. This phrase is similar to the more concrete saying that 'the body is but the reflection of the soul'. In other words, whatever we harbour within ourselves will become the manifestation in our outer lives. We can only express what is already within. That is why one cannot be peaceful, if peace is not already within one. As Fox would state: 'You cannot radiate anything from the outside. To radiate any quality, that quality must be within yourself'. Our results fail when we try to radiate something that we do not possess already (Fox 1992: 37, 55–56).

He then states: 'Your destiny depends entirely upon your own mental conduct. It is the thoughts that you allow yourself to dwell upon all day long that make your mentality what it is, and your circumstances are made by your mentality' (Fox 1979b:82). He makes it very clear that it is useless to try to improve the outer things without changing our own mentality. He explains this basic concept by telling the parable of the deaf man who went to Carnegie Hall to listen to a Kreisler recital. From the first seat the man occupied, he could not hear a thing. He

moved from the front to the back, to a balcony, and even among the orchestra, but he still could not hear anything. He blamed this disability on the acoustics of the building and finally decided that Kreisler could not play at all.

This story illustrates how we are always looking for the fault out there and never in ourselves. The inability to hear did not lie in any of the outer things, but within the deafness of the person himself. 'We see inharmony because of a spiritual lack within ourselves. As we gain greater spiritual understanding, the true Nature of Being opens up' (Fox 1984:9). In other words, 'If you want anything to happen, you must bring about a change in your own mental outlook, whereupon your outer experience will automatically change to correspond' (Fox 1979b:45).

Fox links this process of thinking to the biblical aphorism 'that as a man thinketh in his heart, so he is'. To determine what our beliefs are, we have to watch what we are doing. If we are not happy with our actions, we have to change our beliefs. A belief that does not bring about harmony and satisfaction must be wrong. So change it and experience the results. The crux of the matter is 'Change your mind about it and keep it changed'. So many metaphysical students decide to change their minds about something or someone that they do not like; however, they are not committed to keeping them changed. It is the keeping up of the changed thought that is difficult. Practising vigilance and determination brings about the desired manifestation and is worth the while (Fox 1979b:166). Wolhorn (1977:19) states that Fox, in a spiritual outburst, cited Jesus as the authority for a complete spiritual change: 'You must be born again.'

It is well known that change is the law of growth and that growth is the law of life. Without change there is no growth, only death. Fox reminds his readers not to be afraid of change, as that means doubting the providency of God. He urges his scholars to embrace change in every phase of their lives, to insist that it is going to turn out for the better, for if 'I see the Angel of God in every change', it will (Fox 1979b:127). It is true that although one knows about the great law that 'like produces like, good produces good, evil follows evil' or that 'what we sow in thought we reap in experience', it still seems that many people are as foolish in their thinking as those who would consider putting water in the petrol tank of their cars, or broken

glass in their food. It is like creating the great rubber law, which is an attempt to manipulate life into one's own obscure ways. However, should the student arrive at the point where he or she can join the audience and watch him- or herself on the stage of life, it is then that he or she can decide to change any of the unlikable actions he or she is observing. Fox regards this as one of the greatest steps forward.

When we entertain negative thoughts of hatred, criticism or fear, we are building these emotions into our consciousness and soon they will manifest in our bodies as an ache, a pain or even a disease. They may also appear in our business as anxiety or even failure and will creep into all aspects of our lives. The remedy is 'Divine Love'. Fox (1992:63) states that if we can fill our hearts with Divine Love, which sees only beauty and truth in every situation, then we will truly express these qualities within our lives. When we see sickness or deprivation, we often judge by appearances and conclude that these things are real. We are reminded to 'judge not according to the appearance, but judge righteous judgment' (John 7:24). Fox says that 'judging righteous judgment' comes from

right thinking, and right thinking gives no power to anything but God, and therefore can produce nothing but good. So when we judge righteously we know that, as real as sickness and lack may seem they are but the appearance and not the truth. These negative things have no real substance except that which you give them by your mental support. So long as you accept them at their face value, they have become very real for you, and you must suffer with them until you have changed your mind concerning them. So the first step in overcoming them is to remove the mental prop that you have given them by believing in them (Fox 1992:69).

This manifestation is what Wilber considers the misinterpretation and mistranslation of depth – lying to oneself and others. It is the same as having a worried thought. It is only there because one believes in its existence. Fox (1979a:178–179) relates this to the bogeyman of one's childhood. In the mind of the child the bogeyman existed and lived under the stairs, and scared the daylights out of the child. With spiritual growing up one realises that the bogeyman existed only through one's thinking.

Thoughts are living things and positive thoughts produce positive, harmonious conditions, whereas negative thoughts produce fear and limitation. Another New Thinker, Raymond

Holliwell ([sa]:1–5), in a class series called ‘The fundamentals’, explained the process in which a thing can become an actual thought. In one of the lessons, titled ‘Three minds’, he states that the cerebrum in the brain represents the objective mind, or the conscious mind. This mind is the director of the voluntary nervous system and the organiser of the body. The cerebellum is the subjective mind or the subconscious mind and is the director of the involuntary nervous system and it builds the body. The medulla characterises the superconscious mind, which is the seat of the spirit in the physical body. It entertains the highest vibration and is the link between the physical and the spiritual. One could also say it is the means through which spirit contacts the body, or the seat of all spiritual activity. Wilber (1995:546) states that ‘consciousness is not inside the brain, and not outside it either. It cuts at right angles to all that, and moves in the dimension of interiority, which is not found or measure in terms of physical form, and therefore moves wherever it likes without ever leaving the brain because it was never in the brain to begin with (and never apart from it either).’

Because the body cannot feel any pain, feeling or sensation, the mind moves all bodily functions. It is well known that with anaesthetics the mind withdraws and there is no feeling, or pain. When the objective mind (the voluntary system) entertains all kinds of thoughts, it acts upon the subjective mind (involuntary system) and produces a specific manifestation. If the thought is one of fear, it will interfere with the rhythmic flow of life and will cause disease.

Both the cerebrum and the cerebellum are provided with a network of nerves that direct every action in detail. In explaining this process, Holliwell states that when the objective mind (the will) controls the subjective mind (the creative force), then a new creation is possible. In other words, when the objective mind (the voluntary system) exercises will or authority over the subconscious mind (the involuntary system), then thoughts become things. Fox (1994:69) states that there is no difference between the thing and the thought of the thing and that the actual truth is that ‘things are thoughts’.

Fox (1984:108–109) advises us not to ‘tear away people’s crutches’, for when they are no longer needed, they will fall away. In other words, do not fight your problems, for then you are building into your consciousness the very thing you are giving power. Rather build the

opposite of the so-called problem into your consciousness, for only then will the undesirable thing fall away by itself. Fox explains that no negative thought or false suggestion can ever do one any harm, unless one accepts it. If we don't, then it has no power over us. If we do, then it does. The slang expression that states that 'you must have what it takes' is a further reminder that we can do anything, have anything, be anything, if we have the consciousness of it. One can only be prosperous if one entertains the consciousness of prosperity. Through our free will, we can all develop a certain kind of consciousness, which will bring forth the manifestation. If one can only remember that one has nothing to deal with but one's own thoughts, then one will be able to overcome any difficulty.

Emmet Fox was once challenged by a person who regarded affirmations as lies. He said it is a lie to confirm health when your body is not whole and complete. Fox (1979b:187–188) reminds us about the laws of the mind and how it works. One should 'build in thought the conditions that will later come into manifestation on the physical plane', like an architect drawing the plans for what would be built on the empty plot. His drawings are not lies. He is creating the blueprint for what is to manifest. And this blueprint is 'Holiness unto the Lord', the master keywords to our lives, according to Fox. For they state clearly that 'there is nothing in existence but the self-expression of God – that and nothing more'. This results in the understanding that every one of us is then a manifestation of God, and therefore we are perfect, beautiful and harmonious. Although the limited human mind may have a problem accepting this, it is nevertheless the truth of being (Fox 1992:32–33).

In accordance with Wilber's (1995:583) line of thinking, 'Spirit transcends and includes the world' – it is everything. It 'transcends, in the sense that it is prior to the world, prior to the Big Bang, prior to any manifestation' and it 'includes, in the sense that the world is not other to Spirit, form is not other to Emptiness. Manifestation is not "apart from" Spirit but an activity of Spirit: the evolving Kosmos is Spirit-in-action.'

Fox (1992:20) is very clear when he states that 'everything will not be all right unless you think rightly. Thinking rightly, of course, means putting God into all your affairs.' He also reminds us that 'cheap optimism is never spiritual', because to pretend that living in a shack is living in a

palace is to be 'Pollyanna'. It is important to give one's assent only to truth: 'When you give your mental assent to any idea, good or bad, you associate yourself with that idea and you incorporate it into your consciousness – to the extent that you realize it' (Fox 1979c:166).

Fox (1993:103, 106) often refers to tall-minded thinking. It means the mind that is in tune with the infinite – it is when we remember the power of the miracle – it is the one that sees the problem as a challenge and not as a barrier. He defines tall-minded thinking as the 'uplifted consciousness that rises above the level of lack and knows that the power to solve the problem or create the new thing is coming from God, and that there is no limit to what God can do'. A miracle technique is not about making something happen, but about uncovering the good that already exists in the mind of God – it is the unveiling of the existing truth.

Evil, or error, as Fox likes to describe it, is only a false belief and has no power apart from the power we give it by believing in it. It is this belief in our separation from God that Fox labels evil. Echoing Fox, Colin C Tipping (2000:47), another author in the New Thought mould, states that the thought of our separation from the Divine Source got us into judgement, guilt, fear and shame. This false belief centres our attention on limitation, disease and difficulties and keeps us in bondage to these things. To be healed of this error, one has to unthink the error by knowing the truth. We are reminded not to dig up old grievances or mistakes or even rehearse them in our minds, for then we would be robbing a grave. 'Let the corpses alone', says Fox (1984:101).

According to Fox (1984:21–29) seven great mental laws govern all thinking. The first one is *the law of substitution*. It suggests that we can only get rid of a thought by replacing it with another. When we think about something, we give it power and that is all we are able to think of. To change the thought, we cannot just drop it, we have to find something greater, better or more uplifting to entertain our thoughts.

The second is *the law of relaxation*. 'In all mental working effort defeats itself. The more effort you make, the less will your result be.' This seems to be the opposite of what one experiences on the physical plane, because the harder one works and the more effort that goes into a

project, the greater the result. However, on the mental plane the mind stops working creatively whenever there is any build-up of tension. Fox's advice to us in mental work is to 'be relaxed, gentle, and unhurried for effort defeats itself'.

The law of subconscious activity is the third great mental law. Whenever we give an order, the subconscious will do the work. When the subconscious mind accepts an idea, it immediately tries to put it into effect. To bring the manifestation about, it will use whatever is available – knowledge, mental powers, energy of the race mind and the laws of nature. This law works for good and bad ideas.

The fourth is *the law of practice*. The familiar proverb that 'practice makes perfect' is one of the great laws of human nature. Intelligent practice leads to greater proficiency. In metaphysics 'thought control is entirely a matter of intelligent practice' and that is why Fox summarised true religion as the 'Practice of the Presence of God'.

The two factors take fifth place. Just as a bird needs both of its wings to fly, so every thought consists of knowledge and feeling. However, it is the feeling nature that gives power to a thought. Whether the knowledge is right or wrong is not important, it is the feeling behind the concept that determines the manifestation in one's life. That is why negative feelings can be destructive, and feelings of goodness and peace can bring about healing. Whatever we believe in will be our manifestation. That is why it is so important to accept only the truth within every experience. Jesus emphasised this by reminding us to 'know the Truth', as 'the Truth will set you free'.

In sixth position is *What you think upon grows*. In Philippians 4:8 it is written that 'whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things'. This is good advice as 'whatever you allow to occupy your mind you magnify in your own life', says Fox. This is also true of allowing one's thoughts to dwell on the positive things in life – this too will grow.

The law of forgiveness is the seventh and last of the great mental laws. Fox states that ‘it is an unbreakable mental law that you have to forgive others if you want to demonstrate over your difficulties and to make any real spiritual progress’. This is such an important law that all spiritual teachers are still teaching it. The effect of the forgiving act is especially beneficial to the one who does the forgiving. To entertain thoughts of resentment, condemnation and anger is to allow your soul to rot. For no matter how well we disguise these emotions, because thoughts have such a strong emotional content, should one entertain them (in this case, negative thoughts), they will manifest. To forgive does not mean that you have to like what happened to you – but merely to wish the person or incident well. Fox says that if we stop rehearsing the deed in our minds, we may even begin to forget the ordeal as well.

Patricia Diane Cota-Robles (1989:226–227), the president of the non-profit educational organisation The New Age Study of Humanity’s Purpose, Inc, echoes Fox’s sentiments, and states that, ‘Forgiveness is a way of correcting our misunderstandings.’ It is not a question of ‘I will Forgive you IF or WHEN’, but rather, ‘I will Forgive you because I must, if I ever hope to Live fully and Happily again’. She says that the reason for forgiving is that ‘the price we pay for not Forgiving is too great’. She reminds us that ‘it is the forgiver who is freed in forgiving’.

Tipping, in his book *Radical forgiveness: making room for the miracle* (2000), comments that every time we forgive, we shift energy. To be able to radically forgive, one must be willing to see the perfection within the so-called bad situation. One must be willing to consider the soul agreements between people in any situation, and when one understands this, forgiveness will be a natural result. Fox (1979a:265) makes similar statements in order to bring to the attention of readers that nothing ever happens by chance, or that there is no such thing as luck. One of the most valuable lessons, for those who are willing to listen, is that no one has ever done us any harm of any kind; that at a certain time, consciously or unconsciously, we have created every condition in our lives, whether desirable or undesirable; that we, and we alone, have ordered the goods and now we have received them; that ‘every seed must inevitably bring forth after its own kind, and thought is the seed of destiny’. The good news is that life need not be a battlefield, and that we can change the condition of our lives by thinking right, good and truthful thoughts in order to have a life of such glorious manifestations.

It is interesting to refer here to a parallel to New Thought from the world of primal, shamanic religion. According to Aboriginal wisdom, when one judges, one is automatically setting oneself up for the other half of the equation, which is forgiveness. 'When you judge, you ultimately spend equal time, moment for moment, in forgiving.' The Aborigines were taught to observe instead, because through observation you do not require the step of forgiveness. This method acknowledges all people as Forever souls on their journey through the school of human experience. They also acknowledge that each soul possesses the gift of free will and freedom of choice. 'In other words, people different from yourself are not wrong. They are just making different spiritual choices' (Morgan 1998:179).

Fox (1979d:102–103, 106) states that thought has no power whatever unless it is accompanied by feeling. The thought with the most feeling will be our demonstration in life. When there is knowledge, fortified by feeling, then one has success in prayer. Gregg Braden, a former earth science expert and senior computer systems designer, combines research in quantum physics with the works of the prophet Isaiah and the ancient Essenes. In *The Isaiah effect: decoding the lost science of prayer and prophecy* (2000), he stresses this point and endorses Fox's reasoning that we may change the outcome of our future through the choices that we make in each moment of the present. To change the conditions of our outer world, we are invited to become the conditions of our desire from within, and this is done through prayer. To have success in prayer, he suggests that one should marry one's feeling world with one's thinking world.

One of Fox's (1979a:188–198) most popular writings is the *Seven day mental diet*. To illustrate how important our thoughts are to healthy, happy and successful outcomes in our lives, he links them to a diet. As the experts have already proven, we become what we eat. The same is true in our spiritual lives. Whatever the mind thinks on, we will become (the interrelatedness of the upper-left and the upper-right). So it is true that we choose the condition of our lives by choosing the thoughts upon which we allow our minds to dwell. 'Thought is the real causative force in life' and 'if you change your mind your conditions must change too'. Therefore our mental diets are becoming very important in order to have a 'healthy' life. This Fox calls the Great Cosmic Law. To have more happy and worthwhile

demonstrations, one has to train oneself to choose the subject of one's thinking at any time. As in a physical diet, one has to get oneself into the habit of thought selection and thought control. And again as in a diet, this will be very difficult in the beginning; however, perseverance will bring about stunning results.

Fox is known for his practical approach in teaching and therefore he advises his readers to go on a mental diet for seven days in order to create a new foundation or habit, which in turn will bring forth the desired results. In this week one does not try to change conditions, because we cannot, but one learns to apply the law and the conditions will change spontaneously. Our prescription for the seven days is not to 'allow yourself to dwell for a single moment on any kind of negative thought'. Under no circumstances are we allowed to entertain any negative thoughts – only positive, constructive and optimistic ones. It becomes as tough and challenging as any diet in life. Although a week is long, as Fox would admit, he assures us of extraordinary changes for the better and, as he states, a week will be enough to create this habit of positive thinking. The importance of such a mental diet is elaborated on by Fox as the most strenuous exercise we will ever undertake. To illustrate his point he states that any physical fasting would be child's play in comparison, and even the most exhausting form of army gymnastics or training would be mild in comparison with this undertaking. So one needs to think about it seriously before starting. But once we decide to start, we have to stay on this diet for seven days so that we have a period of 'unbroken mental discipline in order to get the mind definitely bent in a new direction once and for all'. If we encounter any lapses or we feel like dropping out, we have to stop for a while and then start all over again.

The practical and caring Fox does give some guidelines so that one understands this process. By negative thinking he means any kind of limitation or pessimistic thinking about oneself or about someone else. These include thought of failure, disappointment, trouble, criticism, jealousy, condemnation of self or others, sickness, accident or any fear. This does not mean that such thoughts would not come up in our thinking throughout the course of a day, because they will, but it is more important not to dwell on them or entertain their existence. This type of discipline will eventually provide the transformation we are seeking. If a negative thought should enter one's mind, turn it out, or choose to think of God instead. Fox uses the example

of a man sitting by a fire when a red-hot cinder falls on his sleeve. The immediate action of knocking it off brings no damage to the sleeve. However, if it were left there, even for a moment, it would have caused great damage. So it is with a negative thought.

Should we encounter the daily doses of negative thought, whether produced by our own minds, or through the media, in conversation with friends, or in the workplace, the challenge is not to accept these destructive thoughts – not to give them any power – and in doing so it would not upset our mental diet. Even if we come upon an accident or are greeted by a wave of pessimistic and negative thought, we would not accept it at face value. As one cannot avoid such contact all together, one can take a little extra discipline. Fox also reminds us that when we begin such a major transformational exercise in our lives, it can bring about all sorts of difficulties, which seem to rock the very foundations of our existence. Nevertheless, do not stop. On the contrary, continue, as dwelling on these troubles will only throw us off the diet. Fox's remedy is not 'to deny that your world is rocking in appearance, but to refuse to take the appearance for the reality'. And as a last word, he suggests we do not tell anyone about this diet until we've completed it successfully.

Norman Vincent Peale, the man through whose ministry essentially New Thought ideas and techniques have been become most widely known in America and a Reformed Church minister who acknowledged his debt to New Thought, reaffirms the concepts that Fox is sharing. His book *The power of positive thinking* is evidence of the popularity of this theme at a certain time in our history. And he quotes William James again, who said 'human beings can alter their lives by altering their attitudes of mind'. In a chapter titled 'You are what you think', he states that our 'thoughts have power'. The secret to a happier and more fulfilled life lies in the attempt to get rid of old and negative thoughts, and fill one's mind with new and positive ones (Peale 1971:154, 157, 168). Dr Frederick Bailes (1970:160), known for his book *Your mind can heal you*, expresses over and over again the cardinal New Thought postulation that there is 'nothing to be healed but a false belief'. In his book *Hidden power for human problems* he offers many practical techniques and treatments to assist humanity through this healing process.

What Fox and other New Thought students call the power of thought, Torkom Saraydarian calls synthesis. He states that the education of the New Age will be based on the keynote of synthesis. 'Students will be challenged [he says] to think in terms of the whole, in relation to all that exists. They will be taught that all that they think, speak and do affects the whole' (Torkom 1983:24). In support of this line of thinking Robert Bitzer (1974:29), once the minister of Hollywood Church of Religious Science in Los Angeles, states: 'What we think about we energize with the power of our thought, for energy follows thought. Whatever attracts our attention will become energized, for thought is energy in action.'

Miller (1997:100) maintains 'that history portrays the evolution of thought' and that many authors agree that 'what marks the present age is the self-awareness of the evolutionary process'. Thus, the key is that of 'mind being aware of its own evolution'. According to Miller (1997:100–101), Alfred North Whitehead describes 'reality as a process in the context of consciousness'. De Chardin also states that 'the mind undergoes transitions until it becomes self-conscious of its own evolution'. Humanity is entering a new evolutionary stage and as a result the mind too is expanding. Quantum physics has already stated that energy is the nature of reality (Einstein's $E = mc^2$) or that matter is energy, and has proved that observation alters reality. Braden (2000:177–178) refers to physicist Niels Bohr's Copenhagen View theory in which 'an observer of any event becomes part of the event, just by the act of observing'. For in the world of atoms, observation takes on a greater significance as 'atom-sized objects are disturbed by any attempt to observe them'. And idealists maintain that energy is in essence, mind or consciousness.

From Dr Ian Stevenson's¹ (Miller 1997:102, 104, 106–109) work it is obvious that 'the mind can cause radical changes in the body' and this is evident in stigmata (birthmarks and birth defects). Hypnosis itself has confirmed the power of the mind. The connection between memory from a previous life and birthmarks in a present life is a further suggestion of 'the power of mind over body and the ability of "disembodied" consciousness to affect and to exist independently of the physical body'. In essence it is what New Thought has always entertained, which is that 'our essential nature is consciousness', or, as St Teresa of Avila has said, 'After you die, you wear what you are.' Research into near-death experiences has shown

that 'consciousness is not bound by body, space, or time' and that 'God is understood differently'. Traditional references to God are seen almost as denials of the unlimited immensity of God. Consciousness too has changed and some who have had such experiences find, for example, new tolerance of others. One such subject has indicated the power of positive thought and the vibrational energy of words. Her words, 'There is power in our thoughts' and that 'We created our surroundings by the thought we think', are evidence of the future of Idealism as entertained by New Thought.

In Fox's uncomplicated manner of speech, he comments that the type of thought that we allow to become habitual will eventually find expression on the plane of action. And one can summarise this discussion with his words: 'Your free will lies in the directing of your attention. Whatever you steadfastly direct your attention to will come into your life and dominate it' (Fox 1979c:145).

5.4 PRAYER, MEDITATION AND HEALING

Prayer, meditation and healing are so closely related that one cannot be separated from the others. Both Fox and Wilber refer to these practices as vitally important in the evolutionary process of the human, as well as an absolute ethical imperative. These tendencies, typical of the upper-left quadrant, are so integrated and part of the upper-right quadrant that it is impossible to divide them. One has its result within the other. Whereas Emmet Fox is passionate about prayer, Wilber hardly refers to it. On the other hand, although Fox mentions meditation, it is not a term that he uses often. However, we will notice that his definition of meditation is exactly the same as the meaning of his scientific prayer. Wilber again regards meditation as the tool that moves one toward the transcendent realms. In analysing and interpreting Fox's thought on these subjects, one will establish its place within the all-quadrant model. Fox believes that prayer solves any problem and that it changes the quality of the soul. He says that it is better to have a personal healing and thereby to know the truth than to have only a formal intellectual answer to it, which anyway is only another intelligent explanation among the many other doctrines. One can modernise his feelings by stating that one should

not just 'talk' one's philosophy or belief, but 'walk' it. The practical experience of a demonstration or healing is far more worth in gold than a mere theory about it.

The New Thought movement has been synonymous with healing. As stated in an earlier chapter, many of the forerunners and founders of this movement experienced a healing themselves, or were healers in their organisations. The long list includes names such as Mesmer, Emerson, Quimby, Evans, Eddy, Hopkins, Cramer, Brooks and the Fillmores.

Although there will be comparisons with other healers and their methods, this section will concentrate on Fox's understanding of prayer, meditation and healing and the way in which he used them within his model of teaching. Fox frequently reminds his students and readers to be active in the processes of prayer and healing, as this would bring about greater spiritual insight and understanding. He used to say: 'Do not waste time trying to answer theoretical or doctrinal questions [as] any such answer will be but another intellectual theory' (Fox 1984:153). Clearly Fox focused on the practical implications of prayer and healing rather than the philosophical tendency.

In chapter 2 reference was made to Fox's natural healing powers as a child. At the age of eighteen he began his interest in the process of healing in earnest. Although he used the laying on of hands as a method of healing when he was still a young boy, later he preferred to use scientific prayer as a technique. He was always willing to pray with and for his students. Prayer was a daily activity in his life and whenever there was a need or an opportunity, Fox would stop what he was doing and pray. The Wolhorns remembered many such incidents during their travels with Fox.

5.4.1 Prayer and meditation

In reading Fox's material, one encounters the words 'prayer', 'scientific prayer', 'affirmations', 'demonstrations' and 'treatment'. These are often used interchangeably and can be confusing to the newcomer. To differentiate them, a short definition of each will be given, followed by an explanation. Fox states that *prayer* is thinking about God. The opposite is then also true, for

when one is thinking of one's problems and troubles, one is not praying. *Scientific prayer* is termed the Practice of the Presence of God – the great deliverer (James and Cramer 1957:218–219). This technique helps one to see God where the problem seems to be (that is, to see God instead of the problem). Treatment, or 'Spiritual treatment', as it is often referred to, 'is really knowing the Truth about a given condition' (Fox 1979b:130). An *affirmation* is the principle of positive suggestion, and not merely the repetition of a phrase. Fox (1984:130) states: 'An affirmation is often helpful as a memorandum of what you are to believe, but it is the change in your process of thinking from error to Truth that brings the demonstration.' A *demonstration* is the outcome of or answer to the treatment, prayer or affirmation. One is always demonstrating in accordance with one's inner convictions. According to the idealist model, the effect of one's thoughts on one's experiences is direct and immediate. Smith (1999:123) avers: 'A good treatment will therefore produce an immediate demonstration.' When a difficulty has been solved, or a lack is satisfactorily filled by prayer or spiritual treatment, it is called a demonstration, because it demonstrates the law of universal harmony. Technically, the change in one's consciousness is the 'demonstration', and the change seen in the outer picture is called the 'sign' (Fox 1994:34, 41).

Fox differentiates three degrees of intensity in prayer. The first is audible treatment, which is to pray aloud. The second is meditation, which involves systematically thinking about God, recognising his presence where the trouble seems to be. The last is contemplation, where the thought and the thinker become one and there is a vivid realisation of truth. This arrangement reminds one of Wilber's great chain of being, where meditation follows through level 5 (psychic), level 6 (subtle), level 7 (causal) and onto level 8 (ultimate). This is the process where in meditation the soul transcends the mind and then the spirit transcends the soul ... a progress until one reaches the highest level known as Atman or Spirit or the ultimate Whole.² Wilber has also referred to the process of dualism and separation within the subtle level (also known as Sambhogakaya) where the one god is worshipped as *Our Father who art in Heaven*. Then there is a shift in development within the causal level (the level of Dharmakaya) in which the separation is healed and god and the soul are identical ... *I and the Father are one*. Patanjali (in Prabhavananda and Isherwood 1960:128) agrees when he states that 'Pure mind and the Atman are the same'.

According to Fox (1984:179) there is not merely one form of prayer – there are many. ‘Scientific prayer, or treatment, consists in getting the problem out of your mind by realizing the omnipresence of God, and it is by far the most efficient form of prayer – if you can use it.’ Thanksgiving is also a very powerful form of prayer, for it means ‘sending thoughts of love and gratitude to the Giver of every good gift’ (Fox 1993:142). Fox’s passion for prayer and his belief in the power of prayer are evident throughout his writings. He cannot remind his readers enough that ‘prayer does change things’ and ‘miracles can and do happen as the result of prayer’ (Fox 1979b:224). In other words, ‘prayer will do anything and bring about any good if we can get high enough in consciousness’ (Fox 1993:88). One begins to understand why Fox regards prayer as the only thing that matters. It improves a person and his or her conditions; he or she gains a better knowledge of God and it is the only action that makes things different as it changes the quality of the soul, which again determines one’s destination. By the mere act of praying, one is already different from the way one was prior to this act, and therefore all our subsequent activities will be different too.

Alder (2000:17, 20), who made some extraordinary journeys on the etheric plane, reaffirms this: ‘In meditation we are offering ourselves utterly to the spiritual or higher world’, and ‘If the focus is on the highest good and the highest achievement possible, the whole tone and vibration of the person is gradually raised – that is to say that all the atoms in body, emotions and mind are stepped up to ever higher rates of vibration. This is the process of transmutation.’ Wilber states that when one begins to practise meditation, translation (becoming stuck on one level or being pathological) ceases, and transformation (shifting to the next level or being healed) starts.

Fox recommends certain prayers and scripture readings to assist the student to see the Presence of God where the trouble seems to be. These exercises do not merely give one the courage to meet the trouble; they change the trouble into harmony. Psalm 23 is to be used when one needs something of importance, or for protection. Psalm 91 can be read when one feels a sense of danger or apprehension. When seemingly unmovable difficulties beset one, Daniel 6 will help. Hebrew 2 is the chapter for handling doubts and discouragement. James 1 is considered profound, very practical and rather personal. Packed with psychology and

metaphysics, it is a course of instruction in itself. For a song of thanksgiving for prayer that has been answered, read Exodus 15. The golden gate, 1 Corinthians 13, is the shortest cut to health, harmony and success, according to Fox (1984:144).

Fox provides seven points that are given as guidelines (1984:119):

- When praying, plug into the Power House.
- Daily prayer becomes a habit that again becomes an unbreakable lifeline.
- The strongest prayer of all is an unselfish visit with God.
- Quit praying when it becomes a duty or a burden.
- Do not pray whilst the mind is worrying – rather browse through an inspirational book.
- Be receptive to God – do not always tell, listen too.
- Pray gently – never rush the Lord.

Prayer works by changing the subconscious part of the mind, thereby wiping out all the fear and false ideas. It changes one's mentality, which is within, and then the healing appears in the outer picture. A spiritual treatment can assist with this process as it involves the change of mind. 'When the mind changes [says Fox] the outer expression must change to correspond.' And this echoes Paul's words that 'we are transformed by the renewing of our minds' (Fox 1979b:84). (Section 5.3 above explains the power of the mind and its effects on one's outer lives.) Throughout Fox's writings one is reminded about this inexhaustible source of power that is within one, if only one could contact it. This is the power that brings about change, healing, direction and miracles. Fox declares that this is the power that 'can bring you out of the land of Egypt into the Promised Land flowing with milk and honey. It can give you peace of mind, and, above all, it can give you direct knowledge of God' (Fox 1984:1).

Fox's sentiments and those of New Thought in general find parallels in popular philosophies with Eastern roots. That the practice of meditation brings about a change in one's

development is also acknowledged by Ram Dass for example. These changes, he says, must be seen as signposts along the way, for 'meditation changes how you do whatever you do' (Ram Dass 1978:135). In reminding his students never to rush these changes, for they will come naturally, he quotes Shunryu Suzuki (in Ram Dass 1978:105), who said: 'After you have practiced for a while, you will realize that it is not possible to make rapid, extraordinary progress. Even though you try very hard, the progress you make is always little by little.'

Gregg Braden (2000:148) endorses Fox's view: 'To change the conditions of our outer world, we are invited to actually become the conditions of our desire from within'. He recalls the wisdom of the Essene masters: 'While we may force the outward appearance of peace upon a people or a nation, it is the underlying thinking that must change to create a true and lasting peace' (Braden 2000:148). Ancient traditions, such as the Dead Sea Scrolls, suggest that the effect of prayer comes from something other than the words of the prayer themselves, and Fox avers that when one prays or does a treatment, the thought, and not the actual words, is important. As Braden has discovered, it is all in the feeling, for feeling is the prayer. And when we pray, we must feel our prayer. Fox also stated that the thought has no power whatever, unless it is accompanied by feeling. As Braden comments, too much dissection of any living thing will lead to its death. If one takes a rose apart, petal by petal, weighing and measuring it, one may end up with interesting information, but will no longer have a rose. So instead of being too analytical, feel and experience the moment. The significance of such an event is expressed by Frankl (1984:104) as 'What you have experienced, no power on earth can take from you.'

According to New Thought, in bringing about a permanent and positive demonstration, one needs to feel the Truth so strongly that the error picture naturally fades out of our consciousness. It is of no use doing treatments if this is only a pious formality. Many students verbalise a spiritual truth, hoping it will undo the problem. However, their tone of voice, as well as their entertaining the so-called evil deeds of the 'enemy', is still very prominent in their line of thought. And the most dominant thought will prevail. To shift one's perspective of life is to feel that the miracle has already happened and the prayer has been answered.

To understand the workings and dynamics of prayer, Braden begins with the explanation of a 'choice point'. This is the term given by physicist Hugh Everett III to a moment in time where the course of an event may be changed into a window of opportunity. 'A choice point occurs when conditions appear that create a path between the present course of events and a new course leading to new outcomes. The choice point is like a bridge making it possible to begin one path and change course to experience the outcome of a new path' (Braden 2000:100).

New Thought thinkers seek an alliance with contemporary physics, interpreting it as confirming New Thought postulates. For example, just as physicists now believe that matter is made of many short bursts of energy and that the space between these bursts provides one with an opportunity to choose an existing outcome, so the Essene philosophy reminds us that 'in the moment betwixt the breathing in and the breathing out is hidden all the mysteries' (Braden 2000:101). These moments of silence are opportunities to 'jump' from one possibility to another. It is also important to understand that in the New Thought paradigm creation is already complete. Nothing needs to be added or created. One should only give thanks for the opportunity to choose the creation one would like to experience. It is knowing that we are already connected with the All. Smuts (1987:344), in his idea of 'holism',³ sees the nature of the universe as a 'slowly, but in ever-increasing measure, to attain wholeness, fullness, blessedness'. This interconnectedness is stressed by De Chardin (1959:36) when he observes the decisive moment when a thinking being whose scales have fallen from his eyes, 'discovers that he is not an isolated unit lost in the cosmic solitudes', but realises that 'a universal will to live converges and is hominised⁴ in him'.

It is in the ability to see perfection or the truth in a so-called evil situation that prayer becomes powerful and the situation changes. This potential is linked to the symbolism of a seed, which within itself carries wholeness and completeness. All it needs are the right conditions to blossom. Gregg Braden (2000:182) believes that within the presence of prayer our divine possibility blossoms. Fox (1992:44) would say that to have the best results in prayer one should not try to do anything, but simply 'see God doing them'. This is to see the perfection within any situation and to say, like the Essenes, that 'we are already healed' (Braden 2000:201). Healers have stated that 'In true prayer our thinking is an awareness that we are

part of the Divine Universe' (Peterson 1986:218). Emerson (still regarded by some New Thinkers as the Father of New Thought), also focused on the oneness with the Over-Soul rather than on the illness of his patients.

New Thought attitudes find confirmation in the related views of diverse authors, Eastern and Western, verifying a point of convergence in contemporary spirituality. For example, Swami Narayani's (1992:16 March) book *Within and beyond* is a reminder to its readers of the importance of meditation – going deep within, so that you can go beyond. For this experience, she says, one does not 'need a Church, Ashram or Temple. You do not need anything because you have everything and that Essence of what you are pours into your home.' Along the same lines of realising one's true wholeness or divine nature, 'The Christ' – the biblical Jesus as channelled through Virginia Essene (1986:94) – states that one begins one's meditation by 'acknowledging that you are of the Christ Consciousness'. For in such a moment one touches upon one's true identity. Likewise, popular author Lawrence LeShan (1974:1) relates the story of a man who answered the question about why we meditate as 'It's like coming home'. He then states: 'We meditate to find, to recover, to come back to something of ourselves we once dimly and unknowingly had and have lost without knowing what it was or where or when we lost it.'

Knowing that all possibilities have been created, prayer then opens the door to these outcomes. It is a question of what one chooses. As Frankl (1984:86,154) reminds us 'there were always choices to make' and 'every human being has the freedom to change at any instant'. Fox seems to share this line of thought when he encourages his readers to choose to lift their consciousness above the level where they encountered the problem. He believes that this is the reason that Jesus could heal the sick. He could raise his consciousness above the picture of disease that the person presented. For us to have the same experience, we have to positively and consciously withdraw our attention from the problem and for that moment focus it on the Presence of God.

Wilber enters into a very interesting discussion regarding the practice of voodoo and magic in the earlier stages of the great chain of being model. We moderns are mostly familiar with the

example of pins being stuck into a doll effigy, thereby affecting a change in the actual person. It 'worked' because 'to the magical mentality, the doll and the person are one, not symbolical' (Wilber 1996:50). Does this 'mentality' not remind us of Jesus' saying that *I and the Father are one*? Is this not perhaps the reason that he performed miracles and others lack the ability? He knew the connectedness between himself and his Father – he knew it as the truth of his being and not just symbolically.

According to the New Thought paradigm we moderns learn through the process of symbology rather than the process of knowing, identifying and believing, and perhaps that is the reason that we cannot perform those types of miracle any more. It is said that we can move mountains, but we lack that ability because we do not know that we have that power. Could it be that there is no 'primitive' state at all, but only in the mind or understanding of us moderns? Tylor (in Wilber 1996:51) states that: 'Man, in a low stage of culture, very commonly believes that between the object and the image of it there is a real connexion.' The question is, was it a 'low stage of culture', or quite an advanced stage, perhaps? Wilber (1996:52–53) addresses this crucial point by stating

It is not so much that magic is a hallucinatory or primitive misperception of an otherwise clear and distinct reality, but rather that magic is a more or less correct perception of a primitive and lower level of reality. It is not a distorted perception of a higher reality, but a correct perception of a lower reality.

The similarities between New Thought and shamanism seem apparent. One might ask whether we have mistaken first and primary with primitive and lower? Is it possible that faith healing and the healing of the early shamans was not primitive, but that they had made the connection between themselves and their inherit power as Atman, and therefore performed miraculous healings? Freud (in Wilber 1996:54) also touched on this when he stated: 'What once dominated waking life, while the mind was still young and incompetent, seems now to have been banished into the night.' He is referring to we moderns having 'lost' the touch of waking magic and experiencing it now only in the dream-state. Then Wilber (1996:56) asks: 'In the midst of all that emotional magic, were any actual psychic feats performed?' Wilber thinks that Freud and others have confused magic (his level 2) with psychic (his level 5).

Has there been confusion – misinterpretation – or is this stage (Wilber’s level 2) the potential within man of his higher abilities? Because many did not realise this potential at this level, this does not make it primitive or lower, but rather then, as described, magical.⁵ Wilber (1996:58) states:

Thus, already, we see the importance of differentiating between average-mode consciousness and most advanced consciousness, for, as early as typhonic times, certain exceptionally evolved individuals had already moved quite beyond the average mode. Confusing these two modes – in this case, confusing magic and psychic – has had the most regrettable consequences.

According to Fox, knowing and realising that one is the Power, God or Atman (*I and the Father are one*) is the miracle. It is this realisation of God that leads to healing.

In his usual down-to-earth, practical manner, Fox (1994:149–150) offers the following guidelines in order to obtain a demonstration or solution to a problem through scientific prayer:

- Be quiet for a few moments by yourself.
- Begin to think about God. Remind yourself of his Nature (anything you can remember about him (for example God is Love, God has all power) or read a passage from the Bible.
- Don’t think about your problem, *only* about *God* – in other words, don’t try to solve the problem, rather become interested in thinking of the Nature of God.
- Then claim the thing that you need (a healing or some particular good that you lack) – claim it quietly and confidently knowing that you are entitled to it.
- Then give thanks for the accomplished fact, as you have already received it.
- Do not discuss your treatment with anyone.
- Do not be tense or hurried for it only delays the demonstration.

This method reminds one of Gregg Braden’s (2000:166) prayer experiences with David, a Native American Indian and friend, who remembers what his elders passed on to him. According to them, the secret of prayer is ‘that when we ask *for* something, we acknowledge

what we do not have. Continuing to ask only gives power to what has never come to pass.' Fox would advise us not to think of the problem, as thinking of it only enhances it, and the dominant thought will prevail. This advice, in the form of the golden key, becomes a powerful tool for students so that they can practise the Presence of God in any situation. And this is the reason that David did not pray 'for' rain, but would just 'pray rain'.

Thought, emotion and feeling are the components of the lost mode of prayer, according to Braden. This knowledge of the Essene philosophy brings great insight into the understanding of the workings of prayer. 'Emotion' is 'the source of power that drives us forward toward our goals in life' and its energy fuels our thoughts and makes them real, whereas 'thought' is the 'guidance system that directs our emotion'. 'Feeling' is 'the union of the two' and the key to prayer (Braden 2002:149–150). When our thoughts are directed and fuelled by our emotions, then a feeling is created, and when this feeling is strong enough, the prayer is answered or is successful. To demonstrate this statement, Braden (2000:152–154) offers the results of a survey (with the three ingredients of 'thought', 'emotion' and 'feeling') in which prayer does not work. When asked what people pray for most, the answer was 'more money' – the thoughts were 'not having enough' or 'we need more'. The fuel that drives this thought is 'fear', and that is the emotion. When one unites the thought of 'not having enough money' with the emotion of 'fear', one arrives at the feeling of responses like 'yuck' or 'crummy', as Braden's results proved. Through further investigation one arrives at feelings of unworthiness. If 'feeling' is prayer, one can now understand why some prayers remain unanswered.

Fox (1984:79) warns us against neutralising our prayers and affirmations 'by saying the right thing, and doing the wrong thing'. So often people affirm both harmony and disharmony, and then they wonder why confusion is the manifestation. Fox reminds us that we cannot think positively at one time and then an hour later think negatively again, or believe that our meditation is beautiful and then moments later we talk trouble again. No demonstration can come from 'treating both ways'.

To create the right or most powerful feeling, Fox (1979a:112) advises his students to work with what he calls 'treatment'. It is 'a technical term that many of us use for prayer that is directed

to the overcoming of a specific, practical difficulty'. To do a treatment 'you recollect and realize the Truth about God until you have brought about a change in your own consciousness, whereupon, as a result of this change in yourself, the outer things completely change too'. This does not mean that one merely gains more courage to meet one's difficulties. It means a total change in consciousness that transforms the so-called difficulty into a divine potential. Like David's prayer (above), one should not focus on the problem (the drought), but pray the solution (rain), and in doing this he began with the feeling of gratitude for all. In other words, he knew he was part of a greater whole and that in that wholeness lays all the possibilities. His sense of how rain feels and smells began the change in vibration, which again resulted in the successful completion of the demonstration – it rained!

To the question of how a treatment is done, Fox stresses that it is change in feeling and conviction that matters, rather than merely repeating words. He reiterates that 'prayer means prayer, not just a general, vague recognition of God, which means very little indeed. Treatment means definite affirmations, definite rehearsal of the great Truth of Being, definite seeking and searching for God' (Fox 1941a:10).

However, he is very clear that in an emergency, repeating just one word or a single phrase is better than nothing. This repetition of one word (a name of God or a spiritual phrase) is known as a mantra. Using a mantra is an effective way of concentrating one's mind, for it allows one to connect with the sacred. Once again, New Thought seems to converge with classical Indian thought, particularly Yoga and Vedanta. But, like Fox, Patanjali (in Prabhavananda and Isherwood 1960:39) warns against the mere repetition of God's name. He feels it is insufficient and that one must also meditate on its meaning. However, he agrees that 'the one process follows naturally upon the other' and 'if we persevere in our repetition, it will lead us inevitably into meditation'. Srimad Bhagavatam (in Ram Dass 1978:78) suggests: 'Worship me in the symbols and images which remind thee of me.' To his mind, there is no right or wrong treatment, for 'whatever will raise your consciousness from the lower level of trouble to the higher level of freedom is a treatment'. Ram Dass (1978:46–47) also acknowledges that there is a wide range of possibilities and suggests that one experiments 'until you find one that seems right for you'.

Certain affirmations of truth are sufficient, such as 'I am surrounded by the Love and Peace of God', and 'Divine Intelligence opens my way'. Some devoted and regular prayers often use merely the 'feeling out for God' method, which is consciousness in thought rather than formulating words. One could also read something from an inspirational book, such as the Bible, which is full of beautiful and powerful treatments and prayers. In other words, anything that will assist one to shift some energy from the problem to the highest thought is helpful (Fox 1979d:113). Herbert Benson (1976:121–122), author of *The relaxation response*, also refers to the importance of creating within the wandering mind the 'deepest silence in the depth of yourself'. He says: 'The repetition of words of praise to God is a form of prayer called Prayer of the Heart or Prayer of Jesus.' The philosophical basis for this prayer can be traced back to the Greeks and involves repeating the words 'Lord Jesus Christ, have mercy on me'.

Fox remarks that when we pray, we so often outline the desired manifestation and that can lead to great disappointment or even failure of prayer. Because of a particular outline, we may miss the answer completely. On the other hand, he is clear in his advice that one should claim the thing that one needs and know that one is entitled to it. This seems to be a contradiction. From Fox's writings I have come to the conclusion that, according to him, when someone prays for a specific outcome, but is still feeling the fear or entertaining the problem, then one is limiting the power of God, and this leads to failure in prayer. On the other hand, taking one's mind off the problem and thinking of God as greater than any problem we could ever face allows this power to manifest in our lives. There is a subtle line between praying with fear and praying with the conviction that we are worthy of it all.

The lost mode of prayer that Braden (2000:173) claims to have discovered is presented as a new faith. It means 'our acceptance of our power as a directive force in creation'. This means that one must know one's divine power and potential, and realise its creative power in one's life. Fox reminds us to claim spiritual dominion, to expect our prayers to be answered, and to act as though we expected it. Having faith is directly linked to the purification of our thoughts. To the question 'Why prayer', Braden (2000:180–182) replied: 'Prayer is to us, as water is to the seed of a plant.' He explains that we are like seeds. We come into this world whole and complete unto ourselves, carrying the seed of something even greater. Our time with one

another, in the presence of life's challenges, awakens within us the greatest possibilities of love and compassion. It is in the presence of prayer that we blossom to fulfil our potential. Following the same theme, Fox likened healing to a bulb being planted and the patient waiting for it to bloom in its own season, in its own ways and from within. Healing is thus a process and he reminds us to allow the process, as the expectant waiting is part of the growth.

Besides the proven fact that religious prayer elicits a desired physiological response, Benson (1976:165), whose meditative techniques are in accordance with New Thought thinking, believes that 'these age-old prayers are one way to remedy an inner incompleteness and to reduce inner discord'. To prepare for prayers of inward recollections, the true language of the heart, he suggests concentrated thought on God only. 'One must achieve a passive attitude by dwelling upon an object. It is necessary to have the heart free itself and become joyous in order to prevent thoughts from intruding' (Benson 1976:115). To attain this mental state, he recommends the words of religious prayers.

According to Braden, the question is often raised about the time frame between a prayer or treatment and the actual demonstration. People have a tendency to measure the success or failure of a prayer in terms of the immediate manifestation or lack of it in terms of seconds, hours, days or years. In the example of David's prayer, no time frame was placed on the outcome of his communion with the forces of nature when he 'prayed rain'. Through his prayer he 'shared a sacred moment with the powers of creation, planted the seed of a possibility' and gave 'thanks for his opportunity to choose a new outcome' (Braden 2000:171). He knew his prayer was only a possibility and that the effect might not immediately be visible to our eyes.

It was noted earlier that according to the idealist model, the effect of one's thoughts on one's experiences is direct and immediate. Although Smith (1999:123–124), a New Thought scholar, believed that a good treatment would bring about an immediate demonstration, he found the relationship between his treatment and demonstration 'was neither immediate nor linear' because 'things do not respond to thinking in the same way thoughts do'. In explaining the relationship between one's present thought and one's future experience, Smith interprets Whitehead as suggesting that there is a 'ripple effect, a whole series of causal events' as well

as subjection to outside interference, 'which makes the results even more unpredictable'. Likewise, Braden (2000:177–178) refers to Niels Bohr's Copenhagen View, where it is 'postulated that the observer of any event becomes part of the event, just by the act of observing'. Fox also advises his readers never to hurry or rush a treatment or prayer, for this can delay its demonstration. On the other hand, he is confident that prayer does change things and that prayer is answered because God is principle. But the demonstration depends on the quality of thought that realises the presence of God. There is no mystery to any healing for Fox, as he believes anyone can heal him- or herself.

If you can realize the Presence of God where previously you were thinking of a damaged organ, for instance, the organ in question will begin to heal. It makes no difference whether you are working for yourself or for someone else, or how far away the other person may be; the law is the same ... The realization of God is, of course, a matter of degree. With a sufficient degree of realization the healing will be instantaneous. With a less degree it will follow a little later ... Such a treatment may take only a few seconds, or it may take quite a long time, according to the temperament of the worker, and the particular conditions of the case; but it is not the time that counts, it is the degree of realization attained' (Fox 1984:126, 1968:109).

What if the demonstration were immediate but unseen or unnoticeable to our physical reality? Could it be that a demonstration will always follow, but in its own time (which is really no time)? Did the precursors of New Thought (as referred to in chapter 3) know this and therefore they proclaimed a demonstration to follow immediately after a treatment? Because we do not see the demonstration in the ways we expected, does this mean that it did not happen? In a New Thought perspective, this could be the reason that so many patients are disappointed or even disillusioned with a healer, treatment or prayer. Did the method fail them? Could it be that the healing did take place (for example on soul level), but the actual demonstration, the cure, did not follow in our physical framework of time? In a New Thought perception, the difference between a healing and a cure may be postulated. A healing takes place on a spiritual level, whereas the cure, the demonstration, is a physical manifestation. In many cases patients can be healed (spiritually); however, they do not immediately experience the cure in their physical beings, which are limited to linear time. This is the interplay between the upper-left and upper-right quadrants. The healing is taking place in the upper-left section,

whereas the demonstration, the actual cure, can be scientifically and objectively analysed within the right-hand-side.

The golden key, probably the best known and most widely read of Fox's (1979a:136–138) works is an example of scientific prayer, and summarises this discussion of prayer: 'Scientific Prayer will enable you, sooner or later, to get yourself, or anyone else, out of any difficulty on the face of the earth. It is the Golden Key to harmony and happiness'. He has condensed this essay into a few pages and it is a practical recipe for getting out of trouble. He states that 'nothing but practical work in your own consciousness' will get one out of any difficulty. We are advised to read these words several times and then to do exactly what they ask us to, and through our persistence we will overcome anything that troubles us.

Because God is omnipotent, and humankind – every person – is in God's image and likeness, one has dominion over all things. This power is the golden key to happiness and it is in our own hands. Fox states that 'in Scientific Prayer it is God who works, and not you, and so your particular limitations or weaknesses are of no account in the process. You are only the channel through which the Divine action takes place, and your treatment will really be just the getting of yourself out of the way.' Although it may sound as if Fox is contradicting himself by separating God and human beings – 'God works and not you' – we know from all his writings that this is not the case. 'God' is the Presence within all of us and so in essence it is this higher consciousness of ourselves, the Christ within, that gets us out of trouble. However, the idea of 'someone' or 'something' assisting one in one's greatest moment of despair, according to New Thought testimony, is very inspiring and uplifting. This essay in New Thought experience has helped many people to become more aware of their inner power, God, and to take responsibility for their own actions. To use the method in the golden key, according to Fox (1979a:138), does not require any special skills or views on religion. One merely needs an open mind and sufficient faith to at least try the experiment. 'Stop thinking about the difficulty, whatever it is, and think about God instead.' The object of this exercise is to 'drive the thought of the difficulty right out of your consciousness, for a few moments at least, substituting for it the thought of God'. This statement is in accordance with Fox's definition of

meditation, which involves thinking systematically about God and recognising God's presence where there seems to be trouble.

To return to an Indian counterpart, Swami Venkatesananda's (1982:315, 328) thinking corresponds with this when he suggests that one must not merely think about God, but see God. Thinking of God or about God is just 'a description of it' and 'the description is a shadow, not the substance'. He reminds his readers about his teacher's (Sivananda) meditation, which was one of 'who sees God or the Self in all, and all in God or the Self'. Thinking of God for Fox is like entertaining the mind with divine things. It is a technique that will eventually lead to 'see[ing] God doing them', and arriving at the awareness that I am the Divine (Fox 1992:44).

A generation later, New Thought exponent Peter Russell (1998:115–116) states that 'meditation techniques shift the attention away from the world of the senses – the world we once thought would bring us peace of mind – and turn the attention inward, toward our inner essence', and this seems to correspond to Fox's golden key method – stop thinking about the problem, and think about God. Fox (1979a:139) recommends the use of the golden key in other difficult situations or for a troubled person. You then think, 'Now I am going to "Golden Key" John, or Mary, or that threatened danger; then proceed to drive all thought of John, or Mary, or the danger right out of your mind, replacing it by the thought of God'. Through this method, one is not interfering in another person's life, or trying to seek to influence his or her conduct in any way, but preventing him or her from injuring or annoying one, and thereby both benefit from the exercise.

He knows that it may be very difficult for a troubled person to think about something as beautiful, sacred and powerful as God, and not about the throbbing issue at hand. Nevertheless, he encourages his readers to persist in repeating a statement of absolute Truth that appeals to one, such as 'There is no power but God, or I am the child of God, filled and surrounded by the perfect peace of God, or God is Love, or God is guiding me now, or perhaps best and simplest of all, just God is with me'. The minute one begins to do this, the treatment has begun to 'take' and the demonstration will follow soon (Fox 1979a:136–149).

Charles Bowness (1971:63), who wrote a concise practice on meditation and whose teaching resonates with that of New Thought, reminds his readers that meditation is not a religion, or 'something merely to be preserved in books, or a subject to be studied from a historical or literary point of view. Meditation is to be studied, and more to be practised, and above all to be realized. Self-realization is its ultimate goal.' When Ram Dass (1978:34) remarks that 'meditation is work', he means that one needs discipline to persist when the going gets rough or uncertain and that one needs faith to stick it out to the end.

Like Wilber, who said that meditation is not something 'spooky', Easwaran (1980:9–10), an Indian meditation teacher in the West, believes that it has nothing to do with the occult, or making one's mind blank or being in a state of hypnosis. 'It is, rather, [he says] a systematic technique for taking hold of and concentrating to the utmost degree our latent mental power. It consists in training the mind, especially attention and the will, so that we can set forth from the surface level of consciousness and journey into the very depths.' It is to rediscover who we are, and it confirms Fox's sentiment about prayer and meditation.

Applying essentially New Thought insights, *Time Magazine* (27 October 2003:43) demystifies meditation as something that 'is neither mystical nor mysterious', but a practice that can be done by everyone. This popular article focused mainly on the psychological and physiological benefits of meditation (boosting the immune system, reducing stress, controlling the pain of chronic illnesses, and resetting the brain, to mention a few). Once again the relationship between the interior (left) and the exterior (right) is emphasised. All of the above are true, but what the article neglects to mention is the New Thought insistence that when these difficulties are out of the way, one arrives at a point in one's evolution where the thought is purely on the divine or the wholeness, that which we are. In such a moment humanity can make a conscious shift, transforming and transcending to higher realms. And meditation can help one to arrive at this point in consciousness. Wilber (1996:265), in his theory of consciousness, agrees that meditation moves a person of today who is in level 4 (Advanced Mind) into level 5 (Psychic), then into level 6 (Subtle) and lastly onto levels 7 and 8 (Causal and Ultimate).

Salter (2003:51), a former counterintelligence agent with expertise in radar and electronics, stated that we, as spiritual beings, 'must develop our space-time ability and direct our evolution', for no one can save us from ourselves. 'We must do it from within' and human beings are now breaking through. The knowledge that thought can create (energy following thought) can be realised through the practice of 'consciously combining body, mind and spirit through meditation, prayer, mantras, chants, Sun dance and the drum. It is all within the heart.' Peter Russell (1998:115), who has degrees in theoretical physics, psychology and computer science (and whom Ken Wilber views as masterfully balancing ecological doom with spiritual renaissance), affirms the aim of meditation – know thyself. 'You are free to know the underlying Self.' Knowing oneself at the deepest level is to know God. Whereas Orthodox Jews and Christians insist on separating humanity from its creator, some Gnostics stated: 'Self-knowledge is knowledge of God; the self and the divine are identical (Pagels 1981:xix). Establishing a link with *The Gospel according to Thomas*, it states: 'The Kingdom is within you and it is without you. If you know yourselves, then you will be known and you will know that you are the sons of the Living Father' (Guillaumont et al 1959:3). The above quotations, although diverse in their fields of specialisation, clearly substantiate New Thought thinking on meditation.

To return to the discussion of what meditation is not, it is believed that some effort is better than none whatsoever. Some teachers and practitioners of meditation ask whether meditation can become a trap? Or, like Wilber, inquire whether meditation is narcissistic and withdrawn? In other words, can meditation, as a method of spiritual realisation and liberation, become an attachment? Ram Dass (1978:144–145) believes that 'all methods are traps' and that one can become attached to any method. On the other hand, he advises one to go deeply into it, working with a method, until one becomes entrapped. The use of any method will determine whether one is entrapped or liberated from it. 'The game isn't to become a method groupie, but to transcend method.' Even someone such as Krishnamurti (also an Eastern thinker with whom New Thought sought rapport) questions the liberation effect of meditation. Although Ram Dass (1978:145) feels that it would be better to bypass all methods, he realises that 'there are few of us capable of such a leap of consciousness' and that 'the rest of us need methods. These are traps through which we set ourselves free.' Wilber's (1995:257) reply is

that meditation is not narcissistic or withdrawn, but is part of the evolutionary process. It is 'one of the single strongest antidotes to egocentrism and narcissism'.

Essentially, Wilber and Fox both state that meditation is the realisation of one's wholeness or divine nature. It is in rediscovering one's wholeness that one transcends. For one is not only moving towards this ultimate wholeness, one emerged from it and has always been embraced by it. (As Wilber would iterate, holons all the way up and holons all the way down – no separation, but one continuous chain of being.) Shabistari (in Ram Dass 1978:213) relates to this by pronouncing: 'There is no real coming and going. For what is going but coming?' Thus awakening or transcending is not bringing into being of that which was not, but a remembering and realisation of that which has always been. When a mind is so focused on this wholeness (according to Wilber) or God (according to Fox), the miracle or demonstration takes place.

5.4.2 Healing

Healing is to know life more correctly, says Fox. According to yoga philosophy: 'Health is nothing else than a life under natural conditions' (Yesudian and Haich 1976:29). And therefore to be healthy is a duty.

Deepak Chopra (1990:3, 5), who contributed a great deal to the holistic paradigm in emerging contemporary spirituality, explains perfect health as a place in every person that is free from disease, a place where we do not even entertain the possibility of limitations. The first secret of perfect health is 'that you have to choose it. You can only be as healthy as you think it is possible to be.' He then states that to have better health, one needs a new kind of knowledge, which would have to be based on a deeper concept of life. According to Ayurveda,⁶ the knowledge of lifespan, 'the mind exerts the deepest influence on the body, and freedom from sickness depends upon contacting our own awareness, bringing it into balance, and then extending that balance to the body. This state of balanced awareness, more than any kind of physical immunity, creates a higher state of health' (Chopra 1990:6).

Evelyn Monahan, a metaphysician, also emphasises the power of the mind. Through the healing techniques maintained and taught by New Thought, she healed herself of epilepsy, blindness and paralysis by using her mind as an all-powerful force in living life free of pain, illness and worry. The secret of a happy and healthy life is to 'never allow yourself to dwell on negative thoughts' (Monahan 1975:19). The miracle power of metaphysical healing is already within one from birth. The special area where the power of the healing lies is within the energised mind and that is how the mind has the power to affect the body. Louise L Hay, the best-selling author of *You can heal your life*, was healed of terminal cancer through understanding the workings of the mind. Her key message is that 'if we are willing to do the mental work, almost anything can be healed'. 'No matter what the problem is, our experiences are just outer effects of inner thoughts', and 'thoughts can be changed' (Hay 1984:11).⁷ Since we choose our thoughts, we can decide to un-think them.

All of this and more confirms Fox's thoughts on the subject, as discussed above and in other chapters. Again, the links between Westerners such as Fox and Wilber and Eastern religious philosophy are apparent. Yoga teachings, for example, also stress that 'the prevention and healing of disease must therefore begin in the mind' (Yesudian and Haich 1976:42). This is the role of the interrelationship of mind and body (left and right; interior and exterior). Hatha Yoga bases its system on this relationship and develops, in parallel, the individual's abilities and physical health. From the very start this system eliminates the mistake from which a great deal of occidental medical science seems to be suffering, namely

that of healing the disease instead of the patient! Hatha Yoga teaches: Inasmuch as we ourselves have caused our sicknesses, we must heal our abused body ourselves! The teacher – whom Indian Yogis call 'Guru' – helps us find the cause, but we must attain health by our own efforts. Hatha Yoga teaches us how to keep order among the forces which animate our body and – in cases we have sinned against our health through unnatural living – how we can restore our physical wellbeing again.

One of the helpful hints for Yoga pupils is: 'Never allow a grudge, hate, contempt, greed, jealousy, or other base instinct to touch your mind. Such emotions set up dangerous currents, poison mind and body, and the result is sickness' (Yesudian and Haich 1976:177–178).

Physician Bernie Siegel (1986:149–150), who believes that a patient’s attitude to life shapes its quantity and quality, shares Fox’s ideas in *The golden key* by stating first of all that ‘prayer is talking; meditation is listening’. ‘Actually it’s a method by which we can temporarily stop listening to the pressures and distractions of everyday life and thereby are able to acknowledge other things – our deeper thoughts and feelings, the products of our unconscious mind, the peace of pure consciousness, and spiritual awareness.’ He knows of ‘no other single activity that by itself can produce such a great improvement in the quality of life’. Knowing that we prepare our future by what we think and do each day, he recommends that his patients keep a diary of their thoughts. ‘When you suffer a misfortune, you are faced with the choice of what to do with it. You can wring good from it, or more pain. The ability to see something good in adversity is perhaps the central trait needed by patients’ (Siegel 1986:198). This statement reminds us of logotherapist Viktor Frankl’s (1984:11, 88) famous saying: ‘To live is to suffer; to survive is to find meaning in the suffering.’ Elsewhere he phrased it: ‘If there is a meaning in life at all, then there must be a meaning in suffering.’ And he quotes Nietzsche’s wise words that ‘He who has a “why” to live for can bear almost any “how”’ (Frankl 1984:126).

To teach the mind to go beyond the ‘noise’ of thought to a region that is silent, peaceful and whole, Chopra suggests transcendental meditation, which literally means to ‘go beyond’. ‘Although meditation has been wrapped in an aura of mysticism for many centuries, at its heart lies this extremely practical and unmythical process of transcending. It is the surest way to open a channel of healing in the mind’ (Chopra 1990:124). Over the ages mystical traditions have valued the spiritual qualities of man over the physical. Emphasis was placed on transcending the physical, as the body seems to have been at odds with the spirit. A war between the body and soul was then in place and at all costs one had to purify the soul in order to achieve enlightenment. In the traditional view of physics, these transcendent philosophies seem dubious. According to New Age physician Larry Dossey (1982:198–199), they seem to violate Godel’s⁸ theorem, which tells us ‘that there isn’t any way we can think our way out of these things, no matter how hard we try’. Bell’s⁹ theorem, which suggests a kind of ‘superdeterminism’ – that ‘everything seems determined, and there is nothing to be done about it’ – brings a sense of despair to some people. And then there is determinism, which

suggests 'that I am embedded in this world, this universe, that I am stuck in it, that I cannot possibly get out, that what I think and do and struggle against makes absolutely no difference at all'. These ideas have given rise to a burdensome sense of defeat and do not correspond with metaphysical teaching, as expressed by Fox, which offers guidelines on how to transcend and transform one's situation.

Dossey (1982:197), continuing the attempt to reconcile new physics and spirituality, remarks that in Zen Buddhism, where students are challenged with the possibility that their predicaments may be illusory, they are taught 'that true understanding is not to be achieved with the rational mind'. Dossey (1982:197) suggests that the famous Zen koans, or puzzles, that are given to students to solve, thereby assisting them to reach enlightenment, 'are perfect examples of Godel's theorem in action – the discursive mind, thinking about itself, frustrating itself in its incessant attempt to figure things out'. In his attempt to provide an answer or to offer a solution to this, he states:

Perhaps the spiritual goal of transcending the physical can be rethought. Our greatest spiritual achievement may lay in total integration of the spiritual and the physical – in realizing that the spiritual and the physical are not two aspects of us, but one. Perhaps the ultimate spiritual goal is to transcend 'nothing', but to realize the oneness of our own being, which 'is implied by Godel' (Dossey 1982:197).

It has been proven by modern physics, argues Dossey, that the traditional or classical modelling is now outdated. It has become a great hindrance to the eternal spiritual goal, which incorporates the sense of unity and belonging that is 'at the heart of the mystical experiences of practically every culture that has left any written record of its spiritual tradition' (Dossey 1982:198).

Mixing science and spiritual values is an abomination of the highest order, according to some critics of the new religious paradigm exemplified by Fox. A dispassionate and value-free science may be a traditional ideal. Dossey then states:

But one must design one's philosophy along the lines of some physics, be it modern physics, classical physics, or physics of a different kind. One cannot employ 'no' physics at all. It may be a part of the scientific philosophy to say that scientific and spiritual values should not be mixed, but that in itself is not a

scientific statement. As Huston Smith (in Dossey) has pointed out, it is a statement about science, but it is not science.

Expressing the emerging holistic view in which 'nature' and 'supernature' are integrated, Dossey (1982:199)¹⁰ said: 'Probably the most compelling reason why most scientists resist mixing scientific and spiritual values is simply the fear that other scientists would think poorly of them if they did. Perhaps the view of Einstein is to be preferred: "Science without religion is lame; religion without science is blind".'

Writing early in the twentieth century and anticipating much of what was to emerge, Smuts (1987:270, 267) understands that 'the universe is but one Substance, of which both the physical and mental series are particular and related modes of activity'. They are interdependent. The effort of dividing and separating body and mind forms 'the very source of the evils we are trying to counter and combat'. The holistic universe, according to Smuts (1987:345), is a process of 'the rise and self-perfection of wholes in the Whole', for 'Wholeness, healing, holiness' are all expressions and ideas springing from the same root.

An esoteric viewpoint on the ideas about spirit and matter, or body and soul, is proposed by Mike and Nancy Samuels, spiritual healers who advocate the use of visualisation in healing methods.

This mystical tradition (relative to healing) permeated the thoughts of Hermetic philosophers in Egypt, Platonic Philosophers in Greece, Sufis in Persia, and Buddhists and Hindus in India and the Orient. In the Middle Ages in Europe it expressed itself in the mysticism of Christian Gnostics, Jewish Kabbalists, and secret occult societies like the Rosicrucians ... These philosophies believed in the primacy of spirit over matter, of mind over body; they believed that matter is a manifestation of spirit. They believed that visualizations manifest themselves as health or disease in the physical body' (Peterson 1986:221).¹¹

The Western esoteric and the Eastern traditions seem to fit with shamanism. The Aborigines know the power of thought in healing a disease and have successfully used the method of the laying on of hands. Contemporary South African shaman Credo Mutwa (1996:206) explains that according to African belief 'certain diseases are alive and that if you show fear of them, then these diseases will devour you'.

To close this discussion of science and spirituality, we turn again to Dossey (1982:201), who maintains: 'Science and myth, like lion and lamb, may one day lie together in peace. Then we shall find ourselves free of the terrible historic necessity of having to mythologize the unity of the universe.' He quotes Coleridge, who said, 'What if you slept, and what if in your sleep you dreamed, and what if in your dream you went to heaven and there plucked a strange and beautiful flower, and what if when you awoke you had the flower in your hand? Ah, what then?' In Coleridge's rose is the aliveness of both myth and unity.

To be healthy is to remember one's true nature, which is spirit. Stubbs (1993:97), another expert who combined computer science and engineering with studies in metaphysics, asks: 'Why am I not fully in contact with Spirit already, if my true nature is Spirit?' The answer has been dealt with. We have forgotten who we are, and we have been trying to remember who we are ever since. It is this 'forgetting' that led to the idea of separation, which again resulted in sickness, or, as Wilber stated, turned pathological – the lower can affect the higher. In Stubbs's (1993:x) expression, 'the realm of Spirit is not something apart from us. We are not separate. Spirit is not something we have. It is what we are ...' Thus to ascend, according to Stubbs, is to change the frequency of one's energy. Wilber refers to this shift as transformation – a moving up along the great chain of being, and Fox pronounces this a healing.

Prayer, meditation and healing, as seen in the converging streams of holistic thought, are truly interconnected, each forming part of the next whole, which is a part again of the following one. Because of this perfectly unbroken or uninterrupted chain from matter to life, to mind, to soul and lastly, to spirit, it should be honoured and respected. This is the healing. Fox (1968:102) explains healing as 'an educational process and healing of the body is in reality the healing of thought'. Thus healing originates with a pure thought (divine thought), which is the going within (meditation). As each stage in evolution involves a new emergence, a new depth, a new inner-ness, each within-ness would lead to a beyond-ness, a transcendence of a greater embrace (the manifestation or healing) – Wilber's growth and evolution.

Expanding on the aforementioned line of thought, 'the interiority of one stage is taken into the interiority of the next, and thus becomes an external form within that interiority' (Wilber 1995:547). Having declared that the within of things is depth and the without is surface, Wilber (1995:111) determines that 'all surfaces are surfaces of depth, which means all forms are forms of consciousness'. For Wilber there is no lower limit to holons, as all is consciousness. If he comes to this conclusion, then it appears that Fox has always entertained this knowingness in stating that everything is thought, consciousness or God.

Fox's teachings give the impression that he reduces everything to the upper-left sector. However, I believe that he departs from a holonic, all-quadrant, all-level approach, such as Wilber presents to the world. Although the approaches of Fox and Wilber may differ to a large extent, they advocate the same underlying belief and arrive at a similar conclusion. It is this methodology that makes Fox a unique individual with an acceptable and workable teaching – even for today. Throughout Wilber's work, he acknowledges that there could be second-tier thinking or a shamanic moment at any level within the great chain of being model. Genuine spirituality or an enlightened moment can occur at any time, for true spirituality is not bound to time or space. He does not consider spirituality a product of the past; neither does he regard figures such as the Christs, Krishnas or Buddhas as characters of the past. He remarks that 'they cannot be explained as an inheritance from the past; they are strange Attractors lying in our future, omega points that have not been collectively manifested anywhere in the past, but are nonetheless available to each and every individual as structural potentials' (Wilber 1995:253).

On the assumption that the holistic paradigm is the religious wave of the future, a figure such as Fox would not seem to belong in the past either, but his religious thinking is encompassing the whole and is available as a potential for any seeker on the path of the infinite way.

NOTES

- 1 Dr Ian Stevenson's latest research, published earlier this year in two books, a two-thousand page, two-volume work entitled *Reincarnation and biology: a contribution to the etiology of birthmarks and birth defects*, and a summary of that work, entitled *Where reincarnation and biology intersect*, gives extensive evidence that in the cases that he studied the uniqueness of birthmarks and birth defects of the subject's physical body 'may derive' from the consciousness of a previous personality' (Miller 1997:102–103).

- 2 God-within-the-creature is known in the Sanskrit language as the Atman or Purusha, the real Self. Patanjali (in Prabhavananda and Isherwood 1960:12, 15) states: 'When the lake of the mind becomes clear and still, man knows himself as he really is, always was and always will be. He knows that he is the Atman.'

- 3 'Holism' 'is a tendency towards unity, a blending and ordering of multiple elements into new unities'. Smuts (1987:86, 232) then explains that the 'the whole is in the parts and the parts are in the whole and this synthesis of whole and parts is reflected in the holistic character of the functions of the parts as well as of the whole'. Ken Wilber supports this statement by explaining the term 'holon' as something that is simultaneously a whole and a part – what is a whole now was at one time a part.

- 4 De Chardin (1959:180, 182–183) has coined this term (French), and defined it: 'Hominisation can be accepted in the first place as the individual and instantaneous leap from instinct to thought, but it is also, in a wider sense, the progressive phyletic spiritualisation in human civilisation of all the forces contained in the animal world.' Elsewhere he states: 'With hominisation, we have the beginning of a new age. The earth "gets a new skin". Better still, it finds its soul.'

- 5 Alder (2000:102) believes that primitive man was well aware of his inherent powers. 'He was naturally and involuntarily "psychic" and telepathic and intuitive' and 'the worlds of the inner dimensions held a paramount place in his life'. Credo Mutwa, well-known Zulu author and custodian of their traditions, artist, master storyteller, medicine-man and high sanusi, and also someone whose viewpoints are contested among black scholars, relates how his great-great-grandfathers used to speak to animals and trees and even sang to their corn and other products. This type of action was 'once despised by missionaries when they saw Africans practising it, which they contemptuously called "a native superstition"' (Mutwa 1996:16). In *Song of the stars: the lore of a Zulu shaman*, he gives his readers an insight into the ancient old knowledge of his people, which, at one stage, was considered primitive. He tells the story of his

grandfather, who reminded him about that there is 'a huge unseen lake somewhere in the spirit world where all the knowledge of the universe – past, present, and future – is to be found'. As knowledge lives within this lake, 'you must never never again say that you do not know something. You must just ask the lake, the unseen lake, to provide you with the knowledge that you seek. You are a Child of God, you were created by God' (Mutwa 1996:14). Religious orthodoxy was also held responsible for categorising the Aborigine's sacred knowledge and healing methods as evil, even black magic. It is this ignorance of the modern world that has labelled original and sacred knowledge primitive practices. To progress through the levels within (Wilber's) great chain of being, 'the shackles of orthodoxy' must 'be lifted', for 'ignorance, misunderstanding and fear – for which orthodoxy can be held responsible – have impeded investigation' (Havecker 1991:16).

- 6 The word Ayurveda 'comes from two Sanskrit root words, *Ayus*, or "life", and *Veda*, meaning "knowledge" or "science". Therefore, Ayurveda is usually translated as "the science of life". An alternate and more precise reading would be "the knowledge of life span"' (Chopra 1990:6).
- 7 Louise Hay (1984:76–77) quotes one of Emmet Fox's exercises for dissolving resentment. She states that it always works. She writes: 'He recommends that you sit quietly, close your eyes and allow your mind and body to relax. Then imagine yourself sitting in a darkened theatre, and in front of you is a small stage. On that stage place the person you resent the most. It could be past or present, living or dead. When you see this person clearly, visualize good things happening to this person. Things that would be meaningful to them. See them smiling and happy. Hold this image for a few minutes, then let it fade away.'
- 8 See Dossey (1982) for more information on and New Thought-inspired interpretation of the theorems of Kurt Gödel, an Austrian mathematician.
- 9 For an appropriation of John S Bell's theorem, the physicist who first proposed it in 1964, see Dossey (1982).
- 10 New Thought thinker Tony Stubbs (1993:39), in *An ascension handbook*, describes the 'war' between science and religion. He writes: 'It's often been said that science and religion are like two railroad trains moving in the same direction on parallel tracks, with religion looking for the Thinker and science looking for the Thought. They will soon come to a switch where the two tracks become one. What will happen? There could be a terrible wreck or they could realize that the Thinker and the Thought are one.' Credo Mutwa (1996:202) shares this sentiment when he recalls the breaking away of science from religion. This trying of science 'to go it alone' resulted in the 'breaking away from the hand of God' and 'is what has brought our mankind to the brink of disaster today because for many, many years religion and science

had gone hand and hand like lovers'. He then says: 'I think it's high time that science was brought back into the realm of the spiritual so that it would wear the blanket and feel the caress of spirituality and have a reverence for the world and all that dwell in it.'

- 11 On the topic of spiritual healing and from the viewpoint of the esotericist, Alice Bailey's book, *Esoteric healing*, is regarded by some as 'the most comprehensive and advanced writing available' today (Peterson 1986:221).