

FOR YEARS HE WAS DISMISSED AS
MERELY THE MAHARISHI'S MEDICINE
MAN. NOW, WITH ANOTHER BEST
SELLER AND AN IMPRESSIVE
NEW JOB, HE'S POISED TO BECOME
MORE POPULAR THAN EVER.

What's Deepak's SECRET?

AS PRESS CONFERENCES GO, THIS IS A modest one: no klieg lights, no media crush; just a few writers and photographers gathered at Sharp Memorial Hospital, one of the six hospitals operated by Sharp HealthCare, one of San Diego's largest health-care providers.

The occasion is Sharp's announcement that it is establishing a pair of major new programs in mind-body medicine, the Institute for Human Potential and Mind Body Medicine and the Center for Mind Body Medicine. Having prospered in the complex world of high-tech scientific medicine, the hospital system will now venture into unfamiliar territory: sponsoring research and even basing patient treatments on some of the most innovative and controversial alternative-medicine theories.

"We're sure there's a relationship between the mind and body," square-jawed Sharp CEO Peter Ellsworth tells the press. "But we don't know what that is." Sharp, he suggests, may soon know more.

Then Ellsworth turns over the podium to the institute's new executive director, a short, dark-skinned man with wavy hair. Though he is dressed in a conservative brown suit, it's clear from the moment he begins to speak that his ideas fall far—very far—outside of the medical mainstream.

Modern medical treatments too often "use the seeds of the illnesses of the future," he declares in a resonant voice modulated by an Indian accent. Eighty percent of the pharmaceuticals prescribed by doctors are either "optional, or of marginal benefit" because "they don't affect the outcome of the disease." He describes the body as something akin to a computer network infused with a soul: "The fact is we have a thinking body," he says. "Our cells are constantly eavesdropping on our minds."

Even growing old is a kind of mass hallucination, the speaker asserts. "What people consider normal aging is really just the psychopathology of the average." We live in a "recreational universe," he tells the media, and are made for happiness.

Hardly the typical pronouncements of a corporate medical insider. But then, Deepak Chopra, M.D., has not become one of America's best-known maverick healers and alternative-medicine advocates by masking his beliefs. A best-selling author whose seven books combined have sold some two million copies—his latest best seller, *Ageless Body, Timeless Mind*, has topped the 800,000 mark and recently spawned a companion journal—Chopra has become a certifiable celebrity, racking up appearances on

BY GREGORY DENNIS

The Oprah Winfrey Show and in the pages of *People* magazine. He drives a Jaguar and recently bought a home in the posh La Jolla section of San Diego. He counts among his friends Marianne Williamson, George Harrison, and Michael Jackson.

But Chopra is not just rich and famous; he is fiercely controversial as well. Chopra's longtime close association with the Maharishi Mahesh Yogi, founder of Tran-

marmas, or sensitive points on the skin, even music therapy. Yoga is recommended for strength and flexibility, as are specific kinds of exercises that vary depending on the time of the year and the patient's constitution.

Ayurveda's approach to health—indeed, its entire worldview—represents a marked departure from that of Western medicine. In ayurvedic medicine, health comes when

just as there are no visible connections binding together the stars in a galaxy. Yet arteries and galaxies are both securely held together, in a seamless, perfect design."

While Maharishi Ayurveda shares much in common with other forms of alternative medicine, including an emphasis on diet, herbs, and meditation, many of its theories remain unproven. Despite the popularity of Chopra's books—not to mention TM's claim to have reached two million Americans with the Maharishi's teaching—only about 300 US physicians have been trained in Maharishi Ayurveda. Only one school, Maharishi International University in Fairfield, Iowa, teaches the techniques, and no state licenses practitioners. Even some of Chopra's admirers wonder whether ayurveda's ancient treatments will stand up to the rigors of scientific research. For now, the practice remains at the very margins of American medicine.

And yet, it has found a home at Sharp HealthCare. Though the new mind-body center also uses other alternative treatments, such as biofeedback, ayurvedic techniques will be the basis of most of the care delivered there. Those same techniques will be researched in studies, one of which—exploring the efficacy of an ayurvedic health-promotion program—recently received funding from the National Institutes for Health's Office of Alternative Medicine. Sharp's willingness to experiment with such a program distinguishes it from virtually every other not-for-profit community hospital system in the nation. Though there are a few other hospitals with programs that explore similar territory, virtually all the others do so within a university setting. And no other American hospital system is investing resources in testing ayurvedic treatments. The Sharp-Chopra alliance can truly be called ground-breaking.

SHARP HEALTHCARE ISN'T THE kind of place you'd expect to find perched out on the farthest frontiers of mind-body medicine. Though San Diego is considered something of an alternative-health mecca, and Sharp itself enjoys a reputation for innovation, the six-hospital, \$1.14 billion operation has hewed mostly to the confines of conventional wisdom.

But, well ahead of most others in one of the nation's most competitive health-care markets, Sharp saw the value in preventive medicine—especially as consumer preferences and the Clinton Administration's reform plan push hospital systems to adopt new roles. Certainly it's no secret that market concerns are central to Sharp's

CHOPRA'S

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scendental Meditation and one-time guru to the Beatles, has caused him to be reviled by much of the medical mainstream, most notably the powerful American Medical Association (AMA). TM's vocal critics say the doctor's credibility has been seriously undermined by his association with an organization they regard as a cult. Conversely, Chopra's recent decisions to break with his spiritual mentor, abandon the TM organization, and sign on with Sharp HealthCare sent shock waves through the TM community. What's he doing on their side? many must have wondered. Just as many skeptical doctors are no doubt wondering, What's he doing on our side?

CENTRAL TO THE CONTROVERSY—and to the doctor's meteoric rise to prominence—is Chopra's promotion in his books, tapes, lectures, and workshops of ayurveda ("the science of life," as it translates from the Sanskrit), an ancient Indian folk medicine revived and updated by the Maharishi in the early '80s and now, thanks to his organization's promotional skills, experiencing something of a renaissance. At times arcane, even by the standards of alternative medicine, ayurveda is a multifaceted approach to health that relies on meditation, herbal remedies, pulse diagnosis, *panchakarma* purification techniques (which use massage, healing oils, and enemas), and special diets keyed to body type and personality. Treatments may include aromatherapy, stimulation of

the forces of the body and mind are in balance, and restoring balance begins with a knowledge of the patient's mind-body type. Ayurveda groups patients according to the predominance of one or more basic life forces, or *doshas*: *vata*, associated with an enthusiastic nature, restless mind, and occasional insomnia; *pitta*, marked by orderliness, a tendency to anger quickly, and sharp intellect; and *kapha*, showing an easygoing disposition, high stamina, and tendency to gain weight easily (to determine your type, see accompanying article, page 54). Different courses of diet, exercise, herbs, and other treatments are prescribed to patients depending on their body type and which of the *doshas* is perceived to be out of balance. Notes Chopra: "The first question an ayurvedic doctor asks is not, 'What disease does my patient have?' but, 'Who is my patient?'"

Maharishi Ayurveda, the TM guru's updated interpretation of the healing art, adds to these traditional approaches new theories about the "quantum mechanical body," a concept that applies the theories of modern particle physics to human intelligence and biology. "By treating the underlying quantum mechanical body itself," Chopra writes in his *Perfect Health: The Complete Mind/Body Guide*, "Maharishi Ayurveda can bring about changes far beyond the reach of conventional medicine, confined as it is to the level of gross physiology." As Chopra sees it, the quantum level holds the mysteries of the mind-body connection, and ayurveda the key to unlocking those mysteries: "At the quantum level, no part of the body lives apart from the rest. There are no wires holding together the molecules of your arteries,

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involvement with Chopra. "All you need to do to assess the public's interest in [alternative medicine] is to go into a bookstore and see what people are buying," asserts Peter Ellsworth, the Sharp CEO.

A major study published last January in *The New England Journal of Medicine* provides more concrete evidence of the rising interest in alternative treatments. A research team headed by Harvard Medical School instructor David Eisenberg, M.D., calculated that Americans in 1990 had spent a staggering \$10.3 billion out of pocket on alternative healing techniques—comparable to the estimated \$12.8 billion they paid out of pocket for hospitalization (see *NEW AGE JOURNAL*, May/June 1993). Though Eisenberg used a loose definition of "unconventional therapies" that also encompassed chiropractors and diet centers, the basic thrust of the study has not been lost on hospital officials looking anxiously to figure out where their market is heading.

"They realize it is important for them to offer preventive medicine programs," says Dean Ornish, M.D., a cardiac researcher and author (*Eat More, Weigh Less*) whose alternative treatments for heart disease are now reimbursed at six hospitals by Mutual of Omaha and other insurance companies. "Hospitals are beginning to look at new approaches that will give people what they want."

What's good for patients may also be good for business as health care providers such as Sharp rely more and more on "managed care"—which often means hospitals themselves assume the financial risks that used to be borne by insurance companies. Says John Bustelos, president and CEO at The Griffin Hospital in Derby, Connecticut, which plans to soon offer Ornish's program, "The more we move into managed care, the more we'll get into preventive medicine and trying to help people stay healthy." Sharp, for example, might contract with an insurance carrier to treat the employees of a large company for a year for a set sum of \$1 million. At year's end, if Sharp has delivered care for less than that amount, it pockets the difference. If costs have gone over \$1 million, Sharp covers them out of its own pocket. "The incentives had been stacked in the opposite direction, where you got paid for doing medical procedures, not for emphasizing wellness," Bustelos adds. "But now that's changing."

Testing ayurveda's preventive power, then, has become one of Sharp's primary missions. If all goes as expected, for example, a program in the coronary-care unit will examine whether relaxation tech-

niques can decrease the incidence of cardiac irregularities. Cancer patients will be tracked to see if ayurvedic treatments reduce the side effects of chemotherapy and the length of their hospital stays. Those suffering from digestive disorders, which are often related to stress, will be offered ayurvedic treatments, as will chronic pain patients. Ravi Shankar, the famed sitar player who also influenced the Beatles and who now lives in San Diego County, will contribute to the institute's music program. Taking a cue from ayurveda's emphasis on the soothing power of music, researchers will seek to determine whether playing music in the hospital wards each evening can reduce patients' need for sleep medications.

In addition to the five Sharp-affiliated physicians on the new center's staff are a number of "ayurvedic technicians"—massage therapists, a yoga instructor, two registered nurses, and people teaching nutrition and biofeedback. The institute will also spread the word about mind-body medicine by offering talks to the public and seminars for health professionals. Participants in Sharp's health-maintenance organization will be able to attend special seminars for a nominal fee and receive a discount on ayurvedic treatments, but other patients—or, in a few cases, their insurance plans—will pay the going rate: \$265 for a three-hour consultation with a physician, a health educator, and a yoga instructor; \$3,000 for a week-long resi-

dential program.

David Simon, M.D., a neurologist and the chief of staff at Sharp Cabrillo Hospital, is the medical director of both the institute and the center. Simon, a longtime TM adherent who did his undergraduate thesis on shamanism, played the key role in recruiting Chopra to Sharp. Joining the Center for Mind Body Medicine represents a considerable risk for him and his physician colleagues, Simon acknowledges. "I've certainly received more than my share of concern from colleagues," he says. Why are these doctors willing to take that risk? The Indian approach, Simon

says, appeals to their yearning for a renewed emphasis on healing: "Are hospitals and doctors just going to be technicians of disease, or are we going to start being experts on health?"

Simon—whose acupuncture chart is displayed in his office as prominently as his samples of Midrin, a prescription headache drug—emphasizes that the center's staff will draw on both Eastern and Western approaches: "We're not going to do all this in lieu of standard medical treatment. We're taking the bold step of offering these programs as a complementary approach to everything else Sharp does."

It is an attitude, he says, that was partly inspired by Chopra himself. "One of Deepak's great values," Simon explains, "is his ability to translate the principles of mind-body medicine into scientific language, and talk to people on both sides of the divide."

IF CHOPRA CAN TALK LIKE THE CONSUMMATE Western-style scientist, it is because, for many years, he was one. Born and raised in New Delhi, he was taught by his father, a prominent cardiologist, to believe only in Western medicine. After graduating from India's best medical school, he emigrated to the United States to do his internship and residency in endocrinology and internal medicine. He built a large private practice in the Boston area and lived a fast-paced professional life, fueled by ambition, cigarettes, and coffee.

"DEEPAK

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SAYS AUTHOR HAROLD H. BLOOMFIELD.**

"In my own mind, I had joined the mainstream of modern medicine. My ambition was to equal or surpass my American colleagues," he writes in *Return of the Rishi*, his autobiographical account of his discovery of the Maharishi and ayurveda. Affiliated with a half-dozen hospitals, he rose to become chief of staff at New England Memorial Hospital in Stoneham, Massachusetts.

Several years before, a chance encounter with a book on Transcendental Meditation had led Chopra to take the TM training. Impressed by the technique's ability to help him reduce his stress level and end

his reliance on tobacco, coffee, and alcohol, he used it regularly and eventually began to explore its roots in his native India.

After establishing a close relationship with the Maharishi, Chopra began to write a series of books detailing the insights inspired by TM and his lengthy conversations with his teacher. Written in clear and engaging language, the books mix the doctor's own medical case histories with Eastern philosophy on health and the nature of consciousness. As he told a wide-eyed Oprah, "When you get to the level of thoughts, you're not just a human being who has occasional spiritual experiences. You're a spiritual being who has occasional human experiences."

Slowly the TM movement and his relationship with the Maharishi grew to dominate his life. By 1990 Chopra had abandoned his practice in endocrinology to practice and spread the word about ayurveda. He traveled abroad to see his guru every six weeks. Even the growing demands of fame came second to that relationship: Once, a friend recalls, he canceled a book-promotion appearance on *Good Morning America* at the last minute because the Maharishi had requested that he come immediately to his residence in Holland.

Chopra became the best-known of several prominent Western scientists who spread the word about the Maharishi's teachings. "The Maharishi loves to use scientists," asserts Joseph Kelly of TM-EX, a small group of former TM practitioners that is highly critical of Chopra and TM. "He'll take someone in a position of influence and power and use him to promote his program."

Meanwhile Chopra's books and tapes were being snapped up by TM practitioners and others, more than a few of whom visited his new clinic, Maharishi Ayurveda Health Center for Stress Management and Behavioral Medicine, in Lancaster, Massachusetts. Founded in 1986, and still in operation, the facility under Chopra's direction treated about twenty people a week on an outpatient basis, with about a dozen patients participating in its week-long residential program within the walls of what was once a family estate.

BEFORE CHOPRA LEFT THE TM movement and cut his ties to the Lancaster center last year, there was a story TM practitioners loved to tell about him. In 1985, a psychologist friend persuaded him to fly down to a Washington, D.C., hotel to hear the Maharishi speak on ayurveda. Several hours into the talk, Chopra and

his wife, Rita, quietly left their seats in the back of the crowded auditorium, intent on catching their flight back to Boston. Quite inexplicably, as Chopra tells the tale, the Maharishi himself suddenly appeared in the hotel lobby, offering them flowers and asking them to come upstairs to talk with him in private. They protested that they had a plane to catch, but he persuaded them to stay. In more than two hours of discussion, the guru and the endocrinologist formed the basis of a relationship that would, for the disciple, bring wealth, fame, and a form of enlightenment—and would, for the master, supply an astoundingly bright, charismatic devotee whose writing and speeches reached millions with the gospel according to Maharishi.

But there is another part of the story that is told less often, because it reflects the deep doubts Chopra had even before he plunged into the Maharishi's inner circle. Those same doubts help today to explain his departure from the TM movement.

"As we headed home, I thought about Ayurveda and Maharishi's desire for me to become involved in it," Chopra writes in *Return of the Rishi*. "Now that I was away from him, my inner silence evaporated, and the buzzing of thoughts started up again. . . . Some silence remained in my awareness, but now it was spoiled by anxiety. Over and over, a thought repeated itself to me: 'Don't become an outsider.'"

But Chopra's close relationship with TM would virtually guarantee him outsider status—and attract controversy. He claimed in *Perfect Health*, for example, to have treated 10,000 patients in five years using ayurveda, treatments that—according to TM-EX cofounder Patrick Ryan—could be quite expensive. Ryan, who makes his living these days as a cult "exit counselor," says Chopra's patients have told him the doctor would charge \$700 for brief instruction in a mantra technique, and that at least one Lancaster patient claims to have been charged \$11,500 for treatment that included a healing ceremony performed for her in India while she remained in the United States.

Chopra dismisses claims made by TM-EX as coming from a group of fanatics prone to extreme exaggeration. "Everyone in TM-EX is a former fanatic on the inside who is now a fanatic on the outside," he says with a wave of his hand. Nonetheless, the cultlike stigma attached to the TM movement was a key factor in Chopra's decision to leave the Lancaster clinic, and led him eventually to conclude that his affiliation with TM and the Maharishi was

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preventing him from reaching many people who might otherwise benefit from ayurveda.

Criticism of Chopra has been especially harsh from mainstream medical doctors who were once his peers. They deride Chopra's blend of physics, biology, and spirituality. Many even scoff at claims by Chopra and TM that the meditation technique has beneficial effects—though the claims have been explored over the past two decades in numerous studies, some of considerable validity.

The most serious criticism followed a May 1991 article in the prestigious *Journal of the American Medical Association* co-authored by Chopra, Hari M. Sharma, M.D., of the Ohio State University College of Medicine, and Brihaspati Dev Triguna. Reviewing the literature on Maharishi Ayurveda, the authors concluded that "with rigorous scientific investigation, Maharishi Ayur-Veda may provide useful new insights and approaches to the prevention and treatment of disease... and may give access to therapeutic and preventive modalities that have been previously ignored or considered unscientific."

Publication of these thoughts in the bible of mainstream medicine caused jubilation in the TM movement and among advocates of alternative treatments. But the authors could scarcely have provoked a more heated response from the medical establishment had they advocated that doctors be trained to kill babies. The barrage began with a lengthy "correction" from *JAMA's* editors. Sharma, Chopra, and Triguna, they said, appeared to be inconsistent in disclosing their financial interest in various ayurvedic programs and products.

It's a charge Chopra heatedly denies: "My source of income was never from the TM organization or primarily from the practice of ayurveda," he says. In fact, he says, he resigned from Maharishi Ayurveda Products International soon after having helped to create the herbal medicine company, because "I knew that people would say there's a conflict of interest."

The *JAMA* correction was just the first

blow, however. Though a few readers wrote *JAMA* to praise the article, many more weighed in against it. Among the critics was TM-EX cofounder Ryan, who called Maharishi Ayurveda "hocus-pocus medicine." He added: "I am frightened that *JAMA* would print, and thus give credibility to, magic, astrology, rituals, and potions for the prevention and cure of disease."

Wallace Sampson, M.D., of San Jose, California, wrote that the TM movement "makes false medical claims" and called the article "trashy, pseudoscientific blather." Nearly twenty other letters leveled accusations of greed, deception, and fraud against the writers.

The worst blow came from *JAMA* itself, in the form of a lengthy October 1991 article by associate editor Andrew A. Skolnick, which attacked, among other things, TM's past claim of being able to allow meditators to walk through walls and fly through the air. Skolnick's manuscript, which contained as much invective as documentation, seemed to take Chopra and his coauthors to task for every exaggerated claim ever made by TM, and some made by Chopra himself.

The article's publication elicited widely divergent responses. The American Association for Ayur-Vedic Medicine, which Chopra headed, and the nonprofit Lancaster Foundation, filed a multimillion-dollar defamation suit (since put on hold, pending negotiations) against Skolnick and his *JAMA* editor. The *Columbia Journalism Review*, however, applauded the article's publication, while the Committee for the Scientific Investigation of Claims of the Paranormal—in a move rich with irony for ayurveda proponents—honored Skolnick with its 1992 "Responsibility in Journalism" award. Today, Chopra dismisses Skolnick's work as "a tabloid thing" and the AMA as a "business lobby more than anything else."

But Chopra was clearly affected by the *JAMA* furor. "Right after the AMA thing, I left the movement," he relates during an interview. "I said, Who needs this?"

A subsequent incident drove home the cost of his continuing involvement with TM—and how it was turning him into a permanent outsider. Researchers for Bill

Moyers spent considerable time with Chopra as they were doing background work for what became Moyers's hugely popular PBS series and book, *Healing and the Mind*. But Chopra says he eventually heard secondhand that Moyers had decided not to interview him or mention his work: "Apparently he was a little fearful that if he had me on his show, he might run the risk of supporting a specific group. The word *cult* always crops up."

Chopra says that the *JAMA* and Moyers experiences coincided with his growing desire to reach a wider audience. "I wanted to mainstream the knowledge and not confine it to one group," he explains. "I didn't want to be restricted by being TM's representative. I felt that if I confined myself to just this, a whole body of knowledge that could find legitimacy would never do it."

By mid-1992 he had left the guru's inner circle, though it was a year before the split was publicly acknowledged. "I continue to respect him and be grateful for all that I have learned," says Chopra, who still practices and recommends Transcendental Meditation.

"Deepak realized he has to start talking not only of Maharishi's truth but of his own truth. But when that actually happens, it's like a divorce," says psychiatrist and author Harold H. Bloomfield, a friend of Chopra's who also remains an intimate of many in the TM movement. Bloomfield, who wrote a best seller on TM in the mid-'70s, says his friend also underwent something of a spiritual crisis: "Deepak had to deal with a certain pain in his heart. He wanted to remain loyal to the master but also needed to be true to himself—and therein lies what each of us has to confront."

THE SHOCK WAVES OF CHOPRA'S DEPARTURE from the Transcendental Meditation movement are still being felt by many of its practitioners. TM's inner circle heard the news at a Washington, D.C., gathering in July 1993. The announcement that the movement was no longer endorsing his work referred to him as "our dear friend." Hoping to soften the blow of his departure, the doctor sent out a letter of explanation to directors of the nation's largest TM centers.

Meanwhile, Chopra has another best seller and is once again affiliated with a mainstream health-care system. He is also the object of renewed media attention, even in the tabloid press. His recent appearance on *The Oprah Winfrey Show*, for example, was quickly followed by a

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splashy article in the *National Enquirer*. It quoted the National Council Against Health Fraud, a self-styled "quackbuster" organization that labels Chopra (along with countless others) a huckster. The article's headline: UPROAR OVER OPRAH'S TV GURU: DOCTORS WARN HIS ADVICE IS DANGEROUS AND VIEWERS COULD DIE. At Sharp HealthCare, executives chuckled about "the downside" to Chopra's fame and confidently moved ahead with the new institute.

"A long time ago I stopped paying attention to what criticism has been directed at people on the cutting edge," says Sharp's Peter Ellsworth. "I've seen some of it written about me, and I know that's not true. I feel very proud of our affiliation."

The doctor's alternative-medicine peers are also quick to come to his defense. "Chopra is a very important figure," says James S. Gordon, M.D., director of the Center for Mind-Body Medicine in Washington, D.C., who served with Chopra on the ad hoc advisory panel of the NIH's Office of Alternative Medicine. "He has helped many people see the extreme power of the mind. He writes so well and seems to have a deep experience of what it is possible for us to do with the mind."

Chopra's rapprochement with the medical mainstream means more than just additional media attention. It's the latest step in a career that has taken him from medical respectability to the outermost reaches of consciousness, and back again. Back at the San Diego news conference announcing his unlikely alliance with Sharp, the doctor tells the local media that the formation of the new mind-body program "represents a very exciting phase in the evolution of medicine as we know it in this country."

Deflecting a reporter's question about whether alternative medicine is quackery, he tells a joke about a doctor talking to his patient: "The bad news is, you have a fatal disease for which there is no cure. The good news is, I'm a quack."

Then, in response to another query, he assesses the innovative program's potential. At a minimum, he asserts, the new institute will prove that ayurveda can be a powerful adjunct to mainstream medical techniques.

"What we're going to do," Chopra says, "is scientifically evaluate the things that we already know."

It is the supremely confident, almost brash declaration of a true insider. ●

THE SOUNDS OF SILENCE

*Catholic theologian Matthew Fox says
most churches are sexist, anthropocentric,
undemocratic, and worst of all, boring.
No wonder he's earned the wrath of the Vatican.*

A New Age Interview
by Laura Hagar

"What is so wonderful about animals and trees is that they're not left-brained. They don't feel guilty. They don't believe they're stuck with original sin. They're kind of proud to be here. And they know ecstasy. My dog is that way.

"My dog enters into ecstasy without guilt, and that's very important. He's close to the earth, and he knows his interdependence with Mother Earth. He teaches me these things."

FOR DOMINICAN priest Matthew Fox, the ax finally fell last October, when the Vatican's Congregation for the Doctrine of the Faith—formerly known as the Holy Office of the Roman Inquisition—ordered the outspoken theologian silenced for one year. The ban on preaching and lecturing, effective last December 15, was the culmination of a four-year Vatican investigation into Fox's unorthodox teachings at the Institute in Culture and Creation Spirituality at Holy Names College in Oakland, California.

The Vatican's gag order came as no surprise. Members of the religious community, in fact, had been wondering how Fox had escaped the notice of Vatican watchdogs for so long. He had not, after all, been reticent about expressing his views of what he calls "the current regime at the Vatican" and "the sorry state of mainstream Catholicism." A prodigious writer, Fox has over the last eighteen years churned out twelve books, many of them detailing his view that the Catholic Church as it now stands is sexist, ethnocentric, anthropocentric, undemocratic, and, perhaps the worst sin of all, boring. His prescription for this sad state

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of affairs is a new brand of Catholic thought called "creation spirituality," a uniquely Californian blend of Catholic mysticism, feminism, and environmentalism.

Creation spirituality draws on sources as varied as twelfth-century Catholic saints; Native American religions; Esalen-style bodywork; and an obscure, pre-Christian, European nature religion known as Wicca, or witchcraft. Many think Fox's tolerance of that last belief was his undoing at the Vatican; ecumenism is one thing, but tolerating a religion that the Catholic Church has been trying to stamp out for a thousand years is quite another.

Fox has other doctrinal differences with Rome. *Original Blessing*, the book that first brought Fox to the attention of the broader public, questioned the primacy of the doctrine of original sin—the belief that man is born sinful, tainted by

condemned. (Pantheism argues that "nature is God, and God is nature," whereas pantheism argues that "God is in nature, and nature is in God"—a distinction only a theologian could love.)

But if Fox's works have failed to please the Vatican, they nonetheless have found an appreciative public. Last November, five hundred people showed up at Holy Names for a book-signing party celebrating *The Coming of the Cosmic Christ*. They gave Fox a standing ovation as he approached the podium. His speech began, "I really should thank the Vatican. I used to get standing ovations after I spoke—now I get them before I've even said a word."

I met Matthew Fox not long before he began his year of silence, on the compact, tree-covered campus of Holy Names College. Fox is a tall, slender man with straight, short-cropped white hair and a thin, pale face. I have seen the face be-

Religion, by not focusing on the cosmos and by limiting itself to the private soul of the individual, has gotten more and more introspective, guilt-ridden, neurotic, and puny.

the original transgression of Adam and Eve. A moot point to most secular folk, the doctrine of original sin and the fall/redemption model it creates are central to Catholic (and most Christian) thought. Though Fox never denied the existence of original sin, he says Western society's emphasis on sin has made Western religion obsessively introverted and guilt-ridden. Rather than original sin, Fox prefers to stress "the original blessing," a worship and celebration of the beauty of creation.

Doctrinally, Fox is treading on dangerous ground. Worshipping the creation comes perilously close to the heresy of pantheism. In his last book, *The Coming of the Cosmic Christ*, Fox dove right into the fray, declaring that the second coming of Christ will not be the bodily return of Christ, or even the triumph of Christianity, but a dawning consciousness of the divinity of the planet and all things (John Muir meets John the Baptist). Fox claims this theory is not pantheism but panentheism, a borderline philosophy that the church has not yet

fore. Paintings of men like him line the walls of the Vatican—those narrow, pale eyes above a thin, slightly hooked nose; that severe little mouth. It is not a kind face, but it is intelligent, intensely scholarly, and shrewd.

LAURA HAGAR: *The Vatican has leveled some pretty serious charges against you. You've been accused of promoting witchcraft and of denying the doctrine of original sin.*

MATTHEW FOX: You're forgetting one. The original document four and a half years ago accused me of being "a fervent feminist." That was their first complaint, and I think it's still very much on their minds. No one could accuse the Vatican today of being feminist, and I think a lot of my troubles flow from that. Part of what we're doing here is recovering the feminist tradition, the experience of women's mysticism in the Church, in the Bible, and beyond, which includes Wicca.

So I guess I'd have to plead guilty to that charge, but the other is simply un-

true. I don't deny original sin, but I decried its priority and emphasis in Western religion. I insist that original sin should take a back seat to original blessing. Sin is human, which means it's only four million years old, whereas the blessing that the universe is, is over nineteen billion years old. To leave that out is so awfully anthropocentric.

And that's the number one problem in the world today: anthropocentrism. Religion should not be contributing to the sin of anthropocentrism. It should be opening us up to reverence for the water and the soil and the rain forest and all the creatures that are being so terribly abused by our species.

Throughout Original Blessing you talk about the need to create an original cosmology that takes into consideration the rest of the world. Now, cosmology is a very nice word, but I'm not exactly sure I know what you mean by it.

Cosmology is three things—science, mysticism, and art—woven together. First you have the scientific story of how we got here. Then, mysticism is the response of awe to being here, the awesome wonder that comes when we realize that we are part of the cosmos and that we are related to all other beings around us. The third dimension of cosmology is art. It takes the artist to put this awe and this story of how we got here into our psyches with music, dance, story, poetry, and ritual. We haven't had this sort of coherent cosmology in four hundred years, because religion and science split in the seventeenth century.

Newton cemented this split and prepared the way for the destruction of cosmology by calling the universe a machine. Well, in a machine there's no room for mysticism and there's very little room for the artist. The artist has been pushed to the fringes of this society. Artists were the only ones who had the sense to fight Newton's worldview. The artists are the ones who've kept alive the mystical tradition in the West, but they've been considered either beatniks or crazy or unemployable, or else they've been bought off by PR and advertising, which is art serving capitalism.

Einstein said, "The whole purpose of art and science is to awaken the cosmic religious feeling." The cosmic religious feeling is what mysticism is all about. That's what we're trying to re-create here.

And this is heresy?

It's heresy to people who live in an anthropocentric, manmade, man-controlled universe. In my book *Original Blessing*, I quoted a sixteenth-century theologian who said, "The pope is the ruler of the universe." Well, I propose that that's a bit exaggerated. But that's the track we've

been on for four hundred years. That some human—I don't care whether it's the pope, or the head of the Kremlin or the defense department—could be seen as ruling the universe just shows how badly we need cosmology.

It's so human-centered.

Exactly! It just shows how anthropocentric we are. Anyone who's tainted by that ideology will naturally be very threatened by what we're saying, which is that the universe is the ruler of the universe, and that the Spirit works through it.

The word Spirit is going to be a stumbling block for a lot of people. This is a very secular society, after all, and many people feel there is no longer a place for religion in modern life.

Paul Ehrlich at Stanford University has done a lot of work on what he calls "the extinction spasm of our time," the disappearance of species all over the planet. He writes, "Curiously, modern science points to the need for a quasi-religious transformation of the species." That's what we're trying to do: recover our sacred connection to the porpoises, whales, waters, and rain forests. I believe, for instance, that one of the reasons we're allowing six billion tons of topsoil to be raped from our country each year is religion.

In Western religion we have this notion of theism—that God is "out there" somewhere, while the soil is just sitting here. But in my tradition of the Cosmic Christ, the soil itself is divine. Everything has divine power in it. We cannot just turn it over to the multinational agribusiness conglomerates to destroy. The same is true of rain forests. So you see, recognizing the sacredness of the planet is at the heart of planetary survival.

In other words, an ecological spirituality is the gap between religion and science.

Exactly! That split has had such tragic consequences for our society. Science is six minutes from blowing up the world because it went the way of discovering the power of the universe, but without conscience or the sense of justice and morality that religion traditionally provides. On the other hand, religion, by not focusing on the cosmos and by limiting itself to the private soul of the individual, has gotten more and more introspective, guilt-ridden, neurotic, and puny. Religion has rendered the human soul puny because it affords it no place in the cosmos.

So we have sick science on one hand and sick religion on the other. Bringing them both together would wake both of them up. Einstein said science without religion is blind, and religion without science is lame. Or was it the other way around? Anyway, we're lame and we're



Supernova/Julius Schnorr von Carolsfeld/"Man's Shameful Fall"

Here are examples of how Matthew Fox distinguishes creation-centered spirituality from the traditional Christian emphasis on fall/redemption spirituality:

Fall/Redemption

Patriarchal

Control of passions

Passion is a curse

God as Father

Suffering is wages for sin

Death is wages for sin

Emphasizes original sin

Sciences of nature are unimportant

Suspicious of body and violent in its body/soul imagery; "soul makes war with the body" (Augustine)

In control

Pessimistic

Elitist

Emphasis on Jesus as Son of God but not on Jesus as prophet

Creation-Centered

Feminist

Ecstasy, Eros, celebration of passions

Passion is a blessing

God as Mother, God as Child, as well as Father

Suffering is birth pangs of universe

Death is a natural event, a prelude to recycling and rebirth

Emphasizes original blessing

Science, by teaching us about nature, teaches us about the Creator

Welcoming of body and gentle in its body/soul imagery; "soul loves the body" (Eckhart)

Letting go—ecstasy, breakthrough

Hopeful

For the many

Emphasis on Jesus as prophet, artist, parable-teller, and Son of God who calls others to their divinity

From Original Blessing: A Primer in Creation Spirituality (1983) by Matthew Fox. Used with permission of Bear and Company, Inc., Santa Fe, New Mexico.

blind.

Science has convinced itself that it doesn't need religion, that it can derive all the ethics and conscience it needs out of itself. That, in fact, has been the secular humanist agenda since Kant.

My biggest problem with that is the "humanist" part. It isn't cosmological enough. Where are the values concerning our treatment of animals and the environment?

But I understand the impulse. Atheism is an intelligent response to theism. Theism teaches that God is out there and we are here. Atheism says, "No theism, please!" But what I talk about is pantheism: Everything is in God, and God is in everything. This is an ancient way of seeing the world. It starts from a basic reverence for all things, and it influences our behavior and our morality because it questions how we treat one another, our species, and ourselves. And I think this is a better route to take than atheism because it's more cosmological.

This isn't to say, of course, that science doesn't have anything important to tell us about morality. I think there are lessons from science these days that are deeply moral—for instance, the interdependence of all things. That's the basis of compassion. Interdependence is now a scientific rule as well as a mystical rule. Another is the whole idea of changing through time. If you're opposed to change, if you want to freeze your institution, then you're opposed to the whole cosmic law. You have to realize that evolution, unfolding, is part of humanity and all creation and even divinity. Again, our great mystics have always thought that way. Eckhart says God becomes where creatures unfold. God too is becoming.

Nineteenth-century humanism was a response to churches and religions that were basically theistic and frozen. But now I think there's a new scene. We don't have a lot of time to sit around and enter into a lot of philosophical headtrips. The fact is, in our generation, decisions are going to be made about the Earth that are irrevocable. The question is, how passionately do we love our existence and this planet? I think our wisdom has to derive from that.

Speaking of frozen, theistic institutions, you've been silenced by the Congregation for the Doctrine of the Faith, formerly known as the Holy Office of the Roman Inquisition. They've forbidden you to engage in public speaking, teaching, or preaching for a year, and you've said you'll go along with it for six months.

I said I'll do it for a semester and then
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SOUNDS OF SILENCE

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I'll have to wrestle with my conscience, but I hope in that time they will change their ways and realize that the issues we're speaking about are just too important to be ignored.

Do you expect that, honestly?

I don't know. I think that if the grassroots response to my silencing is strong enough, it could shame them into listening at least a little bit. At least, that's my strategy. I was told by a canon lawyer I consulted that taking on the Vatican is like standing in front of a train. Then I thought of Brian Willson, and—well, he did it. [Willson is an antinuclear activist whose legs were severed by a train during a nuclear protest. —The Editors.]

What do you plan to do in your year of silence? Do you think you'll learn anything?

I'm learning all the time. I'd be bored if I didn't. I intend to go to Latin America and visit Father Boff, the Liberation theologian, who's also been silenced. I'll certainly learn from him, about Latin American community-based Liberation theology. I'm also going to Africa to see how creation spirituality is alive there. I've been told it is. I also want to do some writing and relaxing. So I'm sure I'll learn. I'm not so sure I'll learn what they hope I'll learn.

I think you're supposed to meditate on the error of your ways.

Oh, is that it? (Laughter.) Thanks for telling me. Ah, well, that's going to be a pretty short meditation. I'm more interested in the future of my ways, and the future of creation spirituality, and in connecting with all the other mystical traditions of the world. That's so important right now.

You rail against the Vatican in one breath and praise other religions with the next. Do you really consider yourself an orthodox Catholic? Can you?

I don't spend a lot of time worrying about orthodoxy. Liberation theology talks about *orthopraxis*, or what we are doing with our faith. From that point of view, we are practicing something very ancient and very needed today. We're reintegrating cosmology into our lives through ritual. That's what I call *orthopraxis*.

You go to most churches today, and the first thing you notice is that the young aren't there. In fact, there aren't many people there, and those who are are very, very bored. I'd say the religious practice of mainline churches today is a failure. They're boring people who worship, and I don't think there's any excuse for that. The day-to-day practice of churches needs to change to reflect the new cosmology. Issues of social justice are issues of reli-

gious practice. We need to work toward equal justice—justice for women, for native peoples, for gays and lesbians. This is all part of *orthopraxis*.

In fact, I think we are orthodox. The tradition we're talking about is the oldest tradition in the Bible. The earliest sources of the Bible are creation-centered. What am I doing that's so wrong? I am drawing on the medieval mystics of the Catholic Church, including Eckhart, Hildegard of Bingen, Saint Francis of Assisi, and Aquinas. How can this be anything but orthodox? The paradigm shift I'm talking about is already in the Catholic tradition. It's really very ancient, but we haven't heard about it in centu-

ries.

In a sense it's like reclaiming a lost orthodoxy.

Right! We're revisioning the shadow side of Christianity. That's why there's so much shadow coming out in the letters I get. Ninety-nine percent of the letters I get are very supportive, but the negative ones aren't from conservatives, they're from people who want to kill me. When you relate to native religions like we do, it brings up a shadow side of Christianity, a violence that has to do with Christian repression of the wilderness. We're lancing that wound. We're getting that pus to show itself, even in the Vatican. We're exposing the pus of

patriarchy. How else can you heal, if the truth doesn't come out?

After all, how is an institution supposed to change and grow if new ideas are constantly suppressed?

That's a very good question. The implication is, of course, that an institution doesn't have to change. It doesn't have to grow. It's already got the truth locked up inside itself. [But] if it stays that way forever, it rots. Everything changes. It's a law of the universe. When our human institutions don't change, they stagnate and they smell, a kind of putrefaction.

I've had hundreds of people tell me they've returned to the Church, returned to Christianity, because of creation spiri-

tuality. You'd think that would be of interest to the Vatican, but it's not.

Television is part of the problem. Television has made the papacy something peculiar. Television likes to center on one human being. It loves the opera surrounding the papacy. The pageantry is just made for television. I think it's a very dangerous thing. The idea of making a star out of the pope is not, I think, what Peter had in mind. It's idolatrous.

You're very critical of European Christianity in general.

Well, I think European Christianity today is in a sad and sorry state. In Germany, I understand that only 7 percent of Catholics are practicing, and 90

percent aren't. The same is true in France. But in the Americas, there's a lot of life. In Latin America, there's the base community movement of Liberation theology. You've got people who are literally putting their lives on the line to combat fascist regimes and to make the gospel speak to the poor and with the poor. In this country, creation spirituality is pulling together a whole bunch of diverse movements, such as feminism and environmentalism. There's a lot of life here. I think that European Christianity, in its decline, is envious of that kind of energy.

You've said in the past that you hope creation spirituality will be for the overdeveloped world the kind of inspiring, energizing force for moral good that Liberation theology has been for the underdeveloped world. Do you think the two systems are compatible?

I think they're ultimately compatible, but there are differences. There are gifts that we bring to Liberation theology just as there are gifts they bring to us. We are more ecological than they are, more consciously feminist. Liberation theology comes out of an Enlightenment, Marxist philosophy which was still patriarchal and not at all ecological. They, however, really keep our feet to the fire about economic and justice issues.

Still, religion and politics have never made very comfortable bedfellows.

But I think a lot of political movements are finding their spiritual roots. That's certainly true of the feminist movement. More and more women are getting into spirituality.

Much to the dismay of political feminists.

It's a schism, all right. The same is true with the Greens. There are the political Greens and the mystical Greens. But I believe the ecological movement is getting more and more spiritual in a healthy way.

You understand the fear, though. A lot of people think mysticism is an escape from reality, a convenient way to escape social responsibility: "om"-ing for peace instead of working for it, visualizing impeachment.

That's why all of my books are about the dialectic between mysticism and prophecy. The prophet is a mystic in action. The prophet is one who stands up to social injustice. The mystic is a lover, the one who so loves the rain forest, or whatever, that they are moved to stand up in its defense. It's not either/or. It's a healthy dialectic. When you have only the prophet without the mystic, you have messianism, burnout, self-righteousness, and a curtailment of imagination. I think that prophetic movements need mysticism, just as mystics

need prophets. So a concern for justice is for me a sign of a healthy mysticism. But I also think that mysticism is a healthy critique of justice movements, because without it you get fanaticism.

Yet you're often associated with the new age, a mystical movement whose more self-centered members have been accused of escaping their social responsibility. Just about every article I've read about you calls you the new age priest.

I think that shows the intellectual laziness of many of our journalists, to be honest. I think the new age, like any other movement, deserves to be attended to. We need to look at the new age and decide what's healthy and what's not. I think that the new age is interested in connecting science and spirituality. I think they've also done some good work reconnecting the body and the spirit of the individual through the whole massage movement.

The weakness of the new age, however, is that it often seems to me to be a fundamentalism for the rich: "I'm saved and you're not saved," "I'm evolved and you're not," "I see archangels and you don't," and "I can drive my BMW to a thousand-dollar-a-day workshop and you can't." There's a whole money thing in the new age that really bothers me. That really goes to the heart of the justice issue.

I find that a lot of new agers don't deal with the shadow. They don't deal with the shadow of society, which is the injustice issue, and they don't deal with their own personal shadow. A lot of new agers are just running from their shadow into light light light. So their Christ is all light with no wounds. What I like about the Christian interpretation of Christ is that the Cosmic Christ has wounds. The Cosmic Christ is on the side of the oppressed. We have to pay attention to that, and go into that darkness and suffering. Finally, of course, there are those new agers who say black people who are born in South Africa chose to be born in South Africa, and to me that's the ultimate cop-out for carrying on a system of injustice instead of standing and fighting. And to me that's utterly abhorrent.

How do you go about reintegrating spirituality into what, for most of us, are very secular lives?

This is the role of healthy worship: to give us models of living that are delightful, on the one hand, but also deeply moral. I talk in my new book about redeeming worship, because right now it is so out of touch with cosmology. If we could bring it around, amazing things could happen. The key is imagination. As Buckminster Fuller said, "With imagi-

nation we could solve all our problems in a few years." He also said that we don't have the will, and I think he's right about that.

Education is very important as well, which is why I've stayed in education. I've long been uncomfortable with our education system, built as it is on Descartes and Kant, who were antimystical. Kant, for instance, talked about "separating the laws of the starry heavens without, from the moral laws within." Why that dualism straight and simple? It's just what [our society has] done. There's no connection in that system between us and what the scientist finds

in the universe. Our moral behavior becomes more and more pietistic and introverted. They should be connected. That's what wisdom is, after all—finding your place in the cosmos and relating to the universe's law.

The model of education we've evolved here is just as important as the spiritual tradition we are recovering. I believe that education has to be part of the paradigm shift. I'm not talking about saying new things in the old model; I think the model of education itself has to change. It has to become more feminist, more process-oriented, more bodily. Certainly more bodily—it would be difficult to be

less bodily than today's education system. It also needs to be more playful. The adult has to learn to play. That's what mysticism is: It's the child in the adult. Authentic worship and authentic education will bring that child alive again, so that people can become mystical again.

There's such a hunger for that in our world. I think that's what a lot of addictions are about: drug-addiction, alcoholism, the entertainment addiction in the so-called First World. It's people out of touch with their mysticism. People who think they have to shoot up to experience their place in the universe. I call alcoholism liquid cosmology. So, in dealing with this, I think we're dealing with

the drug problem, not at the level of policemen, but at a deeper level, asking why so many people need drugs in the first place. That's the real pathology.

It's amazing how that question is never asked, despite all the debates over legalization, all the hoopla over "just say no."

I think it's the cause. I'm asking the question. That's why I'm in trouble.

Jesse Jackson asked it.

Unfortunately, no one listened.

Maybe because he was talking about a fundamental shift in the way we live our lives, not just a cosmetic change.

A paradigm shift.

A paradigm shift is a very scary thing for a culture. It means the death of one

thing and the birth of another.

And I think that's the allure of the fundamentalisms around right now. Fundamentalism gives clear and distinct answers in a time of great confusion. That's its appeal and that's its danger.

I think its real danger is its lack of imagination. What Buckminster Fuller said about imagination being the key to paradigm shift—that's exactly what fundamentalism lacks. Literalism is its sin.

And literalism kills. It aborts. Fundamentalists are so worried about physical abortions, but they're not worried at all about these other kinds of abortions—the abortion of the imagination, of creativity, of liberation. All these things are profoundly threatening to them, because they're not totally predictable or bound into what is.

And yet, for a lot of people, fundamentalism offers the kind of inspired ecstatic experience that you say is missing from mainstream Christianity.

Fundamentalism does provide feeling and emotionalism and a sense of community that you don't get in liberal churches. A lot of liberal churches are really very cerebral. You read to one another or you get read at. But if you watch Jerry Falwell or Jimmy Swaggart, it's all emotionalism, sentimentalism. It's not connected to justice or any intellectual tradition. I don't think it's a healthy expression of feeling in religion.

That's why tradition is important, you see. It helps us keep a balance when we're dealing with the powerful forces that religions can unleash, positive or negative.

You've said in the past that what distinguishes a cult from a spirituality is that a spirituality has a past. It rises out of tradition.

A lot of cults these days, like Jonestown or Rajneesh or others that are still floating around, tend to pop out of one person's head. Religion becomes a guru kind of thing. I don't like that. I have no truck with it.

Tradition, on the other hand, comes out of the experience of our ancestors. That includes the tradition of our Jewish and Christian ancestors, and also the native people who've lived on this land for forty-five thousand years. I believe in tradition that is healthily understood, not just taken as the last word, but in terms of this kind of ancestral history. Biologically, for example, we contain ribbons of DNA from our parents and grandparents. Why wouldn't our religious traditions be a part of us in the same way? I don't think you can ever really leave the tradition you've grown up in. If you're raised Jewish, or you're raised Catholic, you can't leave. You can leave the for-

mal practice of it, but it's still there inside you. The memories don't die. It's too powerful an experience, and sooner or later you'll have to go back and deal with those roots.

But a lot of people have rejected their religious heritage. They've given up on their own tradition, and have gone East to Buddhism or Hinduism, or else they've gone way back in the Western tradition to something like Wicca.

I understand the impulse. I think there's good reason for being hurt and offended by Western religion. In many ways, it hasn't nourished us in our mystical tradition but merely piled on law after moral law. A lot of people are fed up with that. I admire their courage in standing up to say that religion must be about more than laws—which, of course, it must. Mysticism is at the heart of healthy religion, and that is what the West has ignored for so long.

But the point is, I don't think we're going to move this civilization forward by going East or even by going back to Wicca. I think we're going to move it forward by transforming our own religious inheritance. There's a lovely quote by Jung that goes, "We cannot be pirates, thieving wisdom from foreign shores, as if our own culture was an error outlived."

When you were talking before about cults and the prevalence of gurus, I couldn't help thinking of that book-signing party for you that I went to here. There was a lot of adulation in the air that night. I was sitting in that room surrounded by all those people who were so focused on you, and I thought, uh-oh. Are you worried about becoming a guru?

I think that night was unusual. The Vatican statement had just come out, and a whole lot of people turned out to show their support for me. It wasn't typical.

I don't worry about becoming a guru. I'm too fallible to be treated as a guru, and I have no ego need for it. I'm busy enough. I don't think it could happen for several reasons. For one thing, despite all the adulation, there's always so much opposition. That keeps you grounded. The Vatican helps. Plus, I always make a point, when I teach, to point out that I am not a guru. I'm a teacher. There are a lot of teachers. Creation spirituality doesn't have gurus. We're not hierarchical. One of the nice things about my being silenced is that it will give some of the other people in the program a chance to shine.

We're coming up on the millenium. The millenium last time around was a thrill and a half. I wonder if you have any predictions for this one.

I don't think we've ever, as a species, faced such a showdown as we're involved in today. Thomas Berry says we need to reinvent the human and that the times in which we're living are no less significant than the movement from nonlife to life on this planet billions of years ago. There's no question about it. The direction we're heading in is not only suicide for our species, but ecocide for the rest of the planet. All the decisions that are going to be made in this generation are going to be irrevocable.

Still, I'm hopeful. If you look at human history, you realize that the human race changes only when it has to. I don't know that we've ever had to change more

thoroughly than we have to change now. I think we're in the process of outgrowing anthropocentric ideologies. The environmental movement is moving us beyond that. There's no such thing as an Anglican river, or an atheistic ocean, or a Roman Catholic rain forest, or a Buddhist corn field.

All of this is a challenge to our religious and political consciousness. Those who are invested in both, of course, are going to resist this challenge very strongly, but those who are disenfranchised—the vast majority of the human race and all the other species—have a desire for a spiritual awakening and a change of ways.

The Cosmology of Matthew Fox

What's Wrong With "Original Sin"
[Christian] religion in the West has put too much emphasis on Augustine's idea of original sin. Elie Wiesel says the idea of original sin is alien to Jewish thinking. The Jews don't believe in original sin because it insults God the creator to say that the universe is not a pretty darn good job on God's part.

So it's essentially an insult to the creator to begin with sin. Sin is anthropocentric—it zeroes in on the humans, the twoglegeds. Humans invented sin. Maybe it's four million years old. God invented the universe. It's 19,996,000,000 years older. And yet Christians begin theology with sin. We have to begin with the beauty, the excitement, the grace, the wonder of God's creation.

Who Is a Mystic?

I believe every human being is a mystic until our culture or our religions drive it out. The mystic is one who can experience God.

Our experiences of God are mystical experiences—unitive experiences where the distance between God and us is melted. We experience God in nature; in friendships and love relationships; in art, music, and dance; in poetry and stories, laughter and conviviality. Of course, God is also present for the mystics in the darkness, in the pain and the suffering, not just in joy and delight. So we also have unitive experiences with the poor and the oppressed. All these are mystical experiences, and they're available to everybody.

Why Social Activists Need Mysticism

Many social activists are essentially fall/redemption. They're working too often out of guilt. They don't have enough play and imagination. Therefore, they either burn out fast or they end up imitating, due to lack of imagination, the very structures they're trying to critique.

In other words, true justice-makers, true prophets, need mysticism. They need that dimension of the child, of play, of imagination, of creativity and art that is intrinsic to the creation tradition of Scripture and the mystics and prophets. So bringing out the child in us is an integral part of creation spirituality, healthy mysticism, and justice-making.

Why Feminism is Spiritual

Feminism is a way of seeing the world. It is a way of relating to one another, to ourselves, to our bodies, to the earth, and to God. That is why it is essentially

a spirituality.

It is also a way of critiquing the fact that our culture does not have to be patriarchal. It seems that twenty-five thousand years passed before patriarchy took over Europe. Native traditions are remnants of this period. The values of this prepatriarchal European period are values I think we yearn for today—values of compassion to Mother Earth and interconnectivity. They're the kind of values that Hildegard of Bingen and the other Christian mystics are constantly celebrating.

Does the Holy Spirit Work Through All Religions?

Why should we say that the Holy Spirit began work only with the conception of Jesus in Mary? That's not true. The Holy Spirit began work at the first moment of creation. Now, the conception of Jesus was a special moment. I have no problem with that. But the Holy Spirit works through all religions.

There's a lot of wisdom in native traditions. Christians cannot be arrogant about how the Spirit has worked through other traditions and what wisdom is left there, especially because of the tradition in the Bible of the *anawim*, the Hebrew word for the little ones, the forgotten ones, the oppressed ones, the ones with no voice.

If you are a Jew or a black or a Native American, you might wonder, is it possible for people to go to God through Christianity? Genocide was done on these peoples in the name of Christianity. Christians can't pretend that this isn't the case; our hands are not clean. So Christianity itself is problematic.

I believe God is not bound by any one way but that God has sent Jesus as a very special way precisely to make the way easier and more accessible for all people. I think Jesus does this first by teaching us but also by *being* the way. He incarnates this. And he's the way in so far as his death on the cross liberates us along with his resurrection. It is the death of death, as Paul says, and the death of sin.

Are We Really Stewards of the Planet?

Stewardship is a Protestant category for ecology that is certainly better than nothing. It's a start. However, I agree with the criticism that it's too anthropocentric. It says, "We are stewards, and we're going to run the show." The fact is, we've *been* running the show—and look what we've done. Now we have to do some

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FOX'S COSMOLOGY

(continued from page 56)
listening.

Consider that the whale has been around fifty-six million years longer than humans. I think it's time to start listening to our elders. We're not the steward of the whale. The whale may have something to teach us.

There are better categories than stewardship for the ecological issues. Wisdom literature in the Bible says that God's Spirit fills the whole world, meaning the whole universe. That has to be meditated on. It's a much better image than stewardship.

Now notice it doesn't say it fills just

the baptized Christians. God's Spirit fills the whole world. It works in whales, in dogs. It's blowing that tree over there. It works in the whole universe. We have to join this community of interconnectivity that is God's creation. That, I think, is the starting point for ecological issues. First, we celebrate creation. Then we ask, where is creation being wounded, and what can we do about it?

Why the Right Brain is Mystical

Our mystical brain is our right brain, and it has the capacity to experience the whole. But Western culture for three hundred years has disparaged our right brain and has only rewarded us for left-

brain work, which is analytical, verbal, very serious, and very male.

You see, a part of mysticism is playing. The mystic in us is a child in us. Jesus said until you become like a child you cannot receive the kingdom and the queendom of God. But so many of us are such serious and somber adults.

Why "Pagan" Isn't Such a Bad Word

The Bible teaches that God's truth comes mostly to us through the *anawim*. Well, what's more *anawim* than entire cultures and religions that were practically wiped out through genocide?

I believe peace-and-justice Christians should pay far more attention to what I would call the "urbanitis of theology," or the hatred toward the rural, toward the people of the land. Take the word *pagan*, for example. It seems to be one of the worst things you can call people. Well, *pagan* is a Latin word for "country person." *Paganus* means a person of the country, close to the soil. Isn't it interesting what an emotional connotation that word has for most Christians? We have become an urban, bourgeois church, for all of our protest against that.

The Spirit has worked among peasant cultures. That doesn't mean the Holy Spirit hasn't worked a little more purely or fully through Jesus Christ and through the prophets. I believe it has. But the Holy Spirit is not marked Baptist, Lutheran, Protestant, Catholic, or even Christian.

Why "Play" Isn't a Dirty Word

The fact is that God is not a pessimistic male. Eckhart says that God finds joy and rapture in us. The universe is God's delight. Delight is not the opposite of justice; it's the beginning of justice.

The idea that play is a dirty word is part of the pathology, the sin of our patriarchal, capitalist culture. Capitalism has forbidden us to play. So one of the most radical things you can teach people in a First World country is to play.

How do we open up First World ears and eyes to see the pain of our lifestyle, what it's doing to Mother Earth, what it's doing to other peoples? You don't do it by guilt! That's not the way to change people. You change people by pleasure, by delight, and by the truth. And the truth is that life is filled with wonder, and life is also filled with pain. We have to open our eyes and ears to see it.

How do you open eyes and ears? With clay. With dance. With painting. Therefore it is an absolutely essential element of social justice.

From an interview with Matthew Fox in *The Other Side*, May 1987.

A COURSE IN MIRACLES

COMBINED VOLUME

I

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Chapter 2

THE SEPARATION AND THE ATONEMENT

The Origins of Separation

23 To extend is a fundamental aspect of God which He gave to His Son. In the creation, God extended Himself to His creations and imbued them with the same loving will to create. You have not only been fully created, but have also been created perfect. There is no emptiness in you. Because of your likeness to your Creator you are creative. No child of God can lose this ability because it is inherent in what he is, but he can use it inappropriately by projecting. The inappropriate use of extension, or projection, occurs when you believe that some emptiness or lack exists in you, and that you can fill it with your own ideas instead of truth. This process involves the following steps:

First, you believe that what God created can be changed by your own mind.

Second, you believe that what is perfect can be rendered imperfect or lacking.

Third, you believe that you can distort the creations of God, including yourself.

Fourth, you believe that you can create yourself, and that the direction of your own creation is up to you.

These related distortions represent a picture of what actually occurred in the separation, or the "detour into fear." None of this existed before the separation, nor does it actually exist now. Everything God created is like Him. Extension, as undertaken by God, is similar to the inner radiance that the children of the Father inherit from Him. Its real source is internal. This is as true of the Son as of the Father. In this sense the creation includes both the creation of the Son by God, and the Son's creations when his mind is healed. This requires God's endowment of the Son with free will, because all loving creation is freely given in one continuous line, in which all aspects are of the same order.

The Garden of Eden, or the pre-separation condition, was a state of mind in which nothing was needed. When Adam listened to the "lies of the serpent," all he heard was untruth. You do not have to continue to believe what is not true unless you choose to do so. All that can literally disappear in the twinkling of an eye because it is merely a misperception. What is seen in dreams seems to be very

creation of woman... main wake up
and exclaimed about woman.

XT

real. Yet the Bible says that a deep sleep fell upon Adam, and nowhere is there reference to his waking up. The world has not yet experienced any comprehensive reawakening or rebirth. Such a rebirth is impossible as long as you continue to project or miscreate. It still remains within you, however, to extend as God extended His Spirit to you. In reality this is your only choice, because your free will was given you for your joy in creating the perfect. ^{Gen 2:21}

All fear is ultimately reducible to the basic misperception that you have the ability to usurp the power of God. Of course, you neither can nor have been able to do this. Here is the real basis for your escape from fear. The escape is brought about by your acceptance of the Atonement, which enables you to realize that your errors never really occurred. Only after the deep sleep fell upon Adam could he experience nightmares. If a light is suddenly turned on while someone is dreaming a fearful dream, he may initially interpret the light itself as part of his dream and be afraid of it. However, when he awakens, the light is correctly perceived as the release from the dream, which is then no longer accorded reality. This release does not depend on illusions. The knowledge that illuminates not only sets you free, but also shows you clearly that you *are* free.

Whatever lies you may believe are of no concern to the miracle, which can heal any of them with equal ease. It makes no distinctions among misperceptions. Its sole concern is to distinguish between truth on the one hand, and error on the other. Some miracles may seem to be of greater magnitude than others. But remember the first principle in this course; there is no order of difficulty in miracles. In reality you are perfectly unaffected by all expressions of lack of love. These can be from yourself and others, from yourself to others, or from others to you. Peace is an attribute *in* you. You cannot find it outside. Illness is some form of external searching. Health is inner peace. It enables you to remain unshaken by lack of love from without and capable, through your acceptance of miracles, of correcting the conditions proceeding from lack of love in others.

The Atonement as Defense

You can do anything I ask. I have asked you to perform miracles, and have made it clear that miracles are natural, corrective, healing and universal. There is nothing they cannot do, but they cannot be performed in the spirit of doubt or fear. When you are afraid of

anything, you are acknowledging its power to hurt you. Remember that where your heart is, there is your treasure also. You believe in what you value. If you are afraid, you will inevitably value wrongly, and by endowing all thoughts with equal power will inevitably destroy peace. That is why the Bible speaks of "the peace of God which passeth understanding." This peace is totally incapable of being shaken by errors of any kind. It denies the ability of anything not of God to affect you. This is the proper use of denial. It is not used to hide anything, but to correct error. It brings all error into the light, and since error and darkness are the same, it corrects error automatically.

True denial is a powerful protective device. You can and should deny any belief that error can hurt you. This kind of denial is not a concealment but a correction. Your right mind depends on it. Denial of error is a strong defense of truth, but denial of truth results in miscreation, the projections of the ego. In the service of the right mind the denial of error frees the mind, and re-establishes the freedom of the will. When the will is really free it cannot miscreate, because it recognizes only truth.

You can defend truth as well as error. The means are easier to understand after the value of the goal is firmly established. It is a question of what it is *for*. Everyone defends his treasure, and will do so automatically. The real questions are, what do you treasure? and how much do you treasure it? Once you have learned to consider these questions and to bring them into all your actions, you will have little difficulty in clarifying the means. The means are available whenever you ask. You can, however, save time if you do not protract this step unduly. The correct focus will shorten it immeasurably.

The Atonement is the only defense that cannot be used destructively because it is not a device you made. The Atonement *principle* was in effect long before the Atonement began. The principle was love and the Atonement was an *act* of love. Acts were not necessary before the separation, because belief in space and time did not exist. It was only after the separation that the Atonement and the conditions necessary for its fulfillment were planned. Then a defense so splendid was needed that it could not be misused, although it could be refused. Refusal could not, however, turn it into a weapon of attack, which is the inherent characteristic of other defenses. The Atonement thus becomes the only defense that is not a two-edged sword. It can only heal.

The Atonement was built into the space-time belief to set a limit on

the need for the belief itself, and ultimately to make learning complete. The Atonement is the final lesson. Learning itself, like the classrooms in which it occurs, is temporary. The ability to learn has no value when change is no longer necessary. The eternally creative have nothing to learn. You can learn to improve your perceptions, and can become a better and better learner. This will bring you into closer and closer accord with the Sonship; but the Sonship itself is a perfect Creation and perfection is not a matter of degree. Only while there is a belief in differences is learning meaningful.

Evolution is a process in which you seem to proceed from one degree to the next. You correct your previous missteps by stepping forward. This process is actually incomprehensible in temporal terms, because you return as you go forward. The Atonement is the device by which you can free yourself from the past as you go ahead. It undoes your past errors, thus making it unnecessary for you to keep retracing your steps without advancing to your return. In this sense the Atonement saves time, but like the miracle it serves, does not abolish it. As long as there is need for Atonement, there is need for time. But the Atonement as a completed plan has a unique relationship to time. Until the Atonement is complete its various phases will proceed in time, but the whole Atonement stands at time's end. At that point the bridge of return has been built.

The Atonement is a total commitment. You may still think this is associated with loss, a mistake all the separated Sons of God make in one way or another. It is hard to believe a defense that cannot attack is the best defense. This is what is meant by "the meek shall inherit the earth." They will literally take it over because of their strength. A two-way defense is inherently weak precisely because it has two edges, and can be turned against you very unexpectedly. This possibility cannot be controlled except by miracles. The miracle turns the defense of Atonement to your real protection, and as you become more and more secure you assume your natural talent of protecting others, knowing yourself as both a brother and a Son.

The Altar of God

The Atonement can be accepted within you only by the releasing of the inner light. Since the separation, defenses have been used almost entirely to defend *against* the Atonement, and thus maintain the separation. This is generally seen as a need to protect the body. The many body fantasies in which minds engage arise from the

distorted belief that the body can be used as a means for attaining "atonement." Perceiving the body as a temple is only the first step in correcting this distortion, because it alters only part of it. It *does* recognize that Atonement in physical terms is impossible. The next step, however, is to realize that a temple is not a structure at all. Its true holiness lies at the inner altar around which the structure is built. The emphasis on beautiful structures is a sign of the fear of Atonement, and an unwillingness to reach the altar itself. The real beauty of the temple cannot be seen with the physical eye. Spiritual sight, on the other hand, cannot see the structure at all because it is perfect vision. It can, however, see the altar with perfect clarity.

For perfect effectiveness the Atonement belongs at the center of the inner altar, where it undoes the separation and restores the wholeness of the mind. Before the separation the mind was invulnerable to fear, because fear did not exist. Both the separation and the fear are miscreations that must be undone for the restoration of the temple, and for the opening of the altar to receive the Atonement. This heals the separation by placing within you the one effective defense against all separation thoughts and making you perfectly invulnerable.

The acceptance of the Atonement by everyone is only a matter of time. This may appear to contradict free will because of the inevitability of the final decision, but this is not so. You can temporize and you are capable of enormous procrastination, but you cannot depart entirely from your Creator, Who set the limits on your ability to miscreate. An imprisoned will engenders a situation which, in the extreme, becomes altogether intolerable. Tolerance for pain may be high, but it is not without limit. Eventually everyone begins to recognize, however dimly, that there *must* be a better way. As this recognition becomes more firmly established, it becomes a turning-point. This ultimately reawakens spiritual vision, simultaneously weakening the investment in physical sight. The alternating investment in the two levels of perception is usually experienced as conflict, which can become very acute. But the outcome is as certain as God.

Spiritual vision literally cannot see error, and merely looks for Atonement. All solutions the physical eye seeks dissolve. Spiritual vision looks within and recognizes immediately that the altar has been defiled and needs to be repaired and protected. Perfectly aware of the right defense it passes over all others, looking past error to truth. Because of the strength of its vision, it brings the mind into its service. This re-establishes the power of the mind and makes it increasingly unable to tolerate delay, realizing that it only adds unnecessary pain. As a result, the mind becomes increasingly

sensitive to what it would once have regarded as very minor intrusions of discomfort.

The children of God are entitled to the perfect comfort that comes from perfect trust. Until they achieve this, they waste themselves and their true creative powers on useless attempts to make themselves more comfortable by inappropriate means. But the real means are already provided, and do not involve any effort at all on their part. The Atonement is the only gift that is worthy of being offered at the altar of God, because of the value of the altar itself. It was created perfect and is entirely worthy of receiving perfection. God and His creations are completely dependent on each other. He depends on them *because* He created them perfect. He gave them His peace so they could not be shaken and could not be deceived. Whenever you are afraid you *are* deceived, and your mind cannot serve the Holy Spirit. This starves you by denying you your daily bread. God is lonely without His Sons, and they are lonely without Him. They must learn to look upon the world as a means of healing the separation. The Atonement is the guarantee that they will ultimately succeed.

Healing as Release from Fear

Our emphasis is now on healing. The miracle is the means, the Atonement is the principle, and healing is the result. To speak of "a miracle of healing" is to combine two orders of reality inappropriately. Healing is not a miracle. The Atonement, or the final miracle, is a remedy and any type of healing is a result. The kind of error to which Atonement is applied is irrelevant. All healing is essentially the release from fear. To undertake this you cannot be fearful yourself. You do not understand healing because of your own fear.

A major step in the Atonement plan is to undo error at all levels. Sickness or "not-right-mindedness" is the result of level confusion, because it always entails the belief that what is amiss on one level can adversely affect another. We have referred to miracles as the means of correcting level confusion, for all mistakes must be corrected at the level on which they occur. Only the mind is capable of error. The body can act wrongly only when it is responding to mighthought. The body cannot create, and the belief that it can, a fundamental error, produces all physical symptoms. Physical illness represents a belief in magic. The whole distortion that made magic rests on the belief that there is a creative ability in matter which the mind cannot control.

This error can take two forms; it can be believed that the mind can miscreate in the body, or that the body can miscreate in the mind. When it is understood that the mind, the only level of creation, cannot create beyond itself, neither type of confusion need occur.

Only the mind can create because spirit has already been created, and the body is a learning device of the mind. Learning devices are not lessons in themselves. Their purpose is merely to facilitate learning. The worst a faulty use of a learning device can do is to fail to facilitate learning. It has no power in itself to introduce actual learning errors. The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. This is not because the body is a miracle, but because it is not inherently open to misinterpretation. The body is merely part of your experience in the physical world. Its abilities can be and frequently are overevaluated. However, it is almost impossible to deny its existence in this world. Those who do so are engaging in a particularly unworthy form of denial. The term "unworthy" here implies only that it is not necessary to protect the mind by denying the unmindful. If one denies this unfortunate aspect of the mind's power, one is also denying the power itself.

All material means that you accept as remedies for bodily ills are restatements of magic principles. This is the first step in believing that the body makes its own illness. It is a second misstep to heal it through non-creative agents. It does not follow, however, that the use of such agents for corrective purposes is evil. Sometimes the illness has a sufficiently strong hold over the mind to render a person temporarily inaccessible to the Atonement. In this case it may be wise to utilize a compromise approach to mind and body, in which something from the outside is temporarily given healing belief. This is because the last thing that can help the non-right-minded, or the sick, is an increase in fear. They are already in a fear-weakened state. If they are prematurely exposed to a miracle, they may be precipitated into panic. This is likely to occur when upside-down perception has induced the belief that miracles are frightening.

The value of the Atonement does not lie in the manner in which it is expressed. In fact, if it is used truly, it will inevitably be expressed in whatever way is most helpful to the receiver. This means that a miracle, to attain its full efficacy, must be expressed in a language that the recipient can understand without fear. This does not necessarily mean that this is the highest level of communication of which he is capable. It does mean, however, that it is the highest level of communication of which he is capable *now*. The whole aim of the

miracle is to raise the level of communication, not to lower it by increasing fear.

The Function of the Miracle Worker

Before miracle workers are ready to undertake their function in this world, it is essential that they fully understand the fear of release. Otherwise they may unwittingly foster the belief that release is imprisonment, a belief that is already very prevalent. This misperception arises in turn from the belief that harm can be limited to the body. That is because of the underlying fear that the mind can hurt itself. None of these errors is meaningful, because the miscreations of the mind do not really exist. This recognition is a far better protective device than any form of level confusion, because it introduces correction at the level of the error. It is essential to remember that only the mind can create, and that correction belongs at the thought level. To amplify an earlier statement, spirit is already perfect and therefore does not require correction. The body does not exist except as a learning device for the mind. This learning device is not subject to errors of its own, because it cannot create. It is obvious, then, that inducing the mind to give up its miscreations is the only application of creative ability that is truly meaningful.

Magic is the mindless or the miscreative use of mind. Physical medications are forms of "spells," but if you are afraid to use the mind to heal, you should not attempt to do so. The very fact that you are afraid makes your mind vulnerable to miscreation. You are therefore likely to misunderstand any healing that might occur, and because egocentricity and fear usually occur together, you may be unable to accept the real Source of the healing. Under these conditions, it is safer for you to rely temporarily on physical healing devices, because you cannot misperceive them as your own creations. As long as your sense of vulnerability persists, you should not attempt to perform miracles.

I have already said that miracles are expressions of miracle-mindedness, and miracle-mindedness means right-mindedness. The right-minded neither exalt nor depreciate the mind of the miracle worker or the miracle receiver. However, as a correction, the miracle need not await the right-mindedness of the receiver. In fact, its purpose is to restore him to his right mind. It is essential, however, that the miracle worker be in his right mind, however briefly, or he will be unable to re-establish right-mindedness in someone else.

The healer who relies on his own readiness is endangering his understanding. You are perfectly safe as long as you are completely unconcerned about your readiness, but maintain a consistent trust in mine. If your miracle working inclinations are not functioning properly, it is always because fear has intruded on your right-mindedness and has turned it upside down. All forms of not-right-mindedness are the result of refusal to accept the Atonement for yourself. If you do accept it, you are in a position to recognize that those who need healing are simply those who have not realized that right-mindedness *is* healing.

The sole responsibility of the miracle worker is to accept the Atonement for himself. This means you recognize that mind is the only creative level, and that its errors are healed by the Atonement. Once you accept this, your mind can only heal. By denying your mind any destructive potential and reinstating its purely constructive powers, you place yourself in a position to undo the level confusion of others. The message you then give to them is the truth that their minds are similarly constructive, and their miscreations cannot hurt them. By affirming this you release the mind from overevaluating its own learning device, and restore the mind to its true position as the learner.

It should be emphasized again that the body does not learn any more than it creates. As a learning device it merely follows the learner, but if it is falsely endowed with self-initiative, it becomes a serious obstruction to the very learning it should facilitate. Only the mind is capable of illumination. Spirit is already illuminated and the body in itself is too dense. The mind, however, can bring its illumination to the body by recognizing that it is not the learner, and is therefore unamenable to learning. The body is, however, easily brought into alignment with a mind that has learned to look beyond it toward the light.

Corrective learning always begins with the awakening of spirit, and the turning away from the belief in physical sight. This often entails fear, because you are afraid of what your spiritual sight will show you. I said before that the Holy Spirit cannot see error, and is capable only of looking beyond it to the defense of Atonement. There is no doubt that this may produce discomfort, yet the discomfort is not the final outcome of the perception. When the Holy Spirit is permitted to look upon the defilement of the altar, He also looks immediately toward the Atonement. Nothing He perceives can induce fear. Everything that results from spiritual awareness is merely channelized toward correction. Discomfort is aroused only to

bring the need for correction into awareness.

The fear of healing arises in the end from an unwillingness to accept unequivocally that healing is necessary. What the physical eye sees is not corrective, nor can error be corrected by any device that can be seen physically. As long as you believe in what your physical sight tells you, your attempts at correction will be misdirected. The real vision is obscured, because you cannot endure to see your own defiled altar. But since the altar has been defiled, your state becomes doubly dangerous unless it *is* perceived.

Healing is an ability that developed after the separation, before which it was unnecessary. Like all aspects of the belief in space and time, it is temporary. However, as long as time persists, healing is needed as a means of protection. This is because healing rests on charity, and charity is a way of perceiving the perfection of another even if you cannot perceive it in yourself. Most of the loftier concepts of which you are capable now are time-dependent. Charity is really a weaker reflection of a much more powerful love-encompassment that is far beyond any form of charity you can conceive of as yet. Charity is essential to right-mindedness in the limited sense in which it can now be attained.

Charity is a way of looking at another as if he had already gone far beyond his actual accomplishments in time. Since his own thinking is faulty he cannot see the Atonement for himself, or he would have no need of charity. The charity that is accorded him is both an acknowledgment that he needs help, and a recognition that he will accept it. Both of these perceptions clearly imply their dependence on time, making it apparent that charity still lies within the limitations of this world. I said before that only revelation transcends time. The miracle, as an expression of charity, can only shorten it. It must be understood, however, that whenever you offer a miracle to another, you are shortening the suffering of both of you. This corrects retroactively as well as progressively.

Special Principles of Miracle Workers

1. The miracle abolishes the need for lower-order concerns. Since it is an out-of-pattern time interval, the ordinary considerations of time and space do not apply. When you perform a miracle, I will arrange both time and space to adjust to it.

2. A clear distinction between what is created and what is made is essential. All forms of healing rest on this fundamental correction

in level perception.

3. Never confuse right- and wrong-mindedness. Responding to any form of error with anything except a desire to heal is an expression of this confusion.

4. The miracle is always a denial of this error and an affirmation of the truth. Only right-mindedness can correct in a way that has any real effect. Pragmatically, what has no real effect has no existence. Its effect, then, is emptiness. Being without substantial content, it lends itself to projection.

5. The level-adjustment power of the miracle induces the right perception for healing. Until this has occurred healing cannot be understood. Forgiveness is an empty gesture unless it entails correction. Without this it is essentially judgmental, rather than healing.

6. Miracle-minded forgiveness is *only* correction. It has no element of judgment at all. The statement "Father forgive them for they know not what they do" in no way evaluates *what* they do. It is an appeal to God to heal their minds. There is no reference to the outcome of the error. That does not matter.

7. The injunction "Be of one mind" is the statement for revelation-readiness. My request "Do this in remembrance of me" is the appeal for cooperation from miracle workers. The two statements are not in the same order of reality. Only the latter involves an awareness of time, since to remember is to recall the past in the present. Time is under my direction, but timelessness belongs to God. In time we exist for and with each other. In timelessness we coexist with God.

8. You can do much on behalf of your own healing and that of others if, in a situation calling for help, you think of it this way:

I am here only to be truly helpful.

I am here to represent Him Who sent me.

I do not have to worry about what to say or what to do, because He Who sent me will direct me.

I am content to be wherever He wishes, knowing He goes there with me.

I will be healed as I let Him teach me to heal.

Fear and Conflict

Being afraid seems to be involuntary; something beyond your own control. Yet I have said already that only constructive acts

should be involuntary. My control can take over everything that does not matter, while my guidance can direct everything that does, if you so choose. Fear cannot be controlled by me, but it can be self-controlled. Fear prevents me from giving you my control. The presence of fear shows that you have raised body thoughts to the level of the mind. This removes them from my control, and makes you feel personally responsible for them. This is an obvious confusion of levels.

I do not foster level confusion, but you must choose to correct it. You would not excuse insane behavior on your part by saying you could not help it. Why should you condone insane thinking? There is a confusion here that you would do well to look at clearly. You may believe that you are responsible for what you do, but not for what you think. The truth is that you are responsible for what you think, because it is only at this level that you can exercise choice. What you do comes from what you think. You cannot separate yourself from the truth by "giving" autonomy to behavior. This is controlled by me automatically as soon as you place what you think under my guidance. Whenever you are afraid, it is a sure sign that you have allowed your mind to miscreate and have not allowed me to guide it.

It is pointless to believe that controlling the outcome of mis-thought can result in healing. When you are fearful, you have chosen wrongly. That is why you feel responsible for it. You must change your mind, not your behavior, and this is a matter of willingness. You do not need guidance except at the mind level. Correction belongs only at the level where change is possible. Change does not mean anything at the symptom level, where it cannot work.

The correction of fear is your responsibility. When you ask for release from fear, you are implying that it is not. You should ask, instead, for help in the conditions that have brought the fear about. These conditions always entail a willingness to be separate. At that level you *can* help it. You are much too tolerant of mind wandering, and are passively condoning your mind's miscreations. The particular result does not matter, but the fundamental error does. The correction is always the same. Before you choose to do anything, ask me if your choice is in accord with mine. If you are sure that it is, there will be no fear.

Fear is always a sign of strain, arising whenever what you want conflicts with what you do. This situation arises in two ways: First, you can choose to do conflicting things, either simultaneously or successively. This produces conflicted behavior, which is intolerable to you because the part of the mind that wants to do something else is

outrage. Second, you can behave as you think you should, but without entirely wanting to do so. This produces consistent behavior, but entails great strain. In both cases, the mind and the behavior are out of accord, resulting in a situation in which you are doing what you do not wholly want to do. This arouses a sense of coercion that usually produces rage, and projection is likely to follow. Whenever there is fear, it is because you have not made up your mind. Your mind is therefore split, and your behavior inevitably becomes erratic. Correcting at the behavioral level can shift the error from the first to the second type, but will not obliterate the fear.

It is possible to reach a state in which you bring your mind under my guidance without conscious effort, but this implies a willingness that you have not developed as yet. The Holy Spirit cannot ask more than you are willing to do. The strength to do comes from your undivided decision. There is no strain in doing God's Will as soon as you recognize that it is also your own. The lesson here is quite simple, but particularly likely to be overlooked. I will therefore repeat it, urging you to listen. Only your mind can produce fear. It does so whenever it is conflicted in what it wants, producing inevitable strain because wanting and doing are discordant. This can be corrected only by accepting a unified goal.

The first corrective step in undoing the error is to know first that the conflict is an expression of fear. Say to yourself that you must somehow have chosen not to love, or the fear could not have arisen. Then the whole process of correction becomes nothing more than a series of pragmatic steps in the larger process of accepting the Atonement as the remedy. These steps may be summarized in this way:

1. Know first that this is fear.
2. Fear arises from lack of love.
3. The only remedy for lack of love is perfect love.
4. Perfect love is the Atonement.

I have emphasized that the miracle, or the expression of Atonement, is always a sign of respect *from* the worthy *to* the worthy. The recognition of this worth is re-established by the Atonement. It is obvious, then, that when you are afraid, you have placed yourself in a position where you need Atonement. You have done something loveless, having chosen without love. This is precisely the situation for which the Atonement was offered. The need for the remedy inspired its establishment. As long as you recognize only the need for the remedy, you will remain fearful. However, as soon as you accept

the remedy, you have abolished the fear. This is how true healing occurs.

Everyone experiences fear. Yet it would take very little right-thinking to realize why fear occurs. Few appreciate the real power of the mind, and no one remains fully aware of it all the time. However, if you hope to spare yourself from fear there are some things you must realize, and realize fully. The mind is very powerful, and never loses its creative force. It never sleeps. Every instant it is creating. It is hard to recognize that thought and belief combine into a power surge that can literally move mountains. It appears at first glance that to believe such power about yourself is arrogant, but that is not the real reason you do not believe it. You prefer to believe that your thoughts cannot exert real influence because you are actually afraid of them. This may allay awareness of the guilt, but at the cost of perceiving the mind as impotent. If you believe that what you think is ineffectual you may cease to be afraid of it, but you are hardly likely to respect it. There *are* no idle thoughts. All thinking produces form at some level.

Cause and Effect

You may still complain about fear, but you nevertheless persist in making yourself fearful. I have already indicated that you cannot ask me to release you from fear. I know it does not exist, but you do not. If I intervened between your thoughts and their results, I would be tampering with a basic law of cause and effect; the most fundamental law there is. I would hardly help you if I depreciated the power of your own thinking. This would be in direct opposition to the purpose of this course. It is much more helpful to remind you that you do not guard your thoughts carefully enough. You may feel that at this point it would take a miracle to enable you to do this, which is perfectly true. You are not used to miracle-minded thinking, but you can be trained to think that way. All miracle workers need that kind of training.

I cannot let you leave your mind unguarded, or you will not be able to help me. Miracle working entails a full realization of the power of thought in order to avoid miscreation. Otherwise a miracle will be necessary to set the mind itself straight, a circular process that would not foster the time collapse for which the miracle was intended. The miracle worker must have genuine respect for true cause and effect as a necessary condition for the miracle to occur.

Both miracles and fear come from thoughts. If you are not free to choose one, you would also not be free to choose the other. By choosing the miracle you *have* rejected fear, if only temporarily. You have been fearful of everyone and everything. You are afraid of God, of me and of yourself. You have misperceived or miscreated us, and believe in what you have made. You would not have done this if you were not afraid of your own thoughts. The fearful *must* miscreate, because they misperceive creation. When you miscreate you are in pain. The cause and effect principle now becomes a real expediter, though only temporarily. Actually, "Cause" is a term properly belonging to God, and His "Effect" is His Son. This entails a set of Cause and Effect relationships totally different from those you introduce into miscreation. The fundamental conflict in this world, then, is between creation and miscreation. All fear is implicit in the second, and all love in the first. The conflict is therefore one between love and fear.

It has already been said that you believe you cannot control fear because you yourself made it, and your belief in it seems to render it out of your control. Yet any attempt to resolve the error through attempting the mastery of fear is useless. In fact, it asserts the power of fear by the very assumption that it need be mastered. The true resolution rests entirely on mastery through love. In the interim, however, the sense of conflict is inevitable, since you have placed yourself in a position where you believe in the power of what does not exist.

Nothing and everything cannot coexist. To believe in one is to deny the other. Fear is really nothing and love is everything. Whenever light enters darkness, the darkness is abolished. What you believe is true for you. In this sense the separation *has* occurred, and to deny it is merely to use denial inappropriately. However, to concentrate on error is only a further error. The initial corrective procedure is to recognize temporarily that there is a problem, but only as an indication that immediate correction is needed. This establishes a state of mind in which the Atonement can be accepted without delay. It should be emphasized, however, that ultimately no compromise is possible between everything and nothing. Time is essentially a device by which all compromise in this respect can be given up. It only seems to be abolished by degrees, because time itself involves intervals that do not exist. Miscreation made this necessary as a corrective device. The statement "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have

everlasting life" needs only one slight correction to be meaningful in this context; "He gave it to His only begotten Son."

It should especially be noted that God has only *one* Son. If all His creations are His Sons, every one must be an integral part of the whole Sonship. The Sonship in its oneness transcends the sum of its parts. However, this is obscured as long as any of its parts is missing. That is why the conflict cannot ultimately be resolved until all the parts of the Sonship have returned. Only then can the meaning of wholeness in the true sense be understood. Any part of the Sonship can believe in error or incompleteness if he so chooses. However, if he does so, he is believing in the existence of nothingness. The correction of this error is the Atonement.

I have already briefly spoken about readiness, but some additional points might be helpful here. Readiness is only the prerequisite for accomplishment. The two should not be confused. As soon as a state of readiness occurs, there is usually some degree of desire to accomplish, but it is by no means necessarily undivided. The state does not imply more than a potential for a change of mind. Confidence cannot develop fully until mastery has been accomplished. We have already attempted to correct the fundamental error that fear can be mastered, and have emphasized that the only real mastery is through love. Readiness is only the beginning of confidence. You may think this implies that an enormous amount of time is necessary between readiness and mastery, but let me remind you that time and space are under my control.

The Meaning of the Last Judgment

One of the ways in which you can correct the magic-miracle confusion is to remember that you did not create yourself. You are apt to forget this when you become egocentric, and this puts you in a position where a belief in magic is virtually inevitable. Your will to create was given you by your Creator, Who was expressing the same Will in His creation. Since creative ability rests in the mind, everything you create is necessarily a matter of will. It also follows that whatever you alone make is real in your own sight, though not in the Mind of God. This basic distinction leads directly into the real meaning of the Last Judgment.

The Last Judgment is one of the most threatening ideas in your thinking. This is because you do not understand it. Judgment is not an attribute of God. It was brought into being only after the

separation, when it became one of the many learning devices to be built into the overall plan. Just as the separation occurred over millions of years, the Last Judgment will extend over a similarly long period, and perhaps an even longer one. Its length, however, can be greatly shortened by miracles, the device for shortening but not abolishing time. If a sufficient number become truly miracle-minded, this shortening process can be virtually immeasurable. It is essential, however, that you free yourself quickly, because you must emerge from the conflict if you are to bring peace to other minds.

The Last Judgment is generally thought of as a procedure undertaken by God. Actually it will be undertaken by my brothers with my help. It is a final healing rather than a meting out of punishment, however much you may think that punishment is deserved. Punishment is a concept totally opposed to right-mindedness, and the aim of the Last Judgment is to restore right-mindedness to you. The Last Judgment might be called a process of right evaluation. It simply means that everyone will finally come to understand what is worthy and what is not. After this, the ability to choose can be directed rationally. Until this distinction is made, however, the vacillations between free and imprisoned will cannot but continue.

The first step toward freedom involves a sorting out of the false from the true. This is a process of separation in the constructive sense, and reflects the true meaning of the Apocalypse. Everyone will ultimately look upon his own creations and choose to preserve only what is good, just as God Himself looked upon what He had created and knew that it was good. At this point, the mind can begin to look with love on its own creations because of their worthiness. At the same time the mind will inevitably disown its miscreations which, without belief, will no longer exist.

The term "Last Judgment" is frightening not only because it has been projected onto God, but also because of the association of "last" with death. This is an outstanding example of upside-down perception. If the meaning of the Last Judgment is objectively examined, it is quite apparent that it is really the doorway to life. No one who lives in fear is really alive. Your own last judgment cannot be directed toward yourself, because you are not your own creation. You can, however, apply it meaningfully and at any time to everything you have made, and retain in your memory only what is creative and good. This is what your right-mindedness cannot but dictate. The purpose of time is solely to "give you time" to achieve this judgment.

It is your own perfect judgment of your own perfect creations. When everything you retain is lovable, there is no reason for fear to remain with you. This is your part in the Atonement.

THINK and Grow Rich

by

NAPOLEON HILL

THERE ARE NO LIMITATIONS
TO THE MIND EXCEPT
THOSE WE ACKNOWLEDGE



BOTH POVERTY AND RICHES
ARE THE OFFSPRING
OF THOUGHT

III

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FAITH

VISUALIZATION OF, AND BELIEF
IN ATTAINMENT OF DESIRE
The Second Step toward Riches

FAITH is the head chemist of the mind. When faith is blended with thought, the subconscious mind instantly picks up the vibration, translates it into its spiritual equivalent, and transmits it to Infinite Intelligence, as in the case of prayer.

The emotions of faith, love, and sex are the most powerful of all the major positive emotions. When the three are blended, they have the effect of "coloring" thought in such a way that it instantly reaches the subconscious mind, where it is changed into its spiritual equivalent, the only form that induces a response from Infinite Intelligence.

How To Develop Faith.

There comes, now, a statement which will give a better understanding of the importance the principle of auto-suggestion assumes in the transmutation of desire into its physical, or monetary equivalent; namely: faith is a

state of mind which may be induced, or created, by affirmation or repeated instructions to the subconscious mind, through the principle of autosuggestion.

As an illustration, consider the purpose for which you are, presumably, reading this book. The object is, naturally, to acquire the ability to transmute the intangible thought impulse of desire into its physical counterpart, money. By following the instructions laid down in the chapters on autosuggestion, and the subconscious mind, as summarized in the chapter on autosuggestion, you may convince the subconscious mind that you *believe* you will receive that for which you ask, and it will act upon that belief, which your subconscious mind passes back to you in the form of "faith," followed by definite plans for procuring that which you desire.

Faith is a state of mind which you may develop at will, after you have mastered the thirteen principles, because it is a state of mind which develops voluntarily, through application and use of these principles.

Repetition of affirmation of orders to your subconscious mind is the only known method of voluntary development of the emotion of faith.

Perhaps the meaning may be made clearer through the following explanation as to the way men sometimes become criminals. Stated in the words of a famous criminologist, "When men first come into contact with crime, they abhor it. If they remain in contact with crime for a time, they become accustomed to it, and endure it. If they remain in contact with it long enough, they finally embrace it, and become influenced by it."

This is the equivalent of saying that any impulse of thought which is repeatedly passed on to the subconscious mind is, finally, accepted and acted upon by the subconscious mind, which proceeds to translate that impulse into its physical equivalent, by the most practical procedure available.

In connection with this, consider again the statement, all thoughts which have been emotionalized (given feeling) and mixed with faith, begin immediately to translate themselves into their physical equivalent or counterpart.

The emotions, or the "feeling" portion of thoughts, are the factors which give thoughts vitality, life, and action. The emotions of faith, love, and sex, when mixed with any thought impulse, give it greater action than any of these emotions can do singly.

Not only thought impulses which have been mixed with faith, but those which have been mixed with any of the positive emotions, or any of the negative emotions, may reach, and influence the subconscious mind.

No One is "Doomed" to Bad Luck.

From this statement, you will understand that the subconscious mind will translate into its physical equivalent a thought impulse of a negative or destructive nature, just as readily as it will act upon thought impulses of a positive or constructive nature. This accounts for the strange phenomenon which so many millions of people experience, referred to as "misfortune," or "bad luck."

There are millions of people who believe themselves "doomed" to poverty and failure, because of some strange force over which they believe they have no control. They are the creators of their own "misfortunes," because of this negative belief, which is picked up by the subconscious mind, and translated into its physical equivalent.

This is an appropriate place at which to suggest again that you may benefit, by passing on to your subconscious mind, any desire which you wish translated into its physical, or monetary equivalent, in a state of expectancy or belief that the transmutation will actually take place. Your belief, or faith, is the element which determines the action of your subconscious mind. There is nothing to hinder you from "deceiving" your subconscious mind when giving it instructions through autosuggestion, as I deceived my son's subconscious mind.

To make this "deceit" more realistic, conduct yourself just as you would if you were already in possession of the material thing which you are demanding, when you call upon your subconscious mind.

The subconscious mind will transmute into its physical

equivalent, by the most direct and practical media available, any order which is given to it in a state of belief, or faith that the order will be carried out.

Surely, enough has been stated to give a starting point from which one may, through experiment and practice, acquire the ability to mix faith with any order given to the subconscious mind. Perfection will come through practice. It *cannot* come by merely *reading* instructions.

It is essential for you to encourage the *positive emotions* as dominating forces of your mind, and discourage—and *eliminate* negative emotions.

A mind dominated by positive emotions, becomes a favorable abode for the state of mind known as faith. A mind so dominated may, at will, give the subconscious mind instructions, which it will accept and act upon immediately.

Faith is a State of Mind Which May Be Induced by Autosuggestion.

All down the ages, the religionists have admonished struggling humanity to "have faith" in this, that, and the other dogma or creed, but they have failed to tell people *how* to have faith. They have not stated that "faith is a state of mind that may be induced by self-suggestion."

In language which any normal human being can understand, we will describe all that is known about the principle through which faith may be developed where it does not already exist.

Have faith in yourself; faith in the Infinite.

Before we begin, you should be reminded again that:

Faith is the "eternal elixir" which gives life, power, and action to the impulse of thought!

The foregoing sentence is worth reading a second time, and a third, and a fourth. It is worth reading aloud!

Faith is the starting point of all accumulation of riches!

Faith is the basis of all "miracles," and all mysteries which cannot be analyzed by the rules of science!

Faith is the only known antidote for failure!

Faith is the element, the "chemical" which, when mixed with prayer, gives one direct communication with Infinite Intelligence.

Faith is the element which transforms the ordinary vibration of thought, created by the finite mind of man, into the spiritual equivalent.

Faith is the only agency through which the cosmic force of Infinite Intelligence can be harnessed and used by man.

The Magic of Self-Suggestion.

The proof is simple and easily demonstrated. It is wrapped up in the principle of autosuggestion. Let us center our attention, therefore, upon the subject of self-suggestion, and find out what it is, and what it is capable of achieving.

It is a well-known fact that one comes, finally, to believe whatever one repeats to one's self, *whether the statement be true or false*. If a man repeats a lie over and over, he will eventually accept the lie as truth. Moreover, he will believe it to be the truth. Every man is what he is because of the dominating thoughts which he permits to occupy his mind. Thoughts which a man deliberately places in his own mind, and encourages with sympathy, and with which he mixes any one or more of the emotions, constitute the motivating forces which direct and control his every movement, act, and deed!

Comes, now, a very significant statement of truth:

Thoughts which are mixed with any of the feelings of emotions constitute a "magnetic" force which attracts other similar or related thoughts.

A thought thus "magnetized" with emotion may be compared to a seed which, when planted in fertile soil, germinates, grows, and multiplies itself over and over again, until that which was originally one small seed becomes countless millions of seeds of the same brand!

The human mind is constantly attracting vibrations which harmonize with that which dominates the mind. Any thought, idea, plan, or purpose which one *holds* in one's mind attracts a host of its relatives, adds these "relatives" to its own force, and grows until it becomes the dominating, motivating master of the individual in

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SUCCESS
IS
NEVER
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XIV

THE SIXTH SENSE

THE DOOR TO THE TEMPLE
OF WISDOM

The Thirteenth Step toward Riches

THE THIRTEENTH principle is known as the sixth sense, through which Infinite Intelligence may and will communicate voluntarily, without any effort from, or demands by, the individual.

This principle is the apex of the philosophy. It can be assimilated, understood, and applied only by first mastering the other twelve principles.

The sixth sense is that portion of the subconscious mind which has been referred to as the creative imagination. It has also been referred to as the "receiving set" through which ideas, plans, and thoughts flash into the mind. The flashes are sometimes called hunches or inspirations.

The sixth sense defies description! It cannot be described to a person who has not mastered the other principles of this philosophy, because such a person has

no knowledge, and no experience with which the sixth sense may be compared. Understanding of the sixth sense comes only by meditation through mind development *from within*.

After you have mastered the principles described in this book, you will be prepared to accept as truth a statement which may, otherwise, be incredible to you, namely:

Through the aid of the sixth sense, you will be warned of impending dangers in time to avoid them, and notified of opportunities in time to embrace them.

There comes to your aid, and to do your bidding, with the development of the sixth sense, a "guardian angel" who will open to you at all times the door to the temple of wisdom.

Miracles of the Sixth Sense.

The author is not a believer in, nor an advocate of "miracles," for the reason that he has enough knowledge of nature to understand that Nature *never deviates from her established laws*. Some of her laws are so incomprehensible that they produce what appear to be "miracles." The sixth sense comes as near to being a miracle as anything I have ever experienced.

This much the author does know—that there is a power, or a First Cause, or an Intelligence, which permeates every atom of matter, and embraces every unit of energy perceptible to man—that this Infinite Intelligence converts acorns into oak trees, causes water to flow down hill in response to the law of gravity, follows night with day, and winter with summer, each maintaining its proper place and relationship to the other. This Intelligence may, through the principles of this philosophy, be induced to aid in transmuting desires into concrete, or material form. The author has this knowledge, because he has experimented with it—and has experienced it.

Step by step, through the preceding chapters, you have been led to this, the last principle. If you have mastered each of the preceding principles, you are now prepared to accept, *without being sceptical*, the stupendous claim

made here. If you have not mastered the other principles, you must do so before you may determine, definitely, whether or not the claims made in this chapter are fact or fiction.

While I was passing through the age of "hero-worship" I found myself trying to imitate those whom I most admired. Moreover, I discovered that the element of faith, with which I endeavored to imitate my idols, gave me great capacity to do so quite successfully.

Let Great Men Shape Your Life.

I have never entirely divested myself of this habit of hero-worship. My experience has taught me that the next best thing to being truly great is to emulate the great, by feeling and action, as nearly as possible.

Long before I had ever written a line for publication, or endeavored to deliver a speech in public, I followed the habit of reshaping my own character, by trying to imitate the nine men whose lives and life-works had been most impressive to me. These nine men were Emerson, Paine, Edison, Darwin, Lincoln, Burbank, Napoleon, Ford, and Carnegie. Every night, over a long period of years, I held an imaginary council meeting with this group whom I called my "Invisible Counselors."

The procedure was this. Just before going to sleep at night, I would shut my eyes, and see, in my imagination, this group of men seated with me around my council table. Here I had not only an opportunity to sit among those whom I considered to be great, but I actually dominated the group, by serving as the chairman.

I had a very definite purpose in indulging my imagination through these nightly meetings. My purpose was to rebuild my own character so it would represent a composite of the characters of my imaginary counselors. Realizing, as I did, early in life, that I had to overcome the handicap of birth in an environment of ignorance and superstition, I deliberately assigned myself the task of voluntary rebirth through the method I have described above.

Building Character Through Autosuggestion.

I knew, of course, that all men have become what they are because of their dominating thoughts and desires. I knew that every deeply seated desire has the effect of causing one to seek outward expression through which that desire may be transmuted into reality. I knew that self-suggestion is a powerful factor in building character, that it is, in fact, the sole principle through which character is built.

With this knowledge of the principles of mind operation, I was fairly well armed with the equipment needed in rebuilding my character. In these imaginary council meetings I called on my cabinet members for the knowledge I wished each to contribute, addressing myself to each member in audible words, as follows:

"Mr. Emerson, I desire to acquire from you the marvelous understanding of nature which distinguished your life. I ask that you make an impress upon my subconscious mind of whatever qualities you possessed, which enabled you to understand and adapt yourself to the laws of nature.

"Mr. Burbank, I request that you pass on to me the knowledge which enabled you to so harmonize the laws of nature, that you caused the cactus to shed its thorns and become an edible food. Give me access to the knowledge which enabled you to make two blades of grass grow where but one grew before.

"Napoleon, I desire to acquire from you, by emulation, the marvelous ability you possessed to inspire men, and to arouse them to greater and more determined spirit of action. Also to acquire the spirit of enduring faith, which enabled you to turn defeat into victory, and to surmount staggering obstacles.

"Mr. Paine, I desire to acquire from you the freedom of thought and the courage and clarity with which to express convictions which so distinguished you!

"Mr. Darwin, I wish to acquire from you the marvelous patience, and ability to study cause and effect, without bias or prejudice, so exemplified by you in the field of natural science.

"Mr. Lincoln, I desire to build into my own character the keen sense of justice, the untiring spirit of patience, the sense of humor, the human understanding, and the tolerance which were your distinguishing characteristics.

"Mr. Carnegie, I wish to acquire a thorough understanding of the principles of *organized effort*, which you used so effectively in the building of a great industrial enterprise.

"Mr. Ford, I wish to acquire your spirit of persistence, the determination, poise, and self-confidence which have enabled you to master poverty, and to organize, unify, and simplify human effort, so I may help others to follow in your footsteps.

"Mr. Edison, I wish to acquire from you the marvelous spirit of faith, with which you have uncovered so many of nature's secrets, the spirit of unremitting toil with which you have so often wrested victory from defeat."

The Startling Power of Imagination.

My method of addressing the members of the imaginary cabinet would vary, according to the traits of character in which I was, for the moment, most interested in acquiring. I studied the records of their lives with painstaking care. After some months of this nightly procedure, I was astounded by the discovery that these imaginary figures became apparently *real*.

Each of these nine men developed individual characteristics, which surprised me. For example, Lincoln developed the habit of always being late, then walking around in solemn parade. He always wore an expression of seriousness upon his face. Rarely did I see him smile.

That was not true of the others. Burbank and Paine often indulged in witty repartee which seemed, at times, to shock the other members of the cabinet. On one occasion Burbank was late. When he came, he was excited with enthusiasm, and explained that he had been late because of an experiment he was making, through which he hoped to be able to grow apples on any sort of tree. Paine chided him by reminding him that it was an apple

which started all the trouble between man and woman. Darwin chuckled heartily as he suggested that Paine should watch out for little serpents, when he went into the forest to gather apples, as they had the habit of growing into big snakes. Emerson observed—"No serpents, no apples," and Napoleon remarked, "No apples, no state!"

These meetings became so realistic that I became fearful of their consequences, and discontinued them for several months. The experiences were so uncanny, I was afraid if I continued them I would lose sight of the fact that the meetings were purely *experiences of my imagination*.

This is the first time that I have had the courage to mention this. Heretofore, I have remained quiet on the subject, because I knew, from my own attitude in connection with such matters, that I would be misunderstood if I described my unusual experience. I have been emboldened now to reduce my experience to the printed page, because I am now less concerned about what "they say" than I was in the years that have passed.

Lest I be misunderstood, I wish here to state most emphatically that I still regard my cabinet meetings as being purely imaginary, but I feel entitled to suggest that, while the members of my cabinet may be purely fictional, and the meetings existent only in my own imagination, they have led me into glorious paths of adventure, rekindled an appreciation of true greatness, encouraged creative endeavor, and emboldened the expression of honest thought.

Tapping the Source of Inspiration.

Somewhere in the cell-structure of the brain is located an organ which receives vibrations of thought ordinarily called "hunches." So far, science has not discovered where this organ of the sixth sense is located, but this is not important. The fact remains that human beings do receive accurate knowledge, through sources other than the physical senses. Such knowledge, generally, is received when the mind is under the influence of extraordinary

stimulation. Any emergency which arouses the emotions, and causes the heart to beat more rapidly than normal may, and generally does, bring the sixth sense into action. Anyone who has experienced a near accident while driving, knows that on such occasions, the sixth sense often comes to one's rescue, and aids, by split seconds, in avoiding the accident.

These facts are mentioned preliminary to a statement of fact which I shall now make, namely, that during my meetings with the "Invisible Counselors" I find my mind most receptive to ideas, thoughts, and knowledge which reach me through the sixth sense.

On scores of occasions, when I have faced emergencies, some of them so grave that my life was in jeopardy, I have been miraculously guided past these difficulties through the influence of my "Invisible Counselors."

My original purpose in conducting council meetings with imaginary beings was solely that of impressing my own subconscious mind, through the principle of auto-suggestion, with certain characteristics which I desired to acquire. In more recent years, my experimentation has taken on an entirely different trend. I now go to my imaginary counselors with every difficult problem which confronts me and my clients. The results are often astonishing, although I do not depend entirely on this form of counsel.

A Mighty Force of Slow Growth.

The sixth sense is not something that one can take off and put on at will. Ability to use this great power comes slowly, through application of the other principles outlined in this book.

No matter who you are, or what may have been your purpose in reading this book, you can profit by it without understanding the principle described in this chapter. This is especially true if your major purpose is that of accumulation of money or other material things.

The chapter on the sixth sense was included, because the book is designed for the purpose of presenting a

complete philosophy by which individuals may unerringly guide themselves in attaining whatever they ask of life. The starting point of all achievement is desire. The finishing point is that brand of knowledge which leads to understanding—understanding of self, understanding of others, understanding of the laws of nature, recognition and understanding of happiness.

This sort of understanding comes in its fullness only through familiarity with, and use of the principle of the sixth sense.

Having read the chapter, you must have observed that while reading it, you were lifted to a high level of mental stimulation. Splendid! Come back to this again a month from now, read it once more, and observe that your mind will soar to a still higher level of stimulation. Repeat this experience from time to time, giving no concern as to how much or how little you learn at the time, and eventually you will find yourself in possession of a power that will enable you to throw off discouragement, master fear, overcome procrastination, and draw freely upon your imagination. Then you will have felt the touch of that unknown "something" which has been the moving spirit of every truly great thinker, leader, artist, musician, writer, statesman. Then you will be in position to transmute your desires into their physical or financial counterpart as easily as you may lie down and quit at the first sign of opposition.