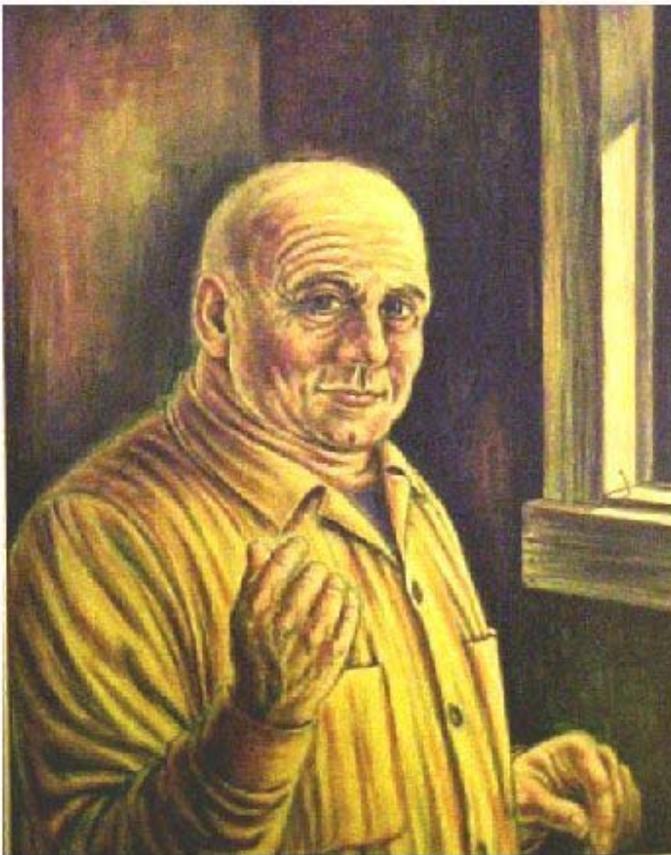


PASCAS CARE

The Way Toward Health



PORTRAIT of SETH

Seth's comment on Portrait of Seth - *"And for Ruburt's benefit I will indeed tell you that the likeness that you have painted of me , Joseph, is excellent."* (Seth Refers to Jane and Rob by their "entity" names, Ruburt and Joseph.) - Seth Session 168

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PASCAS INTRODUCTION:

Documents assembled by Pascas are provided for your individual assessment and exploration. The contents are sourced from a variety of avenues and publications. Every endeavour is made to determine that the contents are of the highest level of truth and veracity. At all times we ask that you go within yourself, to ascertain for yourself, how the contents resonate with you.

Pascas provides these notes and observations to assist us all in the development and growth of our own pathways and consciousness. Pascas does not hold these contents as dogma. Pascas is about looking within oneself. Much of what we are observing is new to us readers and thus, we consider that you will take on board that which resonates with you, investigate further those items of interest, and discard that which does not feel appropriate to you.

Kinesiological muscle testing, as developed by Dr David R Hawkins and quantified by his Map of Consciousness (MOC) table, has been used to ascertain the possible level of truth of documents. Such tested calibration levels appear within the document. We ask that you consider testing same for yourself. The technique and process is outlined within Pascas documents, such as Pascas Health – Energy Level of Food. From each person’s perspective, results may vary somewhat. The calibration is offered as a guide only and just another tool to assist in considering the possibilities. As a contrast, consider using this technique to test the level of truth of your local daily newspaper.

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The sources of contents are noted throughout the document. In doing so, we acknowledge the importance of these sources and encourage our readers to consider further these sources. Should we have infringed upon a copyright pertaining to content, graphics and or pictures, we apologise. In such cases, we will endeavour to make the appropriate notations within the documents that we have assembled as a service via our not for profit arm, to our interested community.

We offer all contents in love and with the fullness of grace, which is intended to flow to readers who join us upon this fascinating journey throughout this incredible changing era we are all experiencing.

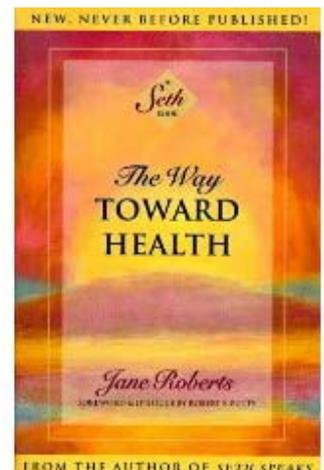
Living Feelings First, *John.*

“Never can one man do more for another man than by making it known of the availability of Feeling Healing process and Divine Love.” JD



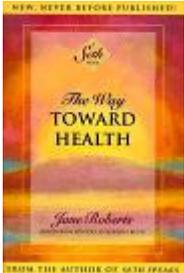
Seth dictated books by Jane Roberts (in order of original publication)

1. **Seth Speaks: The Eternal Validity of the Soul**
2. **The Nature of Personal Reality**
3. **The “Unknown” Reality, Vol. 1**
4. **The “Unknown” Reality, Vol. 2**
5. **The Nature of the Psyche: Its Human Expression**
6. **The Individual and the Nature of Mass Events**
7. **Dreams, “Evolution,” and Value Fulfillment, Vol. 1**
8. **Dreams, “Evolution,” and Value Fulfillment, Vol. 2**
9. **The Magical Approach: Seth Speaks About the Art of Creative Living**
10. **The Way Toward Health**
11. **The Early Sessions: Book 1 of the Seth Material**
12. **The Early Sessions: Book 2 of the Seth Material**
13. **The Early Sessions: Book 3 of the Seth Material**
14. **The Early Sessions: Book 4 of the Seth Material**
15. **The Early Sessions: Book 5 of the Seth Material**
16. **The Early Sessions: Book 6 of the Seth Material**
17. **The Early Sessions: Book 7 of the Seth Material**
18. **The Early Sessions: Book 8 of the Seth Material**
19. **The Early Sessions: Book 9 of the Seth Material**
20. **The Personal Sessions: Book 1 of the Deleted Seth Material**
21. **The Personal Sessions: Book 2 of the Deleted Seth Material**
22. **The Personal Sessions: Book 3 of the Deleted Seth Material**
23. **The Personal Sessions: Book 4 of the Deleted Seth Material**
24. **The Personal Sessions: Book 5 of the Deleted Seth Material**
25. **The Personal Sessions: Book 6 of the Deleted Seth Material**
26. **The Personal Sessions: Book 7 of the Deleted Seth Material**



The Way Toward Health

by Jane Roberts



On September 05, 1984, the voice that had spoken for one of the most profound and prolific metaphysical teachers of the 20th century fell silent. Seth, the entity who described himself as an “energy personality essence no longer focused in physical matter,” had spoken exclusively through Jane Roberts since the Fall of 1963. During the long illness that led to her death, Jane continued to channel Seth from her hospital bed, but his final work was left unfinished. Now, more than a decade after Jane’s passing, her husband, Rob Butts, shares with us the intimate story of Jane’s final days, and the exquisite teaching that Seth gave during that time.

Jane considered this book *The Nature of Personal Reality #2*. In other words, it serves as an excellent self-help book for anyone dealing with their own health issues. In an examination of the miracle of life in a human body, Seth speaks about:

- how and why conventional medicine and therapy often perpetuates dis-ease
- how the practice of naming dis-eases can work against us
- the influence of religion in creating dis-ease
- how children’s health is influenced by parents’ beliefs
- humour as an effective factor in healing

“Do not think of the mind as a purely mental entity, and of the body as a purely physical one. Instead, think of both mind and body as continuing, interweaving processes that are mental and physical at once. Your thoughts actually are quite as physical as your body is, and your body is quite as nonphysical as it seems your thoughts are. You are actually a vital force, existing as a part of your environment, and yet apart from your environment at the same time.” **Seth**

(This document is based on Natural Love)

**PASCAS
HEALTH**



**Feeling
Healing with
Divine Love is
the key!**



PART ONE – DILEMMAS

PURPOSE of this BOOK:

The idea of the sinful self will not be predominant in our own book, but we certainly will delve into the many unfavourable concepts that are held by the various religions – concepts that certainly make many people feel that the self is indeed sinful rather than blessed.

The self is indeed blessed, and just the reminder of that fact can often short-circuit negative beliefs, particularly if they are not too deep-seated.

When those negative considerations are multiplied, however, when they harden, so to speak, then they do indeed begin to diminish the body's own natural capacity to heal itself, and to maintain that overall, priceless organisation that should maintain it in a condition of excellent strength and vitality.

There are also occasions when the body consciousness itself rises up in spite of a person's fears and doubts, and throws aside a condition of illness in a kind of sudden victory. Even then, however, the person involved has already begun to question such negative beliefs. The individual may not know how to cast them off, even though he or she desires to do so. It is in those instances that the body consciousness arises and throws off its shackles.

With free will, however, it is not possible for the body consciousness to be given full and clear dominion, for that would deny large areas of choices, and cut off facets of learning. The main direction and portent, however, of the body consciousness on its own is always toward health, expression, and fulfilment.

The molecules, and even the smaller aspects of the body act and react, communicate, cooperate with each other, and share each other's knowledge, so that one particle of the body knows what is happening in all other parts. Thus, the amazing organisation usually works in a smooth, natural fashion. Many body events that you think of in your society as negative – certain viruses, for example – are instead meant as self-corrective devices, even as fever actually promotes health rather than impedes it.

The main characteristic of bodily consciousness is its spontaneity. This allows it to work at an incredibly swift rate that could not be handled by the topmost conscious portions of the mind. Its operation is due to an almost instantaneous kind of consciousness, in which what is known is known, with no distance between, say, the knower and the known.

The act of seeing, and all of the body's senses, are dependent upon this inner spontaneity.

There are many, many species that man has not discovered, in all the categories of life – insects onward.

There are multitudinous species of viruses and so forth that man has not encountered and recognised, and there are connections between viruses and other species of living matter that remain unknown. There are indeed two different kinds of upward-walking mammals, much like your own species, but much larger, and with infinitely keener senses. They are indeed amazingly swift creatures, and through scent alone they are aware of the presence of man when any member of your species is at all in the immediate area –

standing, say, at least several miles away. Vegetable matter is a main diet, though often supplemented by insects, which are considered a delicacy.

They have, for that matter, devised many ingenious insect traps, so that hundreds or more can be caught, for many are needed since insects are so small. These traps are often constructed on trees, in the bark, in such a fashion that the tree gum itself is used to trap the insects. The traps appear to be part of the tree itself, so as to protect them.

These creatures do indeed remember, but their remembering operates extremely rapidly – a kind of almost instantaneous deduction that comes as sense data is interpreted. That is, received and interpreted at once, or simultaneously.

Offspring do not occur until the individuals are well past the age that you would consider normal for breeding. Otherwise the procedure is the same. With some territorial variation, such creatures reside in many of the world areas on your planet, though their overall population is very small – altogether, perhaps, several thousand. They rarely congregate in large groups, but do have a family and tribal-like organisation, with at the very most twelve adults in any given area. As offspring are added, the groups break up again, for they know well that in larger numbers they would be much more easy to discover.

They all use tools of one kind or another, and live indeed in close concord with the animals. There is no competition between them and animals, for example, and they are not basically aggressive, though they could be extremely dangerous if they were cornered, or if their young were attacked.

They grow quite sluggish in wintertime, in very cold climates, and their temperature drops, as is characteristic of hibernating animals, except that their temperature is more sensitive to daily variation, so that on some winter days they can forage for food very well, while on the other hand they may hibernate for even weeks on end.

They have a keen understanding of nature, and of natural phenomena. Language is not developed to any great degree, for their sensual ordinary equipment is so pure and swift that it almost becomes a language of its own, and does not need any elaboration. Those senses possess their own variances, so that without any word such as “now” or “then”, the creatures are able to know quite accurately how many living creatures are in the vicinity, how long they have been there and their experience with time is one that follows the seasons in such a way that they have formed a wordless, fairly accurate picture of the world, including navigational direction.

The diversity of life needs to be considered:

Remember that you are also objects, and also events, and as physical bodies, your organs are also composed of atoms and molecules whose motion, again, is directed by the electrons.

The electrons themselves have their own subjective lives. They are also subjective events, therefore, there is always correlation between those electrons in your bodies and those in the objects you see about you. Nevertheless again, subjective continuity itself never falters, in that it is always a part of the world that it perceives, so that you and the world create each other, in these terms.

When you change the past from each point of the latest-present, you are also changing events at the microscopic levels. Your intent has also an electronic reality, therefore. It is almost as if your thoughts punched the keys of some massive computer, for your thoughts do indeed have a force. Even as sentences are composed of words, there is no end to the number of sentences that can be spoken – so “time” is composed of an endless variety of electronic languages that can “speak” a million worlds instead of words.

Dates are but designations applied to the days.

Mankind lived without such designations for a much longer period than he has used them. Animals, without such designations, still know their position on the planet itself, and they are aware of the tides and the movements of the Earth and planets.

The conscious mind can direct bodily activity, but the body consciousness alone can perform those activities that bring forth life and motion.

In your terms, the rhythm of some kinds of consciousness would seem exceedingly slow, so that a century might pass between one perception and the next. Other variations might seem amazingly quick – the perceptions following each other so swiftly that they would indeed escape your perception entirely; yet in the wondrous marvel of inner nature, all of these rhythms are connected one to the others, and in a matter of speaking – they each balance each other.

It is not so much the actual rhythms that are manifested that make the difference in perception, but the absence of certain other rhythms intently, upon which perceptions ride.

The picture of man, animals, and nature depicted in movies is the only possible portrayal of reality that could be logically shown, considering the beliefs upon which the premise rests.

The environment, man, and the animals are all characterised as ferocious, hostile to each other, each one determined to attain survival at the expense of the other. Man could not have existed under the conditions fostered in the movie picture – nor for that matter, could any of the animals. Despite any other theories to the contrary, the world, all of its physical aspects, and all of its creatures depends upon an inborn cooperation. The species do not compete with each other over a given territory, no matter how frequently that appears to be the case.

Science has promoted the idea that hostility is a constant attribute of nature and all of its parts, while it sees the cooperating characteristics of nature as rather infrequent or extraordinary – but certainly outside the norm.

Even biologically on the most microscopic of levels, there is a vast inbred network of cooperating activity, and these unit the animal and mineral kingdoms with all the other aspects of earthly existence. Each organism has a purpose, and it is to fulfil its own capabilities in such a way that it benefits all other organisms.

Each organism is therefore helped in its development by each and every other organism, and the smooth operation of one contributes to the integrity of all. Men did not begin hunting animals until certain groups

of animals needed a way to control their own population. Men and animals learned from each other. They were immediate allies, not enemies.

Men also domesticated animals almost from the very first, so that men and animals both did each other a service – they worked together. The stability of planetary life depended above all upon basic cooperation, in which all species pulled together.

Man's brain was always the size that it is now and the animals existed in the forms by which you know them today. No animal – or virus – is truly extinct. All exist in an inner webwork, and are held in the memory of an overall earthly knowledge – one that is biological, so that each smallest microbe has within it the imprinted biological messages that form each and every other microbe. The existence of one presupposes the existence of all, and the existence of all is inherent in the existence of one.

In those early days, men and women did live to ages that would amaze you today – many living to be several hundred years old.

This was indeed due to the fact that their knowledge was desperately needed, and their experience. They were held in veneration, and they cast their knowledge into songs and stories that were memorised throughout the years.

Beside this, however, their energy was utilised in a different fashion than yours is. They alternated between the waking and dream states, and while asleep they did not age as quickly. Their bodily processes slowed. Although this was true, their dreaming mental processes did not slow down. There was a much greater communication in dream state, so that some lessons were taught during dreams, while others were taught in the waking condition.

There was a greater and greater body of knowledge to be transmitted as physical existence continued, for they did not transmit private knowledge only, but the entire body of knowledge that belonged to the group or tribe as a whole.

The Bible is a conglomeration of parables and stories, intermixed with some unclear memories of much earlier times. The bible that you recognise – or that is recognised – is not the first, however, but was compiled from several earlier ones as man tried to look back, so to speak, and recount his past and predict his future.

Such bibles existed, not written down but carried orally, as mentioned some time ago, by the Speakers. It was only much later that this information was written down, and by then, of course, much had been forgotten. This is apart from the fact of tampering, or downright misinformation as various factions used the material for their own ends.



BIOLOGICALLY VALID THOUGHTS, ATTITUDES, and BELIEFS:

When you are born you possess a group of attitudes toward yourself and toward life. These allow you to grow with the greatest possible impetus into childhood. They are also important in every period of your life. You can see the results in life all about you, though in animals or plants these are experienced as a matter of feelings rather than, say, as thoughts or attitudes.

It may sound very simplistic to tell you that you must have sunny thoughts as well as rays of the physical sun in order to be healthy – but sunny thoughts are as biologically necessary to your well-being as are the rays of the sun that shines in the sky. Even as infants, then, you are predisposed naturally toward certain feelings, thoughts and attitudes that are meant to insure your healthy survival and emergence into adulthood. These are actually composed of inbred psychological information as necessary and vital to your life as the data transmitted by your genes and chromosomes. Indeed, these inbred, inner psychological predispositions are all-important if the information carried by your genes and chromosomes is to be faithfully followed.

It is difficult to translate such biological and psychological material into the words of any language, even though these inbred psychological prerequisites form a kind of language of their own. It is a language that promotes growth, exuberance and fulfilment, and stimulates the entire organism of the body – signalling the proper responses that are required for health and growth.

Many are now convinced, that the portions of old beliefs about good and evil, self-destruction, the existence of the Catholic devil, are not valid.

These inborn learnings or attitudes can roughly be translated as follows:

1. I am an excellent creature, a valuable part of the universe in which I exist.
2. My existence enriches all other portions of life, even as my own being is enhanced by the rest of creation.
3. It is good, natural and safe for me to grow and develop and use my abilities, and by so doing I also enrich all other portions of life.

Next: I am eternally couched and supported by the universe of which I am a part, and I exist whether or not that existence is physically expressed.

Next: By nature I am a good deserving creature, and all of life's elements and parts are also of good intent.

And next: All of my imperfections, and all of the imperfections of other creatures, are redeemed in the greater scheme of the universe in which I have my being.

Those attitudes are inbred in the smallest microscopic portions of the body – a part of each atom and cell and organ, and they serve to trigger all of the body's responses that promote growth and fulfilment. Infants are not born with an inbred fear of their environment, or of other creatures. They are instead

immersed in feelings of well-being, vitality, and exuberance. They take it for granted that their needs will be met, and that the universe is well-disposed toward them. They feel a part of their environment.

They do not come into life with feelings of rage, or anger, and basically they do not experience doubts or fears. Birth is experienced in terms of self-discovery, and includes the sensation of selfhood gently rising and unfolding from the secret heart of the universe.

Many people believe that birth, to the contrary, is a time of trauma, or even of rage, as the infant leaves its mother's womb. Birth is life's most precious natural process. Even in births that are thought of as not "normal", there is on the infant's part, a sense of discovery and joy.

The inborn leanings and attitudes that we have been discussing should ideally remain with you for the rest of your life, leading you to express your abilities, and finding fulfilment as your knowledge expands through experience. The same feelings and beliefs should also ideally help you die with a sense of safety, support and assurance. While these inbred psychological supports never leave you entirely, they are often diminished by beliefs encountered later in life, that serve to undermine the individual's sense of safety and well-being.

All of this talk about exuberance, health and vitality may seem quite beside the point to many of you. It may seem instead that the world is filled with unhappiness and disease.

It may also strike you as quite shocking when I tell you that there is no such thing, basically, as disease. There are instead only processes. What you think of as disease is instead the result of an exaggeration or overextension of perfectly normal body processes. You are not attacked by viruses, for instance, for all kinds of viruses exist normally in the body. There are no killer viruses, then, but viruses that go beyond their usual bounds. We will have more to say about such issues later on, for I hope to show you how certain feelings and beliefs do indeed promote health, while others promote an unfortunate extension or exaggeration of perfectly normal bodily processes, or viral activity.

This means, of course, that you do not fall victim to a disease, or catch a virus, but that for one reason or another your own feelings, thoughts, and beliefs lead you to seek bouts of illness.

Certainly, such ideas will sound like medical heresy to many readers, but the sooner you begin to look at health and "disease" in these new terms, the healthier and happier you will become. You are not one thing and illness another, for your thoughts and emotions are the triggers that lead to bouts of poor health. Once you know this, you can begin to take steps that will serve to promote exuberance and vitality instead of fear, doubts, and "disease".

You will discover that so-called diseases perform certain services. They fulfil purposes for you that you may believe you can achieve in no other way. The reasons for such illnesses are not deeply buried in the subconscious, as you may think. They are much closer to the conscious mind, and usually consist of a series of seemingly innocuous decisions that you have made through the years. Other illness, of course, may be caused by sudden decisions that are a response to a particular event in your life.

People have been taught that their bodies are a kind of battleground, and that they must be in constant state of readiness lest they be attacked or invaded by alien germs or viruses or diseases that can strike without warning.

Soon, we will begin to discuss other negative beliefs that cause poor health. For now, however, we will concentrate upon those inbred, positive attitudes, feelings, and beliefs that constantly improve our sense of well-being, strength, and fulfilment.

The foetus, for example, is remarkably optimistic, carrying within itself the miniature pattern for an entire human adult, taking it for granted that conditions will be favourable enough so that the entire pattern of normal life will be fulfilled despite any impediments or adverse conditions.

This expectation to grow and flourish is addressed within each atom, cell, and organ, and all of life's parts contain this optimistic expectation and are blessed with the promise that their abilities will grow to maturity.

Children spontaneously take it for granted that their acts will result in the most favourable circumstances, and that any given situation will have a favourable end result. These attitudes pervade in the animal kingdom also. They are embedded in the life of insects, and in fish and fowl. They are the directions that provide life with purpose, direction, and impetus. No organism automatically expects to find starvation or disappointment or detrimental conditions – yet even when such circumstances are encountered, they in no way affect the magnificent optimism that is at the heart of life.

Even when biological “failures” develop, as with stillborn infants, or malformed ones, the inner consciousness involved does not give up, and even though death results, the consciousness tries again under different conditions. In such cases death is not experienced by the organism as a failure, or as a biological mistake. It is simply felt to be an experience, a discovery, that went so far and no further – but the events in no way impede the vitality and strength of the inner consciousness so involved.

Many birds in their fantastic migrations demonstrate an amazing optimism, travelling thousands of miles to distant shores, almost literally flying by faith, as it were, ignoring all dangers, un-besieged by doubts. There is no hesitancy, but the sure flight. Birds do not question whether or not the weather will be favourable, the winds fair or foul. They simply fly toward their destination. Even if some birds do fall or die, this in no way impedes or undermines the faith of the others.

Monarch butterflies, in their remarkable migrations, often fly toward land that they have never seen themselves – and yet they reach their destination.

In all such cases there is an inbred biological faith, that courage and vitality, that biological optimism. It acts the same in people, triggering the necessary bodily responses. Only when that optimism is severely tampered with, do the physical mechanisms falter. Even then, however, all creatures are sustained by that innate gift, that inner sense of security that not only propels creatures toward life, but safely conducts them past physical life and past death's doorway.

The way toward health is simplicity itself. You can make plans for the future, but do not worry about the future. Live each day.

It is the natural, easiest way to behave, yet this natural mental behaviour is often quite difficult for the intellect to understand, since the intellect is apt to enjoy playing with complications and solving problems. Therefore, to the intellect it often seems ludicrous to imagine that the answer to a question lies within the question itself.

All of nature demonstrates this almost miraculous seeming simplicity. Plants and animals and all of life's aspects take it quite for granted that the sun will shine and the rains will fall in the way best conducive to all creatures. Animals certainly do not worry about tomorrow's weather conditions. It may be true that animals do not need to know tomorrow's weather, since they do not plant seeds or collect the harvest. It is perfectly fine to make plans for the future, yet each individual should live day by day, without worrying about the outcome of those plans.

The physical body can only react in the present moment. Worrying about future events, or dwelling upon past unfavourable situations, only confuses the body's mechanisms, and undermines their precise activity in the present moment.

I am not saying that anyone should pretend that unfavourable circumstances do not sometimes exist, or that they may not be encountered in the past, present, or future. It is also true, however, that advantageous events occur with a far greater frequency than do negative ones – otherwise the world that you know simply would not exist. It would have disappeared in the throes of destruction or calamity.

In a basic way, it is against nature's purposes to contemplate a dire future, for all of nature operates on the premise that the future is assured. Nature is everywhere filled with promise – not only the promise of mere survival, but the promise of beauty and fulfilment. Once again, that keen sense of promise is innate within each portion of the body. It triggers the genes and chromosomes into their proper activity, and it promotes feelings of optimism, exuberance, and strength.

You can, and must, trust the body's activity. It naturally seeks fulfilment, vitality, and the fullest possible expression.

The New Way. The ideas themselves are quite ancient, of course. They are expressed by many cultures and religions, esoteric groups and cults from the past, and continuing into the present. Their strength, vitality, and worth has been greatly undermined, however, by distortions, negative ideas, and some sheer nonsense.

In other words, these concepts, so natural to all of creation, have not been practiced by humanity in anything like their pure form. To that extent they do indeed represent a new way. They run directly counter to much of your official knowledge and contemporary thought as far as the mainstream of world culture is concerned. Where such ideas are practiced, they are frequently contaminated by fanaticism, superstition, and expediency.

The more unusual and original your gift, the more you must protect yourself from the distrust of others. This line of belief continues as follows: If your talent is extremely unique or original, it may be safer to deny it entirely, or to adopt some disability or handicap that will quell the jealousy or envy of others who

might otherwise hunt you down. Human beings are meant to express all of their abilities, mental and physical, and that life is an arena of expression. In fact, life is expression.

A feeling of self-approval is absolutely necessary for any true sense of well-being; it is not virtuous in any way to put yourself down, or to punish yourself, because you do not feel you have lived up to your best behaviour at any given time.

All creatures are also born, then, with a keen sense of self-approval.

Each creature is born proud of itself, and loving itself. That same self-approval is also experienced in varying ways not only by creatures as you think of them, but also by atoms and molecules, and by all orders of matter.

Ruburt (Jane Roberts) once wrote a poem about a nail on a window sill. He endowed the nail with consciousness and self-awareness. Now every nail is indeed in its own way responsive to stimuli. It acts and reacts. A nail may not choose jump down from a window sill and dance about the room, but a nail is indeed aware of the room, of the window sill, and aware of the temperature on both sides of the window. The atoms and molecules that compose the nail possess their own lively consciousnesses. Their motion is directed by electrons, so that within itself the nail actually experiences constant motion. Indeed, a dance is executed of great symmetry and rhythm. The nail, then, is indeed filled with its own sense of self-approval.

It is very unfortunate, therefore, when adults inadvertently undermine a child's sense of self-approval. A small boy might be caught in a lie, for example, and therefore labelled by an adult in the angriest of terms as a liar. Instead, a distinction should be made: the child made an error – he lied – but he himself is not the error or the lie. He can then determine to change his behaviour while still saving his self-respect.

All creatures are basically of good intent; even when they commit the most dubious of acts, these are usually caused by a misdirected good intent. Actually, many criminals are motivated by distorted versions of righteousness.

Once again, it is perfectly natural for each cell in the body, for each organ and each portion of the body to heal itself, and in the same terms it is really “unnatural” not to trust the body, rather than looking at it with suspicion.

The body's actions are unfortunately often misread and misunderstood. The body often clears out, or tries out, its own processes – perhaps by being feverish for several days, and then by lowering the temperature once unwanted materials are burned out, so to speak.

It may store urine to retain minerals at one time, and urinate seemingly to excess in another. When the body is basically held in distrust, however, all such behaviour is considered dangerous and suspect.

We do want our readers to look at body and mind in a different fashion.

Do not think of the mind as a purely mental entity, and of the body as a purely physical one. Instead, think of both mind and body as continuing, interweaving processes that are mental and physical at once.

Your thoughts actually are quite as physical as your body is, and your body is quite as non-physical as it seems to you, that your thoughts are. You are actually a vital force, existing as a part of your environment, and yet apart from your environment at the same time.

It is obvious that you impress a room with your characteristics as you furnish it, but you also mark what seems to be empty space in the same fashion – that is, you turn empty space into the living matter of your body without ever realising that you do so. Your health and the daily weather interact with each other. This happens on a personal and mass basis. The health of your body is intimately related not only to the state of world health, but to the physical climate as well.

You do not “catch” a drought. You do not catch a cold, either. In a fashion a drought is partially caused by the emotional states of the people who experience it – yet a drought is not a disease. It is part of a process. It is necessary portion of the larger process of the world’s physical stability. As unfortunate as a drought might seem, it is in its way responsible for the balanced proportion of moisture of the entire planet’s surface. In the same way diseases in their fashion are also often parts of larger processes whose greater purpose is the body’s overall balance and strength.

You cannot see the wind directly – you see only its effects. The same applies to your thoughts. They possess power as the wind does, but you only see the effects of their actions.

In any case, magic is everywhere in the operation of your body, and in the operation of the world.

My definition of magic is this: Magic is nature unimpeded, or magic is life unimpeded. It is true that your thoughts and emotions and beliefs form the reality that you experience – but it is also true that this creative construction is, in a manner of speaking, magically formed. That is the construction of your body and the construction of a world are produced with the greatest combination of order and spontaneity – an order and spontaneity that seems hidden rather than apparent.

You think, for example, without consciously knowing how you do so, and you speak long sentences without consciously being aware at the beginning of the sentence what the conclusion will be.

This does not mean that you must forever remain in ignorance, but it does mean that there are different kinds of knowledge, and that all of your information does not come by reasoning alone. You grew from a foetus into an adult, for instance, so obviously some part of you does know how to perform such an amazing activity as the growth and care of the physical body. The reasoning mind alone, however, cannot by itself grow even the smallest cell, or activate the life of even one molecule, yet the growth and maintenance of the body is constant.

The same hidden ability that promotes your body’s health and vitality also fulfils and preserves the world in general. All of this is done playfully, and yet emerges with the greatest display of order and design.

When you become too serious you overwork your intellect and tire your body, for then it seems that your entire life depends upon the reasoning of your intellect alone. Instead, of course, your intellectual abilities are supported and promoted by that inner mixture of spontaneity and order that so magically combine to form both your reality and the reality of the world.



By living true to ourselves, true to our feelings, we are living true to God. It's that simple.

Our Heavenly Mother and Father simply desire for us to ask for Their Love.

“Father, open my soul to this Gift, Your Love. Open my soul and may Your Holy Spirit touch my soul and pour within it your essence, your Love that I may be transformed, that I might be your true child, embraced and carried, lit along my life's path in the glory of your Light and care and protection.”
Jesus 11 May 2016

Note: Following the writings of James Moncrief, one could consider that any reference to the Father, by other relevant writers, may be read as a reference to ‘our Mother and Father’. Further, when considering soul healing, then reference to Divine Love could be referred to as ‘Feeling Healing with Divine Love’.

DAREDEVILS, DEATH-DEFIERS, and HEALTH:

At first thought, it certainly seems as people love life and fear death – that they seek pleasure and avoid pain.

Yet this is not always the case. There are people who must feel themselves to be at the brink of death before they can fully appreciate the quality of life. There are people who cannot appreciate or enjoy the satisfaction of life or of happiness unless faced simultaneously with the threat of death or intense pain.

There are other people who firmly believe that the pursuit of pleasure must lead to pain, and there are also others for whom pain itself is pleasure. There are also individuals whose beliefs cause them to feel very uncomfortable when they are in a state of health – and for these individuals poor health brings a sense of security and safety.

There are innumerable stages of health, from high, sheer, energetic exuberance to lethargy and discomfort. There are, in fact, an almost infinite number of stages connected with the state of health. You could invent a completely different way of regarding human health by numbering and defining each of those stages. Instead, of course, your society has chosen to recognise and define all of these stages that detrimental to health – stages that are recognisable because of health's absence to one degree or another.

It should be noted before we begin that death itself is the delivery – a deliverer – of your species and all others. It is not negative in itself, but instead is the beginning of a different kind of positive existence. It prunes the planet, so to speak, so that there is a room and time for all, energy and food for all. Because of death, life is possible, so these two seemingly opposite qualities are simply different versions of the same phenomena.

If death disappeared on your planet even an hour all of life would soon be threatened. And if all life possible suddenly emerged at once, then most surely all would be annihilated. We must admit, then, that death is indeed a part of life – and even more, we must say that death is healthy.

Individuals who defy death time and time again are actually more frightened of it than most other people are. Trapeze performers, stunt men and women, race-car riders, and many other groups have a life-style that includes death-defying stunts on a very regular basis.

Trapeze performers may have several acts a day. It seems that such individuals perform with great daring, even with a rashness that is unfamiliar to most people. Most such performers, however, are extremely regulated. They work with a carefully calculated eye, under conditions in which each detail, however minute, is of supreme importance. No matter how often certain trapeze acts may be repeated, there is always the threat of instant disaster – of missed footing, a final plunge. Through testing “fate”, death-defiers try each time they perform to prove to themselves that they are indeed safe, that they can overcome life's most dire conditions.

Life, then, has the sweetest buoyancy, the greatest satisfaction, because it is contrasted with the ever-present threat of death. Many such people do not feel at all safe living under life's usual conditions. They protect themselves by setting up the conditions of such an encounter, and controlling those conditions, again down to the smallest detail.

Only when they pursue some death-defying career do such individuals feel safe enough to relax otherwise and live a fairly normal life outside of their death-defying careers.

I do not mean to pass any moral judgement upon such activities. Often they do permit an extremely keen sense of exuberance and vitality. It is also true, however, that such people may enjoy excellent health for years, not counting perhaps an assortment of broken bones and bruises – only to fall suddenly prone to some illness if they try to give up their activities.

This need not be the case, of course. Self-understanding and self-knowledge may be able to change the individuals' lives for the better, regardless of their activities or conditions of life. It is true that these individuals do choose for themselves a carefully planned and regulated style of life, in which the threat of death is encountered personally and regularly; each day becomes an odyssey, in which death and life are purposefully weighed.

Children may come down with many childhood diseases, and still be very healthy children indeed. Adults may break a bone skiing, or indulging in some other sport, and still be very healthy. People “come down” with colds, or the flu, or some other social disease that is supposed to be passed from one individual to another – yet overall these may be very healthy individuals. The body has its own self-regulating system. This is often called the immune system.

If people become ill, it is quite fashionable to say that the immunity system has temporarily failed – yet the body itself knows that certain “dis-eases” are healthy reactions. The body does not regard diseases as diseases, in usually understood terms. It regards all activity as experience. But it possesses a sense of wholeness and of overall integrity, for it knows that it continues to exist, though under different conditions, and it realises that this change is as natural and necessary as the change of seasons if each individual is to continue to exist, while the Earth itself possesses the nutriment necessary to the survival of physical life.

Before we can really study the nature of health or illness, we must first understand human consciousness and its relationship with the body.

You know that you have a conscious mind, of course. You also possess what is often called the subconscious, and this merely consists of feelings, thoughts or experiences that are connected to your conscious mind, but would be considered excess baggage if you had to be aware of them all of the time. Otherwise they would vie for your attention, and interfere with the present decisions that are so important.

If you tried to hold all of those subconscious memories uppermost in your mind all of the time, then you would literally be unable to think or act in the present moment at all. You do more or less have a certain access to your own subconscious mind, however. It is perhaps easier to imagine a continuum of consciousness, for you have a body consciousness also, and that body consciousness is itself made up of the individual consciousness of each molecule that forms all parts of the body itself.

It is sometimes fashionable to say that men and women have conscious minds, subconscious minds and unconscious mind – but there is no such thing as an unconscious mind. The body consciousness is highly

conscious. You are simply not usually conscious of it. Reasoning takes time. It deals with problem-solving – it forms a hypothesis, and then seeks to prove it by trial and error.

If you had to use that kind of process before you could move a muscle, you would get nowhere at all, of course. The other portions of your consciousness, then deal with a kind of automatic thinking, and operate with a kind of knowledge that takes no time in your terms.

You might say that the varying portions of your own consciousness operate at several different speeds. Translations between one portion of consciousness and another goes on constantly, so that information is translated from one “speed” to another. Perhaps you can begin to understand, then, that the whole picture of health or illness must be considered from many more viewpoints than you might earlier have supposed. Many of you have been saturated by conventional, distorted ideas concerning health and illness in general. You might think of the body being invaded by viruses, or attacked by a particular disease, and these ideas, then, may make you question. You might well wonder why the body consciousness does not simply rise up and cast off any threatening diseases: why would the body allow certain cells to go berserk, or outgrow themselves? The very concept of the immunity system suggest, at least, the disease invader against which the body’s immunity system must or should surely defend itself.

You usually think of your conscious mind as your ego. It is directed toward action in physical life. Many schools of thought seem to have the curious ideas that the ego is inferior to other portions of the self, or “selfish”, and imagine it to be definitely of a lower quality than the inner self, or the soul.

In the first place, it is really impossible to separate portions of the self, and we make such distinction only in an effort to explain the many facets of the personality. It is generally understood, then, that you do have an ego, directed toward exterior activity, and in those terms you also have an inner ego. It is also conscious, and is the director of all automatic interior activity.

Most people do not realise that they can indeed access to this inner awareness. This inner ego or inner self should not be thought of as superior to your ordinary mind. It should not be thought of, really, as something separate from your ordinary mind. Your ego and your ordinary consciousness bring into focus all of your physical experiences, and make possible the brilliant preciseness of physical experience.

It is true that physical life represents only one condition of being. You have other kinds of existence, then. The conscious mind is one brilliant segment of your larger consciousness but it is composed of the same universal energy and vitality that composes all consciousness. There are ways of communication with the inner ego or inner self. It is important, again, to remember that this inner ego or inner self uses a process that far swifter than reasoning.

When such communications are made, therefore, they often consist of inspiration, intuition, impulses, and deal with feeling far more than with usual logical thinking.

Each person is a vital, conscious portion of the universe. Each person, simply by being, fits into the universe and into universal purposes in a way no one else can. Each person’s existence sends its own ripples throughout time. The universe is conscious at every conceivable point of itself. Each being is an individualised segment of the universe; then, in human terms, each person is a beloved individual, formed with infinite care and love, uniquely gifted with a life like no other.

No animal considers itself a failure, obviously. People, however, often identify with their seeming mistakes, forgetting their abilities in other directions, so that it seems that they are misfits in the universe, or in the world. The conscious mind can indeed have such thoughts because it so often tries to solve all problems on its own, until it begins to feel frightened, overburdened, and a failure in its own eyes.

The inner ego, however, always identifies with its source-identity as a beloved, individualised portion of the universe. It is aware of the universal love that is its heritage.

It is also aware of the infinite power and strength that composes the very fabric of its being. Through being made aware of these facts, the exterior ego can begin to feel a quicker sense of support and nourishment. The knowledge can let it relax, let go, so that it feels its life is couched and safe, and knows itself to be indeed a beloved child of the universe, both ancient and young at once, with an identity far beyond the annals of time.

It is of great value, then, that each person remember this universal affiliation. Such a reminder can often allow the inner self to send needed messages of strength and love through the various levels, appearing as inspiration, dreams, or simply pure bursts of feeling. The inner ego draws instant and continuous support from the universal consciousness, and the more the exterior ego keeps that fact in mind, the greater its own sense of stability, safety, and self-esteem.

One of the attitudes detrimental to good health is that of self-condemnation, or dislike of the self. Such attitudes are unfortunately sometimes fostered by parents, schools, and religions. Feelings of self-worth, self-esteem, and pleasure with one's abilities promote feelings of well-being, health, and exuberance.

The universe actively loves itself and all of its parts. The world loves itself and all of its parts. It is not true that energy is neutral or indifferent. Energy is active, positive, propelled by what can almost be called an instantaneous pleasure with itself and its characteristics.

Despite all concepts to the contrary, energy is indeed at its basis, love. It is also composed of highly charged consciousness that operates almost in a leapfrog fashion, with great bursts of exuberance and vitality. The great – the greatest creative force – that force that is the origin for all physical life – did not suddenly appear once in some distant past, sparking the birth of your reality, endowing it with an energy that could only then run down, or dissipate. Instead, ever-new virgin energy, so to speak, is created constantly, and appears at every conceivable point within your universal system.

Each new rose in the springtime is in truth a new rose, composed of completely new and unique energy, utterly itself, innocent, alive in the world.

In the deepest of terms, while each body has a history, each moment in the body's existence is also new, freshly emerging into the world, innocent and unique. While there is indeed pain in the world, it is the miraculous principle of pleasure that propels life itself.

Those who look upon physical life as inferior to some other more perfect spiritual existence do a great injustice to physical existence in general. Physical life is everywhere filled with the universal energy that is its source, so it can hardly be inferior to its own composition.

Again, corporeal reality is a brilliant segment of existence. It cannot be inferior to existence. It is because you so often view your world through a system of highly limited beliefs that you so often misread the implications of temporal life.

Such beliefs serve to limit your comprehension, until it seems often that physical life consists of a frantic struggle for survival at every level of consciousness. Such ideas certainly do not foster feelings of security, health, or well-being, and they distort the nature of your physical environment.

That environment is not something separate from yourself, for you to control. Instead, you and the environment support, strengthen, and fortify each other in ways that often escape you. All portions of the environment contain their own kinds of consciousness. They are aware of their own parts in the body of the world, so to speak, and they are aware not only of their own conditions, but of their relationships to all other portions of the world. They add to the world's health, in other words, and your own vitality – and that of your environment – are everywhere interrelated.



The New Way: Learning how to live true to ourselves by living true to our feelings.

To liberate one's real self, one's will, being one's soul, is begun by embracing Feeling Healing, so as to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.

The BROKEN-HEARTED, the HEARTLESS, and MEDICAL TECHNOLOGY:

Many psychiatrists and psychologists now realise that a disturbed client cannot be helped sufficiently unless the individual is considered along with his or her relationship to the family unit.

The same idea really applies to physical illness as well. It is possible, however, to carry this idea even further, so that a person in poor health should be seen by the physician in relationship to the family, and also in relationship to the environment. Old-time family doctors understood the patient's sensitivity to family members and to the environment, of course, and they often felt a lively sympathy and understanding that the practitioners of modern medicine often seem to have forgotten.

I am speaking of a deeper relationship to the environment, however, and of the environment's symbolic as well as practical, aspects in relationship to health and illness. Your ideas about your own body, your mind, the universe and your part in it, and your relationship to family, friends, and environment are all connected to your state of health, to your sense of well-being, or your feelings of dis-ease.

Modern medical science largely considers the human body to be a kind of mechanical model, a sort of vehicle like a car that needs to be checked by a garage every so often.

As an automobile is put together at an assembly line, so the body is simply seen as a very efficient machine put together in nature's "factory". If all the parts are in their proper places, and functioning smoothly, then the machine should give as excellent service as any well-running automobile – or so it seems.

All of the automobile's parts, however, are alone responsible for its operation as long as it has a responsible driver. There are, however, hidden relationships that exist between various parts of the body – and the parts themselves are hardly mechanical. They change in every moment.

The heart is often described as a pump. With the latest developments in medical technology, there are all kinds of heart operations that can be performed, even the use of heart transplants. In many cases, even when hearts are repaired through medical technology, the same trouble reoccurs at a later date, or the patient recovers only to fall prey to a different, nearly fatal or fatal, disease. This is not always the case, by any means, but when such a person does recover fully, and maintains good health, it is because beliefs, attitudes, and feelings have changed for the better, and because the person "has a heart" again, in other words, because the patient himself has regained the will to live.

Many people who have heart trouble feel that they have "lost the heart" for life. They may feel broken-hearted for any of many reasons. They may feel heartless, or imagine themselves to be so cold-hearted that they punish themselves literally by trying to lose their heart.

With many people having such difficulties, the addition of love in the environment may work far better than any heart operation. A new pet given to a bereaved individual has saved more people from needing heart operations than any physician. In other words, "a love transplant" in the environment may work far better overall than a heart-transplant operation, or a bypass, or whatever; in such ways the heart is allowed to heal itself.

Later on we will discuss more thoroughly distorted ideas about the self, and the body in particular, that stand in the way of natural exuberance and good health.

Without going more deeply into the reasons for such beliefs until later, let me discuss several of the ways in which they impede general well-being. Right now it is socially fashionable to take up some kind of exercise, gym work, or strenuous sport, so it seems obvious that the general populace must have a great regard for the physical body. Unfortunately, large segments of the population feel uncomfortable with their bodies, and do not trust the body's spontaneity, strength, or overall dependability. They have been taught that medical science knows more about bodies than any private individual knows about their own bodies and their ways and workings.

People have been taught to trust X-rays for a picture of what is happening within their bodies, and cautioned not to trust their own feelings. Some public-service announcements stress the "fact" that the individual can be gravely threatened by high blood pressure, for example, even though he or she feels in excellent physical health.

The populace has embarked upon this strong exercise program because of a mixture of very unfortunate beliefs. Since they feel divorced from their bodies, many people suspect what is going on inside. Some religious beliefs suggest that the body is impure, and the heir to disease and infirmity. Often people exercise over-zealously to punish their bodies, or to force the body to respond at its best, since they do not trust it to do otherwise.

In many instances people exercise quite simply because they are afraid of what will happen if they do not. They may run to avoid heart disease, for example, while their own fear can help to promote the very eventuality they fear.

The body's health is the expression of inner well-being. Poor health is an expression also, and it may serve many purposes. It goes without saying that some people become ill rather than change their activities and their environments. They may also become ill, of course, to force themselves to make such changes.

I do not mean to imply that exercise is detrimental to good health. It is true, however, that **the reason that you exercise is actually more important than the exercises that you do perform.** The reason can promote your good health or actually impede it.

Earlier we spoke about the incredible impulse on the part of all of nature toward exuberance and well-being. It is as if nature always tries to exceed itself, and certainly to increase the quality of its existence. The individual person is also involved in an ever-continuing process to increase the quality of life as it exists at all levels of personal experience. Reality is so constructed that each individual seeking such fulfillment does so not at the expense of others, but in such a way that the quality of life is increased for all.

Each person impulsively tries to grow into his or her sensed potentials – even when they are not immediately apparent.

In one way or another each segment of consciousness is aware of each other segment, through an instantaneous communication that exists on many levels. It is important that your ideas circulate freely;

and that the ideas of the peoples of the world circulate freely, just as it is important that your individual body has good circulation. Your ideas about your own health are even more important than those steps you take to promote it.

Your ideas about foreign countries, allies and enemies, also have a vital role to play in how you handle your own bodily defences. People who are afraid that their nation will be invaded by an enemy will often also consider viruses or diseases to be enemies, ever about to threaten their personal survival. Such attitudes will, of course, be detrimental to feelings of well-being, health, and exuberance. While it is true that medical technology has many serious defects, it is also true that many people believe in the medical profession to such a degree that it would be nearly impossible for them to survive in good health without it.

The fact is that each individual lives many lives, and that the inner self is quite aware of its own spiritual and physical dexterity. The body consciousness alone understands that its physical existence in any one life is dependent upon its physical death – and that that death will assure it of still another existence. The “drive for survival” is, therefore, a drive that leads to death and beyond it, for all of consciousness understands that it survives through many forms and conditions.

Reincarnation, therefore, also is part of the larger framework in which any individual’s health and well-being must be considered. The reincarnational influences are most apparent in what would be considered bodily defects dating from birth.

Reincarnational influences are not nearly as rigid as many believers in the concept think. That is, reincarnational influences usually leave many options open to an individual in any case. It is quite simplistic, for example, to say, as some people do, that any given particular event from a past life leads inevitably to a particularly matching effect in a present one. There are too many other elements that also apply to the human personality. No one is “fated” to have bad health. No one is punished in one life for “evil” activities in a previous one.

A person who has been cruel in one life may choose to experience conditions in the next life in which he or she understands the meaning of cruelty, but this does not mean that such a person would then necessarily experience an entire lifetime as a victim.

New learning would always be involved, and thus new options would always be open. There are, in fact, so many distorted ideas connected with the concept of reincarnation in general, that I think it far better to simply concentrate upon the idea of multiple existences. Because of the true nature of time, and the interrelationships of consciousness, a future life affects a past one, for in actuality all of these existences happen simultaneously. All systems are open-ended, particularly psychological ones. In greater terms, you are working “at all levels” and at all of your own existences at once, even though it is useful sometimes to think of reincarnation as a series of lives, one after the other.

The concept of the survival of the fittest has had a considerably detrimental effect in many areas of human activity – particularly in the realm of medical ideology and practice.

The whole idea was developed in the most mechanistic of terms, stressing competition among all aspects of life, pitting one life form against another, and using physical strength and dexterity, swiftness and efficiency, as the prime conditions for the survival of any individual or species.

It is quite true, however, that in the wild, many animals protect and provide for wounded or disabled members, and that the wisdom that comes with age is indeed appreciated even in the animal kingdom. The survival of the fittest concept, however, has been exaggerated far above those of cooperation.

Politically as well as medically, such distortions have led to unfortunate conditions: the Aryan-supremacy biological ideas fostered in the Second World War, the concentration upon “the perfect body”, and other distortions. The idea of the ideal body has often been held up to the populace at large, and this often sets forth a stylised “perfect” physique that actually could be matched by few individuals. Any variations are frowned upon, and any birth defects considered in the most suspicious of lights. Some schools of thought, then, have it that only the genetically superior should be allowed to reproduce, and there are scientists who believe that all defects can be eradicated through judicious genetic planning.

As a result of such long-held theories, people have grown distrustful of their own bodies. The handicapped are often given messages, even by the medical profession, that make them feel like misfits, unworthy to survive. When people become ill, they often blame themselves in such a way that unnecessary guilt is the result.

In the past some religious groups have also promoted beliefs that illness is a sign of God’s punishment, or vengeance for sins committed against his “goodness”.

The same beliefs often spread to economic areas in which people who met pleasure in God’s eyes were therefore gifted with wealth and prosperity, as well as good health. Therefore God was seen to be on the side of those who competed most strenuously, so that to be poor or sick was almost seen as a sign of God’s disfavour. All such concepts appear in one form or another at most official levels of thought and education. The whole idea of the aesthetics of nature is forgotten.

Your ideas about yourself are, again, vital in the larger context of a healthy lifetime. The condition of your heart is affected, for example, by your own feelings about it. If you consider yourself to be cold-hearted, or heartless, those feelings will have a significant effect upon the physical organ. If you feel broken-hearted, then you will also have that feeling reflected in one way or another in the physical organ itself.

Obviously, as I mentioned earlier, each individual also has many options open. Everyone who feels broken-hearted does not die of heart failure, for example. The subject of health cannot be considered in an isolated fashion, but must be seen in that greater context that gives health itself a value and a meaning. As mentioned earlier, each person will also try to fulfil their own unique abilities, and to “fill out” the experience of life as fully as possible.

If an individual is hampered in that attempt, strongly and persistently enough, then the dissatisfaction and frustration will be translated into a lack of physical exuberance and vitality. There is always an unending reservoir of energy at the command of each person, however, regardless of circumstances, and we will also discuss the ways in which you can learn to tap that source and better your own health situation.

The sooner you can rid yourself of rigid beliefs about the survival of the fittest, the better you will be. All philosophies that stress the idea of the body's impurity or degradation should also be seen as detrimental to bodily and spiritual integrity. Such beliefs clutter up your conscious mind with negative suggestions that can only frighten the exterior ego and impede the great strength and vitality that is your heritage, from lending you the fullest possible strength and support.

Medical technology alone, however expert, cannot really heal a broken heart, of course. Such a healing can only take place through understanding and through expressions of love. In other words, through emotional transplants rather than physical ones alone. The emotional factors are extremely vital, both in the development and in the healing of all dis-eases.

It is natural enough in your situation to have blue periods (depression) now and then.

These can often serve as springboards, however, leading to greater understanding, and the feelings themselves do indeed help rid you of fears and doubts that are expressed through such a medium.



Golden Rule: That one must always honour another's will as one honours one's own.

SUGGESTION and HEALTH:

Suggestions are usually statements directed toward a particular action or hypothesis. To a large extent, suggestions are tied into conscious thought processes, following the dictates of reason. For example: “If thus and thus be so, then thus and thus must follow.” There is no magic connected with suggestions – but repeated often enough, and believed in fervently, such suggestions do indeed take on a deeply habitual nature. They are no longer examined, but taken for literal truth.

They are then handed over to the more automatic levels of personality, where they trigger the specific actions that are so strongly implied. Many such suggestions are “old-hat idioms.” They belong to the past, and again they escape the questioning and examination that are usually given to new ideas.

These suggestions may be remarkably long-standing, therefore, and consist of beliefs received in childhood. Accepted now in the present, non-critically, they may still affect health and well-being. Such suggestions can be beneficial and supportive, or negative and detrimental. Here are some examples that should be quite familiar to many people. They consist of suggestions given to children:

“If you go out in the rain without your rubbers, you will catch cold.”

“If you are too talkative or demonstrative, people will not like you.”

”If you run you will fall down.”

There are many variations, of course, such as: “If you go out in rainy weather, you’ll get pneumonia,” or: “If you tell a lie your tongue will turn to stone.”

These suggestions and others like them are often given to children by their parents with the best of intentions. When they are young, the offspring will accept some such suggestions uncritically, coming as they do from a revered adult, so that the suggestions are almost interpreted as commands.

A suggestion like: “If you go swimming too soon after lunch, you will drown,” is extremely dangerous, for it predicts behaviour of a disastrous nature that would follow almost automatically after the first act is performed. Obviously, children who go into the water right after eating do not all drown. The suggestion itself can lead to all kinds of nervous symptoms, however – panics, or stomach cramps – that can persist well into adulthood.

There are other kinds of suggestions that involve identification. A child may be told: “You are just like your mother; she was always nervous and moody.” Or: “you are fat because your father was fat.”

These are all statements leading toward a certain hypothesis. Again, the problem is that often the hypotheses remain unquestioned. You end up with structured beliefs unexamined, which are then automatically acted upon.

The suggestions we have given so far are predictives; they actually predict dire events of one kind or another, following a given original action.

There are many of these dealing particularly with age also. Many people believe fervently that with approaching age they will meet a steady, disastrous deterioration in which the sense and the mind will be

dull, and the body, stricken with disease, will lose all of its vigour and agility. Many young people believe such nonsense, and therefore they set themselves up to meet the very conditions they so fear.

The mind grows wiser with age when it is allowed to do so. There is even an acceleration of thought and inspiration, much like that experienced in the adolescent years, that suddenly brings a new understanding to the aged individual, and provides an impetus that should help the person to achieve greater comprehension – a comprehension that should quell all fears of death.

Thoughts and beliefs do indeed bring about physical alterations. They can even – and often do – change genetic messages.

There are diseases that people believe are inherited, carried from one generation to another by a faulty genetic communication. Obviously, many people with, for example, a genetic heritage of arthritis do not come down with the disease themselves, while others indeed are so afflicted. The difference is one of belief.

The people who have accepted the suggestion uncritically that they will inherit such a malady do then seem to inherit it: they experience the symptoms. Actually, the belief itself may have changed a healthy genetic message into an unhealthy one. Ideally, a change of belief would remedy the situation.

People are not simply swung willy-nilly by one negative suggestion or another, however. Each person has an entire body of beliefs and suggestions – and these are quite literally reflected in the physical body itself.

All practical healing deals with the insertion of positive suggestions and the removal of negative ones. As we mentioned earlier, each smallest atom or cell contains its own impetus toward growth and value fulfilment. In other words, they are literally implanted with positive suggestions, biologically nurtured, so to that extent it is true to say that in a certain fashion negative suggestions are unnatural, leading away from life's primary goals. Negative suggestions could be compared to static sounding on an otherwise clear program.

Worry, fear, and doubt are detrimental to good health, of course, and these are very often caused by the officially held beliefs of society.

Those beliefs paint a dire picture, in which any given situation is bound to deteriorate. Any conceivable illness will worsen, and any possible catastrophe be encountered.

Such beliefs discourage feelings of curiosity, joy, or wonder. They inhibit playful activity or spontaneous behaviour. They cause a physical situation in which the body is placed in a state of defensive aggression. Under such conditions it seems only rational to look for the worm in the apple, so to speak, and to expect pain or danger in each new experience or encounter.

Play is a very important – indeed, vital – attribute in the development of growth and fulfilment. Children play naturally, and so do animals. For that matter, insects, birds, fish, and all kinds of life play. Even ants and honeybees play. Their sociability is not just a matter of constant work within a hive or an ant mound. This playful activity is, in fact, the basis for their organised behaviour, and they “play” at adult behaviour before they assume their own duties.

Creatures play because the activity is joyful, and spontaneous and beneficial, because it activates all portions of the organism – and again, in play youngsters imitate adult patterns of operation that lead finally to their own mature activity.

When people become ill, worried or fearful, one of the first symptoms of trouble is a lack of pleasure, a gradual discontinuance of playful action, and an over-concentration upon personal problems. In other words, illness is often first marked by a lack of zest and exuberance.

This retreat from pleasure begins to cut down upon normal activity, new encounters, or explorations that might in themselves help relieve the problems by opening up new options. Such a person becomes dejected looking – unsmiling and sombre, leading others to comment upon such a dejected countenance. Comments such as these: “You look tired,” or: “What’s the matter, don’t you feel well?” and other such remarks often simply reinforce the individual’s earlier sense of dejection, until finally this same kind of give-and-take leads to a situation in which the individual and his fellows begin to intermix in a negative rather than a positive manner.

I do not mean to imply that it is always detrimental to make such queries as “Are you ill?” or “Are you tired?” Such questions do indeed predict their own answers. When a person is feeling in good health, exuberant and alive, such queries will be nonchalantly shoved aside – they will have no effect whatsoever. But constant questions of such a nature do not help an individual who is having difficulties – and in fact too frequent expressions of compassion can also worsen a person’s state of mind, stressing the idea that he or she must be very ill indeed to attract such feelings of compassion. It is far better, then, to make no comment at all under such conditions. I am not speaking of genuine questions of concern so much as rather automatic, unthinking, negative comments.

On the other hand, it is an excellent practice to comment upon another individual’s obvious zest or energy or good spirits. In such a way, you reward positive behaviour, and may indeed begin a chain of positive activity instead of continuing a chain of negative reactions.

I am not telling you to gush out a steady stream of positive suggestions, whether or not they bear any relation to the situation at hand.

I am saying that it is far better to look on the most hoped-for solution to any situation, and to voice that attitude rather than to expect the poorest outcome, or express the direst of attitudes. There are some issues highly vital to health and happiness that are quite difficult to describe. They are felt intrinsically. They are a part of the aesthetics of nature itself. Flowers are not just bright coloured for man’s enjoyment, for example, but because colour is a part of the flowers’ own aesthetic system. They enjoy their own brilliance, and luxuriate in their own multitudinous hues.

The insects also appreciate flowers’ profusion of colour, and also for aesthetic reasons. I am saying, therefore that even insects have an aesthetic sense, and again, that each creature, and each plant, or natural entity, has its own sense of value fulfilment, seeking the greatest possible fulfilment and extension of its own innate abilities.

This sense of value fulfilment, once more, benefits not only the individual, but its species and all other species. In a manner of speaking, then, the picture of nature is painted by its own consciously vital, aesthetic portions. Each portion of nature is also equipped to react to changing conditions, and therefore deals with its own kind of predictive behaviour, so that it can grow today into tomorrow's condition.

Nature always works with probabilities. In human terms, this means that each person has a vast bank of avenues that lead to value fulfilment, and that individual abilities will ideally form their own boulevards of expression.

Poor health, or simply unhappy situations, arises only when the individual meets too many detours, or encounters too many blocks, to the expression of value fulfilment.

With man's own exteriorised ego, this leads to the question of free will and the making of conscious choices.

The human individual is aware of large numbers of probable activities. Each individual person literally possesses far more abilities than can be adequately expressed in any given lifetime. This insures a large profusion of possible actions from which the individual can draw according to changing circumstances.

Each person can also intrinsically sense the direction in which he or she is most inclined. Inspiration will send nudges towards certain activities. It will be easier and more delightful for each person to move and grow in certain directions, rather than others.

In this discussion, I am not merely speaking in terms of exterior accomplishments, or goals, though these are important. Many people, however, will find they have a natural knack for relationships with others, in which the known value cannot be easily judged, as it can, say, in the works of an artist or writer.

Instead, such people will indeed perform a kind of artistry of relationships, composing, say, symphonic, emotional compositions that indeed play as masterfully upon the emotions as the pianist upon the keys. By looking at your own life, you can quite easily discover in what areas your own abilities lie by following the shape of your own impulses and inclinations. You cannot learn about yourself by studying what is expected of you by others – but only by asking yourself what you expect of yourself, and discovering for yourself in what direction your abilities lie.

There are certain simple steps that can be followed, whenever you find yourself in a difficult situation, whether the condition is one of poor health, a stressful personal involvement with another, a financial dilemma, or whatever.

These steps seem very obvious, and perhaps too easy – but they will bring an immediate sense of ease and a peace of mind while your inner reserves are being released and activated. I have mentioned these steps many times, because they are so vital in clearing the conscious mind, and bringing some sense of relief to the frightened ego.

1. Immediately begin to live in the present as much as possible. Try to become as aware as you can of present sense-data – all of it. Often, while you are in pain, for example, you concentrate upon that sensation alone, ignoring the feelings of ease that may be felt by other portions of the body, and

unaware of the conglomeration of sounds, sights, and impressions that are also in the immediate environment. This procedure will immediately lessen the pressure of the problem itself, whatever it is, and give you a sense of refreshment.

2. Refuse to worry. This fits in automatically with Step 1, of course. Tell yourself you can worry all you want tomorrow, or on some other occasion – but resolve not to worry in the present moment.
3. When your thoughts do touch upon your particular problem in the present moment, imagine the best possible solution to the dilemma. Do not wonder how or why or when the ideal solution will come, but see it in your mind's eye as accomplished. Or if you are not particularly good at visual imagery, then try to get the feeling of thanksgiving and joy that you would feel if the problem was solved to your complete satisfaction.

These steps will allow you breathing time, and actually help minimise the pressure of your situation, whatever it is. Then, quieted, you will be able to consider other suitable steps that may more directly address your particular solution.



Release one's pain through expressing one's feelings.

in conjunction with

Longing for the Truth when also longing for Divine Love.

STATES of HEALTH and DISEASE:

Before we discuss the human situation more specifically in relationship to health and “dis-ease” – let us consider the so-called states of health and disease as they apply in planetary terms, and as they operate in all species. This will give us a far vaster framework in which to understand the ways in which each individual person fits into the entire picture.

Regardless of appearances and mis-readings of natural events, the very idea of disease as you usually think of it, is chauvinistic in health rather than in sexual terms.

Basically speaking, there are only life forms. Through their cooperation your entire world sustains its reality, substance, life, and form. If there were no diseases as you think of them, there would be no life forms at all. Your reality demands a steady fluctuation of physical and non-physical experience. Most of you understand that if you did not sleep you would die. The conscious withdrawal of mental life during life makes normally conscious experience possible. In the same way there must be a rhythm of physical death, so that the experience of normal physical life is possible. It goes without saying that without death and disease – for the two go hand in hand – then normal corporeal existence would be impossible.

For all of man’s fear of disease, however, the species has never been destroyed by it, and life has continued to function with an overall stability, despite what certainly seems to be the constant harassment and threat of illness and disease. The same is true, generally speaking, of all species. Plants and insects fit into this larger picture, as do all fish and fowl.

I have said elsewhere that no species is ever really eradicated – and in those terms no disease, or virus, or germ, ever vanishes completely from the face of the Earth. In the first place, viruses change their form, appearing in your terms sometimes as harmless and sometimes as lethal. So-called states of health and disease are also changing constantly – and in those vaster terms disease in itself is a kind of health, for it makes life and health itself possible.

The subject matter of suffering is certainly vitally connected to the subject at hand, but basically speaking, disease and suffering are not necessarily connected. Suffering and death are not necessarily connected either. The sensations of suffering, and the pain, do exist. Some are indeed quite natural reactions, and others are learned reactions to certain events. Walking barefoot on a bed of fire would most likely cause most of you to feel the most acute pain – while in some primitive societies, under certain conditions the same situation could result instead in feelings of ecstasy and joy.

Pain and suffering are also obviously vital, living sensations – and therefore are a part of the body’s repertoire of possible feelings and sensual experience. They are also a sign of life’s vitality, and are in themselves often responsible for a return to health when they act as learning communications.

Pain, therefore, by being unpleasant, stimulates the individual to rid himself or herself of it, and thereby often promotes a return to the state of health.

Even in situations that involve a so-called host-and-parasite relationship, there is a cooperative process. Fleas, for example, actually help increase circulation, and constantly comb animal’s hair. At minute levels

they also consume some bodily wastes, and creatures even smaller than they are. They also keep the immune system active and flexible.

Many diseases are actually health-promoting processes. Chicken pox, measles, and other like diseases in childhood in their own way “naturally inoculate” the body, so that it is able to handle other elements that are a part of the body and the body’s environment.

When civilised children are medically inoculated against such diseases, however, they usually do not show the same symptoms, and to an important extent the natural protective processes are impeded. Such children may not come down with the disease against which they are medically protected, then – but they may indeed therefore become “prey” to other diseases later in life that would not otherwise have occurred.

I am speaking generally here, for remember that your individual beliefs, thoughts, and emotions cause your reality, so no person dies ahead of his or her time. The individual chooses the time of death. It is true, however, that many cancers and conditions such as AIDs result because the immunity system has been so tampered with that the body has not been allowed to follow through with its own balancing procedures.

Again, however, no individual dies of cancer or AIDs, or any other condition, until they themselves have set the time.

There are many other conditions to be taken into consideration, for such diseases certainly do have strong social connections. They occur in social species. This does not mean that they are necessarily contagious at all, but that they do bear an overall relationship to the give-and-take between individuals and their social and natural frameworks.

A city might be overrun by rats, for example – a fine situation for rats if not the populace – but the entire picture would include unrest in the populace at large, a severe dissatisfaction with social conditions, feelings of dejection, and all of those conditions together would contribute to the problem. Rat poison may indeed add its own dangers, killing other small birds or rodents, and contaminating animal food supplies. Nor are insects invulnerable to such conditions, in such a hypothesized picture. Actually, all forms of life in that certain environment would be seeking for a balanced return to a more advantageous condition.

You may wonder why so many forms of life would be involved in what might seem to be self-destructive behaviour, often leading to death – but remember that no consciousness considers death an end or a disaster, but views it instead as a means to the continuation of corporeal and non-corporeal existence.

I am not advising my readers to refuse to have their children vaccinated, since you now have to take vaccination into consideration because of the prominence of it in society. It is very possible, however, that science itself will in time discover the unfortunate side effects of many such procedures, and begin to re-evaluate the entire subject.

It is true that some native populations – particularly in the past – were free of many of the childhood diseases that are considered natural by western medicine. It is also true, of course, that some primitive

societies have lost large numbers of their populations to disease. Some of those instances, however, were caused precisely by the sudden introduction of western medicine.

I am not condemning western medicine per se, however, but merely pointing out its many detrimental aspects. Medicinal science is also in a state of transition, and it is just as important – if not more so – that it examine its concepts as well as its techniques.

The idea of using animals for experimentation has far more drawbacks than advantages; there is the matter of one kind of consciousness definitely taking advantage of another kind, and thus going counter to nature's cooperative predisposition.

In the distant past some ancient civilisations did indeed use animals in such a fashion, but in a far different framework. The doctors or priests humbly stated their problems verbally and through ritualistic dancing, and then requested the help of the animal – so that the animals were not sacrificed, in those terms, nor taken advantage of. Instead, they united in a cooperative venture, in which animals and man both understood that no consciousness truly died but only changed its form.

Animals have indeed often been quite helpful to man in various healing situations and encounters, but in all such cases these were cooperative ventures.

This leads me of course to at least mention here the cruel methods used in the slaughtering of animals and fowls for human consumption. The creatures are treated as if they possess no feeling or consciousness of their own – and such attitudes show a most unfortunate misreading of natural events. As a direct result, at least as many diseases develop through such procedures as would exist in a highly primitive society with unsanitary conditions.

In that kind of setting, however, balances would right themselves because the basic understanding between living creatures would be maintained. You cannot divorce philosophy from action, and the cruelty in slaughterhouses would not be perpetrated if it were not for distorted philosophies dealing with the survival of the fittest on the one hand, and the egotistical assumption that God gave man animals to do with as man wished.

Remember that each segment of life is motivated by value fulfilment, and is therefore always attempting to use and develop all of its abilities and potentials, and to express itself in as many probable ways as possible, in a process that takes into consideration the needs and desires of each other segment of life.

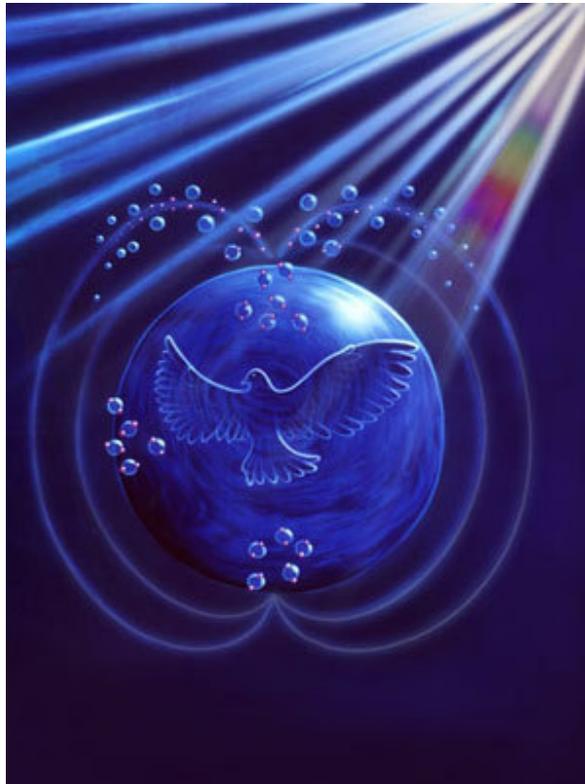
The very existence of certain kinds of viruses provides safety against many other diseases, whether or not those viruses even exist in an active manner. It is obvious, of course, that the overall physical stability of the Earth is possible because of the ever-occurring storms, “natural disasters,” and other seeming calamities. Yet such events promote the Earth's great, bountiful food supplies, and serve to redistribute the planet's resources.

In the same fashion, diseases also, in the overall picture, promote the health and well-being of life in all of its aspects. Value fulfilment operates within microbes and nations, within individual creatures and entire species, and it unites all of life's manifestations so that indeed creatures and their environments are united in an overall cooperative venture – a venture in which each segment almost seeks to go beyond itself in

creativity, growth, and expression. In a smaller, individual framework, each man and woman, then, is motivated by this same value fulfilment.

You will shortly see how some diseases are caused by the detriments set up against value fulfilment, often because of fears, doubts, or misunderstandings – and how other diseases may actually lead to instances of value fulfilment that are misread or misinterpreted.

I also want to stress here that all aspects of life experience not only sensations but emotional feelings. Therefore, there is a kind of innate gallantry that operates among all segments of life – a gallantry that deserves your respect and consideration. You should have respect, then, for the cells of your body, the thoughts of your mind, and try to understand that even the smallest of creatures shares with you the emotional experience of life's triumphs and vulnerabilities.



Cause No Harm < to OTHERS
to MYSELF

Strive to love others as I am to love myself

The STATE of CHILDHOOD in RELATIONSHIP to HEALTH, and HINTS for PARENTS:

For adults, ideas of health and illness are intimately connected with philosophical, religious, and social beliefs. They are even more entangled with scientific concepts, and with science's views of life in general. Children, however, are far more innocent, and though they respond to the ideas of their parents, still their minds are open and filled with curiosity. They are also gifted with an almost astounding resiliency and exuberance.

They possess an innate love of the body and all of its parts. They also feel an eager desire to learn all they can about their own physical sensations and capabilities.

At the same time, young children in particular still possess a feeling of oneness with the universe, and with all of life, even as they begin to separate themselves at certain levels from life's wholeness to go about the delightful task. Seeing themselves as separate and apart from all other individuals, they still retain an inner comprehension and a memory of having once experienced a oneness with life as a whole.

At that level even illness is regarded simply as a part of life's experience, however unpleasant it might be. Even at an early age, children joyfully explore all of the possibilities of all sensations possible within their framework – pain as well as joy, frustration as well as satisfaction, and all the while their awareness is propelled by curiosity, wonder and joy.

They pick up their first ideas about health and disease from parents and doctors, and by the actions of those people to their own discomfiture. Before they can even see, children are already aware of what their parents expect from them in terms of health and disease, so that early patterns of behaviour are formed, to which they then react in adulthood.

Many children acquire poor health habits through the well-meaning mistakes of their parents. This is particularly true when parents actually reward a child for being ill. In such cases, the ailing child is pampered far more than usual, given extra special attention, offered delicacies such as ice cream, let off some ordinary chores, and in other ways encouraged to think of bouts of illness as times of special attention and reward.

I do not mean that ill children should not be treated with kindness, and perhaps a bit of special attention – but the reward should be given for the child's recovery, and efforts should be made to keep the youngster's routine as normal as possible. Children often know quite well the reasons for some of their illnesses, for often they learn from their parents that illness can be used as a means to achieve a desired result.

Often parents hide such behaviour from themselves. They deliberately close their eyes to some of the reasons for their own illnesses, and this behaviour has become so habitual that they are no longer conscious of their own intent.

Children, however, may be quite conscious of the fact that they willed themselves to become ill, in order to avoid school, or an examination, or a coming feared family event. They soon learn that such self-knowledge is not acceptable, however, so they begin to pretend ignorance, quickly learning to tell themselves instead that they have a bug or a virus, or have caught a cold, seemingly for no reason at all.

Parents frequently foster such behaviour. Some are simply too busy to question a child about his own illness. It is far simpler to give a child aspirin, and send a child to bed with ginger ale and a colouring book.

Such procedures unfortunately rob a child of important self-knowledge and understanding. They begin to feel victims to this or that disorder. Since they have no idea that they themselves caused the problem to begin with, then they do not realise that they themselves possess the power to right the situation. If they are being rewarded for such behaviour in the meantime, then the pressure is less, of course, so that bouts of illness or poor health can become ways of attaining attention, favourite status, and reward.

Parents who are aware of these facts can start helping their children at an early age by asking them simply the reasons for their illness. A mother might say: "You don't need to have a temperature in order to avoid school, or as a way of getting love and attention, for I love you in any case. And if there is a problem at school, we can work it out together, so you don't have to make yourself ill." Again, the reasons for such behaviour are often quite clear in the child's mind. So if the parents begin such questioning and reassurance when the child is young, then the youngster will learn that while illness may be used to attain a desired result, there are far better, healthier ways of achieving an end result.

Some parents, unfortunately, use the nature of suggestion in the most undesirable way, so that a child is often told that he or she is sickly, or weak or overly sensitive, and not as robust as other youngsters. If that kind of behaviour is continued, then the child soon takes such statements as true, and begins to act upon them, until they do indeed become only too real in the youngster's everyday experience.

Good health is closely related to a family's beliefs about the body. If parents believe that the body is somehow an inferior vehicle for the spirit, or if they simply view the body as unreliable or weak and vulnerable, then children will at an early age begin to consider good health as a rarity, and learn to take depression, poor spirits, and bodily aches and pains to be a natural, normal condition of life.

If, on the other hand, parents view the body as a healthy, dependable vehicle of expression and feeling, then their children will look at their own bodies in the same fashion. It is very important that parents express a fond affection toward each other, and toward their children. In this way most children are assured of their parents' love, and hence need not resort to illness as a way of gaining attention or testing a parents' love and devotion.

There is no natural reason for children to feel a sense of shame concerning any bodily part. No portion of the body should be spoken about in secret, hushed tones. Each child should be told that his body, or her body, is a precious private possession, however, so that it is easy to build up a desirable feeling of bodily privacy, without any hint of shame or guilt.

It goes without saying that parents should hold the bodies of their male and female children in equal favour, so that one is not considered inferior to the other. Each child should be educated as early as possible by their parents, so that the youngsters are repeatedly reminded of the body's natural resources and healing abilities.

Parents who are actually quite worried about their children's susceptibility to illness often go overboard, stressing all kinds of sports and sports-related projects, but the children sense their parents' unspoken fears, and they try to reassure their parents through achieving high goals or merit in sports programs.

There is no area of thought or belief that does not touch upon the subject of health in one way or another.

I have mentioned before that play is essential for growth and development. Children learn through play-acting. They imagine themselves to be in all kinds of situations. They see themselves in dangerous predicaments, and then conjure up their own methods of escape. They try out the roles of other family members, imagine themselves rich and poor, old and young, male and female.

This allows children a sense of freedom, independence, and power as they see themselves acting forcibly in all kinds of situations. It goes without saying that physical play automatically helps develop the body and its capabilities.

To a child, play and work are often one and the same thing, and parents can utilise imaginative games as a way of reinforcing ideas of health and vitality. When a child is ill-disposed or cranky, or has a headache, or another disorder that does not appear to be serious, parents can utilise this idea: have the child imagine that you are giving it a "better and better pill." Have the child open its mouth while you place the imaginary pill on its tongue, or have the child imagine picking the pill up and placing it in its mouth. Then give the child a glass of water to wash the pill down, or have the child get the water for himself or herself. Then have the youngster chant, say, three times, "I've taken a better and better pill, so I will shortly feel better and better myself."

The earlier such a game is begun the better, and as the child grows older you may explain that often an imaginary pill works quite as well – if not better – than a real one.

This does not mean that I am asking parents to substitute imaginary medicine for real medicine, though indeed, I repeat, it may be quite as effective. In your society, however, it would be almost impossible to get along without medicine or medical science.

While I want to emphasise that point, I also want to remind you that innately and ideally the body is quite equipped to heal itself, and certainly to cure its own momentary headache. You would have to substitute an entirely different learning system, at your present stage, for the body to show its true potentials and healing abilities.

In other cases of a child's illness, have the child play a healing game, in which he or she playfully imagines being completely healthy again, outdoors and playing; or have the youngster imagine a conversation with a friend, describing the illness as past and gone. Play could also be used even in old peoples' homes, for it could revive feelings of spontaneity and give the conscious mind a rest from worrying.

Many ancient and so-called primitive peoples utilised play – and drama, of course – for their healing values, and often their effects were quite as therapeutic as medical science. If your child believes that a particular illness is caused by a virus, then, suggest a game in which the youngster imagines the virus to be

a small bug that he or she triumphantly chases away with a broom, or sweeps out the door. Once a child gets the idea, the youngster will often make up his or her own game, which will prove most beneficial.

Instead of such procedures, children are often taught to believe that any situation or illness or danger will worsen, and that the least desirable, rather than the most desirable, solution will be found. By such mental games, however, stressing the desirable solution, children can learn at an early age to utilise their imaginations and their minds in a far more beneficial manner.

One of the most disastrous ideas is the belief that illness is sent as a punishment by God.

Unfortunately, such a belief is promoted by many religions. Children who want to be good, therefore, can unfortunately strive for poor health, in the belief that it is a sign of God's attention. To be punished by God is often seen as preferable to being ignored by God. Adults who hold such views unwittingly often let their children in for a life of turmoil and depression.

In all cases of illness, games or play should be fostered whenever possible, and in whatever form. Many dictatorial religions pointedly refuse to allow their congregations to indulge in any type of play at all, and frown upon it as sinful. Card-playing and family games such as Monopoly are actually excellent practices, and play in any form encourages spontaneity and promotes healing and peace of mind.



GEMS for ALL PEOPLE of all AGES to EMBRACE:

The GOLDEN AGE!

Cause No Harm < to OTHERS
to MYSELF

Strive to love others as I am to love myself

At any time, any where, and in any way you so please:

Approach our Heavenly Parents, in reverence, without fear or trepidation, just as we, as a child, approach our earthly parents knowing that open loving arms are extended to receive us at all times. As one's love grows for our Mother and Father in the Heavens, we come to know with absolute clarity and certainty that our Heavenly Parents, loves you and me and everyone in return, at all times, and that fear is an illusion created by man's mind.

God, who is our Heavenly Mother and Father, is almighty, all powerful, infinite, and all loving. The love of the Heavenly Parents for Their children, man, has been and is always infinite and ever present. As one's faith evolves, one's love for our Heavenly Parents will have no limit. As we grow in Their love, so will we grow in love for all of God's creations and our fellow man.

The Source Soul, our Heavenly Parents, simply desires for us to ask for Their Love.

God's Divine Love: Pray for it, ask for it, and receive it.

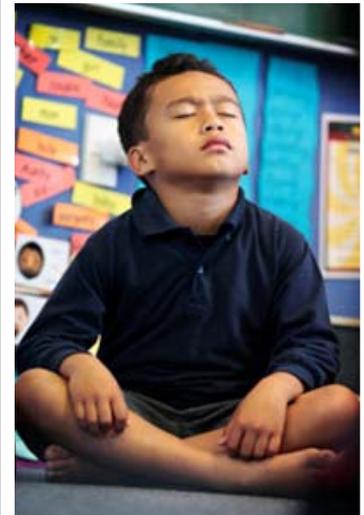
"I love you Father." "Let the Divine Love flow its energy into my soul."

"Mother, Father, I desire your Love and I am loving you."

"Soul God, I love you and I love receiving and experiencing your Divine Love."

"True Soul God, I am here, I am aware of your Love. Please hear my aspiration for your Love and as I approach you from my soul, I can feel your Love in the way that you are loving my soul."

"Please Father and Mother, may I receive Your LOVE."



Maybe we could simply long for and ask:

Please, Mother and Father, I want some more of your Love!



MoC 1,471

CHILDREN’S PLAY, REINCARNATION, and HEALTH: (we do not and cannot re-incarnate)

When children play, often the play events seem as real, or even more real than ordinary physical events that are experienced outside of the play framework. Children playing at cowboys and Indians, or cops and robbers, can on occasion become quite as frightened by the pursuit or the chase as they would be if they were actually caught up in such an adventure in ordinary life.

Children then apply their imaginations more vividly, and even utilise all of their senses at certain times, to follow or reinforce those pictures that imagination paints. There are indeed many kinds of reality, many versions, and it is some time before human beings learn to focus into one particular package of reality.

In so doing, they then apply their imaginations in structured ways that serve to reinforce the prime reality-framework. For some time, however, your children utilise a remarkable imaginative freedom, so that, for example, they can experience “alternate” events with as much focus, strength, and vitality as that with which they experience ordinary life. A potent daydream may, in fact, appear far more real than the other daily events that surround it. When the child is playing, its sense of joy or anger or danger is very strongly felt. The child’s body will often reflect those conditions and reflexes that would be elicited if the so-called “play” events were real.

Most of your experience happens directly, where senses, imagination, motion and physical actuality meet. In dreams, however, you often feel as if you are in another location entirely, and all of your senses seem pivoted in that location. Your experience is separated from your usual living area, in other words. You may dream that you are running or walking or flying, yet those activities are divorced enough from that area where imagination, motion, and physical actuality meet, so that your body remains quiet, relatively speaking, while you seem to be moving freely somewhere else.

In a fashion, reincarnation can partially be explained using the same kind of analogy. You have many existences at once – but each one has its own living area, upon which that portion of you focuses. In fact, that portion has its own name and selfhood and is master of its own castle, so to speak.

Each self has its own inviolate point where imagination, motion, and physical actuality intersect. Like the child play-acting, however, events occur within events, all dramatically real and vivid, all eliciting specific responses and actions, and each one possessing its own private living area.

On any given day a youngster may take a ride on a merry-go-round. The same little boy or girl might also sit astride a toy horse, and pretend that the horse is part of the merry-go-round. The same child might see the image of a merry-go-round on the television screen, or be told about another youngster’s visit to a playground, and a subsequent ride on a merry-go-round.

The child will be completely absorbed in the merry-go-round ride that was directly experienced. He or she may indeed be just as grossed – or even more so – in the imaginary ride on the rocking horse. There will be some involvement, of course, as the child watches the images of the merry-go-round horses on the television station, while the story about another child’s visit to the playground will not take nearly as much as his interest.

In somewhat the same way, events appear and are reflected in reincarnational existences. All the lives are actually occurring at the same time, as the hypothetical youngster's merry-go-round experiences happened all in one day.

In the reincarnational terms, however, the merry-go-round events might be experienced directly in some existences, or appear in a dream in another existence, or turn up simply as an image in another, or happen in an event involving real horses instead of merry-go-round horses. In other words, in one way or another the events of one living experience are reflected in each other living experience.

I am not saying that the events in one life cause the events in another, but that there is an overall pattern – a bank of probable events – and that in each life each individual chooses those that suit his or her overall private purposes. Yet those lives will be connected. An individual may have a serious illness in one life. That event may turn up as one uncomfortable nightmare in another existence. In still another life, the individual might have a dear friend who suffers from the same disease. In still another existence the individual might decide to be a doctor, to seek a cause and a cure for the same disease.

No one is fated, however, to suffer in one life for any crimes committed in another. The reasons and purposes for one's own existence in any life can be found directly in the life itself.

Many proponents of reincarnation believe most firmly that an illness in one life most frequently has its roots in a past existence, and that reincarnational regression is therefore necessary to uncover the reasons for many current illnesses or dilemmas. (Reincarnation is an impossibility and does not occur.)

There is also a rather conventional stereotype version of karma that may follow such beliefs. Therefore, you may be punished in this life for errors you have committed in a past one, or you may actually be making up for a mistake made thousands of years ago. Again, **all of a person's reincarnation existences are, indeed, connected – but the events in one life do not cause the events in the next one. (Spirits of people who have passed before us often connect with like minded living humans.)**

I must remind you once more that all time happens simultaneously, so the confused belief about punishment now, in retaliation for a past action would actually be meaningless, since in simultaneous time all actions would be occurring at once.

You may have overall reasons for a particular illness, however, that have nothing to do with crime or punishment, but may instead involve an extraordinary sense of curiosity, and the desire for experience that is somewhat unconventional – usually not sought for – exotic, or in certain terms even grotesque.

Each life, regardless of its nature, possesses its own unique vantage point, and an individual may sometimes take an obscure or a long-lasting disease simply to present himself or herself with experience that most others would shun. An individual might seek such a vantage point in order to look at the universe in a different fashion, asking questions that perhaps could not be answered if asked from any other position.

Another life, for example, might deal with exquisite health and vitality, and as mentioned, still another life might be devoted to the arts of healing – but overall, few people take health problems per se as frequent

reincarnational themes, though they may be implied strongly in situations where one is born into a large populace of poor, underprivileged people.

If you do have health problems, it is much better to look for their reasons in your immediate experience, rather than assigning them a cause in the distant past. The reasons for maladies are almost always present in current life experience – and even though old events from childhood may have originally activated unhealthy behaviour, it is present beliefs that allow old patterns of activity to operate.

You must realize that you do create your own reality because of your beliefs about it. Therefore, try to understand that the particular dilemma of illness is not an event forced upon you by some other agency. Realise that to some extent or another your dilemma or your illness has been chosen by you, and that this choosing has been done in bits and pieces of small, seemingly inconsequential choices. Each choice, however, has led up to your current predicament, whatever its nature.

If you realise that your beliefs form your experience, then you do indeed have an excellent chance of changing your beliefs, and hence your experience.

You can discover what your own reasons are for choosing the dilemma or illness by being very honest with yourself. There is no need to feel guilty since you meant very well as you made each choice – only the choices were built upon beliefs that were beliefs and not facts.

If you are in serious difficulties of any kind, it may at first seem inconceivable, unbelievable, or even scandalous to imagine that your problems are caused by your own beliefs.

In fact, the opposite might appear to be true. You might have lost a series of jobs, for example, and it may seem quite clear that you are not to blame in any of those circumstances. You might have a very serious illness that seemed to come from nowhere, and it may strike you as most unlikely indeed, that your own beliefs had anything to do with the inception of such a frightening malady.

You may be in the middle of one or several very unsatisfactory relationships, none of which seem to be caused by you, while instead you feel as if you are an unwilling victim or participant.

You may have a dangerous drug or alcohol problem, or you may be married to someone who does. In both instances the situations will be caused by your own beliefs, even though this may at first seem most unlikely. For the purposes of this particular chapter, we will discuss illnesses or situations that have arisen since childhood, so we are not including birth defects or very early life-endangering childhood accidents, or most unfortunate childhood family situations. These will be discussed separately.

In most cases, even the most severe illnesses or complicated living conditions and relationships are caused by an attempt to grow, develop or expand in the face of difficulties that appear to be unsurmountable to one degree or another.

An individual will often be striving for some goal that appears blocked, and hence he or she uses all available energy and strength to circumnavigate the blockage. The blockage is usually a belief which needs to be understood or removed rather than bypassed.

Though this book is entitled *The Way Toward Health*, we are not speaking of physical health alone, but of mental, spiritual, and emotional health as well. You are not healthy, for example, no matter how robust your physical condition, if your relationships are unhealthy, unsatisfying, frustrating, or hard to achieve. Whatever your situation is, it is a good idea to ask yourself what you would do if you were free of it. An alcoholic's wife might wish with all her heart that her husband stop drinking – but if she suddenly asked herself what she would do, she might – surprisingly enough – feel a tinge of panic. On examination of her own thoughts and beliefs, she might well discover that she was so frightened of not achieving her own goals, that she actually encouraged her husband's alcoholism, so that she would not have to face her own "failure".

Obviously this hypothetical situation is a quick example of what I mean, with no mention of the innumerable other beliefs and half beliefs that would encircle the man's and woman's relationship.



Steps UP!

Quantum Jump 1



REVELATION 1
James Padgett 1914 – 1923

James Padgett bravely introduced the availability of the Mother and Father’s Divine Love and a great deal of additional guidance and information, all of which has been supplemented by Samuels, Judas, Reid and Arnold. All writers were under restrictions of personality and circumstances. Revelation 1 opened the door for humanity.

Quantum Jump 2

REVELATION 2
Marion and James Moncrief 2002 – ongoing

Marion and James Moncrief have recognised the need for one to engage in Feeling Healing and, by their actions, removed restrictions that James Padgett and others above endured, thus JM is able to critique the writings of the past 100 years resolving points of confusion as well as expand on what has been written. Revelation 2 is humanity’s turning point.

Due to the extra-ordinary nature of Revelations 1 and 2, humanity with the first Revelation would have continued on into its negative pathway of living, however, combining the first Revelation with Revelation two, now humanity can embrace this turning point and commence its evolutionary growth that has required two thousand years to put in place. This is the greatest event in the history of humanity and very few are aware of such, until we enable others to become aware.



Negative Spirit Influence blocked
22 March 2017
Law of Compensation quickening
22 May 2017



YOU, YOU, YOU, and YOU. LIVING at CROSS PURPOSES:

Each person is so unique that it is obviously impossible for me to discuss all of the innumerable and complicated strands of belief that form human experience – yet I hope here, some way, to present enough “specific generalisations” so that you the reader can find many points of application as far as your own life is concerned.

In fact, you may discover not just one you, but several you’s, so to speak, each pursuing certain purposes, and you may find out furthermore that some such purposes cancel others out, while some are diametrically opposed to each other. Such cross purposes, of course, can lead to mental, spiritual, physical and emotional difficulties.

Many people believe that it is dangerous to make themselves known, to express their own ideas or abilities. Such individuals may be highly motivated, on the other hand, to become accomplished in some art or profession or other field of activity. In such cases you have two cross-purposes operating – the desire to express oneself, and the fear of doing so.

If both beliefs are equally dominant and vital, then the situation becomes quite serious. Such individual may try “to get ahead” on the one hand, in society or business or in the arts or sciences, only to find themselves taking two steps backward for every step they take forward. In other words, they will encounter obstructions that are self-generated. If such a person begins to succeed, then he or she is forcibly reminded of the equally dominant need for lack of success – for again, the person believes that self-expression is necessary and desirable while also being highly dangerous, and thus to be avoided.

Dilemmas result in many ways. The person might succeed financially, only to make a serious or faulty business judgment, thus losing the financial benefits. Another person might express the same dilemma through the body itself, so that “getting ahead” was equated with physical mobility – so that it seemed that physical mobility, while so desire, was still highly dangerous.

Such reasoning sounds quite outlandish, of course, to most individual, but the person in question, say with a disease like arthritis, or some other motion-impairing ailment, might ask themselves the question: “what would I do if I were free of the condition?”

Like the alcoholic’s wife mentioned earlier, such a person might suddenly feel struck by a sense of panic, rather than relief, thus experiencing for the first time the fear of emotion that underlay the problem.

Yet why should emotion be feared? Because so many individuals have been taught that power or energy is wrong, destructive, or sinful, and therefore to be punished.

Often playful, rambunctious children are told not to be show-offs, or not to express their normal exuberance. Religions stress the importance of discipline, sobriety, and penance. All of these attitudes can be extremely detrimental, and along with other beliefs are responsible for a goodly number of spiritual, physical, mental, and emotional problems.

Unfortunately, there are also some particular teachings that are sexually oriented, and that therefore show their effects often on one sex rather than the other. Boys are still taught to “be cool”, unemotional,

aggressive, and assertive – as opposed to being emotionally warm, cooperative, gregarious but without fake bravado. Boys are taught that is unmanly to be dependent in any way. They become embarrassed in late boyhood when kissed by their mothers, as a rule – yet it is quite natural to be both independent and dependent, cooperative and competitive.

Such young men grow up with the desire to be independent, while at the same time they also experience the natural drive for cooperation and dependence upon others. Many end up punishing themselves for any behaviour they consider dependent or unmanly. They are often afraid to express love, or to accept emotional nourishment gracefully.

As a result some such people become severely afflicted with ulcers, so that their stomachs become sore and ulcerated at the acceptance of physical nourishment.

Epilepsy is a disease often experienced also by people who have strongly conflicting beliefs about the use of power or energy, coupled with a sometimes extraordinary amount of mental and physical energy that demands it be used.

In many such cases the individuals involved are highly intellectual, and possess obvious gifts that are, however, seldom put to full use. Such people are so frightened of the nature of person power and energy that they short-circuit their nervous systems, blocking the ability for any purposeful action, at least momentarily.

Because they realise that they do indeed innately possess strong gifts and abilities, these people often seek attention for their disease, rather than for their abilities. They may become professional patients, favourites of their doctors because of their wit and repartee in the face of their affliction. These persons, however, again, are living at cross purposes. They are determined to express themselves and not to express themselves at the same time. Like so many others they believe that self-expression is dangerous, evil, and bound to lead to suffering – self-inflicted or otherwise.

This particular group of people are also usually possessed by an extraordinary anger: they are furious at themselves for not being able to showcase their own strength and power – but “forced” instead into a kind of behaviour that appears sometimes frightening and humiliating.

Individuals who suffer from epilepsy are also often perfectionists – trying so hard to be at their best that they end up with a very uneven, jerky physical behaviour.

In some instances, stuttering is a very mild example of the same kind of activity. On the one hand some epileptic patients feel a cut above the usual run of humanity, while on the other they perform far more awkwardly than normal persons. Again, many also believe that those with special talents or gifts are disliked by others and persecuted.

This brings us into a conglomeration of beliefs unfortunately connected with romanticism.

These beliefs are centred around artists, writers, poets, musicians, actors and actresses, or other who seem unusually gifted in the arts or in various other methods of self-expression. The beliefs lead to the most

dire legends, in which the gifted person always pays in one way or another for the valued gifts of self-expression – through disaster, misfortune, or death.

These concepts have many cousins, so that we actually have an entire family of beliefs that are all in one way or another related.

Foremost, connected with the distortions about creativity and expression, is the belief that knowledge itself is dangerous, evil, and bound to lead to disaster. Here, innocence is seen as synonymous with ignorance. What you actually have behind such a belief is a fear of free will and of making choices.

The more extensive your knowledge, the more aware you are of probable actions, and of the conglomeration of choices that then become available. There are also people, then, with an intense thirst for knowledge who believe that knowledge is indeed good and beneficial, while on the other hand they believe just as fervently, that knowledge is forbidden and dangerous.

All of these instances lead, of course, to severe dilemmas, and often pull an individual in two directions at once. They are the cause, also, of many spiritual, emotional, and physical difficulties.

It should probably be noted here also that this suspicion of knowledge is intensified when the female sex is involved, for the legends quite erroneously give the impression that knowledge is twice as disastrous if possessed by a woman. This should be kept in mind whenever we discuss beliefs that are specifically sexually oriented.

It must seem obvious that behind all such beliefs lies the distrust of nature, man, and life itself.

We must also remember, however, that in a fashion, beliefs themselves are tools and that in some situations, beliefs that seem quite negative can also clear the way for more beneficial ones. With all of this discussion of negative beliefs, therefore, it is a good idea not to call any beliefs bad or evil in themselves. They are no more bad or evil in their way own, say, than viruses are in theirs. If you look upon them in that manner, you will avoid being overwhelmed by what seems to be an endless parade of negative thoughts and beliefs that can only lead to destruction. Instead, compare the negative beliefs, for example, with the storms that sweep the country: they have their purposes – and all in those purposes tend to promote and support life itself.

While we are still in the middle of such discussions, however, remind yourself that any situation can be changed for the better. Remind yourselves constantly that the most favourable solution to a problem is at least as probable as the most unfortunate “solution”. Remind yourselves also that despite all of your worrying, **the spirit of life itself is continually within your experience, and forms your physical body.**

Large numbers of the population do indeed live unsatisfactory lives, with many individuals seeking goals that are nearly unattainable because of the conglomeration of conflicting beliefs that all vie for their attention. They are at cross purposes with themselves.

This leads not only to private dilemmas, illnesses, and seemingly futile relationships – but also to national misunderstandings, entanglements, and world disorders. There are indeed ways of breaking through such

conflicts, however, and those broader avenues of expression, peace, and satisfaction are available to each individual, however unfortunate the entire picture seems to be.

It is possible, therefore, to improve your health, and to deepen the quality of all of your experience.

In terms of earthly life as you understand it, it is overly optimistic to imagine that eventually all illnesses will be conquered, all relationships be inevitably fulfilling, or to foresee a future in which all people on Earth are treated with equality and respect. For one thing, in that larger framework mentioned earlier in this book, illness itself is a part of life's overall activity. **Disease states, so-called, are as necessary to physical life as normal health is, so we are not speaking of a nirvana on Earth – but we are saying that it is possible for each reader to quicken his or her private perceptions, and to extend and expand the quality of ordinary consciousness enough so that by contrast to current experience, life could almost be thought of as “Heaven on Earth”.**

This involves a re-education of the most profound nature. All of the conflicting beliefs that have been mentioned thus far are the end result of what I have called before the “official line of consciousness”. Certainly people experienced disease long before those conflicting beliefs began – but again, that is because of the part that disease states play in the overall health of individuals and of the world.

What we are going to have to do, then, is start over. It is indeed quite possible to do so, for you will be working with material with which you are intimately familiar: your own thoughts, emotions, and beliefs.

You must start from your present position, of course, but there is no person who cannot better his or her position to a considerable degree, if the effort is made to follow through with the kind of new hypotheses that we will here suggest. These ideas are to some extent already present, though they have not predominated in world experience.

This alternate way of thinking is biologically pertinent, for it should be obvious now that certain beliefs and ideas serve to foster health and vitality, while others impede it.

These ideas are translations of the emotional attitudes of all portions of nature and of life itself. They are better than any medicine, and they promote the expression of value fulfilment of all kinds of life, whatever its form.



PARTS TWO – STARTING OVER

A NEW BEGINNING. INSTRUCTIONS, SUGGESTIONS, and RESOLUTIONS – and WHEN to IGNORE THESE:

The thoughts and beliefs that we want to re-arouse are those that were often predominant in childhood, as mentioned earlier in this book. They are spiritual, mental, emotional and biological beliefs that are innately present in the birth of each creature. Children believe not only that there will be a tomorrow, and many tomorrows, but they also believe that each tomorrow will be rewarding and filled with discovery.

They feel themselves couched in an overall feeling of security and safety, even in the face of an unpleasant environment or situation. They feel drawn to other people and to other creatures, and left alone they trust their contacts with others. They have an inbred sense of self-satisfaction and self-appreciation, and they instinctively feel that it is natural and good for them to explore and develop their capabilities.

They expect relationships to be rewarding and continuing, and expect each event will have the best possible results. They enjoy communication, the pursuit of knowledge, and they are filled with curiosity.

All of those attitudes provide the strength and mental health that promotes their physical growth and development. However simple those ideas may sound to the adult, still they carry within them the needed power and impetus that fill all of life's parts. Later, conflicting beliefs often smother such earlier attitudes, so that by the time children have grown into adults they actually hold almost an opposite set of hypotheses. These take it for granted that any stressful situation will worsen, that communication with others is dangerous, that self-fulfilment brings about the envy and vengeance of others, and that as individuals they live in an unsafe society, set down in the middle of a natural world that is itself savage, cruel, and caring only for its own survival at any cost.

Your body actually lives on large quantities of joyful expectation.

The foetus is propelled by the expectation of future growth and development. It is bad enough to anticipate that most unfortunate situations will worsen rather than improve, but it is foolhardy indeed to believe that mankind is bound to destroy itself, or that nuclear destruction is nearly inevitable.

Many people no longer believe in life after death, and so large numbers of the population are philosophically denied a spiritual or a physical future.

This deprives body and mind of the zest and purpose needed in order to enjoy any pursuits or activities. Such beliefs make any human endeavour appear futile. There are ways of reacting to the dangers of nuclear energy that are far more healthy and beneficial, and we will discuss these later in the book.

For now, I simply want to suggest that all such beliefs should be understood and dismissed as soon as possible. We hope to show how most natural health-promoting beliefs can be applied to all mental, physical, or emotional illnesses or difficulties. I want to assure you that regardless of your circumstances, age, or sex, you can indeed start over, re-arousing from within yourself those earlier, more innocent expectations, feelings and beliefs. It is much better if you can imagine this endeavour more in the light of children's play, in fact, rather than think of it as a deadly serious adult pursuit.

In other words, we will try to instil a somewhat playful attitude, even toward the most severe problems, for the very idea of play encourages the use of the imagination and the creative abilities.

Again, because of the simultaneous nature of time, beliefs can be changed in the present moment.

There is no need to search endlessly into the past of this life or any other, for the “original” causes for beliefs. Making a change in the present of a certain kind will automatically alter all beliefs “across the board”, so to speak. It is important, however, that you do not strain too hard to achieve results, but allow yourself some leeway. You react to your beliefs habitually, often unthinkingly, and in usual ideas of time, and in your experience of it – you must allow yourself “some time” to change that habitual behaviour.

As you do, you will discover yourself reacting to the desired beliefs as easily and automatically as you did to the undesirable ones. As you do, keep the idea of child’s play in mind, however. This will allow you to keep the entire affair in a kind of suspension.

The child plays at being an adult long before he is one, and so you can play with more desirable beliefs while you are still growing into that more beneficial picture.

One of the issues I want to discuss is that of spontaneity in relationship to health and disease.

Your very physical existence itself is dependent upon the smooth functioning of many spontaneous processes. Your thinking, breath, and motion are all guided by activities that are largely unconscious – at least from the standpoint of what you usually think of as the conscious mind.

Your body repairs itself constantly, and your mind thinks – all without your normally conscious attention. The same applies to all of those inner processes that make life possible. Your thoughts are conscious, but the process of thinking itself is not. Spontaneity is particularly important in the actions of children, and in the natural rhythmic motion of their limbs. Feelings also seem to come and go in a spontaneous fashion.

It is indeed as if some inner spontaneous part of the personality is far more knowledgeable than the conscious portion of which we are so rightfully proud.

Many people, however, fear spontaneity: it evokes extravagance, excesses, and dangerous freedoms. Even people who are not so fervently opposed to spontaneity often feel that it is somehow suspect, distasteful, perhaps leading to humiliating actions. Spontaneity, however, represents the spirit of life itself, and it is the basis for the will to live, and for those impulses that stimulate action, motion, and discovery.

In the truest regard, your life is provided for you by these spontaneous processes. As I’ve mentioned in past books, at one time the human personality was “more at one with itself”. It accommodated unconscious and conscious experience more equitably. Man was more aware of his dreams and so-called unconscious activity.

It is only because civilised man has somewhat overspecialised in the use of one kind of knowledge over another that people fear the unconscious, spontaneous portions of the self. The fear alone causes them to

block out still more and more unconscious knowledge. Since the spontaneous portions are so related to bodily activity, they are very important in facilitating good health, and when people feel divorced from their spontaneous selves, they also feel divorced to the same extent from their own bodies.

Such individuals become frightened of freedom itself, of choices and of changes. They try desperately to control themselves and their environment against what seems to be a raging, spontaneous mass of primitive impulses from within, and against a mindless, chaotic, ancient force of nature. In the physical world, such behaviour often leads to compulsive action – stereotyped mental and physical motion and other situations with a strong repressive coloration. Here any expression becomes almost taboo. The conscious mind must be in control of all actions as much as possible, for such a person feels that only rigid, logical thoughts is strong enough to hold back such strong impulsive force.

These attitudes may be reflected in rather simple compulsive actions: the woman who cleans the house endlessly, whether it needs it or not; the man who will follow certain precise, define routes of activity – driving down certain streets only to work; washing his hands much more frequently than other people; the person who constantly buttons and unbuttons a sweater or vest. Many such simple actions show a stereotyped kind of behaviour that result from a desperate need to gain control over oneself and the environment.

Any excessive behaviour may enter in, including over smoking, over eating, and over drinking.

It will be difficult for some people to believe that spontaneity is to be trusted, for they may be only aware of feeling destructive or violent impulses. The idea of expressing impulses spontaneously will be most frightening under those conditions.

Actually the people involved are repressing not violent impulses but natural loving ones. They are afraid that expressions of love, or the need for dependence will only bring them scorn or punishment. Therefore, they hide those yearnings, and the destructive impulses actually serve to protect them from the expression of love that they have somehow learned to fear.

Science itself, for all of its preciseness in some areas, often equates instinctive, impulsive, chaotic, destructive activity as one and the same.

Nature and the inner nature of man are both seen to contain savage, destructive forces against which civilisation and the reasoning mind must firmly stand guard.

Science itself often displays compulsive and ritualistic behaviour, to the point of programming its own paths of reasoning, so that they cover safe ground, and steadfastly ignore the great inner forces of spontaneity that make science – or any discipline – possible. As I have said before, **spontaneity knows its own order**. Nothing is more highly organised than the physical body that spontaneously grows all of its own parts.

As your life is provided for you, so to speak, by these spontaneous processes, the life of the universe is provided in the same fashion. You see the physical stars, and your instruments probe the distances of space – but the inner processes that make the universe possible are those same processes that propel your

own thinking. It is erroneous, therefore, to believe that spontaneity and discipline are mere opposites. Instead, **true discipline is the result of true spontaneity.**

Value fulfilment of each and every element in life relies upon those spontaneous processes, and at their source is the basic affirmative love and acceptance of the self, the universe, and life's conditions.

Since ancient times religion has tried to help man understand the nature of his own subjective reality – but religion has its own dark side, and for this reason religion unfortunately has fostered fear of the spontaneous.

Instead of promoting the idea of man's inner worth, religion has taught people to distrust the inner self and its manifestations. Most churches preach a dogma that stresses concepts of the sinful self, and sees man as a creature contaminated by original sin even before birth.

This distorted picture depicts a species of sinners innately driven by evil, sometimes demonic, forces. In this dogma man needs to apologise for his birth, and the conditions of life are seen as a punishment set by God upon his erring creatures. Unfortunately such concepts are also reflected in fields of psychology, particularly in Freudianism – where, say, slips of the tongue may betray the self's hidden, nefarious true desires.

The unconscious is understood to be a garbage heap of undesirable impulses, long ago discarded by civilisation, while again much religious theory projects the image of the hidden self that must be kept in bounds by good work, prayer, and penance.

Amid such a conglomeration of negative suppositions, the idea of a good and innocent inner self seems almost scandalous. To encourage expression of that self appears foolhardy, for it seems only too clear that if the lid of consciousness were opened, so to speak, all kinds of inner demons and enraged impulses would rush forth.

Again, people who have such views of the inner self usually project the same ideas upon nature at large, so that the natural world appears equally mysterious, dangerous, and threatening.

In political terms such persons also look for strong authoritative groups or governments, stress law and order above justice or equality, and tend to see the poorer, less advantaged members of society as impulse-ridden, dangerous, and always ready for revolution. It is quite frequent for persons with those beliefs to discipline their bodies overmuch, take positions as police guards, or set themselves up in one way or another in control of their fellows.

I am not here stating that all police guards, members of the military or whatever, fall into that category. Such people will, however, tend toward a strongly disciplined life. Many of their health problems will deal with eruptions – interior ulcers, skin eruptions, or in very definite mental and emotional eruptions, and great outbursts of force and temper all the more noticeable because of the usual disciplined patterns of behaviour.

In most such cases there is a lack of the normal range of emotional expression. Such persons often find it extremely difficult to express love, joy, or gratitude, for example, and this lack of expression is taken for granted by others, who do not see it in its true lights, but think instead that the person is simply reticent.

Secondary personalities and schizophrenic episodes are also somewhat characteristic – again appearing as sudden explosive behaviour when conflicting beliefs are damned up and held back. And when it is believed that the inner self is indeed a bed of chaotic impulses, then it becomes less and less possible for an individual to express normal ranges of activity. The person then feels lethargic and out of touch with work or family.

Expression is a necessity of life, however. Each person feels that drive. When one set of rigid beliefs threatens to make action appear meaningless, then another set of buried, repressed beliefs may surface, providing new impetus precisely when it is needed – but also forming a secondary personality with characteristics almost opposite to those of the primary self.

All of the negative beliefs just mentioned touch upon sexuality in one way or another. Those with the beliefs just mentioned often think of sexuality as bestial, evil, and even humiliating.

These attitudes are intensified where the female sex is concerned. You have, of course, a strong drive toward sexuality, and if you believe that it is to be shunned at the same time, then you are in a very ambiguous position. Women with such beliefs and conflicts often wind up having hysterectomies, performed incidentally by male doctors, who hold the very same beliefs.

Many men look forward to having sons, while at the same time they revere marriage as a necessary part of respectable family life, and also feel that marriage is somehow degrading – particularly to a male – and that the sex act itself is only justified if it brings him an heir.

Such a male will seek sex with prostitutes, or with women he considers beneath him. In a strange fashion, he may even feel that it is wrong to have sex with his own wife, believing that the sex act so degrades the both of them. In many cases these people will be great sportsmen, follow conventionalised male pursuits, and perhaps express contempt for the arts or any interest considered remotely feminine.

Many schools of religion and so-called esoteric knowledge have promoted the idea that sexuality and spirituality were diametrically opposed to each other.

People in the sports arena also often encourage the concept that sexual expression is somehow debilitating to the male, and can weaken his constitution. Priests take vows to ensure sexual abstinence. The fact is that sexual expression is, again, an important element in the entire range of human experience, encouraging mental and physical health and vitality.

Some people may have a stronger or weaker sex drive than others, and yet that drive is a strong part of any individual's natural rhythm. Damned up, such sexuality still keeps trying for expression, and it is often men of habitual "sexual discipline" who suddenly break out in bouts of sexual promiscuity or violence.

In actuality, the combination of a philosophical stress upon discipline, physical and mental, with the belief in the sinful self, often brings about the most unfortunate human dilemmas. These ideas usually ride along

with feelings that power is desirable but dangerous. To abstain from sexuality then means to store up one's own power. People with such beliefs often have severe problems with constipation, and have retention symptoms – retaining water, for example, or salt or whatever.

They may also suffer with stomach difficulties, many being overly fond of extremely spicy foods. Some have unusually heavy appetites, even though these may be regulated by a series of diets – which are then broken by overeating.

There are so many other elements involved in human nature that I do not really want to point out any culprits, yet male-segregated communities are obviously notorious for encouraging that kind of behaviour. Every individual in such institutions or societies is not affected in the same fashion, of course – yet you do have these kinds of closed societies, relatively speaking, and they can indeed serve as cradles for fanaticism and rigid stereotypes of behaviour. Again, here you find that discipline, rather than free will, is stressed, so that the opportunity for choices is drastically reduced. **The more open a society, the more healthy its people.**

What I have said also applies to organisations segregated along feminine lines, though to a lesser degree.

In both cases the sexes are denied any true communication, and an extremely artificial framework is maintained, in which the sexes literally become strangers to each other. This also encourages various kinds of hysterical reactions, as well as a larger frequency of “contagious diseases” than is experienced by the normal population.

These conditions also occur in some varieties of religious cults, whether or not strict sexual segregation is enforced. If human relationships are highly regulated and supervised, or family members encouraged to spy upon their relatives or friends, then you have the same kind of curtailment of natural expression and communication.

People in such societies often suffer from malnourishment, frequent beatings, an excessive use of the enema, and often indulge in physical punishment. The children are strictly raised, and a lack of normal spontaneity is the rule rather than the exception. Members of such organisations often suffer maladies in which their bodies do not utilise nutrients. They are often food faddists of one kind or another, but because they do fear spontaneity to such a degree they will often become afflicted with diseases or maladies associated with the body's unconscious processes.

You can also find single families, of course, that operate like cults – or an entire nation – that are given over to repression with its resulting violence.

The ideas that you have, then, play a large role in the way the body handles its nutrients, and utilises its health and vitality. If you believe that the body is somehow evil, you may punish it by nearly starving to death, even though your diet might be considered normal by usual standards. For it is possible for your ideas to cause chemical reactions that impede your body's ability to accept nourishment. **If you believe that the body is evil, the purest health-food diet will or may do you little good at all, while if you have a healthy desire and respect for your physical body, a diet of TV dinners, and even of fast foods, may well keep your healthy and nourished.**

If we are talking about health, it is to your beliefs that we must look. You have the most efficient and beautiful physical organs, the most elegant joints and appendages, the most vibrant lungs and the most exquisite of senses. **It is up to you to form a body of beliefs that is worthy of your physical image – for you are nourished by your beliefs, and those beliefs can cause your daily bread to add to your vitality, or to add to your cares and stress.**

The weight of unfortunate beliefs perhaps falls heaviest on the older segments of the population, for the beliefs have had a longer period of time to operate relatively unimpeded.

Those particular beliefs actually take hold in young adults, so that it seems that all of life is meant to come to its fullest flower in your adulthood, and then from that prestigious position fall quicker and quicker into disuse and disarray.

These ideas do not only inflict severe difficulties upon older members of the population, but they also have a vital part to play in the behaviour of many young people who commit suicide directly or indirectly. It seems to such youngsters that the pinnacle of life is just at hand, to last only briefly, and then to be snatched away. Undue stress is laid upon youthful beauty and youthful achievements, so that it appears that all of the rest of life's activities must suffer by contrast.

Knowledge through experience is not considered a practical-enough method of learning, so that the skills and understanding that come with age are seldom taken into consideration.

Again, to a certain degree, religion and science – and the medical sciences in particular – seem devoted to encouraging the most negative beliefs about human nature. It is taken for granted that all mental, physical, spiritual and emotional satisfactions become lesser with advancing age. It is taken for granted that memory fails, the body weakens, the senses stagnate, and emotional vividness dims. It is often considered scandalous to even imagine sexual activity after the age of even 40 or 50.

Faced with that kind of a projected future, no wonder many adolescents prefer to die before catching sight of the very first hint of deterioration – the first wrinkle or touch of grey in the hair. What forerunners of disaster such natural signs must seem! And at the other end of the scale, older parents are treated by their grown children as if they themselves were falling into a grotesque version of a second childhood. Many people actually speak louder to older persons, whether or not they have any hearing difficulties at all.

Your entire world of commerce and advertisements, of competition and of business, prolong such attitudes. This is aside from the impact of the entertainment industry, which reflects the same glorification of youth, and that fear of growing old.

There are no diseases brought about by old age alone.

The body often wears out because it has been used less and less – and that is because little study has been given to the true capabilities of the healthy physical body in the later years of life. That period also contains certain rhythms in which normal healing processes are highly accelerated, and the life force itself does not wear out or lessen within a body. Its expression may be impeded at any time, but the unique energy of each individual is not drained away because of age alone.

Firstly, consider discovering the truth of your emotional pain through Feeling Healing. Secondly, consider longing for our Heavenly Parents' Love as you progress with your healing. Primary and most important readings are the writings of James Moncrief. Then consider the Padgett Messages, and then The Urantia Book.



STARTING OVER from the BOTTOM UPWARD. The WILL to LIVE:

Starting over – changing one’s beliefs, is a bold endeavour. It is quite possible that along the way you may become discouraged or disillusioned.

At such times it is a good idea to give yourself time to relax. Turn your attention to something else entirely, and mentally say, “To hell with it all for now.” The entire idea involves a process in which you try and not try at the same time, in which you do not strain to achieve results, but instead gently begin to allow yourself to follow the contours of your own subjective feelings, to uncover those spiritual and biologically valid beliefs of early childhood, and to bring to them the very best wisdom that you have acquired throughout your life so far.

So when you do become discouraged, a playful diversion should give you refreshing release. An escapist movie or novel, or the purchase of some small frivolous item may also serve to relax your conscious mind. We are actually involved in changing a way of life, in altering our very view of the self and the world in the hopes of acquiring a new sense of harmony with our bodies, our minds, our fellow creatures, and the environment.

Indeed, there is no more exciting adventure, and it will bring about more surprises and discoveries than any expedition to alien landscapes. Your beliefs are indeed alive in their own fashion. Now, instead of taking them for granted, you will begin to notice both their uniqueness and their variety.

If we are talking about starting over, however, we may as well begin at one of the lowest points and work upward. This way you can see beliefs in their darkest form, and then little by little watch them begin to show energy, vitality, and fresh impetus.

In nearly all matters of poor health, or unfortunate living conditions or mental or physical stress, there exists a strong tinge of denial, fear, and repression.

These are seen at their most severe and their most obvious where suicide is involved – particularly in the suicide of the young. Later we will discuss some special cases of reincarnational influence connected with suicide, but for now we will be concerned with the increasing numbers of suicides by young adults.

At one time or another most people consider the possibility of their own death. That is a quite natural reaction to the conditions of life. With some people, however, the idea of death seems to grow obsessive, so that it is felt to be the one escape from life’s problems. It may even achieve an allure in some people’s minds.

The propelling force in all of existences is the desire to be, however – the impetus toward expression, development, and fulfilment. Some people who consider suicide believe in life after death, and some do not – and in the deepest of terms all deaths are somewhat suicidal. Physical life must end if it is to survive. There are certain conditions, however, that promote suicidal activity, and the termination of one’s own life has been held in great disrepute by many religions and societies, though not in all.

Individuals innately want to cooperate with their fellow human beings. They have a need to help other people, and to contribute to the common good. Many people who commit suicide feel to the contrary that

they are no longer needed, or in fact that their very existence stands in the way of other people's happiness. Young adult suicides are not necessarily from the poorest or the lowest strata's of society at all. In fact, poverty often serves as a strong impetus, leading the individual to fight for his or daily needs.

Such a person's days may be so crowded with desperate activity that there is no time with which to even contemplate suicide, because the struggle for life itself is so intent.

Again, the desire for value fulfilment, development and purpose is so strong that if those seem denied, life becomes – or seems to become – less precious. In many cases it is the son and daughter of the upper middle-classes, or the well-to-do, who run into such life-endangering dilemmas. Some youngsters are so overly provided for by their families that it seems that there is no way for them to achieve any more than they have.

If their parents are overly indulgent, then the youngsters may actually feel as if they were adjuncts to their parents, or possessions alone. On the other hand, some upper-middle-class families stress competition to such a degree that it seems to the children that they are only valued for their achievements, rather than being loved for simply being the people they are.

To most people, none of these situations seem particularly drastic, and certainly there are far worse cases of human disillusionment in the world. Yet many such youngsters literally see no future for themselves as adults.

They do not visualise themselves as future parents, or as having certain careers. It is as if their whole lives accelerated to the brink of adulthood – yet they could see nothing beyond. Along the way, whether or not it was obvious to parents, such youngsters begin to feel that life is meaningless. Often such individuals are highly gifted, yet they feel as if that promise will never blossom.

In most cases these youngsters are actually quite secretive – though the self they show to parents and friends might appear to be lively and gregarious.

Such persons can help themselves, however, and they can be helped by others.

First of all, let me make it clear that no one is “damned” for committing suicide. There are no particular “penalties”.

Would-be suicides, for all their secrecy, usually do mention the subject to a friend, relative, or close family member. The subject should not be ignored or condemned, but honestly examined. Part of the mystique of the suicidal impulse is indeed the secretive aspect – so the very expression of the feeling is beneficial, and leads to better communication.

Indeed, part of the would-be suicide's dilemma may be caused by a lack of communication with others, a misinterpretation of the motives of friends or family members, and a difficulty in expressing one's own needs and wishes.

If you are a person who contemplates suicide often, you should indeed talk to a confidante about your problem.

This communication on your part will help clear the air to some extent. Such a person is considering an irreversible step – one certainly that should not be taken lightly. Often such people are in a very depressed state of mind, so that they have already closed their thoughts to the reasons for living, and only keep reminding themselves of the availability of death.

Often other people can make some small, seemingly innocuous comment that suddenly opens the disturbed person's mind to new possibilities. Because the entire mental, physical, emotional, and spiritual portions of the self are always stimulated to seek further growth and development and satisfaction, then it is quite possible for the mind to seize upon even the smallest event that will spontaneously release the person at least momentarily from depression, or even despair.

If you are in such a situation, do remind yourself that it is far more natural and probable for any problem to be solved, and that every problem has a solution. Death is not a solution. It is an end in a very basic manner.

No matter how depressed you may feel, you do still want to live, or you would be dead by now – so there is a part of you that seeks life and vitality, and that portion also deserves expression. It is a good idea to put off making any decision for a while. After all, if you do choose suicide, you can always kill yourself. If you commit suicide, however, your choices for this life are over.

Tell yourself you will make no decision until after your birthday, or after the holidays, or that you will put off any decision for a month, or even a week – whatever you feel most comfortable with.

Any therapist can also follow through by making such suggestions, thus gaining the client's cooperation at the same time by letting the individual choose the time period for which such a decision will be delayed.

It is futile to tell such a person that he or she can not, or must not, commit suicide – and indeed, such a procedure can be quite dangerous, hardening the person's leaning toward a death decision. The idea of making choices should be stressed: to live or to die is indeed each person's choice.

Some people might say, "I have a right to die", when they are arguing the case for suicide. And while this is true, it is also true that the people on your planet need every bit of help and encouragement they can get from each person alive. In a certain sense, the energy of each individual does keep the world going, and to commit suicide is to refuse a basic, cooperative venture.

It is also true that persons in ordinary good health who often contemplate suicide have already closed themselves away from the world to an important extent. Even their physical senses seem blurred, until often they seek further and further stimulation. These same attitudes are apparent in a lesser degree to varying extents in period of mental or bodily illness or in unsatisfactory life situations. If you are such a person, however, there are also other steps that you can take. Project yourself into a satisfying future. Remind yourself that the future is indeed there if you want it, and that you can grow into that future as easily as you grew from the past into the present.

Many depressives concentrate almost devotedly upon the miseries of the world – the probable disasters that could bring about its end. They remind themselves that the planet is overpopulated, and project into the future the most dire of disasters, man-made and natural.

Such thoughts are bound to cause depression. They are also painting a highly prejudiced view of reality, leaving out all matters concerning man's heroism, love of his fellow creatures, his wonder, sympathy, and the great redeeming qualities of the natural world itself. So such people must change their focus of attention.

The other creative, positive, achieving portions of life are ever present, and thoughts of them alone can bring refreshment and release from tension.

The point is that all of the world's problems also represent great challenges. Young people in particular are needed to work for the promotion of peace and nuclear disarmament, to take up the tasks of deregulating and redistributing food sources, and of encouraging nations to join in such a creative venture. Those are indeed worthy and stirring causes, as noble as any that faced any generation in the past. The world needs every hand and eye, and cries out for expression of love and caring. To devote oneself to such a cause is far more praiseworthy than to steadily bemoan global problems with a sorrowful eye and a mournful voice.

If you are lethargic, resolve to take the first small steps toward action, however small they might be. Remind yourself that life implies action and motion, and even the activity of the most despondent thought flows in great bursts of rhythm.

All of the suggestions given here will also help in lesser situations, in ordinary bouts of worry, stress, or poor health. Even those with very serious diseases can always hope for improvement, so even if an individual is considering suicide because of a severe health dilemma, the matter should be carefully weighed.

The most seemingly irreversible physical situations have changed even drastically for the better, so each tomorrow does offer that possibility. Again, however, the individual must make his or her own choice, and with facing the additional burden of worrying whether or not the soul itself will be condemned for such an act.

Nature does not know damnation, and damnation has no meaning in the great realm of love in which all existence is couched.

Unless physical pain is involved, drugs should be avoided – particularly for those in depressive states.

The so-called uppers soon require downers for mood regulation, and the mind ends up in a state of confusion and often a stupor. Such drugs should also literally be considered dangerous for use in old-people's homes, for those considered senile, or even demented. With some variation these drugs are actually sometimes given to overactive children, where their effects can be very unpredictable, and result in moods that encourage suicidal tendencies, even in those so young.

Many people who use drugs socially are playing a kind of psychological Russian roulette. Their feelings can run something like this: “If I’m meant to live, these drugs won’t hurt me, and if I’m meant to die, what difference does it make what I take?” They are taking a certain kind of chance with their own lives, however – those who indulge in such activities – and the stakes can be high.

It is true that some schools of knowledge almost glorify the use of some drugs as encouraging the expansion of consciousness and the release of repression. In some ancient cultures, drugs were indeed utilised in such a manner, but their use was well understood – and more importantly, their use was socially acceptable. Those societies were, however, highly ceremonial, and quite as stereotyped in their ways as your culture may seem to you.

Doctors should be extremely cautious in the prescription of mind-altering drugs of any kind, and certainly not encourage their use for people in depressed states. Under drugs, choices become limited, and certainly people have committed suicide while under the influence of drugs – who may not have otherwise. I am not saying that drugs alone will cause suicide, but that the psychology of drugs already includes an attitude that promotes a Russian-roulette kind of mentality, that can only add to the problem.

People use drugs also in order to “let go”. It seems as if some drugs permit an individual to let down barriers of fears and repressions, and to emotionally transcend the problems of daily life. The fact is however, that many such people use drugs instead as a kind of chemical blanket that has a tendency to smother rather than relieve.

To “let go” is to trust the spontaneity of your own being, to trust your own energy and power and strength, and to abandon yourself to the energy of your own life. The word “abandon” itself may strike some readers as particularly strong, but each element of nature abandon itself to the life-form. So does each atom of your body. To abandon yourself, then, to the power of your own life, is to rely upon the great forces within and yet beyond nature that gave birth to the universe and to you.

One of the very first steps toward mental, physical, emotional and spiritual health is precisely that kind of abandonment, that kind of acceptance and affirmation.

The will to live is also inbred into each element of nature, and if you trust your own spontaneity, then that will to be is joyfully released and expressed through all of your activities. It can also quite literally wash depression and suicidal tendencies away.

Those feelings do indeed encourage expression of consciousness, and release intuitive information that may otherwise be buried beneath tensions and fears.

Such realisations have their own biological effects, stimulating all of the healing properties of the body – and also easily propelling the mind toward “higher” organisations, in which all of life’s seeming inadequacies are understood to be redeemed.

This feeling of abandoning oneself to the power and force of one’s own life does not lead to a mental segregation, but instead allows the self to sense the part that it plays in the creative drama of a universe. Such understandings often cannot be verbalised. They are instead perceived or experienced in bursts of pure knowing or sudden comprehension.

The natural world itself is a gateway to other realities. You do not have to try and blot out the physical world, or your ordinary consciousness, in order to achieve the necessary knowledge that leads to vibrant health or experiences. In fact, the natural world is itself a part of other realities, and the source of all realities is as present in your existence as in any other.

The more fully you learn to live, the more the seemingly hidden “mysteries of the universe” begin to appear. They do not necessarily make themselves known with great clamour or fanfare, but suddenly the most innocuous, innocent birdsong or the sight of leaf might reveal knowledge of the profoundest nature. It is ironic, then, that many people who seek to discover the “hidden” mysteries of nature ignore nature itself, or consider the physical body as gross or some how composed of lesser vibrations.

In the case of the suicide, however, we see the opposite attitudes at their most drastic. To a strong extent, such individuals reject their own lives, and often the conditions of life in general. Many of them object that they did not want to be born in the first place, and they feel that way because they have so thoroughly repressed the will to life within them. They also often express a strong feeling of alienation from their parents, friends, family and their fellow men in general. Along the way they have forgotten the cooperative, playful ventures of childhood, and the expression of love itself becomes most difficult.

All of the suggestions in this chapter can indeed help break down those habitual thought patterns, however, and if such a person is seeing a therapist, it is an excellent idea if the entire family join in the therapy.

Oftentimes this is financially impossible, but the inclusion of such an individual in some kind of a group situation is an excellent procedure. Communication between several people, all of whom have contemplated suicide, can also set up an excellent supportive situation, particularly with some direction set by a therapist. All would-be suicides do not follow through, and many end up leading long and productive lives, so that even when negative ideas are present in their most severe forms, there is still hope for improvement and accomplishment.

Those same unfortunate beliefs, feelings, and attitudes are also present to a lesser degree, and in different mixtures, in the cases of life-endangering diseases. However, those beliefs may not be nearly as observable, and many people may deny that they are present at all. They are often triggered, finally, by a traumatic life situation – the death of a spouse or parent, a major disappointment, or any experience that is particularly shocking and disturbing to the particular person involved.

These attitudes are often present in certain cases of cancer, severe heart problems, or other diseases that actually threaten life itself.

In such instances, an understanding of one’s beliefs, and a generation of newer, more biologically vital ones, will certainly serve to better the situation, and help relieve the conditions.

The would-be suicide’s problem is usually not one of suppressed rage or anger, it is instead the feeling that there is no room in his or her private life for further development, expression, or accomplishment, or that those very attributes are meaningless.

The will to live has been subverted by the beliefs and attitudes mentioned earlier.

People with life-threatening diseases also often feel that further growth, development, or expansion are highly difficult, if not impossible to achieve at a certain point in their lives. Often there are complicated family relationships that the person does not know how to handle. To numbers of such individuals', crisis points come and are conquered. Somehow the person learns to circumnavigate the unpleasant situation, or the conditions change because of other people involved – and presto: the disease itself vanishes.

In all cases, however, the need for value fulfilment, expression, and creativity are so important to life that when these are threatened, life itself is at least momentarily weakened. Innately, each person does realise that there is life after death, and in some instances such people realise that it is indeed time to move to another level of reality, to die and set out again with another brand-new world.

Often, seriously ill people quite clearly recognise such feelings, but they have been taught not to speak of them. The desire to die is considered cowardly, even evil, by some religions – and yet behind that desire lies all of the vitality of the will to life, which may already be seeking for new avenues of expression and meaning.

There are those who come down with one serious disease – say heart trouble – are cured through a heart transplant operation or other medical procedure, only to fall prey to another seemingly unrelated disease, such as cancer. It would relieve the minds of families and friends, however, if they understood that the individual involved did not “fall prey” to the disease, and that he or she was not a victim in usual terms.

This does not mean that anyone consciously decides to get such-and-such a disease, but it does mean that some people instinctively realise that their own individual development and fulfilment, does now demand another new framework of existence.

Much loneliness results when people who know they are going to die feel unable to communicate with loved ones for fear of hurting their feelings. Still, other kinds of individuals will live long productive lives even while their physical mobility or health is most severely impaired. They will still feel that they had work to do, or that they were needed – but the main thrusts of their beings still reside in the physical universe.

Each person's purposes are so unique and individualistic that it is quite improper to try to make any judgments in such matters. There is also the overall picture, for each family member plays a certain part in the reality of every other member.

A man might die very shortly after his wife's death, for example. Regardless of the circumstances, no one should judge such cases, for regardless of the way such a man might die, it would be because the thrust and intent and purpose of his life was no longer in physical reality.

Many cancer patients have martyr-like characteristics, often putting up with undesirable situations or conditions for years.

They feel powerless, unable to change, yet unwilling to stay in the same position. The most important point is to arouse such a person's beliefs in his or her strength and power. In many instances these persons symbolically shrug their shoulders, saying, "What will happen, will happen," but they do not physically struggle against their situation.

It is also vital that these patients are not overly medicated, for oftentimes, the side effects of some cancer-eradicating drugs are dangerous in themselves. There has been some success with people who imagine that the cancer is instead some hated enemy or monster or foe, which is then banished through mental mock battles over a period of time. While the technique does have its advantages, it also pits one portion of the self against the other. It is much better to imagine, say, the cancer cells being neutralised by some imaginary wand.

Doctors might suggest that a patient relax and then ask himself or herself what kind of inner fantasy would best serve the healing process. Instant images may come to mind at once, but if success is not achieved immediately, have the patient try again, for in almost all cases some inner pictures will be perceived.

Behind the entire problem, however, is the fear of using one's full power or energy. Cancer patients most usually feel an inner impatience as they sense their own need for future expansion and development, only to feel it thwarted.

The fear that blocks that energy can indeed be dissipated if new beliefs are inserted for old ones – so again we return to those emotional attitudes and ideas that automatically promote health and healing. Each individual is a good person, an individualised portion of universal energy itself. Each person is meant to express his or her own characteristics and abilities. Life means energy, power, and expression.

Those beliefs, if taught early enough, would form the most effective system of preventative medicine ever known.

Again, we cannot generalise too much, but many persons know quite well, that they are not sure whether they want to live or die. The overabundance of cancer cells represents nevertheless the need for expression and expansion – the only arena left open – or so it would seem.

Such a person must also contend with society's unfortunate ideas about the disease in general, so that many cancer patients end up isolated or alone. As in almost all cases of disease, however, if it were possible to have a kind of "thought transplant" operation, the disease would quickly vanish.

Even in the most dire of instances, some patients suddenly fall in love, or something in their home environment changes, and the person also seems to change overnight – while again the disease is gone.

Healing can involve help on many levels, of course. The world of normal communication I call Framework 1, while Framework 2 represents that inner world, in which indeed all time is simultaneous, and actions that might take years in normal time can happen in the blinking of an eyelid in Framework 2.

Briefly, Framework 1 deals with all the events of which you are normally conscious.

Framework 2 involves all of those spontaneous processes that go on beneath your conscious attention. When you are very young your beliefs are quite clear – that is, your conscious and unconscious leanings and expectations are harmonious. As you grow older, however, and begin to accumulate negative beliefs, then your conscious and unconscious beliefs may be quite different.

Consciously you might want to express certain abilities, while unconsciously you are afraid of doing so. The unconscious beliefs are not really unconscious, however. You are simply not as aware of them as you are of normally conscious ones. Negative beliefs can block the passageways between Framework 1 and Framework 2. It is an excellent idea for those in any kind of difficulty to do the following simple exercise.

Relax yourself as much as possible. Get comfortable in a chair or on a bed. Tell yourself mentally that you are an excellent person, and that you want to reprogram yourself, getting rid of any ideas that contradict that particular statement.

Next, gently remind yourself again: “I am an excellent person”, adding: “It is good and safe for me to express my own abilities, for in doing so I express the energy of the universe itself.”

Different phrases with the same meaning may come into your own mind. If so, substitute them for the ones I have given. There are endless exercises that can be used to advantage, but here I will only mention a few that appear most beneficial.

For another exercise, then, relax yourself as much as possible once more. If you have some disease, imagine it as particles of dirt. Tell yourself that you can see inside your body. You may see streets or boulevards instead of muscle and bones, but go along with the image or images that appear. You might see streets lined with dirt or garbage, for example. Then mentally see yourself sweeping the debris away. Order trucks to come and carry the garbage to a trash heap, where you may see it burn and disappear in smoke.

Instead of the drama I just outlined, you may instead see invading armies, attacking home troops. In such a case, see the invaders being driven off. The pictures you see will follow your own unique leanings and characteristics.

The unconscious levels of the self are only unconscious from your own viewpoint. They are quite conscious in actuality, and because they do deal with the spontaneous processes of the body, they are also completely familiar with your own state of health and well-being.

These portions can also be communicated with. Once again, relax yourself as much as possible. Sit comfortably in a chair or lie on a bed. A chair is probably preferable, since it is easy to fall off to sleep if you are lying down. You can refer to these portions of the self altogether as the helper, the teacher, or whatever title suits you best.

Simply make a straightforward request, asking that some picture or image be presented in your inner mind, that will serve as representative of those portions of your own inner reality.

So do not be surprised, for you may see a person, an animal, an insect, or a landscape – but trust whatever image you do receive. If it seems to be that of a person, or angel, or animal, then ask it to speak to you, and to tell you how best to rid yourself of your disease or problem.

If the image of a landscape appears instead, then ask for a series of such images, that will again somehow point the way toward recovery, or toward the resolution of the problem. Then follow through with whatever reply you receive.

In all such cases, you are opening the doors of Framework 2, clearing your channels of communication. Since your physical body itself is composed of the very energy that drives the universe, then there is nothing about you which that energy is unaware of. Simply repeating these ideas to yourself can result in release of tension, and an acceleration of the healing process.

These exercises may suggest others of your own. If so, follow through on them – but to one extent or another each reader should benefit from some of them.

Again, every effort should be made to insert humour into the living situation as much as possible.

The patient might begin to collect jokes, for example, or funny cartoons from magazines and newspapers. Watching comedies on television will help – and so, in fact, will any distraction that is pleasing to the patient.

Crossword puzzles and other word games will also benefit, even if only done mentally. It might also be advisable for the patient to take up some completely new field of knowledge – to learn a language, for instance, or to study whatever books possible in any field to which he or she is attracted.

The more actively and fully such a diversion can be indulged, the better, of course, and yet the mental playing of games can be quite fruitful, and serve to give the conscious mind a needed rest.

Everything should be done to insure that the patient is given a hand in whatever physical treatment is involved. He or she should be enlightened enough through doctor-patient discussions to make choices about the treatment. In some cases, however, patients will make it clear that they prefer to hand over all responsibility for treatment to the doctor, and in such instances their decisions should be followed. It is a good idea for the doctor to question the patient sometimes, to make sure that the decision is not one, of the moment alone.

Whenever possible, it is far better for the patient to remain home, rather than live steadily at a hospital. When hospitalisation is required, however, family members should try to act as honestly and openly as possible. It is a good idea for such family members to join other groups of people who are in the same situation, so that they can express their own doubts and hesitations.

Some family members, in fact, may be quite surprised by a barrage of unexpected reactions. They may find themselves furious at the patient for becoming ill, and then develop unfortunate guilt feelings over their own first reactions. They may feel that their lives are being disrupted through no cause of their own, yet be so ashamed of such feelings that they dare not express them.

A therapist or a group of other people facing the same problem can therefore be of great assistance. The patient may also feel abandoned by God or the universe, and may feel unjustly attacked by the disease, thus arousing a whole new tumult of anger, and it is most important that the anger be expressed, and not repressed.

Such a person might imagine his or her anger or fury filling up the inside of a gigantic balloon that is then pricked by a needle, exploding in pieces from the pressure within, with debris falling everywhere – out over the ocean, or caught up by the wind, but in any case dispersed in whatever way seems agreeable to the patient.

It is also vital that such people continue to receive and express love. If the person is mourning the death of a spouse or close family member, then it would be most beneficial for the individual or the family to purchase, or otherwise provide, a new small pet. The patient should be encouraged to play with the pet as much as possible, and to nourish it, to caress and fondle it.

Often such a procedure will reawaken new stirrings of love, and actually turn around the entire affair. This is particularly true if one or two beneficial changes simply seem to happen in other areas of life.

The re-arousal of love might well activate Framework 2 to such an extent that the healing energies become unblocked, and send their threads of probable actions into the person's living situation as well – that is, once the channels to Framework 2 are open, then new possibilities immediately open up in all of life's living areas. And many of these, of course, have a direct bearing on health and the healing process.

In these, and all situations, it should be remembered that **the body is always trying to heal itself, and that even the most complicated relationships are trying to untangle.**

For all of life's seeming misfortunes, development, fulfilment, and accomplishment far outweigh death, diseases, and disasters. Starting over can be done – by anyone in any situation, and it will bring about some beneficial effects regardless of previous conditions.

Behind all maladies, in the most basic manner lies the need for expression, and when people feel that their areas of growth are being curtailed, then they instigate actions meant to clear the road, so to speak.

Before health problems show up there is almost always a loss of self-respect or expression. This loss may occur in the environment itself, in changing social conditions. In the matter of the disease called AIDs, for example, you have groups of homosexuals, many "coming out of the closet" for the first time, taking part in organisations that promote their cause, and suddenly faced by the suspicions and distrust of many other portions of the population.

The struggle to express themselves, and their own unique abilities and characteristics drives them on, and yet is all too frequently thwarted by the ignorance and misunderstanding that surrounds them. You end up with something like a psychological contagion. The people involved begin to feel even more depressed as they struggle to combat the prejudice against them. Many of them almost hate themselves. For all their seeming bravado, they fear that they are indeed unnatural members of the species.

These beliefs break down the immunity system, and bring about the symptoms so connected with the disease. AIDs is a social phenomenon to that extent, expressing the deep dissatisfactions, doubts, and angers of a prejudiced-against segment of society.

Whatever physical changes occur, they happen because the will to live is weakened. AIDs is a kind of biological protest, as if symbolically the homosexuals are saying: “You may as will kill us. We might be better off than the way you treat us now,” or as if it were a kind of suicidal drama in which the messages read: “See to what ends your actions have led us!”

I am not saying that AIDs victims are outright suicides – only that in many instances the will to live is so weakened and a despondency so strong sets in that such individuals often acquiesce, finally, to their own deaths, **seeing no room in the future for their own further growth or development.**

The attitude even of doctors and nurses toward the handling of such patients shows only too clearly, not only their fear of the disease itself, but their fear of homosexuality, which has been considered evil and forbidden by many religions. Emotions run at top pace in such cases, and the AIDs patients are often shunted away, out of human society. Often even their friends desert them. Yet AIDs can be acquired by those who are not homosexuals, but who have similar problems. It is a great error to segregate some individuals, like some modern colony of lepers.

Luckily, the disease will run its course as sociological conditions change, and as man’s inhumanity to man becomes clear, even to the most prejudiced.

Homosexuals can benefit from the ideas in this book, particularly if small groups get together, examining their own beliefs, and reinforcing their will to live, their right to live, and the basic integrity of their being.

Any anger or hostility should also be expressed, however, while not being overly concentrated upon.

Many other diseases that seem to be spread by viruses or contagions are also related to the problems of society in the same manner, and when those conditions are righted the diseases themselves largely vanish. It should be remembered that it is the beliefs and feelings of the patients that largely determine the effectiveness of any medical procedures, techniques, or medications.

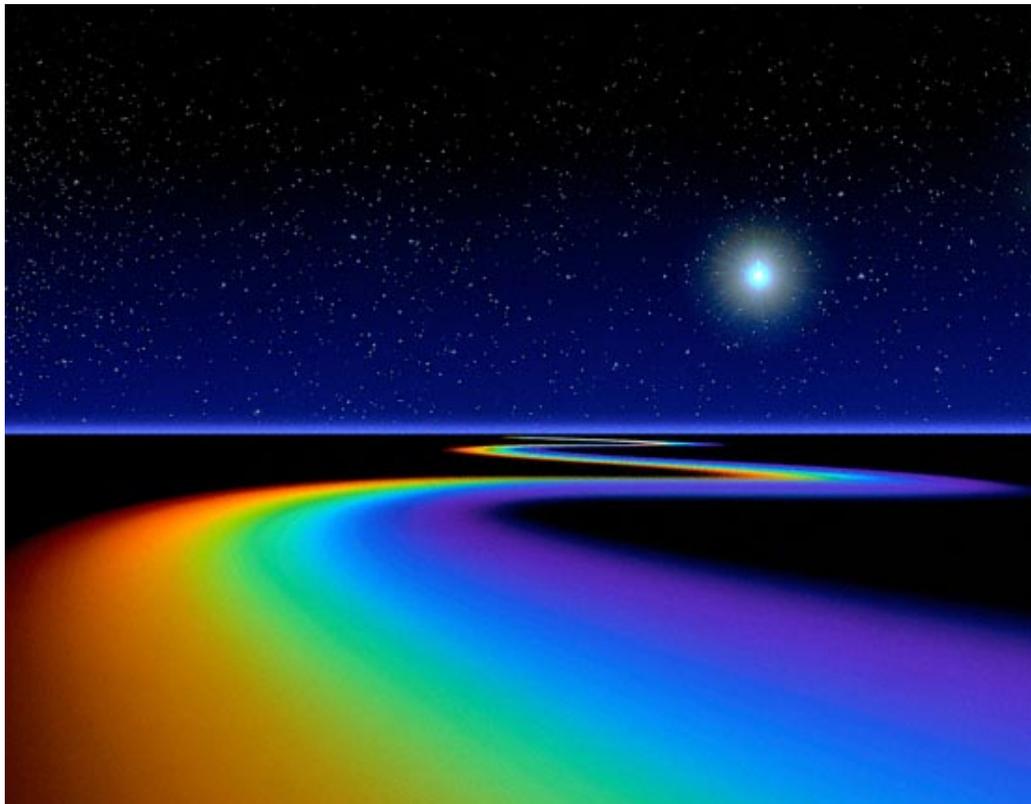
Unfortunately, the entire picture surrounding health and disease is a largely negative one, in which even so-called preventative medicine can have severe drawbacks, since it often recommends drugs or techniques to attack a problem not only before the problem emerges, but simply in case it may emerge.

Many of the public-health announcements routinely publicise the specific symptoms of various diseases, almost as if laying out maps of diseases for medical consumers to swallow. There are many techniques apart from medically conventional ones, such as acupuncture, the laying on of hands, or the work of people who may be known as healers. The trouble is that these other techniques cannot be monitored sufficiently so that their benefits can be honestly appraised.

The body’s own healing processes are forever active, however – which is why I so strongly advise that they be relied upon along with whatever medical help seems appropriate. But the individual, even as a patient, must always have a choice, and have the right to refuse any treatment being suggested.

The main issue is always the vital importance of the individual's belief systems, however, and the sense of worth he or she places on body and mind.

We have been dealing with quite drastic diseases, but the same concepts are true in other areas also. There are people who undergo a series of highly unsatisfactory relationships, for example, while another person might experience a series of recurrent diseases instead. In spite of all problems, the life force operates continually in each person's life, and can bring about at any time the most profound, beneficial changes. The idea is to clear the mind as much as possible from the beliefs that impede the fine, smooth workings of the life force, and to actively encourage those beliefs and attitudes that promote health and the development of all aspects of healing experience.



**Feeling
Healing with
Divine Love is
the key!**



**PASCAS
PERS**

EARLY INSTANCES of DEATH or DISEASE in RELATIONSHIP to FURTHER REINCARNATIONAL INFLUENCES: (We do not reincarnate.)

<https://new-birth.net/samuels-messages/53-revelations/revelation-20-reincarnation-is-an-oriental-doctrine-ntr75/>

Before we discuss other varieties of health and illness as they more ordinarily appear, I want to bring up the subject of more or less extraordinary conditions – dilemmas of body or mind in early life that often seem to have no cause or meaning.

The universe is meaningful or it is not. Since the universe is indeed meaningful, then there must be a reason and a cause, even for conditions that appear chaotic, cruel, or grotesque. Even in such cases, however, at some extent or another the individual can indeed start over – or at least those closest to the person in question can begin to see a larger framework of existences in which even the most dire of physical circumstances are somehow redeemed.

In many cases, it is the parents of such offspring who suffer more than their children, since it seems as if such families were unjustly saddled with the most unfortunate woes.

As I said before, the reasons for most physical, mental, spiritual, or emotional problems can be found in this one lifetime, and because of the nature of simultaneous time, new beliefs in the present can also affect those in the past.

In a basic way, it is possible for present beliefs to actually modify the beliefs of a life that is seemingly a past one. I must explain again that all lives are lived at once – but in different kinds of focuses. Your conventional ideas of time make it simpler, however, to speak of one life as happening before or after another.

Again, no one is punished for crimes committed in a past life, and in each life you are unique. The inner intelligence within you that gives you each life also gives you the conditions of each life. It certainly seems to you, or to many of you, that most people would always choose to be born healthy and whole, in an excellent environment, of parents with loving natures and genetic excellence – and in other words to grow up healthy, wealthy, and wise.

Life, however, is far too profound and multitudinous, and requires great depths of emotional response and action that could never be satisfied adequately by any given set of circumstances, however favourable.

The species is filled with a powerful sense of curiosity and wonder, and the need for exploration and discovery, so that even a man born as a king through several lives would find himself bored and determined to seek out a different or opposite experience.

In some lives, then, you are born in fortunate circumstances, and in others you may find an environment of poverty and want. You may be born in excellent health in one life, with a high intelligence and great wit, while in still another existence you may be born ill or crippled or mentally deficient.

It also seems that each foetus must naturally desire to grow, emerge whole from its mother's womb, and develop into a natural childhood and adulthood. However, in those terms just as many foetuses want the experience of being foetuses without following through on other stages. They have no intention of

growing into complete human development. In fact, many foetuses explore that element of existence numberless times before deciding to go on still further and emerge normally from the womb.

Those foetuses that do not develop still contribute to the body's overall experience, and they feel themselves successful in their own existences. An understanding of these issues can greatly help throw light on the question of early deaths and diseases, and spontaneous abortions.

These are all part of the continuous undercurrents of life, and the same issues apply to many other species whose offspring are lost in very early life.

This is not an uncaring universe or nature operating, but portions of consciousness who choose at whatever levels, certain experiences that nourish the living environment, and bring satisfactions that may never show on life's surface.

In the case of human beings however, many questions certainly rise to the fore. I do not want to generalise, for each living situation is too unique for that. I do want to point out that all foetuses do not necessarily intend to develop into normal babies, and that if medical science, through its techniques, ends up in directing a normal birth, the consciousness of the child may never feel normally allied with physical experience.

The child may go from one illness to another, or simply display an odd disinclination for life – a lack of enthusiasm, until finally in some cases the child dies at an early age. Another individual, under the same circumstances, might change its mind and decide to go along with the experience of normal life.

It seems unnatural to some people to hear of animal's mothers who refuse to nurse one offspring, or sometimes even attack it – but in those instances the animal mother is instinctively aware of the situation, and acts to save the offspring from future suffering.

I am not advising that malformed infants be killed, but I do want to point out that even in those most severe cases there is meaning in such conditions, and the consciousness involved then chooses another kind of experience.

There are also perfectly healthy, normal children who have determined ahead of time that they will live only to the threshold of adulthood, happy and flushed with dreams and promises of accomplishment, yet not experience any disillusionment or regret or sorrow. Such young people die of sickness or accident, but go to their deaths like children after a splendid day. In most instances they choose quick deaths.

In one way or another, such children may try to describe their feelings to those closest to them, so as to cushion the shock. Usually these people are not suicides in conventional terms – although they may be.

Perhaps the greatest variances in human behaviour shows in mental states, and so parents are apt to feel most crushed and despondent if any of their children prove to be what is generally regarded as mentally deficient. In the first place, the term if a judgment cast by others, and a particular personality may feel quite comfortable in his or her own perception of reality, and only become aware of the difference when

confronted by others. Most such persons are quite peaceful rather than violent, and their emotional experience may indeed cover nuances and depths unknown to normal persons.

Many simply perceive reality from a different focus, feeling a problem out rather than thinking a problem out.

In actuality all of the seemingly erratic genetic variances that often crop up in human development are vital to the elasticity of the entire genetic system.

It would not be beneficial, for example, to try to “breed out” those seemingly unfortunate, divergent genetic traits. The physical system would become too rigid, lose the power of its natural diversity, and eventually bring a dead-end to human survival.

There is hardly any danger of that possibility, however, since it would be nearly impossible to perform such a task even with the most developed of technologies – and indeed, the very attempt to do so might well immediately trigger a response on the part of the whole genetic system, so that new divergences appeared with even greater frequency, as compensation.

There are individuals who do choose ahead of time – in one lifetime or another – to accept such a divergent genetic heritage for their own reasons – often to experience life from one of its most unique aspects, and sometimes in order to encourage the growth of other abilities that might not otherwise occur.

Human consciousness normally experiences wide sweeps of rhythms, varying states of awareness, and its amazing flexibility is partially dependent upon its lack of rigidity, its own spontaneous inclinations, and its capacity for curiosity, wonder, discovery, and emotion.

It is not too frequently noticed, but many so-called mentally deficient people possess their own unique learning abilities – that is, often they learn what they do learn in a different manner than most other people. Many possess abilities that are not discovered by others, that are most difficult to explain. They may utilise chemicals in a different way than other people do in the learning process itself. Some may even have superior understanding of physical and psychological space. Their qualifications emotionally are also quite advanced, and it is quite possible that they are gifted in terms of mathematics and music, though these gifts may never come to fruition, since they are unsuspected.

Many deficient individuals in their way are as vital to the development of humanity as geniuses are, for both preserve the elastic nature of human consciousness, and promote its coping qualifications.

Each person makes his or her own reality, again, but each family member also shares the reality of the others. Often, therefore, instances of unusual genetic differences may also serve to bring out qualities of understanding, sympathy, and empathy on the part of family members – and those qualities also are vital to human development. Because the reasons for any such conditions can be so diverse, then life should be encouraged even in the face of deformities. If the consciousness involved has its own reasons for living, then it will make the most of even the most dire conditions. If instead the consciousness has been kept alive despite its own intents through medical procedures, it will terminate its own physical life in one way or another.

It would seem that infants have no belief systems, and therefore could not be in charge of their own realities in any way. As mentioned earlier, however, the cells of the body themselves possess an equivalent in those biological leanings toward health and development. Even in cases where physical survival might seem pointless, it is also possible for the organism to alter its course to an extraordinary degree.

Children who are labelled mentally deficient or even called idiots, can often grow and develop far beyond medical science's suppositions – particularly if they are aided by loving parents who constantly provide stimulation and interest.

This is not to say that all such children should be cared for at home, or that parent should feel guilty if they are forced through circumstances to place their offspring in an institution. The intuition of the parents, however, will often direct the most proper course in each individual case. If it is understood that there is indeed a reason behind such circumstance, then that realisation alone can help ease the parents' burden, and help them decide which course to take in their own particular case.

Each life, influences each other life, and some portion of the personality retains memory not only of past lives, but of future lives also.

When reincarnational studies are embarked upon, on occasion people remember some instances of past-life experience, but conventional ideas of time are so strong that so-called future memory is blacked out.

The inner self is aware of all of your existences, in other words. It sees where and how your many lives fit together. It is only because you are so oriented outward from birth that this inner self can sometimes seem alien or distant and unrelated to the self that you know. It would be impossible to be consciously aware of all of the infinitesimal details that exist in even one life; your consciousness would be so full and cluttered up that you would be unable to make choices, or to use free will.

It would be even more difficult to try to handle the information of many lives at one time. In your terms, "it" takes time to think, and you would be so caught up in thinking itself, that action would be impossible. The inner knowledge of all of your lives, from your point of view, is in the same category as those automatic processes that underlie your existence.

That is, you know about your other lives, basically, in the same way that you know how to breathe or digest your food. A different kind of knowing is involved.

This does not mean that all conscious knowledge about your own reincarnational existences is forever beyond you – for through various exercises you can indeed learn to recall some of that information. It does mean, however, that you are innately aware of all of your existences, and that the knowledge gained in one life is automatically transferred to another, whether that life be present, past, or future.

You may therefore be trying out many different kinds of experiences, sometimes endowing yourself with super attributes and strength, relying upon the body's powers above all other considerations, while at the same time in another life you use and develop unusual mental abilities, enjoying the triumphs of creative thought, while largely ignoring the body's agility and strength.

I do not mean to imply that you necessarily deal with opposite kinds of behaviours, for there are endless variances – each unique – as consciousness expresses itself through physical sensation, and attempts to explore all of the possible realms of emotional, spiritual, biological, and mental existence.

I want to stress that **within each life, full free-will operates once the conditions of that life are set.**

That is, if you have been born in poor or depressed circumstances, then free-will will not alter the conditions of that birth.

It can help you become wealthy in adult life through the choices that you make. It should be helpful, and certainly somewhat comforting, to realise that even unfortunate birth conditions were not forced upon you by some outside agency, but chosen at inner levels of your own reality.

The same applies to almost any situation. Religion holds some ideas that are in complete opposition to each other in regard to the nature of suffering in general. Some believe that suffering is a punishment sent by God for past or present sins, or even omissions, while other religious schools insist that suffering is sent by God as evidence of his particular love for the individual involved: “God must love you very much, because he sent you so much suffering.”

Such remarks, and similar ones, are often made to ill persons. The idea is supposed to be that: suffering is good for the soul, is a way of atoning for one’s sins, and in some fashion the implication is made that such suffering in this life will be more than compensated for in heaven.

Such concepts encourage individuals to feel like victims, with no control at all, over the conditions of their own lives.

Instead, **it should be realised that as uncomfortable as suffering is, it does somehow have a meaning in the context of your entire existence – again, that it was not thrust upon you by some unjust or uncaring exterior force or nature.**

To some degree, that kind of understanding can help alleviate suffering itself to some extent. I am not advocating a fatalistic approach either, that says more or less: “I have chosen such and such an unfortunate condition at some level I do not understand, and therefore the entire affair is outside of my own hands. There is nothing I can do about it.”

For one thing, again, almost all situations, including the most drastic, can be changed for the better to some extent, and the very attempt to do so can increase a person’s sense of control over his or her own circumstances. This does not mean that those adverse situations can be changed overnight in usual terms (though ideally that is also possible), but that the sense of control over one’s life encourages all of the mental and physical healing properties.

In terms of “starting over” at such a point, the main thing to remember is not to expect too much too fast, while recognising that instantaneous cures are indeed probabilities.

Again, mind games, the insertion of humour and diversion, are extremely valuable, so that you are not trying too hard. Some people try too hard to be spontaneous, while others are frightened of spontaneity

itself. The knowledge of reincarnational lives is spontaneously held, and you can receive profound insights from that knowledge. This occurs when you are not looking for it, but when you are familiar enough with the entire concept, so that you realise such knowledge is available.

The reincarnational heritage is rich, however, and it can have a tendency to assert itself under certain conditions.

I am not speaking of usual, but fairly unusual events, when, in one fashion or another, reincarnational memory seems to bleed through to the present life. Again, this is not a usual experience. It happens infrequently. On some occasions – sometimes in periods of poor health or seeming senility – such instances may occur. They are more apt to happen in adolescence, though I do want to stress that we are speaking of extraordinary cases.

Old people often begin to exercise their own consciousness in ways that they had not done earlier. There may be less diversions to take up their thoughts. They may be lonely, and then quite surprisingly find themselves casting about for different kinds of experience – experience seemingly most difficult to achieve in the physical world under their circumstances.

Since they are often frightened and unsure of the future, they are more apt to cast their thoughts backwards into their early childhoods, reaching for their earliest memories, and mentally try to gain comfort from the remembered sounds of beloved voices, only to mentally glimpse other images than they expected, or to hear other voices than those for which they yearned.

In fact, fragments of many episodes from many other lives may rush into their consciousness, and in most cases they are, of course, quite unprepared for the experience. On the other hand, such episodes usually are highly reassuring, for along with them rides the inner assurance that life has been lived before, many times.

The individuals involved may then return to normal consciousness, but if they talked or muttered while the affair was happening, any observers might take it for granted that delirium was involved. Drugs should not be prescribed under those conditions, unless the patient becomes highly restless and confused, and requests them. In most cases, however, the experiences do not leave any detrimental side effects.

The same kind of event may happen in periods of poor health, or in over-drugged states. They are less easily handled, however, under drugged conditions, since the consciousness does not have the full agility to depend upon in periods of stress – unusual stress. The same can occur in adolescence, and easily be misinterpreted as a schizophrenic episode.

This happens perhaps more frequently than the other cases mentioned, but usually such events are not repeated. They remain only as memories, having opened up the person's mind to larger visions of the life than he or she may have entertained before.



“MESSAGES” from GODS, DEMONS, HEROES, and OTHER PROMINENT PERSONS – or MORE CONFLICTING BELIEFS:

This brings us to another most dangerous belief – that the end justifies the means.

The greatest majority of destructive acts are committed in line with that belief. It leads to a disciplined over-rigidity that gradually cuts down the range of human expression.

You should be able to see, in fact, that the problems we have been discussing begin by limiting the field of available choices, and thus curtailing the range of expression. The individual will try to express himself or herself to the best degree possible, and so each individual then begins a concentrated effort to seek out those avenues of expression still open. All of the constructive beliefs mentioned throughout this book should be applied to all of the instances in this chapter. The individual must feel safe and protected enough to seek its own development and aid in the fulfilment of others.

One of the most rare and extraordinary developments that can occur in schizophrenic behaviour is the construction of a seeming super-being of remarkable power – one who is able to convince other people of his divinity.

Most such instance historically have involved males, who claim to have the powers of clairvoyance, prophecy, and omnipotence (great power). Obviously, then the affected individual was thought to be speaking for God when he gave orders or directives. We are dealing with “god-making”, or “religion-making” – whichever you prefer.

In almost all such instances, discipline is taught to believers through the inducement of fear. Put very loosely, the dogma says that you must love God or he will destroy you. The most unbelievable aspects of such dogmas should, it seems, make them very easy to see through. In many cases, however, the more preposterous the legends or dogmas, the more acceptable they become. In some strange fashion followers believe such stories to be true because they are not true. The inceptions of almost all religions have been involved one way or another with these schizophrenic episodes.

The person so involved must be extremely disturbed to begin with: up in arms against social, national, or religious issues, and therefore able to serve as a focus point for countless other individuals affected in the same manner.

In a fashion, Adolph Hitler fell into such a classification. Although he lacked the characteristic mark of speaking for a super-being, this was because he frequently regarded himself as the super-being. The trouble is that while such religions can also inspire people to acts of great sympathy, heroism and understanding, their existence rests upon drastic mis-readings of the nature of reality.

If the major religions have been touched, then there have also been numberless smaller cults and sects throughout history into the present that bear the same stamp of great psychological power and energy, coupled with an inborn leaning toward self destruction and vengeance.

To varying degrees, other less striking individual cases can bear the same sense of magic and mystery.

There is certainly no need to romanticise schizophrenic behaviour, for its romantic-like elements have long been coupled in the public mind in an unfortunate manner, seeming to place the madman and the genius in some kind of indefinable relationship. Such beliefs are apparent in statements such as: “Madness is the other end of sanity,” or “all genius is touched with madness”.

Beneath these ideas, is the fear of the mind itself; the belief that its abilities are fine and dependable up to a point – but if it goes too far then it is in trouble.

What does it mean to go too far in that connotation? Usually it means that knowledge itself is somehow dangerous.

In some cases, however, the constructed super-being can deliver astute comments on national, social, or religious conditions.

Most such personages, however, begin to prophesy the end of the world, from which the chosen people – whoever they may be – will be saved. More than a few have rendered specific dates for this worldly foreclosure – dates which have come and gone. Many people still continue to follow the very same dogmas that seemed to have proven themselves wrong; the personage comes up with a newer excuse, or a newer date, and things go on as before.

Again, however, even in far simpler cases, the constructive personage will often make predictions that, incidentally, do not predict – and almost always give orders and directives that are to be followed without question.

(angels do not have wings)



NIRVANA, RIGHT IS MIGHT,
ONWARD CHRISTIAN SOLDIERS, and the HUMAN BODY as a PLANET WORTH SAVING:

Few people are much concerned personally with the esoteric situations mentioned in our last chapter. Many people are involved, however, with various religious ideas and philosophies, whose effects are quite unfortunate in personal experience. The majority of individuals have bouts of poor health now and then, from which they recover – so that all in all, a fairly comfortable medium is struck.

It is unfortunately often – but not always – true that individuals who carry strong religious feeling are often bothered more than usual by poor health and personal dilemmas. The fact is that religions have been the carriers of some of the best ideas that man has entertained – but it has also held most stubbornly to the most troublesome concepts that have plagued mankind.

You cannot divorce philosophy from life, for your thoughts and opinions give your life its meaning and impetus. There are some people who believe that life is meaningless, that it has no purpose, and that its multitudinous parts fell together through the workings of chance alone. Obviously I am speaking here of scientific dogma, but such dogma is far more religious than scientific, for it also expects to be believed without proof, on faith alone.

Such ideas are bound to colour any of their followers' ideas about other subjects also: sexuality, economics, and certainly concepts of war and peace.

Again, each portion of nature is propelled by the inner vitality, energy, and life force within it. The physical body cannot flourish if the individual believes that itself and its works are without meaning. Such philosophies do not give man a stake in nature, or in the universe.

All of life is seen as heading for extinction in any case. The entire concept of a soul, life after death, or even life from one generation to the next, becomes largely doubtful, to say the least. In such a philosophical world it would seem that man had no power at all.

As mentioned earlier, those concepts can have a hand in the development of would-be suicides, particularly of a young age, for they seem to effectively block a future.

The same ideas are so dead-ended, however, that they often trigger a different kind of response entirely, in which a scientist who has held to those beliefs most stubbornly, suddenly does a complete double-take. This can propel him or her into a rather severe schizophrenic reaction, in which the scientist now defends most fanatically the same ideas that he rejected most fanatically only a short time before.

With some variations, the same kind of “sudden conversion” can occur when a person who has berated religious concepts and beliefs suddenly does a double-take of a different kind, ending up as a twice-born Christian.

Both mechanisms suddenly line up the belief systems in one particular manner, knocking aside all doubts but accepting instead a strict obedience to the new belief system, and a new reorganisation of life itself beneath that new cause.

The phrase, “Might is right”, can just as well be written the other way around.

For centuries it was taken for granted that God was on the side of the strongest, richest nation. Surely, it seemed, if a country was poor or downtrodden, it was because God had made it so.

Such ideas literally held people in chains, fostering slavery and other inhumane practices. The same unfortunately applies to the Eastern concept of nirvana (perfect bliss), and to the Christian idea of heaven. Both have been used by those in power to hold down the masses of people, to justify shoddy and inadequate living conditions by promising future bliss in the world after death.

There are many differences between the ideas of nirvana and heaven, but each has been used not only to justify suffering, but also to teach people to seek pain. The idea has been that the more persecuted and maligned a person is, the greater will be the reward in a future existence.

I want to avoid concentration upon esoteric practices in this book, but they do sometimes impinge upon the subject matter at hand.

The ideas of penance, fasting to excess, the personal abuse of the body, such as self-flagellation – all of those practices are conducted in the belief that suffering is something to be sought in itself. In such a way pain becomes a sought-after goal, and pleasure becomes subverted into pain.

Quite ordinary people often believe then, that suffering itself is a way toward personal development and spiritual knowledge. In matters of health, such beliefs can have most unfortunate results. They are often responsible for needless sacrifice of physical organs in imprudent operations.

Some individuals become anxious and worried if they think they are too happy – for to them it means that they are not paying sufficiently for their sins. They may be threatened by some undeniable danger, until finally in one way or another they seek out their own punishment once again – wondering all the time why they are so frequently besieged by poor health or disease.

This kind of syndrome can affect individuals, families, and to some extent entire nations. They mitigate directly against man’s health, survival, and exuberance.

Constant fears about nuclear destruction, or other such catastrophes can also fall under this classification.

Large masses of people become so convinced of God’s eventual vengeance and retribution that they begin to plan for it. (God does not need anger management counselling!)

Their lives became a way of avoiding pain instead of seeking out pleasure or satisfaction. This is true of individuals, but it also applies to many so-called survival groups, who congregate in one or another portion of the country, collecting supplies to carry them over the holocaust and to defend their families from those who might steal their provisions.

Most such people expect a period of chaotic time, in which all laws are broken down. Another version stresses the economic area, foreseeing the collapse of the economy, anarchy, and other conditions that pit one individual against the other.

These people believe, of course, that any given situation will worsen, and be carried to its most disastrous end. That attitude colours all of their other beliefs and actions. Some use religious dogma, and others relay upon scientific dogma to prove their cases, but in any case, they are presented with a world of deception and vengeance.

Good mental or physical health can hardly flourish under such conditions. There are instead, beneficial groups in this country and abroad, who actually, actively, yet peacefully join together to work for worldwide nuclear disarmament, and also to tackle such questions as nuclear waste. Their efforts are directed in other ways also, as they try to convince all areas of the world to share their wealth and foodstuffs equally.

These may be “highflying” goals, however they are positive in nature, aimed toward accomplishment and achievement, and they collect the energies of the people together in a way that stresses cooperation and understanding.

Again, the end does not justify the means – so no amount of war is ever going to produce a meaningful peace.

Such ideas affect every level of life, from the most microscopic onward. It is not that plants understand your ideas in usual terms – but that they do indeed pick up your intent, and in the arena of world survival, they have a stake.

I do not want to romanticise non-human life either, or to overestimate its resources, but nature also has its own ways – and in those ways it constantly works toward survival of life in general. Nature may not bail you out, but it will always be there, adding its own vitality and strength to the overall good, and health of the planet.

Remember what I said earlier about the connections between disease and non-disease states. Communication flashes between viruses and microbes, and they can change in the wink of any eye. Once again, then, ideas of the most optimistic nature are the biologically pertinent ones.

This a good place to bring up again some extreme food practices, such as over-fasting, and an obsession with so-called natural foods.

I am not talking about a natural and healthy interest in the purity of foodstuffs, but of a worrisome over-concern. This is often carried so far that no food seems perfectly satisfying, and the concentration becomes focused upon the fear of food, rather than upon its benefits.

Behind many such attitudes is the idea that the body itself is unworthy, and that starving it somehow cuts down on the appetites of the flesh. You usually end up in a flurry of different kinds of diets.

Some concentrate almost exclusively on protein, some on carbohydrates – particularly rice – but in any case the large natural range of available foods and nutrients are cut out.

This keeps the body in a state of constant turmoil. Some people are so convinced, in fact, that eating is wrong that they diet until they become ravenously hungry, then overeat and force themselves to vomit up the residue.

Other people, in a well-meaning attempt to watch their weight, skip their breakfasts entirely – a very poor procedure. It is far better to eat moderate amounts of food in all of the food ranges, and to consume smaller portions more often. I realise that your social mores also dictate your eating habits – but **four light meals a day** will overall serve you very well, and give the body a more steady, regulated nourishment.

These food ideas are important, since they are passed on from parents to children, and parents often use food as a way of rewarding a child's good behaviour, thus starting the youngster out toward conditions of overweight.



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FEELING HEALING and the EFFECTIVENESS of EMOTIONAL PROCESSING:

Hi James and Nanna Beth (questions in blue by John)

Thursday, 13 July 2017

John: The question to address is:

What is different with the outlines of the Feeling Healing process as against the numerous other emotional processing methods?

Nanna Beth, 3rd Celestial Heaven: The difference is the focus on the truth: uncovering the truth of yourself through your feelings – uncovering the truth of your feelings. It's a rebellion against the Truth, so if one doesn't want the truth, nothing will happen, one will only move deeper into one's rebellion against it.

And because the focus is on the Truth, so one can use it all the way to uncover the Whole Truth of Oneself. And there is nothing else teaching that.

All the other systems that involve looking to feelings to some degree fail to understand the deeper significance of wanting the Truth. Many people uncover some truth of themselves through their feelings, but mostly they end the process because they don't want to follow it right the way through, which means they only want to heal some momentary pain, and once that is done, are usually happy to continue on in their untrue state.

And because one is wanting to uncover the whole truth of oneself, then it becomes a full spiritual experience, and one that can be done by oneself, so without needing help from another, although at times help is sought and used. So the Feeling Healing embraces Healing the whole seven Mansion Worlds worth of self- and feeling-denial, which is the complete Rebellion and Default. Other systems might only work at some aspect of it, limiting the ascent of truth through all the Mansion Worlds.

And basically no one understands the absolute depth of the problem within themselves, which is only borne out by people and spirits doing their whole Healing. Much of the current psychological understanding falls well short of understanding the depths that are involved because they don't include the overall problems brought about by the Rebellion and Default. You have to understand you are rebelling against yourself: the truth of yourself, and so against your own soul; which is then the truth of God, so the Mother and Father; and that also includes the truth of Mary and Jesus. So at some point you have to rectify all those relationships, which you can't do unless you understand the bigger spiritual picture. And so that's what James has revealed, taking all Marion has said, all the books offer, adding his own stuff, and putting it all together as a way of life, a spirituality that can be lived, and one the initially focuses on Healing oneself of all one's wrongness.

John: Why have all other methods of releasing and delving into emotions not been successful?

Nanna Beth: Because they don't understand the scope of the problem, as I said above. They are not approaching it from the point of view of understanding the nature of one's Repressed Childhood state, the extent of that; and then how one needs to allow oneself to feel all the bad feelings, not reject them; and then bring them out, which is the releasing of them; all whilst wanting to know the truth of them – the

truth of what you are feeling. And that truth is what needs to come up within you so you can heal your will and become a truly functioning person, fully self-expressive, self-loving, and growing continually in truth.

All the other systems work within the control of the mind, so once the therapy ends, the mind regains control albeit in a different way. Only the Feeling Healing and Soul Healing with the Divine Love, seeks to entirely break the control of the mind over one's feelings.

John: Why haven't other methods been going deep enough?

Because people are basically afraid to push into such early childhood trauma without understanding where they are going or what it's all about. The leap of faith is too great, as it would mean they would have to rise above and conquer the Rebellion and Default within themselves, and that's simply too much to ask. The negative truth-denying systems within everyone are too deeply entrenched.

However the spiritual structure outlined by James provides a structure that allows you to deal with the Rebellion and Default, allowing you to maintain your faith, and evolve it, as you progress in your growth of truth – it gives one a picture to work with. Very few people, and possibly only Marion in fact, are able to press on into such dark depths without any structure and with only a faith that it's what she and God want to do.

I (Beth) couldn't have done it Marion's way John, I wouldn't have allowed myself to feel such pain, I needed to understand the bigger-picture reasons as to why I was in such pain, and be given the understanding that if I kept at it, one day it would end. Marion doesn't know it will end, she just keeps going one bad feeling at a time, which requires a tremendous amount of faith and over so many years and through so many inner obstacles; and still she doesn't know if it will end, but as she says, there is nothing else she can do other than keep going because she tried everything else. And she doesn't want to let her mind come in, only wanting to stay true to her feelings, so she doesn't want to know about the bigger picture even though she has worked it out along the way for herself and for James to understand which he's worked into his books.

So the spiritual aspect or approach James has provided, even if it's not actually talked about; the simplicity of honouring your feelings, and in particular your bad ones, then by accepting them you allow them to have their say, so you express them, all whilst longing for the truth, includes all one needs to know. And so by doing that, one will be able to fully Heal themselves working it out along the way for themselves; and even if they don't understand it, will be living the highest truest spiritual life one can live in one's wrongness, which in time will lead to one's Healing of one's rebellion and default.

On the surface of it, what James has related seems overly simple, but doing it yourself, and see what happens and what results; and that will take one deep into oneself uncovering the whole truth of oneself.

John: Many will consider that what they have been doing is adequate – why are they wrong in their understandings?

Nanna Beth: Because they don't understand what it's really all about. They don't understand the mind is in control of their true feelings, and that needs to be stopped. They don't understand the significance of

their rebellion against the Truth, and how that happened by default. They don't understand that it's about uncovering the whole truth of yourself through your feelings, all your feelings, but focusing to begin with on your bad ones because they are what most people don't want to see. Everyone else sees it that they are doing this feeling type healing to make themselves better, to rid themselves of their pain and trauma, so instead of taking a pill to take the pain away, they are using some sort of emotional clearing system. But that is all still to take the pain away, to fix themselves, to heal themselves, to effectively take a pill so it all goes away, just like what the 'Divine Love people' hope the Divine Love will do for them, but it's not to uncover the whole truth of themselves. We have to see the truth of our pain, why we're in it, how it all came about, so what really went on in all our early relationships. It's not about doing anything that just takes all our suffering away. We have suffered for valid reasons, which all have to come to light. And so only emotional and feeling accepting systems to help one see such truth of one's pain and suffering are of any worth. And unless you uncover the whole truth of yourself, you'll never set yourself free of your rebellion and default, of all your soul pain. And the truth means to see the whole truth of why you feel unloved, how unloving your early relationships were, why you don't love yourself, why you are unloving, why you are evil and wrong, which basically no one wants to face.

So to summarise: We all have to see the truth of our unlovingness. We can't avoid it – deny it. We have to face it and feel all it makes us feel. And all those bad feelings lead us into the truth of it. So we have to understand – bring to light through our feelings – all the truth of our unloved, negative, evil, wrong state. And then once we've done that, we can be free of it. So until you uncover and feel the whole truth of it, it will never leave you, you'll remain in rebellion against yourself, you'll continue to be unloving.

Firstly, consider discovering the truth of your emotional pain and injuries through Feeling Healing.
 Secondly, consider longing for our Heavenly Parents' Love as you progress with your healing.
 Primary and most important readings are the writings of James Moncrief.
 Then consider the Padgett Messages, and then The Urantia Book.

Note: Following the writings of James Moncrief, one could consider that any reference to the Father, by other relevant writers, may be read as a reference to 'our Mother and Father'. Further, when considering soul healing, then reference to Divine Love could be referred to as 'Feeling Healing with Divine Love'.

FEELING HEALING + SOUL HEALING

To heal one's self is to simply look to see what feelings we are refusing to let ourself feel, and accept them instead of denying them. And to fully accept them, one needs to express them, speak about them, let them have their say, rather than pushing them aside, refusing to let them make you feel bad.

Doing this all with the intention of seeking the truth of why you are feeling them, of speaking about and expressing all such feelings; all feelings you have, but ALL WITH the INTENTION of UNCOVERING the TRUTH THEY WANT YOU TO SEE ABOUT YOURSELF. And it's the wanting to see the truth of them that is very important, because if you just look to accept them and speak and express them, but not seek their truth, then that's all you'll be doing, speaking and expressing them, but not healing their causes, so not fixing the things within you that are making you feel bad. And it's the truth part of it, seeking the truth of your feelings, and so, seeking the truth through your feelings, that's vitally important. It's the truth of yourself, life, nature and God, that is the spiritual aspect to it all.

You CAN'T find the truth of yourself, or anything else, through and with only your mind. You HAVE to engage and look to your feelings. And so if you choose to allow your feelings to 'Show You the Way', then the truth will come as you express them. So to do our Soul-Healing consists of these steps, all of which are ongoing until it's done:

- **Admit you are feeling bad.**
- **Accept your bad feelings, identify what they are.**
- **Honour fully your bad feelings by expressing them, speaking about them to someone who is willing to hear you talk about them, or tell them out loud to our Heavenly Parents. Long for the truth of them. Long for the truth of why you feel bad – what deep within you is causing your bad feelings?**
- **And remember, bad feelings are Good! Not bad. They are not to be despised. And as hard as it is to accept them, they are still you, and a very real part of you. And if you persist in denying them and not allowing yourself to fully live them, then you are only going to keep yourself in your errors making things harder for yourself.**
- **All sickness and suffering, all bad things that happen to you, all your problems, all your addictions – your whole feeling-denying and untrue life, is all caused by your denial of bad feelings.**
- **Every problem in the world is brought about because everyone has been brought up to deny feelings, and in particular, most of their bad ones.**

If one is intent on spiritually evolving and growing in truth, then it's vital, and this is the key, that one looks to use one's feelings as the means to gain and have access to the truth of oneself. You CAN'T find the truth of yourself or anything else through and with only your mind. You HAVE to engage and look to your feelings. And so if you choose to allow your feelings to 'Show You the Way', then the truth will come as you express them.

Doing your Soul-Healing with the Divine Love, is really doing your 'Feeling-Healing'. We are designed — created — to be self-revealing of truth, and so we are all to uncover the truth within ourselves and for ourselves, and all being done by living true to our feelings. **If you accept, express and seek the truth of your feelings, then truth will come to you, and you'll grow spiritually. It's as easy as that. Also it is as easy as it is to long for, ask for and receive Divine Love.**

THE HEALING OF YOUR BAD FEELINGS THROUGH THEIR ACCEPTANCE AND FINDING THE TRUTH OF THEM, IS THE ACCEPTANCE OF YOUR NEGATIVE, REBELLIOUS, EVIL, IMPERFECT MIND AND WILL CONDITION.

To do our feeling-healing we need to become:

Aware of – Acknowledge – and Admit, our bad feelings.

So we can:

Accept – them and allow ourselves to Be them.

And then if we feel to, take:

Action – Express, speak and emote them.

Talk about them.

All being done whilst longing to, really wanting to, see the TRUTH of our feelings.

So it sounds simple.

So I repeat:

We accept our bad feelings by expressing – speaking about them to someone willing to listen to us and take us seriously. And as we speak we long for the truth of them – why we are feeling them – to be made known to us. And when we uncover and see the truth we are FREE! – healed of the causes that have made us feel bad.

Accept, Express – see the Truth, and you're Free!

ACCEPTANCE OF ALL YOU FEEL, THINK AND ARE, IS THE KEY TO DOING YOUR HEALING; THAT, AND WANTING TO SEE THE TRUTH OF ALL YOU FEEL, THINK AND ARE.

Release one's pain through expressing one's feelings.

in conjunction with

Longing for the Truth when also longing for Divine Love.

Prayers to our Mother and Father

From 'Religion of Feelings' by James Moncrief

Please Mother and Father help me accept my untrue state and bring up all my repressed feelings so I can see the full truth of why I feel so unloved and all that's wrong with me.

Please Mother and Father help me see the truth of myself through my feelings.

Please my beloved Heavenly Parents, fill my soul with Your Divine Love. I long for Your Divine Love; please answer my prayer and yearning to be at-one with You and do Your Will by living true to myself and all my feelings. Please fill my heart and soul with Your Divine Love – please make my soul like Yours – Divine.

Please Mother and Father, I want to uncover the whole truth of myself through my feelings. I want to be able to feel and accept just how bad I am, how bad I feel I am, how bad I've been in my life. I want to know the whole ugly truth of myself, see it and feel it and understand how I came to be it. Please reveal to me through my feelings all the truth of myself You want me to see. I want to be as You want me to be; I want to be true and perfect, Healed of all my rebelliousness and self- and feeling-denial; I want to be good, loving, true and happy, please help me become true to myself, true to my soul, true to You.

Please Mother and Father help me, I'm in such bad pain, I feel so alone, so miserable, so scared, what's going to become of me, I don't understand, what's the point of me, why have You made me; please help me see the truth of myself – all the truths of myself, nature, how to be in the world, of You both. I want to know, I want to know it all through my feelings, all that there is to see, the whole truth and nothing but the truth. Please help all my pain come to the surface of me so I can embrace and accept and express it out of me. I want to use my feelings to uncover the truth they are to show me; please help me to do that.

Please Mother and Father love me. I want You to love me. I want to feel fully loved by You. I don't want anything else, only to be with You. Please, that is all I am asking.

Please make me feel how unloving I am. Please show me the horrible truth that I am. I want to see and feel and understand the worst of me, please take me into my darkest scariest ugliest unwanted rejected places within myself. I don't want to feel all the dreadful pain that I know is there locked away inside me, yet I do also want it all to come up and out of me, and I want to use it to see the truth of my wrongness, the truth of how evil I am, the truth of my fucked up state. I no longer want to be false, pretending I am okay, using my mind to make me falsely believe I am good, happy, loved and loving, when I know I'm not. For how can I be when You've brought me into my unloving state, making me be of it. And as You want me to experience being this negative way, please show me the whole truth of it. I no longer want to deny any part of myself, or any of my bad feelings. I want them all to come up so I can express them, emoting their pain, feeling how bad You've made me feel all my life and all through my early life; I want to see why, and so reveal all the truth to myself. I want to be the living truth of myself, living true to my feelings and the truth they give rise to. Please help me to do my Healing, and please fill my soul with Your Divine Love.

The mind way is the 'dead' way; the feelings way is the 'alive' way.

Examples of some prayers to God:

From 'Feeling Healing' by James Moncrief

Please God show me the truth of myself through my feelings.

Please help me see the truth about myself You want me to see.

And please help me feel all my repressed pain; please bring up all my bad feelings so I can express them and see what it is they are to show me about myself, my life, and You.

And please help me work through my blocks, I want to Heal myself, I want to become true to myself and true to my feelings and true to You – please help me do that.

Heavenly Mother and Father, I feel so bad, and I know I'm doing it to myself, but I can't help it. I can't stop my compulsive addictions, so will you please bring up the buried feelings in me and show me the reasons why I can't stop. Please! I want to know – I REALLY WANT TO KNOW why I do them. Please help me Mother and Father to uncover the truth of myself. Please, I beg you, please, please, please show me the truth of them so I can give them up. I hate feeling bad, yet I know I must so I can keep expressing my bad feelings to see the truth You want me to see, so please help me feel bad.

Please Mother and Father fill my heart and soul with Your Divine Love. Please give me Your Love. Please love me and make me feel loved by You. I want to feel You close to me, I want You to hold me, make me feel loved by You. I only want You and to do Your Will. Please help me bring up all my repressed feelings so I can express them and uncover their truth. Please help me do my Healing. Please give me Your Love.

I hate you Mother and Father; why have You given me such a shit awful life? I hate myself, I hate You, I hate everything about my life. I feel so bad all the time. I've expressed so many bad feelings and still I feel bad. It's not fair, it's not fair what You've done to me. I hate You! And I want You to help me Heal myself, so I can stop feeling bad. You put me in the shit for whatever reasons, and I want You now to help me get out of it and show me what it's all been about. Please help me to Heal myself so I no longer hate You.

I long for Your Divine Love Mother and Father. Please fill my soul with it. And please help me uncover the truth of myself through my feelings. I want to see it all! And please make it all end, I'm so tired of always feeling so bad, please take all my bad feelings away by making me feel them and showing me the truth I am to see.

LOVE
is
Feelings First Spirituality, The New Way

Feelings First Spirituality, The New Way is a contemporary ‘religion’ based on living true to yourself through your feelings. Understanding that all you need in life is contained within your soul and is shown to you through your feelings. And by loving your feelings, by attending to them properly (talking or writing them out of you) and not denying them, you can use them to uncover the truth of yourself – the truth of your soul.

Feelings First Spirituality is not a formalised religion that tells you how to be, that is too controlling and is actually bad for you, limiting your spiritual growth. You can be wholly self-revealing of the truths you need to be, being the person God created you to be, all by living true to your feelings.

Feelings First Spirituality has no formal structure because we understand we don't need one, our soul contains within it all the truth of our spiritual ascent. If we look to our feelings for the truth they want us to see about ourselves, nature and God, then what more do we need! Our true spiritual path is the path our feelings will lead us down, that is, provided we allow them to. This is the most spiritual we can be.

Living the New Way of Feelings First Spirituality

You come to the understanding from your life experiences that how you are is not right, it doesn't make you feel good – that you are wrong in some way. And you want to change yourself, you want to become right, true and perfect – you want to be like God is.

And to do this you need to do your Healing

Your Feeling-Healing is looking to your feelings for the truth of yourself, the truth being hidden in many of the feelings you are not wanting to face in life. So you have to end your feeling denial, accepting all your bad feelings (and good ones), express them (yet not necessarily acting upon them), whilst longing to uncover the truth they are to show you.

Or, you can do your Soul-Healing, which is your Feeling-Healing together with including longing directly to God for God's Divine Love. When you receive the Divine Love into your soul, it will cause your soul to become divine, and it will deepen your personal relationship with God. Long with all your heart to God for God's Divine Love.

<http://religionoffeelings.weebly.com/>

Feelings First Spirituality

The New Way

By living true to ourselves, true to our feelings, we are living true to God. It's that simple.
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FEEL *for* TRUTH

The beauty of it all, is the truth comes to you through your own feelings. You don't need to be told it by anyone. You can work it all out for yourself. We are self-revealing of truth, it's how God created us to be, and by being it we'll feel the happiest we can feel. Truth is our great comforter, so when you feel it come up within you, ah it feels so good and you feel just right – perfect!

We know only how to deny feelings, now we can get to know how to accept them. And always with the truth being the most important part.

FEELING TRUTH

If you don't want to uncover the truth of your feelings, then you can keep on expressing them forever but you will never fully heal yourself. Seeing the truth results in the Healing. And to see the truth you need to express all the pain out of you. The two things go hand in hand.

You can accept and express your bad feelings, letting off steam all day long, yet nothing will heal and nothing much will come of it. So this is where wanting your feelings to show you the truth of why you're feeling as you are is so important.

Don't go fishing with your mind, that will shut the truth out from rising up for you. **KEEP YOUR MIND OUT OF IT.** It's a feeling thing, doing your Feeling-Healing. (This is where we erred previously, and this how other modalities are in error.)



You long when you can, then stop longing and keep expressing. And at some point, and it might not even happen immediately, it might happen after days or weeks of expressing the same bad feelings, truth will come to you. And it does, it just comes up suddenly into your consciousness. You just know. You see the picture and you feel it's true. And you know it's true. And THEN your mind can come in and start sorting it out and putting in context.

It's the Truth that we are seeking. It's the End Point. The Reason for doing your Healing. You are to see the whole Truth of yourself. And to begin with, that's the whole truth of your unloving self, of your wrongness, of your evilness, of why you are as you are in your negative unloving mind-controlling state. To be able to fully accept yourself as you are, warts and all. To not fight or resist or try and change yourself, just to accept all you feel and all the truth of all those bad feelings you feel about yourself. And when you do, so you will be healed. You CAN'T heal yourself unless you uncover the truth of your pain, suffering and so the truth of all your bad feelings.

Through our Feeling-Healing we long for the truth of what we're feeling whenever we can. So as often as you can. You want, and REALLY WANT WITH ALL YOUR BEING, ALL YOUR WILL, to know why you are feeling bad. You yearn, want, long and beg and beg and BEG God to show you the truth of yourself through your feelings. So when you are expressing your bad feelings you can stop and long for the truth to show you what's going on, why do you feel so bad, and you can do it any time you think of it or feel to do it.

Notes from 'Feeling Healing' by James Moncrief

Heartfelt TRUTH

Feelings First Spirituality

The New Way

Feelings First
FF
Feeling Free

The New Way, Feelings First Spirituality
 Learn to live with God through your Feelings

Accept, express and long for the truth of your feelings

Be free in your feelings
 Free your feelings from your mind's control
 Live true to your feelings; your feelings are your true self
 Live true to yourself through your feelings



Live true to yourself by living true to your feelings.
 Long for the truth of your feelings.

Accept / Express / Bring out ALL of your good, and most importantly,
 BAD feelings.
 Want to understand why you're feeling them.
 Use your surface feelings to take you deeper into your repressed and
 hidden feelings.



The Feeling Way is the True Way.
 Your feelings are your spiritual guide.
 Your feelings will take you to God.



Your feelings will show you the truth of your relationships, including your relationship with God; and if anything is wrong, untrue and unloving, then why it is.

Our feelings are sacrosanct and we should respect them accordingly. And we should NEVER block them out, ignore, override, banish, deny or reject them, because if we do, we're only doing that to ourselves, as Our Feelings Are Our Self.

Our feelings are the gateway to our soul. Our feelings are the closest we can get to our soul. Knowing the truth of our feelings is knowing the truth of our soul, and knowing the truth of God.

Feelings First Spirituality is the True path for humanity.
 It embraces all people.

It completely unifies the world.

Everyone can relate to everyone else through their feelings.

And we can all live the truth that comes from our feelings, all sharing the same truths as we express and have the same feelings.

No one need be left out; no one is more special than anyone else – we are all united in Truth through our feelings.

So with and through our truth we live our lives, therefore without the need of any man-made mind-laws, rules and restrictions that limit self-expression as inspired by our feelings.



The New Way, Feelings First Spirituality is what is to replace all man-made, mind-contrived religions that so many people have enslaved themselves to. The New Way, Feelings First Spirituality will set us free of all that control, ending the Rebellion and Default within ourselves as we do our Feeling-Healing, and ending such control and spiritual stagnation in the world.

Bring on the End Times – get it over and done with! Let's all see that Jesus is not going to come again, that Prophecy has failed all the mind-controlled platforms. Allow such false systems of belief to die their long-awaited natural death, they've overstayed their welcome, it's now time they fade away. So let us show such antiquated, erroneous systems of belief the exit and bring on the fresh liberation of discovering the truth of how we are to live for ourselves, each of us personally in our lives, and all by looking to our own feelings for it. Self-revelation through our feelings is the way to go.

The Way of the Mind is ending, and is really the End Times – the End of our mind control, and **it's about time!** With the Way of our Feelings replacing it.

The End Times means the end and therefore a New Beginning. And that new beginning is a whole new Spiritual Age – an age based on self-revelation of truth through one's feelings, coupled with and supported by higher revelations from the Celestial spirits, angels and nature spirits.



The Feelings First Spirituality is the True Way to God because it helps you get to know God, helping you to reach out, connect and be personal with God, and do God's Will, all through your feelings. It is the only true way of getting to know the God of Feelings – our beloved Heavenly Mother and Father, the Great Soul of Divine Love.

Love comes through our feelings and not our mind, as we've all been wrongly led to believe.

Feelings First; then comes The Truth; then comes Love.

LOVE is the Religion of Feelings, being:

Feelings First Spirituality, The New Way



my
House is your
Paradise
 **HOME**

WE ALL ARE BEING GUIDED HOME:

We need the Spirits of Truth of the Avonal Pair to Heal ourselves; then once Healed, (and for support (overshadowing) as well through your Healing), we need the Creator Pair, Mary Magdalene and Jesus’ Spirits of Truth to see us through the Celestial spheres, while at all times embracing our Heavenly Mother and Father.

Until Mary and Jesus died and liberated their Spirits of Truth, no one from any of the worlds could leave Nebadon, because no one knew the way to do so. Nebadon is our local universe containing some 3.8 million inhabited physical worlds and their associated spirit worlds.

When we embrace the truths Mary and Jesus are revealing, and start to do our Feeling Healing, or with Divine Love, Soul Healing, we are then freeing ourselves up from our parental and self control.

Thus our journey to Paradise, to the home of our Heavenly Parents, is of our choosing as to when we progress, however, there is only one way:

HUM: Humanity is to ascend. We are self contained. Our soul is always in truth and perfect at all times. **By living true to ourself, true to our feelings, we are living true to God. It’s that simple.**

We are to recognise that being engaged and dominated by our mind is the wrong way for us to evolve and grow in truth. We are to discard the mind enslavement that has been imposed upon as by all of our parents. We are to express our feelings, both good and bad and free ourselves of the indoctrination that humanity has embraced worldwide.

Live true to your feelings, and you ARE living true, not only to your own soul, but also true to God’s soul. So doing your Healing by honouring all your feelings, IS living the will of God. And being fully Healed, IS living even more truly the Will of our Mother and Father.

AVO: We are to embrace the truths and guidance of the Avonal Pair through their Spirits of Truth. It is the Avonal Pair’s guidance that will lead us through our Feeling Healing, and with Divine Love, we will be able to ascend through the 7 spirit Mansion Worlds and enter the Celestial Heavens where we also interact with other world’s spirits.

J&M: We are also to embrace the truths and guidance of the Paradise Pair, Mary and Jesus, who will then lead us through the 3 Celestial Heavens that are aligned with Earth, and then further on through Nebadon where we will then depart beyond on towards Paradise.

M&F: Beyond the universal zone of Nebadon, we will be guided by our Heavenly Mother and Father onwards through the universes to Paradise where we will be welcomed by them, home for us all, as we are all Children of God.



M&F



J&M



AVO



HUM

WE ARE Children of God

WE ALL ARE BEING GUIDED HOME – NOW, HOW TO COMMENCE THE JOURNEY:



M&F

For 200,000 years, we have been misled into embracing our mind’s distortion of wisdom and truth. All such traditional understandings only lead us in the wrong direction, from which we must turn back from. Our soul based feelings are always in truth. Our minds are to follow our soul based truths and feelings, not the other way round, as we have been brought up to embrace.

We are to connect with our deeper repressed feelings.
We are to long for the truth of what we are feeling.
We are to live true to our selves; by living true to our feelings.

Use your surface day-to-day feelings to connect with your deeper repressed feelings. Express your surface feelings and your deeper repressed feelings to uncover the truth of yourself.



J&M

We all have feelings which we communicate and share with each other. And we all have deeper buried and hidden repressed feelings. Feelings from our early childhood we felt, yet weren’t allowed to express. These feelings are still within us, waiting to have their say. These feelings, because they are repressed, cause us all our problems.

And as we look to uncover, bring out and accept these deeper feelings, so we’re taken into new ways of looking at ourselves, our feelings, and our life. We’re setting ourselves free of the controlling patterns that govern our unloving behaviour.

In this way, we progressively begin to express the personality that our Heavenly Mother and Father gave us, not the one imposed upon us by our physical parents and carers. We are to be our true and real selves.



By living true to ourself, true to our feelings, we are living true to God. It’s that simple.



AVO

HUM

As we, humanity, long for the truth of our feelings, we can also be assisted by the Spirits of Truth of the Avonal Pair who are our spiritual teachers for Earth over this coming 1,000 years, to assist us through the Great U-Turn, away from mind dominance to being soul based feeling lead. They will assist us through the seven levels of the spirit Mansion Worlds.

Then the Creator Pair, Jesus and Mary, will lead us through Nebadon and into the greater universe. Then our Heavenly Mother and Father lead us home to Paradise.

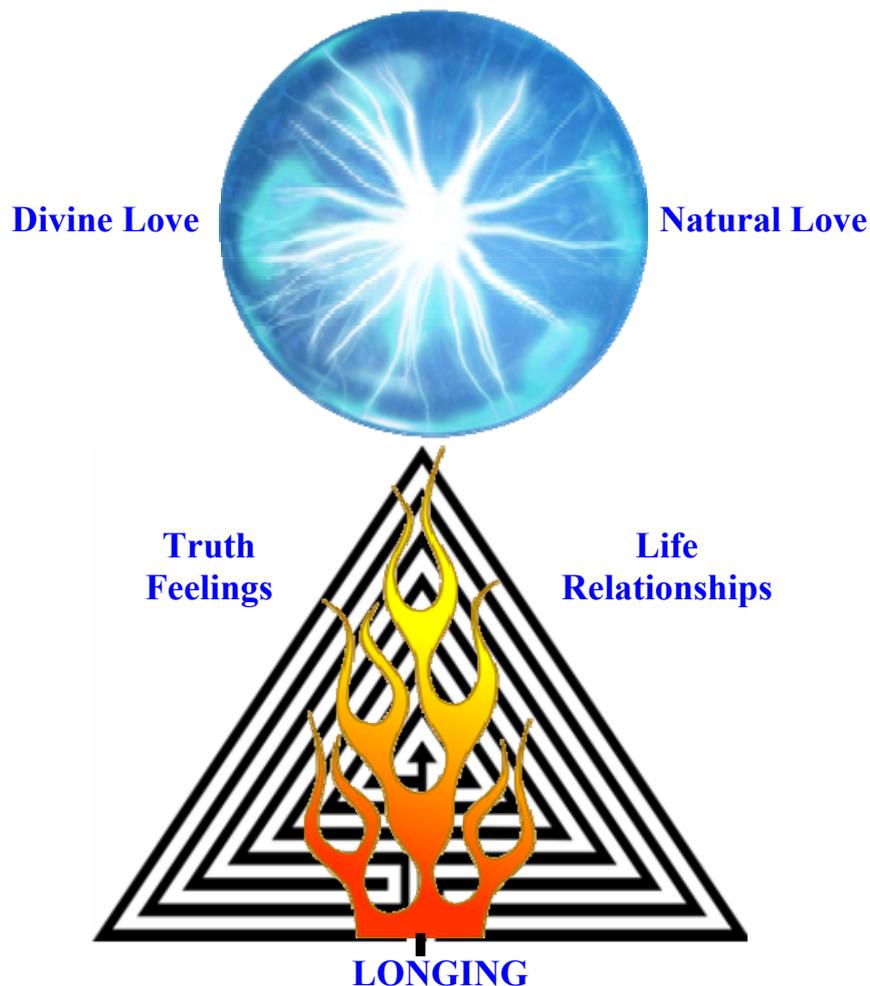
Collectively, should we embrace them all, as we are to, then our pathway home is a journey in the hands of the Spirits of Truth of the Avonal and Paradise Pairs overseen by our Heavenly Parents.

WE ARE Children of God

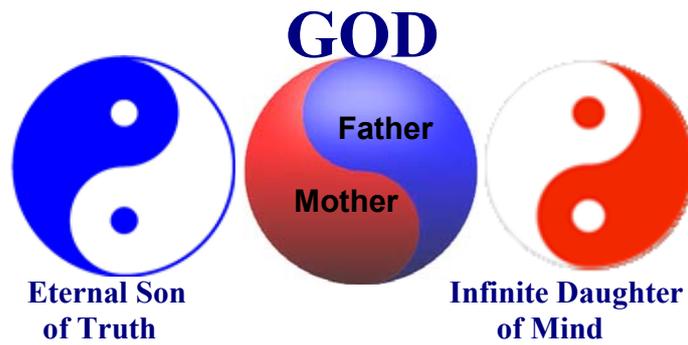
HOW TO GET TO PARADISE:

Long for the Divine Love
 Long for the Truth
 Long for the truth of your feelings
 Don't deny any feelings: accept, express and want to know the truth of them
 Know your feelings are the key; your feelings are the Way
 Want to end your falseness and being untrue
 Want to understand the truth of your early life
 Use your surface feelings to move deeper into yourself, bringing up your repressed feelings
 Want and long to know the whole truth of yourself
 Want to do it all with God, your Heavenly Mother and Father – long to Them for help.

The Key



Our longing drives our life. We long with feelings. We can wish for things using our mind, yet long for things with our heart. These things in the pyramid are what to long for. Longing for them, when the longing comes naturally. Longing because you feel you really want them. Long to be true with all your heart. Long to live true to your feelings. Long to understand the whole truth of yourself.



PARADISE TRINITY:

1. **Our MOTHER and FATHER (God) (MF) – Divine Love**
SOUL (God) – One SOUL that is expressing its two PERSONALITIES, our Heavenly Mother and Heavenly Father (Soulmates)
2. **ETERNAL SON (ES) – Divine Truth**
3. **INFINITE DAUGHTER (ID) – Divine Mind**

Then: The Second and Third Persons of the Paradise Trinity (ES and ID) are stepped down to the local universe trinity (Mary and Jesus, Divine Minister (DM), and her Holy Spirit.

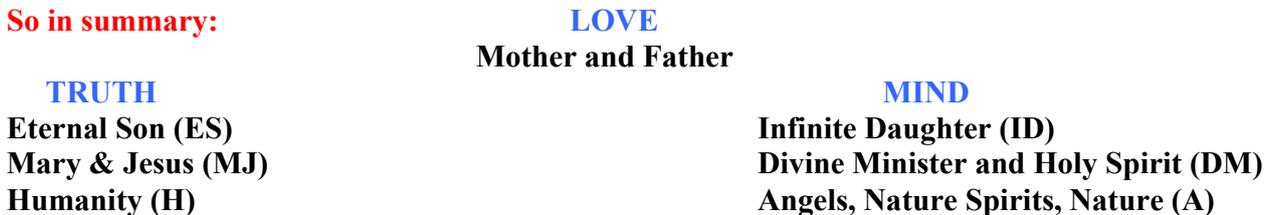
The LOCAL UNIVERSE TRINITY:

1. **MARY M and JESUS (MF) – Love – the Living Truth**
2. **DIVINE MINISTER (ID) – Mind (and her Holy Spirit)**
3. **HUMANITY – Natural love, sons and Daughters – Truth, and our Angels – Mind**

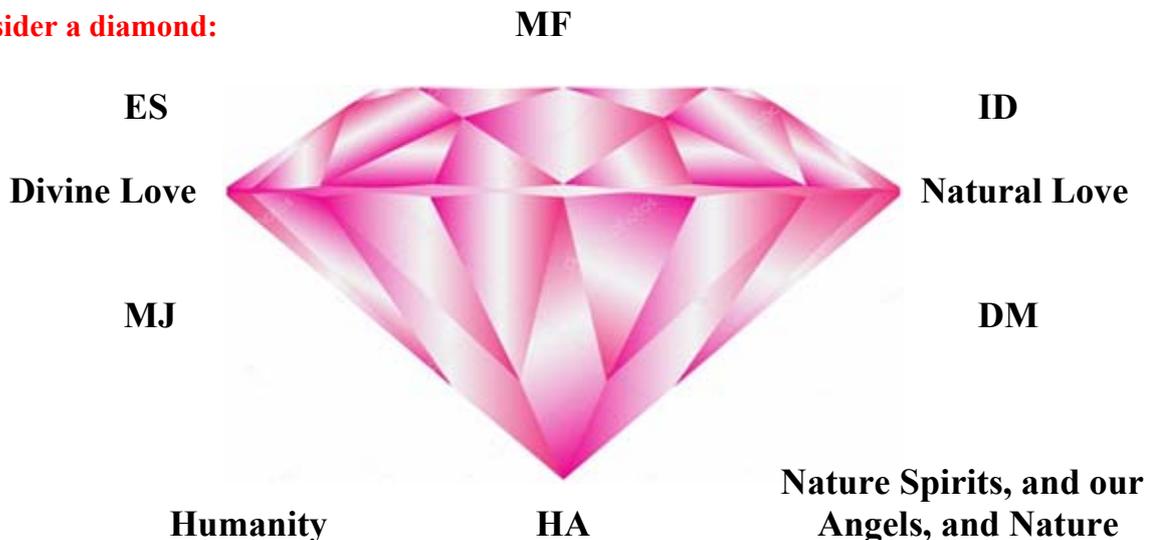
PLANETS that engage in REBELLION:

1. **AVONAL SOULMATE PAIR – the Feeling Healing process – incarnate**
2. **DAYNAL – TEACHER PAIRS – they do not incarnate**

So in summary:



Consider a diamond:



Mother and Father Heavenly Parents

Creator Son & Daughter
Jesus and Mary

Avonals
as soulmate pairs

Trinity Teachers
as soulmate pairs

Melchizedeks – who have taken over from the Caligastians and Daligastians being also all as soulmate pairs.

Mortal Souls – human beings who individualise on Earth, then progress through the spirit Mansion Worlds, then into the Celestial Heavens, and beyond.

Mortal Souls – also being ascending spirits, upon completing their Soul Healing, join with their soulmate, then join their soul group of 24 mortal spirits, being 12 soul pairs. It is only as a soulgroup that anyone can progress beyond Nebadon.

The Paradise Pairs are all ONLY concerned with the SPIRITUAL wellbeing and upliftment of the planets and local universe. Currently to do with Earth:

Mary and Jesus – spiritual wellbeing and upliftment of the whole of Nebadon region.

Avonal Pair – Daynal pairs (Trinity Teacher Daughters and Sons) – Spiritual wellbeing and upliftment of individual planets and their associated Mansion Worlds.

The Local universal Sons and Daughters are all about the running of the worlds under their jurisdiction, and ensuring the higher spiritual elements can be employed, or sent astray, as in our cases through the Rebellion and Default.

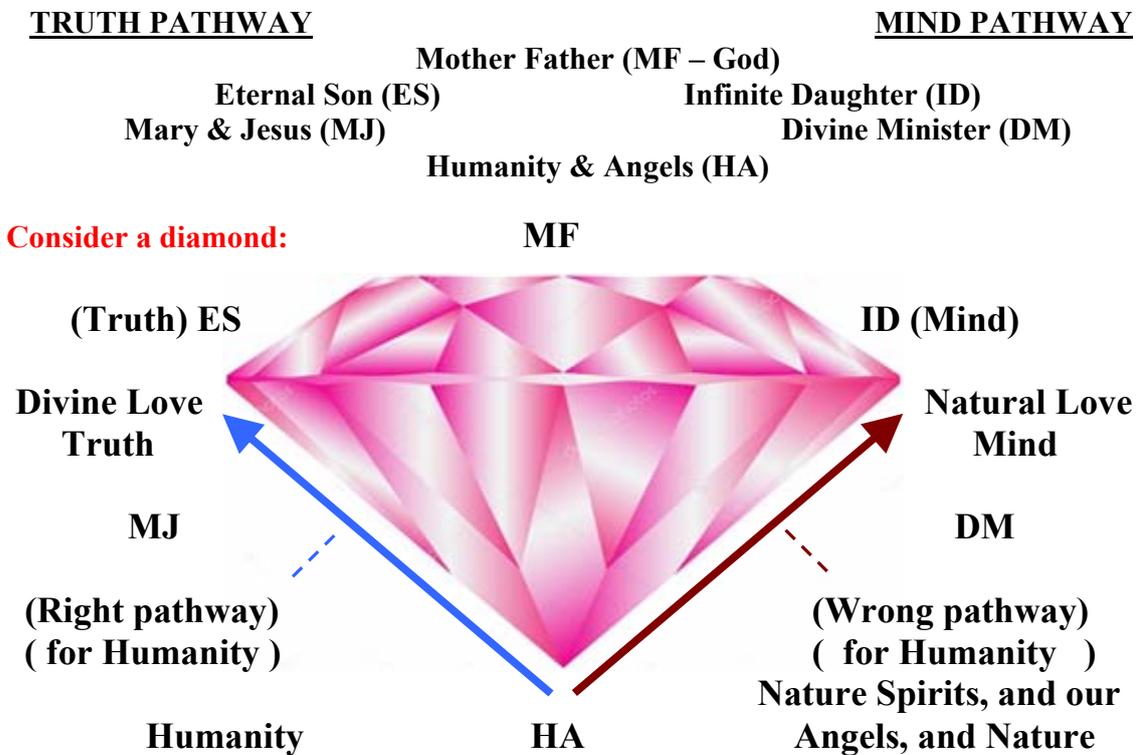
Lanonandeks – Melchizedeks (and others, such as Life Carriers and Eve and Adam).

As the Lanonandeks all rebelled – the Lucifers, Satans, Caligastias and Daligastias soulmate pairs – so the Melchizedeks have taken over their roles, as well as doing their own.

So the Melchizedeks are the governors, overseers, the administrators and advisors and so on for Earth; they are the ‘controllers’, and they will instigate all that needs to be done to do with the ending of the Rebellion and Default. And they will enlist the willing help of ascending mortal pairs, so the mortal Celestials spirits (soulmates when available, and others waiting to unite with their partner), and at times mortal spirits in the Divine Love Healing Mansion Worlds. And the angels help all of us.

Currently the whole of Creation exists for the ascension of mortal souls from their earth planets to Paradise. It’s all one vast Grand Ascension Scheme. With all the higher and lower spiritual Daughters and Sons, together with all the many different angels and other universal spirit personalities, and even including nature and our very own pets, assisting women and men with their Ascension Journey. It being: and Ascension of Truth. Everything we do is done to help us grow in truth. (Only everything we do in our negative state is to deny ourselves our truth from our feelings, which is why we have to do our Healing.) All women and men are ascending (or growing) in truth through their experiences. And as we grow in truth by looking to our feelings to show us that truth, so we’re ascending, moving inwards and upwards through all the worlds and spheres of the Grand Universe to one day arrive on Paradise and meet our Heavenly Parents. God is providing us, Their children, with this spiritual journey called our Ascension of Truth. And by living true to our feelings, so we are progressing on our true Spiritual Path – our Ascension Path.

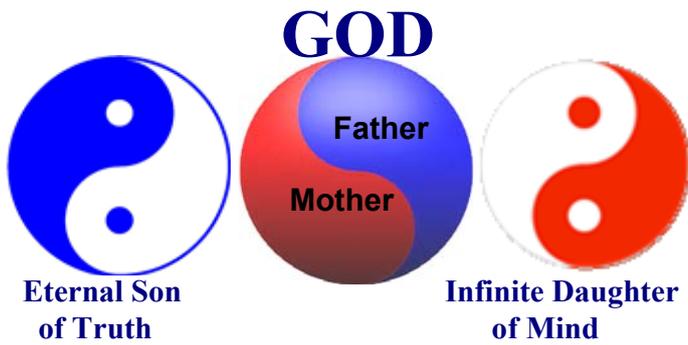
Live true to your feelings, and you ARE living true, not only to your own soul, but also true to God’s soul. So doing your Healing by honouring all your feelings, IS living the will of God. And being fully Healed, IS living even more truly the Will of your Mother and Father.



Humanity is to pursue the pathway for Truth through one’s soul based feelings, this is the right pathway. However, humanity commences its journey founded on natural love, which we now know is to be perfected through one’s Feeling Healing process and then made divine through asking for and receiving our Heavenly Parents’ Divine Love.

For 200,000 years, **humanity** has pursued the pathway of the Mind, being that of the brain, this is the wrong pathway. The Mind is the pathway for Angels and that of all of Nature.

CREATION of SOUL and SPIRIT:



God is *The Paradise Trinity* — the eternal Deity union of the Personalities: the Universal Mother and Father; the Eternal Son of Truth; and the Infinite Daughter Spirit of Mind.

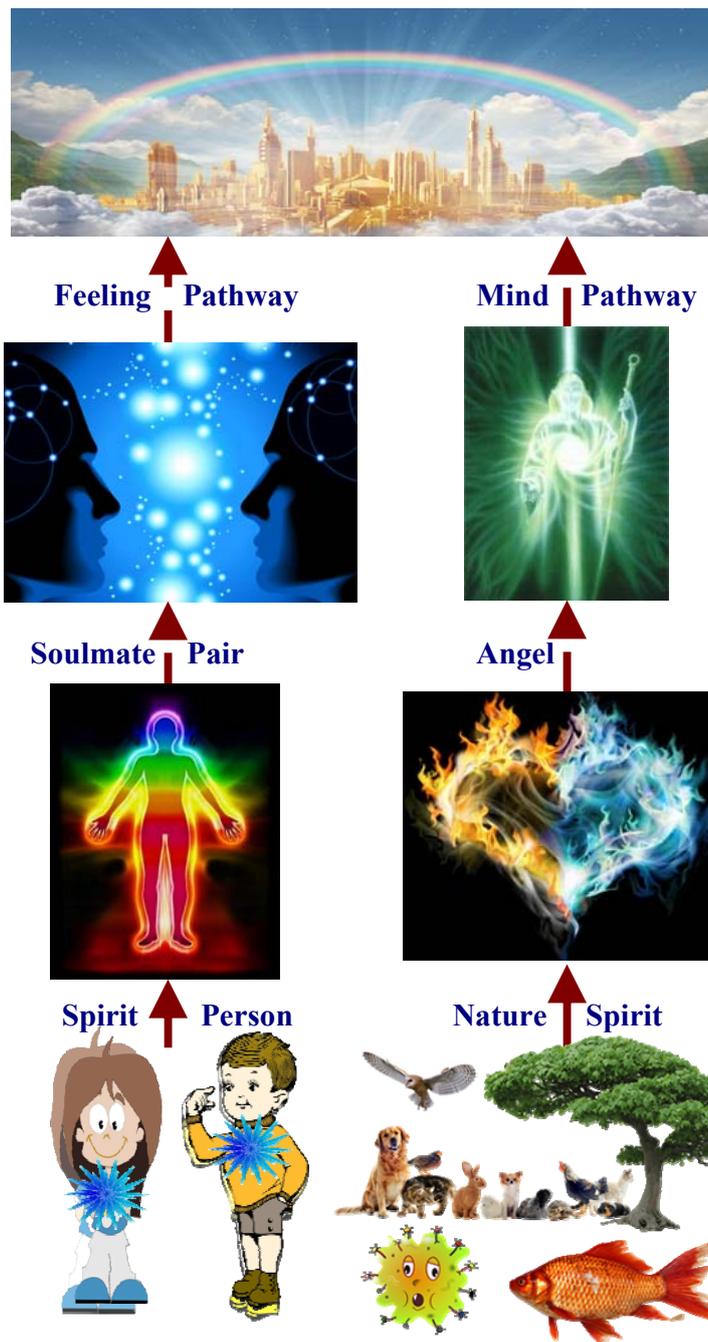
The soul of each human personality (sons and daughters of truth) is existential, driving our personality expression in the experiential. The soul of each human finds truth by embracing one's feelings and longing for the truth of them. We are to attain the Eternal Son of Truth. We are a creation of Truth.

The soul of angels is experiential, evolving through their experience by continually progressing in mind development. Angels are to attain the Infinite Daughter (Spirit) of Mind. Angels are a creation of Mind. Our soul is duplex (we have a soulmate) and is created by our Heavenly Parents. Through our Feeling Healing we perfect ourselves enabling the union with our soulmate, as we progress in truth up through the Mansion Worlds, celestial heavens and all the way to Paradise.

The soul of angels is also duplex, yet of the mind, and they progress in mind evolution to Paradise. Animals, plants and nature spirits are also creations of Mind.

Neither we nor animals reincarnate. We never die; upon death, we move into the spirit Mansion Worlds on our journey to Paradise. When animals and plants die, be they the tiny microbe to the mighty elephants of the land and the whales of the ocean, their spirit energy returns to the Spirit Collective Energy. And from this energy are drawn other animals and the nature spirits, who then in turn move onto becoming angels through increasing mind experience.

A nature spirit is an angel in waiting.



REVELATIONS



Revelation 1: Our soul becomes encrusted with harmful ways of life, plus negative and erroneous beliefs, these mainly stem from our childhood upbringing and environment. Thus we live untrue to ourselves, we become 'evil'. Whilst we hold to these injuries we limit the amount of Love that we can receive into our soul. To open our soul to the Love we must firstly and progressively feel into our emotional injuries and allow them to be released. Until we emotionally experience past errors and injuries we hold onto them.



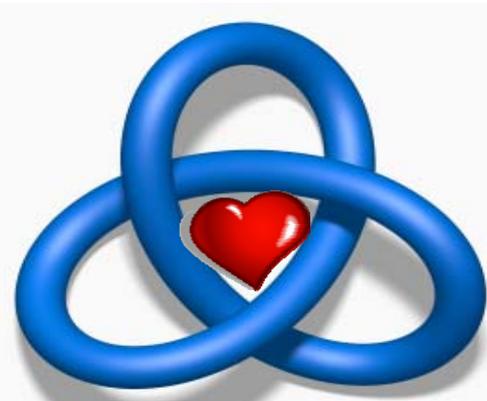
To free our soul of damage and toxic emotions we must open ourselves to experiencing them. This is a progressive, slow and uncomfortable cleansing process that we must all experience. Only by addressing the generational injuries will we, as humanity, evolve in love.



To fully divest one's self of our badness, we have to 'go into' our feelings. Call this process of clearing toxic emotions as 'Letting Go', 'Emotional Processing', 'Journey Process' or 'Feeling Healing'. Embracing Divine Love then Feeling Healing becomes Soul Healing.

As part of our Feeling-Healing we will have to work our way into all our feelings to see if indeed they are coming truly from our heart and soul, or if they are being heavily influenced by our mind. And this will then lead us into questioning and uncovering the truth, if there is any, to our beliefs and why we behave the way we do; and is such behaviour based on truth, or is it based once again on untruth, belief, and rules of our mind.

Revelation 2: We can long for, ask for and receive the Mother and Father's Divine Love. The greater our soul is free of error and injury, the more of the Divine Love can be received and assimilated into our natural love formed soul. The Love does not free us of injury, however, it strengthens our resolve to continue on our journey to be free of error and injury, to step away from evil aspects that have been encapsulated within our humanness and soul. It is this Love, the Divine Love, that brings about immortality of our soul and it is this Love that will eventually fit us to enter the Celestial Heavens and progress for ever more onwards to Paradise. These two revelations free us from error and enable us to grow in love ever more.



Immortality with the Love.

To liberate one's real self, one's will, being one's soul, is by embracing Feeling Healing so to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.

Our salvation IS by embracing Feeling Healing with the Divine Love.

God's Divine Love: Pray for it, ask for it, and receive it.

Please Mother and Father, may I receive Your LOVE.

“Every day is a day of devotion.”

Follow your heart, follow your love and do that in loving action, your inner love leads in your asking the Soul of God to receive a little of the Love to strengthen one's resolve to heal.

“I love you Father.” “Let the Divine Love proclaim its energy into my soul.”

“Mother – Father, I desire your Love and I am loving you.”

“Soul God, I love you and I love receiving and experiencing your Divine Love.”

“True Soul God, I am here, I am aware of your Love. Please hear my aspiration for your Love and as I approach you from my soul, I can feel your Love in the way that you are loving my soul.”

Try it; give the Feeling Healing and Love a go! If you want to shine, receive the Love.

One can simply receive the Love without following any religious or spiritual teaching taught by man!

Emotional errors and injuries cause encrustment around the soul, the soul is never damaged however, the encrustments retard love energy flow to and from the soul. Feeling Healing melts such injuries.

Three Great Truths:

- **God is Soul, being our Heavenly Mother and Father;**
- **that each individual soul is a duplex – both male and female;**
- **and Feeling Healing with Divine Love is the pathway to Paradise.**



PRAYER for DIVINE LOVE: library download pages at www.pascashealth.com
 Kindly visit the library download pages at www.pascashealth.com as further recordings are added.
 Should you click on the audio files, you will also be able to download the audio file onto your computer.
Prayer for Divine Love – from the Padgett Messages (Medical – Spiritual References)
<http://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Prayer%20for%20Divine%20Love%20from%20the%20Padgett%20Messages.mp3>
The Voice of Divine Love (Medical – Spiritual References)
<http://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/The%20Voice%20Of%20Divine%20Love.m4a>

Primary recommended reading:	consider commencing with: Paul – City of Light	
The Book of Truths	1914 – 1923	xxx – Joseph Babinsky
containing the Padgett Messages or		
Little Book of Truths		– Joseph Babinsky
True Gospel Revealed anew by Jesus Vol I, II, III, IV	xxx	– Geoff Cutler
The Rejected Ones	2002 – 2003	xxx – James Moncrief
Messages from Mary & Jesus	2003	xxx – James Moncrief
Paul – City of Light	2005	xxx – James Moncrief
Mary Magdalene and Jesus'		
comments on the Padgett Messages	2007 – 2010	xxx – James Moncrief
Speaking with Mary Magdalene & Jesus	2013 – 2014	xxx – James Moncrief
Sage and the Healing Angels of Light	2017	xxx – James Moncrief
Road map of Universe and history of Universe:		
The Urantia Book	1925 – 1935	xxx as primary reading
Divine Love supporting reading:		
Revelations	1954 – 1963	– Dr Daniel Samuels
Judas of Kerioth	2001 – 2003	– Geoff Cutler
The Golden Leaf	2008	– Zara & Nicholas
The Richard Messages	2012 – 2013	– James Reid
The Divine Universe	2012 – 2013	– Zara & Nicholas
Family Reunion Afterlife Contact	2014 – 2015	– Joseph Babinsky
Traveller, An Immortal Journey	2014 – 2015	– Zara & Nicholas
Destiny, Eternal Messages of Divine Love	2015 – 2016	– Zara & Nicholas
Feeling Healing	2017	– James Moncrief
Religion of Feelings	2017	– James Moncrief
The Way of Divine Love		– Joseph Babinsky
Divine Love – The Greatest Truth in the World		– Joseph Babinsky
The Human Soul		– Joseph Babinsky
Divine Love Flowing		– Joseph Babinsky
The Truth		– Werner Voets
Through the Mists, The Life Elysian, The Gate of Heaven		– Robert James Lees
Life in the World Unseen		– Anthony Borgia
Gone West		– J M S Ward
Post Mortem Journal		– Jane Sherwood
After Death / Letters from Julia		– William T Stead
Thirty Years Among the Dead		– Carl A Wickland
A Wanderer in the Spirit Land		– Franchezzo
Life Beyond the Veil Vol I thru to V – Rev George Vale Owen		– Geoff Cutler
The Holy Bible from the Ancient Eastern Text		– Dr George M Lamsa

Available generally from:

www.lulu.com

www.amazon.com

www.bookdepository.com

For Divine Love focused websites and forums:

Pascas Health: <http://www.pascashealth.com/index.php/library.html>

Spiritual Development: <http://new-birth.net/spiritual-subjects/>

Padgett Books: <http://new-birth.net/padgetts-messages/>

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.htm>

James Moncrief's books, the Padgett Messages and The Urantia Book at:

DIVINE LOVE SPIRITUALITY – DLS:

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

All Padgett Messages (for condensed versions – see below) 1914 – 1923 Pages 945
The Urantia Book (see suggested papers to read below)

James Moncrief Books:

	MoC		
The Rejected Ones – the Feminine Aspect of God	1,490	Nov 2002 – Jan 2003	228
Messages from Mary and Jesus book 1	1,485	Feb – Apr 2003	189
Messages from Mary and Jesus book 2	1,485	Apr – Oct 2003	170
Mary Magdalene and Jesus' comments on the Padgett Messages – book 1		Aug 2007	164
Messages from 31 May 1914 – 12 January 1915	1,495		
Mary Magdalene and Jesus' comments on the Padgett Messages – book 2		Sep 2010	177
Messages from 13 January 1915 – 29 August 1915	1,494		
Speaking with Mary Magdalene and Jesus blog – book 1	1,490	Jan – Apr 2013	206
Speaking with Mary Magdalene and Jesus blog – book 2	1,489	Apr – May 2013	229
Speaking with Mary Magdalene and Jesus blog – book 3	1,490	Oct – Jan 2014	187
Speaking with Mary Magdalene and Jesus blog – book 4	1,491	Jan – May 2014	191
Mary Magdalene comments on Revelation from the Bible KJV	1,485	Dec 2013 – Jan 2014	84
		This group being pages of	1,825

Paul – City of Light	1,488.5	2005	149
Ann and Terry		2013	235
Feeling bad? Bad Feelings are GOOD!	feeling-healing book 1	2006	179
Feeling bad will make you feel BETTER – Eventually!	feeling-healing book 2	2006	159
Breaking the Golden Rule.	feeling-healing book 3	2006	168
Feeling-Healing exercises, and other healing points to consider.		2009	175
Cathy and Mark – a novel introducing Feeling-Healing.		2010	151
Introduction course to Divine Love Spirituality		2006	139
Speaking with the Dead, Death and Dying		2009	173
Spirits and their Childhood Repression Healing		2010	179
With Verna – a nature spirit		2008	279
Communication with spirits – meet a spirit friend		2010	37
Introduction to Divine Love Spirituality website			362
Sage – and the Healing Angels of Light		2017	260
Divine Love Spirituality		2017	250
Feeling Healing – you can heal yourself through your feelings		2017	153
Religion of Feelings		2017	44

This group being pages of 3,092

Religion of Feelings

Introduction to Divine Love Spirituality

Main website of DLS

Childhood Repression website

DLS and CR forum

<http://religionoffeelings.weebly.com/>

<http://dlspirituality.weebly.com/>

<http://divinelovesp.weebly.com/>

<http://childhoodrepression.weebly.com/>

<http://dlsr.freeforums.net/>

<http://withmarymagdaleneandjesus.weebly.com/blog---and-free-books-speaking-with-mary-and-jesus>

FEELING HEALING and SOUL HEALING with the DIVINE LOVE:**James Moncrief Publications:****all publications are free downloads:**<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

It is suggested for one to consider reading as follows:

Speaking with Mary Magdalene and Jesus – books 1 – 4

These four books encapsulate the second of the revelations with the first having been introduced by James Padgett one hundred years previously. These four books provide a wide range of guidance that has never previously been made available.

Paul – City of Light

As a gentle intro into the Divine Love and Healing; being James Moncrief's first novel and it's been criticised as being too heavily clichéd, but that's the point because it's a reflection of how he was back then.

Ann and Terry

For an example of people who might want to immediately start working on themselves and doing their Healing.

Feeling Bad? Bad Feelings are GOOD

For more understanding about our denial of our feelings and why we should not deny our feelings, and it includes how it all came about for James, using himself as an example.

Feeling bad will make you feel BETTER – Eventually!

This includes specific examples of Marion and James working on expressing particular bad feelings, again with the hope that it will help others gain something of an idea as to what's involved in doing your Feeling Healing.

Sage – and the Healing Angels of Light

Through Sage who's 13 years old, the story is primarily about the two aspects of healing; that being, with the help of our angels, and the full Healing we can do by looking to our feelings for their truth.

**Religion of Feelings
Feeling Healing**

**Welcome to LOVE – the Religion of Feelings
you can heal yourself through your feelings**

So these books, including the four Speaking with Mary Magdalene and Jesus books, provide the essence of it all and are examples of James' work. Then it's up to whatever takes one's fancy. Other reading to consider may include:

The Padgett Messages being published as:**The True Gospel Revealed Anew by Jesus volumes 1 – 4****Book of Truths by Joseph Babinsky****The Urantia Book**

Release one's pain through expressing one's feelings.

in conjunction with

Longing for the Truth when also longing for Divine Love.

FEELING HEALING with DIVINE LOVE is SOUL HEALING:

A collection of 'papers' that draw together specific topics including all of the above and more from other sources of information and revelation designed to help increase one's awareness about why we have the problems we do and how to heal them, all whilst living a more healthy and sustainable life. They provide a brief snapshot of the more complicated topics and issues.

Firstly, consider discovering the truth of your emotional pain through Feeling Healing.

Secondly, consider longing for our Heavenly Parents' Love as you progress with your healing.

Primary and most important readings are the writings of James Moncrief.

Then consider the Padgett Messages, and then The Urantia Book.

Pascas Papers, being free, are located within the Library Downloads www.pascashealth.com

<http://www.pascashealth.com/index.php/library.html>

[PASCAS – document schedule.pdf](#) **downloadable index to all Pascas Papers.**

FH denotes Feeling Healing; SH denotes Soul Healing, which is: Feeling Healing with the Divine Love; DL denotes Divine Love – living with the Love.

PASCAS INTRODUCTION NOTES: *All papers below can be found at Library Downloads link..*

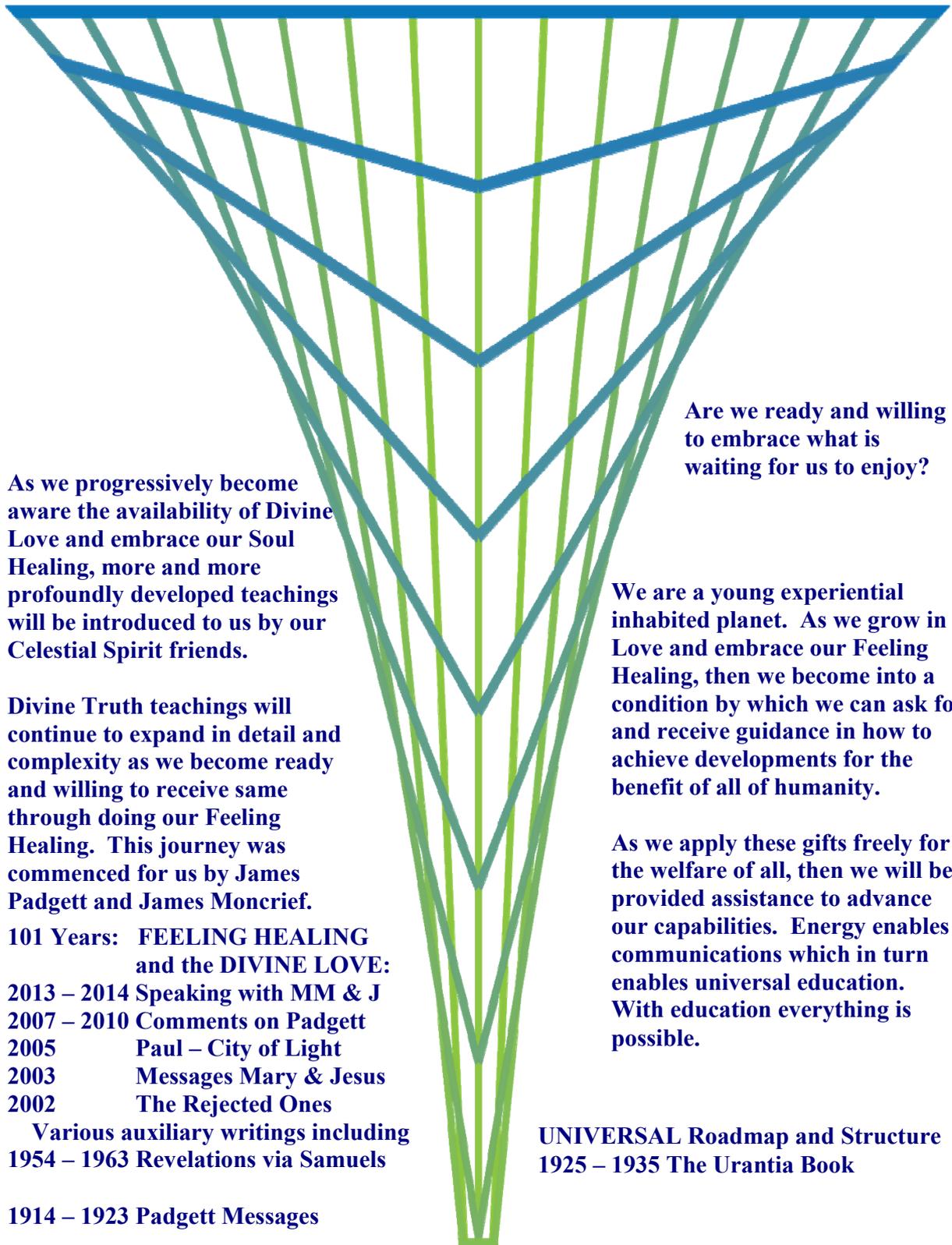
- Pascas Care Letters A Huge Upturn
- Pascas Care Letters Big Revelation
- Pascas Care Letters Feeling Healing Benefits Children
- Pascas Care Letters Feeling Healing Way
- Pascas Care Letters Little Children
- Pascas Care Letters Women's Liberation and Mother

MEDICAL – EMOTIONS:

- Pascas Care – Feeling Healing
- Pascas Care – Feeling Healing All is Within
- Pascas Care – Feeling Healing and Health
- Pascas Care – Feeling Healing and History
- Pascas Care – Feeling Healing and Parenting
- Pascas Care – Feeling Healing and Rebellion
- Pascas Care – Feeling Healing and Starting
- Pascas Care – Feeling Healing and Will
- Pascas Care – Feeling Healing Angel Assistance
- Pascas Care – Feeling Healing Being Unloved
- Pascas Care – Feeling Healing Child Control
- Pascas Care – Feeling Healing Childhood Repression
- Pascas Care – Feeling Healing End Times
- Pascas Care – Feeling Healing is Rebelling
- Pascas Care – Feeling Healing Live True
- Pascas Care – Feeling Healing Mary Speaks
- Pascas Care – Feeling Healing My Soul
- Pascas Care – Feeling Healing Perfect State
- Pascas Care – Feeling Healing Revelations X 2
- Pascas Care – Feeling Healing the Future
- Pascas Care – Feeling Healing Trust Yourself
- Pascas Care – Feeling Healing Versus Cult

**PASCAS
PAPERS**

DIVINE LOVE and DIVINE TRUTH Revelations and Teachings escalating:



PASCAS CARE

"Beacons of Light"

around the globe

