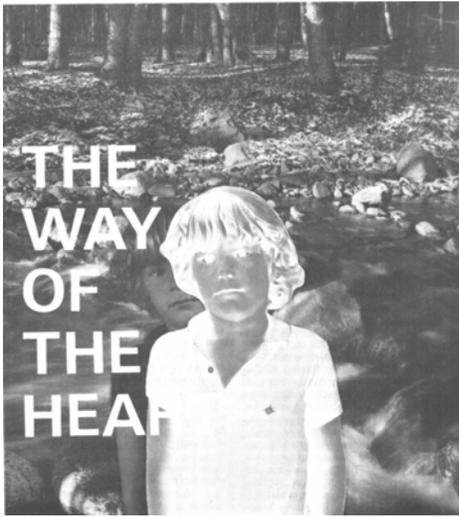


## **A Transpersonal Approach to the Severely Disharmonized Child**

Autism is a medically incomprehensible affliction that locks children into a strange, asocial world. Gordon Broussard's work with autistic children has led him to an intuitive method of healing that produces amazing results. As Gordon succeeded in drawing autistic children out of their isolation, he also learned more and more about his own inner nature. In the conclusion of his book, he explains that "miracles" are reality for the fully harmonized individuals who have contacted the source of all energy.



# **A Transpersonal Approach to the Severely Disharmonized Child** **by Gordon Broussard**

## **PREFACE**

This book did not start out as what it has become—a philosophical treatise. In the beginning it was planned simply as a book on a different approach to disturbed children. Somehow, along the way it became what it had to become; for what I do each day with my kids is not something I turn off and on just for their benefit.

My approach to the disharmonized children with whom I work is the same as my approach to life—it springs from the Heart. My philosophy is an integral part of even the most minute part of my life and it is only natural that it should be the most important part of this book.

What is recorded here was once something I only read about. Now it is becoming something I live. I can truthfully say that little of what I record herein is beyond my experience. I can also say that for the most part this book flowed from within with little thought on my part. This book comes from the Heart, not from the mind. Although recorded as though written by "me," it was really written by "I am."

The way of the Heart is a starting point. One may look to Chapter 11 or perhaps find what he is looking for elsewhere. I make no claims, beat no drums, proclaim no truths that are *mine* alone. If you find something within it is because the time was right. This book is the truth as I know it, nothing more.

## Chapter 1 SPIRITUAL HARMONIZATION

What's in a name? What is the significance of a word? Of a label?

This is a book on spiritual harmonization; what is really meant by that?

Often things of the spirit and religion are identified with each other and sometimes this is quite appropriate. It is indeed true that many spiritual people—people who have turned toward things of the spirit—are also religious; that is, they oftentimes belong to organized religion. However, it is not always true that religious people are spiritual.

It is the job of a specialist such as a psychotherapist to work with individuals who are said to be emotionally disturbed. Most often, this work is done only at the lower levels of the multidimensional being that is man<sup>1</sup>. For this reason, changes which occur, especially for the severely disturbed, are not always as prompt nor as complete as they could be.

It is the job of the spiritual harmonizer to work with individuals who have somehow become disharmonized to an extent greater than is considered normal for the general population. Generally speaking, almost everyone is disharmonized to at least some extent. Almost everyone, that is, except one of those exceedingly rare individuals who have become aware of their essential nature. It is an axiom of spiritual harmonization that the more harmonized one is the more of a harmonizing effect he has on others. As one progresses, he moves from being an unconscious harmonizer (one can thus be a spiritual harmonizer without being aware of it) to being a conscious one and the effectiveness of the harmonization increases significantly.

There are degrees and varieties of disharmony. That form of disharmony encompassed by physical illness, involving the body, is usually treated by physicians; and that form of disharmony encompassed by the emotions is usually treated by one of the many kinds of specialists who deal with the “mind.” The spiritual harmonizer is unique in that he works with disorders of both mind and body. Many physicians and specialists who deal with the mind are either conscious or unconscious spiritual harmonizers but more often they are the latter.

All disharmony is spiritual in nature. It is, in fact, a part of spiritual growth. One assumes an illness—that is, he accepts it at some level of his being—as a way of learning a necessary lesson.

As will be explained in more detail in a later chapter, an individual can be helped to achieve greater harmony only to the extent that he has learned his lesson and is ready to give up—again, at some level of his being—the disease or emotional problem.

The way to total harmony is both hard and easy. Few people, however, are willing to undergo the discipline required to travel the road to the Oneness that is total harmony. Fewer people still find the right road.

The road that each person must take is different—unique unto that person even though he may use a map and follow a route laid out by someone who has preceded him. In actuality, only the landmarks are the same; what occurs along the way is different. Thus, in essence, each individual must follow a different road to the same destination, and his map is only a starting point. Frequently, a guide is available, but at most he—being one who has realized his essential nature—can be a shining example and harmonize the person enough so that he can gain some insight into what the goal might be like.

For most disharmonized people—especially the severely disharmonized—the most that can be expected is a move from where they are to that level of disharmony considered "normal." This book is devoted to principles which will help in normalizing children labeled "autistic" and "schizophrenic." One who utilizes them will find himself beginning his road to greater harmonization. This must be so if he is to successfully work with the children in the way set forth herein.

Throughout much of this book quotes will be given from various sources which support tenets presented. Perhaps most representative of many of these tenets is the philosophy of the Academy of Parapsychology and Medicine, an organization founded to coordinate these two areas in recognition of the fact that they are integrally interrelated. The beliefs making up that philosophy are:

- that man is a multidimensional being whose experience and ultimate purposes are inextricably and meaningfully related, and that that meaning is made manifest in patterns of health and disease;
- that medicine must adopt a new view of man: one which recognizes the unity of body, mind, and spirit, and the importance of the interrelationship of these dimensions in health and disease;
- that all physical and mental disease is directive experience in human development, and that it must be viewed as a manifestation of conditions existing on subtler levels—whether mental, emotional, or spiritual;
- that the treatment of disease must be directed to the whole man, and that no lasting healing of the physical body can be achieved where the mental, emotional and spiritual elements have been untouched; and
- that there is no condition of disease in the human body that cannot be successfully treated if a means is discovered for treating on the appropriate level.<sup>2</sup>

All of the above beliefs hold some degree of truth. Despite this fact, it goes without saying that there are many physicians, psychiatrists, psychotherapists and other specialists in the world who will accept neither the above beliefs—advanced by their colleagues—nor the majority of the principles which will be presented in this book.

Why is it, aside from the belief that everyone is entitled to his own opinion, that much of what is being proved true is nevertheless rejected by specialists in various fields? This occurs not only in the mental and physiological sciences—if one considers these two as separate—but also in the physical sciences.

Rather than attempt to say anything at all about this, I will present a variety of possible (and essentially similar<sup>3</sup>) explanations encountered while looking for my own answers:

...It appears that every human being has an innate inertia which fights against anything that tends to lead him outside his accustomed trains of thought. Like most psycho emotional functions, this defense mechanism works quite unconsciously. A practicing psychologist and psychotherapist told me:

*“Most people are only looking for confirmation of their attitudes, they don't want to learn. Even the psychopath who seeks out a psychotherapist doesn't want his attitudes changed, even though his false attitudes cause his difficulties. All of us are receptive to additional knowledge, but only if it does not conflict with our basic views or call for entirely new ways of thought. Generally we are barely aware that we are enslaved by our automatic thought patterns...This can be a considerable an obstacle to accepting ideas that call for a different mode of thinking and new mental habits.”*

The person most strongly committed to very specific mental habits is the specialist, the authority in a field. He knows like no one else what is possible in his area. Therefore revolutionary new findings naturally meet with the most vehement opposition from scientists working in the particular field, and it is no accident that revolutionary discoveries are often made by people with only relatively superficial knowledge of the field, who take a birds-eye view.<sup>4</sup>

To experiment is better than to argue, it is said, and even that is better than to deny without looking at the data. It may seem obvious from a scientific point of view that it is not logical to ridicule facts without examining them, but it is sometimes done. Some scientists who, wish to discredit parapsychology, however, are so confident that parapsychological events can be “explained away” that they are willing to examine the data, but then are unwilling to accept the implications even though statistical probabilities in support of parapsychological hypotheses are astronomically in favor of parapsychological theories. One way of meeting this “awful fact,” is to claim that the work that has been done or supported by Rhine, Soal and Bateman, Murphy, and a host of others is fraud. From a psychiatric point of view, however, those who resort to calling “fraud” are probably defending against an unconscious fear of the unknown.<sup>5</sup>

It is the pitfall of our species to let reliance on memory and “reasonableness” become fossilized into pet patterns that replace original and creative thinking. Men and women with patterned minds are forever frustrated in trying to fit everyone they meet into these prefabricated patterns of the non-creative mind. This is, of course, fatal to the whole realm of relationships that could be so spontaneously beautiful, fruitful and satisfying for all of us.<sup>6</sup>

In a paper, *A Psychiatrist Looks at the Mind-Body Relationship in Common Disease*, presented at the symposium on Mind-Body Relationships in the Disease Process, sponsored by the A.R.E. Clinic in Phoenix, Dr. Ernest F. Pecci states:

*“Clearly, the time is coming when we must reexamine what we are really accomplishing through our healing arts, and to consider some previously dismissed concepts of disease even though they may sound quite different from our own. In commenting upon modern medicine's refusal to accept new ideas which do not conform to this preconceived, very mechanistic approach to the body, Franz Alexander stated, ‘it is one of the paradoxes of historical development that the greater the scientific merits of a method or principle, the greater will be its effects in retarding subsequent developments. The inertia of the human mind makes it stick to ideas and methods which have proved of value in the past even though their usefulness has served its turn.’ ”<sup>7</sup>*

The only way to true knowledge—to true harmony—is to cough up the apple of knowledge and become as a little child again; childlike rather than childish in that each new thing is looked at without prejudice and each old thing is looked at as if it were being seen for the first time. Seeing thus, inner knowledge allows one to look beyond outer knowledge—which is nothing more than a starting point. Such inner knowledge combined with knowledge gained from experience is a bright beam of light guiding one down the path to Oneness.

Although the thrust of this book is toward working with children, the principles presented herein could have as easily been applied to adults. However, as I have not worked with adults I do not attempt to generalize. It is for others to determine the way to apply the principles to adults. A first step would be to find some medium other than play as a means of reaching out.

Before presenting an overview of spiritual harmonization as laid out in the chapters of this book, I feel it necessary to point out that I consider spiritual harmonization to be just one part of a total approach to an autistic child. Ideally, such a child would be in a residence situation so that consistency beyond that possible in the home could be maintained. Additionally, an integral part of the overall approach to the child would be some form of sensory bombardment. Finally, although most really good (dedicated) therapeutic persons are unconscious harmonizers, it will eventually become necessary for any good program for autistic children to have at least one conscious harmonizer whose job will be to carry out a therapeutic program along the lines of the one set forth in this book.

This is a book on working with disharmonized children who are most often labeled "autistic" and "schizophrenic." Because of the dangers inherent in such labeling (Chapter 2), I have chosen to call them disharmonized.

The source of all that a spiritual harmonizer does to rectify the disharmony of such children is the Heart center (Chapter 3). It is from this center that all the energy he utilizes springs and it is here that he turns to "listen" within during his work with the children (Chapter 4). Here too is where he focuses when attuning himself to non-communicative children so that he may communicate silently with them (Chapter 5).

As play is natural to almost all children in some form no matter how much they may be disharmonized, a spiritual harmonizer uses it as a means of communicating, establishing mutual trust, and changing the energy field of the child (Chapter 6). This energy field, which is essentially all that man is, is generated by the Heart, through which the harmonizer works with it in measurable and immeasurable ways (Chapter 7).

The most effective harmonizer works not only with the energy field but also with the essence which generates it, thus effectively guiding the disharmonized individual toward total healing of himself (Chapter 8).

The higher the level of acceptance of the disharmonized individual, the more complete his harmonization. Because he may not have learned the lesson he is supposed to have from his disorder, his healing may be limited (Chapter 9).

Limitations aside, the steps toward greater harmonization differ for each individual; each person has plateaus and leaps of progress (Chapter 10). This being so, how does one become a conscious harmonizer?

Although there are undoubtedly many ways, the one I have followed (Chapter 11) is mystical in nature.

Ultimately, a spiritual harmonizer may become a totally harmonized being, as a result becoming able to do things usually labeled "miraculous" (Chapter 12). The future holds out a time when everyone is at this point (Chapter 13). When this time is to be depends on those who inhabit the world now.

This, then, is an overview of what is to come; a summation of the way of working of the spiritual harmonizer.

#### CHAPTER 1 NOTES

<sup>1</sup> Though man can be said to be multidimensional, in the way of the Heart this view is ultimately superfluous so far as harmonization of the disharmonized is concerned.

<sup>2</sup> Nicholas M. Regush, Ed., *Frontiers of Healing* (New York: Avon Books, 1977) p. xi.

<sup>3</sup> The fact that so many authors present essentially the same explanation for this blind spot of scientists lends greater veracity to the argument.

<sup>4</sup> Alfred Stetler, *Psi-Healing* (New York: Bantam Books, 1976), pp. 3-4.

<sup>5</sup> Elmer E. Green, "How to Make Use of the Field of Mind Theory," in *Frontiers of Healing*, ed. Nicholas M. Regush (New York: Avon Books, 1977), p. 28.

<sup>6</sup> J. Allen Boone, *The Language of Silence* (New York: Harper & Row, 1970), p. 30.

<sup>7</sup> Bill Schul, *The Psychic Frontiers of Medicine* (Greenwich, Connecticut: Fawcett Publications, 1977), pp. 15-16.

## Chapter 2 LABELING AND SELF-FULFILLING PROPHECY

"Autism" and "childhood schizophrenia," are these one disorder or two? Opinions vary according to whom you talk.

A psychiatrist I know of who worked in a hospital with a large number of "autistic" children made the statement that "autism" is a form of "schizophrenia." At two recent talks I heard, another psychiatrist and the head of a special school for reaching "autistic" children agreed that "autism" and "childhood schizophrenia" were not the same thing. According to the former they were both forms of psychosis<sup>1</sup> but although there were similarities between them there were also distinctions which prohibited saying that they were the same. The latter speaker also said that they were different, with both of them—perhaps—being a form of psychosis.

It is possible that a part of the problem is the lack of agreement on characteristics of just one of these disorders—autism. Characteristics listed in the literature range from very specific to very general. Consider, for instance, those given by Alan J. Ward:

1. Lack of human object relations from birth.
2. Lack of use of speech for communication.
3. Maintenance of sameness via stereotype behavior with a rage or withdrawal reaction upon interruption.
4. No major developmental dysfunction.<sup>2</sup>

A child must manifest all of the above characteristics to be considered as "autistic" by Dr. Ward. Yet, a more general way of classifying a child as "autistic" requires only that he manifest seven out of the following fourteen characteristics formulated by Dr. J. Rendle-Short of the University of Queensland, Australia:

1. Difficulty in mixing with other children
2. Acts as deaf
3. Resists learning
4. Has no real fear of danger
5. Resists change in routine
6. Indicates needs by gesture
7. Inappropriate laughing or giggling
8. Not cuddly
9. Marked physical over-activity
10. No eye-to-eye contact
11. Inappropriate attachment to objects
12. Spins objects
13. Sustained odd play
14. Stand-offish manner<sup>3</sup>

Here, then, we have two different lists of diagnostic characteristics and these lists are just two of many. Taking this into consideration along with the fact that there is no real agreement on the causes nor on methods of treatment of "autism," one can, perhaps, see why I elected to call all of these children—those who may be "autistic" and those who may be "childhood schizophrenics"—disharmonized children. In any event, this term actually describes their condition—one of disharmony. A perceptive enough spiritual harmonizer can actually feel or even "see" the disharmony present in the energy fields which make up the child.

No matter how one identifies a person, he has labeled him. Civilized man is enamored with labels. Seemingly, everything must be sorted, named, and catalogued, including his fellow man. An unfortunate attribute of many labels is that they lead to mental sets which preclude thinking beyond them. Having expectations of something which he has labeled, a person often unconsciously arranges things so that his expectations will be fulfilled. And it is not only the man in the street who is guilty of this. Many specialists are also just as guilty of allowing labels to become mental blinders.<sup>4</sup>

As an example, in *Son Rise* Barry Neil Kaufman, a parent who set out to help his "autistic" child when no one else would, tells how upon hearing that Raun, his son, had been diagnosed "autistic" his family doctor just shook his head with a look of hopelessness.<sup>5</sup> Elsewhere in this excellent book, Vikki, a family friend irately tells of an interview she had at a "progressive hospital for the so-called 'emotionally disturbed' and 'brain damaged children.'" She quotes the supervisor of the school program at the hospital as saying: "Autistic children, well, they're really crazy. There's not much you can do with them."<sup>6</sup> A guidance counselor present at the same interview also said: "What we do with them is just try to at least train them to be good patients, so they aren't any trouble to the institutions they go to when they leave here at fourteen."<sup>7</sup>

Admittedly, attitudes such as those above probably aren't too prevalent any more. Nonetheless, they undoubtedly do still exist. Consider how closed-minded this is and how open to self-fulfilling prophecy.

The effect of attitudes like these was demonstrated in studies such as the one in which teachers expecting low performance from "mentally retarded" students got just what they expected whereas teachers expecting average performance from the same sort of students got performance on or near grade level. In both cases, nothing was actually said; communication was on other than the verbal level. What was expected became a self-fulfilling prophecy.

Despite the possibility of such negative self-fulfilling prophecy, labels per se are not inherently bad. It is only when people forget that these characterizing names are statistical in nature—that there are almost always exceptions to the rule—that labels are misused. When people forget this and have expectations they communicate it in many ways—by means of facial expressions, body language, and in even more subtle ways.

Each person is a broadcasting station. His thoughts are radiated outward to all those who know how to receive them. As "autistic" children are more "primitive"<sup>8</sup> than normal, they are able to pick up these broadcasts much better than the ordinary child.

I've observed these children doing just this many times in my work with them. One of the best examples of this sort of thing was observable in a non-communicative four year old who came to our institution a kicker, biter and scratcher.

Before his admission, we had heard how the child had severely bitten and scratched his ten-year-old sister. Admittedly, on a conscious level I'm sure that no one wanted or even expected to be bitten or scratched. Nevertheless, the possibility of such an occurrence did exist, and sure enough during the first month or so that he was there he obligingly bit and scratched a number of staff members who had occasion to work directly with him.

Despite this fact, throughout the nine months that I worked with this four year old he made only one serious though half-hearted attempt to bite me. This occurred on an occasion when I was feeling quite depressed about a personal problem and was therefore not as harmonized as I should have been. Thus, even though I initially might have had some fear of getting bitten (my hair was mussed several times and several futile attempts were made to scratch my face), because I was consciously radiating harmonization—a positive form of radiation—rather than expectations regarding possible negative behavior I was in no real danger.

Here, then, is the way that a spiritual harmonizer proceeds when working with an abusive child: First, he radiates harmony even though he may have a slight fear of injury. Next, as the child responds to this harmonizing radiation any possible need to physically prevent him from injuring the harmonizer becomes unnecessary. At the same time, because the danger of injury is past, any possible fears of injury which the harmonizer might have had cease to exist. Thus, though some negative expectations might have initially existed they become unnecessary. Actually, an individual approaching total harmonization would not have had any fears in the first place and so some of these steps would be unnecessary for him.

Because I trusted him the four year old, who was quite intelligent, actually used biting (or the threat of being bitten) as a means of testing my trust. Initially, his tests were quite simple—he would either place his open mouth quite close to my arm and click his teeth or sometimes he would even go so far as to rub his teeth on my arm. Later in the relationship his testing became much more advanced and did much to further our relationship.

The next stage of testing began one day when I found my nose grasped between a tiny thumb and forefinger and on its way toward an open mouth, where it lingered quite close to clicking teeth. This was the extent of the test for a month or so. As I had no reaction, the next stage brought my nose into the open mouth. Again I had no reaction. The final stage of testing involved having that young man's teeth gently closed on my nose not once but many times. At no time throughout these months of "testing" did I wince or draw away. Because this is so behavior changes in the child were marked.

Up to this point I've gone into what the child did to test me and how I reacted. Now it's time to show the opposite side of the coin—how the child reacted to my reaction. I've said that how I reacted to the testing advanced our relationship, behavioral changes in the child being quite marked. What were these changes?<sup>9</sup>

Each time a "test" was over, I observed a number of changes in my little disharmonizee's behavior. First of all, he always seemed quite happy (as I am not positive, just reasonably sure of this, I emphasize that it only seemed this way). Next, immediately following the test and over the next several days until the next test there was a sudden increase in new "positive" behaviors. *Because I had trusted him, the child elected to trust me even more and he demonstrated this trust by opening himself more to me.*

This is the way the spiritual harmonizer works—using the positive rather than the negative aspect of self-fulfilling prophecy. Expecting the best, he gets the best except at the beginning of any relationship when he may have to protect himself from the child or the child from himself (in the case of a self-abusive child). He does not require any food rewards (praise helps though) nor does he require cattle prods nor other negative stimuli; his is a totally positive approach.

It is not necessary for the spiritual harmonizer to specifically "attack" behaviors which are less than desirable; instead, as he works such "negative" behaviors peel away, revealing the more desirable behaviors underneath. The energy which the harmonizer radiates, no, which he is, is all that is necessary. It is through the utilization of this energy that the harmonizer stimulates inner change which becomes outer change. Thus, instead of working from the outside in, the spiritual harmonizer works from the inside out. Changes may take a little longer to appear, but when they do they are almost always massive. They come thick and fast—an ever rising gradient with few plateaus.

All of these massive changes are able to occur because the harmonizer works from the Heart center, the central core of all people—of all that is. In the next brief but very important chapter the nature of the Heart is explored and the frame for the rest of this book is erected.

## CHAPTER 2 NOTES

<sup>1</sup> This position is supported in Francis Tustin's *Autism and Childhood Psychosis* (Science House: 1972), Lorna Wing, M.D., D.P.M. concurs in *Autistic Children: A Guide for Parents and Professionals* (New York: Bruner/Mazel, 1972). A footnote (p. 4) in Dr. Wing's book distinguishes between the two disorders because:

- a. Delusions and hallucinations are important in childhood schizophrenia and never seen in autism.
- b. The speech problems of autism are not at all the same as those found in some schizophrenic patients.
- c. When autistic children grow up they do not become schizophrenic adults.
- d. Schizophrenic patients are more likely than average to have relatives who are schizophrenic. Autistic children, on the other hand, have only the same chance of having a schizophrenic relative as the average (and some say the chance is less than average).

<sup>2</sup> A Ian J. Ward, Ph.D., *Childhood Autism and Structural Therapy* (Chicago: Nelson-Hall, 1976), p. 171.

<sup>3</sup> A brochure put out by the Autistic Treatment Center, Inc., of Richardson, Texas gives twelve and thirteen as:

12. Bizarre and/or repetitive actions (such as spinning a wheel for sustained periods of time).
13. Tendency to walk on tip toes.

<sup>4</sup> Considering their rigid adherence to the status quo described in the quotes in Chapter 1, this should come as no surprise.

<sup>5</sup> Barry Neil Kaufman, *Son Rise* (New York: Warner Books, 1976), p. 59.

<sup>6</sup> *Ibid.*, pp. 154-155.

<sup>7</sup> *Ibid.*

<sup>8</sup> Primitive in that they are not encumbered by the many layers of civilized mannerisms which inhibit perception beyond the recognized five senses.

<sup>9</sup> For a more detailed discussion of the changes, see Chapter 10.

### Chapter 3 THE HEART CENTER

Whether he knows it or not, all that a spiritual harmonizer (or anyone else) does is dependent on energies which originate from a single source the Heart center. This center, the Heart mentioned in the *Upanishads*, is not the same as the physical heart nor the heart chakra,<sup>1</sup> which is one of the seven centers<sup>2</sup> located in the vicinity of the spine that science has recently proven to exist.

Proof of the existence of the chakras was obtained through the utilization of instruments such as the oscilloscope and electromyograph by Dr. Hiroshi Motoyama,<sup>3</sup> who has doctorates in psychology and philosophy, and Valerie Hunt, a kinesiologist at UCLA.<sup>4</sup> Having scientifically measured energies originating from the chakras, these scientists have effectively modified their status as subjective perceptions of psychics and mystics and lent verisimilitude to the chakra-related psychological approach to emotional problems developed by a yogi, a psychiatrist, and a psychologist.<sup>5</sup>

Long before such objective proof of the existence of chakras was available, however, mystics were feeling and "seeing" the energy *kundalini*<sup>6</sup> flowing up *sushumna*<sup>7</sup> stimulating each chakra as it went. Even today one can meditate on specific chakras and feel them. Or, if he is sensitive enough, he can have a spiritual harmonizer stimulate chakras so that he can perceive the sensation which identifies a chakra.<sup>8</sup>

Although science has not yet proven the existence of the Heart center, one can subjectively prove its existence just as he can with the chakras. The Heart center can be felt by an individual as a vibrating, whirling dynamo which spins clockwise if perceived from inside out and counterclockwise if perceived from outside in.<sup>9</sup> It is even possible for others who are sensitive enough to touch the area in which this center exists and feel it,<sup>10</sup> and this is not true of any other center such as the chakras. The Heart center is unique in another way in that it can become continuously perceptible to one at or near total harmonization.

It is from the Heart that the energy a spiritual harmonizer uses comes. In fact, the Heart center is the tool of the harmonizer for it is here that he turns—as mentioned in Chapter 1—to listen when beginning his work with a new disharmonized person. Here too is where he communicates silently with a non-communicative child, the communication being from Heart to Heart. Or, the Heart of one being the Heart of all, turning within to the Heart he is also within the Heart of the child with whom he is working. More conventionally, thoughts may be the final effect of a telepathic communication but what occurs is not a flow of thoughts from brain to brain. Rather, having encoded his communication in the Heart, the harmonizer has effectively and instantly placed them in all Hearts, since they are the same. Usually, however, only that person he is concerned with perceives the thoughts that come into being from their essence in the Heart. Finally, it was mentioned in Chapter 1 that the energy field which is really all that man is springs from the Heart. By radiating energy from his Heart center the spiritual harmonizer is not only "sending" energy to the disharmonized individual, he is at the same time allowing that individual to heal himself because his Heart is the disharmonized individual's Heart and the

energy that is the body of the individual is effectively being made more harmonized too by the individual.<sup>11</sup>

The Heart, then, is quite important. It is here that one focuses his attention to become more harmonized—effectively concentrating his energy, because all the senses are activated by energy—and it is from here that harmonizing energy flows. Tracing this energy flow—and this is definitely possible—one finds that energy going to the Heart travels in the following manner: It enters the body in two places, through the soles of the feet and through the medulla. In the former case, it travels up the *sushumna* where it gathers in *sahasrara*, the crown chakra along with the energy from the medulla. Next, this energy descends through a channel (*atma-*, *amrita-*, *parajiva-nadi*) to the Heart center which is on the right side of the chest.

Going *from* the Heart<sup>12</sup> (in the work of the spiritual harmonizer only, as all energy in the body comes from the Heart but in a different manner) it travels in the following manner: When directing harmonizing energy through the hands, it flows from the Heart through the right arm to the right hand (right being the positive pole). When utilizing a meditation harmonizing circuit (see Chapter 7) the flow is essentially the same. The harmonizer and harmonizee sit facing each other in the adepts posture, holding hands with right palm down and left palm up. As when using the right hand for healing, the energy flows from the Heart to the right hand. Now, however, it flows from the right hand of the harmonizer into the upturned left hand of the harmonizee, from there to the Heart of the harmonizee, then into his right hand and the left hand of the harmonizer, thus completing the circuit.

When directing energy from the Heart through the eyes, the energy flows *up* the channel through which it entered the Heart center from the body, entering the brain where it travels to and through the eyes.

Essentially, this is how energy being used in harmonization flows. Which—hands, circuit, eyes—of the flows is used depends on the needs of the disharmonizee. In some cases combinations may be used. Some aspects of how to decide which to use will be covered in Chapter 7.

Those of you who have read scriptures such as the *Upanishads*<sup>13</sup> know that the Heart is more than just a point from which harmonizing energy flows. In such scriptures it is described as the essential core of each person. It is *here*—in the Heart center—that Man's essence (Christ consciousness, Spirit, the Self, Atman<sup>14</sup> or God) can be said to reside.<sup>15</sup> Tracing thoughts to their source, the developing harmonizer finds that they arise from the Heart. Focusing on this center, one finds that it encompasses all others, negating the need to focus on the third eye, the crown chakra, etc. Paths that require ascension of levels (*lokas*) in gradually more tenuous bodies or sheaths are also found to be unnecessary as these levels are also encompassed within the Heart center.

Admittedly, at one stage of his own increasing harmonization a harmonizer may work on the seven levels,<sup>16</sup> utilize the chakras, etc. As he becomes more harmonized, however, this becomes less and less necessary as he becomes focused more and more in the Heart. It is when he is totally focused there—totally harmonized—that all that is presented in this book becomes

unnecessary because reaching total harmonization one does nothing while at the same time doing everything. That is, peace and calm and healing flow from his entire body although he is doing nothing more than being himself. This occurs to a lesser extent in all harmonizers conscious and unconscious—but doubts, fears, etc. inhibit it. With total absorption in the Self comes maximum effectiveness.

All that has been said here about the Heart center may seem hard to believe, but it is true. Undoubtedly science will soon—at the very least—measure this center, for what can be so readily perceived subjectively should be even more measurable than the chakras. Until this occurs, however, the aware spiritual harmonizer can calmly go about his business of allowing harmonizing energy to flow from a source that he knows to exist because he feels it.

In the next chapter the use of the Heart for inner listening will be explored. It is necessary that this be done, as upon first meeting a child the harmonizer knows only what he has been told and this is not always what he needs to know. By quietly observing the child while resting in the Heart he can become aware of how to proceed then and later.

#### CHAPTER 3 NOTES

<sup>1</sup> Anahata, the heart chakra is located in the back in the vicinity of the physical heart whereas Bhagavan Sri Ramana Maharshi (see note 13) located *Hridaya*, the Heart center "between the two nipples, two digits to the right (of center)." The difference between the two is further clarified in T.V. Kapali Sastri's *The Maharshi* (Tiruvannamalai, S. India: Sri Ramanasramam, 1955), p. 54. There it is said that *Hridayam* is a term often used both for the Heart center and the heart chakra. In order to further distinguish the two, the Heart center is identified as *Puromarga hridaya* (also *Hridayakas'a*) while the heart chakra is identified as *Pas'canmarga hridaya*.

<sup>2</sup> These seven centers and their approximate locations are, from coccyx to head:

1. *muladhara* located in the sacro-coccygeal region
2. *svadishthana* located in the sacral region
3. *manipura* located in the region of the solar plexus
4. *anahata* located in the region of the physical heart
5. *vishuddha* located in the region of the throat
6. *ajna* located between the eyebrows
7. *sahasrara* located at or near the top of the head

<sup>3</sup> Hiroshi Motoyama, "Measuring Psychic Energy," in *Future Science*, ed. John White and Stanley Krippner (Garden City, N.Y.: Anchor Books, 1977), pp. 445-450.

<sup>4</sup> "Electronic Evidence of Auras, Chakras in UCLA Study," *Brain/Mind Bulletin*, vol. 3, no. 4, March 20, 1978.

<sup>5</sup> Swami Rama, Rudolph Ballentine, M.D., Swami Ajaya (Allan Weinstock, Ph.D.), *Yoga and Psychotherapy* (Glenview, Illinois: Himalayan Institute, 1976).

<sup>6</sup> The spiritual energy said to lie dormant in human beings at the base of the spine.

<sup>7</sup> The hollow canal said to exist in the center of the spinal cord, through which *kundalini* supposedly travels when awakened.

<sup>8</sup> Even if this is done, it is still up to the individual to stimulate *kundalini* in the event that is the way he is meant to travel.

<sup>9</sup> One person with whom I worked described the sensation she felt in the Heart center as being like "waves."

<sup>10</sup> I can feel this center and others have also felt it even though they were not told what to expect when I asked them to place their hand on the appropriate spot.

<sup>11</sup> If this is not clear, it will be further developed in Chapter 8.

<sup>12</sup> Often when one has become well centered in the Heart but has not become totally harmonized, he can feel energy shoot from the Heart to the eyes or ears when a sudden rapid movement or loud noise occurs disrupting his inner attention. He can also "reach out" and "grab" this energy, returning it to the Heart if he is capable enough.

<sup>13</sup> The Heart was also mentioned frequently by Bhagavan Sri Ramana Maharshi, a recent totally harmonized exponent of the path labeled *advaita vedanta*. Those who may be interested in reading about the Heart, *advaita vedanta* (without the label) and Sri Ramana could do no better than to start with S.S. Cohen's *Reflections on Talks with Sri Ramana Maharshi* (Tiruvannamalai, S. India: Sri Ramanasramam, 1971).

<sup>14</sup> The Sanskrit word for Spirit or God (Brahman). For anyone who wants to get technical and start making distinctions, there is also the word paramatman.

<sup>15</sup> It was said by Sri Ramana. Ultimately, however, *hrdaya* (the Heart center) and *sphurana*, the sensation felt there, were not designated the most important thing by Sri Ramana. Knowing the Self which is the Heart was emphasized, but as the Heart is *all* and cannot really be contained in a particular place in the body except, perhaps, in a topological sense, Sri Ramana laid greater emphasis on being that which you are—I am or I-I. The sensation in the Heart was said to arise as I-I, but one was not told to specifically seek it. Ultimately, I too agree with this emphasis on *Being* rather than seeking sensation. All spiritual harmonizers who have gone the way of the Heart must—at the last—come to the realization that the sensation is only a manifestation of Self, which supersedes *all* manifestations. This must be done before they can be said to have become totally harmonized (even though no becoming is necessary, one is always there). However, the way of the Heart was developed as a way of working with children and a way of becoming totally harmonized (a starting point, really). It varies slightly from Sri Ramana's path from one point of view but not from another.

<sup>16</sup> These are seven levels of being, increasingly dense levels of energy descending from spirit (Brahman/Atman) to matter. For those who are interested, they are described by Roy Eugene Davis in *Yoga Darsana* (Lakemont, Ga: 1976). pp. 37-38 as:

1. *Satyaloka*—the sphere of God...and of truth consciousness
2. *Tapoloka*—the sphere of the Holy Spirit.
3. *Janaloka*—the sphere of spiritual reflection
4. *Maharloka*—the sphere where maya appears and the outer worlds begin to manifest
5. *Swarloka*—the sphere of magnetic auras or electricities
6. *Bhuvarloka*—the sphere of electric attributes
7. *Phuloka*—the sphere of gross material manifestations

One may find purported detailed descriptions of these levels in the literature put out by Eckankar.

## Chapter 4 INNER LISTENING

When first encountering a severely disharmonized child, a spiritual harmonizer may face many problems. Often there are reams of reports from not one but many specialists. Almost always the label and the prognosis are the same—little hope is held out.

The best way to proceed in these cases is often to read the reports on a child with whom one works sometime after one has established a relationship. Perhaps it would be better still to avoid reading them at all. Is it not better to learn on your own what the trouble is and also how to proceed?

Here, then, is how one goes about this listening within to establish how to proceed; or, rather, how I go about it. I work in a sparsely furnished room which contains a large tumbling/exercise mat and a chair. Toys for the play which comes later are kept in a closet unless I wish to determine how a child is going to react to a particular item or group of items.

Closing the door, I sit upon the mat in the adept's posture. Then, focusing on the Heart, I begin to listen within and to closely observe anything and everything which the child does—how he moves, what he does or doesn't do about my presence, what he is saying in his Heart that is there for me to read if only I allow myself to hear.

Perhaps one of the best books I have yet seen on inner listening and inner communicating is J. Allen Boone's *The Language of Silence*.<sup>1</sup> In this small book I found described the things I do and the attitudes I find necessary for best results. Written about how to silently listen and communicate with our brothers, the animals, it applies equally well to our fellow human beings.

This was said of Mr. Boone by Paul and Blanche Leonard, close friends who edited his book:

*“Man can achieve a relationship with all living things far beyond that usually accepted or expected. Allen had cultivated a mental affinity with nature. He never looked down on animals as ‘lesser creatures,’ rather, he looked across at them as companions in the grand adventure of life.”*<sup>2</sup>

How many of us who work with the disharmonized children in the world are guilty of looking at the records of a child or at the child himself and of judging him—however deep within us as less than us? Couldn't this be why we often do not accomplish as much as we would like with the child as fast as we would like?

One does not hear a voice—or, at least, I don't—when listening within. Voices and colors or even anatomical visions are possible but I consider them trappings which can often divert one from his task (“See, I am ‘psychic.’” “I can see visions.” “I am unique.”) of helping others.

Cast out preconceptions and expectations and listen. Dwell in the Heart on the right side of the chest—between the two nipples, two digits to the right of center. Listen with humbleness, with openness, and you will "feel" the still, small voice within and the answers will be there.

Turning again to Mr. Boone, who speaks of his own gradual awareness of how to proceed:

*“I wasn't sufficiently empty. Was too full of myself. Was overstuffed with my own beliefs, supposings and opinions. Consequently, there wasn't sufficient room within me for much of anything else to get in...To remedy this, I formulated three disciplines for myself. The first: try to keep myself as empty as possible, so there would always be plenty of room for knowledge to flow in. The second: try to function more with the childlike attitude, with its integrated genuineness...its humility...its willingness to be taught by everything...its natural receptivity...and its enthusiasm for sharing. And the third: to listen more attentively to intuitive whisperings. with their accompanying unfoldments...”*<sup>3</sup>

In inner listening we are our own best helpers and worst obstacles. For, to properly listen we must be willing to help others and, on the surface, this is quite easy. However, the very intellect which so satisfactorily analyzes, coordinates, gains perspectives, etc. can stand in the way, plugging our inner ears, blinding our inner eyes. Sometimes we intellectually decide what the answer to the problem of the child is before we start. Of this Mr. Boone says of himself:

*“I had forgotten to take the intellectual clamps sufficiently off my habitual thinking. As a result, I was intellectually groping about in the wilderness of the suppositional, the delusive, and the unreal. I had been trying to gather in fresh and needed wisdom, by way of expanding my awareness, with an already made up human mind—caught in its own intellectualizations and rationalizations. As a result I had fogged up the entire situation for myself.”*<sup>4</sup>

We must so love our charges, those we have elected to help by choosing our profession, that we can overcome the limitations our own intellect places upon us. We need to *reach out* not as objective observers but as individuals willing to *give* of ourselves to children who may have been loved but not "listened" to nor "communicated" within the Heart. We must overlook the disorder that exists—the disharmony—able to see what can be. Barry Neil Kaufman has this to say about the ability of love to carry us closer to the ability to listen within:

*“Perhaps if we were unencumbered by unhappiness, the closeness and sensitivity that flows between us and those we love could bring us within a range of communication that defies logic and intellectual statement. It is not the product of specific effort as much as the natural result of free flowing with our own nature. As the roar of a passing truck drowns out the music of a cricket or bird, so may the whirling frenzy of our fears and tensions drown out the messages of our inner voice. As we choose to detach ourselves from the stress and short circuits of unhappiness, we become more aware of our KNOWING and more allowing of our natural INTUITIONS (whether we choose to view them as*

*psychic or not). If what then surfaces exists outside a specific and documentable rationale, if our experience becomes multidimensional, opening unique and penetrating connections with our environment, we can be glad for the specialness of ourselves and embrace the gift of our increasing awareness.”<sup>5</sup>*

Note that Mr. Kaufman says that inner listening is effortless, it is due to flowing with our own nature. Indeed, if one were to attempt to try to hear things—to listen within—he would find that he had defeated himself in his very attempt.

Students of disciplines like judo, aikido, T'ai Chi, Zen, yoga, etc. know that one cannot force the flow that goes by many names—chi, prana, ki, etc.<sup>6</sup>—it comes as one practices and develops the proper air of inner waiting. So, too, is it true that inner listening cannot be forced. One must grow toward it by harmonizing himself. One must harmonize himself by turning to the Heart and by turning to the Heart he learns to reduce fears and tensions to be happy to listen.

How best to proceed to listen within if one follows no discipline? Practices no meditation?

Surely anyone who has come this far in this book is at the very least both religious and spiritual—being Christian, Jewish, Buddhist doesn't matter, as what's in a name?

The religious person who is also spiritual knows how to pray—to turn within and talk to God. This is an accepted part of religion although it is only the spiritual person who knows how to do it effectively, his words being more than just empty mouthings. There are those who know that one can also have replies—that a two-way communication can be established—but they are even more in the minority than those who know how to properly pray.

How then to establish this communication—for when one listens within the Heart he listens to God. How then does one pray? Surely it is done within even though one's eyes may be turned toward Heaven or cast toward the ground. Unconsciously one turns toward the core of himself and speaks. If this core were traced as is done in some paths it would be found to be the selfsame Heart so greatly emphasized herein.

By turning to this place of prayer and assuming the attitude of prayer—but, however, listening instead of talking—when one encounters a severely disharmonized child, the way is prepared for listening within.

By neither grasping nor reaching out nor expecting is inner listening accomplished. Instead, one must maintain a humble air of expectancy, of waiting, of wanting to know how this child before you can be helped. Thus proceeding, the budding conscious spiritual harmonizer suddenly finds that he "knows" the answers—place your hand here, use this toy, say these words, gently require that he gaze within your eyes—the answers come. One begins.

Day by day the answers continue to come and are perceived more easily with greater understanding. One may find himself doing a totally different thing from one day to the next. He may, initially, despair that he is apparently not getting anywhere, but even as the inner voice

provides instructions on how to proceed so too does it sustain one, providing solace. (For is not this voice the voice of God, of the Spirit which dwells in us all?)

As the spiritual harmonizer develops, he dwells in the Heart without sitting quietly, finding more and more that no matter how he is working with a particular child what he is doing is "right." Suddenly, unexpectedly, the child is getting better despite the fact that what has been done with him might be considered "unconventional" when compared to other approaches to similar children. More importantly, the harmonizer finds that not only has the child gotten better, he has grown too. For, each interrelationship allows harmonizer and disharmonizee to become more than they were before.

When working with a non-communicative child—one who is nonverbal, wrapped up in fantasy, withdrawn, etc. —the harmonizer must not only listen within, he must often also "talk" to the child within because ordinary verbal communication does not penetrate the barriers around the child. Perceptual difficulties or unfocused thoughts may prohibit hearing with the ears but never hearing with the Heart. The method of utilizing this form of inner communication is presented in the next chapter.

#### CHAPTER 4 NOTES

<sup>1</sup> J. Allen Boone, *The Language of Silence* (New York: Harper & Row, 1970).

<sup>2</sup> Ibid, p. viii.

<sup>3</sup> Ibid, p. 32.

<sup>4</sup> Ibid, pp. 40-41.

<sup>5</sup> Barry Neil Kaufman, *To Love is to Be Happy With* (New York: Coward, McCann and Geoghegan, 1977), p. 262.

<sup>6</sup> This energy is a manifestation of the energy of the Heart (see Chapter 7).

## Chapter 5 SILENT COMMUNICATION

Rare though they may be, there are spiritual harmonizers—totally harmonized or well on their way—whose mission in life includes teaching others how to emulate them. Abiding always in the Heart—radiating peace, calm, joy and unlimited love—they show others how to keep from deviating from their own particular path, which will lead them—if they persevere—to this state. The most aware of these instructors know that words are superfluous in such teaching. Instead, it is best done Heart to Heart. Silence is a much more effective means of teaching for them than mere words.

The reason words are not the most effective means of communication for this or any other purpose is that they are inefficient at best. Consider the way in which they come into being. A recent totally harmonized being characterized the process as follows:

ABSTRACT KNOWLEDGE

EGO

THOUGHTS

WORDS <sup>1</sup>

Inasmuch as the harmonizer resides in the Heart, at the level of abstract knowledge, there is no need for him to proceed through these steps to instruct another. He need only speak Heart to Heart in a manner similar to that discussed in Chapter 3. The truths thus given come into the consciousness of the student by means of the first three of the steps given above. So it is, until he too resides in the Heart and is beyond the need for instruction.

Words are ineffective for other reasons when working with severely disharmonized children. With them, however, it is because they reside behind barriers—due to perceptual difficulties, fear or other causative factors—which inhibit correct perception of these words. In this case too, Heart to Heart communication is the best.

As he becomes more harmonized, the spiritual harmonizer begins radiating all the time. These radiations are both harmonizing and communicative in nature and those children and adults who are calm and perceptive enough can detect them. This is true of both "normal" and severely disharmonized individuals although, as will be explained a little further on, perception of these radiations by these latter individuals may be particularly inhibited at first.

However, sometimes even from the beginning the severely disharmonized child too knows that there is something different about a conscious or unconscious harmonizer. Occasionally this awareness comes from only a fleeting meeting as in the following passage from *Son Rise*:

*“Sitting, Waiting. In that hospital lobby with Raun before that last examination. Suzi on the couch watching Raun. I, in my world, climbing the brick walls with my eyes, still searching for answers. As we sat there, a little girl and her mother came walking past. The little girl broke away from her mother's grasp and ran directly to Suzi, who opened her arms. Eyes were teal blue and razor sharp. Suzi stroked her face gently and began talking to her quietly. The child just gazed into Suzi's eyes and touched her head to Suzi's. They were like two old friends saying hello on the stone floor. The mother came over and without saying a word took the child's hand and directed her toward the door. All this time, the little girl kept looking back at Suzi.”<sup>2</sup>*

The author continues saying that he and his wife later found out that the lithe girl was "autistic," a patient with "marked lack of interest in people." True, perhaps, but the child knew there was something different about Suzi Kaufman. She perceived the harmonizing energy and silent communication of love and peace coming from her.

As was mentioned above, not all severely disharmonized children are as perceptive as the little girl in this passage. Generally, it is difficult for even the "normal" individual to immediately perceive a harmonizer's radiations. It isn't likely to occur unless he is sensitive enough to look beyond his everyday troubles. Unless he sits down and gives himself a chance to "feel" the radiations.

Severely disharmonized children are usually far beyond sitting down—theirs is often a life of perpetual motion until they run down from total exhaustion each day. Contrarily, they may do no more than sit for hours engaging in some form of bizarre play. In either case, they have completely tuned out not only the external world but also anything internal beyond whatever they have totally focused their attention on. For whatever reasons—and the theories are myriad—the severely disharmonized child adopts particular behaviors in which he might persevere for hours if not days. This ability is much like that of the fakir who stands on one leg or holds one arm aloft until he can no longer use the particular limb. The primary difference is that the fakir consciously chooses his abnormal behavior whereas the severely disharmonized child does not. In both cases, however, the longer this abnormal perseverance in a particular activity has existed, the more difficult it is to rectify it with or without the conscious cooperation of the individual.

That the severely disharmonized child cannot always immediately perceive the harmonizer's radiations in no way contradicts the statement in the last chapter that Heart to Heart communication cannot be blocked by perceptual or other difficulties. In truth, such communication cannot be blocked. Even from his first encounter with a disharmonized child, the radiations from a harmonizer reach the child. This is even more true when the harmonizer's radiations are focused on the child (which was not the case in the passage from *Son Rise* quoted above). At first, however, the child may be aware only that this particular adult is somehow different from all the others he has encountered. In the event he does not perceive the harmonizer or any other individual, he may at most be aware that something different has entered his sphere of awareness.

It shouldn't be surprising that when encountering peace, calm, joy and unlimited love for the first time in his life the severely disharmonized child doesn't respond in the "conventional" manner. Even the so-called "normal" individual, who has experienced degrees of these feelings, is overwhelmed and often bewildered when in the presence of a spiritual harmonizer whose radiations he can perceive. Why, then, shouldn't the child rebel or fail to respond immediately when first experiencing these feelings? True, they are actually everyone's natural state,<sup>3</sup> but doesn't the body usually rebel when one who has long smoked or drunk attempts to withdraw from these habits and return to a more natural way of life? The habits of perseverance, hyperactivity, aloofness, etc. are much more deeply ingrained and therefore much more resistant to change. Heart to Heart is an infinitely more effective way of effecting change and communication than "behavioral mod" and voice-to-ear, but it is not necessarily instantaneous.

Theoretical considerations aside, how does one speak without speaking? How to reach out to the severely disharmonized child and bring him into contact with other human beings? Once again, one who has never meditated need only turn to the place of prayer. Now, however, instead of listening he is, in effect, speaking to the Christ within the child which is in fact the actual reality of the child. Communicating peace, calm, joy, and unlimited love, all he is doing is making the child aware of his own essential nature.

At first, as should be recognized by now, harmonization of and communication with the child is usually done by actually focusing on the child. As the harmonizer progresses he has no need to do this—dwelling in the Heart he is doing all that he needs to do. How this comes about will be considered to a greater extent in the chapters to follow.

Gradually, or perhaps from the beginning, the harmonizer verbalizes as he speaks Heart to Heart. First, the child comes to understand inwardly what is being said. Eventually, however, he understands even the verbal communication. His barriers to perception fall away and he begins to relate to the harmonizer and then to other human beings. What is at first limited slowly generalizes to all aspects of the child's life. This change can happen more quickly if what is being done externally with the child is reinforced by all others who work with the child. They may not be conscious or unconscious harmonizers (although, if they are at all effective they are almost certainly the latter if not the former) but by structuring the child externally so that what he is doing is given every chance to develop, internal change is "helped" to occur.

In the next three chapters various aspects of listening within, speaking within and harmonizing will be examined in concert. This will be done because none of these functions occur separately from each other; initially they are interwoven functions, later they are one function.

Play, as a means of communication, establishing mutual trust, and changing the energy field of the child will be examined in Chapter 6. A step beyond this—more direct in nature—are the techniques of working with the child's energy field either with or without the child's knowledge, which shall be considered in Chapter 7. Further along still is what occurs when one works directly Heart to Heart without consciously doing anything listening, communicating, rectifying. It is at this stage that the harmonizer reaches closer to the "miraculous" capabilities of the totally harmonized being. Chapter 8 is devoted to this Heart to Heart work. The abilities of the totally harmonized being are considered in Chapter 12.

## CHAPTER 5 NOTES

<sup>1</sup> *Talks with Sri Ramana Maharshi* (Tiruvannamalai, S. India: Sri Ramanasramam, 1968), p. 244.

<sup>2</sup> Barry Neil Kaufman, *Son Rise* (New York: Warner Books, 1976), pp. 217-8.

<sup>3</sup> For those unwilling to accept this premise, a reading of Chapter 11 may help. It should be pointed out that the harmonizer who is not yet totally harmonized radiates these sporadically, mainly when harmonizing others, while the totally harmonized being does so all the time.

## Chapter 6 PLAY

Play is natural to almost all children. Though it may be play alone, play near others, play with others, "normal" play or "bizarre" play, it is a way of relating to the world; of learning through fantasy to cope with reality for the "normal" child or of protecting himself from a bewildering world for the severely disharmonized child. Whatever the form the play of a child takes, it can be utilized by the spiritual harmonizer as a means of externally reaching out and making contact.

Even from the beginning the harmonizer may evaluate a child by setting out an assortment of toys and seeing how the child reacts to them. By making external evaluations from his observations and by listening to the voice within he chooses the way to interact with a particular child.

The way of the harmonizer is not that of the play therapist. His task is not one of sitting and objectively observing the play and making comments to interpret emotions being expressed. If he did function in this manner, many of the children under his care would not benefit as they do not necessarily comprehend speech much less relate it to feelings. No, the harmonizer who follows the way of the Heart becomes actively involved in play with the disharmonized child. I have wrestled, tumbled, tickled, flown kites, played cards, ridden up and down in elevators, while pointing at pictures in books, "eaten" Play-Doh, and done numerous other things. In the course of this play healing has taken place within, and integration of children into a society they may have never truly experienced before has taken place without. Both are necessary to help the child.

I have stated that through playing with the child the harmonizer communicates with him, establishes mutual trust between himself and the child, and changes the child's energy field. How does one proceed?

From the beginning, the harmonizer should talk to the child. The talk should not be talk for talk's sake. Rather, one should talk to the child as though he were able to understand even if he seems unable to do so. Communicate what you are going to do, what you would like him to do. Tell him you love him. Tell him "no," not often but when necessary. Even as you speak communicate the same thing Heart to Heart. In this manner the child receives the same thing from two directions (three, if one includes body language). Initially, perhaps, he cannot comprehend the external communication and he "feels" rather than perceives the internal communication. Gradually, what is rising from within and what is coming from without will be understood as one and the same, as harmonization occurs rectifying possible perceptual or other difficulties which are prohibiting correct processing of auditory input. Eventually he will understand others as well as he does you.

Of course, as has already been said, one does not stop with verbalizing and Heart to Heart together. To one degree or another the very presence of a harmonizer is a form of communication if the harmonizer is at all harmonized himself. The silence of the harmonizer is the greatest eloquence of all. The radiations which come from him are essentially all that is, so

whether he attempts to communicate with the child or not (and he will, unless he is totally harmonized or close to it), he is communicating just by being.

All the children that I've worked with have had some fear or other.<sup>1</sup> Most have been afraid to trust people in general and before they would trust me they would test me as the four year old in Chapter 2 did, although perhaps not so severely. In all cases the trust came gradually, not all at once.

As an example, let's consider a thirteen year old boy I now (April 1978) work with who rolls and tumbles with me. At first this young man, let's call him Tom, sat quite far from me. He did not permit me or anyone else including his parents to touch his back, to hug him—he could hug others but they could not hug him, he would push them away if they tried—or to show affection in other ways.<sup>2</sup> Affection or other expression of emotion embarrassed him and made him nervous and still does to some extent.

Having worked with Tom in another capacity, I knew that he liked to be read to. Inner guidance as well as common sense told me to read to him. At first as I did so he listened with interest—from a distance. Over a period of time, as he became more and more enthralled with the stories each day, he began to forget about me and to move closer so that he could look at the pictures. Eventually he got so close that he was shoulder to shoulder with me. One day I was pleased to find Tom's head on my shoulder. From then on, reading faded out—its purpose having been served—as a part of our interaction, and greater and greater physical contact became the order of the day. Trusted, I was allowed to become the one and then one of the few who could touch him, hug him, tickle him. Embarrassment did and does lurk in the background, but now it is forgotten about as we play.

The harmonizer should not expect his play with a particular child to remain the same each day. Nor, should he expect to be able to do something one day just because he was able to do so the previous day. He should have no expectations when it comes to how the child should play or interact. Trust is not built with these children by demanding that they meet your expectations. You're trying to get the child to accept the world so you make it attractive enough to get them to come out and stay first a while and then all the time.

This is not to say that one shouldn't hold the severely disharmonized child to some rules. For instance, if such a child likes to go into other person's rooms and take things that appeal to him, there is frequently no sense of other's property in these children, everything is considered theirs, you have every right to make it clear this is not permitted. Be careful how you go about it though. Likewise, as a child is able to interact more, the standards he must meet are raised. Then, when he is able to cope, is the time to present rules of the sort every "normal" child must live up to. Even then it must be done gradually, rule by rule.

Consider the following example: a child may shred paper when frustrated. It would be easiest for you and the custodial staff—unless you clean it up yourself—to stop this behavior immediately. But, you are working for the child's benefit, not yours. Look within and find another behavior to gradually replace this undesirable one with, or find a means to alleviate this frustration so that paper shredding is no longer necessary. Gradually you may find, as a teacher

at the institution where I work did, that after he makes the mess the child will first help you clean it up and then clean it up himself. Allowed to grow and guided to rewarding activities, this child finally stopped shredding paper almost altogether. All of this occurred because this particular teacher was fairly harmonized and was willing to ask externally and internally "why?" She was not just another adult who pushed and shoved the child demanding that he meet her standards immediately—stop shredding paper and clean up the paper you do shred. He was allowed to become, to grow to her standards.

Generally speaking, a child does not object too strenuously to being stopped from doing something he knows is considered wrong. Surprisingly enough, I've found that even the most non-communicative children know "right" from "wrong," but they'll test, test, test to see if you'll let them get away with what they want to do but know they shouldn't. They may even throw a tantrum to get you to give in to their wishes, but unless inner guidance leads you to act otherwise be unbending. If it tells you to be flexible, do so.

The child's respect is gained when you don't give in when they resist and you know you shouldn't; for though it appears otherwise, they do want guidance. They do want help—at least most of them do. Trust goes to one who is consistent when consistency is demanded, not to one who is wishy-washy, allowing something the child does to be "right" one time and "wrong" the next.

Consider the following: I worked with a twelve year old who loved to enter other people's rooms and take whatever appealed to him—particularly books on cars, airplanes and motorcycles. Inner guidance led me to prevent this behavior not by grabbing him and saying "no!" but by making a nonsense syllable and blocking his way into the room. How effective this inner given technique was, was demonstrated in an amusing way.

Initially the child, let's call him Joe, protested a little when I blocked his attempts to do what he wanted. Over a period of time, he accepted it without ever giving up in his attempts to get into rooms containing things he wanted. One day he thought to grab my arm and yank me with my cooperation—out of the way while attempting at the same time to rush past me before I could react. From then on this was a part of his technique even though it hardly ever worked (sometimes I let him get by—at inner guidance's direction—to see what he would do). Now, although Joe decreased his attempts to enter other people's rooms, he never stopped altogether.<sup>3</sup> Even so, on those occasions when I was too tired to beat him to a door or when inner guidance led me to hold back, Joe would stand before the doorway and make my nonsense syllable while looking at me in a manner designed to let me know that I was falling down on the job.

Joe had so come to trust and love me in the nine months that I worked with him that he did not take advantage of my real or apparent weakness. He even reached the point where although he cried a little he would allow a blood sample to be taken when I was present. This from a young man who at one time screamed and fought with arms and legs flailing at such an attempt, requiring several people to hold him down. This from a child who changed from a totally withdrawn, zombie-like child to a child who was kissing and hugging people and telling them that he loved them.

A child (everyone) is his energy field, which springs from the Heart center. All that a spiritual harmonizer does involves this center. As he plays, engaging in roughhousing, or in a game of cards, his energies come into contact with those of the child.

Anytime two people are near each other their energy fields interact. Two "normal" people probably aren't even aware of it unless one of them is particularly sensitive to inner impressions. However, should one of the two be a sapper,<sup>4</sup> a depressed individual or a joyful one, the other person is either exhausted by the encounter or he feels depressed or joyful.

The energy field of a harmonizer can extend quite far from his body, reaching infinity<sup>5</sup> if he is totally harmonized. This is considerably more than the feet or inches of the "normal" individual. Therefore, when the harmonizer plays with a disharmonized child he is correspondingly affecting the child's field to a much greater extent than a "normal" therapist could. This occurs even if he is too involved in tickling or whatever other activity he may be engaging in to focus on the Heart.<sup>6</sup> Anytime a harmonizer is around anyone else he is manifesting positive changes in their energy field. The more harmonized the harmonizer and the more sensitive (and calm, etc., see last chapter) the individual, the more likely it is that he will be consciously aware of this harmonizing effect.

With younger children the form of play engaged in is most often quite physical. Once a relationship is well established, it is only the most harmonized of harmonizers who can engage in this form of play while at the same time remaining consciously as the Heart. The beginning harmonizer will find that it is only during the quiet games that he can consciously harmonize a child. On other occasions harmonization is taking place through the energy field around his body, which radiates from the Heart center, wherein he dwells unconsciously.

Harmonization of a child during roughhouse play is done without the child's knowledge. So too is harmonization often done without his knowledge in the quiet forms of play. However, in this latter situation one can "focus" the energy and thus—relatively speaking—be more effective, especially if he is a beginner. This latter, more direct, form of harmonization, done in play and other situations, will be considered along with other things in the next chapter.

## CHAPTER 6 NOTES

<sup>1</sup> Raun, Barry Neil Kaufman's son seems to be an exception to this rule. However, as everyone who has read *Son Rise* knows, the whole Kaufman family is quite unique.

<sup>2</sup> A part of this can probably be attributed to the fact that the members of Tom's family are not emotionally demonstrative.

<sup>3</sup> Joe accidentally drowned just when he appeared to be approaching greater and greater normalcy.

<sup>4</sup> An individual who, vampire-like, "sucks" energy from the field of another (see Shafica Karagulla's *Breakthrough to Creativity* (Marina del Rey, Ca.: DeVorss & Inc., 1967) for more on individuals of this sort), leaving them exhausted as a result. The opposite of this sort of individual is one who is full of energy and gives off this energy (consciously or unconsciously) to another, leaving them feeling revitalized (this ability makes such an individual a harmonizer of one degree or another.)

<sup>5</sup> See Chapter 12.

<sup>6</sup> All harmonizers (everyone is) are the Heart but only the most harmonized are aware of energy flowing from it in anything other than a quiet situation.

## Chapter 7 THE ENERGY OF HARMONIZATION

There are many points of focus for the energy present in man. Each of them is said to be *the* place to concentrate in order to properly utilize the potential of the energy. For certain yogis this place is *Sahasrara*, the crown chakra; for practitioners of the martial arts, the *tan t'ien*, a center just below the navel is the focal point; other disciplines focus on the third eye, the heart chakra, etc. It is indeed true that by focusing on each of these centers various things can be accomplished; but always the energy is being focused on at a point not from which it has originated but to which it has traveled.

The source of all the energies of all these methods is the Heart center.<sup>1</sup> I speak from experience in saying that by dwelling in the Heart I am in *Sahasrara* and the energy *kundalini* flowing up *sushumna* and activating the chakras is only in the Heart. Yet again, when dwelling in the Heart I am in the *tan t'ien*. When doing T'ai Chi in this manner, from the Heart, it is the same as when done from *tan t'ien*. The energy C'hi is the energy of the Heart manifested in a particular way. Swimming through the air in the flow that is T'ai Chi, one is swimming in tingling energy that is perceptible. Swimming in energy with a different name than *prana* which is in reality no different from the energy used by the yogi or the healer. It is only *how* it is used that is different.<sup>2</sup>

The energy of the healer—the harmonizer—is also said to flow from many places but ultimately it too comes only from the Heart. It is for this reason that the way of the Heart goes directly to the source. It is here that the spiritual harmonizer focuses; here he dwells, first unconsciously and then with growing awareness until he is there all the time, becoming totally harmonized if he is determined enough.

Coming into contact with the severely disharmonized child, the harmonizer can utilize the energy of the Heart in an unfocused or focused manner. Generally speaking, the unfocused manner is utilized only in play involving activity such as roughhousing. As this form of harmonization was discussed in the last chapter, only the focused manner will be considered in this chapter.

Harmonization of the focused manner can be done through direct contact (usually with the child's knowledge) or it can be done at a distance (usually without the child's knowledge). In order to know how to proceed with a particular child one must listen within.

Looking at the child, one dwells in the Heart and many ways of proceeding may come depending on the nature of the child's disharmony. Possible techniques are laying on of hands or the variation of this in which the hands remain just above the body, the meditation harmonizing circuit, transmittal through the eyes, or any combination of these methods. From one interaction to the next the method or methods to be used may vary. Methods used may vary even during a single interaction, as conditions can change (they usually don't) from moment to moment. It is important to remember that whatever occurs in one or several interactions is not personal choice

but what the harmonizer has been led to do. He is not an experimenter using trial and error to determine how to proceed; rather, he is proceeding according to inner knowledge and direction.

Taking the possible focused methods of working with the child one by one, let us first consider the laying on of hands; a method which is usually done with the child's knowledge unless a particular child is blind or unless he is too wrapped up in his own world to initially notice anything anyone does. When utilizing this method or the meditation harmonizing circuit with an aware child or young adult, it is necessary to explain what one is doing if he feels within that he is going to use the technique frequently and that the child is likely to understand the explanation. I usually tell younger children unlikely to understand or be interested that I am going to "zap" them, demonstrating what I mean in their right or left palm, depending on which is more sensitive. The child generally feels either tingling, warmth or cold.<sup>3</sup>

Explanations aside, one can proceed in a number of ways. It is possible to just know where to place one's hands. Or, some harmonizers may "see" the areas of disharmony. Another method is to move one's hands above the body thus detecting areas on which to focus energy. In this latter detection method one's left hand is usually positioned in one spot above a particular section of the body while the right hand moves in the vicinity of this area. Sensations in the left hand (and possibly the right one) along with an inner feeling indicate when one has found the spot on which to focus. A variation of this utilized by practitioners of polarization therapy is the taking of pulses and "feeling" for blockages of energy. One may also develop a variation which feels best to him. Whatever the method of detection, once a spot of focus has been located energy is allowed to flow to it. When sufficient energy has flowed, inner guidance lets one know that it's time to stop. If that is all that is required, you'll know. If not, reposition your left hand above another section of the body and explore in the vicinity with the right hand.

As given in Chapter 3, the focused energy travels from the Heart out the right arm and hand—the right hand being the positive pole. The left hand, which is negative, may also radiate a little energy, but in my experience it only completes the circuit whether above the body or in contact with it. This makes its primary function—at least in this approach that of completing the energy circuit from the Heart so that the energy may go full circle.

An important thing to point out at this point is that, as mentioned above, one allows the energy to flow. No effort should be made to send it, for it sends itself. In other words, when referring to the harmonizer as the "transmitter" or "focuser" of the energy it is not meant that he is concentrating on sending the energy or that it is his energy that is being sent. One dwells in the Heart and allows the energy to send itself and no effort is made to send energy, especially the energy sustaining the body. If a harmonizer were to use the energy sustaining his body he would quickly drain himself, getting old before his time. It is true that following each child (I work with eight a day) one may feel tired but this is only because in acting as a channel for the energy of the Heart one puts a strain on the body until he is at or near total harmonization. Short breaks between each child during which I dwell as the Heart allow me to quickly overcome any exhaustion. At the end of the day I am also full of energy, so my energy is not used. The energy which sustains the body also comes from the Heart center but relatively speaking it is of a slightly different sort than that which is "focused" on a disharmonized child. This energy from the Heart is infinite. It is the energy which sustains all things—God's energy.

The meditation harmonizing circuit can only be used with those children who can sit still long enough and who can understand to at least some degree what you are doing. Although inner time limits are the best ones, usual duration of an interaction of this sort is ten to twenty minutes. As explained in Chapter 3, one sits facing the child (young adult) and the two of you hold hands—left palm up, right palm down. The energy then flows in the manner given. Usually everything is reasonably straight forward. Occasionally, however, one may encounter an individual whose energy field is highly unstable, frequently changing polarity as a result. When this occurs—I've had it happen with one of the two young adults with whom I've used this technique—the energy in the right arm becomes so intense either because of a blockage or a short circuit that the arm feels as though it's on fire. One deals with this by either focusing in the Heart to rectify the problem or, if one is a beginner, by crossing hands right to right, and left to left—without touching arms.

One step beyond the meditation harmonizing circuit is meditation in which one sends energy through the eyes to the meditating individual. The energy from the eyes is much more intense than the energy received through the circuit even though the latter is often much more easily perceived by someone with whom one is just beginning. Energy "sent" through the eyes is not as obvious as energy "sent" through direct contact. For this reason, in addition to being the most effective method of focusing energy it is also the best to use if one needs to work surreptitiously. Unlike the other methods in which the child knows energy is coming from the harmonizer because he can feel it, the method of sending energy from the eyes leaves the child thinking that his good feeling or the tingling that he is experiencing—in the event that he initially feels anything—is coming from within himself<sup>4</sup> and has nothing to do with the harmonizer.

As already emphasized, the harmonizer never sends energy, it sends itself. He does not choose the method or methods to be used with a particular child, they choose themselves. All that is done by the harmonizer with regard to "focusing" energy happens in and of itself without effort on the part of the harmonizer. In the beginning he may visualize the child or levels, etc. but as he himself becomes more harmonized he grows beyond these mental crutches.

As time passes, the harmonizer begins to see how effective what he is doing really is, for results are often quite remarkable. Thus, not only does he have the subjective feel of the energy flow and possible comments from lucid enough children to let him know that he is effecting some sort of inner and outer change, he also has tangible results which are usually far more than could have been expected in a similar interval of time if some other method had been used.

It is no longer necessary, however, for the harmonizer to depend just on this subjective evidence. He may also turn to science for validation, for science has measured the energy of harmonization in various ways and has validated that "impossible" changes which are other than psychosomatic do sometimes occur when living things or organic or inorganic matter is focused on by a healer (harmonizer).

Consider, for example, Dr. Bernard Grad's experiment with skin wounds on mice, which demonstrated that the wounds, "healed faster when the mice were held in [a] healer's hands."<sup>5</sup> How to argue this away? Or, consider the research which has shown that, "un-refrigerated foods

radiated by healers hands have kept much better, without spoilage, than comparative samples which the healer did not hold."<sup>6</sup> Unless one can consider spoilage as a psychosomatic disorder of food that the healer (harmonizer) rids the food of with a variation of the placebo effect, this research cannot be explained away either.

Other research<sup>7</sup> which firmly demonstrates that an energy with measurable effects does radiate from the hands of healers (harmonizers) has involved formation of moving wave patterns inside a cloud chamber in response to this energy from a healer's (harmonizer's) hands; demonstration of a different crystalline structure in crystals formed from solutions of copper salts held by a healer (harmonizer); changes in the hydrogen bonding of water molecules in a sample held by a healer (harmonizer). These are only a few of many studies done to show that a harmonizer can emit measurable energies which can effect measurable changes even in substances which have no real mind. Those with open minds must look and acknowledge at the very least that here is something beyond their usual experience, something which cannot be attributed to "belief" or "hysteria." They must also acknowledge that if such changes in response to a harmonizer's energy can occur in inorganic matter and in organisms much less developed than man, then they can almost undoubtedly also occur in man. Perhaps not as quickly or as completely for man is a complex being—but nevertheless they can occur.

As the harmonizer approaches closer and closer to total harmonization, he finds it unnecessary to "focus" the energy of harmonization. It becomes unnecessary to think of a disharmonized child in order to harmonize him as the spiritual harmonizer moves nearer and nearer to existing always as the Heart. Harmonization then becomes automatic and the harmonizer also finds that one cannot even say that the energy has "sent" itself for, in truth, where did it have to go?

This stage in the "development" of the spiritual harmonizer is considered in the next chapter.

## CHAPTER 7

<sup>1</sup> In Chapter 3 it is said that energy flows to the Heart from the medulla and the soles of the feet, and this is true. Yet, it is also true that the Heart is *all*. By turning his attention to the Heart center, one focuses on the Self (on the Christ within), for not only is the Heart the dwelling place of the Self, it is the Self and contains all things. Thus, energy cannot be said to flow to or from, for there is but the Heart and there is, in truth, nowhere for it to go away from itself. Aspects of this will be further developed in Chapters 8 and 12.

<sup>2</sup> It is possible for one at or near total harmonization to manifest any of the abilities associated with any of these various centers. He need only dwell as the Heart and attune himself to the particular form the energy takes. Thus, a master of yoga, for instance, could (but generally wouldn't) also become a master of T'ai Chi or healing. Usually such a master (totally harmonized being) does not bother doing this just as he doesn't bother with psychic abilities (and other *siddhis*) because he finds them superfluous. He is content to dwell as the Heart and let what happens happen.

<sup>3</sup> Often by swirling his right hand above the child's palm in a counterclockwise direction the harmonizer elicits one sensation, say warmth, and by reversing to clockwise he elicits the sensation of cold. Tingling is usually felt when neither of the other two sensations are.

<sup>4</sup> As will be discussed in the next chapter, it really is.

<sup>5</sup> Bill Schul, *The Psychic Frontiers of Medicine* (Greenwich, Connecticut: Fawcett Publications, 1977), pp. 30-31.

<sup>6</sup> Alfred Stetler, *Psi-Healing* (New York: Bantam Books, 1976), p. 93.

<sup>7</sup> Robert N. Miller, "Methods of Detecting and Measuring Healing Energy," in *Future Science*, ed. John White and Stanley Krippner (Garden City, N.Y.: Anchor Books, 1977), pp. 431-444.

## Chapter 8 THE ESSENCE OF HARMONIZATION

As the harmonizer grows, he comes to the realization that he is not the one harmonizing the child. Reaching this point, he has come that much nearer to total harmony.

Looking beyond energies, focusing, speaking within, or listening within, one sees that there is no one to send energies to, to speak to or to listen to. One who perceives that there is, is not only perceiving incorrectly, he is dividing the indivisible.

Look at the highest teachings of all the religions of the world—the teachings not of the clerics but of the mystics. In all of them reality is perceived not as man and God—a person and an entity who is worshiped but as God alone. Those who are not yet able to perceive this truth assign labels to it. Those who have perceived it recognize that it is beyond words. How, then, can one use words to label or describe it? Words are three steps (see Chapter 5) from truth; at most they can be a distorted, fragmented sketch of a reality that simply cannot be captured on canvas. How to paint or verbalize the indescribable majesty that is God?

When the spiritual harmonizer "harmonizes" the severely disharmonized individual, he may at first think—"I am focusing energy," or "I am acting as a conduit for God's energy." At one "stage" of harmonization such an attitude is only natural. Later, as one's perception of reality evolves, it is recognized for the egotistical misperception that it is.

Much reference is made to spiritual evolution, the growth of man as he progresses from lower to higher spiritual states. In actuality, only one's perception of reality evolves, reality is always the same. It is not surprising, however, that persons perceiving others who are either much more or less spiritually aware than they are should believe that it is due to some form of evolution not unlike the supposed evolution of the species. The partial truth that is reincarnation<sup>1</sup> contributes much to this belief.

In actuality, as has already been stated, the only spiritual evolution man undergoes is in his perception of reality. Consider the following analogy:

*Think of the process of spiritual growth as one of climbing up a set of stairs which run alongside a highly unusual wall. A person who is near the bottom of the wall is able to perceive only a tiny portion of reality by peering through a tiny hole in the wall, whose function is to obscure the vast panorama that is reality. As an individual progresses up the stairs, he is able to perceive more and more of reality, having gained access to increasingly larger windows. On the next to the last step, although still behind the wall, a person has his clearest perception of reality and is all but totally harmonized. On the last step of all, one goes beyond the wall. No longer separated from the panorama, he becomes an integral part of it.*

Like most analogies, this one has its faults. For example, the wall separates individuals from reality while in actuality everyone is always a part of it. Faults aside, however, the wall is the ignorance of people, the increasingly large windows their growing spiritual insight. The stairs their "stages" of evolution or growth. Their absorption into the panorama is the step of casting aside all ignorance to become God.

Individuals who dwell near the bottom of the wall are quite satisfied that their perception of reality is completely right, for they can see the truth and anyone who says otherwise is either a fool, a con man or one who is in league with the forces of evil.<sup>2</sup> As one progresses up the stairs and his perception is allowed to expand he is less unforgiving of other points of view for he is increasingly aware that though he may eventually perceive all of the panorama he will never fully understand it so long as he is separate from it and he will have no need to when he is one with it.

The individual at or near total harmony perceives that by dwelling in his Heart center he is also in the Heart center of everyone, for the Heart is all. Thus, when he "focuses" the energy of the Heart, "sending" it through methods of direct or indirect contact it is NOT GOING ANYWHERE. Where does it have to go? Further clarification is undoubtedly necessary.

Moving from the highest to the lowest level of perception: There is nothing other than the Heart, which is God, the self or Christ consciousness. Anyone who is in the Heart is everything that was, is or will be.

Several steps down, one who dwells in his own Heart is also at the same time in the Heart of every other human being, for they are all the same. However, it is only the harmonizer who knows this; those who are "normal" or severely disharmonized have little inkling of it. Acting from his own Heart center to harmonize the disharmonized child the spiritual harmonizer is also acting from the child's heart. In actuality (skipping up a level) he is none other than the disharmonized child so by focusing the energy all he is really doing is helping the child (who he is) heal himself. At no time does the energy go to a place from a place, for it is always in the one "place" that is really all there is. Even though this is true, the child could not heal himself (from a still lower point of view) without the "help" of the harmonizer, for look where he was when the harmonizer first encountered him.

The explanation may or may not be clear. It is unfortunate that explanations of this sort are made difficult by the fact that to give them one must shift levels of viewpoint. The person with a similar level of view is able to perceive the explanation with a reasonable amount of inner contemplation; the person functioning some steps down from this point of view considers it—rightfully so—as so much mishmash. It is impossible to comprehend more than you can see within through the window beside the particular step to which you have climbed.

If it is indeed true that the harmonizer "helps" the severely disharmonized child heal or harmonize himself why aren't such harmonizations instantaneous and complete? For, unfortunately, some children never go beyond a certain point just a bit beyond where they originally were, while others approach—if not achieve—"normalcy," and the rare few even go beyond it.

This is an excellent question: why aren't all such harmonizations instantaneous and complete? Isn't it so, as pointed out in this book, that as the spiritual harmonizer becomes more and more harmonized he grows closer and closer to oneness with God? Isn't it also true that this book has presented total harmonization as union with God? If this is so isn't anything less than a complete and instantaneous cure a limitation on God's infinite power? Again we come up against the complications of the multi-leveled points of view. Explanations for the limitations on harmonization of severely disharmonized children will be considered in the next chapter.

#### CHAPTER 8 NOTES

<sup>1</sup> More will be said about this theory and its relevance to harmonization in the next chapter.

<sup>2</sup> There is a tale of similar individuals with limited chances to perceive a totality in Hindu scripture. Some men were put in a dark room with an elephant with the purpose of determining what manner of beast was in the room. One man, feeling only the trunk described one sort of creature. Another, feeling only the legs, described another sort. Another man, feeling only the tail, described another sort. As each man was perceiving only a portion of the reality that was the elephant, he was only able to describe an aspect of that reality. Had the lights been turned on (a bigger window been available) they would have perceived the totality and would not have argued that each knew the truth and the others were wrong.

## Chapter 9 LIMITING FACTORS

Things are not always as they could be or as one would like them to be. Life is not storybook perfect and few people ever realize their full potential. Consider the likelihood that somewhere in this world is a potential Edison, Leonardo da Vinci, or Shakespeare. Because circumstances may never be right, this individual will probably never express talent which lies dormant within him. Even as this is true for so-called "normal" individuals, so too is it true for the severely disharmonized child.

What is the nature of the factors which limit the development of a severely disharmonized child? To begin with, one can be almost certainly sure that one of them is not lack of proper circumstances, for the dormant potential of the child is usually obscured by more than just lack of opportunity to express it. Possible limiting factors are of two varieties those associated with the child and those associated with the spiritual harmonizer. As the former factors are the ones more likely to contribute to the child's failure to realize his full potential, they will be considered first and in greater detail.

In Chapter 1 it was stated that all disharmony—illness of whatever sort—is spiritual in nature, having been assumed by an individual as a means of learning a lesson. In order to accept this assumption, one must also accept the premise that man is more than just a body or just a mind. What happens in life must be recognized as more than just coincidence.

Instead, one must be ready to accept the possibility that almost everything that happens in life happens for a reason. That there are, in fact, few accidental occurrences.

This brings us to reincarnation—a theory accepted as true by a large portion of the world's population. In actuality reincarnation is only a partial truth, for it only applies to those whose point of view allows them to be reborn. Thus, once again we turn to the analogy of the last chapter.

From the last few steps of the stairway of spiritual development reincarnation is perceived as a false perception because there is only the Self or Christ consciousness, which is always the same. One who has reached this point is no longer subject to reincarnation and he perceives the theory of reincarnation as both true and false—true for those not yet at his point of development because of their incorrect points of view; false for everyone even though they are not aware of it as they are the Self and always have been and always will be. Therefore, repeated birth and death of an individual soul (jiva) can only occur so long as one is behind the wall of ignorance which functions to obscure the fact that there is actually nothing to die or be reborn. Inasmuch as this is not the viewpoint of the greater portion of humanity, however, how does one view reincarnation from their point of view?

The multidimensionality of man makes it impossible to dismiss reincarnation out of hand as an outmoded superstition as one reviewer of a recently released book<sup>1</sup> did. Just because dying individuals who experience death do not perceive reincarnation as a reality does not mean it is not real. An extended explanation of the whole process would be too lengthy to go into

here, but suffice it to say that there is no heaven or hell. When one dies, he goes to the plane appropriate to his level of perception (the stair to which one has climbed in the analogy). Considering the fact that a dying man's relatives were probably at about the same point of development when they died, it is not too surprising that such a dying patient would perceive these relatives on the "other side of death" as the patients in the above mentioned book did.<sup>2</sup>

Now in the theory of reincarnation one continues to return to earth until he is at or near total harmony. Such harmony is more rapidly achieved if one is willing to rid himself of the karma<sup>3</sup> which he has accumulated in large rather than small amounts. Therefore, prior to birth individuals can elect to take on certain handicaps from birth or later in life in order to accomplish one of several purposes: (1) to rid himself of a large amount of karma as mentioned above, (2) to teach his parents or others who will be close to him a necessary lesson which will hasten their achievement of total harmony,<sup>4</sup> (3) to accomplish both of these ends. This, then is the basis for saying that illness is spiritual in nature. Here also is the reason why many totally disharmonized children never go beyond a certain point.

Everyone has free will. They are free to choose to have handicaps in life. They are free to fail to learn from the handicaps even though that is the reason they originally elected to have them.

Suppose that before birth an individual elected to be "autistic" so that he could develop and his parents could learn patience and understanding. Once born, everything may go as planned up to a point. The parents may develop as planned, but the child may be so wrapped up in the security that his handicap provides him from a topsy-turvy world—perhaps because of perceptual difficulties—that he does not respond to the harmonizer he knew that he was going to meet and be harmonized by at a certain point in life. But this is only one of numerous possible explanations why a child may fail to respond to a harmonizer's efforts. Perhaps the child knew he would never improve too much unless his parents learned their lesson. If they fail to learn what they should, they stay where they are while the child progresses because he elected<sup>5</sup> to remain as he was even though he could have completely recovered in response to the harmonizer. As a result of this in a future birth he could be much further along.

One could go on and on with reasons why a child might respond only a little or a great deal to the energies from a harmonizer. Each case is unique unto itself and it would take a psychic able to do past life readings, etc. to unwind the chain of events which led to the failure to improve. It might be for one of the reasons given above, or it might be attributable to the harmonizer in some way.

Usually, the harmonizer has something to learn<sup>6</sup> from an interaction too. Almost every significant interaction and many seemingly insignificant ones occur because they were meant to. Learning occurs on such occasions. This learning is not, however, necessarily on a conscious level. More often than not, it is on other than the conscious level. When the harmonizer fails in his efforts to produce any change at all, or he produces only minimal change, it is possible that he has failed because he had a lesson to learn. For instance, perhaps he was becoming too egotistical about his abilities, forgetting for the moment that the only difference between him and the rest of mankind is that they have not yet reached his state. Failure has a way of forcing one

to once again face reality—different paths may have stairways with different numbers of steps, but everyone reaches the top eventually. Another possible reason for a harmonizer's failure is that he may have been so overwhelmed by doubts when working with a particular child that he effectively prevented anything major from happening. True, the energy comes from the Self (God) but one can block it by not being open to this infinite source. Then there is the possibility that no matter how unsuccessful an interaction may appear on the surface, it has not been so unsuccessful after all. Who has the right to say what is failure and what is success? As a result of an "unsuccessful" interaction the child may get better over a period of time. Or, perhaps as the result of such an interaction someone else is able to successfully work with the child. In this case, the harmonizer would have been a catalyst, having initiated the inner change which allowed someone else to be effective. In the final analysis, no one is likely to be successful all the time, for whatever reason.

This last statement applies even to the totally harmonized individual. Even such a being as this is not likely to harmonize everyone—instantaneously, completely or at all. This does not mean the totally harmonized being (God) could not instantaneously and completely harmonize (heal) everyone if he wished to. Consider for a moment, however, just what purpose healings of this sort have. When instantaneous healings occur, it is often as much for the benefit of society at large particularly those closest to the healed individual—as it is for the benefit of the individual. Mankind needs its occasional miracles to remind it that there is a God. That faith can be rewarded in appropriate circumstances. However, if every severely disharmonized individual were completely healed—or to take an extreme example, if every person who had passed away were raised from the dead think how quickly mankind in general would become blasé about the whole thing. Most people would go from doubting, to believing, to expecting. This is not the proper attitude for growth.

It would be too easy for the majority of people to achieve a sort of "welfare spirituality" state of consciousness—"Why bother to work at it when I can get it for nothing?" This is a large part of the problem attached to belief in reincarnation. The majority of people in India and other countries with a belief in reincarnation have allowed this belief to become a belief in welfare spirituality—why work at growing when I'll have another chance to grow and another and another ad infinitum? Everyone who adopts this kind of belief seems to overlook the fact that things worth having, including total harmonization, are usually most appreciated and most deserved only when won as the result of concerted effort. Things such as this are not handed one on a silver platter just because one says "I believe," or "Praise the Lord," or "Hallelujah!" It is the inner not the outer state of consciousness that is the final measure of man's right to advance up another step. God reads the Heart of man; he does not listen to songs of false praise which have no meaning other than on the surface.

In the next chapter, the manner of progression of two children with whom I worked will be considered. These two cases—successful ones—demonstrate possible routes a disharmonized child might follow on his way to greater harmony.

#### CHAPTER 9 NOTES

<sup>1</sup> In a review of Karlis Osis and Erlendur Haraldsson's *At the Hour of Death* (New York, N.Y.: Avon, 1977), done by J. Gordon Melton in the June, 1978 issue of *Fate*.

- <sup>2</sup> If it were possible to locate dying individuals considerably more or less "developed" than their already dead relatives, the perceptions recorded as they lay dying might be considerably different than those given in the book in Note 1. If no one but individuals at one of the last two or three steps could be studied in similar circumstances given that enough of them could be found, which is highly unlikely—then they undoubtedly would have no perceptions at all at death.
- <sup>3</sup> Karma is defined variously in *A Ramakrishna-Vedanta Wordbook* (Hollywood, Ca., Vedanta Press, 1962), p. 41, as: "A mental or physical act; the consequence of a mental or physical act; the sum of the consequences of an individual's actions in this and previous lives; the chain of causes and effect operating in the moral world." Karma and its ramifications can become quite complex. It can be of three possible varieties:  
sanchita---stored karma  
agami---karma now collecting  
prarabdha---karma which has begun to bear fruit  
It is the latter karma which produces results in a particular ongoing life.
- <sup>4</sup> A child and either one or both of his parents and/or his brothers and sisters have been related in past lives. Part of the reason for reestablishing a relationship or relationships is to work out karma which was accumulated between various individuals in the family in these previous lives.
- <sup>5</sup> Generally speaking, for the "normal" individual and for the severely disharmonized one such a choice is made on other than the conscious level. Although it is not readily obvious to one who cannot perceive such things, everyone (who is not yet existing as the Heart) exists on multiple levels—the seven levels given in Note 16 of the notes for Chapter 3. Even though a person may be incapable of decisions on the conscious level, they are within his capabilities on other levels.
- <sup>6</sup> Such learning may be on a conscious or unconscious level. It is only those harmonizers who are not yet totally harmonized who still have things to learn. The totally harmonized being, existing as the source of all knowledge, is beyond the need to learn.

## Chapter 10 PATTERNS OF GROWTH

There is another side to the coin of limitations—this is the growth that can take place as a result of harmonization. It is this part of the harmonizer's job that is the most rewarding—so long as he might be motivated by rewards.

No two children move from disharmony to harmony to the same way or take the same amount of time. The most that can be said is that once they reach a certain point they go beyond plateaus and from then until they reach as far as they are going to go they climb at an ever increasing rate.<sup>1</sup>

There is a logic in this difference of rates of progression. People are different, only statistics make them the "same." No two "normal" people are the same; nor are any two totally harmonized beings externally the same. Even two children in the same family grow up as individuals although some teachers and other adults sometimes expect them to "be the same," insofar as grades are concerned, as siblings who have gone before. Severely disharmonized children are often expected to progress at the same rates too. For some reason people unreasonably expect that if you put in so much you'll get back so much although they don't even expect this from the people with whom they work.

Consider, just for starters, that no two children began from the same place. Two may "seem" the same or quite similar, but as should be clear by now, man is much more than he externally appears to be. To some extent he can be behaviorally restructured but the more harmonized a man is the further beyond conditioning he becomes for, resting as his essential core, he "controls" his body and mind; they no longer control him. Although a disharmonized child can be changed by means of a behavioral approach, his essential core cannot be. This means that the child can never reach the point he could have if he had worked with a harmonizer.

As an example of what sort of growth can take place in response to a harmonizer, the patterns of growth of two children mentioned elsewhere in this book will be briefly considered in this chapter. Those children are the four year old from Chapter 2, referred to as "Ted" throughout the rest of this chapter; and "Joe"<sup>2</sup> from Chapter 6.

Ted came to the institution where I work with a diagnosis of "early infantile autism." As is true for so many of these children, he had been many places and his parents, in desperation, were trying once again.

At four, Ted was moderately abusive of himself and severely abusive of others, especially a sister just over twice his age. The reason for this abuse was that he was able to perceive fear in others and to read the expectations of others. Being intelligent as well as perceptive, he took advantage of fear and expectations using them to intimidate those around him. He would often go out of his way to do just the opposite of what he knew was expected of him and if an attempt was made to stop him, more often than not he'd resort to biting or scratching in an attempt to continue getting his way. In addition to the above characteristics, Ted

spun things, he avoided physical contact or show of affection, he avoided talking even though he had a vocabulary of something over a hundred words and he sometimes destroyed things in a fit of rage. In other words, Ted did things that made Dennis the Menace look mild by comparison and the only time he wasn't doing them was usually when he was asleep, sleep occurring only when he ran down from sheer exhaustion. This, then, was Ted when we first got him.

Upon his departure nine months later—he was withdrawn for financial reasons—Ted was a different child as a result of the combined efforts<sup>3</sup> of an excellent speech teacher, his classroom teacher, myself and my associate. Gone was the aggressive attacking, the destruction, and, for the most part, the spinning. Ted now allowed others to hold him and often sought contact. Additionally, he had so come to enjoy being lifted up into the air and being tickled that he willingly said "up" and "tickle." As he was also aphasic,<sup>4</sup> prompting was sometimes necessary to get him to say these things, but despite his aphasia he was correctly asking for things more and more every day at the time of his withdrawal. Ted was well on his way to a point much closer to normalcy.

It had taken Ted almost the entire nine months to reach that point beyond plateaus which I call the take-off point for want of a better name.

Before reaching this point, his progress had been gradual with many steps forward and backward as he tested and came to trust those around him.

Joe reached in three months the point it took Ted nine months to reach. As Joe was the first severely disharmonized child with whom I ever worked, however, I initially had no idea that such a thing as a "take-off" point even existed.

When I began working with Joe I didn't even know what inner listening was nor inner communication. None of the concepts presented in this book were consciously mine. Even so, I somehow knew that Joe had more going for him than he was showing. It was this feeling that led me to spend time with this eleven year old boy.

In the beginning Joe looked beyond reaching. He appeared totally unaware of the world and early photos taken when I first began working with him showed what appeared more zombie or robot than human—the eyes were vacant and the gait mechanical. Additionally, Joe got frustrated easily, shredding paper when he felt this way. He loved magazines on cars, motorcycles and airplanes. He often stuck his right arm out in a Nazi-like salute. He avoided affection. Attempts to interrupt what he was doing produced a rage. Speech was minimal—he identified things he saw in a whisper. This was Joe when I first met him.

At first, I did little more than sit and rub Joe's back and head, two things that he loved having done—they sent him off to some Never Never Land. Yet, this alone was sufficient to produce a change in Joe, even though in the past it had made him even more withdrawn. What I was doing came to the attention of the medical director and he was sufficiently impressed to "prescribe" me for Joe—one dose of interaction at a specific and for a more prolonged time each day. I began.

For a great while I was groping in darkness. With Ted I knew how to proceed, it was necessary only to look within and do what came to me. Much of what I did with Ted involved the use of harmonizing energy. However, at the time I was working with Joe I didn't know that I was capable of such things. It wasn't until near the end of my relationship with him that I really became aware of what I was doing. Thus, while working with him I was an unconscious harmonizer. I was not sure how to proceed nor did I know just where to turn for guidance.

I was totally unsure of myself and this lack of certainty led me to read a number of books on autism and to try techniques given therein. I quickly found that one couldn't go rushing to a book every time he encountered some new behavior, so I began seeking for a way of proceeding that was uniquely my own. Gradually, as I felt my way step by step I came to the realization that what I did had to come from within me. It was in this way that I began to utilize the way of the Heart—a technique of meditation I had been practicing for nine years—without even knowing that I was doing so until sometime after Joe's death. I knew that I was doing things that seemed right but I was frequently uncertain for what I was doing was so unconventional. Conscious use of energy did not yet exist.

Because I was unaware of inner guidance or solace—although I now realize that I was receiving it—I was frequently stricken by doubts that Joe would even "learn." Daily I was ready to quit, sure that I could go no further. Drawing on some then unknown well of strength I would decide to go on working with Joe for just one more day, one more week, one more month. Almost always, shortly after my greatest despair some new behavior would appear, and remain, and generalize. These changes kept me going until, suddenly, after three months, the dam broke and plateaus became a thing of the past. Joe then began soaring toward normalcy and he never stopped until his unfortunate death.

Magically old behaviors fell away. The Nazi-like salute disappeared; restlessness became less and less a thing to contend with, frustration became more and more infrequent; Joe went from getting up when he saw me to getting up, smiling, saying my name with enthusiasm and bounding toward me. Affection grew—near the end Joe was hugging and kissing people and telling them that he loved them. Thus, the light went on in Joe's eyes, he was there again, and having been made aware of the world once again he moved out into it more and more.

These, then, were two of the children with whom I have successfully worked—Ted and Joe. I have only touched on their patterns of growth, for to properly present nine months work it would take a whole book. I've presented the beginning and the end more than the middle, for it was more important to show where they were and where they got to than to show how they got there. Too often people look to the how as a recipe—take a pinch of this and a dash of that—making a therapeutic method a cookbook sort of thing which always produces certain behavioral and emotional changes. Such people do not look within themselves and find their own way of progressing. They do not realize that there is only the starting point, the take-off point and the end point and that no two paths are the same no matter how similar the starting points. They need to learn that although books have their place they cannot supersede the knowledge of the Heart, which is all knowledge.

Some insight into how I came to be a spiritual harmonizer has been given in this chapter. In the next chapter the way of the Heart as I have come to know it will be briefly considered.

#### CHAPTER 10 NOTES

<sup>1</sup> Although ever increasing, the slope of this climb to normalcy, if portrayed on a graph, would be such that the line would gradually rise. The angle to the horizontal might be something like 10-20 degrees. Although sharper climbs may occur, I have not yet encountered one.

<sup>2</sup> Eventually an entire book on the development of Joe may be done. Possible title—*The Boy and the Man: Patterns of Growth of a Disharmonized Child and a Spiritual Harmonizer*.

<sup>3</sup> Although a spiritual harmonizer can work alone, he is most effective if others reinforce and elaborate on what he is doing. In this way, the child generalizes even more rapidly than he would through the efforts of the harmonizer alone.

<sup>4</sup> Aphasia may be defined in this case as the loss of the power to express oneself by speech due to injury or disease of the speech center. Aphasia may also take various other forms.

## Chapter 11 THE WAY OF THE HEART

It has been said again and again throughout the pages of this book that man is none other than the Heart, which is the Self, Christ consciousness (the Christ within), or God; and this is so. Additionally, in Chapter 5 it was said that man's natural state is peace, calm, joy and unlimited love; and this is also so. This is, of course, easy to say, but not always so easy to know. How, then, is one to know either of these things? Most certainly, a depressed individual with suicidal thoughts does not know that he is the Heart nor does he know that peace, calm, joy and unlimited love are his real nature. Most likely, all that he knows is that life is a bummer and he's got nothing worth living for.

Consider the following—man seems to gravitate toward things which give him pleasure. Things such as sex and money, things that are "fun" or that can buy or provide this fun. In this search for fun man feels himself most satisfied when he has "enjoyed" himself and most dissatisfied when he is "bored" and has nothing to do.

If one were to probe beneath the surface of most of these "fun" seekers it would be relatively easy to discover just how shallow their fun is. Most often such fun is sought after out of sheer desperation—although few of the seekers of it would initially be willing to admit this. The go, go, go, don't stop nature of this fun should, however, tell one something. There is a danger to stopping for one is then so unoccupied that he gains insight into just how little "fun" he is really having.

What is it that man is seeking when he runs desperately after fun? Why is this drive especially so prevalent among the young?

Deep within us all we have memories of our true nature. These memories are in the Heart which is our essential nature. Like a sleeping giant which stirs restlessly,<sup>1</sup> its essence sometimes seeps to the surface of our mind. What is perceived when this occurs is usually extremely brief but nevertheless extremely satisfying. Although like a flicker of light issuing forth from a brilliant but well baffled source (the baffling being one's ignorance, the wall in the analogy) it is enough to set one seeking for something similar. Inasmuch as one is only minimally aware of this essence seeping from the Heart and is completely unaware of the Heart itself, the search is almost always initially both futile and desperate.

The pleasure which man seeks in an effort to emulate the peace, calm, joy and unlimited love which he dimly perceived issuing from the Heart provides sensations which are temporary at best. After all, one can have only so many orgasms before exhaustion sets in; or money runs out or is in such abundance that one discovers being rich isn't all that it's cracked up to be; or, "fun" things like eating, sky diving, surfing, drinking, partying, etc. grow old as one gets too much of them. It is this pleasure saturation point of every "fun" activity which leads many people to turn to more and more unusual activities in an effort to once again experience the thrills less strenuous (or dangerous) activities once brought them. Too few go the other way—toward the Heart, which initially sent them on their wild goose chase.

In the Upanishads the pleasure of one who has realized the Self (the Heart) is described as many, many times the pleasure of any other being.<sup>2</sup> This pleasure is unique in a number of ways. For instance, the totally harmonized being experiences peace, calm, joy and unlimited love all the time. This experience is not the fleeting thing of the man cloaked in ignorance, it is a magnificent thing—the experience of being God. Too few people ever know this experience, however.

Among the seekers after pleasure there are the few who realize the fact that they'll never find what they're seeking by continuing the way they have been going—their desperate search is realized as a dead end. Individuals who have gained this insight almost always turn to some spiritual path or other; where they turn being dependent on the stairway they began ascending in other lives and on how far up they got last time around.

There are many stairways, some having more steps (and thus more windows) than others. The higher a person previously ascended the more accepting he is of the others; the lower down, the more his vision is focused on his stairway alone. This is true no matter which stairway a person is ascending. Be he Christian, Buddhist, Jew, Muslim, Bahai, the person who has climbed all but the last few steps of his own particular stairway is cognizant of the fact that there is really not that much difference between various stairways, as they all lead to the same point. Even though this is so, no one is forced to accept what they are not ready for. It should be obvious, however, that even though they can't accept it, it is nevertheless no less true.

An unfortunate tendency of people who have not clarified their vision enough to see beyond their own stairway is that of crying out against what they cannot understand and of proclaiming their way as the one and only way to the truth. This tendency might be likened to the tendency of teenagers to form cliques which one must belong to in order to be in; eventually almost everyone grows beyond this stage.

This brings us, briefly, to why the young (in body if not in mind) are usually the ones most likely to be driven by the need for "fun." The drive for fun is a cliquish thing which must also be outgrown.

And now, once again, how does one come to know oneself as the Heart whose natural state is peace, love, joy and unlimited love?

There is but one true test of any of the statements made in this or any other book on spiritual paths. No matter what the source of written spiritual knowledge one adheres to—be it the Bible, the Koran, the Bhagavad-Gita, the Book of Mormon, whatever—the only test of the truths contained in any of them is to turn within to the Heart. By turning within to one's core—to God—one can discover for himself what is true and what false.

Of course, one must be at the point where he can do this. Before he reaches this point, however, he does best to abide by what is written in the scripture that he follows; for he is thus able to focus his mind. This allows him to wean it away from more mundane things. In short,

one must "grow" away from one's scripture, finally reaching the point where he could write scriptures of his own—though few of those who achieve total harmony have that mission in life.

In the way of the Heart there are essentially two means of becoming aware of your essential nature as the Heart (God) and the Heart alone. These are the ways of Atma Vichara (Self Enquiry)<sup>3</sup> and the way of focusing on the Heart, experiencing the sensation that is the Heart, and then going beyond this sensation as one becomes the Heart.

Briefly, the way of Atma Vichara is that of asking "Who am I?" each time one has thoughts, sensations, etc. Utilizing this query, one traces the thoughts to their source—the Heart or Self. Additional information on this method will be found in books referred to in Note 3 above as well as in other notes which refer to Sri Ramana Maharshi.

The second of the two methods can be achieved through the first, i.e., one can come to know the Heart through Atma Vichara;<sup>4</sup> or, one can be shown the way of the Heart by a harmonizer who has that as a part of his mission in life.

Whichever of the two methods or starting points one turns to it is still a truism that it is only when one is ready that he experiences the Heart. In neither case does the person decide that he is ready. He can proclaim himself ready for all the world to hear but that is not the way things work. No, instead, in the former method the Heart makes itself known when it is time and in the latter the harmonizer shows only those he perceives as ready how to begin that path. Thus, although an individual may go to a particular harmonizer who is said to show the way, he may be told that he is mistaken; that it is some other harmonizer somewhere else who shows the way. This will mean only that the individual is not ready. Protests to the contrary will only prove what the harmonizer already knew—too much ego exists to allow the protester to follow the way of the Heart.

Should one become aware of the Heart through either of the two means given above, he is still not through. One may become aware of the Heart years before he becomes the Heart. This may sound depressing, but during each of those years a person becomes more and more fixed in the Heart. Then, suddenly, one day he finds that he is the Heart and nothing remains to be done or really needed doing in the first place.

In the next chapter what can occur when one becomes totally harmonized is considered.

## CHAPTER 11 NOTES

<sup>1</sup> This may happen once or many times in a person's life. These experiences can occur in sudden joy or even occasionally fear when there is a momentary sensation in the location of the Heart.

<sup>2</sup> The beings which are included are not only men but celestial beings from the various planes or lokas. The passage referred to may be found in the translation of the Upanishads by Swami Prabhavananda and Frederick Manchester (New York, N.Y.: New American Library, 1957), pp. 56-7.

<sup>3</sup> Initially, *Atma Vichara* was my starting point. Now I follow both it and the way of dwelling as the Heart. Eventually, the need for either will fall away.

Books to which one may turn for insight into Atma Vichara are:

*The Spiritual Teachings of Ramana Maharshi* (Berkeley, Ca.: Shambala Publications, Inc., 1972).

*The Collected Works of Ramana Maharshi*, ed. Arthur Osborne (New York, N.Y.: Samuel Weiser, Inc., 1959).  
Arthur Osborne, *Ramana Maharshi and the Path of Self-Knowledge* (New York, N.Y.: Samuel Weiser, Inc., 1970).

Mouni Sadhu, *In Days of Great Peace* (Hollywood, Ca.: Wilshire Book Co., 1957).

<sup>4</sup> *Atma Vichara* leads one to the Heart. One may either focus on it until he becomes (aware of his nature as) the Self or he may focus only on Atma Vichara becoming the Self (the Heart) in the end.

## Chapter 12 THE ULTIMATE HARMONIZERS

When, at last, one has ascended to the final steps of the stairway in the analogy in Chapter 8, he has reached that point where he is (or almost is) the panorama or Heart. Where his energy field extends to infinity. No longer is there an "I" and God, nor an "I" and others; there is only "I am."<sup>1</sup> Reaching this point, all things become possible to this now totally harmonized being.<sup>2</sup>

The capability of the totally harmonized being to perform "miracles" is easily explained. As the Heart, such a being is the reality underlying all apparent reality. His energy field, which is the Heart, is the universe and he is all matter, all energy, all laws of nature. Because he is all these things, he is also God and he has the ability to supersede these laws.<sup>3</sup>

Not too different from the viewpoint of the Heart as the substratum underlying everything is the view in theoretical physics suggested by J.S. Bell (Bell's Theorem), a physicist who formulated it in response to the potentialities suggested in the Einstein-Rosen-Podolsky experiment. This theorem hypothesizes a sub-quantum level in which two events, "though happening at distant points in space, must be instantly connected at the moment of their occurrence. Though they are quite separate spatially they must be considered in some sense to be a single event."<sup>4</sup>

The point of connection of these events, the factor which makes them a single event, is the Heart. They are both contained in the Heart in which there is no space. As this is so, they are, in actuality, a single event since they cannot really be separate, there being no location other than the Heart.

Not only is there no space (location) in the Heart, there is also no time. Time is relative. It is because these two facts are true<sup>5</sup> that totally harmonized individuals are capable of such remarkable things as an effortless affinity with all living things, conscious bi-location, awareness of thoughts and actions of others, total and instantaneous healings of all diseases (delusions) including death.

Even the budding harmonizer can *achieve* some degree of affinity with other living things besides disharmonized individuals. As he becomes more and more harmonized, it becomes easier and easier for him until it is no longer necessary for him to achieve attunement or affinity. He reaches the point mentioned in Note 5 of always being in tune with all things.

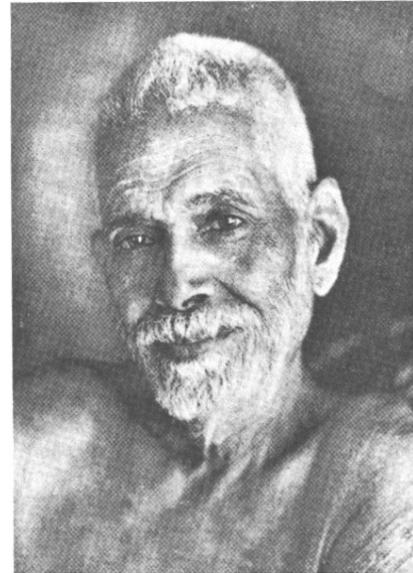
Recorded examples of this ability—especially in accounts of Hindu saints—are myriad. An example is the experience of Paul Brunton in *A Search in Secret India*. Brunton tells how Yogi Ramiah, an advanced disciple of Ramana Maharshi, acted upon encountering a young cobra which had Brunton frozen with fear:

...weaponless as he is, he holds both hands out towards the snake!

It's forked tongue moves about in its open mouth but it does not attempt to attack him...the strange visitor stands quite close to the snake which bends its head before him, and then he gently strokes its tail.<sup>6</sup>

Although bilocation, or conscious existence at two or more points at once,<sup>7</sup> is less frequent in occurrence than attunement with all living things, it too is found described in accounts of saints with surprising frequency. Many famous Christian and Hindu saints are known for their ability to bilocate. Examples include Padre Pio, a priest of the Capuchin order presently being considered for beatification,<sup>8</sup> and Swami Pranabananda, the "Saint with Two Bodies" described in Paramahansa Yogananda's *Autobiography of a Yogi*.<sup>9</sup>

Still another ability of saints—which goes far beyond ordinary telepathy (or beyond the inner listening of a harmonizer who is less than totally harmonized)—is that of knowing the innermost thoughts and desires of individuals who have either directed their thoughts toward them or who have surrendered to them as God incarnate. Padre Pio manifested this ability as does Sai Baba.<sup>10</sup>



*Rarnana Maharshi*

One of numerous accounts in Samuel H. Sandweiss's *Sai Baba the Holy Man and the Psychiatrist* tells how a woman requested something for "which she had been praying for a number of months."<sup>11</sup> Sai Baba responded by "stepping back playfully, his eyes twinkling, his face a broad loving smile, and answered her in the very words which she had been using in her prayers to him."<sup>12</sup> The author continues that Sai Baba "simply had no way of knowing what these words had been" and that the lady was "overwhelmed."<sup>13</sup>

One may find examples of how Paramahansa Yogananda knew the most intimate thoughts and actions of his "disciples" in Swami Kriyananda's *The Path*.<sup>14</sup> Having surrendered to Yogananda, who was totally harmonized, they had in effect surrendered to God, giving Yogananda carte blanche insofar as their spiritual "growth" was concerned.

The ability of the being who is at or near total harmonization to instantaneously and completely heal a disharmonized individual can also be read about in literature on saints. This ability, too, exceeds that of lesser harmonizers.

In such healings, the harmonizer need not even be present nor still "alive."<sup>15</sup> Additionally, the healing—though still instantaneous—may be delayed until a certain symbolic action dictated by the harmonizer is carried out. Such actions are a test of faith in the harmonizer as God manifest.<sup>16</sup> These healings may even be such that they overcome the greatest illness (delusion) of all—death. These are the ultimate healings of the ultimate harmonizers.

One may find accounts of several of these ultimate healings in the New Testament, for Jesus was one of these ultimate harmonizers. One such account is found in Luke 8:49-56:

*While he was still speaking, a man from the ruler's house came and said, 'your daughter is dead; do not trouble the Teacher any more.' But Jesus on hearing this answered him, 'Do not fear; only believe, and she shall be well.' And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, 'Do not weep; for she is not dead but sleeping.' And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, 'Child, arise.' And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened.<sup>17</sup>*

One may also find examples of this ultimate healing in Paramahansa Yogananda's book.

These, then, are the ultimate harmonizers—individuals who have ascended to the last step or two of their own stairway. Abiding as the Heart (God), they are capable of the things given here and of many others.

It is easy to read about "miracles" such as those described here and scoff. For, unless one sees them it is not always easy to believe. It is for this reason that those who believe without seeing are somehow special. They are more in tune with their Heart even though they do not always even know that it exists. This makes them "closer" to total harmony than those who allow skepticism to so blind them that they would even deny a miracle occurring right in front of them rather than restructure their system of belief; or those who would deny them even though they see the miracle that is life happening around them every day.

At some time in the future everyone will eventually go beyond belief to knowledge reaching at last the final step of total harmony. When this occurs there will be no further need for spiritual harmonizers as all individuals will be such. This time is still in the future. When it might be is considered in the final chapter of this book.

## CHAPTER 12 NOTES

<sup>1</sup> "I am that I am." is how God described Himself to Moses in Exodus 3:14. Or, more appropriately, "I am that—I am."

<sup>2</sup> Few, however, demonstrate their full potentiality. Each totally harmonized (or nearly so) individual functions according to *how* he is meant to help others.

<sup>3</sup> Functioning as God manifest the totally harmonized *being* is capable of all things. However, those who think that it is the being who is doing "miraculous" acts is wrong. They flow from him without thought or effort on his part.

<sup>4</sup> E.H. Walker and Nick Herbert, "Hidden Variables: Where Physics and the Paranormal Meet," in *Future Science*, ed. John White and Stanley Krippner (Garden City, N.Y.: Anchor Books, 1977), pp. 247-8.

<sup>5</sup> And because being in the Heart they are in tune with all things.

<sup>6</sup> Paul Brunton, *A Search in Secret India* (London: Rider & Co., 1934), p. 212.

<sup>7</sup> This is different from the doppelganger phenomenon in which a person can be in two places at once *without* his knowledge. Generally speaking a saint is always aware of his multiple experiences.

- <sup>8</sup> Rev. Charles Mortimer Carty, *Padre Pio The Stigmatist* (Rockford, IL: Tan Books and Publishers, Inc., 1973), pp. 56-83.
- <sup>9</sup> Paramahansa Yogananda, *Autobiography of a Yogi* (Los Angeles, Ca.: Self-Realization Fellowship, 1959), pp. 22-9.
- <sup>10</sup> Sai Baba is a saint who frequently materializes things, an ability demonstrated relatively infrequently by God-realized men and *only* for a very good reason.
- <sup>11</sup> Samuel H. Sandweiss, M.D., *Sai Baba the Holy Man and the Psychiatrist* (San Diego, Ca.: Birth Day Pub. Co, 1975), p. 119.
- <sup>12</sup> *Ibid*, pp. 119-20.
- <sup>13</sup> *Ibid*.
- <sup>14</sup> Swami Kryananda, *The Path* (Nevada City, Ca.; Ananda Publications, 1977).
- <sup>15</sup> Location and death being in the mind only, they are of little importance to the totally harmonized being. Location is also frequently unimportant to one well on his way to total harmony also. Absent healing is much practiced these days.
- <sup>16</sup> When an individual willingly carries out such actions despite how inane they might sound, he is demonstrating his faith that the harmonizer is endowed with the knowledge of the Heart which will allow him to speak for God (or as God). He recognizes the totally harmonized being as God manifest with knowledge while at the same time being at least dimly aware that he is God manifest in ignorance.
- <sup>17</sup> *The Holy Bible Revised Standard Version* (New York, N.Y.: Thomas Nelson and Sons, 1952).

## Chapter 13 THE END AND THE BEGINNING

We are all the Self; there is nothing other than the Heart. Yet, because of the wall of ignorance and the stairways with varying numbers of steps, few people know this.

There is nothing but God manifest. Yet, there is God manifest with knowledge (the totally harmonized being), God manifest in ignorance (one at or near the bottom step) and degrees of knowledge or ignorance between these two points.

Eventually everyone will go beyond ignorance to knowledge—ascending the final step and going beyond the wall. Yet, the time for this to happen for more than a few at a time is not yet.

Some say this is the Kali Yuga—the age of darkness. One who has read Swami Sri Yukteswar Giri's *The Holy Science*<sup>1</sup> knows that this is a misconception. There is a time—yet to be—when the majority of mankind will climb to the top of the wall. When this time is to be may be found in *The Holy Science* or in Roy Eugene Davis' *The Way of the Initiate*.<sup>2</sup>

As one may find by reading either or the above mentioned books, man allows himself to be governed by cycles. Yet, this does not have to be.

Ignorance is accepted by man, or it would not exist. The mass of mankind is happy where it is. If this were not so, the time for all to ascend beyond ignorance would be now.

Even though—generally speaking—mankind is adrift in a sea of self made ignorance; there are more and more individuals who are finding their way to shore where they stand on their own feet and become lighthouses guiding others to a safe harbor. When enough sources of light light the shore, all those who are not satisfied with their free drifting trip will find their way to shore.

Man elected his ignorance and man must elect to cast it aside. So long as he is enamored with all the sources of "fun," he has no reason to hunt for anything else.

When, at last, man is willing to grow, to be open, to look to the Heart by whatever name, this will be the end of ignorance and the beginning of knowledge. Until that time, there will be the disharmonized and the spiritual harmonizers. There will be paths and guides. There will be stairways, walls and windows.

Until that time, books such as this will have a reason for existing as signposts indicating starting points for the few.

### CHAPTER 13 NOTES

<sup>1</sup> Swami Sri Yukteswar Giri, *The Holy Science* (Ranchi, Bihar, India: Yogada Satsanga Society, 1949).

<sup>2</sup> Roy Eugene Davis, *The Way of the Initiate* (Lakemont, Ga.: CSA Press, 1970).

## **About the Author**

*Gordon Broussard was born on August 19, 1943 in Beaumont, Texas. He has a B.S. in chemistry and an M. Ed. in counseling, and is presently working as a counselor at Angie Nall Hospital in Beaumont, Texas. He is interested in utilizing mechanical apparatus to validate the existence of the Heart and its integral relationship to healing and meditation.*