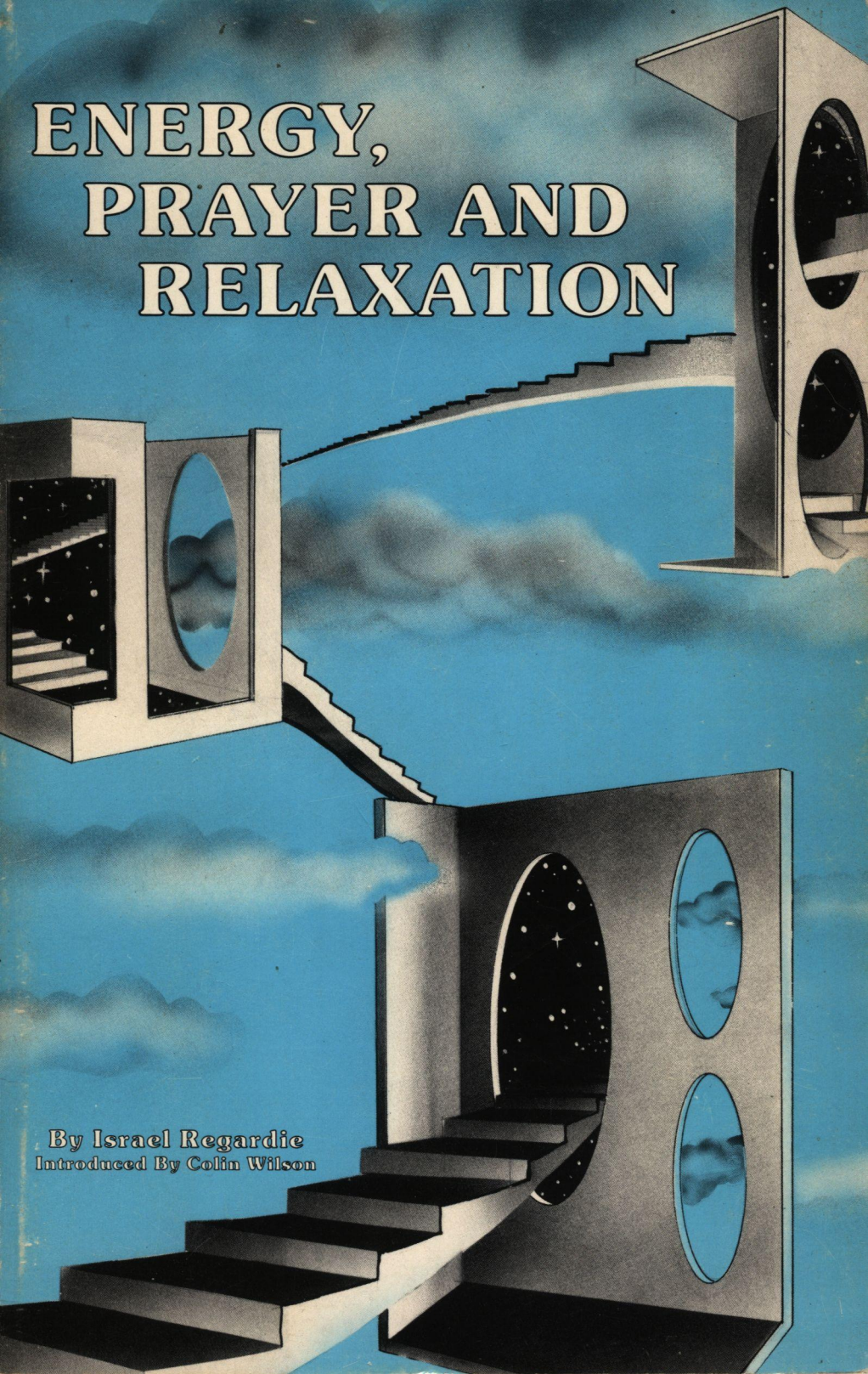


ENERGY, PRAYER AND RELAXATION



By Israel Regardie
Introduced By Colin Wilson

ENERGY, PRAYER AND RELAXATION

BY THE SAME AUTHOR

The Tree of Life
The Regardie Tapes
What You Should Know About The Golden Dawn
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The One Year Manual
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Energy, Prayer & Relaxation
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ENERGY, PRAYER AND RELAXATION

A Study in the Art and Science of Prayer

**By
Israel Regardie**



**1983
Falcon Press
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CONTENTS

	Introduction	7
	Preface	13
1	A Scientific Approach to Metaphysics	15
2	Perfect Relaxation	23
3	God's Presence and Relaxation	33
4	Prayer	41
5	Ecstasy	51
6	The Process of Fulfillment	61
7	Triumphant Prayers of the Ancients	71

INTRODUCTION

BY

COLIN WILSON

The author of this small but fascinating book is the last living representative of the great 'occult tradition' of the late 19th century, whose major names include Madame Blavatsky, W.B. Yeats, MacGregor Mathers, A.E. Waite, Aleister Crowley and Dion Fortune. Even in such distinguished company, Regardie stands out as a figure of central importance.

Francis Israel Regardie was born in London on November 17, 1907, and moved with his family to America in 1921. He attended art school in Philadelphia until, in his own words, 'I realised I was no artist.' Fate had marked him out for a rather more strange and interesting career. He received its first intimations when he was fifteen years old, and saw a reference to Madame Blavatsky in a book belonging to his sister. Intrigued by the name, he looked it up, and learned about the eventful career of that tempestuous lady. 'From then on', he says, 'I was hooked.' The interest in Madame Blavatsky extended to Hindu philosophy and to the practice of yoga, and by the time he was eighteen, Regardie was familiar with the major works on yoga.

So it was with considerable excitement that, at the house of an attorney friend in Washington D.C., he made the discovery of a new text on yoga by a man who unmistakably knew what he was talking about. The work - which was read aloud - was called, rather cryptically, *Part I of Book IV*, and was by one Aleister Crowley. Regardie was so excited that he wrote to Crowley at the address of the publisher. And he had totally forgotten about it

INTRODUCTION

when, some eight months later, he received a reply from Paris. Crowley suggested that Regardie should get in touch with his New York agent, a German named Karl Germer. Regardie went to New York to meet Germer, and found that this ex-Wehrmacht officer regarded Crowley with enormous admiration. He sold Regardie a set of a work called *The Equinox*, a magazine that Crowley had published between 1909 and 1914. And for the next few months, Regardie plunged into an altogether strange world of magic, mysticism, occult philosophy and Nietzschean aphorism, all tinged with a distinct flavour of the 1890s. The result was that two years later, in October 1928, Regardie sailed for France, and was met at the Gare St. Lazare by Crowley; 'the Great Beast' had invited Regardie to become his secretary.

The next two or three years must have been a traumatic experience for the young Americanised Londoner. Crowley had just published his most important book, *Magick in Theory and Practice*, which had failed to attract much attention; a quarrel with the book's press-agent led to the agent telling the police that Crowley was a drug addict. As a result, Crowley was expelled from Paris, and his new secretary, who had failed to obtain a residence permit, was also ordered to leave. Because of his association with Crowley, he was not allowed to land in England - although he had a British passport - and had to go to Brussels. It took him six more months before he was allowed into England. There he moved in with Crowley and his wife at a house at Knockholt, in Kent, and began preparing some of Crowley's works for press - Crowley had discovered a publisher called P.R. Stephensen, who ran Mandrake Press. Unfortunately, Crowley's reputation as the 'wickedest man in the world' was now so firmly established that his books aroused widespread opposition among booksellers, and the press soon went bankrupt. Meanwhile, Regardie and Stephensen collaborated on a short book in defense of Crowley, *The Legend of Aleister Crowley*. It did nothing to improve Crowley's sinister reputation, or to improve the finances of the Mandrake Press. And so Crowley went his own way, and Regardie went his. He became the secretary to the writer Thomas Burke, author of the once-famous *Limehouse*

INTRODUCTION

Nights, and he also wrote his own first two books, *The Garden of Pomegranates* and *The Tree of Life*. Both are studies in the Hebrew magical system, the Qabalah, and the latter is regarded by many as one of the most important books on 'magic' ever written. It is dedicated 'with poignant memory of what might have been, to Marsyas.' The latter is Crowley. And it is sad to record that when Regardie sent copies of one of his books to Crowley, the latter received it with something less than appreciation, and made some unkind jokes, particularly about Regardie's adoption of the name Francis - a name that had been bestowed on him by a woman friend who, like Regardie, was an admirer of St. Francis. Regardie gave way to outraged vanity, and wrote Crowley a sarcastic letter, addressing him as 'Alice', a possible reference to the 'Beast's' homosexual inclinations as well as a diminutive of his name. The result was a complete break between the two; Crowley produced a scurrilous document about his ex-secretary, accusing him of theft and betrayal, which he circulated to all Regardie's friends and acquaintances. It says a great deal for Regardie's forgiving nature - and for his capacity for objective admiration - that he has reproduced this document in full in his later study of Crowley, *The Eye in the Triangle*.

After publication of *The Tree of Life*, Regardie found himself at the centre of a violent controversy. He had discussed some of the magical practices of the society known as the Golden Dawn, of which Crowley had been a highly disruptive member in the early years of the century. Some ex-members attacked him; others - like Dion Fortune - supported him. The upshot was that he was invited to join the Stella Matutina, a magical order based upon the original Golden Dawn. This he found an immense disappointment. As 'magicians' the chiefs of the Stella Matutina struck him as ignorant and inept. In disgust, he left the order, and decided to publish the rituals of the Golden Dawn - an act that has earned him much odium in 'occult' circles, although every student of the history of occultism remains in his debt.

These details are necessary so that readers of this book should understand something of Regardie's importance in the history of 20th century 'occultism.' The remainder may be told more

INTRODUCTION

briefly. Regardie remained in England until 1937, continuing to study magic and alchemy, and writing another important text, *The Philosophers Stone*, about the mysteries of alchemy. This is one of the most interesting and exciting things he ever wrote; it is basically a Jungian interpretation of alchemy as a search for some kind of unity of being, an attempt to unite conscious and unconscious forces of the psyche. (It is all the more fascinating in that in more recent years, Regardie changed his mind to some extent, and came to believe that alchemy *is* an attempt at a chemical transformation of matter - I tell the whole story in my book *Mysteries*.) And, in 1937, recognising that war was inevitable, Regardie returned to the United States. Here he threw himself into the study of psychology - he had undergone Freudian analysis in England - and became a lay analyst. When America entered the war, he enlisted in the army - a step he wryly admits to have been 'a ghastly error.' After the war, he obtained his doctorate in psychology, moved to California, and practised Reichian therapy. He admits that this, 'with Magick, has changed the course of my whole life.' In 1980, he retired to Arizona, where he continues to write.

The present book is, in fact, a small fragment - the final chapters - of a much larger work with the intriguing title *The Romance of Metaphysics* - which, he says, he decided to write because he got impatient when patients talked to him about metaphysics without knowing what it was.

For many years now, I have been an avid reader of Regardie's books. The last one I read, *Foundations of Practical Magic*, was published in England in 1979. It fascinated me because it reveals that, with age, Regardie's mind becomes more clear and vigorous - a tribute to the disciplines to which he has devoted his life. But the chapter that impressed me most was not concerned with magic, but with meditation. It is a remarkable synthesis of all he knows about magic, meditation and psychotherapy.

Now for those who - understandably - regard magic as an absurd superstition, it is important to bear in mind Crowley's own definition: 'Magick is the Science and Art of causing Change to occur in conformity with the Will.' He is echoing a remark of

INTRODUCTION

the great 19th century occultist Eliphas Levi, who wrote: 'Would you learn to reign over yourself and others? Learn how to will.' Many students of magic are, no doubt, attracted by its romantic aura, and enjoy indulging in a kind of wishful thinking. But I suspect that the true students of magic have all started from the same intuition: that in some absurd, paradoxical way, *human beings are far stronger than they realise*. Everyone knows that odd feeling we get at times that all is well, that nothing can go wrong. Just as there are days when nothing seems to go right, so there are days when we experience a feeling that is like the first smell of spring: an excitement that seems based on some knowledge, some recognition. The romantic poets of the 19th century were always experiencing these 'moments of vision', and then wondering the next day whether it was all an illusion. 'Magic' is first of all an attempt to achieve some kind of control over that inner world of intuition. It escapes us because we are so poor at focusing the attention. So one of the first steps in magical practice is to attempt to train the mind to *visualise*, to be capable of 'conjuring up' (and it is interesting that we use this particular phrase about imagining) objects and scenes and giving them 'the smell of reality.' And this ability is, in fact, one of the basic psychological disciplines: that is to say that a person who had become accustomed to doing it at will would have achieved a far higher level of mental health than the rest of us. Students of ritual magic also believe that when a person has achieved this level of intensity, it is, to some extent, possible to 'make things happen.' The magician does not, like the wizard in 'The Sorcerer's Apprentice', turn brooms into water-carriers; but he believes that it is possible to shape his own destiny. Again, everyone knows the feeling of being completely determined to do something, and how, when this happens, events often seem to 'come out right.' Jung would probably say that this is the operation of the immense unknown forces of the unconscious mind.

Regardie believes, as I do, that this knowledge is very old indeed - that it was probably already old when the Egyptians built their first temples. One of the most exciting things in the world is to discover that the latest findings in psychology, in structural

INTRODUCTION

linguistics, in split-brain physiology, blend smoothly into the pattern of the earliest recorded human knowledge. It is this insight that pervades this little book on energy, relaxation and prayer, and which makes it, to me, the most personal and moving of all Regardie's writings.

Colin Wilson
May 1982
England

PREFACE

Countless books have already been written and published on prayer and relaxation. Why the need for another?

Many years devoted to varied forms of psychotherapy, as well as prolonged exposure to mysticism and allied topics, are the main factors that had led me to a rather different approach to this topic.

In the course of my professional life, what struck me vividly was that when people were enabled to shuffle off the unconscious armor of gross muscular tension, thus achieving a never-before-experienced delight and pleasure in the relaxation of psyche and soma, entirely new attitudes towards religion and prayer spontaneously developed. They needed no orientation, no preparation, no coaching. It was just there. And a whole new life of fervor, inspiration and prayer made its appearance. Not prayer in the conventional institutionalized form, but an intimacy with Life and Love that was intense, devout, springing from wells deep within the psyche.

It would seem that once the armoring had been dissipated, in the true Reichian sense of the term, vital energies which had been locked up or anchored in the muscular hypertension, found their own kind of outlet. Someone long ago said man is a religious animal. The release of these bio-energies brought with them the confirmation of this statement. Some had never before been religious in their lives -- others had been raised in the formal religions of today but had become wholly disenchanted, rebelling harshly against them. After thus rejecting the faith of their childhood, suddenly they found themselves developing new and fascinating insights into those early faiths. Even the old prayers and

PREFACE

hymns once memorized by rote gradually became alive and revealed new meanings and new stirrings within. They learned spontaneously to pray.

It was not learned in any ordinary sense. And it most assuredly was not something they acquired from me. It was a hard and fast rule of mine never to talk to patients about my metaphysical or occult faith. Most never knew I had written about the subject. Only if they had previously encountered my writings did I acknowledge with some hesitation an interest in these matters. Even then it was sparing, a begrudging acknowledgement -- deliberately adopted so that their own growth and development would not be prejudicially affected by me.

So it was all the more gratifying and exciting when, as therapy progressed and their own energies were released, their own native "religious" sense began to emerge. It introduced them to an entirely new way of life, of thinking and feeling and aspiring. It was with all this in mind, that this little book is offered -- sincerely hoping that the general reader too may find his own path to the heights of attainment. That he too may discover God (whatever he may understand by this), or the Universal Life Energy, in ways that are peculiar and special to him.

My best wishes and blessings, for whatever they may be worth, go forth with this hope.

ISRAEL REGARDIE
May 11, 1982
Arizona

CHAPTER ONE



A SCIENTIFIC APPROACH TO METAPHYSICS

I want to present a new point of view here, that is psychological rather than metaphysical. A scientific approach is possible in at least the primary concepts of metaphysical study. It may well be that if such a scientific attitude can be adopted so that certain states of mind can be induced at will by a psychological technique, we may be able to confer some degree of scientific and popular recognition on metaphysics. The method I am about to delineate here will accomplish precisely this. It is divided for the sake of convenience into two parts. The first deals with relaxation proper. It delineates a technique by means of which the body may achieve a state of such thorough repose that it fades out completely from view. The mind is thus left free to do whatever it wishes. The second will teach the student, by pursuing the same psychological method how his mind may be trained and educated

to dwell successfully on spiritual truths best suited to benefit him.

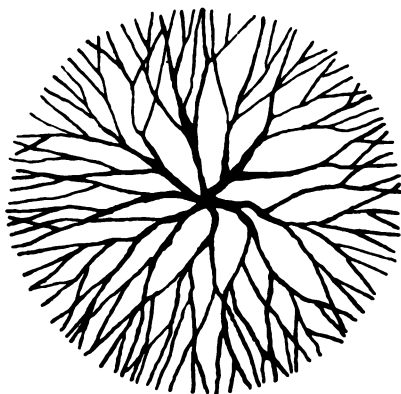
Moreover, the method possesses this additional advantage. All the metaphysical systems maintain that the mind is able to control the body and its manifold functions—and in fact to affect the entire phenomenal world. To prove this is to manifest successful “demonstrations” of the divine power. The method indicated in these succeeding pages will prove to the metaphysical novice that by means of evolving mental pictures he can himself induce a variety of physiological changes in his body. With this acquired ability, a quiet confidence based upon experience will come to him, an assurance that now he will be able to succeed in “demonstrating” metaphysically his ability to conquer and transcend all physical and mental circumstances of every kind.

For the first few attempts at relaxing, it is ideal to work with another person whom you know. The whole function of this second person is merely to make you aware of your own bodily tensions. He has no other rôle than to call your attention to hypertonic physiological states. These, when called to your attention, tend automatically to fall away—if not wholly, then at least in part. The mere fact that you become aware of them gives you some degree of control over them, and freedom from them. This other person is not absolutely necessary. He is simply an aid—and if it is not convenient, or should it prove impossible to enlist the services of such a friend, this section of my description may be glossed over. For the sake of convenience, let me call the person to be relaxed the subject. The assistant who is going to make the subject aware of his tensions, we will call the teacher. This is simply for the purpose of making clear the instruction to be given. The subject is to lie down on his back on any hard surface, or on a bed with a hard mattress, or on a table covered by a blanket. A well-carpeted floor has been known to be very satisfactory. Only the head is permitted to rest on a small cushion.

A hard surface seems preferable because immediately the subject is confronted by his tensions. Either he must get up because he feels so uncomfortable—or else he must relax.

ENERGY, PRAYER AND RELAXATION

The choice is clear; there is no alternative. The idea is to let the hard surface support the body. Too often, when lying down, we remain fully tensed when we should permit the muscles to loosen up entirely. Thus we support our bodies by too great tonicity, instead of letting go. The employment of a hard surface will make the individual realise in what way he tenses himself. Having realised this, he will more easily be able to let himself go. Ernest Wilson tells a lovely little story in his *Adventures in Prosperity* that perfectly illustrates the idea. "Once, as a lad, the writer boarded a street car with a heavy suitcase. The car was crowded, and he was obliged to stand. The suitcase seemed to grow heavier and heavier. He shifted it from one hand to the other, and then used both. Finally, a kindly man turned to him, and said, 'Let the world hold it up, sonny, and rest yourself.' The thought is an old one. It has been told with many variations by many persons."





So also, in relaxing, the student must come to feel that the hard surface is there really to support the body. He must not merely lie on it, but he must give himself wholly up to it. If, after a little practise, he can learn to let himself go, and give himself up for rest on this hard surface, he will have accomplished a miracle that can have far-reaching efforts on his life. That is the advantage of learning what is admittedly a purely artificial technique of relaxation. In this way he can learn to relax. And once able to do that, he will find that the faculty acquired will extend into every situation that life may bring. He will be able to relax to life, to sit loose to it. Acceptance is probably the most difficult lesson we have to learn. Relaxation is the key to it. A few deep sighs will prove of inestimable value—the sort of sigh that you would make if, after climbing a steep hill carrying a large and heavy knapsack, you had reached the top and had thrown the sack onto the ground. Your sense of relief would be so marked, and the fatigue so evident, that immediately sighs of relief from effort and from the burden of the sack would be heaved. This will engineer some rudimentary relaxation of the diaphragm—a thick, powerful, dome-shaped muscle separating the thoracic from the abdominal cavities. As the diaphragm tends to relax so also will much of the abdomen and chest.

The subject should lie quietly for a couple of minutes, observing himself closely throughout. It will train him in the art of observation and introspection. He must become familiar with the body and its tensions, and learn to notice what the body feels like. Most of us in reality have never had any true awareness of the body at all—except as a heavy burden and a grave problem. After some while, the subject will be surprised to realise what a good friend and faithful loyal servant it can turn out to be. So watch yourself and your body.

Be keenly observant of all the physiological alterations that ensue, with the psychological changes that are bound to follow. It will prove the introduction into an entirely new world. By these means you will come to watch yourself from the inside in preparation to re-directing the mind within, to discover "the secret place of the Most High," the "kingdom of heaven" within the "Temple of the Holy Ghost."

Now we have to consider the rôle of the teacher. The subject lies down on the hard surface of table or floor, with eyes closed, trying to watch himself and his varied reactions. He will shortly discover that he is totally unable to achieve relaxation. The teacher is now to raise the legs by the heels, one at a time, just a few inches off the surface and let them drop. As a rule, the subject will come to realise that the legs do not drop by themselves—passively. He discovers that involuntarily he holds them up by muscular effort and puts them down the same way. The legs are gripped by an involuntary habit of muscular tension which, because of his unconsciousness of that fact, he has never been able to eliminate. The teacher should raise the leg, but before letting it drop, place one hand under the knee. If the unsupported lower leg does not fall to the surface, it is evident that the unconscious tensions of the leg muscles prevent the fall. The subject must try to remember that he must not force the leg down. It must drop by its own inherent weight, which will occur as soon as he becomes aware of the fact that the teacher is only holding the thigh at the knee, under the popliteal space, and that the leg is not supported in any way. Both legs should be handled in exactly the same way—first separately, and then together.

A great deal of repetition will be found necessary in order to impress upon the subject's consciousness this one fact concerning unconscious or involuntary muscular tensions. Unconsciously the muscles are kept in a tense state, despite the fact that they are not actively being used. An enormous amount of this energy is thus being wasted—an amount moreover which can be measured and tested by a basal metabolism respirometer. Apart from all other considerations, this energy wastage alone would prove to be an important reason de-

manding the induction of adequate relaxation. When once the idea has struck home, the teacher can proceed in a slightly new direction. Let him raise both legs at once—by slipping one hand under the ankles. Only a few inches will be found necessary. When the other hand is slipped under the knees, the hand under the ankles should be removed. This will permit both legs to drop, providing the musculature is in a relaxed state, otherwise the subject will discover the amusing phenomenon of the legs being fixed in midair. Now let him hold the ankles together with one hand, and taking away the supporting hand from beneath the knees, try gently to separate, only slightly, the knees. If the subject is capable of relaxing, each knee will fall outwards. Usually, there is great resistance at the beginning to this relaxation of the adductor muscles of the thighs—especially in girls and women who, for the sake of the experiment, would do well to wear slacks or beach pyjamas. I always demand such attire on the part of my female subjects when engaging in a public demonstration of the art and principles of relaxation. Frequent repetition of these principles is necessary until the neurological impulses are able to impress the thigh muscles, to emancipate them into relaxing.



ENERGY PRAYER AND RELAXATION

Some considerable attention should be given to both the arms and hands which will usually be found to be extraordinarily tense. The teacher should wriggle the arm a little, rather as one might shake a snake, or a rope. Sometimes this suffices to relax the arm muscles without further ado. With the elbow resting on the hard surface, held there with one hand, the teacher must now raise the forearm and hand of the subject perpendicular to the table. Then, releasing the forearm, he should watch to see whether the forearm falls readily by itself, whether it remains uplifted at right angles to the arm, or whether it is pushed down by muscular effort. The elbow is next, and should be grasped and handled in much the same way. This relaxes the shoulder joint. A wide range of variations are possible, too complex to describe, though not at all difficult to perform. The alert student will devise his own experiments to determine the degree of hypertonicity, and thus relax the tension. A few hours spent in this way during the course of a week or two is not wasting time in the least. The effort will have been invaluable and will prove so later when he attempts meditation and the metaphysical treatments we are really concerned with.

The shoulders can also be assisted to relax by the teacher slipping both hands under one shoulder of the subject, and lifting it slightly, then letting it drop back on the surface. Repeat with the other shoulder. The body should drop heavily, and the head should wag quite freely on the neck. Usually at this time, the subject quite spontaneously will heave a sigh



or two indicative of a relaxation that slowly is deepening and becoming more profound. The teacher will be able to see innumerable signs of impending relaxation. Lines on the face and forehead will show signs of disappearing, the respiration becomes fuller and deeper and slower, and the entire body will be seen to sag down more and more upon the surface.

The task of the teacher is next to probe gently with his fingers into the abdominal muscles adjacent to the hip bones. Slight pressure is enough, usually being adequate to elicit strong spasmodic movements of resistance from the powerful abdominal muscles. Maintain the pressure for a few seconds first on the one side and then on the other until the muscles cease their reflex resistance and remain relaxed, becoming softer and softer, in spite of the persistent pressure. If the muscles relax no pain or sensitiveness should be elicited. Pain may be felt only if the subject is fighting the finger-probing by increasing the tonicity of the external and internal oblique and transverse abdominal muscles. Slight pressure should be exerted upon the chest, front and sides, in order to convey to the subject some notion of the elasticity of the thoracic cage. Different lobes of the lungs can be persuaded into specific activity by these pressures, and definite thoracic muscles relaxed. To complete his phase of the relaxing work, nothing remains for the teacher to do now except very easily and gently to lift the head several times from the surface and let it fall back on the cushion. By the time this procedure has been followed through at least a couple of times, the student will feel considerably more relaxed than he has for ages. At this juncture, he can wholly dispense with the teacher and carry on independently of any outside help. Now he is on his own, and from then on he really begins to learn the fine art of relaxation.

CHAPTER TWO



PERFECT RELAXATION

Having become aware of the principal gross tensions, and dispensed with the assistant, the student may now proceed with the real technique for the induction of perfect relaxation. It is this which bears relation to metaphysical effort. Its rationale is based upon a very simple fact which everyone knows. If you have been dreaming that you are running down a street with someone in hot pursuit, you are likely to wake up feeling very breathless, a little frightened, and with a racing heart and rapid respiration. The dream consists of a series of psycho-motor stimuli, so dynamic in nature, as to demand translation into visible and even measurable

physiological reactions. In much the same way, if you sat down and quite consciously began thinking of such a dream, meditating intently upon its action, a similar phenomenon would occur within a very short time. Ideas retained in consciousness tend to discharge themselves into the body. This is a fundamental physio-psychological fact.

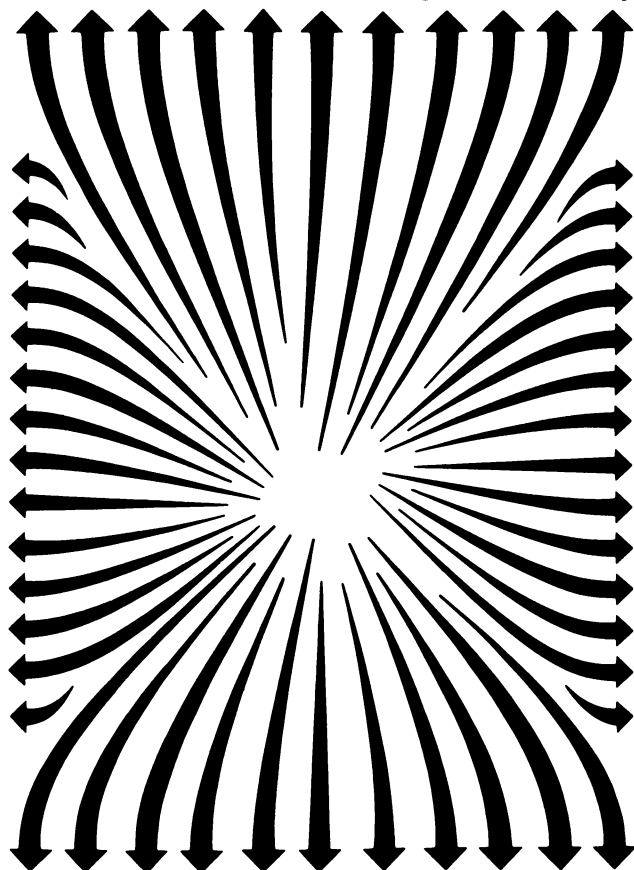
A favourite device of mine for proving that psychological states and mental images do produce immediate physical results, is to ask a student to sit down, breathing deeply until he feels quiet, and then relaxed. Then, without imparting my motive, I ask him to build up in his mind a series of mental pictures. For example, he may be asked to visualise a beautiful, golden sandy beach. He is lying on the sand, basking in the warm sunshine, perfectly relaxed and contented. So warm does he become—it is a hot midsummer's day—that he is obliged to enter the ocean for a swim, to cool off. Getting up from the sand, and stretching vigorously, he sees himself imaginatively make a running leap for the water, dives in, and begins swimming rapidly through the surf and breakers out to a hundred yard point in the sea. He floats there for a few minutes on his back. Having regained his wind and composure, he swims back to the beach as rapidly as possible—just as quickly as though he were entered for a swimming competition. He gets back to the shore, relaxes on the sand, and lets go.

All this time I have been keenly observing the student's respiration, pulse and temperature. All undergo a rapid cycle of changes. They decline, increase and decrease—depending upon the activity that he imagines himself to engage in. These I record on a chart. When he opens his eyes, after the termination of this psychological experiment, he for himself is able to read the chart and graph that I have drawn as tangible evidence of his mental gymnastics. This is concrete evidence that is highly convincing, giving the student vast assurance in the validity of the relaxation technique that follows.

If psychological states are able, demonstrably, to produce immediate reactions in the psycho-somatic system, then we can usefully employ mental pictures in order consciously to

ENERGY, PRAYER AND RELAXATION

induce a state of relaxation preliminary to metaphysical treatment. I consider the relaxation state of paramount importance because by this means we are able to acquire a state of consciousness in which there is no trace of physical, somatic elements whatsoever. It is a state of pure consciousness, without any other determinants. The pictures useful for inducing a relaxation of neuro-muscular hypertonicity are those that relate to the blood. We know scientifically that if vascular congestion occurs in any part of the body, at least two phenomena occur. First, there is increased thermogenesis. Secondly, there



is a relaxation of the unstriated arterial muscles which widen the lumen or calibre of the blood vessels. Hence, if we can produce artificial vascularisation of any tissue, we will develop an inner warmth, followed by a relaxing of the surrounding hypertension in that area. Now, to think of any part of the body is immediately to increase locally the blood supply. If you sat down, held out your hand, and gazed at your thumb for several seconds, after a while there will be increased sensation there, as though it had become engorged. This experiment can be applied to any part of the body.

What is proposed then, is for the student to consider in his imagination every part of the body—from brain to the tips of the toes. There is no escape from body here, no running away from all that the body implies. It is to be faced starkly in all its nakedness, and the physical and psychic tensions exposed, subjected to treatment on a sound physiological basis, and thus overcome. No intricate knowledge of anatomy is really necessary. On the other hand, if the student has been taught the broad generalities relating to the anatomy and physiology of the bodily mechanism he will find that knowledge most useful.

First of all, while lying on the back, a pillow should be slipped under the knees so that they are raised some few inches. This tends to induce a mechanical relaxation of the spine and the powerful muscles attached to the vertebrae. Let him cross one ankle over another, the heels resting on the hard surface, and fold the hands over the abdomen by interlacing the fingers. Consider the brain now by visualising it in the skull. Everyone has seen pictures of the cerebrum, so this will not be too difficult. Consider the brain to be a mass of white and grey nerve substance, divided into a right and a left hemisphere, with a little bulb at the back, the cerebellum. The entire surface of these structures is marked by numbers of lobes, convolutions and depressions or sulci. Visualise the brain clearly if you can, and feel it with the imagination. Try to feel that this brain, normally white and grey in colour, becomes pinkish in hue as you think of it, automatically directing an increased blood supply to its structures. Maintain this visualisation for about a minute. By that

ENERGY, PRAYER AND RELAXATION

time, there should certainly be some kind of sensation there—subjective sensations of warmth, and a curious feeling which can only be described by tingling. This is not only subjective, for the physical phenomena can be checked by medical diagnostic instruments. When this is achieved, you can descend a little bit with your visualisations to other organs of the body.



During the process of relaxing, when all the tissues are being bathed in blood, various sensations arise which can most easily and best be described as a tingling. It is akin to the so-called pins and needles sensation which is felt when circulation is being restored to a limb, after a temporary partial blocking by pressure of some one of the blood-vessels. Charles Fillmore, the Unity leader, experienced similar sensations during the course of his long meditations. When he was still tubercular, and practised reflection on the presence and healing power of God, he would become aware of electric sensations in his extremities—sensations of aliveness, of tingling. These would be considerably enhanced if his attention was focussed on special localities or areas of the body. He believed that by turning his attention God-wards, his whole body became healed and regenerated. The result was that the tubercular infection was checked, and he lived for many years in active service on behalf of the Unity School. Relaxing

the body thoroughly by these methods, and experiencing the sensation of relaxation fully, will be found to act as a distinct stimulus to the maintenance and recovery of perfect health.

Imagine, next, that the blood, which has been warming and so relaxing the brain, pours downwards from the frontal portions of the cerebrum into the forehead, the eyes and the temples. Go through a similar procedure as described above, until you obtain that inner sense of warmth, tingling, and relaxation. They are quite unmistakeable sensations, and are certain signs of the induction of a local release of tension. Pass in contemplation downwards to the ears, thinking also of the middle and inner ear with its intricate mechanism, the cheeks of the face and the nose. Pause until the appropriate reactions and sensations are noted clearly in consciousness.

Meantime, should the attention wander away to the events of the day, business worries, domestic problems, or anything else, do not be angry or annoyed. Wait quietly for a few seconds, and quite gently bring the attention back to the consideration of the organ in question. Above all, do not let annoyance or mental tension arise. Deal with the problem very simply and directly. The mind is bound to wander at the beginning. It requires training and re-education. That takes time. Just wait a moment or two should the attention falter, then turn the mind back towards the production of hyperaemia in the local area. Bring the blood in your imagination to the lips, the mouth, the gums of the teeth, and the tongue, the chin and the angles of the jaw. This procedure having been applied to the whole head, including the back of the head, you should pause for a little while to become completely aware of the sensations involved. Also note that the entire body should have begun to lose its tensions, for since the brain is the neurological centre of the whole psychosomatic organism, as it relaxes so also will all other subsidiary parts. The student who knows his neuro-anatomy can apply this technique to a consideration of the area about the floor of the fourth ventricle and the medulla, for here are important reflex centres, which include the respiratory, cardiac and thermogenetic centres, as well as the nerve roots of the last three cranial nerves so intimately connected with the functions

ENERGY, PRAYER AND RELAXATION

of the viscera.

The neck is the next area to be considered. The student should visualise the windpipe, or the pharynx and larynx and trachea. The muscles and glands in the front, sides, and back of the neck should be imagined as being bathed in blood, being gently warmed by its heat, and thus being made to relax. As the hypertonicity begins to loosen, pass the attention to the powerful muscles of the shoulders and shoulder joints. Pay great attention to these, for they are unusually tense in most modern people. Hypertension and sensitivity of the trapezium are one of the characteristic symbols of the city dweller, one of the prices we pay for modern life—and some people think a rather exorbitant one.

Let the attention slowly wander from the shoulders down the arm to the elbow, forearm, wrist, hand and fingers, dwelling for a minute or so on each part, feeling the sensation of warmth and tingling there, telling each part with definiteness to relax. Return in the imagination once more to the shoulders. Visualise the entire thoracic cage. This consists of the ribs connected to the sternum or breast bone in front, and to the spine at the back, separated from the abdominal cavity below by the diaphragm. Within this chest box are several large



and important organs—the bronchi, lungs, heart, and the great arteries and veins leading to and from it. Powerful muscles lie between the ribs to aid the respiratory function. Just make a simple picture of this box which the thorax is, and begin to feel that slowly the blood pours into every artery, arteriole and capillary. The muscles which comprise the walls of these vessels relax, enabling them to convey larger quantities of blood than before. Because of this increased blood supply, a greater warmth is being generated in the thorax, resulting in a generally diffused sense of relaxation.

So far as the abdomen and pelvis is concerned a similar technique is to be followed, thinking of the large area which includes the individual organs that you know to be there. Feel the warm descent of the blood, and experience fully the sensation of aliveness that the thinking about those parts produces. As you practise you will at first become increasingly conscious of each bodily section, becoming aware of each separate organ rather as one does of each tooth during an acute tooth-ache. This sensation is succeeded by a complete cessation of sensory awareness. The relaxed portion, formerly standing out so clearly to consciousness, will fade utterly from sight. Eventually, consciousness of the body as a whole vanishes entirely, and a deep and abiding serenity and stillness remains.

Having completed the irrigation of the pelvic area, imagine the life-stream of blood dividing into two powerful rivers, each sweeping down one hip and thigh. Consider the thigh as far down as the knee-cap, in a manner similar to that applied to all other portions of the body until you become aware of the warmth and relaxing of the muscles. Then pass downwards with the mind to the ankle, and finally to the tips of the toes. Become fully aware of each minute part of the body becoming absolutely flooded by the blood-stream, which enables it to undergo this needed release from hypertensiveness. The entire process, from head to toe, should take not less than half an hour at first. More would be more satisfactory. As time goes on, less time will be necessary to induce relaxation, until finally the mere wish or thought to relax will spontaneously induce all muscles and tissue everywhere

ENERGY, PRAYER AND RELAXATION

in the body to relax their ordinary tension. Skill is the important factor, and skill is achieved by practise and constant repetition.

The sense of ease and relief from bodily tension is likely to become so intense that the student may fall asleep. This result should not be combatted, for it will pass away in a short while. It seems that most of us, over long periods of time, have so thoroughly identified ourselves with bodily



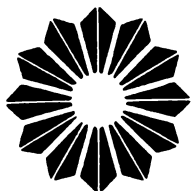
activity that when finally such activity ceases, there is nothing for the mind to attach itself to. Therefore its activity too undergoes an eclipse, sleep ensuing as the logical result. This refreshing sleep of relaxation should not be interfered with. It is just as well for the student to let sleep come as he relaxes. In a short time, as he becomes more and more expert in irrigating each bodily organ and relaxing it, he will learn to separate himself in consciousness from his body. So that when eventually the body does relax and enter the sleep state, he as a mind will remain alert and wide awake. The tendency to slip into sleep will disappear. His mind will be totally distinct and differentiated from the body and its functions.

A strange phenomenon usually arises at this juncture. So completely does the body relax, that all body consciousness disappears. One is simply not aware that there is such

a thing as a body. One is a mind only—conscious and thinking, aware of self and its ideas. But as for body—there is no body. No attempt has been made to deny the material body, or to question philosophically its existence or validity. This is a scientific observation, as valid as any objective observation of any scientific subject. This result occurs spontaneously. In one sense, it would appear as though the body needs are fulfilled, and the student, in having become fully conscious of the body now lets it descend into complete unconsciousness to function perfectly without psychological interference. This alone has a therapeutic effect.

In doing this, the mind is given a tremendous impetus towards freedom. No longer is it held back from meditation and prayer because of physical disturbances. No longer will physical sensations or pain stimulate currents of psychological activities which are prone to interfere with the higher activities of the mind and spirit. The mind feels sublimely released, able to concentrate all its energies upon the work at hand. And the sense of freedom from body awareness is so intense as almost to amount to a feeling of ecstasy, of real bliss. The student will discover for himself, for the first time in his life maybe, the real capacity of the mind to function without hindrance, without the relentless awareness of the physical limitations that formerly dogged his footsteps. And this is such a staggering acquisition as to reflect itself automatically into his personality. Poise and self-assurance seem to follow from such a psychological and spiritual achievement. The very relaxation of the body, which in itself seems to be related to unconscious states of the mind, tends to dissolve those psychic conflicts which were the etiological factors in the production of psycho-somatic tensions and disease states. Even the people about one, the environment itself, will soon come to reflect these changes that the relaxation technique produces.

CHAPTER THREE

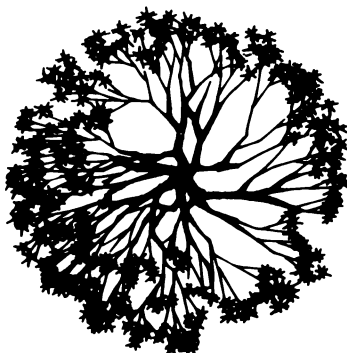


GOD'S PRESENCE AND RELAXATION

To be able to acquire a relaxed state of both body and mind is an asset that will prove invaluable in hosts of circumstances arising in the ordinary course of living. Not only so, but the student will be in possession of a psychological method of influencing beneficently his body, a technique capable of extension in manifold directions. Pain can often be relieved by resort to this method. Congestion or cold in any area can be eliminated by this imaginative moving of the blood from head to foot. But this is only the least part of the full picture that is important. The more interesting extension, as I have suggested, is its application to metaphysical technique and prayer treat-

ments. The student will have learned infallibly that he can, by meditating upon the different localities of his body, completely eliminate the body as a whole from his consciousness as an irritant and as a deterrent to spiritual activity. But now he can begin to make application of the method to bring about spiritual activity, not merely to eradicate deterrents to it. He will know that his mind has powers of its own which were previously unsuspected—powers which produce immediate effects upon the body. And this is invaluable knowledge giving him confidence and assurance in dealing with the higher facets of metaphysical application.

Certain conventions of visual thought, or imaginative artifices are required of the student in this advanced technique. If his efforts are moving in the direction of becoming God-conscious, God-saturated, and capable of practising constantly the realisation of the presence of God, he needs must use his mind in peculiar, yet definite ways to achieve that end. For this purpose, my usual practise is once more to ask the student to bear with me, and to apply his visual imaginative powers to conceiving of himself and his body in certain ways. He is asked to consider the well-known fact that the skin all over his body is perforated by thousands of minute holes called pores. Moreover, every organ in his body, being composed of cells of different types, likewise is perforated by countless intercellular spaces, interstices of various sizes. In other words, by a contemplation of this anatomical fact, he will begin to realise that the concept of physical solidity and



impermeability is merely a convenient concept. It is one, which, for our purpose, has not a great deal of validity. The realisation of the conclusions here can be enhanced tremendously by carrying the argument still further. Each cell, it must be remembered, is a protoplasmic structure, composed of numbers of highly complex molecules. Each molecule, upon chemical analysis, is seen to be composed of many elements—carbon, oxygen, hydrogen, nitrogen, potassium, sulphur, iron, and so forth. The structure of the molecule includes large numbers of atoms bound together in certain activity patterns. Likewise these atoms may be broken down and realised to be composed of electrons and protons, positive and negative electric charges, or light-waves, knit into units according to known electro-magnetic and physical laws. In reality, however, the entire body is immaterial in structure and essence, being composed exclusively of charges of electricity and waves of light. The mere contemplation of such scientific facts will go far towards establishing firm mental control of physiological function, relaxing the body as a preparatory means of eliminating it as a disturbing factor to meditation.

The student can carry this relation still further by recalling all the references, for example, in the Bible with regard to Light and its nature. Jesus said "I am the light of the world," and in the gospel of St. John we read "There was the true light, even the light which lighteth every man, coming into the world." And mystics everywhere all over the world, no matter in what age or race they have lived, have experienced the realisation of God's presence in terms of light and ecstasy. They feel and see blazes of brilliant light and colour. Everything becomes light. They realise themselves to live in a light world. Hence, the student, in realising that his body is made up of waves of light may, by remembering all these facts, come to realise that even his body is God, made up of God's substance which is light, and that at no time is there ever any kind of separateness between him and the supreme source of all.

But let us return to the imaginative concept of the skin being perforated by numbers of holes, of pores. The student

should be lying on his back, in the formal relaxation position. Later, when considerable skill is obtained, he will not need to recline in this or any other special way. Relaxation will occur so immediately that it can be induced anywhere, at any time, merely by willing it to occur, by thinking of it. But for the initial purpose of mastering the technique he should recline, with closed eyes in order to shut out external sensory impressions. Lying down, then, relaxed, imagine the skin on the cheeks of the face, feeling that the pores in the skin are stretched wide open, large, yawning, precipices and gulfs on the face. A few seconds' work will usually suffice—especially if he has previously followed the former relaxing technique, by means of which the body will respond readily to the thought. Then extend this idea to the skin on the forehead, nose and entire face. Include also the scalp and the back of the head. Contemplate, in each area, that no longer is the skin impermeable and non-porous, but that it is composed of more holes than tissue. In fact, the symbol of a woman's hair-net will perfectly convey the idea to be grasped.

The entire body should be thought of in this way, following the surface of the skin downwards from the head, neck, shoulders and arms, thorax, pelvis and abdomen, thighs, legs and feet. He should consider every part, coming to realise that the membrane which surrounds the organs of the body, holding it together as a limiting membrane, has lost its density and impermeability and is actually a series of holes loosely knit together by a net-like tissue. Reaching the toes and soles of the feet, he should pause temporarily to acquire the full sensation of the stretching of the pores—a completely unmis-takeable sensation.

This sensation acquired, now let him return to reflection of the head once more. But this time, his imagination will extend interiorly rather than externally. He should consider the brain, not as in the preliminary relaxation technique with a view to vascularising its neurological tissue, but in order to arrive at the feeling that it has become full of holes. The student should try to acquire the sensation that the interstices between the cells are becoming greater, and that the brain is, in a word, becoming sponge-like. If he can consider

ENERGY, PRAYER AND RELAXATION

a sponge, he will have succeeded in realising what I am attempting to describe by feeling that the substance of the brain is similarly constructed. This may take some little time, but once obtained it can be induced again with the greatest of ease.

This sponge feeling should now be applied to all organs of the body. Deal with the head first of all. Feel, in turn, that the brain, the eyes, the nose, the ears, all the viscera of the head are sponge-like, replacing the solid tissue. Then continue with the neck, imagining that the cervical vertebrae



of the spine, the neck muscles and flesh, larynx, aesophagus and glands—in fact, visualising that the whole neck has become like a sponge, full of holes. Apply a similar technique to the shoulders and arms. Visualise that bone, as well as muscles and tendons and ligaments, respond to exactly the same image. The thorax with its adnexia of lungs, heart, blood-vessels, etc. likewise comprises a large sponge. The abdomen and pelvis, thighs and legs also disappear save as they are felt to be masses of holes bound into an integrated whole.

It is important that this realisation be obtained fully before he continues. It is not so difficult, and most people can obtain it within a very short period of time. The sensations attending the realisation are distinctive, and cannot be mistaken for any other bodily reaction. Rarely have I had any failures with the many people whom I have taught in a

professional capacity. But once the faculty is acquired of feeling, during the meditation, that the body is a sponge and is full of holes, this sensation can be developed in a highly practical way. The student should try to remember the idea of Berkeleyan philosophy that sensation tells us not of material objects, but of divine ideas retained in the universal mind of God—this will enable him to transcend the plane of mere technique.

Now if the body is full of perforations, the student should consider that since the atmosphere encloses him at every moment during the day, the now absolutely permeable body offers no impediment whatsoever to the entrance of air. In fact, so far from resisting the flow of air through his body, he knows that the atmosphere must literally rush and course through these myriads of holes which he now feels his body to be. As he reclines, fully relaxed, let him imagine that the atmosphere immediately above him pours through his body, pushing downwards from the ceiling. He may combine this with the rhythm of his breathing. As he breathes in, let him realise that the air saturates the sponge that is his body, pouring into him from above, from head to toe. With the exhalation of breath, the air leaves his porous body, making its exit all the way along the back of his head, the back of his trunk, thighs and legs. Continue this thought for some several seconds, until the feeling of the permeability of the body to the atmosphere grows. Let the student vary the exercise, first by imagining that he breathes in through the holes in the soles of his feet, the air rushing vigorously along the whole course of his body, and exhaling through the crown of his head—and vice versa. Then that the atmosphere rises up from beneath him, passing out through him in front to rise to the ceiling above.

These are simply a series of imaginative concepts which have the effect of first relaxing the body and mind, and at the same time preparing the trained mind to consider spiritual truths. The spiritual fact to be considered is the primordial relationship existing between air and spirit. In all primitive languages, the word for air is the same as that for spirit and mind. Both are life and the carriers of life. Without air there

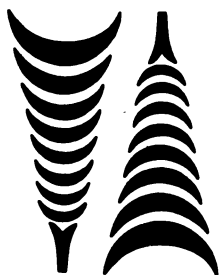
can be no manifestation of life.

Let the student therefore begin to consider mentally the idea that this air rushing through his body so completely open to its influx and offering no impediment or barrier—this air is the divine Spirit, it is the universal life which animates all created things. This air is God who, so all the metaphysical systems teach, is an omnipresent, infinite, omnipotent principle. Spirit is everywhere at all times, and there is no part of space which is exempt from its presence. God is all powerful; we cannot conceive of any competing or opposing force. Nor can we conceive that He should have any limitations of any kind that our minds can conceive of. He is divine wisdom and truth, and all our knowledge and learning is but an infinitesimal fragment of the omniscience of the universal Spirit. He, likewise, is all-love, an all embracing love that is so keen and intense that those men who touch that love in their consciousness, rave of the ineffable ecstasy and bliss that came in their realisation. All these qualities belong to God, and these are those characteristics that the student should contemplate as he begins to consider the relationship with Spirit and air—the air that rushes through his body and mind.



By imagining the air to saturate the completely porous and permeable body, we are in reality arriving at a high consciousness of the ever-presence and power of God. God pervades every minute cell of the body. No atom, no minute particle anywhere in this body can possibly be free of the power and substance and intelligence and love that God is. All the knowledge of metaphysics that the student has acquired may now be thrown with the utmost intensity and concentration into the meditation, with the complete assurance and knowledge that he has achieved success. He has already gained confidence in the efficacy of his mind by having applied himself to the techniques previously described. The practice of the presence of God is only an extension of it. A true realisation of God's infinite nature may thus be divined, in such a way that no violence is done either to body or to mind. All parts of man are fulfilled, justified without unnatural denial or negligence. Hence the realisation obtained of God must be full and complete—a perfect and harmonious identification with divine power and life and love.

CHAPTER FOUR



PRAYER

A GESTURE is any kind of motion, physical or mental, that reflects or conveys an inner meaning. It can be a moral intention or merely a passing thought. To be able to make the right gestures at the right time is probably to be able to accomplish what the gesture is intended for. For the thought is there, and either consciously or otherwise thought precedes action. No man in his right mind would make pugilistic gestures to a prize-fighter unless he felt himself capable of making some kind of determined stand or impression with his gesture. Above all, the right gesture implies a definite attitude of mind. It represents a point of view. To have developed a psychological outlook which can evoke or accompany the right gesture must necessarily imply a long anterior discipline or history.

That prayer consists of just such a series of mental and spiritual gestures is an idea at once so fascinating and so fraught with significance that it is possible that the nail has been hit squarely on the head. If God, by definition, is at once infinite, eternal, omnipotent and omniscient, it would seem that there is hardly any need of prayer at all. All our problems would immediately be divinely appreciated and understood without any necessity on our part to express them and ask in prayer for their solution. Prayer gestures in this sense would be worthless and useless. Most prayers are servile petitions, requests for assistance, for solution to problems which we feel we cannot solve by ourselves unaided, and by our human faculties. We feel some power more divine than ourselves is required—a power that possesses supreme knowledge and love and wisdom.

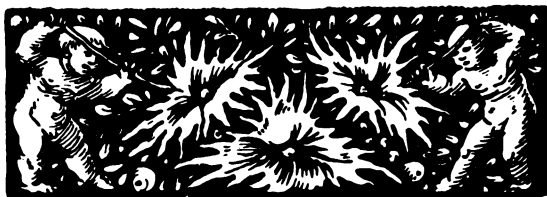
If, however, we have to ask for help of such a God, automatically we express grave doubt as to His wisdom, intelligence and capabilities. By voicing our aspiration and need in prayer, surely we cannot coerce God to answer us and solve our problems. And if we cannot coerce him, the prayer as a mechanism to this end is useless. Prayer as such cannot move God or alter His decisions, change His views, or do anything not formerly conceived by Him. The modern man, mature, and grown to full adult stature, with a well-developed brain and to some extent versed in the sciences, cannot stoop to anything so puerile and primitive as this. He is obliged by his training and his intellectual outlook to reject such an attitude and such a concept of both God and prayer as unworthy of him. His entire integrity would be thoroughly violated by it.

If, however, prayer is conceived as a dynamic gesture on our part to increase awareness of this immanent spiritual principle which abides in nature as well as in our hearts, then the whole matter becomes considerably clearer. It does not offend us, nor cause us to shrink away in disgust. We are not trying through prayer to affect God, to urge him desperately to come to our rescue, and heal us of our ills. Nor do we attempt to cajole Him to fill the void created by poverty, solitude, or economic difficulties of various kinds. Prayer is

ENERGY, PRAYER AND RELAXATION

a psychological gesture directed towards knowing and realising the real self which stands in intimate relationship to the whole stream of life and living experience. Through the gesture of prayer, we attempt to turn the mind around. First of all, the habitual orientation of the mind must be changed. We are in a rut, and usually satisfied with the security and quietude of the rut. A true neophobia has been developed. Change becomes a threat to the self, and our whole security seems in jeopardy. Another point of view must be developed, in which the true significance of change in its relationship to security is realised. Moreover, we must realise that we do not attempt to influence God. Quite obviously, He cannot be influenced by us anyway. What we are endeavouring to do through a series of dynamic gestures, is to relax the involuntary tension of the mind, and afterwards to exalt it to a high and noble pitch, to a consciousness of God. As an omnipresent and immanent principle, God is then able to permeate the mind and work through it for our salvation. The difficulties confronting us are then dealt with not merely by ourselves in the normal but impotent frame of mind, but by God and His ever-present wisdom and love and bounty.

The fundamental idea involved in prayer as a technical process is to exalt the human consciousness to a contemplation of the divine function and principle that exists throughout all nature and within ourselves. Normally the functions of



our mind are so bound up with all the trivialities both of personality and of the social world, that we are not in the least bit aware of this divine activity constantly proceeding in the hidden deeps of the soul. But it is just that unconscious divine activity which we must become conscious of, would we remain connected to the vast current of life upon which all things depend. It is the very life of all of us, and cut off from these divine roots we are sterile and barren, as good as dead. Since usually we are not conscious of its presence, a series of powerful mental gestures of one kind or another require to be made, having as their object a radical change in the habitual motion of the mind. Such a change induced by means of the dynamic gestures of prayer, can then put us in touch, through an exalted consciousness, with this divine spiritual force which is everywhere present and everywhere active as boundless love and substance and intelligence.

The mere fact that we can express the prayer problem as becoming conscious of something that hitherto was unconscious, brings the entire subject well within the realms of psychological knowledge. If modern man is unable to accept the idea of God in the religious sense as expressed throughout this book, then at least it is possible to conceive of deeper levels of mind, which if understood and realised, would increase the value and worth of life and living. This supreme value of meaning and integration is after all the God idea, whether we call it God or the Unconscious. The whole intent both of Freudian and Jungian psychology is to enhance consciousness, to widen its horizons, to break down this terrible unconsciousness of our true significance which blinds us to the meaning of human relationships and the world. To attempt this task is to investigate all those facets of the dark unconsciousness of our lives, to restore our reliance upon the deeper roots of ourselves—those vital roots of instinct and intuition the knowledge of which we have so sadly lost in our mad rush to become "civilised." Since the deeper levels of our minds are still in process of discovery and understanding, and since we know very little of their significance, we can, for the sake of argument, identify the unknown unconscious with the unknown God. And through specific and definite inner gestures,

ENERGY, PRAYER AND RELAXATION

either of formal psychological understanding or of mystical prayer, we can arrive at an improved perception and inward realisation of this unconscious but divine element in life. The use of the word "unconscious" does not imply for one moment that this element is lacking in consciousness. It only means



that we are unconscious and totally unaware of its presence and activity.

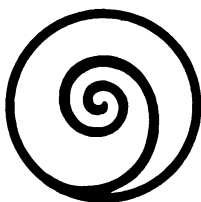
The great problem always has been—how shall we attain such awareness? We are willing to admit that God may exist—no matter how we define His existence. We also know that we are not conscious of His presence and power, and that we are sick, poor and beset by a dismal host of problems. But how may we become aware of His presence actively stirring within us? In part, the positing of the problem in this way gives some inkling of the nature of the solution. Unaware of God's presence because of the ceaseless movement of the brain, with its preoccupation with the trivialities of every-day life and experience, then it would follow that could we still this constant frittering of mental activity we would be on the way to the greatest discovery of our lives. If we could only achieve an inner serenity and quiet even for a few moments, that would be enough. Possibly in that silence God would talk to us and give us guidance. "Peace, be still!" is surely a technique of the utmost significance. The cultivation of a period of silence every day would go a very long way in this direction. Not at once will the mind be quieted. Its habits of continual movement and objective thought and concern over things and ideas must slowly be conquered, to be replaced by better habits which will conduce to higher realisations. To become aware of God must imply some species of specialised mental discipline and training, which very few of us have bothered to acquire. God cannot speak through a disorderly mind. That would be akin to pouring good wine into dirty and old bottles. Divine inspiration working through a muddled and ill-disciplined mind would only have the effect of polluting the inspiration, not of cleansing the bottle. It would provide a tremendous potential which would increase the neurotic trends of the mind and energise the pathological residues in us.

To my mind that is why many of the present psychological techniques are so valuable. No matter how one approaches the problem of cleansing the mind, the methods of Jungian or Freudian psychological analysis are pre-eminently successful in that they also establish a relationship between the

conscious mind and unconscious psychological states. By these means a great deal of muck that was unsuspected is thrust completely out of the mental sphere. It leaves a cleansed vehicle which is unlikely to suffer or to deteriorate as a result of metaphysical work and enquiry. All too often, the metaphysician achieves occasional spectacular results and demonstrations, only to find after the passage of many years that he has become ill or spiritually impotent, the prey of irrational fears and beliefs which he can scarcely combat. This phenomenon I have witnessed so frequently that to-day I have no doubt whatsoever of its accuracy. Mary Baker Eddy and her phobia about malicious animal magnetism is a splendid case in point. There are many others equally striking. The psychological techniques provide a mental discipline which is invaluable. And moreover they provide a technique by means of which outmoded attitudes can readily be discarded, and prepare adequately for that revolution of the mind which we seek as the goal of prayer and spiritual endeavour.

Some kind of daily discipline, altogether apart from analysis, is surely required. All metaphysical teachers in some way recognise this, and therefore recommend a daily study period. "Every soul must take time daily for quiet and meditation," wrote Emilie Cady in her *Lessons in Truth*. "In daily meditation lies the secret of power. No one can grow in either spiritual knowledge or power without it. Practice the presence of God just as you would practice music. No one would ever dream of becoming a power in music except by spending some time daily alone with music. Daily meditation alone with God seems, some way, to focus the divine presence within us and to our consciousness." In this period, the individual prepares himself through the study of a biblical text, or some portion of one of the books describing metaphysical theory and practice. The Bible, all agree as regarding its basic textbook. Mrs. Eddy's *Science and Health*, Emilie Cady's *Lessons in Truth*, Ernest Holmes' *Science of Mind*, Daniel Boone Herring's *Mind Surgery*, Harriet Hale Rix's *Christian Mind Healing*, and Ralph Waldo Trine's *In Tune with the Infinite*, to name but a few, are typical instances of other

such recommended books. By such specialised reading, the mind becomes acquainted with fundamental concepts which prepare it to dwell for a few minutes in quietness and silence on the idea of the omnipresent God, of the immanent deity indwelling the heart. By itself, the practice of daily turning the mind inward instead of outwards is adequate enough to teach it entirely new habits of thought and ideation. So that, depending upon the student, in a very short while he becomes accustomed to the silence. No longer does it seem a strange and unfamiliar frame of mind. He begins to evaluate it correctly



as the state indispensable to successful prayer, where he can aspire to a knowledge of God.

The relaxation technique described in a former chapter will likewise answer very well to this need for a new discipline of the mind. Its object specifically is to eliminate, systematically, awareness of externals, enabling the mind to focus inwardly, accustoming it to function by itself without the necessity of external stimuli. Moreover, a silence interiorly is created. It is a kinetic state which, as the student becomes accustomed to it, will reveal what he only previously suspected or knew, the indwelling God.

All techniques are valid and useful, each in its own particular way. Other methods are commonly used. Some people, for example, will use the Lord's prayer when they have achieved some familiarity with the quiet state created within. In fact, they use it to create for themselves the serenity and quiet and self-assurance they long for. The metaphysical schools have provided their own interpretations of the meaning of this prayer—even their own wordings. Many of these are profound and erudite to a degree; others a little trite and

pedantic. Their students are supposed to meditate upon the prayer, to become familiar with its wording, its rhythm, and its specialised meaning. Then, when they come to use it, it will possess the self-imposed power of exalting them ecstatically to a consciousness of the omnipresence of God who, upon explicit invitation as it were, will be able to act through the individual. The student will come in this way to feel and realise his implicit relationship and necessitous reliance upon God.

For this self-same purpose, the Psalms of the Bible likewise are used by many people. It is needless to indicate that the Psalms breathe a warm atmosphere of adoration, of ecstatic praise of God. Probably the Psalms are the best examples of the beautiful poetry that the Bible contains. The Psalmist knew God at first-hand, had ineffable experience of Him pulsing vibrantly in the heart's blood and in the loins. God, for him, was no metaphysical abstraction to which he wrote these beautiful poems. It was a living presence, strong, vital and passionate. Because of his spiritual experience, the Psalmist had become aware of the supreme reality of this divine intelligence and wisdom and life that abided at the heart of all things. And because he knew this One Life, he adored it and was moved to place his trust completely in it. The metaphysical argument is that by dwelling upon a poem uttered by a spiritually inspired mind, by a mind that knew God in intimate communion, the reader with sympathetic understanding and devotion will find his mind exalted to similar heights of spiritual discernment and realisation. Like will speak unto like, and the phenomenon of sympathetic vibration will awaken him to a realisation of the divine consciousness within, in a holy and mystical experience.

Psalms most frequently employed for this purpose are the 23rd, 27th, 48th, 66th, 81st, 91st, and the 121st, amongst others. But the first of these seems to have become the favourite. Many commentaries have been written upon it. The 91st psalm likewise is another that has found wide popularity, and we will remember that Mrs. Eddy used the first verse of it for her epoch-making speech before the Chicago convention of the Christian Scientists to great effect. Other psalms are used of course, but those mentioned seem more than

others to have found favour among the great majority of students and teachers.

The important factor underlying the use of such poetry and prayer does not seem to have been enunciated with too much clarity. I am in full agreement with the idea that the prayer created by one who has attained a high spiritual consciousness can sympathetically evoke a corresponding reaction in consciousness in those who approach it with all humility and sincerity. But we are not to assume that there is an independent abstract magic in words which by itself works the desired miracle. The words of the psalms are explicit evidence, symbols, of a spiritual state of consciousness. The psalm is the symbol and outcome of a man's spiritual experience. Reading his words, we can be similarly lifted up to that same exalted state of consciousness wherein the Psalmist dwelled. The prayer does have the effect of stimulating the mind to function in an entirely new way. It creates, if successful, a revolution within the psychological apparatus, a turning around of the mind. It becomes ecstatically uplifted so as to function in a new way, to perceive new and more spiritual ideas, and experience a hitherto never experienced life of divinity and high consciousness. The entire object of prayer, as I see it, is to exalt the mind to an indissoluble unity with God. It must lift the personality on the wings of ardent aspiration in an unrestrained flight of love to a sense of kinship and relationship with the whole of life. And if the prayer does not accomplish this it has failed utterly in its true purpose. Should the individual not respond dynamically and with high fervour, to be raised beyond himself into God, there is a flaw in his employment of the prayer technique.

CHAPTER FIVE



An attitude of cold objectivity and lack of feeling during prayer is, so far as my understanding goes, quite impossible. I cannot conceive how a person who has pondered over the 23rd psalm, for example, and understood it to the extent of employing it as his private and personal metaphysical treatment, can refrain from being strongly moved emotionally. A prayer to be successful should have the effect of bringing about an inner crisis. Eventually it should induce a vigorous emotional reaction that, when understood and controlled and directed, can wing the soul towards the realisation of the presence of God, the goal that is ever sought after. A real ecstasy should result, a thoroughgoing standing out of the mind from itself and all its concerns with the body and its

problems, from neurosis and inner turmoils. It should raise the individual above his personality, so as to realise his true divine nature. The whole secret of prayer lies in this direction. It aims at ecstatically moving the individual to transcend himself. In short, prayer consists of a complex of psychological gestures designed to enable us to recover our true identity—which is God. In praying, we evolve to the stature of full and perfect adulthood, where we are able to perceive our true and essential relationship to all that lives, and our entire dependence upon the One Mind in whom we do exist and have our being.

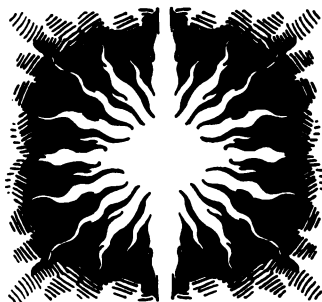
Not only is this an intellectual or mental achievement, but the realisation itself becomes fired by the rapture that the meditation on prayer should arouse. As a successful operation, prayer must provide scope for man's every faculty. Thus conceived, it is the spiritual and emotional stimulus that is calculated to restore the sense of our original identity with Godhead. Or, at least, it will enable the individual to contact in some novel and dynamic way that boundless source of power and wisdom which we conceive of as God. It is no request to an impossible God for bounty or reward like a child asking presents of its mother or father. Sincerely undertaken, prayer should mobilise all the qualities of the self. Integrity is the essence and goal of its nature. The inner fervour it awakens should reinforce the whole individual, energising the concept that he holds in mind for treatment so that it becomes realised as concrete reality. This inner fervour is the *sine qua non* of success.

Neville rightly surmises that to make one's prayers fulfil themselves one must go mad temporarily. Even as lovers become excited and moved by the fleeting thought of the sweetheart, so the one employing prayer should react also. He must be capable of becoming so enthused and spiritually excited by the prayer that the whole self lets go of itself and flies direct to its divine goal as though impelled inexorably like an arrow from the bow of devotion and aspiration. Success in demonstration comes about not exclusively through human effort, but primarily because the divine force courses through one. First, however, one must have touched ade-

ENERGY, PRAYER AND RELAXATION

quately the divine universal mind, and right rapture provides the drive towards that goal.

I have always questioned in my mind whether prayer of the quiet unemotional variety is of any ultimate value at all. This cold-blooded petitioning finds no real place within the highest conceptions of spiritual achievement. An ancient mystic and metaphysician once wrote that we should *in flame*



ourselves with prayer. And here is the secret revealed in a single word. We must not, counsels Jesus, use vain repetitions as the heathens do. But we may repeat intelligently the prayer again and again until the meaning is driven home, firing us spontaneously to increased devotion. In his fascinating book *The Psychology of Suggestion*, Dr. Boris Sidis has made an observation which is particularly apropos and pertinent to this discussion. He remarks that "we know that a strange emotion narrows down the field of consciousness." In this way, therefore, suggestions are much more readily accepted by the subconscious mind, than were the mind extensive and preoccupied with a host of sensory perceptions and motor impulses. "We often find," he further remarks, "that people under the emotion of intense excitement lose, so to say, their senses; their mind seems to be paralysed, or rather, so to say, the one idea that produces the excitement banishes all other ideas, and a state of monoideism, or concentration of

the consciousness is thus effected." Monoideism was the term employed by Braid to describe the hypnotic state, when the subject's attention, all plastic and pliable, could be turned to any one topic, and a total concentration of his mind on that single topic procured. It is for this reason, then, that emotional exaltation is so necessary to metaphysical technique, or to the practice of auto-suggestion, for then the mind's stream becomes automatically narrowed down to a single point, permitting the penetration of the suggestion. We must so pray that the whole being becomes aflame with a spiritual devotion before which nothing can stand. In that intensity, we re-discover what we always have been in reality. All illusions and errors and limitations fade utterly away before this divine fervour. When the soul literally burns up—"as pants the hart for cooling stream"—then spiritual identity with, or realisation of, God becomes more than a possibility. "The desire of Thy house hath burnt me up." Then the heart's desire is accomplished without effort—because actually it is God who prays and God who answers. There is none other to pray, and nothing that can be accomplished save that for which God makes the gesture. The desire that is holy becomes fact—objective phenomenal fact for all to see. Prayer is a dramatic gesture, implying the utmost in emotional capacity and in spiritual understanding. It bears no relationship to the infantile concept of asking favours of some father-like deity. It is, however, a gesture of realising the divine reality that has never been obscured, save in the conscious mind. Unconsciously we have always known what we were and to what spiritual power we were related. That knowledge has never been entirely lost. By making gestures of the right and most intelligent kind, we regain a full and conscious realisation of our own Godhead.

A study of ancient prayer techniques seems to yield the fact that former authorities, unlike so many to-day, were not averse to conceiving of prayer as a complex process of auto-suggestion. The so-called affirmations of modern metaphysics are quite obviously suggestions. One ancient prayer or invocation, as once they were called, strongly and frequently employs in its structure the modern usage of "I am" affirma-

tions. For example, it affirms as part of its rubric: "I am He the Bornless Spirit having sight in the feet, strong, and the immortal fire. I am He the Truth. I am He whose mouth ever flameth. I am He that lighteneth and thundereth. I am He from whom is the shower of the Life of Earth. I am He the Grace of the World."

This is the peroration of a long and complicated prayer filled with certain obscure and barbaric elements not altogether comprehensible to the modern mind. There is little doubt however but that the motivating trend of the preliminary parts of the prayer or invocation was gradually to excite the so-called conscious mind of the invoker until a high pitch of fervour was induced. It affirmed the relationship of man to God, narrating the great power and wisdom of God. The intention was that the mind at the critical moment, due to the extraordinary degree of excitement and ardour provoked, should be thrown into a state of high suggestibility. That ardent peak achieved, the peroration containing the potent suggestions was uttered, and the magical results were obtained because the suggestions were accepted and became effectual.

A state of high suggestibility is one during which the normal reticence of the mind to extraneous ideas, the endopsychic resistance of which psychoanalysis speaks, is overcome. This overcoming of the resistance may not necessarily be a permanent conquest. But from the point of view of the prayer technique, that is a matter of very small moment. The resistance is abrogated for a sufficiently long period—a few seconds or a few minutes at most may be its duration—to permit of the immediate acceptance of the suggestions. Once in the mind's deeper structure, they can do their work effectively. From within they evoke various states of consciousness that were constantly present though dormant. They are rather like parental imagos present within the unconscious levels of the mind, remaining dormant until mobilised or reinforced by current events or people. The dormancy is overcome by the prayer, and these latent psychic states are stimulated sympathetically into dynamic activity by the suggestions. Suggestions by themselves mean nothing, and of themselves contribute nothing. They only render kinetic pre-

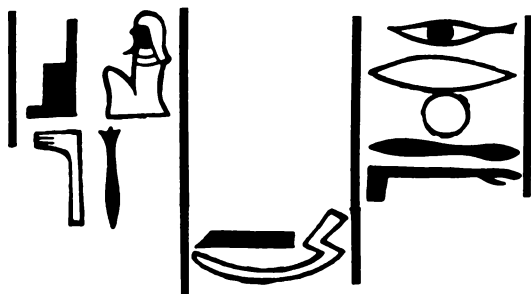
vious but unknown contents of the mind.

I am quite willing to admit that to call this process suggestion or autosuggestion does not in the least render explicable to our minds what we know to occur. A psychological phenomenon of extraordinary interest and power has occurred. We do not know what it really is, but we give it the name of suggestion. Merely to give a scientific term to an unknown process, however, does not necessarily explain it—though this seems to be a common trait of the modern scientific and critical mind. Nor do these terms tell us in what way suggestion works, nor the inner mechanism of its operation within the mind itself. But at least this may be said. The phenomena of suggestion to some extent can be experimentally induced—presuming that we have a good subject and a capable operator—and that goes a very long way for us. This is more than can be said of prayer in its formal religious or even metaphysical sense. I have never heard of any metaphysician who would be willing to “demonstrate” under test conditions. But this is exactly what can be done with suggestion and auto-suggestion. Very severe scientific conditions have been imposed upon experimenters, and these have been satisfactorily fulfilled. And though we do not know in the least the *modus operandi* of suggestion, yet a similar comment can be made upon prayer. We have not the least knowledge how prayer, when successful, operates and how it produces the amazing results which occasionally we do see. For the sake of convenience therefore, we could use the word suggestion and auto-suggestion possibly, in order to convey the same series of ideas as are involved in the idea of prayer.

Moreover, for the sake of our own understanding, we can liken the process of successful evocation of inner states of consciousness by means of prayer, which overcomes resistance at the gates of the unconscious levels, by reference to Jungian analysis. The contemplation of dreams in the light of mythological and religio-philosophical processes, awakens out of their latency primordial archetypes that are residues of former cultural periods, to function anew within the conscious sphere. These residues are the psychological imprints, as it were, left by the efforts of former generations of men

to solve satisfactorily their own inner and spiritual problems. As we ourselves become confronted by difficulties of mind and emotion with which we know not how to deal, the libido, or the mind's energy, under the stimulus of analysis slips away or regresses from the present time into the past. It regresses not merely to infancy, but to older and more ancient levels within the mind where are stored the phylogenetic results of man's age-old attempts adequately to fulfil himself and his spiritual aspirations. These historical records or primordial archetypes of the collective unconscious often assume in dreams the guise of magical processes of old, formerly celebrated religious rites, mythological worship and devotions paid to the old gods. These archetypes, layer by layer, become successively awakened by means of the analytical process. It is as though not merely the superficial aspects of the mind laboured to deal with its problems, but every level, every faculty of the whole mind, the whole self, were enlisted in one prodigious effort. In his book *The Integration of the Personality*, Jung devotes a whole chapter to the analysis of numerous dreams of a single person, pointing out how the primordial archetypes were evoked into redemptive activity to bring about this desired process of integration, the achievement of wholeness, of perfection.

Possibly one great advantage of the psalms and ancient prayers or invocations lies in the fact that they awaken



memories not merely of infancy but of the far distant past. They bring us in touch once more with the unconscious self hidden deep in our own minds. Therefore, we impinge upon the whole collective background of our individual lives, upon the immeasurable past of duration when the instinctual forces—symbols of powers of miraculous potency and superior wisdom—flourished and prospered and functioned without the conscious interference that belongs to our present day and age. Through such usage of prayer, we recover the vitality and the involuntary higher guidance that obtains in the acquisition of the knowledge of our instincts. Moreover, and what is important for us, we obtain the sense of participating with and belonging to the whole rhythmic stream of life which pulses and vibrates in the world around us.

One of the most outstanding characteristics of primitive man was his possession of the *participation mystique*, an anthropological term to denote that mystical sense of identification with nature, when trees and rivers and clouds, and every phenomenon soever, were alive and spoke to him. Nature was intelligent and peopled widely with dryads and hamadryads, with nymphs, fauns and centaurs. This, to-day, we would call the projection of unconscious images, the projection as on to an outer mirror of the world of what actually existed within. Primitive man projected his own primitive emotions upon all the objects of his world, and not understanding himself within, the things his environment presented to him were similarly primitive and savage and terrifying. It was necessary, as evolution and development proceeded, to break up this *participation mystique*, so that in the rejection of unconscious image-projection the mind would divorce itself from nature and be enormously improved and enriched. But we have gone too far. The swing of the pendulum has carried us to the opposite extreme. Now we are afraid to see any kind of intelligence in nature outside of our own. We have developed mind to the extent that we have lost sight of the seedling world of unconscious forces within. We have strayed from our roots, and we are lost and stranded with no real sense of direction or guidance. The mind that we evolved has turned out to be, by itself, an empty bubble. Chained to the rock

of our own isolation like Prometheus, the vultures gnaw at our vitals. Our own intellectual progress is the very thing that now destroys us.

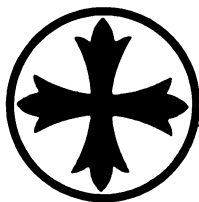
We are obliged to go forward, to press onwards to the unknown future, not merely to retrace regressively our foot-



steps to the forgotten past. What we have gained so laboriously in these many centuries of evolution we cannot sacrifice without deliberation, not even for God. And we cannot conceive that God would demand such abrogation of ourselves. That indeed would be disastrous and catastrophic. We would be untrue to our birth-right. Instead, we must bring the past up-to-date, as it were. We must recover the former sense of our divine kinship with nature, with things, with men. Then we can press forward, taking with us what we have formerly gained from nature by dint of heroic effort and struggle and experiment. By adding the past, with its volcanic power and creative force, to the present of reason and logical judgment, a superior combination will have been effected. A true whole will have been engendered. Man will have compelled himself and found the God who abides in the heart of nature. That is a perfection which surely can overcome all problems and difficulties life may present, for the whole man and not merely part of him would be called into active operation. This would truly be evolution, and spiritual development and unfoldment in the finest and highest sense of the term. Metaphysics, if wisely employed, can well become the technique of the future man.

ISRAEL REGARDIE

The prayer gesture, therefore, aims to link man by aspiration or by suggestion to the whole vital world of former time when the world was young. That is why prayers and psalms of centuries ago seem to possess so great an efficacy. All harp on the great fundamental truths concerning the power of God in that He created the world, governs it now, and controls all its phenomena. And He can bless His creatures with fruition when they acknowledge Him, as is testified to by so many of the biblical narratives. Thus these prayers tend suggestively to *connect* the individual to-day, with events and individuals and divine manifestations of time gone by. If God did so much for Abraham and Solomon and Jesus in those days by virtue of their knowledge of Him, then likewise He can do as much to-day for me if I follow similar rules as did the men of old. A complex process of auto-suggestion is thus set into operation when the requisite degree of exaltation or concentration—the royal effective roads into the Unconscious—have been achieved. And the contemplation of these blessings and wonders evoke similar conditions from within where God abides.



CHAPTER SIX



THE PROCESS OF FULFILLMENT

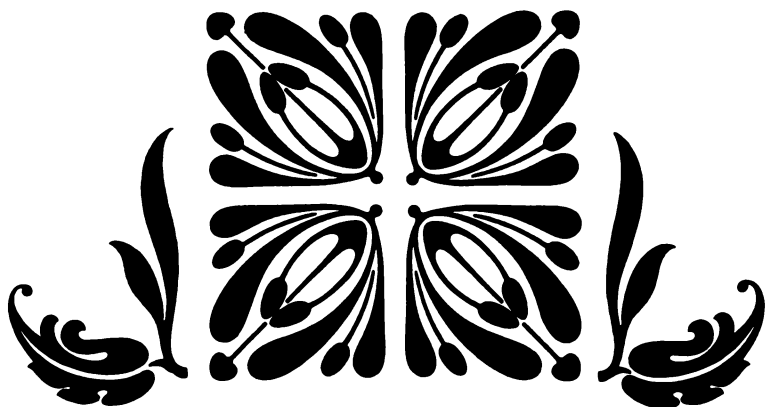
There are at least two attitudes that may be adopted insofar as evolving a satisfactory technique of gestures is concerned. In the one case, the individual ceases to concern himself with whatever it is his problem relates to. He concentrates exclusively on the one idea of God, seeking to let this one idea dominate the whole of his thinking and feeling. In a word, he attempts to let God into his mind. The goal is to become more highly aware of God than ever before, as the one power, the one mind, the one substance of the universe—a presence and power ever potent within. Seeking to become conscious of this divine power within himself, the

individual lets it take possession of Him, to identify himself completely with its wisdom and power and substance. Having done so—or at least made the gesture in that direction—he comes to realise that whatever symptoms of disharmony or lack have prevailed within his environment must disappear. By virtue of his realisation of God as harmony and peace and abundance abiding within him, all factors in opposition to this realisation fall away. Darkness is no more when the light has arisen. Poverty is meaningless when one has achieved abundance. Conflict within oneself, or with some other member of society, cannot remain unsolved when harmony and peace reign supreme. All problems solve themselves when God is permitted to come in.

The alternative method is principally a modification of the former. It holds similarly that one must let God solve the problems of the individual. As a preliminary, the procedure is as before—to achieve some realisation of the one presence and the one power. Sometimes merely recognition is enough. This is a spiritual process or gesture that must take precedence over all others, and can be labelled as the practice of the presence of God. For “unless the Lord build the city, they labour in vain that build it. Unless the Lord keep the city, the watchman waketh but in vain.” Having raised the mind momentarily above all temporal considerations, the object of the meditation may be brought within the sphere of the mind. With a well-defined gesture, conscious of the light of God illuminating the mind, and feeling His power throughout every bodily fibre, one passes to the construction of visual images. It is to these imaginative foci that some attention should be given, imagining that the desired result has already been achieved. “Whatsoever you ask in my name, that will I do.”

This latter idea is certainly one of the most outstanding contributions formulated by modern metaphysical movements. Simultaneously it is possibly one of the least understood, from the scientific point of view. Plenty of scriptural authorities are cited to confirm it, but quotations from the Bible hardly enable us to understand why this method should be adopted. Such treatment of a problem may be satisfactory

to some minds, but hardly adequate to the scientific mind that seeks the how and why of things. The rationale of it has certainly not yet been arrived at. None of the explanations is really explanatory. This is proved by the fact that, for example, some of the more prominent metaphysical exponents who are characterised by their sobriety and sanity in writing, hesitate a great deal when recommending this technique. In fact, in his book *Methods and Problems of Spiritual Healing*, Horatio Dresser, who in my estimation is certainly one of the best and soberest writers within the New Thought movement, devotes several pages to a criticism of current metaphysical practice. Most metaphysicians do not hesitate to employ such absolute affirmations as "I am made in the image of God. God is perfect. Therefore, this imperfection, this sickness, this poverty, this problem, is a mere shadow. I deny its existence. It is error, it is false belief. My character is divine, and unspotted. I am perfect, even as God is perfect. I am the temple of the living God." Yet curiously enough, though one finds no vestige of scientific understanding in metaphysical circles, the method is fundamentally sound, based as we shall see upon well-ascertained psychological law.



If a man is out of work and penniless, feeling very inferior and outcast, at night he is most likely to dream that he is a very important person, occupying a major executive position, lording it over hundreds of minions and slaves. A child who is pulled away from the window of a candy store by its impatient mother, may dream that it has a belly-ache from eating too much candy. Retire to bed at night slightly hungry and thirsty, and there in the dream will be spread before you a banquet of delectable foods and elegant wines and ambrosia that defy description. Employing the Freudian way of looking at dreams, the deepest needs of the personality dramatically appear in the adventure of the night, not as mere possibilities to be gained some time in the distant future, but as the *fait accompli* now. Scientifically, we have come to regard the dream as a psychic attempt to fulfil needs that would otherwise remain unfulfilled. Every psychologist can forward hundreds of proofs of this contention. In the face of grave problems and insecurity, many will dream of being back in the old parental environment, enjoying the love and security of mother and father. When feeling unloved and neglected, we may even fall back on the forgotten infantile habit of wishing dead someone, a brother or sister or relative, who seemed to receive more love than we did and therefore responsible for our neglect. An unfulfilled wish means undischarged tension in body and mind. It is because of the high tension created by unconscious and unknown infantile wishes during sleep that the individual seeks to obtain their fulfilment in the dream. His wish is consummated in the dream by unconscious mental processes. This unconscious burgeoning of strong desire relaxes tension to a large extent, so that the person can continue to sleep.

It would be utterly futile, therefore to concentrate during meditation upon the wish to obtain a large sum of money, for example. This desire, until brought to fruition, could only create tension. The deliberate creation of tension when the utmost in relaxation of both body and mind is demanded of the student is to let the left hand not know what the right is doing. Hence, in prayer, to meditate upon need and lack would defeat one's own ends. It would only impress a powerful

suggestion upon the unconscious mind, and must create still further need. He must, in accordance with the unquestionable facts revealed scientifically by dream psychology, fantasy himself in possession of that which he craves. The law of his own being must be intelligently and wisely applied. There is thus ample justification for the metaphysical usage of this basic technique. It adopts scientifically the very mechanisms that the unconscious psyche itself employs. The technique resolves itself into an elaborate process of creative fantasy, of dreaming. With this difference, however. He dreams consciously and deliberately. This is no haphazard drifting away from reality into an escape world. It represents a voluntary attempt to touch and alter reality. One can legitimately have faith in the successful working out of what one has asked for, because one employs the laws and mechanisms of nature.

It is not that one turns one's back on the evidence of the senses. To state it in this manner is a complete misapprehension of the problem. The crux of the matter is *fulfilment*—not running away. In fact, the very wording of these metaphysical injunctions reveals the inadvertent attitude, the involuntary motive, of the people who make them. Unconsciously they are escapists. Their language is like the language of dreams—revelatory. They are people who are obliged to run



away from certain personal problems here in this world, problems which they feel they cannot or will not solve. Again, unconsciously, they turn away from reality, to wallow, maybe eloquently enough, in a fantasy world, the escape world, which mistakenly they conceive to be the divine order of God. But their metaphysics will not help them ultimately. Aside from their preliminary successes, disaster and frustration loom inevitably ahead. If their secret motive is to escape, they cannot be good teachers, save to similar escapist, however convincing their speech and writing, or fascinating their personality. We have to remember that we are seeking above all growth, fulfilment. And growth does not imply denial, nor turning away from anything. It means embracing everything, accepting all things. For all that lives is holy, and if we would look deep enough we can find God everywhere. We must work with the weapons forged by our own inner self, to fulfil that self—and that definitely does not mean escape or turning one's back from the evidence of the senses or any other kind of reality.

The metaphysical practice is one of fulfilment through mind, employing the very processes of the unconscious self. The individual takes the process of bourgeoning out of the realm of unconscious psychic activity, using it with full and complete awareness of what he is doing. Inasmuch as his mind has become exalted by the previous application of prayer, he has put himself in a highly suggestible state. In this state, the conscious fantasy employs the compensating and bourgeoning mechanism of the unconscious psyche, and charged it with affect and strong emotion. Its effect is to thrust the affirmation or picture or fantasy deep within the unconscious levels of the mind. This mind knows no obstacles, recognises no time, no obstacles which cannot be hurdled. It possesses what Freud calls the "omnipotence of mind," though erroneously he assumes this to be an infantile and therefore false belief. If the unconscious can be reached in this way, using its own methods, surely miraculous results must follow. It accepts and repeats that which is thrust into it. If we blindly load it down with shame and guilt and fear of impending disaster, what wonder that our environment mirrors forth

ENERGY, PRAYER AND RELAXATION

such things? As Neville has rightly said, the Unconscious or the unconditioned awareness of being is no respecter of persons or of ideas. It will assume the form of whatever is presented to it. "Look upon your desires—all of them," he says, "as the spoken word of God, and every word or desire a



promise . . . Do not condition your desire. Just accept it as it comes to you . . . Such acceptance of your desires is like dropping seed—fertile seed—into prepared soil. For when you can drop the thing desired in consciousness, confident that it shall appear, you have done all that is expected of you." But to accept a desire, means to accept it as already fulfilled.

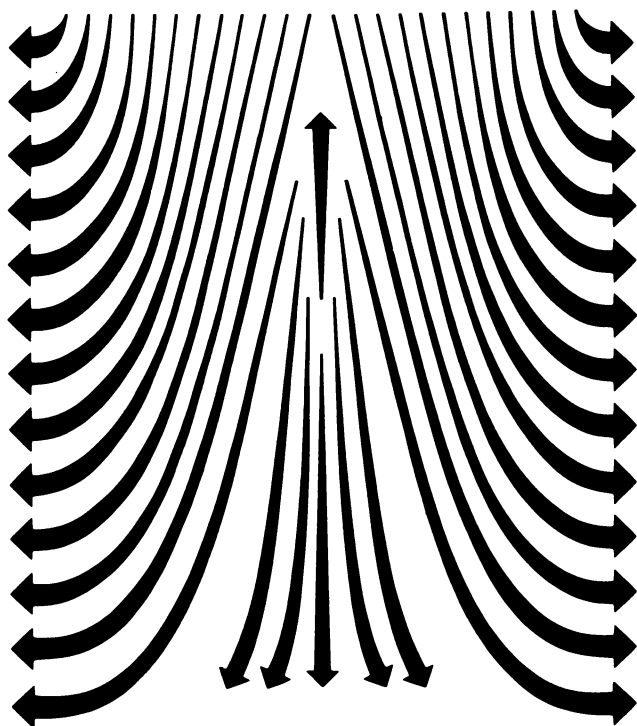
Therefore no thought of the future or of unfulfilment should be permitted even for one fraction of a second to intrude itself before the attention. "It is finished," cried Jesus. The desire has already, even now, been achieved. Once the fantasy of fulfilment has been created and accepted by the

unconscious, it will undergo a process of automatic projection. Unconscious images become projected on to the mirror of the external world, and what was once merely a picture or a feeling held within now appears as a reality onto the screen of the world. It is there, complete, before the mind's eye. Not the human eye, for that has been utterly transcended. It is to be seen from God's vision, from the point of view of God, the immanent and transcendent consciousness to whom one thousand years are but as a single day, and who in a twinkling of an eye accomplishes all things. To the Unconscious, the thousandth century before Christ is neither more nor less than the present year. It is a dreamer of age-old dreams, and because of this enormous experience within its being, it is an incomparable prognosticator and magician. What one desires has been envisioned by it from all eternity. What is planned by God, the one universal mind, is that which will be fulfilled. And since it is now in existence, and has been so from the creation of the world, only thanks need to be uttered. Not that God, with whom identification has been achieved, requires a gesture of gratitude. Heartfelt thanks arise spontaneously, coming from a jubilant heart already made gloriously joyful, even gay, by prayerful exaltation brought about through prayer.

And with this thanks uttered, the meditation should be wholly dropped from the mind. The demonstration has come in consciousness. Fulfilment is there. Now the idea needs to be forgotten. Time must be given to the thousand and one details of reality which clamour for our attention. The mind must not be permitted to dwell over long on these interior things once the prayer is done. Into the open fertile field of the mind, the seeds of suggestion have successfully been planted. One can do no more now. The rest must be left to nature or to God. We must be content to leave the matter



there, fully confident of demonstration. Nor is this difficult, or asking too much of the individual. Faith is not demanded—that faith which is so impossible for the man who has no faith. Confidence should have been achieved from the relaxation exercises where one discovered that, sceptical attitude notwithstanding, bodily reactions occurred even as the mind was concentrated upon its picture of relaxation. This experience will stand the student in good stead when he finds that he must give up thinking, give up anxiety as to results, for they have been duly achieved in mind. And he knows this and waits—and in the waiting he has achieved success.



This idea has been expressed never more beautifully than in a mystical prose-poem written by an English poet-mystic some thirty or more years ago. I quote the parable as follows:

"The prophet cried against the mountain; come thou hither, that I may speak with thee!

"The mountain stirred not. Therefore went the prophet unto the mountain, and spake unto it. But the feet of the prophet were weary, and the mountain heard not his voice.

"But I have called unto Thee, and I have journeyed unto Thee, and it availed me not.

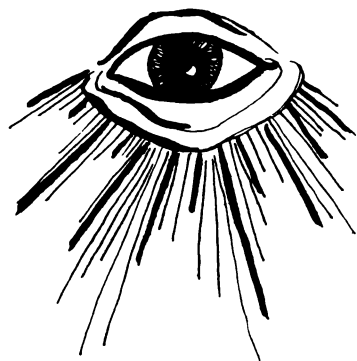
"I waited patiently, and Thou wast with me from the beginning.

"This now I know, O my beloved, and we are stretched at our ease among the vines.

"But these thy prophets; they must cry aloud and scourge themselves; they must cross trackless wastes and unfathomed oceans; to await Thee is the end, not the beginning."

It would be indeed a wonderful thing if we could adopt such an attitude. All our strivings are needless. If we would only wait with the spirit of resignation, we would be at the end of our journeys without effort and without useless repining. Such an attitude would not make for inertia or sterility. On the contrary, we could wait, knowing that the creative work was proceeding satisfactorily within us without effort on our part. We would work and play, not because we must work or that we must relax, but because we would know that this is the way of true self-expression. And in the meanwhile we would wait. The waiting is not merely the beginning of metaphysical demonstration. It is the goal. This is the lesson we must learn.

CHAPTER SEVEN



TRIUMPHANT PRAYERS OF THE ANCIENTS

My task here will be done by reproducing, though without wishing to analyse, some of the prayers or invocations which found favour in former time. Little would be served by dealing more completely with the present practices, prayers and attitudes employed extensively by the metaphysicians to-day. These can be found in current textbooks. But modern students seem entirely unaware of these ancient prayers and ideas. They do not know that their own efforts have previously been paralleled, sometimes in far more artistic and striking ways. This deficiency I should like in part to remedy. It is not suggested that these ancient prayers be used to-day in their entirety. They are not wholly suitable for wide usage. They have no such applicability. But, nevertheless, they do contain ideas and beautiful phrases and profound implications

which we would do well to hearken to, and use for our own salvation. If we will be sufficiently open-minded and eager to hear what message they have for us, and not be blinded by mere words which can mislead us, or names which we do not like and therefore deliberately misunderstand, then their significance will shine through. They will come to show profound meaning for all those who read them.

The first of these prayers is based upon an old Egyptian invocation. It was frequently used many years ago by a group of English metaphysicians. The reference to Osiris may put some present-day students off, since they are not altogether willing to read of any spiritual aspiration or prayer that is not solely directed, as it were, to Christ in the manner to which they have been educated. But Osiris, for the Egyptians, was the resurrection God. He stood as the type and symbol of a man who, having overcome danger and evil in this world through a demonstration of divine power and wisdom, had achieved perfection and redemption, united with the universal life and mind of all things.

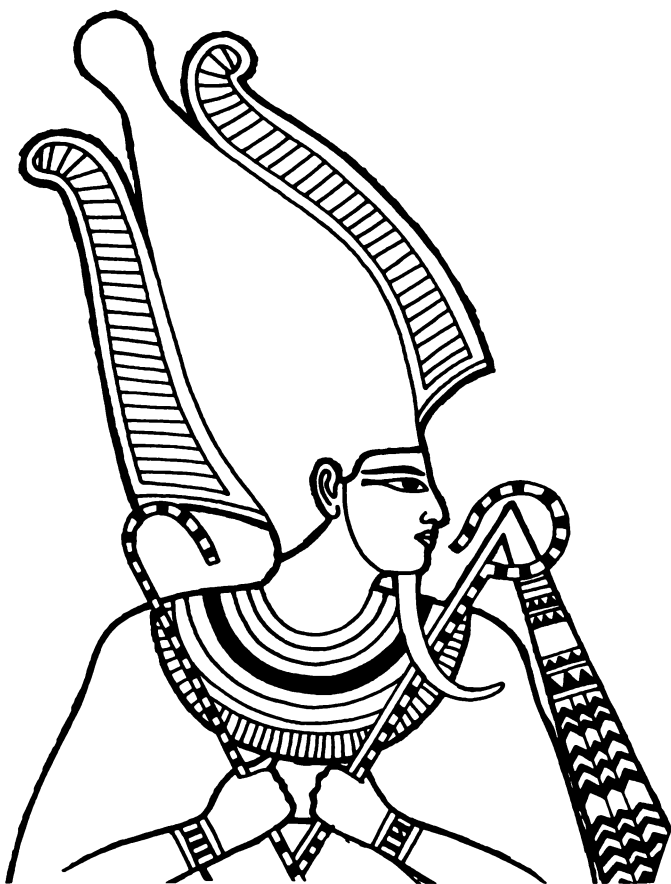
"I am Osiris' triumphant, even Osiris Onnophris, the justified. I am He who is clothed with the body of flesh, yet in whom is the Spirit of the great Gods. I am the Lord of Life, triumphant over death. He who partaketh with me shall arise with me. I am the manifestor in matter of Those whose abode is the invisible. I am the purified. I stand upon the universe. I am its reconciler with the eternal Gods. I am the perfecter of matter, and without me the Universe is *not*."

This prayer combines metaphysical treatment with at least some degree of artistic form, spiritual truth with poetic beauty, and many have found its affirmations of supreme value. The ancient custom was first to imagine the form of the god, a fairly common pictograph, and whilst uttering the prayer to feel that this god-form enveloped the body of the invoker. There is another prayer, more or less of the same order in the sense that it employs an Egyptian word or two, which similarly has enjoyed a wide popularity within certain narrow circles. Osiris, as before, can be recognised as implying very much the same series of ideas as Christ, the divine truth that brings freedom and salvation. Amoun the concealed one,

ENERGY, PRAYER AND RELAXATION

represents God as Principle—the universal life and substance that lies behind all phenomena, and to which we are normally blind until and unless we open the eyes of divine mind, the intuition, to realise that though concealed it is yet that One omnipresent power and presence upon which we depend entirely. The prayer is a composite one, combining versicles from several sacred scriptures.

“I am the Resurrection and the Life. Whosoever believeth upon me, though he were dead yet shall he live. And who-



soever liveth and believeth upon me shall have eternal life. I am the First and I am the Last. I am He that liveth and was dead, but behold! I am alive for evermore, and hold the keys of hell and of death.

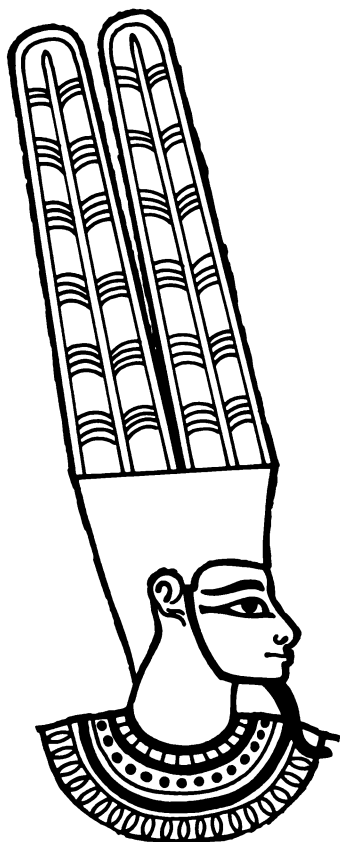
"For I know that my redeemer liveth, and he shall stand at the latter day upon the earth. I am the Way, the Truth, and the Life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of darkness unto Light. I have fought upon earth for good. I have finished my work and entered into the invisible.

"I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun, the concealed one, the opener of the day. I am Osiris Onnophris, the Justified One, Lord of life, triumphant over death. There is no part of me which is not of God.

"I am the preparer of the pathway, the Rescuer unto the Light. I am the Reconciler with the Ineffable, the dweller of the Invisible. Let the white brilliance of the divine Spirit descend."

Fairly complex in some respects, this prayer makes its intention clear, dramatic, and simple. Some have regarded it as a thing of supreme beauty, an artistic production of great worth. Study of its clauses will reveal a wealth of idea as to the Christ consciousness, the divine mind, which by prayer and meditation one seeks to re-discover, so that its efficacy may be demonstrated to the world. If approached in the right mood, it possesses the great value of being able to stimulate the requisite degree of rapture and ardour so necessary if desire and need are to be demonstrated in truth.





The next prayer consists of a series of short excerpts taken from a rather long invocation. It is very archaic, has a long history, and is replete with curious philological elements which I doubt would be of much interest to the modern student. The portions that I do quote here have been found by many to be highly satisfactory in preparing their minds for treatment and for spiritual exaltation.

"Thee I invoke the Bornless One. Thee that didst create the earth and the heavens. Thee that didst create the Night and the Day. Thou art Osorronophris (man made perfect) whom no man hath seen at any time . . . Thou hast distin-

guished between the just and the unjust. Thou didst make the female and the male. Thou didst produce the seed and the fruit. Thou didst form men to love one another and to hate one another. Thou didst produce the moist and the dry, and that which nourisheth all created things . . . Hear me Thou, for I am the Angel of Paphro Osorronophris. This is Thy true name, handed down to the prophets of Israel . . .”

Between this preliminary part, a long pause or meditation is supposed to occur during which the student attempts to realise in consciousness the ineffable nature of the Divine Mind, the infinite love and truth and substance that he attempts to know. It is then followed by two sections, as follows:



“This is the Lord of the Gods. This is the Lord of the Universe. This is He whom the winds fear. This is He, who having made voice by his commandment is Lord of all things, King, Ruler and Helper. Hear me, and make all things subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land, and in the water, of whirling air and of rushing fire, and every spell and scourge of God may be made obedient unto me.”

The final peroration to succeed this is the prayer briefly noted on a former page as evidence of the ancient’s knowledge and employment of the modern affirmation principle.

“I am He the Bornless Spirit, having sight in the feet, strong and the immortal Fire. I am He the Truth. I am He who hate that evil should be wrought in the world. I am He that lighteneth and thundereth. I am He, from whom is the shower of the Life of Earth. I am He whose mouth ever flameth. I am He, the begetter and manifester unto the Light. I am He the Grace of the World. The Heart Girt with a serpent is my name.”

ENERGY, PRAYER AND RELAXATION

The reference to hate will possibly prove a thorn in the side of most metaphysicians who prefer to believe that it is



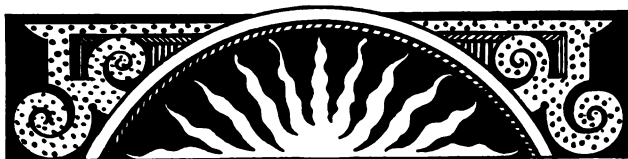
only man who creates such so-called “negative” emotions. But it shows that the ancients were a little more willing to face and deal with these highly complex and difficult philosophical problems indicated in the chapters before. If God as the one presence and power is infinite and omnipresent, then there is no room in the universe for aught else beside Him. Man must, therefore, be an integral part of God. If it is man’s mind, which in ignorance, and employing his capacity and right of free will, has created what we call evil, even if it is only an illusion and error, then we are still confronted by the fact that the possibility of illusion and error can exist in the divine mind, which is all there possibly can be. I make no pretense towards solving the problem, simply indicating that there is a problem to be solved. And I feel impelled to register the fact that former generations of metaphysicians recognised the problem to exist. We can see the evidences of that awareness in such prayers as that quoted above.

The next prayer to be given here is a lengthy invocation addressed to Thoth. In one sense, the Egyptians were never polytheists. They merely hypostasized various aspects of God. Thoth or Tahuti is the term given by the ancient Egyptians to God, conceived of as wisdom and intelligence and divine mind. Insofar as God is creator, they called him Ptah, the potter, the former of the vast worlds. In His aspect of love, an apparently feminine quality, they addressed Isis, the great mother. His power that manifested as the awe-inspiring phenomena of nature they called Ra Hoor Khuit. His attributes

of infinity and omnipresence, they deified as Nu or Nuit, the goddess of infinite space whose body was studded with the gems of the stars. Ra, the Sun, represented light arising in darkness, eradicating the darkness, and illuminating the mind of man with spiritual light. Tmu, the setting Sun, and Khephra the midnight sun, are other forms of the Sun god, to indicate that even in the hour of the greatest darkness and sterility of mind, God is always present, awaiting the passage of time before the night passes and ignorance is dispelled.

"I invoke Tahuti, the Lord of Wisdom and of Utterance, the God that cometh forth from the Veil. O Thou majesty of the Godhead, Wisdom-crowned Tahuti, Lord of the Gates of the Universe, Thee, Thee do I invoke . . .

"Behold! I am yesterday, to-day and the brother of the morrow. I am born again and again. Mine is the unseen force wherefrom the Gods are sprung, which giveth life unto the dwellers in the watchtowers of the Universe. I am the chariot-



eer in the East. Lord of the Past and of the Future. I see by my own inward Light, who am Lord of Resurrection that cometh forth from the dusk, and whose birth is from the house of death . . .

"Behold! He is in me and I in him. Mine is the radiance wherein Ptah floateth over his firmament. I travel upon high! I tread upon the firmament of Nu. I raise a flashing flame with the lightning of mine eye, ever rushing onward in the splendour of the daily glorified Ra, giving my life to the dwellers of Earth.

"Therefore, do Thou come forth unto me from Thine abode in the silence, Unutterable Wisdom, all-Light, all-Power . . . By whatever name I call Thee, Thou art unnamed and nameless unto eternity. Thou star of the East which didst conduct the Magi, thou art the same, all present in heaven and in hell. Thou that vibratest between the light and the darkness, rising, descending, changing ever, yet ever the same. The Sun is Thy father, Thy mother the Moon. The Wind hath borne Thee in its bosom, and Earth hath ever nourished the changeless Godhead of Thy youth.

"If I say, Come up upon the mountains, the celestial waters shall flow at my word. For I am Ra incarnate, Khephra created in the flesh. I am the eidolon of my father Tmu, Lord of the City of the Sun. The God who commands is in my mouth. The God of Wisdom is in my heart. My tongue is the sanctuary of Truth. And a God sitteth upon my lips. My word is accomplished every day, and the desire of my heart realises itself like that of Ptah when he createth His works. All things act according to my design, and all things obey my word."

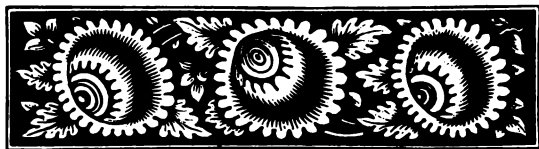
The final prayer which follows is of much more recent composition. It first appeared about a couple of hundred years ago, and has frequently been reprinted. It is a prayer worthy to conclude both this chapter specifically, and the book itself.

"From thine hand, O Lord, cometh all good. The characters of Nature with Thy fingers hast Thou traced, but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters, and handmaidens unto their mistresses, even so do

our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee? Who should not praise Thee?

"All is from Thee. All belongeth unto Thee. Either Thy love or Thy anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy honour and majesty. Thou art Lord alone, and there is none beside Thee. Thou doest what Thou wilt with Thy mighty arm, and none can escape from Thee. Thou alone helpst in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such an one art Thou propitious.

"Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like? Whose dwelling is in heaven, and in every virtuous and God-fearing heart. O God, thou Vast One. Thou art in all things. O Nature, Thou Self from Nothing—for what else can I call Thee? In myself I am nothing. In Thee I am Self, and exist in thy Selfhood from eternity. Live Thou in me, and bring me unto that Self which is in Thee."





Colin Wilson says of Regardie, "The author of this small but fascinating book is the last living representative of the great 'occult tradition' of the late 19th century, whose major names include Madame Blavatsky, W.B. Yeats, Mac-Gregor Mathers, A.E. Waite, Aleister Crowley and Dion Fortune. Even in such distinguished company, Regardie stands out as a figure of central importance."

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