

From the author of

The **SCIENCE** of the **SOUL**

MEDITATION

METAPHYSICS

&

SELF-HYPNOSIS

For Better Living

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**MEDITATION
METAPHYSICS
&
*Self-Hypnosis***

Meditation, Metaphysics, & Self-Hypnosis for Better Living

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A special thanks to my parents (deceased) for believing in me.

I must give thanks, as well, to Amazon.com and to all of its helpful employees, without whom this book would not have seen the light of day.

Thanks to you all.

Disclaimers

The information contained herein is not a substitute for, nor should be mistaken for conventional medicine. Always seek first the guidance of your healthcare professional before endeavoring to add complimentary medicine/alternative-wellness to your conventional healthcare regiment.

Advice and instruction on alternative-wellness techniques herein such as hypnosis, meditation, scientific-prayer, etc. as well as lifestyle suggestions, vitamin intake, etc. are for explanation purposes only and are not substitutes for, nor should be mistaken for conventional medicine.

Always seek first the guidance of your healthcare professional before endeavoring to add complimentary medicine/alternative-wellness to your conventional healthcare regiment.

Forward
-Grace Talson

I have known Rev. Dr. Michael for at least ten years, and I've been grateful to call him both a peer and a friend. In his persistent efforts to help others, he has taken it upon himself to constantly do research (both personal and professional), and to this end he has earned numerous credentials and degrees in his related fields. I have rarely seen him say "no" to assist others, and his professional skills, God-given talents, as well as his consistence to be all he can be has also resulted in him writing several books which I have the privilege of owning.

His latest is his most complete work to date, containing much research and knowledge which he shares with the readers, so that they may uncover and excel at whatever task or goal that they may endeavor to do. The potential of the human soul is limitless, and Dr. Michael provides all of the psychological, metaphysical, and practical tools at his disposal for the readers to access this inner "power" or potential; some refer to this as one's Higher-Self. Tested and time-proven over eons by the greatest seers, teachers, authors and coaches, the wisdom of this book is designed not only for reading and for practicing, but for integrating into one's life and living.

Dr. Likey's books are more than guides to an intimate knowing and experiencing of one's Higher Self, it's a road-map for a deep connection and transformation of the soul, and thus to living a more quality, loving, and peaceful life with one's true purposes.

Dr. Michael shares these ancient and time-proven tools that you'll find are infinitely worth practicing, revisiting, and living for yourself.

-Grace Talson,
September 2011
www.movingforwardwithgrace.com

Introduction **-Dr. Michael Likey**

There are numerous definitions of “soul”, and even more ways to access, understand, and commune with it! If you are looking for a book that in scientific terms defines “soul”, this isn’t it; choose, rather, to research it yourself, and then define “soul” for yourself! If, however, you can feel, and have felt profound joy and pain at any time in your life, and you want some more of that “good stuff” (while getting an education in the meantime), then this book is for you.

If you are searching for something “more” in your life, this book is for you.

If you are a “seeker” of truth, this book is for you.

If you seek to dwell in the “Upper-Room of Consciousness” or “Higher-Ground”, this book is for you.

If you seek to encourage the unfoldment of your soul, your spiritual evolution if you will, and discovering your life’s purpose, this book is for you.

Understanding this “Science of the Soul” is crucial.

“Science” is proving and bringing into the tangible, through repeated testing and practice, a theory or the intangible.

This book represents soul (or spiritual, or metaphysical) subject-matter proven time-and-time again through my own and thousands of other individuals’ efforts through testing, practicing, and then resulting in consistent proof. You now have in your hands this proof for your consideration and use.

This book represents the culmination of years of research, both clinical and otherwise, in addition to years of practice: watching and documenting the hits and misses, the successes and failures of my patients, clients, and students in this field of metaphysics. I’ve participated in many patients resolving their emotional issues, participated and witnessed healings occur physically, and I’m proud to say I’ve also certified and graduated several hundred as metaphysical counselors and practitioners/healers. Needless to say, through this work, I’ve increased my own, as well as others’ quality of life. I’ll never forget when I saw with my own eyes my patient’s spine straighten out after years of them having scoliosis; the sight of a delighted (and much more mobile) patient’s slipped-disk return to it’s rightful position; even my own eye-sight improve greatly (this confirmed by eye-specialists without an explanation why) because of a shift of perception (pardon the pun).

Using a combination of psychology, intuition, hypnotherapy, some skill and knowledge, I have helped countless numbers (mostly documented by myself, some of whom appear in this book) to transform their lives (at one extreme) or lead a happier, more quality life (at the other extreme). They are now whole, healed, and complete emotionally and physically, thanks to the co-operation of their “soul” or spirit. A daunting task you say, healing the soul? Nonsense! Numerous and plentiful works by Plato, Aristotle, Lao Tzu, the Buddha, Jesus, Krishna, Quimby, Holmes, Freud, Jung, and many more have taught their documented techniques over eons of time. We stand on the shoulders of these giants and great minds of the past, sharing and teaching. The proof of the science of the soul is in the demonstrations and results, and now, it is within your grasp.

It is your turn to receive and to enjoy.

I am a certified and qualified Doctor of Metaphysics, (with a double-Doctorate: a Ph.D. in Mystical Research from the University of Sedona, and a Doctor of

Divinity from the University of Metaphysics) Ordained Metaphysical Minister, and Clinical Hypnotherapist.

This means that using my learned knowledge of Holmes' philosophies, Quimby's "New Thought" techniques of mesmerism, Mind/Metaphysical/Meditative Treatments, conventional Clinical Hypnotherapy techniques, (rooted, as previously stated, in Quimby's "New Thought" practices, in any case) and Metaphysical and Western Psychology. (which, as also stated, are based in the ancient wisdom and philosophies of the sages, plus Quimby, Jung, Freud, and the other contemporary therapists)

My intense education and experience in Hypnotherapy was gained through the Robert Shields College of Hypnotherapy, England. I am an Associate-Member of the Canadian International Metaphysical Ministry, member of the American Metaphysical Doctors Association, and member of the Association of Ethical and Professional Hypnotherapists. (England)

I have always had a profound "faith" in myself and humankind in general, regardless of what my personal experiences have been, or what the atrocities of the world still seem to bring onto itself. I believe that this (mostly) unyielding faith is essential in life, both for myself personally and professionally, as well as for others. This profound and consistent faith is another thing that qualifies me.

I have also counseled Pastorally/Spiritually/Metaphysically thousands of patients and clients. What that means is that I provided information, resources, and tools, all "God" or "spirit"-based. Whatever the person's definition/concept of "God" was is what I worked with; I have not yet, in my 15 years out of a total of 30 in the field of Metaphysics, as a Metaphysical Counselor, encountered anyone who had no belief in God, or some sort of a Higher, creative power. This is probably due to the very nature of the field I am in. Also, because I believed intuitively, as I still do, that we have all the answers stored somewhere deep within us, and I have always tried/try to guide the person to finding the solutions themselves, rather than depend on some outside source, be it another person, etc., thus they are truly self-empowered. Certainly I would be fooling myself and be less than truthful to you, if I denied my highly-developed sense of intuition, which always guided me to ask the "right" questions of the patients and clients in a session, thereby leading them to emotional breakthroughs, which healthier, happier lifestyle is based upon. This "intuition" I cannot and will not try to explain scientifically, but more "philosophically": it is "God-given". I cannot deny, that like the aforementioned P.P. Quimby, I could almost always, with more than ninety-percent accuracy, pinpoint what was troubling them on the outside, without them initially stating their issue(s) and with sixty to seventy-percent accuracy, pinpoint the emotional causes of their unhappiness; further probing and questioning would determine/confirm the usual childhood/adolescent/early adult traumatic reasons for their distress. Hypnosis and/or meditative treatments and techniques with "God the Healer" being the basis, thus far, has resulted in an eighty-to-ninety-percent "success" rate, or "healing" of past emotional traumas of my clients, as opposed to the more contemporary and commercially-accepted Clinical Hypnotherapy techniques. This is what qualifies me to write this book.

As a Clinical Hypnotherapist for a number of years, I have initiated self-hypnosis to assist my patients in improving their self-esteem, controlling their weight, and to stop smoking, among other things. These patients have reported a more than eighty-percent success-rate to me.

As a Doctor of Metaphysical Science, I have been also utilizing meditation in a similar fashion, because: (a) The Alpha brainwave state in self-hypnosis is

identical to the brainwave-state during meditation, (Shields, 1986) and: (b) At the request of some clients, whom, for one reason or another preferred meditation over self-hypnosis. These same clients have also been reporting a similar success-rate to me as well, in the improvement of their self-esteem and for controlling their weight.

I have also been facilitated regular weekly “Mystical Meditations”, the goal being for my students, clients, and patients to experience contact with the Divine within them, and also for eliminating their unwanted thought-patterns (Masters, 1989), for example, thoughts and feelings of lack, as opposed to thoughts and feelings of abundance and prosperity.

In addition to these regular meditation gatherings, I have facilitated weekly “Chakral Meditations”, based on the works of myself, Dr. Masters, and Dr. Mishra’s book “Fundamentals of Yoga”, re-published in 1987. The purpose of this meditation being purely observational: during this “Yogic-Meditation”, in which the students focus upon each of the energy-centers, or “Chakras” of their bodies, what occurs in their minds? Do they seem to reap any concrete rewards/results? Are these results/rewards purely metaphysical, clinical, or a combination?

As a Doctor of Metaphysical Science and Clinical Hypnotherapist, my goal is always to promote the independence and self-empowerment of my students and clients.

My background and expertise is in metaphysical/spiritual counseling, hypnotherapy, Reiki/metaphysical/spiritual energy-healing, and in an effort to help my clients, patients and students to “evolve” spiritually over the years and to just plain feel fulfilled, happy, and well, I have also combined my knowledge of philosophy and psychology to have written a number of “how to” books (one of which you are holding in your hands) so that I can go out into the general populace and speak with, and share these tools with more people on masse, rather than just one-on-one. Some call these lectures “Transformational Speaking”.

My years of research and experience into the effects and benefits of various kinds of hypnotherapy and meditation (including “Fear Elimination Therapy” of which I am a certified Practitioner), and the “Mind Treatments” (which I now sometimes call “Alpha Quantum Therapy” ©TM) seems to make me something of an “expert” in the eyes and minds of some people. To these people I say, “It’s the journey, not the destination.”

Let me give you another disclaimer besides the one you just read at the beginning: traumas such as deaths, assaults, abuse of all kind, (including ongoing or those that have ended regardless of how recent or long ago) and shocks, (including large purchases such as home or car, bankruptcy, major life-changes such as births, marriages, first sexual encounter, relationships ending, regardless of how recent or long ago, personal and/or work betrayals, as well as losses due to fire, theft, etc.) all have several things in common.

First, they will impact on your self-esteem and sense of worth for an unspecified amount of time; there are no specific time-limits because everyone’s rate of healing is different.

Secondly, you never really forget the rape, or the death, or the loss of the house, etc. The memory/memories become fainter and fainter, but they all never completely go away. Don’t expect that any modality (alternative-wellness or conventional) will erase the event(s).

The feelings/emotions associated with the event(s) become less and less intense, but never completely go away either unless you recognize what they are, (anger, resentment, fear, etc.) and then deal with them in whatever healthy ways you choose to.

This is how this book can help you provided you want to do the work and really want to move forward. The Science of the Soul may provide some temporary coping-tools such as meditation, to first distract you from the feelings and emotions associated with the past incidents and/or events. The book will also help you raise your self-esteem/self-worth if you continually practice the methods here, such as meditation/self-hypnosis linked with affirmative-prayer/affirmations. The modalities mentioned in the book such as hypnotherapy can help you remember the event(s) if you've blocked them out, so that you can eventually work through the associated feeling/emotions. The modalities mentioned in the book such as Mind-Treatments and/or Fear Elimination Therapy will lessen or change to more positive emotions or no emotions at all, your traumas/events. Seek out any Alternative Wellness Practitioner qualified in the Mind Treatments and/or Fear Elimination Therapy, or see a conventional psychiatrist or psychologist if you prefer. I cannot support alternative wellness methods/modalities other than Reiki, Pranic Healing, and Theta, because I have had personal and professional experience with them; (I am a Reiki Master/Practitioner, a Pranic-Healing Practitioner, and I've had success as a patient with Theta) I cannot support any other alternative-wellness methods only because their effectiveness has not been proven to me, including modalities such as natural medicine; (herbs, etc.) this does not mean that other alternative wellness methods are ineffective, just that I cannot support or repute that which I have not tried.

If you cannot cope with your feelings, or if they are interfering with your day-to-day activities especially if the shock or trauma occurred more than six months ago, then you should go for conventional psychiatry, psychology, or therapy. If the conventional methods don't seem to work for you, alternative wellness or complimentary medicine could be more effective. I especially advise seeking professional help, whether it be conventional, alternative, or complimentary, if you are still troubled by shock or trauma more than six months old.

If you cannot remember the specifics of the trauma, I (or any qualified hypnotherapist) can help jog your memory so that you can start to heal the associated emotions. If you remember the trauma(s) then I (or any qualified Alternative Wellness Practitioner) can help heal the associated emotions using the Mind-Treatments or Fear Elimination Therapy. (not to be confused with E.F.T.)

One more note: references and source material referred to generally herein ie) "(Masters1989)", or "(Masters (1989))" have the specific reading material/sources including the publisher listed at the back of *The Science of the Soul* under "Suggested Reading".

I hope this book helps you in your own self-evolution and happiness at this point along the road of your life, and that you keep passionate, happy, and fulfilled along your way.

Dr. Michael H. Likey
October 2012

“We don’t solve our problems, we outgrow them.”
-Carl Jung (1875-1961)

Part 1-The Spirit and the Soul: The Real “You”?

Chapter 1-An Emphasis on the “Spiritual” and the Scientific!

All this title really means is at this point I’d like to really “dig into” what I’ve been referring-to as your “spirit”, “soul” and emotions, in other words the “Spirit” part of “Mind/Body/Spirit”, since it is so utterly and obviously tied into the feelings and emotions of happiness. “Spiritual” in this case will in no way, shape, or form have any religious connotations, but in actuality scientific!

Metaphysics: Philosophy, Science, or Superstition?

One way to explore and understand the all-important “soul” and “spirit”, which we previously-referred-to as the “emotional-guidance system” or “happy-gauge”, if you will is by way of what some call “Spiritual Mind-Science”, “Mental Science”, “Science of Mind”, “Religious Science”, or “The Science of Spiritual Psychology”, often classified as “Metaphysics”.

Again, is “Metaphysics” a philosophy, a science, or a superstition?

Metaphysics as a Philosophy

According to Herman J. Aaftink, the Founder-Director of the Calgary Life Enrichment Centre, and author of *Brand New Me: The Art of Authentic Living*, “metaphysics” is the popular name for the ancient philosophy of Idealism, first taught by Plato and Aristotle about 2,500 years ago. Metaphysics means “beyond physics”: it is the attempt to present a comprehensive, coherent and consistent account of reality, of the Universe as a whole, including ourselves.

Metaphysics is also referred to as a branch of Philosophy that deals with First Cause and the Nature of Being. It is taught as a branch of Philosophy in most academic universities today under the label of “Speculative Philosophy.”

According to Aaftink, metaphysics acknowledges a “cosmic”, or “Universal mind” (or “God-Mind”) as the operating principle of order and change as well as the source of all existence.

Dr. Paul Leon Masters, the Founder/CEO of the two oldest and most respected Universities of Metaphysics in the world, the “University of Metaphysics”, and the “University of Sedona”, both being two of my Alma Maters, states that the word “Metaphysics” has become a description of many fields of interest. When one expresses an interest in Metaphysics, that interest may be in any one or a combination of the following subjects: Philosophy, Religion, Parapsychology, Mysticism, Yoga, ESP, Dreams, Jungian Psychology, Astrology, Meditation, Self-Help Studies, Positive Thinking, Life After Death, Reincarnation, etc. The common denominator of these and all similar subjects deals with an exploration of Reality, and in the idealistic sense, how such knowledge may benefit human life on this earth, both individually and collectively. According to Masters, if, then, this is the aim of such interests, it is why most professional Metaphysical Practitioners (that is to say, Practitioners of Metaphysical Counseling and Healing) regard Metaphysics as a Spiritual Philosophy of life. All but a very few practitioners in Metaphysics today have a pivotal point of some sort of Spiritual Philosophy in whatever system or teaching of Metaphysics they are engaged. If we were to travel from one metaphysical teacher or organization to another, we would find people engaging in different things, all under the label of Metaphysics. This could be a wide range, such as

yogis, mystics, astrologers, positive thinking teachers, meditation teachers, grapho-analysts, spiritual healers, self-help teachers, etc. The range is wide, but again the basic denominator is the search for truth, purpose and meaning in life, which cannot be isolated from basic spiritual questions.

The basis for most of these beliefs/perspectives come not only from the ancient Greek philosophers, but also the Hindu mystics, ancient mystical/esoteric Buddhist teachings, and even the Taoist “Immortals” who created the now-popular Qi Gong, Tai Chi, and Kung (or Gong) Fu practices of meditative breathing and gentle physical exercises for health and longevity, in China. Swami Vivekananda, a Hindu mystic who lived from 1863-1902 is considered to be largely responsible for bringing Yoga, again, a series of deep-breathing exercises and poses as a means to maintaining and increasing health and longevity, as well as union with the divine, to Europe and to America, while the Maharishi Mahesh Yogi, another Indian mystic made popular by the Beatles in the 1960’s, is considered responsible for bringing “Mystical Meditation”, whose purpose is Divine-contact/union, healing, and health-maintenance, (as opposed to “Western” or “Guided Meditations” which are mainly for relaxation, and for eliminating unwanted behaviors/habits) to the west.

I will be referring to “Metaphysics” from the perspective of the practice of “Western” or “Guided Meditation”, self-hypnosis, as well as “Eastern Meditation” mainly, within this book, as the basis for health. Again, you may look at this as essentially using the relatively untapped potential, or “power” of the human mind, with self-hypnosis or meditation being the key to tapping, exploring, and/or opening it. Therefore, one of the main aims of this book is not so much working with metaphysics from a “speculative-philosophical/spiritual” perspective, but more from a practical and clinical perspective, and thereby supplying to the reader potential tools for healing and health-maintenance through the power of the mind.

Science has already for many years measured and acknowledged health gains as a result of the practice of Western Meditation and self-hypnosis for, among other things, stress-management, (which encourages greater psychological “peace-of-mind”) reduced high blood-pressure, increased physical stamina, etc. The benefits of meditation and self-hypnosis has long been scientifically acknowledged in the treatment of weight-loss, improving self-esteem, stopping/discouraging unwanted habits such as smoking, etc. (Hewitt, 1997)

I will be outlining some of my own research results/experiences with my various clients as a Clinical Hypnotherapist and Doctor of Metaphysical Science, to further underline the point.

As far as any clinical “proof” of divine contact/union, doctors and researchers such as Newberg and D’Aquili in their book *Why God Won’t Go Away*, (2002) show brain-scan images of subjects taken while they are meditating and while they are not. The scans taken during meditation show increased activity and blood-flow to the front part of the brain, which is usually involved in focusing attention and concentration, is more active during meditation. This makes sense since meditation requires a high degree of concentration. The second image shows that there is decreased activity in the parietal lobe. This area of the brain is responsible for giving us a sense of our orientation in space and time. One could hypothesize that blocking all sensory and cognitive input into this area during meditation results in the sense of no space and no time which is so often described in meditation, or the term for union with the divine as “no-thingness” in Zen meditation. (Reps and Senzaki, 1998)

Metaphysics as a spiritual way of life will be discussed later in this book, including reflections on contemporary spiritual movements such as “Christian Science” (founded by Mary Baker Eddy, a former patient who was “cured” by P.P. Quimby), “Religious Science”, or “Science of Mind” (founded by Ernest Holmes) and “Unity”, also grew out of Phineas Parkhurst Quimby’s practice and studies of the 1850’s.

Metaphysics as a Superstition

Since metaphysics is largely looked upon as a philosophy, and not necessarily as a science, let’s look at it firstly as a superstition.

“Superstition” is defined in the Webster’s dictionary as “An irrational belief; any practice inspired by such a belief.” Also: “An unreasoning belief in an omen, supernatural agency, etc.” As just outlined, the basis of metaphysical beliefs are thousands of years old, and much of the aspects of it (such as the therapeutic benefits of meditation) have long-since been proven by science, as will be outlined shortly. Even the developer of the science of spiritual psychology, Ernest Holmes (The Science of Mind, 1988) likens metaphysical science to mixing paint-colors: essentially it doesn’t matter who mixes, say red with yellow, the outcome is always orange; or mixing blue with yellow, the outcome is always green; the outcome is always the same, similar to the law of gravity: whoever throws something in the air is guaranteed that the object will descend toward the ground! The outcome is always the same; metaphysics is not an irrational or unreasoning belief with a superstitious or unproven basis: most of the therapeutic effects of metaphysical practices have already been scientifically proven, and much more of it is still being proven even to this day!

Therefore, metaphysics is not a superstition. It may have started as a spiritually-based philosophy thousands of years ago, but is now grounded in scientific proof.

Metaphysics for Health

The more “practical” application of Metaphysics as a means to better health and healing was rediscovered by the aforementioned Phineas Parkhurst Quimby on the east-coast of 19th century America, via his study of “mesmerism” (or hypnosis), which in turn became the basis of modern-day Clinical Hypnotherapy and Psychotherapy, including “Transpersonal Psychology”. Self-hypnosis was later employed by the famous therapist Sigmund Freud on his patients, who, along with Carl Jung, (metaphysician and therapist) also analyzed patients’ dreams as a means of understanding their unconscious mind, wherein theoretically was stored the basis to ill-mental, emotional (and in Quimby’s belief-system, physical) health. The manner in which Quimby employed a combination of psychology, theology, intuition, and mild hypnosis and meditation, was also the basis for “NLP”, or “Neuro-Linguistic Programming”, a now-popular form of psychotherapy made popular and associated with Milton Erickson, although NLP was actually co-created by 3 men (Grinder, Bandler, Pucelik) and developed by many others (Steve and Connie-Rae Andreas, Robert Dilts etc). Erickson was among several that were modeled by the creators (including Satir and Perls), where modeling is the actual basis of NLP... over the decades there has been some rumors and subtle change of perception, and now people equate NLP with Ericksonian hypnosis, which is at best a partial truth.

Many also believe that Quimby also contributed to Beck's creation of "Cognitive Therapy". We will discuss in detail later on Quimby's methodologies, comparing them in practical terms to some contemporary therapeutic clinical methodologies, my own clinical use of all methods, as well as how the reader may practically employ some of these methods for improving and maintaining health.

What I partially intend to explore in the context of this book are the results of these two meditational groups, in order to outline the workings of the human brain, and more specifically, the human mind; how emotions created by memories rooted deep within the memory-banks of the brain, or mind, affect the day-to-day quality of our life, including goal-setting and health. Comparisons of meditation and hypnosis will follow, as will theological, psychological, philosophical, and metaphysical perspectives and discussions on the implications of defining the existence of God deep within the human brain or mind, and finally how this "God-Power" may be harnessed to encourage optimum health overall.

Initially, I intend to discuss the experiences and responses of my meditation students, based on the practical research I have done through questions, answers, and discussions with the two separate meditation groups over the last year: what are their experiences (visual, auditory, etc.)? Do they feel/believe they have/are achieving union with the Divine, and if so, why do they believe this? For example, what are the experiences? What other things do the students feel that they are achieving through meditation? How is this manifesting? For example, relaxation, evolution of their soul, progress in their day-to-day lives, etc. Is their intuition (or Divine-guidance) increasing, thereby placing them in a "Divine-Flow" of their soul's purpose/synchronicity of life-events, etc.? How is this being proven to them? Has the quality of their life overall improved, and if so, in what ways? Do they believe that they are having any paranormal/psychic experiences during meditation, and if so, what are those experiences? For example, experiencing past-lives, angels, guides, etc. How do they feel about these paranormal experiences?

Are my students succeeding in the concrete or clinical realm/arena, such as in weight-loss, improved self-esteem, etc.?

Next, what will follow will be a discussion of these answers, and their implications: How useful from a Clinical Therapist's perspective have these experiences been?

How useful from a Metaphysician's perspective, for example, in professional use as a Doctor of Metaphysics, have these experiences been?

As stated earlier, I will ultimately describe the various processes which have improved the quality of my patients' and clients' lives. They are all happier and healthier on all levels. My recent use of "Mind-Treatments", loosely based on Quimby's techniques, and not dissimilar to the aforementioned treatments, have further increased the percentile of healed patients!

Thus, in writing this book, I intend to emphasize for other Metaphysicians and Clinical Hypnotherapists, as well as for the broad public, the importance/benefits of meditation from a clinical, as well as spiritual/metaphysical perspective, as well as how these findings may affect society as a whole.

Chapter 2-The Human Brain-A Primer: Metaphysics as Science

The Organ

We will not define the human brain right now, in detailed, scientific, and biological terms. We will discuss in detail further on in this book the brain as a processor of perceptions.

At this point, we choose to refer to the human brain as the computer of the human body. It is that which stores up memories and events that have occurred in the person's physical environment. It is not necessary that we describe how the brain processes the physical senses such as sight, smell, etc., nor do we deem it relevant that we describe the processes of the brain which allows such things as motor-skill movement. In the words of Swami Vivekananda in Volume 6 of "The Complete Works of Swami Vivekananda", he states, "The Ophthalmic Centre in the brain is the organ of sight, not the eye alone...only when the mind reacts, is the object truly perceived." In other words, it is enough that the brain is the true processor, or computer, if you will, of that which our human senses perceive; it is our brain that rights the inverted-images that our eyes see. It is our human-mind that subjectively perceives an event in our life to be positive or negative; it is our memory-bank, or "Personal Subconscious" part of our brain that stores events that occur in our life, and what Jung called the "Collective Unconscious" part of our mind that transforms people formerly and currently in our lives into mythological-like "gods" or "goddesses": good or evil characters on an unconscious-level, based on, again, the human-mind part of our brain.

All that we will concern ourselves within the context of this book, is firstly the brain's function as it is relevant to memory, and perceptions of memory, and secondly, the duality of the human brain in regards to creative and emotional function versus the reasoning, logical part of the brain.

Science has already proven that one half of the human brain processes logic and reason, while the other hemisphere concerns itself with the function of creativity and emotions.

Recent scientific research in Wisconsin has also determined that the stress hormones produced within the brains of monkeys have been proven to be the cause of the emotions of fear and anxiety.

Getting to the Scientific/Clinical Sources of Fear and Anxiety

Wisconsin emotion researchers have been studying defensive behaviors in monkeys to better understand the related temperament that may put humans at risk, including extreme shyness, excessive anxiety and exaggerated fearfulness. The researchers have found that chronically fearful and anxious monkeys have specific patterns of brain electrical activity as well as elevated levels of two kinds of stress hormones. Their latest study challenges the existing theory that the brain structure called the amygdala controls all fear and anxiety responses. The findings show that in primates, the amygdala is involved in acute fear responses, but doesn't appear to play a role in anxiety responses that may be present from early in life and related to general temperament.

Brain Responses to Antidepressants

A new drug called venlafaxine is proving to be very successful clinically in treating depression, but how exactly does it affect brain function? This study uses functional magnetic resonance imaging (fMRI) techniques to establish how antidepressants such as venlafaxine can reverse the brain alterations that are associated with depression. The study also explores how treatment with medications may change depressed patients' responses to positive and negative stimuli.

Fearful Temperament Points to Vulnerability

The free-ranging male monkeys of Cayo Santiago, a small island off Puerto Rico, provide a unique opportunity to study biological factors associated with different kinds of emotional and social styles because they normally go through a highly stressful event during adolescence that results in death for 25 percent of them. UW researchers have identified monkeys for whom this process is especially difficult and have found that the animals have fearful temperaments as well as specific brain activity and hormone levels related to elevated stress. Additional physiological measures will be taken to learn which constellation of factors may make some monkeys more vulnerable to stress and more susceptible to disease than others.

Meditation and the Brain

In this small but highly provocative study, the UW-Madison research team also found for the first time, in humans, that a short program in "mindfulness meditation" produced lasting positive changes in both the human brain and the function of the immune system.

The findings suggest that meditation, long promoted as a technique to reduce anxiety and stress, might produce important biological effects that improve a person's resiliency.

Richard Davidson, Vilas Professor of psychology and psychiatry at UW-Madison, led the research team. The study, conducted at the biotechnology company Promega near Madison, will appear in the *Journal of Psychosomatic Medicine*.

"Mindfulness meditation," often recommended as an antidote to the stress and pain of chronic disease, is a practice designed to focus one's attention intensely on the moment, noting thoughts and feelings as they occur but refraining from judging or acting on those thoughts and feelings. The intent is to deepen awareness of the present, develop skills of focused attention, and cultivate positive emotions such as compassion.

In the UW study, participants were randomly assigned to one of two groups. The experimental group, with 25 subjects, received training in mindfulness meditation from one of its most noted adherents, Jon Kabat-Zinn, (Kabat-Zinn, a popular author of books on stress reduction, developed the mindfulness-based stress reduction program at the University of Massachusetts Medical Center.) This group attended a weekly class and one seven-hour retreat during the study. They also were assigned home practice for an hour a day, six days a week. The

16 members of the control group did not receive meditation training until after the study was completed.

For each group, in addition to asking the participants to assess how they felt, the research team measured electrical activity in the frontal part of the brain, an area specialized for certain kinds of emotion. Earlier research has shown that, in people who are generally positive and optimistic and during times of positive emotion, the left side of this frontal area becomes more active than the right side does.

The findings confirmed the researchers' hypothesis: the meditation group showed an increase of activation in the left-side part of the frontal region. This suggests that the meditation itself produced more activity in this region of the brain. This activity is associated with lower anxiety and a more positive emotional state.

The research team also tested whether the meditation group had better immune function than the control group did. All the study participants got a flu vaccine at the end of the eight-week meditation group. Then, at four and eight weeks after vaccine administration, both groups had blood tests to measure the level of antibodies they had produced against the flu vaccine. While both groups (as expected) had developed increased antibodies, the meditation group had a significantly larger increase than the controls, at both four and eight weeks after receiving the vaccine.

"Although our study is preliminary and more research clearly is warranted," said Davidson, "we are very encouraged by these results. The Promega employees who took part have given us a wonderful opportunity to demonstrate a real biological impact of this ancient practice."

Davidson, who is integrally involved with the Health Emotions Research Institute at UW, plans further research on the impact of meditation. He is currently studying a group of people who have been using meditation for more than 30 years. His research team is also planning to study the impact of mindfulness meditation on patients with particular illnesses.

My Own Research

Following is information based on feedback received from my students of meditation over the course of a year. Their names and specifics were altered to allow for their anonymity.

Allan is a forty-something male in the entertainment industry, who until a year ago, had little previous experience with meditation and spirituality. I informally met him one day through a workshop a colleague of mine was facilitating. Allan's motivation for joining both of our newly-formed Mystical Meditation, and Chakral Meditation groups, was to "open" his third-eye; in his words, to "Develop latent psychic abilities." I sensed initially that he was a natural-born healer, that is to say, with God's help he could initiate the self-healing of others. I told him this, and I also referred to him as an "Earth Angel", which he seemed to resonate to. I use this term "Earth Angel" solely because it seems to intuitively "open" people up to understanding the idea of "being there for others", for a "greater purpose" or "service". My motivation with Allan was to help him to see that "psychic abilities/paranormal experiences" are merely a rung along the step up the ladder to being one with God (Masters, 1989); that union/contact with the Divine within us should be the primary goal, with everything else being secondary. I let him know this, just to be clear as to my own motives. He agreed to participate.

This meeting of Allan coincided with the time I e-mailed an invitation to the Mystical and Chakral Meditation-nights at our home, to my existing clients, patients, and students. Our rather large living-room comfortably accommodates twelve people, so I wasn't worried about how many would attend.

Immediately after this e-mail invitation was sent out, Ellen, a 22-year-old unemployed female, expressed interest in attending, as well as Lucy, a forty-something Legal Secretary, both of whom were patients of mine. I felt that these individuals were relatively diverse in education and background, had no previous formal experience in meditation or self-hypnosis, and that it would be interesting to hear what their feedback was with this meditation. What they all shared was a decided interest in matters metaphysical: Ellen was reading many popular self-help books, and Lucy had experienced some paranormal activity, specifically those with spirits and ghosts allegedly, in the home she shared with her husband. She also wished to do healings with animals, which was what motivated her to be my Reiki-student as well. She also had a profound faith in God. Allan was the Reiki-student of that colleague of mine, who referred him to me.

The first evening of our weekly Mystical Meditation night, I made it clear that the primary purpose was union with the Divine. The secondary purpose was to re-program any unwanted or negative thought-patterns, eventually replacing them with thoughts of prosperity, health and abundance. Anything extra gained/experienced during these nights was a bonus, I added, and that at the very least, it was their "quality" time of feeling peace and relaxation from their busy day/week. I asked them to not expect anything concrete or specific-just to enjoy. Then, I asked them to close their eyes and imagine that they are looking up and into the centre of their brain, where their Pineal-gland resides. The Pineal gland (also called the Pineal Body, Epiphysis Cerebri, or Third-Eye) is a small endocrine gland in the vertebrate brain. It produces melatonin, a hormone that affects the modulation of wake/sleep patterns and photoperiodic (seasonal) functions. (Wikipedia 2008) I sometimes refer to this as the "interior-region of their head", rather than the "brain", as it sounds less clinical. Traditionally, though, during Yogic/Kundalini-Meditation, one of the major "energy-centers" or "Chakras" is traditionally referred-to as the "brain". (Mishra, 1987) The basic, clinical concept being that when one attempts to stimulate their Pineal gland, using whatever method, that hormonal-secretions created by this, stimulates a series of sensations which may be interpreted as "spiritual" or Metaphysical". These "experiences" are often linked with union with the Higher Self/God/God-Mind.

It is not the purpose/goal of this paper to debate the validity of this. Further, it has been noted, from a clinical perspective, that focusing up and slightly back, (towards the brow-area) with or without eyes opened or closed, induces a light-meditative state. (Shields, 1986) This is sometimes why, as Hypnotherapists, we ask the subject to focus (with their eyes open) up and back towards a spot on the ceiling, or on the tip of a pencil/pendulum/pocket-watch, etc. held over their heads. After a minute or so, their eyelids do become heavier, as their eyes strain back to focus on that point.

The three attendees were then asked to sit with their backs straight, (to facilitate the flow of Kundalini-energy; clinically, to enable an easier, deeper breathing) and with either their feet planted firmly on the ground or their ankles crossed, (which ever felt more comfortable) to simply "relax" and "let go".

I clicked on the meditation music, and began reading from my script.

Technically-speaking, the first ten-minutes is an "induction" (Shields, 1986), or

script designed to take them to “Alpha” or meditative/daydream brainwave-state, perfect for relaxation and therapeutic uses such as re-programming unwanted thought-patterns (Goldberg, 1998). In my Hypnotherapy practice, I have a tendency of taking my patients to a deeper “Theta” (or near-sleep) brainwave-state, useful for Soul-Regression (Goldberg, 1998) and Past-Life Regressions, so I felt somewhat insecure about guiding them only to Alpha, fearing that it wouldn’t yield any results. I quickly remembered how incredible my own personal meditative experiences in Alpha-state have been for almost thirty years, so this then calmed any concerns I had. The next twenty-minutes consisted of some of the affirmative meditations for re-programming unwanted thought-patterns, which I had studied in my Ministers/Bachelors program from Dr. Masters’ course, (Masters, 1989) and the last five minutes was from a script designed to “bring them back” up and out from “Alpha” to wide-awake state, or “Beta”-state. (Hewitt, 1997)

The feedback that followed this initial meditation greatly surprised me.

Allan described a purple light in front of him, and a feeling of heat and vibrations in his hands which he attributed to the flow of the healing-energy known as “Reiki”. Lucy described the identical experience, while Ellen went into a detailed account of having “seen” her “animal guides”, describing a black panther and other large, protective cats that she had seen around her during the meditation. I asked her how this made her feel, and she said “good” and “protected”. I let her know that these visions are from God, confirmations of His protection of us, but she insists, still to this day, that they are her “animal totem” or “animal guides”. I feel that if this belief empowers people, it is not for me to argue/discredit them. Clinically, I believe they are archetypes we carry deep within our unconscious-mind, in other words, how we really see ourselves, and our strengths. Interpreted thusly, in her case, she unconsciously feels she has the strength, loyalty and tenacity of those big cats. The final result is the same, regardless: self-empowerment.

Over the next six months, all three attendees seemed to move forward in their individual lives: all attracting jobs/careers/love-lives that gratified them; Metaphysically, I attribute this to the Divine-contact accomplished during meditation, which allowed them to, among other things: (a) Open a channel to becoming more Intuitive, or God-guided day-to-day, thereby allowing them to be at the right place, at the right time, with the right person(s) for the receiving/initiation of their prosperity (b) Improve their self-esteem, through these healing, meditative “Mind-Treatments”, (Masters, 1989) thus allowing them to make changes in their lives with greater courage, confidence, and conviction, and (c) by being more God-guided, they were living more and more their “soul’s purpose(s)”, that is to say evolving more in a positive, healthful way, to be more and more of “service” to others and to themselves. Clinically, I attribute this to the attendees gaining greater self-esteem and confidence through the suggestions made during the self-hypnotic/meditative-state. (That they are stronger, healed, happier, etc.) They are more prone to hang onto these suggestions subliminally, in their subconscious mind, via the suggestions given under hypnotic-state.

Lucy, for example, almost a year later, is now making a great deal of money in her spare time doing Reiki on animals, so much so, that this income may soon replace her full-time Legal Secretary position! She is richer financially as well as emotionally and spiritually. She attributes this to the Divine-contact made during the Mystical Meditations.

Allan has a clearer vision of what he wants to do: he has been acquiring more alternative-wellness modalities, with the hopes of eventually leaving his full-time job and starting a wellness centre. He, too, attributes this to a “oneness” with God he feels and experiences during this meditation.

Ellen appears to be more “employable” in the material-world, supplementing her government check with part-time, non-metaphysically-related work, and is happier and emotionally healthier. She believes that this is due to the contact with God she has during the Mystical Meditations.

Overall, they seem to have a stronger base of God, and are far more confident.

In this almost twelve-month process, they have also been experiencing much more, during the Mystical Meditation nights, which by the way, now consists of as little as five, and as many as ten people regularly attending on the Wednesday-nights!

Ellen’s experiences seem more elaborate, consisting of “journeys” to places she describes in detail, usually “floating” over, around and through these places in her visions. Many times, she is “underwater”, with a dolphin as a guide, other times she “sees” multi-colored fields with fountains and/or mountains, her black-panther guiding her all the way. She has seen people she recognizes from this lifetime, understanding the purposes for them being in her life now.

The therapeutic aspect of meditation for her is undeniable, far quicker, and less expensive than if I would hypnotically regress her to these “past-lives”.

This would suggest that meditation definitely has therapeutic benefits, as well as potentially being a substitute in many cases for hypnosis.

Allan’s experiences, although less dramatic on the Wednesday, or Mystical Meditation nights, are if anything, consistent. He continues seeing light, either purple or green, symbolically representing to him healing and protection around him, as he has expressed.

Lucy often sees either what she perceives as “angels”, and/or souls from previous lives. I’ve explained to her that our soul carries past-memories from previous lives in its Astral-Body (Masters, 1989) and meditation opens up a channel, enables her to “see” and/or remember these souls. Clinically, although I’ve also explained to her that the “angels” and “guides” are unconscious extensions of the strengths she carries of herself in her unconscious-mind, which are also physical manifestations of God, she prefers believing that these are actual angels and guides. She also claims to see her deceased mother around her, often times during meditation-periods. This makes her feel loved, protected, empowered, and hopeful. Who am I to argue with this? When she first began meditating, she did not have any of these experiences. Her desire to “grow spiritually and psychically” continues to be satisfied, apparently. From an emotional and psychological perspective, I believe this to be all positive. Her self-esteem has grown ten-fold, compared to when she first started, showing me that the re-programming-to-abundance aspect works, and is just as effective for self-esteem issues as is self-hypnosis is, in my private practice. She has gained the confidence to approach strangers/potential clients and customers for her animal-healing business. From a spiritual, as well as psychological perspective, the Mystical Meditation nights are definitely working, and are still growing.

The Thursday-night Chakral Meditations yield fascinating results as well.

I had originally written this guided meditation to encourage an activation of the energy-centres known as “Chakras” within the body, and then to document the results in my students. Many of the students from my Wednesday-nights participate, but we also have attending several who exclusively attend only the

Thursday nights, because they generally prefer the “feel” or “energy” of the Thursday nights over the Wednesday nights. I have given everyone a chance to experience both nights, and now we have a consistent attendance over both nights. Some attend both nights, others attend only one or the other for the reasons just outlined: the “feel”.

I will now proceed to describe the experiences that Ellen, Allan, and Lucy have on the Thursday-nights, (which are significantly different from their Wednesday night experiences) in addition to those experiences of Greg, Helen, and Janet on the Thursday nights. Greg, Helen, and Janet have tried the Wednesday nights, preferring the Thursday nights, while Ellen, Allan, and Lucy attend both nights.

Greg is a twenty-two-year-old ad executive, who has studied Reiki with my colleague and teaches yoga at a local outlet. He is satisfied with the Reiki-modality and is seeking to expand his wellness business, which includes the selling and promotion of a multi-level marketing nutritious fruit-drink. He is confident and well-adjusted.

Helen is a housewife and Reiki-Practitioner, lacking confidence, but attending meditation to build her self-esteem; although she regularly attends Thursday nights and my Sunday morning Metaphysical service, she does on occasion attend Wednesday nights. She is fascinated with the paranormal, but leans towards the mystical, spiritual, and healing-aspects of life.

Janet is a forty-something housewife, mother of two grown children, and book-keeper. Fascinated with the paranormal and highly intuitive, she originally approached me to attune her to Reiki, so that she could help others to self-heal. Having lost her father-in-law last year to cancer, she believes she feels his spirit around her. Her goal is to be able to see him and all spirits/ghosts, so that she might help the living with closure. This is her primary motivation for attending our Thursday night Chakral Meditation, although time allowing, she also attends the very occasional Wednesday night meditation, again, preferring the “energy” to Thursday night’s meditation. She believes her psychic abilities will improve through regular meditation. She is also a strong believer in God, so I need not emphasize meditation as a means to union with the Divine with her.

Much like the Mystical Meditation, there are three parts, consisting of the aforementioned “induction”, middle-part, or focusing one-at-a-time on each energy-centre and resting in the experiences of each one, and finally concluding with the wrap-up/guiding back up and out to the external world once again. During the period of time that I have been conducting the Chakral Meditations, the results have been dramatic for all.

All see “other-worldly” places and people they do not recognize.

The experiences are always of a paranormal nature, as opposed to the Mystical Meditation’s revelation/spiritual/God-oriented experiences of peace and tranquility.

They all claim to have had these experiences during the phase of the meditation when they are asked to focus either on their naval, and/or brow/centre-of-their-brain area.

Both Greg and Lucy have seen very clearly an “eye” in front of them. During this experience, they have attempted to see into the iris part, but this yielded little results, that area appearing clouded thus far. I told them that this is like a mirror into their soul, and when they are ready, they will begin to see clearer. Clinically-speaking, both Greg and Lucy are intellectually-driven, with a strong literary background; to them, the “eye” subconsciously represents a certain level of spiritual-evolution they unconsciously feel proud of, therefore the “eye”

physically manifests to them as a symbol of this evolution. When they believe, deep-down, that they have evolved even more, spiritually, they will no doubt be able to “enter into the iris”, and even begin having experiences from that perspective. I don’t feel it is necessary to share with them, at this point, the clinical explanation, as psychologically it might squash their enthusiasm and confidence to delve deeper.

All parties still experience glimpses of what they believe are past lifetimes; they base this on the manner of dress of the characters they are seeing. They believe these characters/personalities they are seeing to be people they know now, and have known before, and will know again. I explained this metaphysically to them: during these Chakral Meditations, they, in their oneness with their Higher-Self/God, etc. are in the Eternal-Moment: past/present/future all exist at the same time; I further explained that this is how “Psychics” operate, at least those Mystically (or God)-oriented: in slightly altered-state, they can access that divine/eternal-moment, where glimpses of the past/present/future reside, in order to share the information gleaned from this experience with their clients, or in other words, by giving them a “reading”. This explanation seems/seemed to satisfy the attendees intellectually. I added that the “Sleeping Prophet”, Edgar Cayce, claimed a similar theory: that Psychics, during meditation, can apparently access the unconscious desires of those they are reading for, since we are all in one Mind of God, and the one Mind of God resides within us as well; this is much like the then-popular New Thought beliefs that are now re-emerging as well. I also reiterate about Jung’s theory of archetypes/visual metaphors of ourselves which reside in our unconscious-mind: could these people they glimpse during meditation represent various aspects/strengths/weaknesses of their own personality/character, thus enabling them to self-analyze and improve? I encourage them to do this.

These visions of past-lives during the Chakral Meditation-nights by the participants generally fascinate, entertain, if not encourage them to return, time and time again. If this attendance and participation in meditation results in them enabling their spiritual oneness with the Divine, thus creating a more God-guided ability amongst them, then I, too, am satisfied, feeling that I am accomplishing a greater purpose.

All tend to also see angelic-like figures as well, giving detailed descriptions of hair-color, dress, sex, etc. Again, I refer to Jung’s more clinical explanations for this, but I also ask those experiencing these angels, what and whom they feel they represent to them, to get them to self-analyze and improve themselves.

Ellen’s journeys are far more detailed and elaborate on the Thursday-nights, however, they are also “case-book” Jungian experiences: unconscious metaphors for fears/concerns in her conscious day-to-day living, and I continue helping her with these observations at other times via metaphysical consultations.

Lucy still feels she sees her deceased mother-in-law. I never discourage her about this, as long as she feels empowered by these visions.

Helen and Janet feel vibrations in their hands and warmth which they believe to be Reiki, Helen sees white-light, while Allen continues to just see purple and/or green-light and the Reiki-sensations.

In summation, vivid colors, lights, symbols, tingling in their hands and nose, all of this and more have been experienced by the students of either the Mystical or Chakral Meditations. In their earnest efforts to evolve, my various meditation students who faithfully continue to attend these regular, weekly gatherings, are still experiencing these glimpses, which are both fascinating and encouraging to

them. Many still insist that they are seeing their “angels” and “spirit-guides”, past-lives, etc.

The conclusions I have come to thus far, based on the total almost a year’s worth of observation and questioning of the attendees of the regular Mystical and Chakral-Meditation are this: generally, they seem to be intellectually and emotionally satisfied with these experiences.

The Wednesday night, or Mystical Meditation nights yield spiritual/God-oriented results/experiences, and have helped to improve the quality of the attendees lives via their improved self-esteem. The oneness with God that occurs, whether they are consciously aware or not, at the very least, benefits them spiritually.

The Thursday night, or Chakral Meditation nights afford more paranormal/psychic experiences. These have generally resulted in an “entertainment value” for the attendees, as they continue to faithfully attend weekly for these experiences. All believe that their psychic abilities have improved as a result of participating on the Thursdays, many of them describing specific experiences.

Again, I am thankful that they are also having Divine-contact/union, allowing them all of the aforementioned benefits of this.

The Findings

As just described, my meditation-students’ experiences are wide and varied, but I can sum them up thusly: 99% believe they are making contact/union with God. The reasons for this are mainly because of the conscious experiences they are having, for example, the green or purple lights they are seeing. 30 % of this 99% who believe they are achieving Divine-contact are having these purple or green-light experiences. Of this 99% as well, the other 30% are seeing an “eye”, white-light, a “brushing up against them” of something. This 60% of conscious experiences are convincing the 99-percentile that they are making Divine contact. Those believing they are consciously making Divine-contact feel relieved, protected, excited/enthusiastic.

One can sub-divide this 99-percentile into those who believe they are having some sort of paranormal experience, into the various paranormal experiences that they are apparently experiencing. Approximately 20% are seeing what they believe are their angels, guides, and/or animal-guides. They clearly describe the sex, hair-color, manner of dress, and style/color(s) of wings, if any! They describe what manner of beast (lions, bears, black panther, etc.) they have “seen” around them as well. They describe a feeling of excitement and satisfaction at this. Another 10% believe they are seeing their own Past-Lives, and describe the environment, manner of dress of others, even who they believe these people are in relation to their current-lifetime! This provides amazement, enthusiasm and relief that they apparently have an understanding of who they are now, and why others have reincarnated again into this lifetime. Less than 10% believe that they are “seeing” during meditation either into alternate dimensions/astral-worlds of the dead (where they describe clearly a dearly-departed, who gives them reassurance), or a past-life on “Atlantis” where they describe vivid images of molten-like, or fluid-like multi-colored fields, mountains, and red-skies! They will often describe the architecture as resembling early/ancient Greece/Rome. The people they encounter often resemble those they know in this lifetime, however dressed in ancient Grecian/Roman garb. Often, they will “ride” on a “dolphin” through air and sea! This makes them feel amazed and bewildered.

They wish to draw and/or paint these images. Within this less than 20% are those who believe they have travelled, during meditation, to alternate “worlds”/dimensions, perhaps of an “extraterrestrial”-realm. They describe non-threatening “alien-beings” which makes them feel both curious and uncomfortable. It is the appearance of these aliens (either large, insect-like creatures, or the often-described diminutive, grey-skinned, large-eyes/head creatures) which makes them feel uncomfortable. They also vividly describe exotic vegetation and flora which apparently exist on these worlds. Regardless of this subdivision of paranormal experiences, those involved completely feel safe “in God’s hands” and/or believe that God is giving them these experiences for reasons as of yet unknown to them. Regardless, they feel positive overall.

Upon further questioning of the attendees to both the Mystical and Chakral Meditations, all feel relaxed and happy. Ten-percent feel that they are “on-track” with their “soul’s purpose” or why they are really here, incarnated into this life. They believe that they are here to help others to heal themselves. It is encouraging to note that another 40% are passionate about entering into, or having recently entered into, the healing arts/alternative wellness. These 40% had been working at other jobs/careers that they no longer felt passionate about, are now achieving a modicum of personal, if not professional/financial success.

All attendees feel an overall improved quality of life, since regularly meditating over a year, noticing that there is more of a “flow”/synchronicity. They all, too, feel more relaxed overall, and speak of responding to situations, rather than reacting. Most are speaking of increased self-esteem and confidence, more readily going for that new job, relationship, situation, etc. when previous to regularly meditating, they would have hesitated or not pursued these things at all.

I must note here, that from a therapeutic or clinical perspective, my hypnotherapy patients have been making quicker progress in the areas of improved self-esteem, and/or weight-loss. That’s not to say that the meditation students are not making progress in these areas, merely slower. It is my theory that because my hypnotherapy patients come to me with a focused intention of altering some unwanted behavior in their life, within a specific and finite time-frame, that they succeed quicker. With my meditation students, the lessening of unwanted behavioral patterns occurs as a “bonus” or after-effect, if you will, because the students’ main goals with meditation are Divine-contact and paranormal experiences, without specific deadlines or time-frames.

Only 2% of my meditation students have lost weight significantly, mainly as a result of relaxing more, and feeling better about themselves, thus altering slightly their lifestyles and diet, naturally and gradually. Many have stopped/slowed-down smoking naturally, again, as a result of feeling better with meditation, as opposed to taking in that smoke. As for things like major addictions to drugs and alcohol, I have not yet personally encountered patients or students under this category.

Finally, based on the findings/results of a year’s worth of observation of the Mystical as well as Chakral Meditation students, that the mind/body/soul benefits for these students (that is to say emotional/psychological, financial, spiritual) have far exceeded any expectations I, or they, might have initially had.

Discussion of Findings

What exactly are the implications of these findings? How can these findings affect society as a whole? What are the implications of these findings both from a clinical as well as a spiritual and metaphysical perspective? How might the Metaphysician as well as the Clinical Therapist benefit professionally? Similarly, what are the potential benefits, physically, emotionally, and spiritually for the clients of Metaphysicians and Clinical Therapists long-term? What are the potential benefits, physically, emotionally, and spiritually for the clients of Metaphysicians and Clinical Therapists long-term?

What follows now, will be a discussion of this.

Based on the findings previously outlined of my students of both types of meditations which I facilitated over the past year, it is encouraging to note that regardless of what specific experiences, feelings, etc. the participants were having, that Meditation is definitely a “gateway” to Metaphysics, as is Yoga. (Masters, 1989)

Whether it is “Western” Meditation, (Masters, 1989) whose primary goals are relaxation and/or elimination of unwanted thought-patterns, such as negative self-esteem, or “Eastern Meditation”, or “Mystical Meditation”, (Masters, 1989) whose primary objective is union with the Divine, all the subjects expressed enthusiasm to go on and regularly attend, due in part, to the experiences they were having, which due to a curiosity factor, created a drive about continuing, and/or because of their desire to be the best they can be. ie-develop spiritually. Regardless of their motives, the mere act of meditating would encourage a therapeutic, healing effect on a mind/body/soul level, whether they were consciously aware of this or not, in addition to evolving spiritually. (Masters, 1989)

The fact that many of them have gone on to study a number of other healing-modalities, such as Crystal and Theta healing, and Lomi Lomi Massage, which they have stated, was as a result of their own positive meditative experiences, their motivation being to help themselves and others, is also encouraging. One of them has even gone on to specialize in using Reiki to help animals to heal, all because of her “increased sensitivity” to apparently knowing what those animals feel, or an increased “empathy”, if you prefer.

Allan’s apparent increased ability to “see” or “know” more, which he attributes to regular meditation, encouraged him to study the Theta modality, which he is excelling at, he informed us. He claims that he can “see” the non-physical trouble-areas of the clients, due in part, he credits, to meditating regularly: again, an increase in psychic/paranormal abilities and empathy.

Whether it is because these Meditators are becoming more easily one with the Universal-Consciousness, (Seale, 1986) and therefore “knowing” tandemly what the clients are “knowing” unconsciously about what they are really needing, and/or whether they are merely increasing their own sensitivities on one level or another, is not important: they are nonetheless feeling encouraged to evolve spiritually, and to help others.

Because this study only involved people already open to/interested in the study of the paranormal and spirituality, it is difficult to arrive at conclusions to society as a whole, in regards to those who are more of a “clinical” nature. Perhaps as the general public is exposed to movies and television that depict the paranormal and spiritual in a positive light, (as of these writings, there are numerous television programs and movies about mediumship and ghosts) perhaps this will be a

gateway, if you will, for the broad public to lean towards exploring these areas, Meditation being one direction; we can only hope that they explore it from this perspective of the “Mystic”, (God-centered) rather than the short-term/superficial “Psychic” (paranormal) perspective.

Nonetheless, from the Metaphysician’s perspective, it is obvious how the use of Meditation (both Eastern and/or Western) benefits their patients, if they prefer Meditation over Hypnosis: improved self-esteem, exploration/healing of the mind/body/soul, even weight-loss; it is a gateway to more matters spiritual, and thus, increases the patient’s odds of evolving/healing on all levels. At the very least, Meditation provides relaxation/stress-management.

From the more clinical Therapist’s perspective, Meditation accomplishes all that Hypnotherapy accomplishes, without the conscious aim of healing the mind/body/soul: it still reconditions the mind to function in a less dysfunctional/neurotic manner, by getting to the “root-causes” of the unwanted behaviors, just as Meditative Mind-Treatments heal the traumas in the Personal Subconscious which are the “root-causes” of the limited/limiting thoughts/behavior of the patient. (Seale, 1986)

It is not important whether the Meditators in this study continue on from a Metaphysical perspective, or move towards a more clinical Therapist’s perspective, as long as they employ Meditation and/or Hypnosis as part of the treatments of their patients; this way, the clients will be ensured at least of a base of spirit, or God, which is the basis of all true healing. (Masters, 1989)

Results

According to all these findings, it is easy to see how Meditation provides satisfaction for the Metaphysician, as well as potentially, for the more clinical therapist. The sensations, visuals, etc. experienced during Meditation, encourage even the most jaded, clinical person to at least consider the concept/possibility that more exists beyond the known five senses, especially when they know what scientists and medical doctors have proven: that under hypnosis or meditation, the mind cannot make up things!

How can one argue, then, the validity of the experiences of these people, places, lights, symbols, sounds, etc., etc. during Meditation, Western or Eastern? How can one dispute the existence of anything more than the five senses, when the implication, therefore, of these experiences, being real, exist deep within the unconscious mind, where, according to Jung, we have stored symbols, archetypes and concepts of ourselves? (Masters, 1989) In other words, a greater Knowing/Understanding of ourselves exists deep within ourselves, within our unconscious mind. This has already been long-proven. That through the “key” of hypnosis, or meditation, (again, which scientists have proven to be the same brainwave-state) the unconscious human-mind may be opened, and thus, explored. How can anyone argue, therefore, that through this “tapping” if you will, of the human unconscious-mind, be it through Meditation or Hypnosis, that any and all dysfunctions, problems, and traumas exist, and may be uncovered and healed?

This is not a new concept: sages throughout time have spoken of this; in modern times, Freud, Jung, Quimby, have all spoken of and/or proven that through opening/contact with the unconscious human-mind, limitless potential exists. Whether it is through the techniques of Self-Hypnosis/Hypnosis or Meditation which make direct contact with the unconscious levels of the human-mind, it

does not matter. A greater understanding of one's Self occurs; even a healing, mind, body, and soul, occurs. Whether the patient describes past-lives they are seeing; whether they recall a trauma from this life or a previous one; whether they are enjoying a journey of the mind, and are seeing exotic places, meeting familiar or new people, animals, or angels and guides; whether they are taking time to focus in on the energy-centers, or "chakras" within their body; whether they are seeing a light, color or colors. These experiences specific and unique only to them, serve merely as encouragement, an acknowledgement by their unconscious-mind, a sign-post if you will, that they are on the right track. Even if the experiences are not always positive, it is still created by God, deep within them, so that they may explore these experiences, and heal themselves with God's unconscious guidance. Sometimes we call this unconscious guidance gained/developed through regular Meditation, "Intuition". A greater development of one's intuition is another sign of one's spiritual growth through Meditation. Even paranormal/psychic experiences are signs of one's spiritual growth, gained through meditation/self-hypnosis/hypnosis.

It does not matter whether the clinical Therapist formally employs Western or Eastern Meditation or not, as part and parcel of the modalities/services they provide; it is, as already stated, to the benefit of their clients that they at least do provide Hypnosis, Self-Hypnosis, or Hypnotherapy as a form of treatment for uncovering unconscious issues. Hypnosis has certainly become more widely accepted and used in recent times; (Masters, 1989) so has Meditation, even with a minority of clinical Therapists, who now often recommend it to their patients as a form of stress-management, as do many corporations encourage it on their employees breaks; and certainly with most Metaphysicians, as part of their practice.

The broad, general public has embraced Meditation more and more in recent times as well, since the Maharishi and the Beatles brought it to the attention of the west in the 1960's. (Masters, 1989)

Whether it be the private person, professional or non-professional, the Metaphysician, or clinical Therapist personally or professionally employing it, Meditation/Hypnosis continues to grow in popularity, providing a key to the wonders of the mind and the universe, through the exploration of the Universe within the Mind.

Chapter 3-The Human Mind: A Metaphysical Therapist's Perspective

The study of Metaphysics, academically in the west as stated earlier, is traditionally grouped under the category of "Speculative Philosophy". In popular western culture, matters "metaphysical" often include subjects pertaining to the paranormal, E.S.P., (or extra sensory perception) ghosts, spirits, astrology, divination, the "New Age" movement, self-help, etc. In the east and far-east, thousand-year-old subject-matter/traditions that in the west are considered "metaphysical" include meditation, study of the "chakras", or energy-centers of the body, "Pranic"-breathing and yoga, to name just a few. These ancient Sanskrit health-maintaining, spiritual practices are grouped under the category of "mysticism" and "metaphysics" in the west.

Thanks to modern-day western authors, therapists and psychologists such as Carl Jung, ("Collective Unconscious" theories and "Transpersonal Psychology") Phineas Parkhurst Quimby, (father of the "New Thought" movement) Ernest Holmes, (author of "Science of Mind" and "Religious Science" and "Unity" movements) Milton Erickson, (often associated with NLP, although it was co-created by 3 men (Grinder, Bandler, Pucelik) and developed by many others (Steve and Connie-Rae Andreas, Robert Dilts etc). Erickson was among several that were modeled by the creators (including Satir and Perls), where modeling is the actual basis of NLP... over the decades, and many theories, rumors, and whispers, and now people equate NLP with Ericksonian hypnosis, which is at best a partial truth.) and Aaron T. Beck, ("Cognitive Behavior" creator) to name but a few, we have a melding of eastern "metaphysics" and western psychology, which we shall call "Spiritual" or "Metaphysical Psychology".

Metaphysical Psychology and Western Psychology

Very basically, western psychologists define a "neurotic" mind as one that cannot relate to, or adapt to, its exterior environment. When this occurs, the therapist trains and treats the mind to relate to whatever current, exterior environmental situation exists, so that the person being treated does not retreat into a fantasy-world situation created by their mind. Unfortunately for the patient, their environment will inevitably change, evolve, and grow again, upon which time further analysis/psychological treatment will be required again for their adapting to these new changes. Western psychology therefore fails as far as permanent results for the patient are concerned.

Eastern, or "Spiritual/Metaphysical Psychology" provides a permanent solution for the patient, whereby no ongoing, or occasional "upgrading" is required (Illustration 3).

Spiritual Mind-Science and Psychology VS. Traditional Psychology

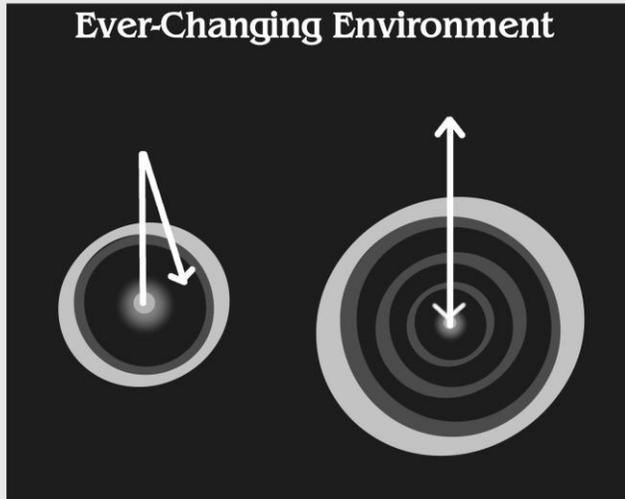
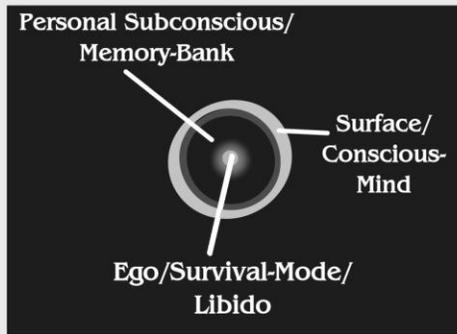


Illustration 3

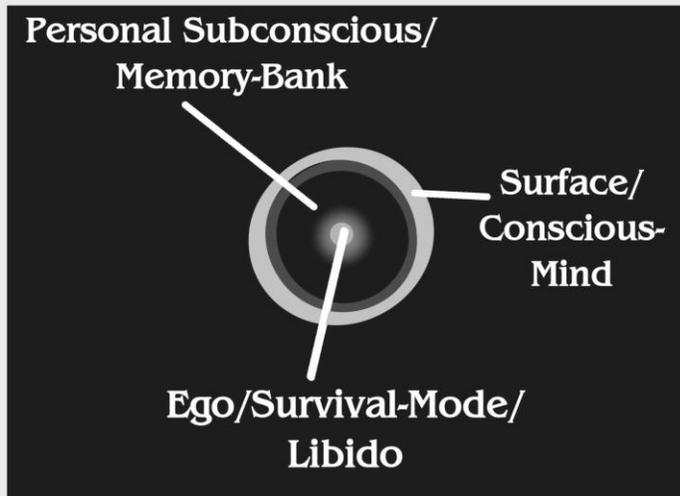


How is this accomplished?

We must delve a little deeper into the nature of western and Metaphysical Psychology to understand this.

Western psychology provides as an “anchor” or basis of the human-mind the “Libido”, or “Survivor-Instinct” which apparently (according to western psychology) exists in the “Personal Subconscious”-level of the mind, just beneath the “Conscious”-level of the mind. (Illustrations 4) Within this “Personal Subconscious” mind also exists memories accumulated from events that occurred in the “Conscious” awareness/physical environment of the subject. Both western and Metaphysical Psychologists agree on the existence of the “Conscious” and “Personal Subconscious” (or “Memory-Bank”) levels of the mind. Metaphysical, or Spiritual Psychology deviates from western psychology after that.

Metaphysical Psychologists believe that the basis or “anchor” of the human-mind is not the Libido, but God, Perfect-Mind, or Source. Furthermore, several other levels of the mind exist, according to Spiritual/Metaphysical Psychology. (Illustration 5)



Traditional
Psychology

Illustration 4.

Spiritual
Mind-Science
and
Psychology

Illustration 5.



One level up from the center, or God, or “Perfect Mind” exists what Carl Jung called the “Collective Unconscious”, wherein we hold “archetypes” or symbolic-representations of people we have encountered in our environment, or Conscious-level of our mind. Jung referred to these archetypes as the “gods and goddesses” of our mind. More accurately, someone who may have hurt us in the past may be represented unconsciously as a “demon” or “devil”, or a “temptress”, “shrew”, “whore”, etc. The patient may therefore see themselves symbolically and unconsciously at that level of their mind as a “victim”. Conversely a healthy mind may contain images of the owner of the mind as the “artist”, “seeker”, “prince”, “princess”, “Mother Goddess”, etc. In theory, from a metaphysical perspective, these unconscious archetypes (or how the patient unconsciously “sees” themselves and others) will cause them to give out a certain “vibe”, which will often translate/extend to the physical. How often have we seen people shuffling along, head lowered and shoulders drooped, with very little energy? Often these people are not even consciously aware of their feelings/emotions/visuals of themselves! We might say that “life” has caused them to be “worn down”. In extreme cases, this vibration/resonation/unconscious attitude begins to affect the physical health of the person, let alone their emotional well-being. This level of the mind that holds the vibration of the person’s archetypes is called the “Psychic-Energy Level”, because the person will give out on a “psychic (or non-physical) energy-level a “feeling” or resonance or vibration of how they really see themselves and others unconsciously. This is often why a person who is resonating out anger or bitterness will attract to themselves someone with a similar vibration: either attracting conflict, or friends/partners or “birds of a feather” who “flock together”. “Misery loves company”. Happiness/positive attitude attracts and perpetuates happier people and situations. Similarly, when there are two pianos in a room, and a note is struck in one piano, the same string will resonate by itself, and automatically, within the other piano. Try this.

The next levels up from the center are the Personal Subconscious or Memory-Bank, and Conscious-level as previously discussed.

The Metaphysical Psychologist therefore has a chance to work with more levels of a person’s mind to help them more completely and permanently resolve the patient’s emotional hindrances, with God as the basis, as opposed to the ever-changing physical environment as a basis.

Psycho-Physical Unit

As previously stated, in Metaphysical Science and Psychology, the term “Psycho-Physical Unit” refers to the fact that the mind affects the body (as previously discussed) and the body affects the mind. For example, if you are not feeling physically well, you often are not feeling happy or in a good mood.. (Illustration 6) Which came first? The bad mood which caused the physical issue, or vice-versa?

Spiritual Mind-Science and Psychology: Psycho-Physical Units

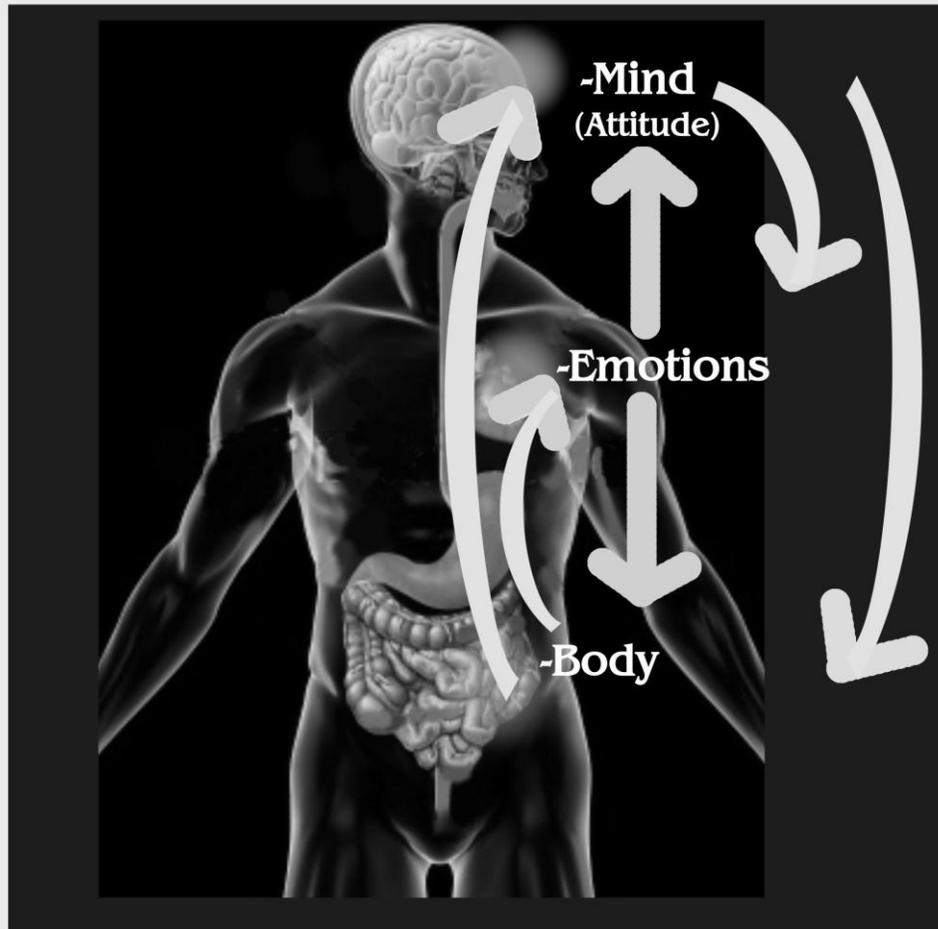


Illustration 6.

This is also another basis of a branch of metaphysics called “New Thought”, recently brought to mass consciousness by the DVD “The Secret”, but originally observed, documented, and practiced in mid-1800’s eastern United States by Phineas Parkhurst Quimby. (Seale, 1986)

Quimby was a clockmaker, who used hypnosis (then called “Mesmerism” named after the 18th-century German therapist and practitioner Franz Anton Mesmer) to cure his patients of physical and emotional illnesses. He did this by “magnetizing” them. The word “magnetizing” at the time was interchangeable with hypnotizing/putting into trance/meditative state of the client or patient. Quimby would then use suggestions similar to what Milton Erickson would later develop as N.L.P. or Neuro-Linguistic Programming, to change the negative thinking of the patient, substituting positive for negative thought-patterns. This was also the forerunner to Clinical Hypnotherapy. If appropriate for the particular patient, (who at the time was often religious) Quimby would quote religious scripture while they were hypnotized/in meditative state to “prove” and “talk the patient out of” negative thinking. This was the forerunner to Ernest Holmes’ Religious Science/Science of Mind and Unity. One of Quimby’s many successes was a patient whose name was Mary Baker Eddy. Her husband, a medical doctor, took his invalid wife to see Quimby. She was bedridden for many years, but after Quimby cured her, she could walk, spreading and practicing this new therapy/movement that she called New Thought for many years after Quimby’s death.

To say that Quimby “cured” his patients would be inaccurate, and Quimby himself would no doubt agree: the patients cured themselves. His use of meditation/mesmerism/hypnosis so that the patients “new thoughts” would impact more greatly on their unconscious mind and therefore affect in positive ways their emotional and physical health is a more accurate description. One might therefore, in Metaphysical terms, say “the spirit (God) heals the soul, which heals the mind, which heals the body”. Quimby used whatever verbiage he was guided to use, to convince/argue/explain to the heart and soul of the patient (their mind) of the cause of their illness, helping them see the illogic of it (again, in their mind), which in turn helped them emotionally to feel better immediately with this “knowing”, and consequently eliminate the physical symptoms. He said “the reason for the illness is the cure”.

In metaphysics it is believed that the mere practice of meditation heals the person, because this practice of “Divine Union”/Mystical Meditation/Divine Contact whether conscious or not, heals the soul which heals the mind which heals the body. We are Psycho-Physical units.

All of this came about because of Quimby’s studies, documentation, and practice. Today we recognize in western psychology that meditation/hypnosis makes the mind more susceptible to suggestions, therefore if the therapist logically reasons out the source of the patient’s issues, the information will sink deeper into their mind, and be more long-lasting. If the therapist (as in Metaphysical Psychology) heals/changes the patients archetypes within the Collective Unconscious, as well as the traumas within the memory-bank, or Personal Subconscious of their mind, at the same time, under hypnosis/meditation creating a safe and permanent Higher Authority/situation (God, or the patient’s concepts of God, again, permanently fixed in their unconscious mind, and substituted for anything negative via hypnosis/meditation), then this is in Metaphysical Psychology referred to as a Meditational, or Metaphysical/Spiritual Mind-Treatment. Many of the

techniques found in western psychology, therefore, have their roots in eastern/spiritual mysticism, including the use of hypnosis, or meditation.

One may see now how the aforementioned western psychological modalities such as N.L.P., Clinical Hypnotherapy, and even Cognitive Therapy (which seeks to help the client overcome difficulties by identifying and changing dysfunctional thinking, behavior, and emotional responses. This involves helping clients developing skills for modifying beliefs, identifying distorted thinking, relating to others in different ways, and changing behaviors) were influenced by these earlier Metaphysicians such as Quimby, Holmes, and even Jung.

Chapter 4-Psychosomatics: Complete Misunderstandings

Currently, (early twenty-first century) the term “psychosomatic” generally has negative implications. It suggests that a person’s illness is “all in their head”, or imagined. This is a misinterpretation of the original use of the word.

In fact, the term originally referred to the fact that a person’s illness *originates* in their mind, an accurate diagnosis, since thoughts/beliefs/traumas in the personal subconscious and collective unconscious mind affects the body, emotions, and spirit, as metaphysicians have proven eons ago, and from which starting-point metaphysicians work from to heal their patients. Heal the patient’s traumas contained in the various levels of the unconscious human-mind via faith by substituting and anchoring faith/peace/love/joy/Higher Consciousness/God for fear, etc. (as also explained previously) and the physical ailment(s) will disappear, using the tools of scientific/affirmative-prayer and meditation. The term psychosomatics could be used when working with patients as Psycho-Physical Units, as explained earlier. I like to use the term “Spiritual Psychosomatics” when working with people as Psycho-Physical Units, that is to say that the spirit/Higher Consciousness may be accessed from deep within the mind in order to heal the mind which in turn heals the body.

Spiritual Psychosomatics

Refer to Ernest Holmes’ book “Living the Science of Mind” (1984, DeVorss & Company, California) if this subject interests you, for he goes into greater detail about this, but never uses the term “Psycho-Physical Units” to describe the mind-body-spirit relationship.

In fact, a slight deviation within Religious Science/Science of Mind is the belief that the spirit is contained within the mind, the spirit and mind therefore being linked; heal the mind (which contains the spirit) and the spirit will work through the body to heal the body via the mind-spirit connection.

Nowadays modern science, quantum science and physics has proven that energy/power/light exists at the very centre of atoms (and now sub-atomic particles!) which is what everything is comprised of. Nobody can see electricity, but we know that it’s there, working and materializing as the lighting up of a bulb, for example. Nobody can see gravity, but we know that it’s a law at work. All we need do is drop an object and see it fall to the ground. These are invisible things, but they are real and at work constantly. (Byrnes, 2006)

Nobody sees “spirit”, or “God”, or the “soul”, but we know it’s there because we have faith that it exists, and we can feel “spirit”/God/our soul as our joy in a sunset, or in the awe we experience when we look out at the stars and planets, or in the feeling we experience as wonder at the marvels of birth, let alone the miracles of everything else around us. This is how “spirit”/God”/Light”/”Love” manifests and proves its existence: the proof is in the existence of those feelings. These feelings are accessed at the very depth of our soul, at the very center of our mind, where we can imagine and create, for creation/creativity/imagination is also defined as God by some. (Holmes, 1998) Since existence/creation is everywhere, there is no place God/light/love/existence is not.

What naturally follows is that everything (including the body and the mind) is comprised of spirit/creation/existence or the “invisible”. The spirit may be accessed consciously or not (it doesn’t necessarily matter whether or not you are

having some sort of conscious experience during meditation), via the route of Higher Consciousness meditation (or “Mystical Meditation”) through the mind, and since the spirit runs through the mind and body, affecting them based on our attitudes and outlook, and because of the automatic linking/associating/oneness of mind/body/spirit, the healing powers of creation itself subsequently heals the mind/emotions and physical during the meditation process. (Holmes, 1998)

The Power

What we should also note and expand somewhat on is that this same power that exists at the very centre and nucleus of everything may be compared with in scope to the same power that was unleashed or accessed during the splitting of the atom. (Holmes, 1998)

Imagine this power that we unconsciously access through meditation! There is nothing that cannot be accomplished via this power, and it is at our disposal constantly, existing at the core of everything including our mind! Whether or not the stimulation of the pineal gland in our brain through meditation accomplishes this reaction matters not; faith is not about the “how” but the doing and accepting. Higher Consciousness meditation combined with scientific/affirmative-prayer allows the mind to work with this power to encourage miraculous transformation, or evolving/unfolding of the soul. The use of these specific methodologies (and the specific formula/steps) is why we can call this a “scientific treatment” as the results have already been proven many times over; it is no longer theory, but proven spiritual science fact. (Holmes, 1998)

Chapter 5-God: Religion, Theology, Philosophy, Spirituality, and Metaphysics- Definitions and Semantics

My Sessions From a Clinical and Spiritual Perspective

For the purposes of this text, and from a therapist's perspective, "God" will be the "glue", if you will that not only "binds" everything together, but that which heals and cures everything. It is the "anchor", or thing that we substitute in the patient's mind, for the debilitating traumas, thoughts, incidents, etc. It doesn't matter what their theological leanings are, or even their philosophical, or psychological leanings. As long as they believe in a concept of "God" or something greater than themselves that they can relate to; all the better if they philosophize and theorize about God's existence; even the theoretical stumbling-block of the potential patient being atheistic or agnostic, does not interfere with this process. Thus far, as I've said before, I have not yet had an Agnostic or Atheist come to me for guidance, again, likely because of the "spiritual"-nature of Metaphysics.

As stated earlier, it is because of the very structure/belief-system of these "metaphysical/spiritually-based philosophies" that I teach and practice, if embraced by the clients or patients, that actually binds the person's mind to become one with itself, or becomes healed. It is because the very nature of these metaphysical philosophies, which satisfy the searcher's mind, soon turning everything into a "science", rather than a "philosophy". Perhaps it is because of the many early years of research and proof/results "in the field" of those who have come before me, that turns it all from theory and philosophy, to proven "science". I will often quote P.P. Quimby's works as a means of "legitimizing" in the eyes of my clients, these techniques; Quimby, and his hundreds of documented successes with his patients, along with his years of documented proven theories, (after all, is not science merely proven theories?) leaves little, if anything, to the imagination, or to doubt or question. All that is considered New Thought/Metaphysics has been proven in years of ongoing documented practice and results. I am proud to say that the same has been occurring for myself and for my patients and clients.

From Theory to Reality

During the intake, (or early, information-gathering part of the session) I determine what the patient's views are on "God". I will outwardly ask them, "Do you believe in God?" Their responses will range from a resounding "Yes!" to: "I believe in something greater than me," or even "I like to say "Light"," or "I use the word "Creator".

The very fact that I am a Doctor of Metaphysical Science attracts to me a clientele that at the very least would like to believe in "God", whether they will admit it or not. The fact that I am also an Ordained Metaphysical Minister even more so attracts a non-secular group of clients and patients. "Traditional" therapists, counselors, psychologists, and psychiatrists by the very nature of their title will draw to them both secular and non-secular clientele, rarely exclusively secular, and yet, rarely exclusively non-secular.

I will often make it appear as if I use the word "God" purely for semantics; that indeed, we can easily substitute the word "God" for "Creator", "Higher Power",

“Universal Mind”, “Source”, etc. This methodology/handling early on of the patient has thus far always resulted in me not alienating myself from them. Perhaps they see my enthusiasm; perhaps they share my excitement; regardless, I establish early on that we are on the same “wavelength”, and that we are proceeding smoothly. This is how I have always been able to work with all sorts of clients, regardless of their theological and philosophical backgrounds.

Ironically, it has been a minority of members of extreme religious groups that I have had to turn away, for they either believe that meditation, and/or certainly hypnosis is the “work of the devil”, or because I am not quoting scripture profusely enough for them! They seem to “slip through the cracks” so that they can see me face-to-face and rant on. These fanatics generally are less-educated and/or are sometimes not psychologically well, but initially manage to fool me into me granting them a partial session, at least. I respectfully usher them out, encouraging them to read their relevant scripture of choice, and saying “God bless you.” This is why the initial phone-call of inquiry is so crucial for screening out potential “time-wasters” (and I mean time-wasters for the both of you). Establishing early on in their phone inquiry if they were referred to you (my preference) from an existing client, along with what they hope to accomplish in the session, is crucial for avoiding wasting everyone’s time. If I realize that one of my peers can be of greater service to the phone-inquirer, then I certainly recommend them to see that person.

It is during the intake, when the potential (and screened) client is sitting before me, that I must help to encourage any beliefs/theories of “God” that they may have, and transform them into reality in their eyes and minds, as it were.

“God” is the “magic wand”, the “maker of miracles”, the stuff healing and transformation is made of. At least, the client must believe this.

This is reinforced by associating “the power of their mind” with “God”.

I always explain during the intake about the scientifically-proven documentation of the two halves of the human brain: one half being the logical, reasoning, thinking part, and the other half being the creative, or “God-Mind” part. The logical part of the brain will always make us worry more, thinking, perhaps, too much about our problems in an attempt to find a logical solution. The God-Mind part of the brain is always pure faith: a deep-down knowing that things always work out for the best. It is this healing, all-powerful “God-Mind” part of the brain that we will be concentrating on during the session, I emphasize to the patient at this point

The Power of the Mind and Muscle-Testing

I then accomplish the patient’s melding/associating the healing, transformative power of their mind/brain as being their “God-Mind” in a number of ways.

Firstly, I show them color diagrams of the mind as it is depicted in western/traditional psychology, and then I show them the multi-layered mind within the system of Eastern/holistic/metaphysical psychological beliefs. I show how the origins of these Eastern beliefs are rooted in many thousands of years of proof and practice. I then briefly compare the limiting beliefs of Western psychology to limitless Eastern healing techniques and practices of the mind, showing how Western therapy is lengthy and temporary, since the “anchor” is the patient’s physical, exterior environment at the time of therapy, versus the anchor in Eastern therapy being the eternal, or God part of the mind. They begin to understand early how the outside is always changing, but the interior, God-at-the-

centre-of-the-mind is consistent and eternal. The diagrams seem to provide a “clinical/scientific” feel to the information I am giving, thus legitimizing it.

With this “theory” of the power of the mind out of the way, we then concentrate on the “reality” of the power of the mind.

I remind them how during crises, many times it has been reported that a physically small/weak person will lift a car, or exhibit “super-human” strength in order to save their child or loved one. This is the conscious, “human-mind” being by-passed by the greater unconscious “God-Mind” to accomplish the “un-accomplishable”! This example always rings true for them. It is a thumbnail encapsulation of the virtually untapped “Power of the Mind”, or “Pure God-Mind” in action. This seems to also meld/connect the “Power of the Mind” with the strength of “God” or “God-Mind”.

Next, we do “muscle-testing”, which is based on Kinesiology, also known as “Human Kinetics” or the science of how the human body moves.

This “testing” is based on the proven theory that the human subconscious-mind unconsciously affects the functioning of the physical body. We sit on straight-backed chairs, face-to-face, knees touching, with a pillow laying flat on our knees, as a sort of “working-surface”...really, it is to put the subject at ease during the treatment. I then ask the subject to make an “o” with the second-finger and thumb of their dominant-hand, pressing as tightly together as they possibly can, to resist the counterforce of the same dominant fingers of my hand; in other words, we are connected via the two “o’s” we have both made with the two fingers of our dominant-hands. I explain that when one lies, no matter how convincingly, there is still a physiological response: either sweating, eyes darting back and forth, pulse racing, blood-pressure rising, etc; it is why/how lie-detectors work. I declare to my patient that we will now do a sort of “human lie-detector” test, and when he/she says a falsehood, as it is human-nature, they will become weaker than they normally would be, but when they are telling the truth, they will maintain their physical strength, and be able to resist my pulling free from their “o”. Of course, this always works: I get them to say their name, their sex, their age, and I cannot break free of the thumb/finger-loop/”o”; then I ask them to say a specified lie, and sure enough, I pull my “o” free from theirs, each time they tell a lie.

This proves to them that there is something greater than themselves: their “God-Mind” /the power of the mind, and its effects on the human-body. Later, after the Mind-Treatment is completed, we do the muscle-testing again, and when I get them to say a positive-reinforcement statement/belief relevant to their treatment, such as “I love myself” or “I am healed”, etc. etc., their strength remains and they cannot break the finger-loop; conversely when they tell a lie again, the loop is broken! This reinforces/proves to them that the therapy worked, and that they are healed. They always, at this point, believe that the power of the mind that healed them was also God’s power, or the “God-Mind” part of their brain/mind.

Eye-To-Eye

We always sit as per the previous description with the pillow, to establish a sort of intimacy/opening up/letting go, without the vulnerability; the pillow acts as a sort of “buffer”. Also, psychologically it is a “safe place” for the patient’s hands to conveniently drop to during the session, and for me to be able to more easily access their hands for re-assurance during the treatment, without me taking my eyes off of their eyes.

The “eye-to-eye” technique originated in the inaccurate assumption in the early years of “mesmerism” or hypnosis in the 1700’s that the “mesmerizer” exuded some sort of “power” over the subject via the eyes. In reality, the subject must continually focus on a focal-point, whether it be the auditory droning on and suggestions of the practitioner, the monotonous ticking of a clock/pendulum, or the subject staring, eyes closed, inward and upward at their third-eye/brow-region; physiologically, this creates a calming effect, similar to when the subject stares upward and back at a spot on the ceiling, a swinging pocket-watch, or light. The combination of the staring/straining of the eyes slightly upward and back causes the eyes to gently close, while the verbal suggestions of the practitioner go deeper into the patient’s subconscious because they are more “open” to suggestions during this light-trance/daydream-like state, also called “Alpha”; the suggestions will go deeper and even more permanently into the subject’s subconscious if they drift a little deeper into near-sleep state, or “Theta” brainwave state.

It has been my experience as both a Clinical Hypnotherapist and teacher of Meditation for many years that it isn’t imperative that the subject keeps their eyes closed: they will no more or less be “under” either way! The therapy is neither more nor less effective with eyes opened or closed: for example, notice how often we are standing at a line-up at the checkout of a grocery-store, we stare off into Alpha, or daydream-state so naturally, with our eyes opened; or when we are driving for a long time, then suddenly forget where we are going, or have missed our turn-off: again; we “drifted off”, with our eyes opened!

From a psychological perspective, the sessions seem more intense to my patients when their eyes have remained opened, fixated on my own, as compared to sessions I have done with their eyes closed; the experiences seem more real to them, when they have had their eyes open, than with their eyes closed; I believe they think they have dreamt it all when they have had their eyes closed, or even that they have made things up. It has already been clinically proven that a subject cannot make things up during hypnotic/meditative-state: the creative part of their brain becomes inactive in that state.

Later on, I will go into detail and describe specifically step-by-step, the techniques of these “miracle” Mind Treatments.

Chapter 6-Myths Exploded: Hypnosis and Meditation, the Keys to the Mind

Hypnosis and Meditation as Practical Tools

I find it necessary to explore Hypnosis vs. Meditation at this point primarily because I have seen incredible breakthroughs for my clients and patients as a result of all of these practices, and the similarities between the two methods/modalities. In fact, for the purposes of this book, you may interchange/substitute one word for the other, if you wish.

It has been my professional observation over the years, that, “Clinical” Hypnotherapists will often limit their practice to only employing Hypnosis only, while often ignoring and neglecting meditation, even when qualified and capable of practicing it, for their clients, if that method might better suit the “personality” or receptiveness of that client.

I intend to clearly define now the terms “Clinical Hypnotherapy”, “Meditation”, and “Self-Hypnosis”, and I also intend at this point to describe the techniques, goals and brainwave-states unique and common to Hypnosis and Meditation, and the specific, unique and common benefits that Meditation and Hypnosis has had on my patients.

In addition, I will shortly illustrate how Clinical Hypnotherapists may apply Meditation or Self-Hypnosis for the Metaphysical as well as non-Metaphysical (Clinical) benefit of their patients, as well as how Practitioners of Metaphysics/Meditation Teachers may apply “Clinical” Hypnosis for the Metaphysical and non-Metaphysical (Clinical) benefit of their students and clients. I intend to do this by again sharing a number of practical examples from my case-files. Of course, the names and details of my clients have been changed to maintain their anonymity.

It is my hope, that by writing this chapter, that more Metaphysicians and Clinical Hypnotherapists will also successfully treat and assist their clients, students, and patients in re-empowering themselves, by not limiting themselves or their clients, to employing one method over the other.

You decide: “Hypnosis or Meditation as practical tools?”

The Study

Most of the potential clients who approached me about Hypnotherapy as a means of altering unwanted behavior such as smoking, fear elimination, low self-esteem, and over-eating, generally, I have discovered, did not concern themselves with, nor did they necessarily believe in living a spiritual existence, nor did they particularly have an interest in, or belief in Metaphysics, or Meditation. There was even a certain amount of skepticism on their part about the effectiveness of Hypnosis!

This is ironic, as daydream, Meditative, light-Hypnotic and “Alpha” brainwave-states have been scientifically measured and proven to be identical, according to Shields (1986).

These potential clients were, however, generally on a journey of self-improvement and growth.

Those who inquired about Hypnotherapy as a means of exploring past and

between-life existences, discovering their angels and guides, etc., had a definite interest in things metaphysical, we had observed. They, despite, belief in the effectiveness of hypnosis, had sometimes requested Guided-Visualizations, and/or Meditations to accomplish all of this, instead of Hypnosis, because they did not realize that it is all the same thing, that is to say, the brainwave-state under light-Hypnosis, is the same as a Meditative, and/or daydream-state, according to Shields. (1986)

They sometimes doubted that they could be hypnotized, in which case I provided for them the statistics that only two- percent of the population cannot be hypnotized, as stated by Shields (1986). I then went on to explain and to define, in scientific terms, the hypnotic-state, comparing it to a daydream-like state, as stated by Hewitt (2004).

We did suggestibility tests, as described by Hathaway (2003) or susceptibility test, as referred-to by Shields (1986), with these potential clients, which proved to both the potential patient and the Practitioner that they (the potential patient) could indeed be hypnotized.

They too, were on a journey of self-discovery and growth.

Those who had approached me to teach them Meditation, were more concerned with matters Metaphysical, as opposed to the logistical, problem-solving, areas of life, we learned. They generally, intended to use Meditation as a means of stress-alleviation and/or experiencing God.

Often unaware of the other, practical benefits of Meditation such as improving self-esteem, stop-smoking, weight-control, lowering blood-pressure, etc., I attempted, occasionally succeeding, in educating them to these facts.

They too, were on a journey of self-discovery and growth.

It is interesting to note that although I had found in my private practice, both group settings and one-on-one, that, for the most part, all of the aforementioned, in regards to clients' requests and needs were generally true, there were some exceptions, although they were few and far between. I am grateful that my professional, as well as my educational background allowed, and still allows me, to provide the choices of either Meditation or Hypnosis for the potential client.

In regards to other professionals and/or Practitioners in the field of Metaphysics, teachers of Meditation and Clinical Hypnotherapists, I hope that there are exceptions to every rule, although, thus far I have yet to discover this.

I can only, therefore, refer to my own professional experiences in regards to employing Meditation in place of Hypnosis, and vice-versa.

That is, sometimes I (as a Clinical Hypnotherapist) will utilize Meditation/Guided Visualizations with a client to alter and improve their self-esteem, or even uncover several previous lives, for the purpose of the client understanding their true nature and purpose this time around. Hopefully other "professional"

Clinical Hypnotherapists will also have the skill and leeway to accomplish this, if he/she is flexible enough to go with the wishes and belief-system of the client.

Someone with little, or no Higher Education/degree, should not attempt any serious therapy with a client for legal and moral reasons. The skills necessary might not be present. This is why, I have found previous to my Clinical Hypnotherapy degree, for example, that practicing/teaching Meditation mainly for the purposes of relaxation, and/or contact with inner Higher Consciousness was acceptable and effective for everyone, as opposed to using Meditation as a means of "problem-solving", that is, altering unwanted behaviors and habits, for example, which is best left to a professional. It is even recommended, that to

avoid potentially negative legal ramifications, that rather than, as a Metaphysician, one hypnotizes a client, or engages in “Hetero-Hypnosis,” as Masters (1989) refers to it as, that they teach the client how to hypnotize themselves!

I will now discuss some specific cases and instances, where Meditation, Self-Hypnosis, and Hetero-Hypnosis were interchangeable for the particular needs of the client.

From My Case-Book

“Angela” (not her real name) was an attractive, educated, and motivated forty-year-old, with self-esteem issues due to her weight. She was working on losing twenty pounds, and quickly succeeding, when she approached me for hypnosis for weight-loss. Although she had already been seeing a Hypnotherapist for weight-loss, she was not getting the results she desired. She was somewhat skeptical as to the effectiveness of Hypnosis to begin with, and this was hindering her progress. I suggested that instead of Hypnosis, we could try Meditation as a means of allowing her to “let go” of past, hurtful events, and healing them through “Mind-Treatments Affirmations”, as described by Masters.

(1989) Furthermore, I suggested, that throughout the weekly Meditation-course that I was offering her, we would also do weekly “Meditational Programming Treatments”, as described by Masters, (1989) if she would follow up with her own daily “Mental Rebirth Treatments”, as provided by Masters (1989), that I would be teaching her. This, I suggested, would help her to rebuild her self-esteem while she was losing weight, so that she

would never again eat to make herself feel good, but merely go inward for strength. In the process, the goal would also be to experience the Divine within. I mentioned that I would teach her a different Meditation technique each week, so that she could decide what worked best for her. She agreed. The first week, we started with the “Candle Concentration Technique” as described by Masters (1973), to get her used to focusing.

One might say that we were doing a kind of Hypnotherapy/Self-Hypnosis program for self-esteem, and indeed, if we did say that, she psychologically wouldn’t be open to it, because of the previous ineffectual Hypnosis experiences. The addition of going inward to experience God-Mind/Higher Consciousness/The Divine, etc. made the sessions both Western and Eastern Meditation, according to Masters (1989), as opposed to “Hetero-Hypnosis”, as referred-to by Masters (1989) which would have necessitated the use of “Inductions” and “Deepenings” according to Shields (1986) to guide her into an Hypnotic-state, which she didn’t want, regardless.

As weeks went on, Angela felt better and better about herself, lost another ten pounds, and could now see light inside of herself with her eyes open or shut, reinforcing her faith/belief in matters Metaphysical! Upon completion of our weekly one-on-one Meditation course, Angela decided to join our weekly group-meditation evenings, which to this day she still attends.

Angela’s case clearly shows how Meditation was substituted for Self-Hypnosis, to effectively help her to improve her self-esteem, and eventually to help her to succeed in losing weight.

Further on, you will see an example of Jeff's case, where Self-Hypnosis produced similar results, that of building positive self-esteem.

"Sally", (not her real name) one of my Reiki-students, approached me one day for Hetero-Hypnosis, as referred-to by Masters (1989) to help her release a past emotional trauma, which, she believed, prevented her from attracting and maintaining intimate relationships. Sally was a smart, ambitious, thirty-eight year-old, with a quick, and skeptical mind. The very fact that previously, she requested that I teach her Reiki, a Metaphysically-based system of energy-healing, was a breakthrough for her and her somewhat cynical and skeptical mind. She practiced Reiki regularly on others and herself, for minor issues. This day, she wanted to rid herself of an emotional obstacle that she believed was preventing her from living life to the fullest. She was also consciously aware of what the event was, which made it easier for me. I might have had to employ Hypnosis to also uncover this incident, which could have been locked deep within her unconscious mind, but not in this case. A lot of time and money would now be spared for her.

Because she was aware of the relatively-minor event, I felt that this allowed her the luxury of choosing whether she preferred "Hypnosis or Meditation." She suggested Meditation, not because she was skeptical of Hypnosis, (indeed, her sister was successfully treated previously using Hypnotherapy) but because it felt "less rigid" for her. I agreed.

Because this was "Meditation" and not "Hetero-Hypnosis", or one-on-one Hypnosis, as referred to by Masters (1989), I didn't have to do a susceptibility test, as described by Shields (1986).

She was already susceptible, willing and comfortable to my guiding her into an altered-state. The fact that she trusted me also helped.

I could proceed, feeling unhindered by an Hypnotic-script, using only improvised guided-visualizations and getting her to focus on her breathing to accomplish what an Hypnotic Induction and Deepening, as described by Shields (1986), would do, which is guiding the patient gently into an altered-state of consciousness, or Meditation, which is the same brainwave-state as being in an Hypnotic-trance, or Alpha brainwave-state, according to Shields (1986). Others, like Hewitt (1997), also refer to this as a "daydream" state. She had a positive emotional release, as opposed to a negative one, or "abreaction", as described by Shields (1986), which might have occurred had she remembered the actual event, "re-living it," and then letting it go; this is often as traumatic as the original incident.

I have researched that in the long-term, this "re-living" and "letting go" does not benefit the patient, as the unwanted symptoms caused by the original trauma, often return days, weeks, months, or years later. So why re-traumatize the patient in the first place?

Sally slowly began to welcome into her life intimate relationships, which she has managed to, to this day, to maintain, when previously, for her, this was either difficult or impossible.

Sally's case was a successful example of employing Meditation instead of Self-Hypnosis or even Hetero-Hypnosis, as described by Masters (1989), for the purposes of the client re-empowering themselves by releasing a previous trauma. Similar results could have been achieved through Self-Hypnosis. Upon guiding the client into a Self-Hypnotic-trance, utilizing "Inductions" according to Hewitt

(1997), “uncovering” methods such as the “Diagnostic-Scanning Technique”, referred to by Shields (1986), or “Free-Floating Regression”, as taught by Shields (1986), for determining at what age, and specifically what trauma(s) occurred, and then eventually, employing Self-Hypnosis to “re-program” the person’s thoughts and unwanted responses to the past trauma, as per Hathaway (2003).

Teaching Self-Hypnosis to Jeff, a Computer-Technician, was more effective than employing Meditation, in his case, for building and maintaining, positive self-esteem.

Jeff came to me one day, at the suggestion of his friend, a former client of mine. It was my “Clinical Hypnotherapist” degree that made this particular method of self-help more palatable for Jeff, who “avoided New-Age stuff like the plague!” Jeff shared with me, on this particular day, the fact that at thirty-three, he avoided the singles’ scene because he was too shy. As a youngster growing up, he was teased by his peers for being over-weight. He had somehow managed to conquer his weight-problem, but not his self-esteem issues. He dated occasionally, but expressed a willingness to date more frequently, and eventually get married, except that he didn’t always have the “courage” to ask women out. Other than that, Jeff appeared to be a relatively well-adjusted, well-dressed, affluent, and educated adult.

Self-Hypnosis for building self-esteem was one of my specialties; I even was marketing, at the time, an audio-CD for this purpose. Even if I would have been familiar with, at that moment, the benefits of teaching Meditation for daily Spiritual Mind-Treatments and Spiritual Mental Re-Birth Treatments, as described by Masters (1989), for the purposes of building positive self-esteem, it would still have been appropriate to teach Jeff Self-Hypnosis for building positive self-esteem. He just wasn’t comfortable with anything else; he was even familiar with the scientific end of it all, including quoting sources on brainwave-states and their functions.

After determining that Jeff was still a candidate for hypnosis, i.e.- a susceptibility test as taught by Shields (1986), involving his eyes shut tight with arms outstretched, palms up, at my voice suggestions that he imagine a helium-filled balloon was tied to one of his wrists, while in his other palm he held a large, heavy book; one arm went quickly down as the other went quickly skyward, confirming his suggestibility., as described by Hathaway (2003). As well, we determined that he had no contra-indications, as referred-to by Shields (1986), such as depression or anti-depressants taken within the last six-months. I proceeded with a series of long, guided-visualizations, or “Inductions”, as well as “Deepenings,” as taught by Shields (1986), to insure that Jeff was ready for this six-part therapy. For the Inductions and Deepenings, I decided to use the “sea-shore” and “stairs” visualizations, as taught by Hewitt (1997), initially employing some relaxation-exercises involving visualizing a mountain-top view and meadow, streams, etc. visualization, as described by Goldberg (1998).

I suggested that Jeff will go deeper and deeper each time that he hears my voice, as suggested by Hewitt (1997), to reinforce that listening to the Hypnosis-CD I give my patients at the end of the last treatment, will work. Each time Jeff came for his session, I reinforced a particular positive self-esteem suggestion, then taught him how he could, anytime, any place, hypnotize himself, giving himself any of the 24 positive self-esteem suggestions from the sheet I supplied him, as well.

Jeff eventually went on to meet, date, and marry the “woman of his dreams”, even starting a family.

This was a case where Self-Hypnosis, as opposed to Meditation combined with positive affirmations, was the answer to someone building their self-esteem. I could have easily substituted (had I been familiar with, at the time) Meditation, Spiritual Mind-Treatments, and Positive Affirmations combined with Spiritual Mental Rebirth affirmations/visualizations as taught by Masters (1989), as in Angela’s case, for Jeff’s growth.

These previous examples from my case-files indicate how Meditation could have easily been substituted for Self-Hypnosis, and vice-versa, for the effective treatment/altering of unwanted behaviors of the particular patient. All that is really needed is the flexibility and education of both the practitioner and the patient.

Findings

Firstly, let’s clarify the terms “Hypnosis”, “Self-Hypnosis”, “Clinical Hypnotherapist” and then “Meditation”

“Hypnosis” and “Self-Hypnosis” are techniques that enable one to achieve an altered-state of Consciousness, (the day-dream state) deliberately, and direct one’s attention to specific goals in order to achieve them, as taught by Hewitt (1997). Strictly speaking, the term “Clinical Hypnotherapist” refers to one who has a professional degree in the area of hypnosis and psychotherapy, according to Shields (1986), and may apply this to help patients to rid themselves of unwanted behaviors such as over-eating or smoking, for example, by guiding them into a state of hypnosis using any number of “inductions” or visualizations.

“Self-Hypnosis”, according to Shields (1986), may be taught to the patient in order for them to relax more, boost their self-esteem, motivate themselves, and to support their willingness to not smoke, for example. This is accomplished by the patient guiding themselves into an hypnotic-state using their own inductions and visualizations. According to Masters (1989), for legal reasons, the Practitioner should only teach “Self-Hypnosis”, rather than practice “Hetero-Hypnosis” i.e., Hypnosis induced upon another. As a Metaphysician and Clinical Hypnotherapist, I have found that employing “Hetero-Hypnosis” for uncovering the previous, and between-life existence of a client rewarding for themselves, as they discover in this way their soul’s purpose in this lifetime.

“Meditation”, according to Dr. Masters (1989), is accomplished by using one or more methods to withdraw the five senses and the mind from its attention to the world outside oneself and to make contact with the inner mental world of one’s own mind. The popularity of Meditation in North America is thanks to the popularity of the Beatles in the 1960’s and their teacher, the Maharishi Mahesh Yogi, whom they sought out for personal growth, according to Masters (1989).

Meditation may be divided into “Eastern”, or Transcendental (experiencing the God-Mind within) and “Western”, or using this altered-state to allow positive prayers and affirmations into one’s unconscious mind for the purposes of improving one’s “outer-self”, referred-to by Masters (1989).

I would also like to clarify, at this point, the individual Hypnotic-states, and their relationship to each other. Scientists, employing a device called an electroencephalogram or EEG, measure and define the various electrical-

impulses put out by the human brain during its various stages of consciousness, described by Goldberg (1998). These waves emitted from the brain are measured in “cycles-per-second”, or cps. For example, the wide-awake state, or “Conscious Mind Proper”, as referred-to by Goldberg (1998), is referred-to as Beta, and is generally 14-20 cps; the “Subconscious Mind”, as described by Goldberg (1998), or Alpha-state, is the brainwave-state that most Hypnotherapists desire to get their patients to, for it is the state that allows the patient to be the most open, or susceptible to, positive affirmations and suggestions, in other words, anything said to the patient while they are in Alpha-state will “sink-in” or stay in their subconscious mind. This is the same brainwave-state as “daydream state”, and it is also the same brainwave-state as Meditation, although sometimes the Meditative-state will dip deeper, that is, into Theta, as described by Hewitt (1997).

Psychic experiences sometime take place in Alpha, according to Hewitt (1997). It is generally 7-14 cps. Theta’s frequency-range is generally 4-7 cps, and this is where hypnosis can sometimes take place as well, suggested Hewitt (1997). All of our emotional experiences seem to be recorded in this state, and is the special range where that opens the door of consciousness beyond hypnosis into the world of psychic phenomena. Theta is the range where psychic experiences are most likely to occur, according to Hewitt (1997). Total unconsciousness is measured at 0 to approximately 4 cps and is called Delta. Not much is known about this range, states Hewitt (1997).

According to Dr. Michael Newton, best known for his “Life-Between-Lives” or “Soul Regression” work, states that there are actually three-levels of Alpha-state: (a) The lighter-stages, used for Meditation, (b)The medium stages, generally associated with recovering childhood traumas, is often useful for behavior modifications such as stop smoking, gaining/losing weight, etc., and (c) The deeper Alpha-states, where past-life recovery is likely to occur, according to Newton (2004). I personally employ Theta-stages for any kind of Past, and/or Soul-Regression work, in addition to stop-smoking and weight-control therapies. I generally employ Meditation (Light-Alpha stages) for behavioral modifications such as building positive self-esteem, which often leads the patient to losing weight on their own. My clients and I have made great strides towards their building their self-esteem through the use of Meditation, as opposed to say, the deeper-stages of Theta, during Self-Hypnosis, which have proven successful for the clients as well. It is often less intimidating for the client, if we use Meditation for the aforementioned purposes, as they may have some issues about being hypnotized, such as skepticism, according to Newton (2004), fear of staying hypnotized, or even of revealing personal secrets, according to Shields (1986).

There are great similarities in the methodologies used in entering into a Meditative, and/or Self-Hypnotic-state.

Firstly, in the initial stages of Hypnosis and Meditation, both attempt relaxation and concentration simultaneously, according to Masters (1989). That is to say, that a focal point of concentration may be utilized, (in Hypnosis, for example, a spiraling hypnotic-wheel, a point on the wall or ceiling, the sound of a metronome; in Meditation, focusing, with closed eyes up into your third-eye, or the use of a candle-flame) in order to achieve a mental-focus and thereby relaxing.

I agree with Dr. Masters (1989) when he states that a Student of Self-Hypnosis is better at practicing Meditation, and a Student of Meditation is better at practicing

Self-Hypnosis, because both students are used to the same basic initial methodologies for achieving relaxation and concentration simultaneously. It would, therefore, not be so unimaginable, that if one were to walk down the hallway of an office-building where people were engaging in Meditation in one room and Self-Hypnosis in another room, that one might see a Meditation student sitting, gazing at a candle-flame, and likewise, the student practicing Self-Hypnosis gazing at a bright-light or a pendulum, according to Masters (1989). Both are using a “fixation-object” to concentrate their mind’s energies or to achieve mental focus, for the purposes of relaxation.

Insofar as the similar goals of Self-Hypnosis and Western Meditation are concerned, both are essentially concerned with improvement in one’s outer self. We have already described how we have helped others to achieve this, employing either Self-Hypnosis or Meditation. Either methodology is as effective.

The only limitations are those imposed by potential patients, or even the Metaphysicians or Clinical Hypnotherapists themselves, often because of the misinformation and lack of acceptance of Hypnosis by the medical profession until recently, and being branded “the work of the devil” by the Christian Science Church, as stated by Masters (1989), and the competence level of the Practitioner themselves, according to Shields (1986).

Recently, I came across a colleague’s brochure on Hypnosis, in which I was delighted to find the quote: “All Hypnosis is Self-Hypnosis.” This quote, I feel, takes away the potential fear surrounding Hypnosis, legally also shifting the emphasis from “Hetero-Hypnosis”, as Masters (1989) calls it, to “Self-Hypnosis”, desirable, according to Masters (1989), as previously outlined.

A Clinical Hypnotherapist may insure the reality of this quote thusly: When utilizing susceptibility tests, for example, as taught by Shields (1986), one may determine whether the patient is:

A) Suggestible to direct suggestions from the Hypnotherapist; categorized as “Authoritarian”. In my opinion, undesirable, as the goal is always to have the client self-hypnotize themselves.

B) Able to give themselves suggestions internally; categorized as “Permissive”. Desirable,

because they can tell themselves that it’s okay to relax into a Meditative/Self-Hypnotic state, or Alpha using their own will and desire.

C) Able to use their heightened imagination for entering into Self-Hypnosis/Meditation; categorized as “Creative”. This is also desirable as they are using their own will/skills to enter into Meditative/Self-Hypnotic state.

The more control of their own free will the client knows they have, and the more the patient participates in the “Induction Process”, the more in control of their free will they will feel they have, and the less fear and resistance they will have entering into Meditative/Self-Hypnotic state.

The client may therefore, truthfully and accurately refer to the process as “Self-Hypnosis” which is more desirable, not “Hetero-Hypnosis” or “Hypnosis”. Therefore, the statement “All Hypnosis is Self-Hypnosis” will promote the useful and legal concept/belief that the patient utilizes their own free will to enter into Meditation/Self-Hypnosis. The exception would be with patients who, for whatever reasons, need an authoritarian figure, and/or someone to tell them what to do. They would fall under the susceptibility category of “A”, previously referred to above. These patients will willingly and more easily, in my experience, go with the verbal Hypnotherapy inductions/guided-meditations

specifically designed to relax them into an altered-state, but strictly speaking, this would be categorized as “Hypnosis”/“Hetero-Hypnosis”, not “Self-Hypnosis”, in which case a waiver-form, signed by the potential client in any and all cases, could relinquish the Hypnotherapist of any legal and financial responsibilities, in the case of patient dissatisfaction, for whatever their reason.

I have described generally, initial methods for Hypnosis/Meditation common to both, as well as the goals common to both, but let me describe now, in greater detail, the techniques and philosophies that differ between the two, in other words, those that clearly differentiate between Meditation and Self-Hypnosis.

It is crucial that I reiterate, at this stage, what I said earlier about professionals, as opposed to non-professionals, utilizing Hetero-Hypnosis: unless you have some sort of recognized and legal degree/certification/license to practice Hetero-Hypnosis, I recommend against its practice. Employ Meditation. There are no legal requirements, nor are there any therapeutic promises or suggestions in regards to Meditation, other than for promoting relaxation, particularly, in general, with Western Meditation. Utilizing positive affirmations for strengthening self-esteem, in Meditative-state, will accomplish, as I have outlined earlier, just as much as the more lengthy, and costly, Hypnosis for Self-Esteem. If you are blessed enough to have a legal Hypnotherapy degree, then utilization of both in one’s Metaphysical practice is most desirable, according to Masters (1989).

Strictly speaking, the terms and specific “Inductions” and “Deepenings” techniques, as described by Shields (1986) are exclusively employed in Hypnosis and Hetero-Hypnosis, as opposed to Meditation; but the concentrating inwardly on one’s third-eye, and/or mental/verbal uttering over and over of a mantra, or the focusing on one’s breathing, as is employed in Meditation, also accomplishes the same goals of focusing and relaxing, but is not referred-to as an “Induction” and “Deepening”, when discussing Meditation.

Initially, according to Goldberg (1998), fixation points such as a candle-flame, or spiraling hypnotic-wheel for relaxation and focusing may be used in Hypnosis, but “Inductions” and “Deepenings” as described by Shields (1986) or Hewitt (1997) must eventually be used to guide the subject into a deeper state of Hypnosis. Whereas, with Meditation, the repeated focusing inward, as previously described, results in achievement of the desired Alpha-state, required for both Hypnosis and Meditation. The reasons for the differences are cultural and scientific, that is to say, that Meditation came to North America via the spiritual-mystique of India, (as previously discussed) while Hypnosis and its origins were scientific: During the 1840s and 1850s, according to Hathaway (2003), Dr. Elliotson successfully treated patients for epilepsy, hysteria, headaches and rheumatism using Hypnosis. He also, during this time in England, performed over 200 painless operations, again, employing Hypnosis.

A specific example of an Induction, according to Shields (1986) is a “Progressive Relaxation”, where in the subject is asked to concentrate on relaxing each and every part of their body, one-at-a-time. Then, according to Hewitt (1997), a Deepening such as imagining oneself walking down a long and winding staircase, one-step-at-a-time, until one reaches the bottom is employed. A variation of this, according to Shields (1986), is the escalator, or lift (British word for elevator) method, whereby the subject is asked to “see” in their imagination, each numbered-floor lighting up in the elevator, as they are “descending lower and lower, deeper and deeper into relaxation”. Of course, one might similarly state here that visualizations are often used in Meditation, which

are sometimes referred to as “Guided Meditations”, whereby the Meditator is visualizing themselves walking on a beach, for example, which Hewitt (1997) also employs in Hypnosis.

Again, the end result is common to both Meditation and Hypnosis: entering into the altered-state of Alpha brainwave state.

Discussion of Findings

The findings expressed within this essay will impact society in a number of positive ways, provided that these findings are willingly and truly attempted and practiced consistently by professionals in the field of Metaphysics as well as in the field of Clinical Hypnotherapy.

Although the individual levels of competency of these Practitioners will vary greatly due to varying academic and practical experience, in addition to the individualistic views, attitudes and personal perspectives of these Practitioners, in addition to their varying levels of skepticism and confidence, one must still acknowledge the measurable positive impacts of the practices should they be put into general use.

For example, no longer will a patient be limited to the standard choices of treatments, Inductions and Deepenings offered by the Clinical Hypnotherapist, as outlined previously. If the patient feels more comfortable staring at a candle-flame, and focusing on their breath, or sitting cross-legged, mentally repeating an affirmation or mantra for the purposes of entering into an altered level of consciousness, as opposed to staring at a spinning, spiraling Hypnotic wheel, this would now be possible, for that same brainwave-state to be entered into.

Conversely, if the patient feels at home with the more clinical methodology of watching that hypnotic spiraling wheel, versus having incense and New Age music playing in the background as they focus inwardly up into their third-eye, they now have that option for entering into an altered-state of consciousness. If someone wishes to experience their past lives, but they feel more comfortable in a more clinical atmosphere, then the Hypnotherapist may guide them into those realms using the more clinical methodologies of hypnotic-wheel, longer Induction and Deepening, etc. Provided that the Metaphysical Practitioner is licensed, and experienced to do counseling, they may effectively use Meditation in place of Hypnosis to aid patients in the areas of self-esteem, weight-control, smoking, current past-life traumas, etc. if the patient feels uncomfortable in a more clinical setting of the Hypnotherapist. That is to say, provided that the academic and legal qualifications of the Metaphysician are met, they may employ their Meditational treatments in place of the Clinical methodologies of the Hypnotherapist, and vice-versa.

This would impact society greatly, as the patient would now have more options and flexibility of choices, in regards to bettering themselves, with lesser personal limitations.

This would also impact society positively, as the professional Metaphysician and Clinical Hypnotherapist could now have greater choices and flexibility of methodologies, in order to assist patients in their betterment.

Both the professional and the patient could potentially grow in experience and flexibility as well. Ultimately, however, what will determine the broader use of these tools, will be the initial flexibility of both patient and Practitioner, as well as the general competency, and recognition of the Practitioner for the need of the use of a methodology not usually employed by them in assisting the specific

individual needs, and catering to, the individual belief-system of their patient. Perhaps now, this essay will shed light on these possibilities, and societal benefits.

Summary

It should be clear now, as to what Meditation, Clinical Hypnotherapy, Hetero-Hypnosis and Self-Hypnosis are, the brainwave-state they have in common, as well as the techniques for entering into Self-Hypnosis and Meditative-state, common to each other, as well as differing from each other.

What is now uncovered, as well, is that either Meditation or Self-Hypnosis may be employed equally effectively, by either a Metaphysical Practitioner and/or Clinical Hypnotherapist, for improvement of one's outer self, potentially providing more services and flexibility, therefore, for the patient and/or Meditation-student.

Since Self-Hypnosis and Meditation have been shown, within the context of this essay, to be interchangeable in methodologies, brainwave-state and benefits, the title of this thesis, as well as the question, "Hypnosis or Meditation" have been realized and answered.

The only remaining issue that might persist in the mind of the Metaphysical Practitioner and/or Clinical Hypnotherapist, is not necessarily in the effectiveness of Meditation or Self-Hypnosis, but rather in that of their own competency in executing the methodologies. In addressing these personal doubts, we ask only that the regular and diligent practice and execution of Meditation and/or Self-Hypnosis be realized. As for the possible doubts as to the effectiveness of these modalities in actual and practical clinical or Metaphysical practice, we ask only that the Metaphysician and/or Clinical Hypnotherapist attempt interchanging their use, either in their own private research, or in practical, clinical use, in their own practice, for the purposes of educating themselves and others as to the effectiveness of these modalities. Both Hypnosis and Meditation have been realized as practical tools.

Conclusion

Thank-you for reading this book; my deepest gratitude goes out to the like-hearted searchers and light-workers that we are. May our journey within, and towards the light serve as a lamp for others, illuminating the way. May our journey towards Higher Ground in our spiritual evolution and soul unfoldment serve as inspiration and guidance for all.

And so It Is!

Peace and Blessings,

Michael H. Likey

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About The Author/Illustrator

Rev. Dr. Michael Likey is an Ordained Metaphysical Minister through the International Metaphysical Ministry (U.S.A.). He is also a certified Clinical Hypnotherapist, and certified Fear Elimination Therapist through the Robert Shields College of Hypnotherapy. (England) His Doctoral titles were earned through Dr. Paul Leon Masters' University of Metaphysics and the University of Sedona (U.S.A.). He is also a Certified Reiki-Master (through Susan Fisch, Canada). Member of the Association of Ethical and Professional Hypnotherapists, (England) Member of the American Metaphysical Doctors Association, and also Associate-Member of the Canadian International Metaphysical Ministry, Dr. Likey is also the author of numerous self-help and metaphysical books, DVDs and CDs. Dr. Michael is a teacher, and Transformational Speaker/Motivational Life-Coach, available for lectures and book-signings. He enjoys a private Metaphysical practice on the beautiful west-coast of Canada, where he resides with his wife Susan, and their cat Bella. Learn more here: www.michaellikey.com

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Likey, Michael. *Everything is Energy*, E-Book: Amazon.com, 2012

Likey, Michael. *The Science of the Soul*, Bloomington, Indiana: iUniverse, 2011

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Notes

Dr. *Michael H. Likey*

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Dr. Michael Likey

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