

---

## Meditation as a Healing Process

**Q**uestion: There is beginning to be an interest by western psychotherapists in meditation as a healing process. I know of three psychotherapists who recommend meditation to their patients. Of course they think of it as psychological healing rather than as a spiritual influence. Do you think this type of meditation has much future as a kind of healing process?

**A**nsWER: Yes. When people come to me for healing I always teach them meditation since, in my opinion, it is a kind of self-healing from within. In a great many cases of disease, and psychological disorders, there is a mental or emotional or a mento-emotional discordance, disease, error, excess, regression or disturbance. There may be a misdirection of energy — a hidden grief, a nursed grievance, a shock, the results of suffering, disappointment in life. Suffering may begin in the uterus and be present right on through child and adulthood. People can be suffering without having remembered where it began or when. It may take the form of various kinds of psychic and psychological dislodgment, disturbances, discordances or disease. An individual may take up wrong attitudes and adhere to them with the most tremendous intensity and willfulness, causing their whole attitude to be askew.

It is the work of the psychotherapists to help them, and I am very glad to hear that at long last meditation is being used by some. In this country the psychotherapists are so busy that many have long waiting lists even though they work about fourteen hours a day. The pressure is

so tremendous that the tendency to give a drug and a tranquillizer, electric shocks or other purely physical treatment, is very strong. Such treatment leaves the basic situation unsolved — the psychical condition remains the same. There are two ways to treat this condition: one is by means of long, patient conversation, hoping to re-educate mind and heart so that things are seen in their proper perspective. This is often a most arduous and difficult task. Yet the most magical effects may be produced if, in the process, the person comes to a point where he sees his own error and exclaims, 'Of course, there's where all my troubles are!' In addition to this patient re-education is the other way, and this is by meditation which I think is an invaluable and important way to help to correct psychological disturbances.

My personal idea about healing is that it can be effective if you can get deep down to the causes, clarifying the inner issues and enabling the person to get on the right road in his mental, emotional, and physical life. This enables the inner forces to flow through without interruption. Thus you have not only healed the person, but you have also helped or quickened their evolution — helped them on the pathway to the fulfilment of the purpose of life. In complete psychological healing, you are also releasing the spiritual forces within the person. Amongst the ancients, the function of healing was a priestly function.

**Question:** Is it necessary, in meditation for self-healing, to dig out the psychological causes of disease?

**Answer:** It may be unwise to dig for psychological causes. This reminds me of Claire Voc who early in life was very cruelly and unjustly punished. A friend who had been there at the time of this punishment, later said to her: 'Do you remember such and such an experience?' The answer was, 'No, I don't remember it'. The friend continued, 'But you must remember'. The reply: 'Oh yes, I distinctly remember forgetting that!' In another incident a person was asked if he had ever been snubbed. His reply was, 'Yes, but I was never there'. He had gotten his self out of the way. So forget yourself. This, of course, is a counsel of perfection.

Don't bear grudges. Grudges are very, very bad both for the body and the soul. A grudge is a poison. Get rid of grievances — forget them. All of us have such times in our lives — I have times when I feel that I was cruelly and unjustly ill-treated. I used to brood about it, but

now I no longer think about it, since I am fully aware that the people involved were in fact only the agents of my own karma which I myself created in the past. They merely happened to be the nearest agents in the working out of the law. It is over and done with.

Think of the great exemplars — this is what I do. I think of our Lord on the Cross, enduring one of the most severe forms of agony to which a human body can be subjected. In the midst of his six-hour death by crucifixion, in the presence of the torturers, he said, ‘Father forgive them for they know not what they do’. Likewise the Lord Buddha said: ‘To those who scorn and revile me I will give the protection of my most ungrudging love, and the greater the measure of their hostility, the greater shall be the measure of my love’. He rose sublimely above personalities into the vision of Oneness like a spiritual and mental broom sweeping out the debris and removing the scum.

To the clairvoyant, some of those old wounds look a little like scars. There may be an area of the Astral Body that is not wholly participating in the general circulation. It looks like an unyielding, unresponsive area and is the result of very acute suffering indeed so that it has not yet become wholly harmonized into the general psyche. Meditation helps to get rid of all this and self-forgetfulness clears the way. Remember that nobody is your enemy. To the student of Theosophy there are no enemies, since everyone is an agent of your karma, otherwise they could not touch you mentally or physically.

In connection with any harm you have knowingly done, you must — if you can, make the fullest possible restitution, both mentally and physically ‘pressed down and running over’. Karma implies that every act contrary to nature’s harmony sets going a current from which there will be a reaction until harmony is restored. I want to add this postulate which is called, ‘The principle of the modification of karma by intervening acts’. Karma is not fixed at all, since every intervening act affects the results of an action. You may have oppressed, ill treated or, injured a person and so generated a force from which, in time, there will be an appropriate reaction. If, in the mean time, you have a complete change of heart and become a lover and server of your fellow men, then such contra-action will modify oncoming adversity.

**Question:** What is the best way to control what might be called ‘sinful thoughts’?

**Answer:** The ideal answer could only be given after a very thorough personal investigation of the person, digging deeply into the causes, beginning with early childhood and continuing through Life. Since I cannot do that, I must generalize.

The rule which I have found to be most helpful to people is not to fight the difficulty directly. Ignore it, since it lives on thought; it is fed by thought. Every time you think of it, even to try to stop it, you are feeding it. Therefore, the advice generally given is to ignore the problem or habit and concentrate strongly on the opposite virtue. Character is moulded by thought — what a man thinks on, he becomes. Think therefore of the eternal — always approach your problem by concentrating your mind on the very opposite qualities to those which are troubling you. Suppose the trouble is irritation which mounts to anger with all its undesirable results. Suppose it has become an ingrained quality of your character. It takes charge, distresses and humiliates you and must be dealt with. How?

Here is the prescription: Every day, preferably in the morning before going out, preserve fifteen minutes for the treatment of this disease. The first five minutes will be spent in contemplating the opposite virtue which, in this case, is patience, poise, control. These qualities will be thought about and so will be built in — the ideal patience unmoved in the presence of every irritation. For five minutes think about the ideal of patience and equipoise. In the second five minutes, evoke the circumstances which distress and irritate and in their presence maintain perfect calm with no reaction. During the last five minutes, make the irrevocable resolve: ‘This day I will attain to complete patience, equipoise and calm’. During the day remember this resolve and at noon recall it and quickly repeat it.

Every time a disturbing factor stirs to anger, retire as it were, into a position of calm — if you can. In the evening, before sleeping, review the day and see how you got on — where you fell, how you succeeded. Give an order to the subconscious self that while you are asleep it will build in the ideal of patience under all circumstances and that you will awake in the morning completely in control. In three weeks it should be possible for any intelligent person — not merely to control their anger — but to eliminate it. It has been replaced by the opposite virtues of patience, calm, equipoise.

So-called sinful thoughts should be replaced by thoughts of purity, until your aura shines with them. Unwanted thoughts then simply cannot reach you. You may endeavour to fashion your personality into an ideal one by taking qualities you think desirable and then you build them in one after the other. You resolve that 'I will be this kind of person'.

There is a practice in yoga called 'Self recollection'. The ideal is to live one's life in such a way that however much one may be absorbed or even participating in external events or pleasures, nevertheless always — even throughout the day and night — there should be part of one's consciousness which remains free and mindful of what one really is and the real meaning of one's existence. This is called Self-recollection. In all this, one must be very careful to avoid anything which might be termed morbid introspection. A person might tend to think too much about himself, perhaps morbidly. Actually, self-forgetfulness is the secret of happiness and of spirituality, so — forget yourself in the highest meaning of that idea.

**Question:** How can one help another who is sick by the use of prayer?

**Answer:** I think first of all of a healing Source. In my upbringing from childhood, this has always been the Lord Christ. I think of Him first as the great Healer of the world. Then I think of the sufferer, but always in radiant health. Never allow yourself to visualize mentally anyone as being ill. You will increase the illness if you do. Always think of them as being perfectly well, even if it is not quite right. Then, as it were, in the presence of the Lord — visualize Him, if you like, full of light, grace, beauty and love in the highest form and bring your patient into His presence. Imagine Him putting His hands on the patient or whatever image comes to your mind. Then invoke the Divine healing aid saying: 'May the healing power of the Lord Christ descend upon (insert the Christian and the surname)'. You visualize the Divine healing grace — golden glowing — as flooding and saturating the suppliant. Continuing, you say, 'May the healing angels minister'. Visualize a circle of shining Beings who are servants of the Lord and who both conserve energy and add to it. At this time the patient is flooded both in your mind and actually too — with this Divine healing force. If it is in accordance with your temperament, you may close with this invocation: 'May the light of Christ's love enfold forever'. Remain quiet

for a minute or two with this strong clear thought, ending with 'Amen'.

**Question:** How can a person discover his own vibratory tone? I mean the note to which each person vibrates.

**Answer:** There is one form of yoga in which sound is used. It is called *mantra* yoga. A *mantram* may be constituted of a single syllable or of a sentence which, when chanted correctly, can have a liberating effect on the mind-brain. It is helpful to find that one of the six notes of the diatonic scale to which you respond best. One way is to chant, using for example the sacred word *Aum*. Begin with the middle C at the piano using concert pitch and then chant *aum* or *om*. How does it go? Does it fit you? If not try D,E,F, right up the scale. Keep on until you find the note that rings through your whole nature.

Each of the notes of our scale is in mutual, sympathetic resonance with one of the parts of the body, one of the *chakras*; one of planes, one of the planets and one of the signs of the zodiac. There is a set of what HPB [Helena P. Blavatsky] calls 'correspondences' bringing it right down from the zodiac to one's Self. For example, the note E natural, for all of us in general, is our best note from the point of view of yoga. Why? It is in mutual correspondence with the pineal gland, *buddhic* vehicle, Neptune, Gemini, Virgo — all of which are on the frequency of the intuitive faculty and of the organ in the brain corresponding to that faculty. It is not only a matter of what notes you choose but what you want to accomplish. If you want to awaken the intuition, then use D natural every time. In one school C is the note of Scorpio. E Natural, the note of the intuition, is a very good note on which to meditate or to use for chanting since it provides an uplifting pattern of vibrations.

In yoga it is not so much what you find yourself doing but what you decide to do and do it without question. You must use your own intuition in this matter and not rely on someone else.

**Question:** Would you comment on the use of LSD to attain states of supernormal consciousness?

**Answer:** I have here a letter from the Vancouver, B.C. Medical Health Officer. He says: 'The dangers of LSD are so great that no one should allow it in his or her body. The only exception would be under the highly skilled control of a medical specialist'. There are five major dangers associated with LSD. First to the individual. Persons who use

LSD are often young and cannot cope with the overpowering effects.

Second, psychological and physical reaction — LSD can result in bodily harm to the users and to others. It can create a panic state of mind by causing distortions of shapes, sizes, colours, distances sounds and time. A second may seem an hour or an hour a second. A person on the fourth storey of a building may believe that he is two feet from the ground and jump to his death. The effects are not temporary, since hallucinations can occur later at the most unexpected times and with great danger to everyone around. The brain damage may be permanent, even after one single experience with LSD.

Third, the impurities and the impossibility of controlling the dosage in the commonly obtained form of LSD add to the dangers. The regular medical dosage is so small that one ounce is sufficient to treat 300,000 patients!

Fourth, the legal consequences — it is illegal to give or to transfer LSD to any person. The only exception is for use at approved research centres. Penalties are severe, with three years imprisonment and a fine of up to \$5,000.

Fifth, the social consequences — the possible social consequences are serious. Case histories show a slipping in achievement in every phase of life. The secrecy that surrounds the use of LSD and all illicit drugs tends to drive young people into groups separated from the rest of society. The overwhelming evidence shows LSD to be an extremely dangerous drug. Every person who is in danger of dabbling with this hallucination-producing drug should be seriously warned.

In regard to the attainment of super-normal states of consciousness, the drug does not produce the effects but it acts as an inhibitor and a releaser — it is a kind of key which lets the control of consciousness of the user free from the normal limitations of bodily egohood. It sets persons free. Now the level to which they reach, will depend on several factors: the person's character, their expectations, their preparations, and finally, the setting. Under the best conditions — if they can be called best — sometimes not only the Astral Plane is reached, but Causal consciousness is attained. There is a freedom from the limitations of egohood; there is a universalization of consciousness; there is a feeling of oneness with life and with other people. There are other experiences which can be described as appertaining to super conscious-

ness — this occurs only in very exceptional cases. Very large numbers of LSD users suffer from immediate and overwhelmingly devastating effects. For example, one young girl of 16, in the course of a ‘trip’, was brought into a medical centre believing that she had been skinned alive. Another man was under the delusion that he was destroying people by devouring their souls.

Under the influence of the drug, the freed consciousness can range from lower Astral and even elemental bodily consciousness — all askew and all wrong — right up to a touch of Causal consciousness. The successful yogi does precisely the same thing, and he, too, must and does affect his brain in order to produce the results and to release himself from the limitations of egohood. In full self-control and knowledge he then touches his real Self. He not only touches this spiritual Self but he learns to identify himself therewith and to experience full Causal consciousness. When the yogi, in successful meditation, enters into what is called in the East, ‘*Samadhi*’, he may be in one of three states. In one, he remains awake in his body, in two, he is partially awake and partially gone and in three, the body is entranced. In each of these states the *kundalini* fire is brought up from the base of the spine. It divides into its three currents — one goes into the pineal gland, one into the pituitary, and one through the third ventricle of the brain and out of the top of the head. The arrival of this powerful electrical fire into the brain itself, into the cerebellum and the pineal gland has an extraordinarily stimulating effect. It causes the brain cells to vibrate more rapidly than is normal, and the same with the frontal brain and the pituitary. This increased and stimulating activity of the brain-mind allows it to respond to signals, conditions and forces at superphysical and supra-mental levels.

When a person is in this exalted state — the brain itself is, as it were, en-fired. Why does the stimulation of the pineal gland contribute to the arousing of a supernormal or exalted state of consciousness? A very interesting discovery was made only last month. It is that the pineal gland is not only the vestigial organ they thought it was, since under certain stimulation and certain conditions it produced a chemical called serotonin. Extraordinarily enough, the action of this chemical on the brain consciousness is closely allied with that of exaltation in meditation and to some of the effects of LSD. For the occultist this is a very, very interesting discovery. It indicates that the stimulation of the pineal gland by the arousing of the *kundalini* fire may and I think, does,

cause it to produce, release and secrete an added quantity of its various hormones which contribute to higher states of consciousness.

Finally, it must be stressed that the difference between the yogi and the user of LSD is that the latter is entirely dependent on his drug, needing larger and ever larger doses. He has no will in the matter at all, whereas the successful yogi can achieve these higher states of consciousness at any time he wills. He has full control.

*Theosophy in New Zealand*, Vol. 30, No. 4, 1968, p. 82