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PSYCHOSOMATICS

a Course in Human
Understanding



From every power that all the world enchains
Man frees himself when self control he gains."

Goethe

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THE SCHOOL OF UNDERSTANDING

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PSYCHOSOMATICS - A COURSE IN HUMAN UNDERSTANDING.

Dear Student,

The real insight behind some of the writings of the great minds is always an inspiration to the seeker for understanding. It gives encouragement and replenishes the flagging faith in times of stress; particularly when there seems so few around one even remotely interested in the reality of life. To feel that there have been others before us who have trodden the pathway brings that underlying comfort which soothes the troubled mind.

Among the names which will live forever is that of him known to all of us as "St Francis of Assissi". Francis Bernadone was the son of a well-to-do merchant who after being a prisoner of war and suffering a serious illness in his early twenties, forsook his inheritance in order to devote his whole life to the service of the sick and the poor. "At last, throwing aside even his stick, wallet and shoes, he lived in absolute poverty, preaching simply to all who would hear him."

Is it any wonder that his words resound down the corridors of time to us and on into the future? Listen a moment while the "most Christ-like figure of the middle ages" prays to his God saying:-

"Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, forgiveness; where there is discord, harmony; where there is error, truth; where there is doubt, faith; where there is despair, hope; where there is darkness, Thy light; where there is sickness, joy. It is by giving that one receives; it is by self-forgetting that one finds.

"Lord grant that I may seek to understand, rather than to be understood."

Have we the courage to adopt "The Prayer of St Francis" as our own?

In so doing, may peace be with you,

J. Staddon

Confidential To:

MR & MRS ELSON

Serial No E.108

CONCORD WEST

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The poet Pope tells us that:

"All are but part of one stupendous whole,
"Whose body Nature is, and God the soul."

Dwelling for a while on this thought in conjunction with the words of Francis Bernadone, helps considerably to comprehend the principle underlying the phenomenon mentioned at the close of the last lesson.

The London newspaper could not understand what caused the 47 warts to disappear. Commander Williams, Member of Parliament etc., could offer no explanation? Can you? Have you devoted any time, since you read the quotation, to seriously considering the matter? If you have not may we add a further question - Why? Was it for one of two "reasons" or should we say excuses? Was it because you were content to wait for the explanation we promised or was it because you have been "too busy".

Being Busy: It is indeed amazing how much some people can accomplish, what obstacles some are capable of rising above. Strangely enough it is the really busy ones, those who are effectively putting into action the advice of the late Rudyard Kipling:

"If you can fill the unforgiving minute
"With sixty seconds worth of distance run..."

are the only people able to investigate new matters and to do a little more. The joy and satisfaction of accomplishment are known only to these great souls, who are fully occupied doing something of a constructive nature; sowing in the fertile field of life that which some day will grow into plenty of what they seek to produce. They are being fair to themselves and to others.

We may do likewise.

On the other hand there are so many who go through life very much like a peak-hour tram in a congested city street, constantly being prevented from getting along as they would like to do. They do not seem to get a clear run but rather to be impeded by one obstacle after another. Being so frequently distracted from their purpose by events which seem so far beyond their control their lives become just one uncertainty after another uncertainty. Such circumstances apply in far too many instances and it is well if we relate ourselves to the experiences of others, even though we may consider just now that they are remote from us. Lettuce seeds will grow into lettuce, but scotch-thistles grow also if we plant their seeds. What are you sowing?

Take an example. Some seven years ago a quite nice, normal, good-looking, educated young lady married a young man that she considered

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would make her a suitable husband. No doubt she felt about him as does the usual bride regarding her selected hero and life partner. No doubt too she went into the new life considering herself quite capable of upholding her end of the bargain, as most brides do.

Recently she attended our Clinic, brought along, one might add, by one of the students. When she came first she was in such a state of turmoil and worry that when Sunday afternoons came around she was doing the laundry for her husband and her two children. She is not a career-woman contributing to world progress and the family finances. She did not have to go to business. Her duties were a small house with all modern conveniences, two children and a husband. Frequently the evening meal was hours behind time. The marriage was sailing very close, perilously close to the rocks. Incompetence had led to worry; worry to further incompetence and the inability to accomplish as much as before. Sickness resulted. That greatly misunderstood ailment of neurosis.

Just last week she expressed her happiness at the improvement in her condition and the ease with which she could now get things done. She is relieved of suffering which need never have been - would not have been had she had the right understanding in the first place. We can learn from the experiences of others, can we not?

Just in case there are voices saying "well two children, a house and a husband are more than enough for one young woman, these days" we might consider the wisdom of such a comment. One wonders whether those who express it are really aware of the accomplishments of some women - today. Perhaps we can care for such a matter a little later and cover our major point by citing a brief summary of a days activities in the life of a busy man, since after all sex is not a matter of such considerable importance.

We quote Dale Carnegie's "Little Known Facts About Well Known People page 67:

"If you think you are busy, listen to what Doctor Cadman used to accomplish in a day!

"He got up at 7 o'clock, dictated twenty or thirty letters, wrote fifteen hundred words for his newspaper column, prepared a sermon or worked on a book he was writing, visited five or six of his parishioners, attended two or three meetings, had a talk or two, dashed home, read a new book completely through, then called it a day and got to sleep about two o'clock in the morning."

". Dr Cadman kept it up month after month and year after year. He said that it was simple because he planned his work."

That is being busy alright. But you will note that he was really doing something. Perhaps you recollect what we had to say previously on the subject

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of co-ordination of our bodies? Remember the comments on the truck-driver and others who were doing one thing and thinking and feeling about others? The secret of success is focussing thoughts, feelings and physical activities on the one objective. "One-pointedness" is the New Thought way of expressing it. It is a good one too, because the tail and shaft of the arrow follow the point of the arrow-head, do they not?

More Than The Three: When we realise the possible attainment from co-ordination of our mental, emotional and physical factors, we are able to get some idea of the future of man. Or can we? Must we not bring into the future man, the man of tomorrow, many additional factors indicated by the recent discoveries of E.S.P. and P.K.? Yes these must be considered but we need not make the obvious mistake of imagining that because we were as yet unaware of their activities that these factors were not already at work in others and in us.

Indubitably in such instances as Dr Cadman and St. Francis of Assisi such factors were functioning very admirably whether they knew it or not.

The Disappearing Warts: Whatever the procedure or formula may be in such cases as the disappearing warts, the same laws apply. We too, may apply them to our needs and to the furtherance of our Creator's purpose.

In all probability the so called "wart-charmer" has a pretty good idea of what is going on. He indicates such knowledge when he gets the patient to do certain things and not to concentrate on the warts while the "cure" is being effected. If the patient did so concentrate it is quite likely the law of reversed effort would prevent the experiment succeeding.

Wart Curing Not New: From many parts of the world come reports of the removal of warts by psychotherapy and by psychological suggestion. It is quite well known among students of the mind that such little accretions of excessive skin cells are easy to eliminate.

What we call "grand-mother" remedies also generally succeed in clearing them away. For instance many a child has got rid of an unsightly wart by carrying out simple instructions such as the following: "Secretly, without anyone knowing, steal a piece of raw beef-steak, dip it in vinegar and then rub it on the wart for a moment or two and then again in secrecy take it and bury it in the ground; and the wart will surely be gone in a couple of days."

Strange though that may seem, it works. So do dozens of other such formulae. The only physical value in that above is the vinegar which is an acid, but this is not fundamental to the cure since it does quite as well if kerosene or petrol is used in place of the vinegar.

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For general information we mention that one of the best ways of curing warts is to dab a little of the "milk" from the broken stem of a milky thistle on the wart twice or three times a day for a few days and it will soon be gone.

The Explanation: The wart-charming is actually a combination of auto-suggestion and psychokineses (P.K.). In other words it is the subconscious mind of the patient which produces the physical activity in his bloodstream, which eliminates the excessive cells, - the wart in other words. To some extent this process is aided by the concentration of the healer, not the patient. It would be difficult in any particular case to say which of the two processes produces the greatest result. Either, in some cases, could succeed alone.

Mind- Body: Many people hesitate to accept the possibility of the mind affecting the ailments of the body and consider that for physical troubles, physical remedies are needed. This attitude has been fostered for years by the allopathic (medical) doctors who claim that drugs are the only sensible form of treatment for human ailments.

To those of us who know better it is refreshing to read of the special list in Harley Street recommending a wart-charmer! It is also of considerable interest to see the statement of one of our local medical doctors, particularly one within the orthodox field, namely Dr H. Wilson, to the effect:

"It is true that people believe that bottles of medicine - very often they are poison - are indispensable to the cure of their ailment, but this belief goes back to the days of the witchcraft doctor, and is based on superstition and stupidity."

In all probability the worthy doctor was a little excited when he made the statement, but we are well aware, are we not, that the law is "that under stress we revert to species." Many a witness has broken down under the excitement of cross-examination and admitted truths previously denied. Possibly Dr Wilson was carried away with his condemnation of the Government's free-medicine Act about which, *inter alia*, he was speaking and said more than he had intended.

His words are worthy of careful study by anyone interested in medical treatment. It would be a great life-saver idea to have it printed in clear letters on every bottle of medicine, particularly the ones containing the poisons to which Dr Wilson refers. We are indeed indebted to him for his frankness.

Mind you, although he does not place much of a rating on the psychology of medicine, he does reveal his conviction that it is the patients belief or faith in the efficacy of the medicine which produces the remedial effects and not - N O T the contents.

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He insinuates that the medicine may be actually harmful or dangerous "... very often they are poisons . . ." and therefore implies that any results obtained are achieved in spite of such concoctions.

Which facts are of course well known to all practitioners of the new science of psychosomatics, as well as students and followers of the natural health methods. That the knowledge is steadily reaching the general public is evidenced by the rapid progress of the new healing methods in other parts of the world.

Of course it takes time for such things to penetrate out to this country and we are pleased to continue our work of introducing the new and important discoveries to our students - the future leaders of our country. It is thinking rightly and living correctly which will in the days ahead prove to those around us the efficacy of our methods and thereby guide and help others to follow the way of truth and light to the ultimate happiness which means peace and co-operation among men. While on that thought it may be well to mention one of the facts which is often overlooked in dealing with people who have not asked for our advice or opinion. That is that people do not like to be told what to do or what may be the equivalent of being told that what they are doing is wrong. There is a little food for thought there for you.

However as we said above it is refreshing and interesting to have such opinions placed before us as coming from modern medical men.

It is strange how slowly mankind learns its lessons. Dr Wilson is merely expressing, doubtless without realising the import of his words, what the great Plato told the ancient world.

He said:

"For this is the great error of our day.
"that physicians separate the soul from the body."

When Plato said "soul" he was referring to that which today is usually called the mind. The common use of the word psychology in recent years has brought this change about. "Psycho" actually means "soul", but nowadays it is used as a mind. The result is that the younger generation sometimes find it difficult to realise that soul and mind are not interchangeable terms. While both are factors in the whole person they are different just as the brain and the heart are organs of the physical body.

Body And Soul: Before we pass on to the further discussion of spiritualism and the functions of extra sensory perception and psychokinesis, it might be wise for us to have a little further look at the subject of the body and soul. Sometimes it is not easy to get a clear mental picture of that which we are not able to see with the eyes - we should really say the organs of sight. We gave quite an amount of space to these points back in lesson six but it may help us

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if we use another diagram; let us see:

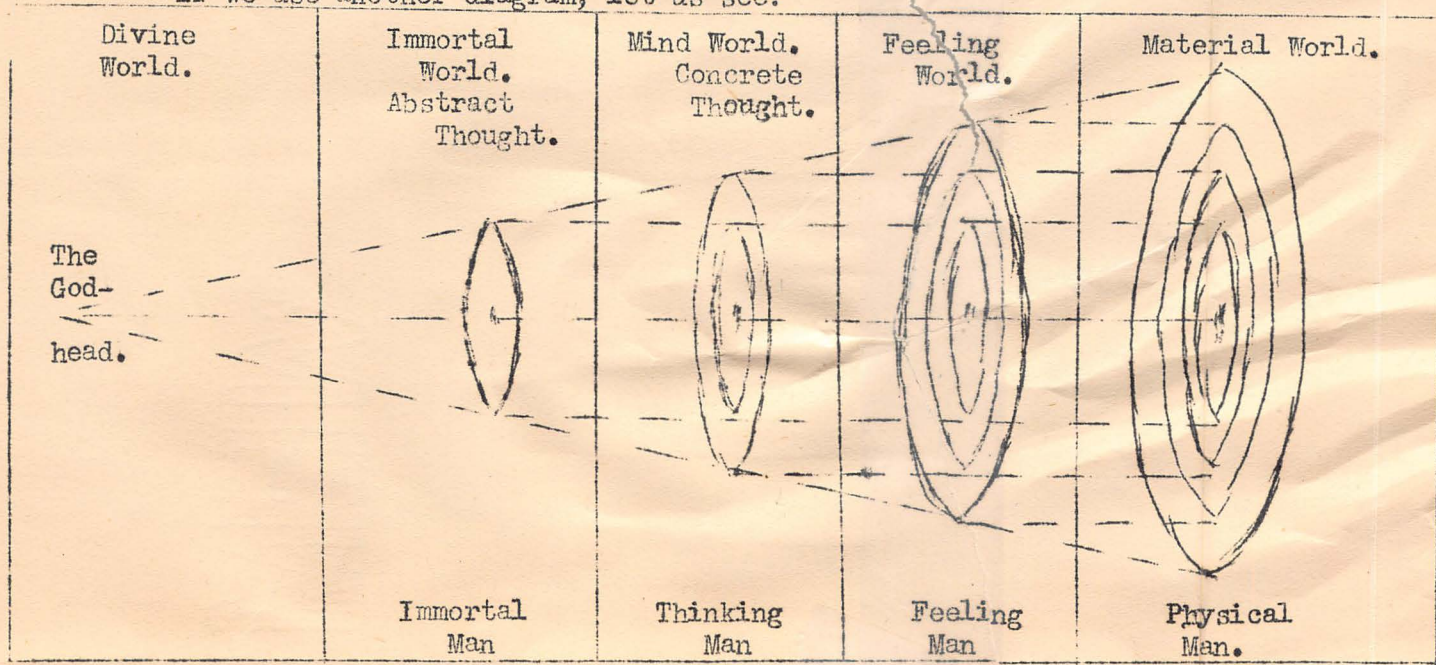


DIAGRAM ONE: Schematic projection of spirit into the dense world of matter.

The foregoing conception is that of portion of the Creator, albeit such is indivisible spirit, projects into the realm of lower vibrations and surrounds itself with what is indicated as an abstract mental body. This combination is then projected further and acquires the lower or objective mind, above shown as "concrete" mind. Still further the projection proceeds until the feeling or emotional world is gathered around, in part, forming the additional body we earlier called the emotional body. Lastly there is a projection of the whole combination down into the very much denser, heavier, material world and the physical body is acquired.

Apart from what are here and for the time being inconsequential details the foregoing is quite a good basis for a concept of the process of incarnation, of which the physical birth may be regarded as part only. Of course we must not regard it as factual in either time or space. For example it could be assumed from the diagram that the dense body which we call the physical body of course, is actually the outside body in size and that the other bodies indicated are actually contained within it. This we know from our earlier work in connection with the human auras, is by no means the case. If we can measure with physical dimensions that which is not physical, and of a certainty that is quite a problem, we would find it is quite the other way round - the physical is inside the emotional and mental bodies at least.

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In the foregoing there is ample scope for meditation and we strongly urge those who have not this side of the work clearly fixed in their minds to do it now.

Sit quietly and relax, and endeavour to picture in your minds eye the spirit emanations gradually bringing to itself a little denser vibratory substance until the Causal Body is developed. This causal body then collects sufficient of the mental matter to have the mind that is needed and then to further build up with the feeling matter and finally the physical matter which is the physical body we know so much about. Do not try to force a picture of it but rather let it grow up in your mind like the smoke rising from a lazy fire. Once you have "got it" you will not have to trouble your head further on the matter and it is worth all the time and trouble it takes to get it. Naturally when we say trouble we mean nothing of the sort - the English language is like it is it not? In reality we are avoiding trouble, which is of the lower mind, when we use the subjective or higher mind as we do when we are able to effectively meditate. The closer we get to God, the nearer we are to perfection.

Disincarnation and Death: While we do not intend to go fully into the matter of death hereafter here and now it is a suitable moment for us to turn our thoughts to the opposite process to that of incarnation, namely "Disincarnation." Just as birth may be regarded as part of the process of incarnation so too may death be regarded as part of the process of disincarnation. Death is of course the parting with the physical body which is regarded by some as being the end of life of all description - the physical, a process which may be likened to a person taking off the overcoat which is worn in wet or cold weather.

The physical body is needed to function on the physical or material plane of dense matter and when that period is over the materials of which it is composed gradually revert back into other chemical combinations.

That which was never chemical or material substance does not go with it. It no longer has need for expression on the lower plane and parts from this denser substance to function on a plane higher. Death is only a part of disincarnation and that which is left still has a body suitable for the work of the causal body and it carries on, on the desired plane. It of course disappears from the physical plane because it is no longer physical matter and therefore becomes invisible to the physical organs of sight.

The process of disincarnation proceeds in due time and the emotional body is also laid aside and no doubt it too disintegrates into the matter which comprises the feeling world. But this would not complete the process would it? No we still have a portion left although it too would disappear from the feeling or emotional world when the emotional body broke up into its component parts.

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Continuing the process of disincarnation that which is now a mental body without any heavier appendages continues to serve the purpose of the Causal body and then it too disintegrates back into particles of mind-matter and the Causal carries on without it.

For the moment we leave this process because we must call your attention to the cycle of re-birth which enters into the process about this period. It is not convenient for us to enter it here more than just to mention it. In a later lesson we come to this fascinating subject, and until then it must be left in abeyance. However for future reference you might note that this is the place in the process of disincarnation that it crops up.

In the major cycle of creation the process continues until all is returned to the Father. Which major cycle by the way is one which involves countless millions of years of our time.

When you are concentrating on this matter of the disincarnation, you will find it helpful if you turn the diagram One up-side-down and dwell on it that way for a time.

Our proceeding into other matters of importance on you full understanding will be easier and simpler for you if you will devote some time to this section of the work. Turn your thoughts to it in the evenings instead of worrying or thinking about unnecessary matters of everyday life. Turn you mind to it also in the morning when you waken from sleep in the few minutes before you rise from bed. That mind is yours for you to use effectively and this is one way for you to gear it up for greater production. It is the only self-repairing mechanism that works on the mental plane and you are the only one who can set it in satisfactory motion. . . . AND KEEP IT THERE!

Perhaps we are now better prepared to look into the activities of those associated with spiritualism in modern times.

A Religion Starts: Possibly you are thinking that it would have been more suitable to use a caption here such as "A Religion Founded!" rather than the one we have used. Nevertheless it was not founded - it merely started and one might add in a rather remarkable manner.

Not only was its commencement strange but the manner in which it swept the country of its origin, namely the U.S.A. in a few short years, is beyond all precedent.

The Fox Sisters: Back in 1848 an unimportant farmer moved with his family into what was supposed to be a haunted house on a farming property in a small locality known as Hydesville in the State of New York. Local report had it that a travelling salesman had been murdered and buried under the house. It did not worry Mr Fox and his wife since they were matter-of-fact folk with a

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family of three daughters and a living to make. Only two of the girls were with them at the time, the older one being in a not distant town teaching music. Kate was only six years and Margaret eight.

Previous tenants in the house had discussed noises which had disturbed them at night-time but the trouble became acute soon after the Fox family took possession. The parents failed to find the cause and became considerably disturbed, particularly since the noises came at night and seemed to emanate from the room the girls slept in.

Charles Ferguson tells us: "At length the younger child Kate who had become familiar with the knocker until she was more amused than alarmed at its presence merrily exclaimed "Here Mr Splitfoot, do as I do." The effect was instantaneous and the first miracle of spiritualism - and perhaps its greatest - was performed. The invisible rapper imitated the number of her movements. Then the child, after the spirit had rapped as many times as she had indicated with her fingers, exclaimed, "Only look Mother, It can see as well as hear." . . . The mother astounded at the scene she had witnessed, herself asked the ages of her children. The answers were correct and distinctly tapped out. . . ."

The neighbours were called in to witness the demonstrations and the interest of those further afield was quickly awakened. As the activities became more and more serious these rappings became to be regarded as the direct act of God. The rappings, following an agreed code, tapped out the message that they were coming from the "murdered" salesman - Charles Roma by name. It was his spirit which was bringing the first messages to incarnate man back from the grave. No one seemed to question the facts. They accepted the statements of the "tapper" as if they were gospel truth.

It is worthy of note that the messages did not come unless the girls or one of them at least were present. This was the start of mediumship in this phase of the work of extra sensory perception. We will come more into detail regarding mediumship shortly when we link in the kindred work of hypnotism, the commencement of which we must look as too.

As the news spread table-rapping became an every night episode in many homes throughout U.S.A and later in other countries of the world. It was still quite common here in Australia in the early years of this century, though we do not think it reached the same pitch in any country that it did in America. Many "discovered" that they were mediumistic and among these was Judge Edmonds of the Superior Court of New York. Spiritualism grew rapidly and although organisations were formed which kept records which may have been more or less reliable it is impossible to get any really satisfactory figures. For what they are worth we mention that according to Charles Ferguson . . . "The estimates have been placed variously by inspired writers of the cult at four million in 1868, twenty million in 1875 and sixty million in 1884. The United States census of 1900 reported 25,000. . .!" He adds "Whatever the figures the early growth of spiritualism was incredible."

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As the religion grew and spread one of the sisters -Kate- married while the other continued to be associated with the work in association with the eldest sister Leah.

Perhaps the most peculiar event of the whole of this remarkable series of activities was the recantation by the sisters Kate and Margaret Fox forty years after the original happenings. In 1888 they both made public and signed statements that their first rappings and tappings back in the little house in Hydesville were fraud - started in fun and continued in the fear of discovery after the publicity had made them notorious. Margaret had changed to Roman Catholic before this changed attitude and even more amazing is the fact that she later on negatived her recantation and averred the original happenings were correct. She again took up the work of a medium but with far less success. We will take up this theme in the next lesson; meanwhile this poem is of interest. Do you not think?

UNDERSTOOD.

Could we but . . . draw back the curtains
That surround each others lives,
See their naked hearts and spirits,
Know what spur the action gives;
Often we should find it better
Purer than we judge we should.
We would love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathed the sin;
Could we know the powers working
To O'erthrow integrity,
We should judge each other's errors
With more patient charity.

Could we realise the heart ache,
Know the effort all in vain
And the bitter disappointment,
Or but glimpse the suffering and pain,
Would the grim external roughness,
Seem, I wonder, just the same?
Would we help where now we hinder,
Would we pity where we blame?

Ah! We judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less trupid at its source;
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only Understood.

Thank You.