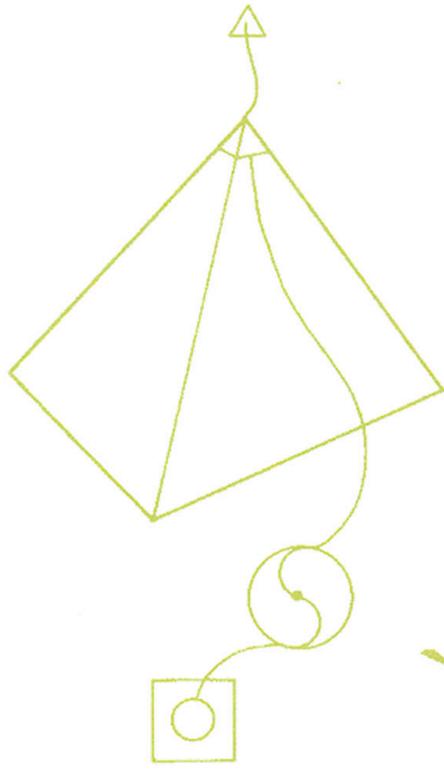


The Healing Workshop

Facilitated by George A. Boyd, MA





Mudrashram

A Metaphysical Training Program of
The Mudrashram ® Institute of Spiritual Studies



The Healing Workshop

By George A. Boyd, MA © 2011



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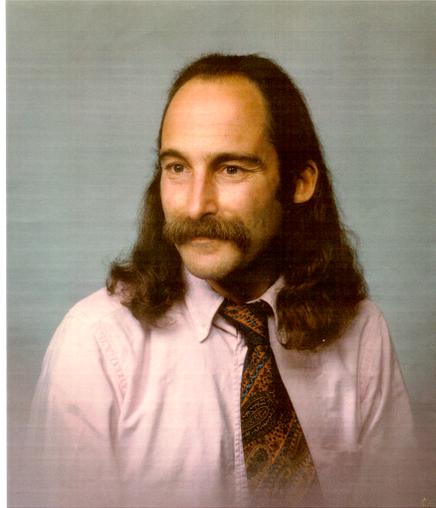
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George A. Boyd is a meditation teacher, counselor, and author, who has been offering a variety of educational and guidance services to the public since 1983. You can learn more about his services at <http://www.mudrashram.com>.



George has studied and practiced meditation since 1965. He is an expert meditation teacher and an innovator in the field of meditation. He developed a system of integral meditation in 1983 that he has taught to groups and individuals since that time. He was listed in *Who's Who Among Young American Professionals* in 1988 for his contributions to this field.

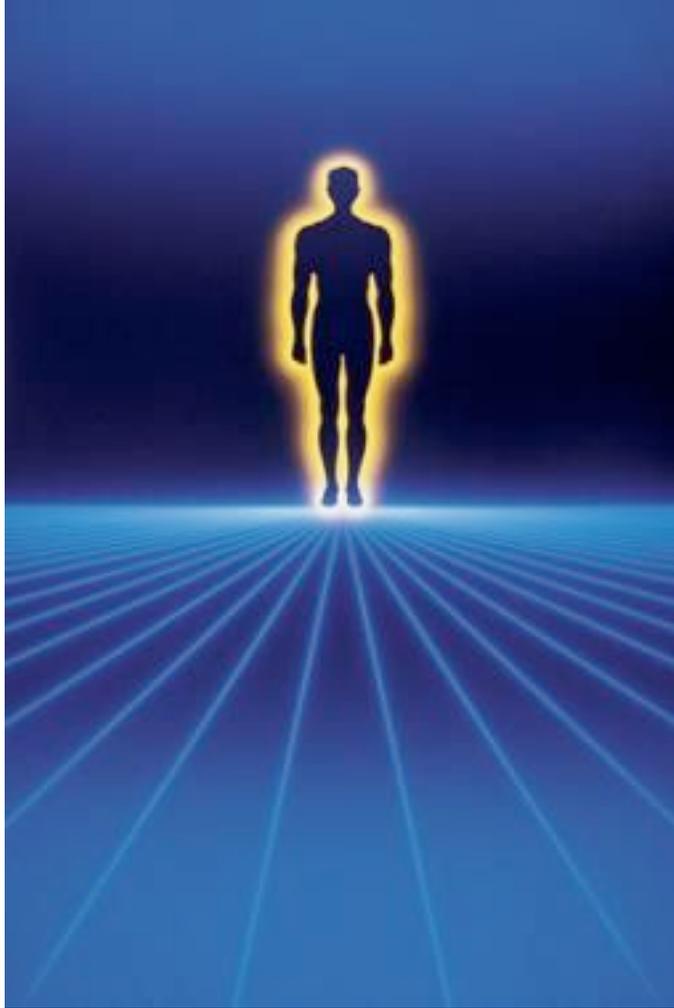
George holds a BA in Psychology from UCLA, an MA in Clinical Psychology from California State University, Dominguez Hills, and an Alcohol Drug Counseling Certificate from UCLA Extension. He has additional training in Psychosynthesis, Voice Dialogue, Focusing, hypnotherapy, and Movement Expression™ dance work.

George held groups for adult children of dysfunctional families for one and one half years. He facilitated Social Skills Training groups for five years. He worked as a drug abuse counselor for three and one half years with heroin addicts. He did his graduate clinical traineeship with a dual diagnosis population.

He has worked as an academic and vocational counselor for 16 years. He has been honored by inclusion in *Who's Who Among America's Teachers* for 2005 and 2006 for his role in service to youth.

He has presented public lectures and workshops on meditation at the Whole Life Expo and Learning Adventures. He was invited to speak at Babaji's Parliament of Yoga and World Religions in 1993.

George is the author of *Drugs and Sex*, published by The Rosen Publishing Group in 1994. He has self-published eight books, and several workbooks for meditation classes that he has developed, and a correspondence course for advanced meditation students. He has written many articles about the practice of meditation and its applications, and about recovery from addiction. A selection of his articles and poetry may be found on his web site, <http://www.mudrashram.com>. You may order his self-published books on www.mudrashrampublishing.com.



Using Meditation to Sense and Treat Disease

Two types of sensitivity are important in the healer.

First, you need to have an **awareness of the disease auric (energy field) imbalance** that the patient is experiencing. This is beyond the patient's self-report, "my back hurts" or "I feel sluggish."

When this first type of sensitivity opens up in you, you will be able to look into the pain or the sluggishness, and sense where it is arising.

This x-ray-like penetration into the body of your patient is mediated by your astral senses, which develops as a by-product of meditation.

If you meditate, if you direct your attention through the strata of your mind into the Superconscious, this type of sensing will awaken in you. It has been called second sight or *clairvoyance*.

The second type of important sensitivity for the healer is the **awareness of the life force**. Variouslly called prana, chi, élan vital, the breath of life, this vital energy is responsible for both healing and bringing life to the body.

This sensitivity to life force in yourself influences your ability to channel healing energy to your patient, and allows you to be aware of the relative strength of life force within your patient. *Your ability to sense where this energy is blocked, where it flows freely, and where it is moving is central to your ability to heal.*

Without this ability to sense and channel life force, you are a medical or holistic technician. When it is present, you become a healer.

We will focus on this second type of sensitivity in this workshop. For as you tap those deeper strata of the mind as is required by our explorations into what life force is and how it is channeled, the other sensitivity will also begin to open in you. As a holistic practitioner or lay person who is interested in developing your own healing gifts, your bringing healing energy into your work will amplify and augment your patient's healing process.

Four Approaches to Healing

In this workshop we will explore four of seven approaches to healing in this workshop. These are the neurophysiologic model, the information model, the spatial model, and the pranic-etheric model.

While there are three additional octaves of healing — emotional (astral), mental (causal), and spiritual (initiatory or transformational) — these higher octaves of healing are typically only utilized by Initiates and their disciples, and are not germane to our discussion today. We will, however, detail them in the section below so that you may understand what they are, what their major assumptions are, and how meditation is involved in them.

At the bottom of medical approaches to healing and to a lesser extent, many forms of psychological therapies, is the ability to liberate life force within your patient and to channel healing and nurturing energy within yourself. As a holistic healer or health professional working with both physical and mental disorders, you will value from knowing how to do this. In this workshop you will discuss the reservoir of prana within your own etheric body, and begin to understand how to direct it.

You will also learn how healing (or cure) is construed within each of these four models, we will discuss today, and how you can promote healing within your patient.

Seven Models for Healing

Neurophysiologic Model

- Only the anatomical, cellular and molecular structures and processes verifiable by empirical inspection are germane to healing. Processes existing outside these parameters are viewed as non-scientific or products of fancy.
- Licensed physicians and supportive nursing and technical staff deliver care. Care is mediated through the reticulo-endothelial (immune) system and natural processes of immunity.
- Only the methods of the Neurophysiologic are legally and scientifically validated as curative.
- Meditation promotes a stress-reducing response in the organism, and may be a useful adjunct to pain relief, pre-operative preparation, and post-operative recovery.

Information Model

- Information exists in two forms, digital (on/off) or analog (continuum or spectrum). The brain is a sophisticated bio-computer that can process both types of signals.
- The brain constructs perception. The brain stores in memory: facts, dates, events, images, sounds, smells, tastes, and tactile impressions. These mnemonic impressions are associated with other information to form the substrate of experience and meaning. The brain also has logic circuits that form the basic of reality testing.
- Through education, the brain can be programmed to perform higher order processes using language, mathematics, and symbols.

- The brain forms beliefs (the primary unit of cognition) that are arranged in orderly arrays (schema). By controlling information given to the brain's bio-computer or suggesting beliefs, both behavior and affect can be changed or modified.
- This technology of information control and suggestion underlies the processes of psychotherapy and hypnosis. The process of suggestion can impact neurophysiologic functioning. Suggestion can be used for pain management, stress reduction, reduction of symptoms from so-called psychosomatic ailments, and to modify dysfunctional belief schemas contributing to anxiety disorders and depression. The impact of belief on neurophysiologic function may be the basis of the placebo effect seen in response to medication and medical interventions.
- Meditation is seen as a self-hypnosis or inner-control faculty that functions through suggestion with specialized focusing of attention. Information model modalities are seen as an adjunct to the primary curative interventions of the Neurophysiologic model, typically taking the form of a hypnosis or psychotherapy consultation.



Spatial or Environmental Model

- The physical body and the information field within it (mind) both exist within an enviroing space. The objects in this space, both things and people, influence body and its mind.
- The energies of the electromagnetic spectrum, both visible light and other invisible rays of this energetic band, also influence the body–mind. Even subtler fields of emotions, thoughts, and spiritual light have influence. Healing environments can be created using light (both white and colored light), selected sound frequencies, music, plant essences (aromatherapy), crystals, objects of art, and aligning furnishings in a harmonious way (Feng Shui).
- The intimate space around the body contains the aura, which gives information about the strength of people’s life force, their thought and emotions, and their spiritual essence. Certain people’s auras, can be destructive (toxic) or uplifting (healing). Likewise, manmade or natural environments can be either draining or renewing.
- Meditation allows an individual to move beyond the body–mind into space, in which objects and auras can be perceived as they are; beyond the conditioning imposed by belief.
- Creating a healing environment facilitates cure and recovery; it may also enhance the body’s innate capacity to heal itself. It is not seen as curative in itself, but augments the action of other treatments.

- This model is beginning to influence some hospital administrators, who are paying more attention to the quality of their environment, including giving more attention to color schemes, room design and incorporation of music, flowers, art and light into patient's rooms.

Pranic or Etheric Model

- Interpenetrating the physical body is the etheric body. This body contains chakras, which correspond to the major glands of the body; meridians, that circulate life force; and fine nadis, which correspond to the neural nets in the physical body.
- Life force is the active, intelligent agent that produces healing; Neurophysiologic, information and spatial modalities at best facilitate the action of the life force.
- Life force can be depleted and renewed. It is the force governing vitality, and produces the phenomena of incarnation and death.
- Meditation allows the individual to become aware of life force to channel it and direct it.
- Healing arts and marital arts schools both seek to gain control over this energy, and they recognize it as the force behind both healing and physical power.
- Physical treatments such as nutrition, herbs, massage, acupressure, acupuncture, and chiropractic manipulation can effect the circulation of the life force and can augment the body's ability to heal. With training, an individual can learn to direct life force and develop the ability to heal others by laying-on of hands or by immersing them in a healing auric field.

Emotional or Astral Model

- Love, forgiveness, mercy, compassion are healing emotional qualities. They ultimately arise from God; they are also qualities of the human spirit.
- The deep wounds of the human heart can be healed by immersion in the focused beam of God's love, forgiveness, and mercy, which is called the Holy Spirit or Comforter.
- The fervent prayer or invocation of a faithful believer in God (a minister or lay person), or by a spiritual counselor or therapist can release the Comforter. Its action is the reliving, release and re-choosing of deeply buried issues, and results in the clearing up of the emotional pain and defenses around these issues.
- Progressive working through these issues results in a breakthrough or rebirth experience, in which the individual receiving this healing awakens as the spirit, as the nucleus of identity of the First Planetary Initiation (Moon Soul, Christ Child, Philosopher's Stone), or as the Soul. Prayer and moving the attention through these issues are primary methods for invoking the Comforter.
- Higher order initiates of the Second Planetary Initiation and beyond may release this energy through speaking the word, a power affirmation meditation through the nucleus of identify of the Second Planetary Initiation (Solar Angel, Sun of God.)
- The Holy Spirit is a purifying, renewing, comforting, guiding, uplifting, and deeply healing force that can be invoked and directed to work though and transform the deep emotional issues of the human heart.

- Neurophysiologic treatment facilities typically see this service as supportive and adjunctive, and will typically have a chaplain on staff, or invite clergy from the patient's faith to pray and minister to the patient to care for the patient's "spiritual needs."

Mental or Causal Model

- Mind exists in three modes: Tamoguna, Rajoguna, or Satoguna.

Tamoguna is concretized mental storage (memory) or unawakened issues (karma) that are buried in unconscious layers of the mind.

Rajoguna is active thought, used in problem solving, reflection, taking in new information, storing it in memory, learning, and constructing conceptual models of reality.

Satoguna is the pure intuitive substrate of knowledge, through which an individual receives insight, self-knowledge, and the higher discernment (viveka), which ultimately results in enlightenment and Gnosis.

- Both active thought and intuitive discernment can be enlisted to work out the karmic issues layered within different levels of the mind.
- The Receptive and Reflective Meditation methods of Jnana Yoga are examples of active thought methods for working with karmic accretion.
- Attunement meditation (receiving the Light from an Initiate and directing it to a specific locus), awakening of the Kundalini Shakti that results in illumination, or deep Samadhi experiences produced by Raja Yoga meditation can activate intuitive discernment, which results in deep realization and understanding.

- Mental healing effectively works with karmic impressions (samskaras) that are at the root of ignorance, suffering, defensive armoring, and reactivity.
- Alternate approaches within this healing tradition focus attention directly upon the samskaras, using mindfulness (Vipassana), concentration (Samatha), or structured breathing (Zazen).
- Asian facilities of Neurophysiologic practitioners have traditionally invited in Buddhist clergy who utilize these alternative mental healing methods. Buddhist clergy are beginning to appear to North American and European facilities as well. Now that Buddhist forms of mental healing have been researched more fully, they are beginning to be accepted alongside the emotional or astral healing practitioners. Mental healing practitioners are increasingly permitted to care for patients' "spiritual needs."

Initiatory or transformational model

- Karma is seen to exist in seven different manifestations.
 - (1)Physical, as symptom of Neurophysiologic disease
 - (2)Ethereic blockage, which impedes the flow of life force in meridians or nadis
 - (3)Desire or motivational nexus, comprising desires, wishes, dreams, and ideas
 - (4)Emotional or fantasy representation, comprising affect and imaginal components
 - (5)Mental, comprising beliefs, memories associations with formation of attitudes, or defensive armoring

(6)Karmic impressions (samskaras) layered in the causal body

(7)The karmic seed, the essence of karma

- By directly unfolding the ensouling entity by a transformational method—such as Light Immersion (Guru Kripa Yoga), repetition of a seed or bija mantra (Mantra Yoga), Kriya Yoga, and by opening the channels of the inner light and sound by the spirit (Nada Yoga)—all seven types of karma are dissolved.
- This sometimes will result in the remission of physical symptoms (healing).
- Karma is transformed through an inner alchemical process involving burning (purification), washing or cleansing (atonement), evaporation (dissolution), change of aspects of karmic substance into useful elements (transmutation), and amalgamation into structures within consciousness (integration).
- Aspirants and disciples of various spirited traditions utilize transformational methods to unfold their spiritual potentials (sadhana), or receive Light Immersion from the initiate supervising their spiritual development (Shaktipat). This inner process of unfolding is called Initiation.



- Initiation directly acts upon the karmic seeds layered in the unconscious bands of the mind and subjects them to the alchemical process of transformation. This results in the activation of the spiritual evolutionary potentials of the soul and spirit, which is characterized as making progress on the spiritual path.
- While medical facilities in India and other predominately Hindu or Sikh nations do countenance the appearance of the patient's Guru to minister to the patient's "spiritual needs," they are rarer in North American and European settings.

Meditation and prayer play a central role in emotional/astral, mental/causal, and initiatory/transformational models of healing.

The holistic practitioner, however, who wishes to augment the technical arts of his or her practice with utilization of pranic healing modalities, also needs to learn to meditate. You will learn specific meditation methods in this workshop for contacting and directing life force in your etheric body.

But bringing meditation mainstream has some challenges. The Neurophysiologic model—the empirical, scientific, reductionistic, allopathic medical model practiced in modern technologically advanced nations—does not accept meditation's explanations of reality, explaining away its models as pseudoscience or mysticism at best, or frank psychotic delusion at worst. Some practitioners of the Neurophysiologic model go so far as to say meditation is a form of self-delusion, whose experiences are unreal.

We will compare the Neurophysiologic viewpoint with the meditational viewpoint to explore this question of whether meditation experiences are real or not.

Are the Experiences of Meditation Real?

When you carefully read the scientific analysis of consciousness and perception, you will find the proponents of these studies adopt what we term the neuropsychologic approach. This traces all activities of consciousness, thinking, emotion, perception, memory, and movement to the biochemical and physiological activity of the nervous system. The organism is seen as a body–mind holism.

In what we term the meditation approach, however other higher vehicles of consciousness (HVOC) are posited. These HVOC are seen to interpenetrate and express through the organism. Arguments of each approach are contrasted in the table below:

Neurophysiologic View	Meditational View
Changes in neurotransmitters effect perception, affect and cognition.	Suggestion in higher vehicles can also effect perception, affect and cognition. Attention focused on focal points activates these higher vehicles.
Deficits in sensation, motor response, memory, and intellectual functioning can be demonstrated when there is brain damage. These abilities are dependent on the activities of the brain.	Astral sensation and movement, etheric memory, and Buddhic activity persist in the presence of brain damage.
So-called mystical experiences can be produced with psychedelic drugs, suggesting these states are biochemically based.	So-called mystical experiences can be produced without psychedelic drugs, suggesting these states may not depend on alterations in levels of neural chemicals, or that these states may produce alteration in neural chemicals.

Neurophysiologic View	Meditational View
So-called out of the body experiences can be elicited by stimulating a specific locus in the brain.	So-called out the body experiences can be voluntarily produced by focusing the attention in specific ways.
Memories can be elicited by directly stimulating neural centers	Memory can be elicited by focusing attention on the time track of the personal unconscious
Measurable changes in stress hormones and neurotransmitters can be elicited by environmental and interpersonal factors. Exercise, prayer, and meditation can lower these levels of stress hormones. They do so by stimulating parasympathetic pathways and inducing a relaxation response.	Changes in breathing, focal point of attention and awareness open into other vehicles, which alter pranic, astral, and mental waveforms. These in turn have an impact on neurophysiologic responses.
The phenomenon of movement of attention is a physiologic biochemical process, reinforced by learned cognitive factors [In information model, presented later, attention is thought of as analogous to the cursor on a computer that cannot go outside of the parameter of the hard drive's memory, e.g., the brain.]	While changes in biochemistry occur during the movement of attention, the movement of attention outside of the confines of the brain cannot be explained as a physiologic biochemical process.



Zones of Meditative Functioning

The Multiple Energy States model can explain this apparent dichotomy in perception between these two approaches. This model describes four zones of meditative functioning: the grounded state of awareness (which gives rise to the perspective of the Neurophysiologic approach), the zone of Practical Meditation, the zone of Centering Meditation, and the zone of Transcendence Meditation. These are shown in the table below.

Zone	Energy State	Influence of Attentional Placement on Perception
Grounded State of Awareness	Energy State One	Attention is held in the ground state of awareness. The functioning of all processes of thinking, emotion, perception, memory, movement and consciousness are attributed to the working of neurophysiology and biochemistry. The organism can be seen as a body-mind holism.
Zone of Practical Meditation	Energy State Two	Attention is held in the point between the eyebrows in the astral body. The functioning of the processes of thinking, emotion, perception, memory, and movement can be mapped to the activity of discrete vehicles of the Conscious and Subconscious mind. The organism is here viewed as the first of a series of interpenetrating vehicles of consciousness, each with their own specific activities, which are operated and coordinated by integration centers—ego, Self, and Soul—and controlled by volition. Suggestion given at this level can affect the functioning of these vehicles.
Zone of Centering Meditation	Energy State Three	Attention is united with the Self. The vehicles of consciousness of the Conscious, Subconscious, and Metaconscious minds are integrated and coordinated by this center. This is the nucleus of the human personality.

Zone	Energy State	Influence of Attentional Placement on Perception
Zone of Transcendence Meditation	Energy State Four	The attention is united with the attentional principle. This brings the realization that consciousness is a principle that exists outside the neurophysiologic processes of the brain. With the faculty of intention, the attentional principle can project beyond the confines of its focus behind the pituitary gland center of the Subconscious mind.
	Energy State Five	The attention is united with the spirit. This brings the realization that purity, love, and virtue emanate from the spiritual heart, and this exists outside the behavior and belief matrix of the personality.
	Energy State Six	Attention is united with the Transpersonal Self (Soul). The Soul integrates and coordinates the vehicles of the Conscious, Subconscious, Metaconscious and Superconscious mind.
	Energy State Seven	Attention is united with Satchitananda. The Transpersonal Self is viewed as one of a series of octaves of potential states of ensoulment and spiritual experience that exist on the plenum of the Great Continuum of Consciousness. There is a wide variety of potential experiences of spirituality and being, depending on where attention is focused on this Continuum—this gives rise to diverse paths and philosophies.

If you meditate and experience these other six energy states, it will be hard for you to continue to hold the viewpoint of the Neurophysiologic approach, because you have stepped outside of its boundaries. In the Neurophysiologic worldview, only that which can be measured and observed, and attributed to a known phenomenon of energy or matter can be held to be real.

By your careful experiments in exploring your own inner kingdom of consciousness, you must decide for yourself if these other energy states are real.

Healing in the Neurophysiologic Model

In the Neurophysiologic model, healing occurs as a result of treatment of a diagnosed condition. Successful eradication of the disease condition constitutes a cure. I have shown below examples of disease conditions and curative methods. I have taken the liberty to add to these conventional treatments alternative or complementary treatments used by nutritionists, naturopaths, and herbal healers. These are shown in the descriptions below in brackets.

Examples of Physiological Model Treatments for Disease

Disease Agent	Curative Agent
Disease caused by invading organism such as bacteria, fungi, protozoan, or, virus	Use an antibiotic or anti-viral drug or nutritional agent [food, herbs, etc.] which kills the invading organism and/or enhances the body's immune system
Abnormal growth of cells (neoplasm)	Cytotoxic drugs or radiation, which kills all rapidly dividing cells; and surgery, which removes these abnormal tissues. Other drugs or [nutritional agents] may be used to inhibit tumor growth. Alternately, purified extracts of the body's own immune factors (e.g. interferon) may be used to enhance the body's own ability to destroy tumors

Disease Agent	Curative Agent
<p>Deposition of substances that impede the functioning of organ systems (e.g., plaque deposited in arteries, crystals deposited in kidneys)</p>	<p>Remove the deposited substance by surgery. Open blocked passages by stents or balloon angioplasty. Replace damaged tissues by new manmade devices or transplanted organs of donors. Utilize drugs or [nutritional agents] that dissolve the deposited agent.</p>
<p>Chronic inflammation and auto-immune conditions (e.g., arthritis and lupus)</p>	<p>Stop inflammation using anti-inflammatory drugs and steroids or nutritional agents. Surgically clean out or replace irrevocably damaged joints. [Alter diet and lifestyle to lower production of inflammatory substances in the body.]</p>
<p>Genetic malfunction resulting in missing or lowered cellular secretions (e.g., diabetes) or lack of key enzymes (e.g., hemophilia)</p>	<p>Replace missing hormones or enzymes. Future medical treatments will utilize gene therapy to repair the genetic defect in target cells or genetically modified stem cells to re-grow tissues without the defect.</p>
<p>Damage to bones or abnormality of the skeleton</p>	<p>Set broken bones, use casts and traction to realign bones. Provide orthopedic aids to assist in ambulating. Give drugs or [nutritional supplements] to increase bone mass</p>
<p>Glandular abnormality</p>	<p>Replace glandular products in the case of under secretion. Suppress the activity of the gland in the case of over secretion. [Correct the systemic imbalance that stimulated the over or under secretion of the gland. Implement changes to lifestyle factors to lower stress contributing to the over secretion of the gland.]</p>

Disease Agent	Curative Agent
Mental illness	Modify neurotransmitter output and re-uptake through use of drugs [nutritional agents or herbs] that normalize secretion or re-uptake of these factors
Neurological damage (e.g., paralysis, Parkinson’s disease)	Provide prosthetic and supportive measures. Give drugs to ameliorate symptoms and restore some functioning. Future medical treatment will replace or re-grow damaged nerve cells using stem cells, use nerve growth factor, or cell implants, or use computer circuits as replacements. Give Electro-stimulation to muscles to artificially overcome paralysis.

Beyond the Neurophysiologic model, we will also discuss three other models: the information model, the spatial model and the pranic-etheric model.

Exploring the Assumptions of the Other Models

Neurophysiologic and information models are positivistic, reductionistic, and recursive. That is, they reduce everything into known rational principles, reject other explanations as introducing unnecessary variables, and try to explain everything within their own model.

However, some ability to deeply reflect and contemplate their ideas is required to understand them. In this way, they actually utilize the very meditation techniques they attempt to explain away as biochemical and physiological processes, or as heuristic methods of accessing and processing information.

Spatial and Pranic–Ethereic Models, in contrast, are highly dependent upon meditation to explore their reality. They are much more accepting of the validity of the Neuro-physiologic and Information models, as far as they go. These models hold that the paradigms of Neuro-physiologic and Information models are limited, but explanatory within their own domain.

How Does the Information Model Describe Consciousness?

The information model proposes that learning, perception, memory, and consciousness can be explained in the language of information theory. They argue:

- Other so-called dimensions are mapped onto the folded surfaces of the brain. They are artificial, cybernetic circuits of the brain and do not exist in reality. These cybernetic circuits slice up reality into segments or layers, capturing for example, movement on one layer, emotion on another, or language on another. The cortex reconstructs the partial pictures in these circuits to create the whole picture of perception.
- As the brain operates like a computer—any suggestion, which is effectively a program given to the brain—will create a mock-up of that which is suggested. Suggestions of an astral world or God evoke images from memory, which bring up the epiphenomenon of so-called perception of “inner worlds.” No images of “inner worlds” can be isolated outside of learning already encoded biochemically in neural structures.

- Information may be encoded as sensory data, learned material taken in through reading, listening, or viewing instructional materials, or as kinesthetic experiences. Information is directed into discrete areas of the brain, which operates in a modular format. Vision is processed in one area, language in another, and speech in another. This modularization of the brain may be incorrectly interpreted as other vehicles of consciousness.
- The brain is a highly sophisticated bio-cybernetic mechanism developed by the processes of biological evolution that enables our species to respond to a wide variety of environmental stimuli and to communicate with other members of our species. Through learning [programming], this brain can be trained to perform a staggering variety of different behaviors and to create multiple cognitive models of reality. These models of reality exist only within the brain and do not necessarily represent the real world: they can be wholly imaginary [similar to virtual reality programs].
- Information overload can interfere with normalized information processing. This information overload can contribute to the phenomena of “snapping” where aspects of the integrated functioning of the cerebral cortex are shut down, and the individual relates to world from an alternate cybernetic circuit. While much information can be stored in this circuit, integrated functioning of the hemispheres is suppressed, and perception of the world is altered. This may explain the altered states of consciousness experienced by members of cultic groups who experience snapping by long-term exposure to information overload; some similar interference with integration may occur in trauma and abuse.

- The information encoded in the brain can be retrieved through different modular circuits. Hence, one may articulate information verbally as speech. It can be expressed graphically as writing; artistically as four-dimensional video; three-dimensional sculpture or two-dimensional painting. It may be conveyed in an auditory form as music or song; or kinesthetically as movement, drama or dance. The same information may be cognitively processed as reflection upon thoughts or ideas; or emotionally as feelings towards objects or other people.
- The brain can be seen as a node in the universal information ether, similar to the way that each computer is linked in a network on the Internet. Each node is linked up with other nodes in the relationship circuits of friendship, family, and work, and hence there is a continual exchange of information between nodes. Information is continually reprocessed and changed over time.

While the information model explains away alternate vehicles of consciousness, much as does the Neurophysiologic model, paradoxically, it is meditation that allows us to tap this Information Ether on which the information model operates. Meditation also allows us to explore the next band of the continuum, the Spatial Model.

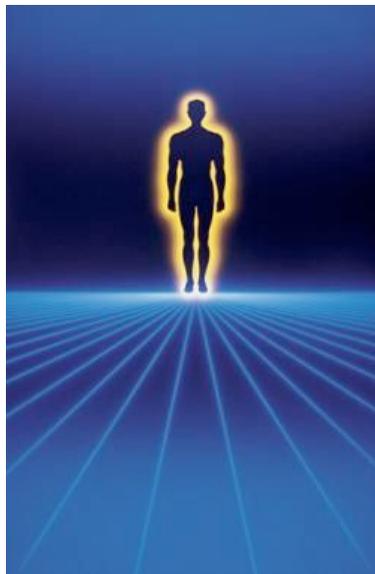
Spatial Models of Reality and Consciousness

The Spatial models posit that all events and experience take place in a series of environments or "spaces." The content and quality of each of these spaces is different.

- Information is contained in space. This space is not affected by the information it contains. This is called *information space*.

- Environments contain an impress of the thoughts, words, and deeds of the individuals who dwell in them over time. This is called *life space*. This has also been called *morphogenetic resonance*.
- The emotionalized memories and feelings comprising personal experience make up *psychological space*.
- The activity of human thought operating to change the environment is called *noetic space*.
- The energy, matter, time, space continuum comprises the universe. This is alternately referred to as *the Unified Field*.
- The concentric spheres of astral dimensions make up *astral space*.
- The experience of the Soul is its own nature is called *Enlightenment space*.

Spatial models are non-verbal and experiential. They are founded on attentional witnessing of a field of phenomena beyond models and descriptions. They are tapped only through meditation.



Pranic–Ethereic Models of Reality

Those who have developed their psychic sensitivity to some degree embrace pranic–etheric models of reality. They are able to detect the living force suffusing the physical body. This field of energy has been referred to as the Body Electric, the Etheric Body, or the Etheric Double.

The model posits:

- Life force or prana drives the physiological processes of the body–mind. It enters the physical body through the medulla oblongata and energizes it. It is circulated throughout the tissues of the etheric body through an elaborate system of fine tubules (nadis) and channels (meridians). Blockage of nadis constitutes the psychological phenomena of the unconscious mind; blockage of meridians gives rise to the somatic symptoms of stress and disease.
- The etheric blockage of nadis and meridians can be affected in a variety of ways, including nutrition, massage, herbs, aromatherapy, homeopathic formulations, acupressure, acupuncture, or chiropractic manipulations.
- Photon cascades (light), frequency immersion (sound), selected smells and tastes, and touching different parts of the physical activate a discrete corresponding area of the etheric body. Various forms of color, sound, aroma, taste and touch therapies have evolved to stimulate and activate healing processes in the etheric body, which in turn bring about healing in the physical body.

- Prana is circulated through integrative centers called *chakras*. Each chakra is associated with different functions and activities of the body mind. Stimulating these chakras by physical methods such as hatha yoga and pranayama, or attentional methods such as Raja Yoga, awakens awareness and allows the innate abilities and knowledge stored in this chakra's matrix to be expressed through the organism. Awakening the chakras brings knowledge (jnana) and ability (siddhi) to the one who awakens them. Elaborate systems of yoga have been developed to tap the latent potential of these chakras.
- Life force enters the fertilized ovum and allows the Soul to incarnate in the physical body.
- At the time of death, life force withdraws from the physical body and its etheric double, and merges into the Ocean of Life Force (Pranavam).
- The Soul that evolves to this source of Life Force is able to die at will and to resurrect the body. Such a one has power over life and death.
- *The ability to direct life force (prana) intentionally constitutes the gift of healing.*

The pranic etheric healer must undergo training in sensing and channeling prana. The healing temples, first encountered on the Psychic Realm, show the different types of training that the pranic etheric healer may undergo.



The Seven Temples of Healing

The seven Temples of Healing in the Psychic Realm each teach how to direct life force to effect healing. These seven methods are:



Ray	Center	Type of Healing
4	Brain	Auric Suffusion – charging the aura, then affecting others by your presence
1	Third Eye	Thought transmission – directing healing energy by thinking it
3	Throat	Spoken word – creation of healing tones or sounds, or using mantra or decrees [Intoning]
6	Heart	Suffusion by love – feeling love and compassion for another, praying that healing energy may come to another
2	Solar Plexus	Suffusion by colored light – radiating the seven colored lights of healing (e.g., JOREI)
5	Sacral	Suffusion through the hands – laying-on of hands or by visualization of symbols (e.g., REIKI)
7	Base of Spine	Charging of objects – use of healing talismans, laying-on of crystals, and other charged or “sacred” objects

You may feel you resonate more with one of these modalities of healing. This is your healing “gift.”

Substrates of Healing

Healing can take place at the following levels within the Neurophysiologic model:

- Organism as a whole (e.g., the body's global response to a viral infection)
- Organ system (e.g., circulatory system, nervous system)
- Organ (e.g., heart, liver, kidneys)
- Gland (e.g., normalization of secretions)
- Cell (e.g., removal of toxins, ingestion of key nutrients for building of new proteins, lipids, and carbohydrates, and for cellular energy production)
- Molecule (e.g., changes in production of hormones, prostaglandins, enzymes, or immune factors necessary for normal cell growth, maintenance, repair, and division)
- Atom (e.g., replacement of key minerals needed in enzyme system, supply of atoms needed for tissue rebuilding and repair, removal of radioactive isotopes by chelation or flooding with non-radioactive isotopes)

There are four other substrates beyond this model in which healing can be generated.

- Subatomic (e.g., lower stress by uniting with the Unified Field through meditation)
- Information (e.g., change beliefs by hypnosis, education, or psychotherapy, which alter emotions and behaviors that contribute to stress and mental illness)
- Space (e.g., change the quality of the environment to lower stress, e.g., Feng Shui)

- Pranic – Etheric (e.g., direct the life force in specific ways to channel specific healing)

A healer is someone, who not only is familiar with the Neurophysiologic model's strategies to treat disease, but also can utilize modalities from the other four substrates to augment healing.

Sensing the Substrates of Healing

For this first exercise of this workshop, you will utilize the subtle sensing capabilities of what the mystics refer to as the astral body to detect these substrates. Contemplate in turn:

- (1) Your whole organism – your body as a whole
- (2) An organ system (circulatory system)
- (3) An organ
- (4) A cell within that organ
- (5) A cellular structure (e.g., a ribosome)
- (6) A molecule within that cellular structure
- (7) An atom within that molecule
- (8) The subatomic matrix of that atom
- (9) The unified subatomic field comprising the body
- (10) The unified field of the universe, uniting the body's subatomic field with everything around it
- (11) The information field of all human knowledge
- (12) The spatial continuum, the space of all information
- (13) The resonance of lived experience.
- (14) The emotions of psychological space
- (15) The creations of human thought
- (16) The unified field of the universe

- (17) The dimensions of the astral space
- (18) The Enlightenment space of your Soul
- (19) The life force and the etheric body

By shifting your attention from one substrate to another, you can readily navigate to the level where you can do pranic healing. The next section of this workshop will focus on you directly experiencing your life force and your etheric body.

Experiencing Life Force

Focus your attention on your medulla oblongata of your Body Awareness center. Feel the life force the life force flowing into your body. Realize that this is the energy that keeps you alive.

You will keep your attention in this center as you do the following exercises.

- Exercise two – suggest that life force will enter an area of pain or discomfort.
- Exercise three – charge a part of the body with life force
- Exercise four – withdraw and put back life force into a body part
- Exercise five – trace a meridian with your attention – note whether there are blockages
- Exercise six – contemplate the chakras of the etheric body and the crown chakra connected with the golden bowl
- Exercise seven – move to the brain area in the etheric body and note the system of nadis. Trace these nadis back to the golden bowl.
- Exercise eight – follow the current of the life force flowing into the golden bowl back to its origin in the Ocean of Life Force. Feel Pranavam, the rhythm of the AUM sending life force to your etheric body.

Seven Techniques of Healing through the Etheric Chakras

Now that you have learned how to enter your etheric body and have familiarized yourself with the movement of life force, the next exercise will be to contemplate each of the chakras of your etheric body. You will discover the healing energy of each chakra.

1. Hold your attention in the brain center of the etheric body – feel the bubble of your healing aura expand.
2. Hold your attention in the center between the eyebrows inject a beam of life force to a part that needs healing. This is the foundation of the healing attunement.
3. Hold your attention in your throat center – breathe a healing sound to remove a blockage. This is the basis of intoning.
4. Hold your attention in your heart center. Think of someone you love who is ill. Feel love and compassion for them. Feel the energy of life force flowing to them.
5. Hold your attention in your solar plexus center. Send the energy of the seven colors to a painful body part.
6. Hold your attention in your navel center. Feel the energy charging your forehead, your heart, and the palms of your hands. Lay your hands on an area of your body that is tense or hurting.
7. Hold your attention at the base of your spine. Charge up the stone or crystal you have brought with you.

Key Points for Utilizing Life Force

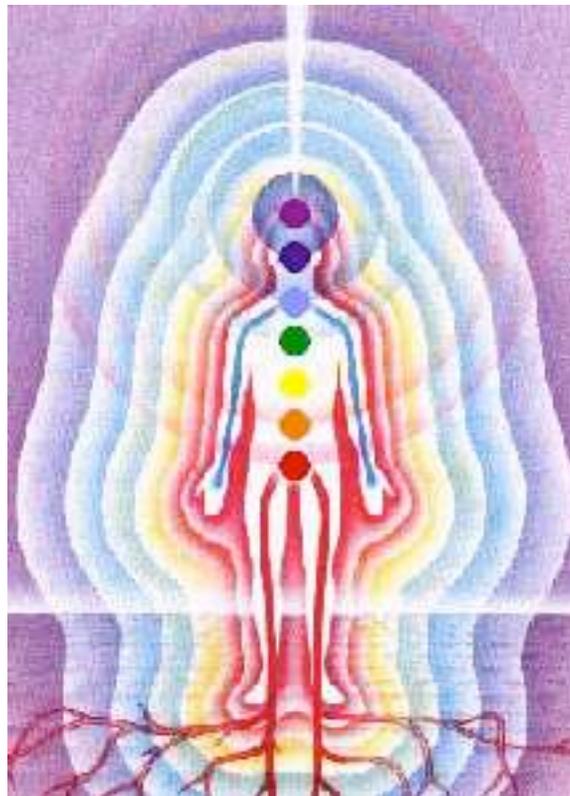
Life force

- Consists of lifetrans.
- Lifetrans are intelligent. They respond to suggestion.
- They move at right angles to electromagnetic forces in the Neurophysiologic band.
- Life force charges the nervous system, the circulatory system, the organs, the glands, and the germinal tissues. These are called the storehouses of life energy.
- Sending life force to a muscle tenses it.
- There is a baseline charging of life force to give the muscles, bones, and ligaments resting time between periods of activity. This is called normal muscle tonus.
- Withdrawing life force from a muscle relaxes it (relaxed)
- Withdrawing yet more life force from a muscle anaesthetizes it (numb)
- Withdrawing yet more life force from a muscle paralyzes it (immobile)
- Withdrawing all life force causes a body part to die.
- Breathing draws in air from the external environment and life force through the medulla center, charging the storehouses of life energy.
- Suggestion draws electromagnetic energy and life force from the nervous system to energize the muscle, allowing movement.
- Activity depletes life force from the storehouses of life energy. Sleep, rest, and meditation are means by which the body can recharge these storehouses of life energy.

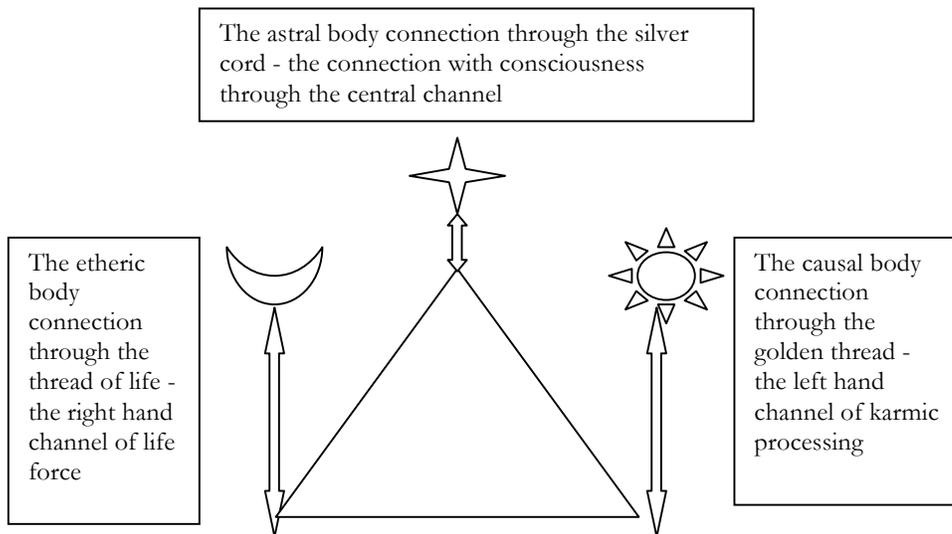
- The etheric body is directly changed from its Cosmic Source.
- The etheric body can be felt in a center two fingers-breadth below the navel. It charges the physical body through the medulla oblongata. It connects with the medulla through a fiber called the thread of life. At death this fiber is detached and all life force is withdrawn from the body.

Demonstration of the Influence of Suggestion on the Activity of Life Force

Give your Subconscious mind the suggestion: "I balance the functioning of the two hemispheres of my brain." Notice what your life force does to accomplish this balancing.



The Medulla Center of the Subconscious Mind



The Medulla Center of the Subconscious Mind

Figure One

In the chakra system of the Subconscious Mind, there is a center through which three threads attach from the higher vehicles. This is the medulla chakra, where the neck meets the back of the skull.

Thread One is the astral umbilicus from the astral body. It enters in the topmost vertex, which is the central channel. It resonates to the "U" of the AUM vibration. This is the connection with the attentional principle, the inner witnessing consciousness.

[When the attentional principle moves out of the body focus behind the pituitary center of the Subconscious mind, it brings the astral body with it.]

Thread Two is the thread of the life from the etheric body. It enters from the right hand vertex of the triangle, bringing in the energy of life force. It resonates to the "A" of the AUM vibration

Thread Three is the golden thread from the causal body. It enters from the left-hand vertex of the triangle. It sets up the rhythms of activity and karma that make up your life. This resonates here as "M" of the AUM vibration.

This three-part rhythm can be heard in this medulla center of the Subconscious mind. It can also be detected in the gross physical body as the three part electromagnetic flux in the medulla oblongata.

Meditation on the medulla center of the Subconscious mind

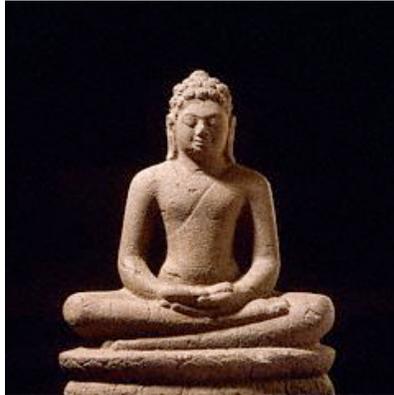
Focus your attention on the medulla center. Close your ears. See if you can hear the rhythm of the AUM vibration. Notice the movement of life force as this rhythm vibrates within you.

The Significance of the Etheric Body in Healing

Understanding the etheric body is crucial for the healer. You need to know what life force is, how it circulates, how it is directed and channeled, how it is stored. You also need to practice your healing gift until you can use it effortlessly, as part of your practice and in your everyday life.

Go over these exercises until you can enter into your etheric body at will. Verify for yourself that you can direct life force. Contemplate the medulla center of the Subconscious mind to understand how life force connects through the Subconscious mind.

Mastering your life force will amplify your ability to help others as a healing professional and make you a genuine healer, not someone who merely follows a recipe of how to practice.



Addendum: Additional Reading on Healing

These additional articles are appended to shed additional light on the phenomenon of healing. They are drawn from my writing on this subject. I have been interested in the interface between meditation and healing; types of healing; and the relationship between spiritual healing and ministry.

The articles are as follows:

- The Role of Prana in Healing
- Modalities of Healing
- Healing and the Path
- Varieties of Spiritual Ministry: Psychotherapeutic Parallels

The Role of Prana in Healing: Sources of Disease at the Intracellular Level

By George A. Boyd © 1992

When we consider some of the sources of disease at the intracellular level, we find that among the problems that can occur include:

- Defect of genetic coding in DNA, leading to breakdown of protein synthesis and enzyme production
- Imbalance of intracellular electrolytes and micro-nutrients

- Presence of toxins which interrupt intracellular metabolism, energy production, DNA transcription, or the processes of meiosis or mitosis
- Damage to intracellular structures preventing passive and active transport, operation of intracellular mechanisms of metabolism energy production or protein assembly and transcripts
- Presence of alternative sources of transcription, such as viral RNA or DNA
- Deterioration of proteins and lipids due to the effects of hyper-oxidation and free radicals
- Deficiency of oxygenation and vitalization by prana

Prana is the intelligent life force that acts on the subatomic field of the body. The art of spiritual healing teaches how to guide this prana consciously, so that the conditions of disease and disharmony may be supplanted with conditions of health and harmony.

The healing adept learns how to augment the body's own healing mechanisms by wisely selecting correct nutrients and herbs and re-oxygenating the tissues by practicing rejuvenating breathing. By becoming sensitive to the subtlest levels of cellular mechanics, biochemistry, and electromagnetic forces at the subatomic quantum strata, the healing adept consciously directs the prana to mobilize the healing legions of the body to bring about the renewal of health and fitness.

Modalities of Healing

By George A. Boyd © 1993

These are seven major modalities of healing

Biochemical	Nutrition, herbs, vitamins and minerals, bio-active “drugs
Etheric	Massage, acupressure and acupuncture
Emotional	Psychotherapy; ministry by the Comforter, the indwelling presence of the Holy Spirit
Mental	Education; correction or erroneous and limiting beliefs
Volitional	Empowerment, making it possible for one to get what one needs
Spiritual	Removal of blockage and karmic impediments
Transpersonal	Realization of wholeness, affirmation of Unity

Colored light (visual spectrum), heat (infra red), soothing vibration (radio wave frequencies, music), emotional nurturing and love, positive suggestions and affirmations, strengthening the will to survive and flourish, and immersion in the healing life force energy (prana) are additional modalities that promote healing.

At the bottom of the every condition of illness there is the wholeness of Spirit. The appearance of illness is an overlay upon this perfection, comprised of causal matter (karma), astral matter (a thought form, an ideational image that can be visualized), and the volitional, mental, emotional, etheric and biochemical complex of symptoms that express in the personality and the body. When this overlay is dissolved, the symptoms disappear, as if they had never been. The destruction of the overlay of illusory illness is called the healing transformation.

When the idea of wholeness is accepted by the subconscious mind, the symptoms of illness cease. When the karma underlying many kinds of symptoms is worked out, the response of the organism is to eradicate the disease. What we often see is the reaction of the body to environmental or organismic stress. During the process of healing, the body adapts to the agent of stress or eradicates it, bringing about the natural state of homeostasis and balance that is called health.

At the subatomic level, there is no separation between organism and environment; there is a unitary continuum of energy that links everything in the universe. By the power of thought, human beings subtly affect this underlying matrix beneath the apparent solidity of matter. A healing thought can be translated into secretion of neurotransmitters and hormones that have a systemic effect to bring about optimum regeneration and repair of damaged or inflamed tissue.

Healing and the Path

By George A. Boyd © 1993

At each stage of Initiation, there is a different healing modality that is effective for resolving the apparent problems viewed at each level. These are summarized below.

Healing Modality	Level	Initiation	Phenomena associated with each level
Pharmacotherapy, Nutrition and Herbs	Genetic	Biophysical	Physical substrate leading to behavior, emotions, thinking
Bodywork, Laying of Hands, Manipulative and Radiative Healing Modalities	Etheric	Abstract Mind, Psychic Realm Wisdom Plane	Lifetronic substrate influencing pranic, subatomic and electromagnetic fields

Healing Modality	Level	Initiation	Phenomena associated with each level
Hypnosis, Psychotherapy, Ministry of the Holy Spirit	Astral	I and II	Attractive- magnetic substrate influencing craving, obsession and reactivity
Meditation (Raja Yoga and Jnana Yoga)	Causal Mental	III and IV	Karmic substrate influencing desire, experience and experiential processing
Mantra Yoga	Logoic	V	The Lord of Karma, executing the karmic pattern in accordance with the correct timing – AUM
Raja Yoga, Agni Yoga	Spirit	VI	The Lord of Creation, creating fulfillment and release – the image of fulfillment, the Divine Promise – TAT
Cosmic Fire Yoga	Kumaric	VII	The Cosmic Fire Body – Transcendent Being – SAT

The emergence of new healing techniques at each level is directly linked to the initiatory process, which both heals and conveys the capacity to heal and to minister to others. During initiation, the intuitive prehension of these substrates is gained, but intensive study and skills training are required to master these phenomena on each plan so that one may become a healer, sensitive and skilled enough to assist others in their growth towards wholeness.

Disciples who experience these new energies are cautioned that intuitive prehension does not constitute mastery of the phenomena, and should not begin healing work without extensive preparation, supervision and hands-on experience. Dabbling with higher energies without knowledge of their subtle effects may cause injury to the healer, the patient or both. It helps to know what one is doing.



The psychotherapist and spiritual healer both share the psychological band of experience and meaning in common, but the spiritual healer adds three higher aspects from the spiritual bands to his or her therapeutic repertoire. These are shown below

Psychological bands	Percept – mental representation of actual object
	Symbol – object comes to represent an aspect of self already experienced or newly experienced
	Association – tying aspects of experience into a framework of memory
	Metaphor – assigning meaning to a symbol or an experience
	Existential – the awareness that one chooses one’s percepts, symbols, memories and meanings
Spiritual bands	Metavisional – the awareness the experience is but a small aspect of the field of consciousness and what experienced is delimited by awareness
	Gnostic – the awareness of the totality of the field of the Soul, the multidimensional possibilities for awareness, experience and expressions
	Thaumaturgic – the ability to actively focus attention and awareness; to guide others into the experience of the Soul, and direct the energies of Spirit through attunement

Aspirants and young disciples who are opening to the astral bands need to be aware that the filler of their own experiences colors much of what they view, and metavisional (psychic) sensing is usually contaminated with their own subjectivity to a greater or lesser degree. Therefore, it is important to realize that their percepts, symbols, associations, metaphors, constructions and choices not only vitiate inner vision, but through the process of communicating this material to others, misleading and inaccurate information may be disseminated to them. In this way, confusion and delusion has been promulgated to many people in the form of mass movements, which maintain a magnetic and hypnotic control over them. Misguided formulations of doctrine formulated by zealots established on the Astral Plane, moreover, may keep adherents of these “faiths” in a holding pattern, effectively retarding any onward spiritual progress.

It may be more helpful to maintain a more tentative approach to any “truths” absorbed from the astral substrate, knowing that visions and prophecies could be composed to a greater or lesser extent of one’s own subliminal wishes, fears, and animosities. For example, the angry god of the prophetic vision may be one’s outraged, resentful ego, venting its indignation on those who have wrong it, rather than the God of Abraham, on whose behalf it claims to speak. The angel bearing a message of fulfillment could be one’s own wishful thinking that one’s dreams will come true. One must test all visions and prophecies, requiring tangible and empirical verification of their claims. In the words of Hillel, one must

“judge only by the results,” and not by testimonials and emotional advocacy of true believers.

Ultimately, the disciple must first heal him or herself, so that he or she may be clear to help others. The disciple should also keep in mind that a healing modality should match the Plane or Planes on which the affliction exists. Some conditions may require intervention on more than one level. For example, bodywork or acupuncture and psychotherapy can synergistically enhance herbal and nutritional supplementation.

Varieties of Spiritual Ministry: Psychotherapeutic Parallels

By George A. Boyd © 1987, 2004

In the *Bible*, it refers to seven different Spirits that minister to the needs of mankind. These Spirits sent forth in response to prayers and invocations are shown below.

The Spirit of Truth – Its function is to reveal genuine feelings beneath the veneer of the persona or false self.

The Spirit of Comfort – Its ministry is to calm troubled emotions and to bring the inner torment to peace and tranquility.

The Spirit of Knowledge – Its action is to reveal the causes of limiting beliefs in painful experiences.

The Spirit of Healing – It renews the life force within the body, regenerates the glandular essences, revitalizes the neural force, and purifies the blood, speeding the restoration of the normal functioning of the organs and tissue.

The Spirit of Wisdom – It reveals the laws of life and enlightens the mind.

The Spirit of Love – It awakens and liberates the human spirit, granting it peace and salvation.

The Spirit of Justice – It shows to human beings the results of their actions, disclosing them what they have sown. It also brings to light why they have reaped this current fate, correcting their false notions that God is cruel or arbitrary. It silences the voice of rebellion or complaint.

Psychotherapy may be seen as embodying the first three of these ministerial Spirits:

- Truth – to get at genuine feelings
- Comfort – to assuage troubled emotions
- Knowledge – to uncover and change dysfunctional or limiting beliefs

Healing and Psychotherapy

A psychotherapist must step outside of his or her role of working with human emotionality to become a healer of the body. Those that feel a calling to adopt this alternate path of service, however, may in fact augment the effectiveness of their work – for there is a dynamic interrelationship between emotions and health, between soma and psyche.

A psychotherapist responds to the invocation – the cry for help of his or her client – by bringing truth, comfort and knowledge.

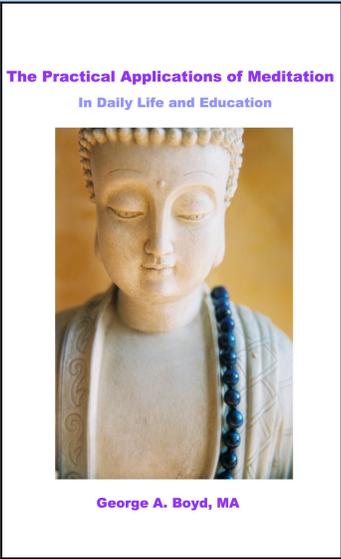
A psychotherapist must also uncover the secret prayer of the client – the client’s unspoken wishes and desires that are unmet – and assist the client to find ways to fulfill them. This fulfillment does not occur magically by an unseen supernatural hand, but by the client taking new risks, making new choices, and by taking effective action to actualize that desire.

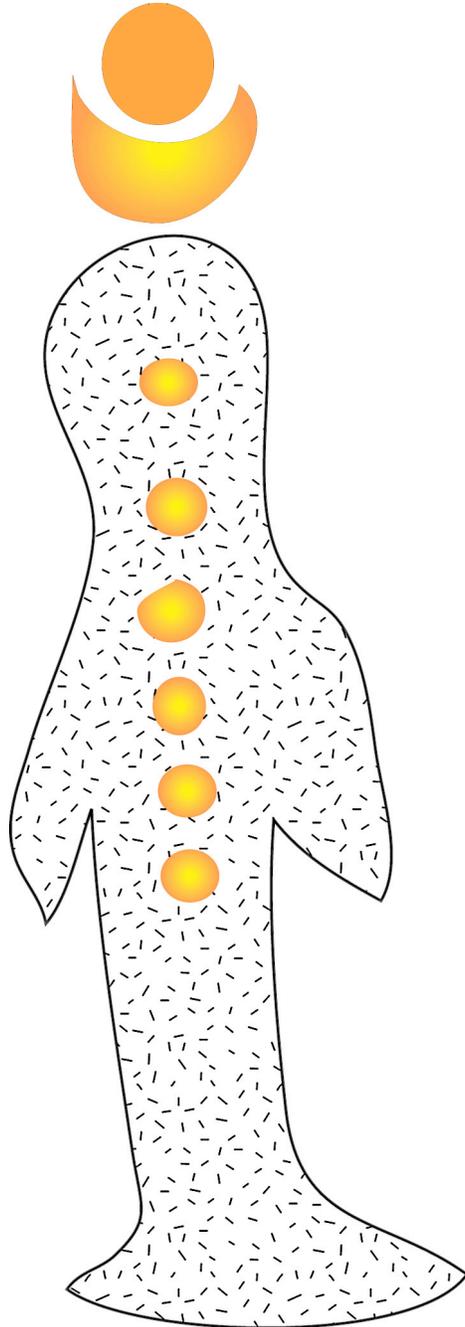
Perhaps these mysterious metaphors of spiritual ministry described in scripture may be veiled descriptions of what the psychotherapist deals with daily in his or her office or clinic – getting at the truth, providing comfort, giving knowledge that changes lives.



Suggestions for Further Reading

Books by George A. Boyd, MA

 <p>MEDITATION FOR THERAPY Theory and Application</p> <p>George A. Boyd, MA</p>	 <p>MEDITATION FOR RECOVERY Key Techniques for Maintaining Sobriety, Sanity and Serenity</p> <p>By George A. Boyd, MA</p>
<p><i>Meditation for Therapy: Theory and Applications</i></p>	<p><i>Meditation for Recovery: Key Techniques for Maintaining Sobriety, Sanity, and Serenity</i></p>
 <p>The Practical Applications of Meditation In Daily Life and Education</p> <p>George A. Boyd, MA</p>	 <p>Religions, Cults, and Terrorism What the Heck Are We Doing?</p> <p>George A. Boyd, MA</p>
<p><i>The Practical Applications of Meditation in Daily Life and Education</i></p>	<p><i>Religions, Cults, and Terrorism: What the Heck Are We Doing?</i></p>



The Etheric Body

Showing the sun of life force, the golden bowl, and the etheric chakras

The Downpour of Prana from the Soul to the Body

