

Selections from The Bliss Experience—Doing Good to Self and Others

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THE RUPTURING OF MY MENTAL HYMEN

The last weekend in August, 1972, I flew to Norfolk and taxied over to VAB for the meeting that was to make the biggest metaphysical impact on my life. To his point I was a relatively “straight”, scientifically based surgeon. Suddenly I heard about colonics, color therapy, many chiropractic approaches, autogenic training and past Life Therapy. I met Dr. Genevieve Haller and her husband Jeffrey Furst, who became lifelong friends. I met one of my dearest friends, Mary Ann Woodward, who had written THE EDGAR CAYCE STORY OF KARMA, Dr. Harold Reilly, the physiotherapist from New York, who had been mentioned often by Cayce. Through the grapevine, I heard that Lindsay Jacob, a Pittsburgh psychiatrist who had presented on autogenic training and biofeedback, was going to do a past life therapy session

I found a way to get into that session with approximately 10 other observers. The subject was Joel Andrews, a trance medium harpist who was also a presenter. Joel experienced a wild life including a very traumatic death. Afterwards, I thought “I’ve got to experience that. But I could never do it in front of anyone else. I might have been a prostitute in a Greek war camp.”

Now I suppose that must be true, as it is unlikely to have popped into my mind! I asked Lindsay to do a PLT session with me. I easily saw myself as a physician in Egypt about 3500 years ago in a cholera epidemic. I saw myself married to a girl who in my current life I had dated. I saw us having a son, who was the soul of Tom Mortimer. When asked by Lindsay, “What do you do?” I replied “I am a physician. I have always been a physician.” To bring the cholera epidemic under control I saw us burning the bodies.

Following the PLT session, for a couple of hours, I was in a fog, having what many would call a peak experience, sensing the interconnectedness of everything in the universe. That night, Joel gave a harp concert to the entire attendees. Somewhere in the midst of his concert, I suddenly

found myself out of my body floating above the crowd. I popped back into my body when I realized how extraordinary the experience was. But I asked Joel to come to LaCrosse at the end of September to present at my pain symposium. I also asked Genevieve and Jeffrey to recommend a good psychic I could visit. Jeffrey had just published his book THE RETURN OF FRANCES WILLARD. He had used Henry Rucker as part of his research into that reincarnation case. All in all, my first A.R.E. experience was what Dr. Andrija Puharich called "The rupturing of the mental hymen."

As soon as I returned home I began adding autogenic training to the daily activities of my patients and I began doing past life therapy sessions with those who seemed to have the greatest hang ups. I immediately learned the immense benefit of PLT. I had a young woman who had intractable pain and paraplegia following a gunshot wound through the abdomen and spine. She told me on admission that she had shot herself accidentally while cleaning her husband's gun. He was a policeman. When I did a PLT session, she gave a remarkable story that sounded like the account of Ann Bolen's life, right up to the rolling of her head after the guillotine. Afterwards I asked her, "Lily, what does this mean?" She was amnesic for the entire hour! Fortunately I had recorded the session and I played it back, with the same question at the end. Her reply, "I don't know. The last thing I remember is that my husband and I were arguing. I was told when I awoke after surgery that I had shot myself accidentally while cleaning my husband's gun." I replied, "I know. You think your husband shot you." She had just given the allegory of the martyred wife.

LOVE

Psychology and psychiatry have largely ignored love, leaving it to theologians, philosophers and the lay public. Freud disparaged love, considering it only a need to release tension through sexual orgasm. Perhaps because of Freud's ignorance and incapacity to love -- his followers have failed to discuss love in any depth. Of course, w(Freud) but chose you calmie each out

anything? Textbooks of psychology and psychiatry rarely have the word listed in the index and I have not located any which devotes a major chapter to a comprehensive overview of love.

Theology and philosophy, while addressing love in some detail, have generally done so in dogmatic or intellectual formats which usually do not filter into general awareness or understanding. Eric Fromm addressed the subject of love more clearly than any other modern writer, but even he stopped short of giving the reader a broad overview of the best discussions of great philosophical or theological writers. Fromm at least defines love in many different ways, whereas "Dr. Love", Leo Buscaglia, who has written more books on love than any one else refuses to attempt a definition, even though he has inspired more people to read about love than any other person except Christ.

Both Fromm and Buscaglia have emphasized the great hunger of all people to read about love. Indeed, we seem to be a society obsessed with seeing, reading about, hearing about love, with very little evidence that we practice it actively. Even a mere bibliography of books with love in the title would fill a lengthy chapter, while a listing of all the romantic and sentimental "love novels" would fill several volumes.

All the interest in love -- from the pulpit, from the TV screen, in the bookstores, in popular music -- emphasizes the universal need for love. Fromm's book, The Art of Loving, is one of the few that addresses the concept of practice; it is the only one with a brief outline of the essential requirements for practice of love. And although Fromm's concepts are sound and imply the same philosophy, he does not include a basic definition which I have found of transcendent value.

That definition, from The Book of Urantia is, "Love is the desire to do good to others." Most other definitions of love include a more personal selfish desire

To be loved.

To receive love.

To overlook and/or forgive bad behavior.

To have sexual gratification.

To be helped.

To have good done to one.

From the Urantia point of view:

Love is being nice to others and self.

Love is being of service to others and self.

Love is not like!

"The desire to do good to others" is also a definition of altruism if it includes acting upon that desire.

In my own experience, I have been concerned at my inability to feel love for a murderer, for evil persons such as Hitler, for the Ayatollah Khomeini, for religious fanatics and bigots who would force their perverted hatred upon others. I have intellectually grasped the concept of loving the individual while not condoning

bad behavior. I have sensed the interconnectedness of every human being, every animal, every plant, and even of the minerals and atoms which constitute physical matter. But I could not sense

love for those I perceived as evil. And I have had equal difficulty with one metaphysical concept - there is no right or wrong, no black or white, no good or bad. Rev. Martha Guidici of Unity came close to helping me understand when she lovingly spent two hours discussing her concept that what we consider bad may just be an aspect of immaturity.

The Ayatollah Kohmeni's philosophy was "state of the art" fang and claw survival 2,000 years ago.

In primitive society "an eye for an eye" was a universal concept, perhaps even essential for survival. If for no other reason than the evolution of retribution in the nuclear age which raises the possibility of total annihilation, such philosophy is no longer compatible with wisdom. In fact the possibility of nuclear catastrophe teaches the boomerang effect of negative behavior more than any philosophy could possibly emphasize.

"Love is the desire to do good to others." With this definition I can love:

Hitler

The Ayatollah Kohmeni.

Criminals

because I do not have to

Like

Approve

Condone

Appreciate

Find attractive
or Admire them.

Indeed, the more obnoxious someone is, the more evil, the greater is their need of help. And if I am clear in my heart, I would feel for such persons

- Compassion
- A desire to help them understand love
- Forgiveness

Love is FOR GIVING, NOT for taking.

Love is for giving

Help

Support

Compassion

Tolerance

Charity

Hope

Faith

Joy

Forgiveness

Serenity

You can love yourself by

Being nice to yourself

Desiring to be nice to yourself

You do not need to like someone

To love them

To love them unconditionally

Emotions: Moving From Internal Will To
Transcendence

There are only four negative emotions: anger, guilt, depression and anxiety.

All other negative emotions are aspects of these four. Such feelings as frustration, disappointment, etc., are synonyms for anger, guilt, depression and anxiety. And all negative emotions are a reaction to fear of loss of:

life

health

money

love

moral values or existential meaning.

Emotions (positive or negative) are feelings which are reactions to attitudes/beliefs; they are messages which tell us when a situation is acceptable or unacceptable. Emotions tell us whether a given situation feels good/safe/okay or threatening/uncomfortable/unsafe/not okay.

Anger, like all negative, stressful emotions, is one reaction to fear. Most often it is fear of loss of love (approval, acceptance, social security, etc.). But anger may come from fear of loss of money (job, financial security, etc.) or fear of loss of moral integrity (i.e. righteous indignation that someone else is doing something "wrong"). And rarely is anger a reaction to fear of illness or death. Anger is the most natural reaction to a perceived threat. It is a survival instinct. But if you do not fight or flee, then survival is not assured. Anger does not correct the stress.

Guilt is anger with self -- a feeling that one has not lived up to potential or expectations in relation to any behavior or accomplishment. Guilt is the result of "conscience" and of conditioning by parents, teachers and friends. When we accept the expectations of others, we set ourselves up to feel guilt. Guilt is most often the result of some perceived inadequate moral behavior. Guilt is inevitably associated with low self-esteem. And guilt does not solve the threat.

Depression is fear that it -- whatever is threatening us is stronger than we; that the situation is hopeless; that we are powerless to create change or improvement. Depression is inevitably associated with low self-esteem. Depression does not solve the problem.

Anxiety is really just another word for fear. Anxiety may be vague or specific and may result from any fear of loss, such as:

Death

Illness

Poverty

Rejection/Abandonment

Lack of Meaning; Uncertainty

Moral Dilemma

Anxiety does not correct the threat or solve the problem.

The solution to all emotional distress is spiritual discipline. No matter what the cause of the distress, no matter what the fear or emotional reaction, there is a limit to what is possible. Invariably one needs to evaluate by logic or reason and by wisdom, intuition or feeling whether one can possibly correct, stop or change the perceived threat. In other words, can you stop the threat by

discussion

having a temper tantrum

writing a letter

fighting or

going to court (suing)?

If you can possibly stop or change the threat, are you willing to put forth the energy and effort required to accomplish your goal? There are numerous situations which you may not like and which are potentially changeable, but how many windmills can you tilt? How many battles can you fight? Is it worth the effort?

If you cannot or choose not to change the situation, can you escape it -- can you divorce it with joy knowing you will no longer have to put up with an intolerable situation? If you can divorce the problem are you willing to divorce it? Does the bad in the situation outweigh the good? Or do the good aspects of the situation outweigh the bad? Make a list of the good and of the bad and judge the relative goodness or badness on a scale of 1 to 10. Be elaborate and complete in your listing. If you decide divorce is best, can you be happy and joyous that you don't have to put up with the bad any more?

Finally, if you cannot or choose not to correct or stop or divorce the situation, you have only one other possible solution: accept and forgive. If you have ever had a close friendship or relationship, you have accepted and overlooked inadequacies, faults, or idiosyncratic behaviors. Are you willing to be equally generous with an otherwise unsolvable problem, person or situation?

In addition to these logical considerations, you will make

more satisfactory decisions if you truly feel the solution. Enter a state of deep relaxation and be attuned to subtle body feelings. Then ask yourself, which feels better:

Changing/stopping the threat

Divorcing with joy

Accepting and forgiving?

None of these options may be perfect, but which is best logically and by internal feeling? Experience will allow you to accept logically by feeling.

Ultimately the solution to anger, guilt, depression and anxiety is your responsibility. Ask yourself:

- Does my anger (guilt, depression, anxiety) make me feel good?
- Can I solve the problem by being upset?
- Am I perfect?
- Do I have a right to insist that someone else (the problem) be perfect?
- Can I correct the problem by being upset?
- Do I like being upset?
- Am I willing to put forth the effort to overcome my upset?
- Am I willing to live the Golden Rule?
- Do I want to be:
 - forgiving
 - tolerant serene
 - at peace?
- Do I consider
 - forgiveness,
 - tolerance,

serenity to be
spiritual goals?

Toward A Psychology of Conscientiousness

Why is it that only 3% of Americans have the most essential health habits?

- **20+% of American adults smoke, the most addicting habit I know. They often lack self-esteem and are more likely to be depressed than non-smokers.**
- **Two-thirds of adults and a growing percent of adolescents are overweight or obese. Poor self-esteem is again a major factor, coupled with a crummy diet and inadequate physical exercise**
- **The average American consumes only 2.2 servings of fruits and veggies daily. To some extent it is terrible nutritional advice and poor availability. Ultimately it is a lack of consciousness!**
- **Only 10% of Americans get adequate physical exercise,**

While I cannot know whether the 3% who have the essential habits are conscientious, it is obvious that one crucial factor in the other 97% is a lack of intelligent conscientiousness! You may remember that my guide told me that only 6% of people are “conscious.” Conscientious people are at least a few steps beyond simple “consciousness.” It starts with a deep belief that the body is a holy temple in which the soul is temporarily housed.

There are of course conscientious crooks, conscientious flakes, and conscientious troublemakers—or even conscientious liberals or extremists with various right wing religions and political agendas! That is, they are both skillful and persistent in being devious, goof-offs, or plain nasty contrarians. It all depends on the quality of values and ethics that direct the use of conscientiousness or patience or ambition. Thus at the root of positive conscientiousness is a strong sense of values and ethics. At the top of the list is skillful critical thinking. People not only don't lead an examined life, they don't know of the need to process our life experiences to extract the big lessons from them or how to flush the residue. Like food, we need to chew up our experiences (sort them out to view what has happened), digest the real substance of them (extract what we are meant to learn from them) and assimilate the wisdom and insights in them (by revising our beliefs, priorities, and methods), and flush the residue of irritation. As Torkom Saraydarian said, Irritation destroys the etheric nervous system! Where conscientiousness comes in here is in the need for a thorough and skillful discernment of our life experiences followed by a thoughtful application of what we have learned. This makes possible real growth in life as well as a capacity to recognize our responsibilities and manage them in a practical and effective manner. Of course, this implies a pre-existing capacity to define our values, set goals, and monitor our behavior.

Conscientiousness then involves being:

- **Prepared**
- **Neat**
- **Orderly**
- **Scheduled**
- **Focused**
- **Organized**
- **Disciplined**
- **Careful**
- **Thorough**

- **Reliable**
- **Persistent**
- **Prudent**
- **Thrifty**

All of these require discernment and choice of how much to devote to any one aspect of life. Although theory is essential, it needs very prudent analysis and often great persistence to prove or disprove the theory. When I studied with Professor Sir John Eccles, he emphasized the need to publish your theories and then do everything you can to destroy it before someone else beats you to it----persistent critical thinking!

Of course the perfectionist may be too dedicated to getting it right so that their excel persistence may imply a lack of common sense. Pragmatic reality requires that one make choices. For instance these crucial self-health items must be at the top of your list of values:

- **Eating real and healthy food. Less than 45 minutes daily is not wise**
- **Exercise at least 30 and up to 60 minutes is essential**
- **Seven or 8 hours of sleep should take priority over most other activities**
- **Some time for interaction with family and friends**
- **Work more than 8 hours a day is unlikely to be healthy**
- **A minimum of 20 minutes daily for self-regulation will result in far greater creativity and productivity than 12 hours of work!**

