

## Chapter 1 - Overview

### WE MUST DISCOVER WHAT WE ARE LOOKING FOR INSIDE NOT OUTSIDE OF OURSELVES

We all have an inner peace we can learn to consciously access.

External rational thought creates external feelings.

Internal conscious thought accesses internal feelings.

We are in the midst of a spiritual revolution. People are seeking answers to life's questions. Whether we find spiritual or secular answers depends on the process we use. If we apply the secular process to spiritual questions, we will wind up with secular answers. And if we apply the spiritual process to secular questions, we wind up with spiritual answers.

If, however, we combine modern-day knowledge of the mind, "psychology," with Biblical spirituality and apply both to our lives, healing happens. The word "psychotherapy" comes from two Greek words: "therapy", which means "healing", and "psycho", which can mean either "mind" or "soul". To understand how to find spiritual answers, we might ask ourselves, "Do we think of spirituality in a worldly way, or do we think of the world in a spiritual way?"

The answer is not as important as understanding the question. To have this understanding, however, takes a paradigm shift. Most people seem to think of spirituality in a worldly way. They see a separation between the sacred and the secular. There are "things spiritual" and "things secular."

This kind of separate thinking leads to questions such as, "Who am I?", "What is the meaning of life?" and, as Job asked, "When a person dies, will they live again?"

Seeking such answers can be productive for some, but for most of us they come at rare moments in our lives. Most of the time people are occupied in the daily challenges of life. They do not see where spirituality can have much of an impact there. The exact opposite of the secular approach is to see life or the world in a spiritual way. If we look at things in a spiritual way, we will see that there is no separation between the secular and the sacred.

There is no dichotomy between the two. Spirituality is not a "question" but is a "quest." Spirituality is not a noun, but is a verb. It is the process of thinking and living.

But what does this process entail? What impact can it have on our lives? And how does it work? That is what "Applied Spirituality" is all about.

### **The Difference Between the Spiritual and the Physical**

The first problem is, there is no clinical definition for spirituality. Aristotle supplied the classical common ground about three thousand years ago in his book that he called "Physics". (He named it this because it discussed the physical world.) Later he wrote a book which was exactly opposite from the first, so he called it "Metaphysics" ("mete"

means "opposite"). He recognized that there were things existing that were seen and things unseen. "Physics" is about the physical world that was seen. The unseen or spiritual world includes all that exists which is unseen, such as life itself, along with love, faith, hope, truth. Etc.

We have two different distinct faculties. One is physical and includes the rational and analytic which see what is seen. The other is spiritual, which is our sensing and consciousness of the unseen. The spiritual world is a mystery to the physical faculties. If we want the rational mind to know about things unseen or unknown, we must consciously learn to use our spiritual faculties. This process is called "spirituality".

The rational faculties are never turned off. They are always working, analysis and recording. Even when sleeping, they are working in our dreams. We can choose to turn off our conscious sensing faculties. We can choose not to sense the things unseen, spiritual, and the life that surrounds and is within us. It makes a difference in our lives and in our rational thinking when we choose to become conscious or not of our inner peace. When we are unconscious of the inner presence and feeling unloved, unhappy and insecure we will think irrationally. When we are conscious of our inner peace and feel loved, happy and secure we will think rationally.

I have been in the ministry for over forty years and a licensed Marriage Family Child Counselor for over twenty. This combination has offered me the opportunity to combining modern day psychology with biblical spirituality. I had always wanted to do it and really thought I was doing it. I was not aware of a "missing link" until about ten years ago. Then I discovered the Mother Lode.

It took me five more years to find the main vein. I am still amazed at its richness, yet it is so simple. It is the ability to use our spiritual faculties to access the presence of God's peace within us.

This is not something you tell others about. You must show them how to do it. The new part for me was to start by actually experiencing the presence of anything. You can close your eyes and feel each other. You don't really have to close your eyes, but you must change from your rational/physical faculty to your conscious\spiritual faculty. And closing your eyes seems to help. In order to feel the presence of anything, start with something familiar. From there it doesn't take but a moment to sense the presence of God, who is closer to us than anything else.

One thing that amazes me is why I have never read, never heard, and never saw anyone demonstrate how to access our spiritual faculties. Every Gospel and just about every Epistle in the Bible tells us that Jesus abides in us. Jesus tells us to abide in Him and He will abide in us, and both of us will abide in the Father. But how do you do it?

He is saying to change the way of thinking from the physical-rational-analytic to the spiritual-conscious-discerning. This is what Jesus means when he says, "Repent". The word "repent" comes from the Greek word meaning, "to change the way of thinking." He

told people, let those who have ears and eyes hear and see. He was referring to spiritual ears and eyes.

Every statement, every parable, every teaching was based on getting people to change their way of thinking by turning from legalism to grace. Yet today we have missed this basic principle. It is said that Thomas Moore sometimes comes across as a man who speaks a foreign language, all but forgotten yet vaguely familiar. This is a good description of how Jesus comes across to many in the Gospels. I have heard the greatest preachers of our time, have attended workshops for several years where twenty or thirty spirit-filled pastors would come to teach and preach, and have read the great mystics.

Our bishop had a spiritual experience when he went to England. He came back and told the diocesan clergy to read Ramona. So I read her and discovered her to be a great, spiritual giant. Yet Ramona never shows anyone how to access the Presence of God. Even Brother Lawrence in his book, "Practicing the Presence of God," never tells us how to get into God's presence. I have read both Eastern and Western mystics and have never heard, read or seen any of them show a person how to access the Presence. I attended a seven-day seminar with a world famous eastern mystic who talked about accessing the presence of God within (that is, from the eastern mystic's perspective), but he never told anyone HOW TO DO IT. Why is this so?

One reason is because for those who know how to do it, it is so easy and fundamental they can't believe anyone would have trouble doing it. Lynal Coleman is an expert in showing people how to lead small groups. He told of a person who could lead any small group, but he could not teach others because it was so easy for him to do.

Many good athletes make poor coaches and many poor athletes make good coaches, because those who are not good athletes have had to learn how to do it and were thus able to teach others. Another reason is because our Western culture experienced the "Age of Reason". We have developed our rational faculty to the extent that we have lost touch with our conscious faculty.

Carl Sagan in his book, "The Demon-Haunted World," says that science is a candle in the dark. He argues that science is a way of thinking that is superior to any other and not just for finding facts and laws about physical biology or chemistry. It is a model for a way of knowing. This is, of course, not true.

There are basically two ways of thinking: rational/scientific and conscious/spiritual. One sees what is seen, and the other sees what is unseen. Carl would love to bait theologians about their belief in God. He would ask them, "Do you believe that God exists?" They would answer, "Of course." "Have you ever seen God?" Sagan would ask. "No" "Then how can you believe something exists that you have never seen?" he would retort.

One time one of them asked him in turn, "Carl, do you love your wife?" "Yes, of course." "Do you believe love exists?" "Yes." "Have you ever seen love?" At that point Carl cut off the discussion. He knew where they were going and he didn't want to go

there.

Our rational analytic faculties see what is seen. Our spiritual conscious faculties see what is unseen. While we need both faculties, things unseen are more important to life than things seen: things like faith, hope, love, and even truth.

Both minds include the organs of taste, touch, smell, hearing, and seeing . There are two sets of vocabulary which recognize the difference between the rational and the emotional mind. We say at times "I smell a rat".when everyone knows there is no smell. Some one might say "It left a bad taste in my mouth" when there is no taste. People have said "We kept in touch with each other while we were apart" There was no physical touching meant ,it was all emotional. I might ask you. "How does this Book sound?". What ever you reply when reading there is no sound to be heard. It is a feeling. I might ask you if you see what I mean? You might say "I see", when there is nothing to see. Yet we all know what we are talking about.

### **The Premise of This Book**

There are three truths to discover. The first is we all have the presence of the peace of God within us, which we can learn to assess. The second is that thoughts, not events, create feelings. The third is that learning to access the Inner Peace of God is the key to eliminating all psychological problems, dysfunctional behavior, sin and separation from God. The inner peace of God is sometimes called just inner peace or simply God.

Christians see inner peace as the presence of the Spirit of Jesus that is within us all. St. Paul explains this as the riches of God's glory, which is the mystery hidden from ages and generations. It is "Christ in us, the hope of glory." (1st Col 1:27) It is in this experience of the presence that will bring all people into one in Him. (Eph 1:9-10)

This book is about the difference between learning and understanding. It is not about trying to teach anything but tries to help people discover what they already know. It does have hints. (A hint, according to The Funk & Wagnall's Standard Dictionary, is "an indirect suggestion".) A hint is not the truth, but it points to the truth. When a person points to something, you do not look at the finger. You look beyond it to find what it is pointing to.

Read this book, not with a sense of judgment: "Is this right or wrong?" Read it with a sense of wonderment: "I wonder what the truth is that it is pointing to?" This book is written to help the reader have a better understanding of spiritual principles. Each chapter is a separate entity unto its own. You will find repeated statements in various chapters because they are set up to illustrate how these principles can be applied to life's situations.

It would be a mistake to try to learn the words that describe a process we already know. The words are only hints, pointing like a finger to something that we know is beyond the rational word. In the long run, as the understanding comes, the readers will begin to put their own words to the process. This is called "taking it to heart." Why is it important to understand what it means, to take it to heart? Your life depends upon it.