

# The Healing Tradition of Western Spirituality

## An Interview with Gerald Epstein, M.D.

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Most people familiar with the Western spiritual tradition as it is practiced and taught in organized religion. But there is another side to Western spirituality that goes far beyond anything ever presented in the church, synagogue, or mosque.

Our modern culture is based on a worldview that envisions the mind and body to be separate, and our religions – and the organizations that promote them – have not escaped enslavement by that illusion. But the reality is that mind and body are one, and true spirituality puts this understanding to practical use to heal both our bodies, our souls, and our world.

If you are interested in exploring the freedom and healing available through the Western spiritual tradition, please join us now for our interview with Gerald Epstein, M.D.

Dr. Epstein, assistant clinical professor of psychiatry at Mt. Sinai Medical Center in New York, has had more than twenty-five years of training in imagery, psychoanalysis, and the mental health fields, as well as the related disciplines of hypnosis, dream work, and meditation. He is a leading exponent of the Western spiritual tradition and its application to healing. He has written several books, including *Healing Visualizations: Creating Health Through Imagery*, and *Healing Into Immortality: A New Spiritual Medicine of Healing Stories and Imagery*.

### **Spectrum: How does your approach to healing differ from the standard medical approach?**

*Gerald Epstein, M.D.:* There *is* no medical approach to healing!

There are two factors in healing that medicine doesn't understand: One, you have the freedom to be ill. Medicine does not recognize this, and takes an authoritarian role — you *must improve*. They see the illness as an enemy, therefore, there is no freedom to be ill.

We, in the healing arts, understand that you have the freedom to be ill, and the freedom to be well. We accept the genuineness of your predicament and your situation, without judgment. There are no judgments laid on you about what you're going through. We share our knowledge with you, give you the tools to reach inside and find the healing place within you, where you become the active participant in your own adventure. You use the illness as a turning point in your life to move forward toward a place of freedom, truth, and liberation, which is essentially what it means to become a spiritual being.

The second factor in healing is that you accept the darkness. You can't really heal without first going into the painful situation. For example, a person goes to a doctor and says, "I'm in pain." Immediately they whip out the prescription pad for codeine, Tylenol, Percodan, morphine, any of these painkillers. They see pain as an enemy that must be erased immediately.

We would, instead, ask you to go into the pain, sit with the pain, join the pain, meet the pain, accept it, and acknowledge it for a moment, because it's your creation. Once you've accepted your creation, you have the ability to mater it, control it, dispense with it, or do whatever you want with it.

Medicine doesn't understand that what we encounter in our lives is our creation. The problems we face are essentially of our own making. In the spiritual-medical paradigm that I enunciate in my books, which is the Western spiritual paradigm, we are the creators of our own destinies, our own direction in life. Our spiritual tenet is that our beliefs create our experience. What goes on in the inner form of our consciousness creates the outer circumstances and outer realities that we encounter.

So the pain is not something that is imposed on us from the outside, as medicine would seem to understand it, but it's actually a creation that comes from our own mistaken judgments, our own errors in living. We have produced our own problems by living lies, and creating falsehoods, apparitions, mirages, and illusions about our lives.

**The medical approach that sees pain as the enemy, what negative results does this create? I would guess that it puts a lot of pressure on the physician, that they are a failure if the patient doesn't get better.**

They set up a standard of good-bad, right-wrong, failure-success. Then, they are in the position of being the supreme authority who has all the capacities and understanding to give you what you need, and tell you what you must do, and know better than you do about yourself, about what you must do to heal. That's a hubristic notion, an arrogant, grandiose idea that doctors have that they are godlike, and have the understanding about life and death in their hands.

In fact, it's just the opposite. The situation I've seen so often is they're frightened to death of death. Illness scares them. They give false hopes to many patients. And, they also give false disillusionment to many people when they tell them that they're going to be dead in three months, there's no way to treat their illness,

and there's nothing that can be done.

They always act in doubt when it suits their interests, and always act in certainty when it suits their interests. Let me explain. If a person is healed of cancer, they will say, "Yes, but there always can be one cancerous cell left, so we have to do some additional radiation or chemotherapy," as though chemotherapy and radiation are preventives, which has never been the case. So there's always a *doubt* that you're really healed. It's implied that the problem can come back again.

It suits their purpose to doubt when it comes to the point of whether they would call it 100% relief of a problem, whether there's been a true healing. On the other hand, when it comes to using another intervention that isn't within the medical model, "Oh no," they say. "That's nonsense, that's quackery." Suddenly there's a *certainty* when it comes to other treatment modalities, because they believe theirs is the only treatment way that's possible.

In the twenty-one years that I've been doing this work, in which people I've worked with have been healed from many, many different kinds of illnesses – mental, emotional, and physical – not one physician in twenty-one years has ever called me to find out what happened, how and why a patient got better under my care, when all others had given up. They often respond, "Oh, you must have misdiagnosed it," or, "If you want to think that what you did helped, that's O.K., but we don't really see how that could possible be the case," or, "It was a spontaneous remission."

### **Why are physicians so close-minded?**

It's their model. Their model says that your experience creates your belief, and the physical is the agent of disease. The agent of the disease is treated by some physical agent that we give you that will create the cure. So, when the mind-body split took place 350 or so years ago, essentially what it did in terms of the medical model was to say that the mind – your own inner power, your own subjective experiences, and your own will – have nothing to do with anything that could provide a healing in your life. The only thing that has any meaning is the physical world. Only something that comes out of the physical world could be used to possibly heal you.

This model has many premises that are not true, and, in fact, they have not been substantiated by experimentation. The premises of conventional medicine have never been proven to be valid.

The five-thousand-year-old medicine for which I'm a spokesman, our five-thousand-year-old Western medicine, is what I call the "traditional" medicine. It is the traditional medicine of the West. The medicine that has arisen in the last 350 years, I call "alternative" medicine. It's the alternative that grew up at a time when the West decided to explore the physical world. It became the alternative for what has always been there, breaking the continuity of the medical tradition by providing some new ideas that, at base, were false – that there's a mind-body

split, that experience creates belief, that the physical, or the limited, can cure the limitless. And, the limitless *is* the human existence. It's a foolish idea to think that the limited, a pill, something that has form and substance, something that has boundaries and has limits, a physical process, which by definition has limits, actually can cure the limitless.

### **Doctors are also closed-minded about physical cures that come from outside their realm, such as herbs.**

They're closed because these cures do not fit their model – herbs, from the realm of plants, or homeopathy, which is the idea that like cures like, that small amounts of a substance can bring about a healing effect. In traditional healing, it has been understood that all you need is a shock. In a fireworks factory you only need a spark to set off the explosives, you don't need an acetylene torch. You need a small jolt, a shock, to set the body in motion so that it can set loose its own healing agents.

### **Like the bee sting therapy for arthritis?**

Right, you're creating a small shock.

Medicine doesn't understand this, because from their point of view, the body, the human being, you, are a passive participant in healing. They think they are the authority, they're in charge, and they're the ones who provide the means for you to get well. And, you're the compliant subject to that authority. You have no participation in this, only to be the passive recipient of what they give you. That's what their model says.

### **Do you think things are starting to open up a little, with establishment of the National Institutes of Health's Office of Alternative Medicine, for example?**

No, it's not opening up at all. What medicine is trying to do is absorb this understanding within its precincts.

There are two different ways of looking at the phenomenon of illness. We understand illness to be a social phenomenon, to have a basis in the way you live your life, the moral way you live your life, your social relationships. From our point of view, the power of the mind is preeminent in creating healing. These are all premises that are contrary to the premises that form this current Western medical system. And it can't be absorbed. Like Max Planck said about physics many years ago, the new paradigms will come into place when everybody who believes in and abides by the old paradigms dies. What we're seeing now is a mixing, and it only adulterates and weakens the situation.

### **So those progressive doctors who are tuned into the traditional way of**

## **healing are a new breed.**

They are a new breed that have come to understand and recognize that the premises by which they have now chosen to operate are very different from the ones accepted by the medical mainstream.

It's a new breed of people. It's what happened to me, when I made my turn in 1974. I understood that the mind and body was one, was a unit. And, once I understood that there was a mind-body unity, I could no longer practice in the same way. I couldn't do both. In fact, I was faced with a choice because I was a practicing psychoanalyst at the time, and was a graduate of the most distinguished psychoanalytic school in the world. So I was practicing according to the psychological perspective, which follows the medical model of there being a mind-body split. There I was, holding two different propositions in my mind. I had to make a choice.

## **Let's say somebody came to you with a health problem, for example, headaches. How would your approach differ from the treatment they would receive in a standard doctor's office?**

I would find out from him what's happening in his relationships, what moral issues are at play, what the emotional correlate is of the headache, what's giving him a headache in his life, who's giving him a headache, and what is the reflected emotion, that is, the mental analogy to this physical symptom. And then, I would intervene on any or all of those levels. I could give him an imagery exercise to remove the headache, and he would use his own mind to do that. I would educate him on how he could make correctives in his life, take charge of his own affairs, so as to remove the headache on all those different levels.

If a person comes to a doctor with heart disease, and he's not asked the questions, "What is your heartache? Are you eating your heart out? Are you heartbroken over a relationship?," he's not getting full medical care. If it's just a matter of seeing the heart as a pump, a gas station that is sending out the fuel through the lines called arteries and the veins to the various parts of the body, if that's all it is, a mechanical organ, you are not doing the complete job for your patient.

There's hardly a doctor alive that ever asks his patients the questions I've just raised. If you don't make those investigations and inquiries, you don't get the full picture, and you can't give the person the tools to understand what's happening to them in their life. And, when they don't have the full picture, they can't take the actions that are necessary to make the corrections that will put their heart in order. When you pull your life in order, you put your organs in order. When you come into order, all of you comes into order.

## **Can't there be purely physical diseases, as well as purely psychological ones, and everything along the continuum?**

No, there's no such thing as a "pure."

**Many modern people have heart disease, but we find very little in traditional people who are eating a traditional, low-fat diet. Isn't it just the food that's causing the heart disease?**

What prompts people to eat the kind of diet that contributes to the development of heart disease? There's a value system here, one of greed, promoting the materialistic life, which makes you competitive, jealous, envious, speeded up, and having to overcome and succeed better than the next guy. So you have a value system, which is promulgating a certain way of life – power, dominance, master-slave, and so on.

**The disease is manifested on the cultural level, and expressed through the individuals.**

That's right. The physical symptom is a manifestation of what's going on in the social order.

I mentioned before that the contribution of the Western spiritual-medical tradition is the understanding that the ailment is a social statement. Medicine is a social statement about our social-communal life and our value systems. If you don't understand that, you're not giving your patient the entire picture of what he needs to do.

**This cultural bias would then manifest in eating a lot of fatty foods?**

Right. Fatty foods, meats – all these kinds of foods. Not that they, themselves, are inherently destructive, but the quantities and the combinations in which they're eaten are. These foods are needed to give you increased energy that is being required for people to function in this kind of life. This is a life out of balance. There is no Sabbath, no rest. This is what is meant in the ancient wisdom when God took a rest. We're to take a day of rest, too.

But there is no Sabbath in the U.S. The place is open seven days a week, twenty-four hours a day. And, God forbid you should rest, or you're in trouble.

The competitiveness in our society speaks to the Commandment of coveting. Coveting means avarice, greed, jealousy, competitiveness, envy, always getting a step up on the next guy. The whole business system of the country is based on this competition.

**So if I came to you with heart disease, would you work at all with my diet?**

I'd work with your diet, social life, moral life, emotional life, mental life, physical life. We would do imagery, work with techniques of will. I've outlined them in my

books, *Healing Into Immortality*, which is the new one where I laid out the whole system, and *Healing Visualizations*, which is a whole manual of imagery practice. These are available at all bookstores, published by Bantam in paperback, always in stock, or easily ordered.

### **Is your approach your time-consuming in terms of the time it takes to see patients?**

It's less time-consuming. It's the most cost-effective healing work there is. I recently was on an NBC-TV show, *The Other Side*, and they asked me to bring a patient out. I brought a patient with cancer of the prostate. He came to me for three visits, and the cancer was healed. Now, I don't say that we do that all the time, but the number of visits that a person needs to see me is much reduced. What's happening is I'm giving them the tools, and they have to practice them in their everyday life, and use them within the context of their social environment. The practice takes place on the stage of their life's activities, so they only need to come back to me to check on things.

We can pick up the picture very fast of what's going on in the person's life. We're able to see very quickly, in terms of understanding the meanings and analogies of all the situations on all these levels, what's going on.

Let's say someone has a prostate enlargement. They could get a program of imagery, come back six weeks later, and their prostate will be normal. It only took one visit.

### **Do you still use the normal diagnostic techniques of Western medicine?**

Yes, we use them because they can help us pinpoint where we would use the imagery, where we would direct the person's mind. If you came to me and said you had been diagnosed with trouble in your pancreas, then we would do imagery for the pancreas. If you said you were diabetic, we would know to focus the imagery work on helping to heal the pancreas. If you said you had ulcerative colitis, we would focus on the large intestine.

### **Have you compared your success rate with standard medicine approaches?**

Our success rate is very high, probably 90-95 percent. I see more kinds of cases than most specialists do, because I get cases from all the different fields -- neurology; ophthalmology; ear, nose, and throat; rheumatology; gastroenterology. I get last-resort cases. These people have tried all the limited possibilities that medicine has had to offer, and they haven't had any success. They're suffering, and they don't know anywhere else to turn, and neither do any of the professional people they've been in contact with.

**You mentioned that no medical doctor is interested in what you do. Do they give you a hard time, or try to suppress what you're doing, or call you a quack?**

When I first started twenty-one years ago they did, but since then there's been an opening up, some acceptance. The consumers of medical care have made doctors want to look a little more into the situation. The *New York Times* had an article a while back reporting on the great numbers of people who seek out holistic types of therapies, and it became very clear to the medical establishment that something was going on here. People are looking at other modalities, so they're starting to take a look, mostly with a jaundiced eye. In certain instances, they all take certain things that have been known in the holistic profession for decades and decades, co-opt them, and make it seem like they've made a new discovery, such as vitamin B<sub>6</sub> for premenstrual tension. They'll come out with a study from a medical school saying that they've just discovered that vitamin B<sub>6</sub> has great value in the relief of premenstrual tension. Well, that was discovered sixty or seventy years ago in the holistic field.

**Suppose someone comes to you with ulcerative colitis. What is going on when a person forms a healing image in their mind, and the diseased tissues in their intestine begin to heal?**

The true language of the inner life is image. So the image is what the body reads. The image gives the body direction, the instructions on how to behave. The tissues read the inner language, because every organ, every tissue, and every cell in the body has its own brain. It recognizes the language that's being fed to it.

**What do you mean they have a brain?**

This has been discovered by embryologists. On the macro level of the whole body, we have the brain in our skull. Every organ within our body has its own brain, too – the micro replicates how we appear on the macro level. As above, so below, and that dictum holds true for the body as well.

**So what kind of a mental image would you create to heal ulcerative colitis?**

That's actually one of the conditions I've outlined in the *Healing Visualizations* book. For example, you imagine taking your large intestine out of your body and washing it in a mountain stream, turning it inside out, cleaning all the ulcerative areas with a fine golden brush. You let the cool, clear, fast-flowing water wash all that debris downstream and take it away. And then, you take it out of the stream and let the sun dry it off. As the sun's rays hit your large intestine, it stimulates all the healthy cells to become vitalized, filling in all ulcerated areas so it looks

like the normal tissue around it. Then, you turn the large intestine right-side out, put it back into your body, and zip up your abdomen.

**And somehow, that imagery instructs the cells in the intestines to clean themselves out and heal?**

That's right. You're giving an inner instruction. Because it's a mind-body unit, the mind is having an effect on the body. Once you accept the mind-body unity, you understand that the mind has an effect on body function and can change physiology. This understanding was lost 350 years ago when the premise was adopted that the mind has no effect, and the body has no inherent relation to the mind.

**It's obvious that the mind controls the body to some extent – we move our arms and legs ...**

It controls everything. It's the preeminent domain. That's why psychiatry should be at the top of the medical pyramid, but psychiatry has put itself at the bottom, because it's become nothing more than a field of biochemistry where everything is linked to the use of medication. It originally started as an investigation of the mind, and how the mind can affect our life situation. The mind is the over-arching principle here, and they have it reversed.

**It seems that many people in modern times are turning to Eastern traditions that focus more on the mind-body unity, yet, I noticed from your book that you believe that the Western spiritual tradition, which many Westerners are out of touch with, is more appropriate for Western people.**

Nothing happens by chance. We're born as Westerners, into a Western tradition, to take a Western route to health and spiritual attunement.

The Western approach to the life of the spirit is different than the Eastern approach. Its techniques are different, its understanding of the world is different, and we're here as people of action to take an active part in healing the world, to plunge into the world and the creations that we have fostered, and to heal those destructive creations.

We're here to go West, but we haven't had the opportunity because it hasn't been in our training. It was removed from the individual's education about 350 years ago, so we never learned about our Western spiritual roots. What I do in *Healing Into Immortality* is bring it back, reestablish the connection that was broken, and explain how our Western spiritual tradition works. It's O.K. to borrow techniques, but not to give up our faith, not to give up our own traditions. We're here to do it our way.

**Perhaps this difference in cultures is one of the reasons why so many Eastern gurus that come to the West end going down in scandal and corruption.**

Exactly right. They are trained to look at life in an entirely different way, using the mind as the starting point for the orientation. They use inner mind techniques to make a divorce from the world of maya, or illusion.

For us, we want to make a marriage, we want to plunge into the world. It's a whole different orientation. It has to do with taking part in all the activities of the so-called illusory world, or man-made world, as I call it. Once you get involved in the man-made world, you have to seek to reverse it, to heal it. When the Easterners come over here, they're exposed to this orientation we have, and they get corrupted by it, they get seduced, because previously they've lived a life divorced from all the seductions.

**I think most Western people are familiar with Western spirituality from their childhood training, and as we grow older, many dismiss it as not being so important. Why should people take another look at Western spirituality? What is there for us?**

Because it speaks to how you live your everyday life.

The Ten Commandments are the ground for living a sane, sober, healthy, disease-free life. It's the practical spiritual path of the West. You watch how the Commandments influence your daily activity, either for ill or for health. Almost every activity you undertake, every interaction you have with another human being, or even with yourself, involves a Commandment. For example, if you tell me you're to call me at 11 o'clock today, and didn't call me until noon, what did you do? You didn't tell the truth, which is the 9th Commandment, not to bear false witness. Let's say I waited around for your call. Well, you took an hour of my time. The 8th Commandment says don't steal.

You see, it's very subtle. If you're angry toward somebody, really irate, what commandment is that? It could be the 6th Commandment not to murder, because those impulses may be very murderous ones. If you're suicidal or depressed, it's self-murder. So you have to watch how all of these activities connect with these Commandments.

**So, the Eastern approach would attempt to still the mind in response to something disturbing from outside, whereas, with the Western approach, you would try to not create the disturbing circumstances in the first place – by avoiding them, being moral, following the Commandments. Your mind would remain at peace, so you wouldn't need to meditate.**

That's right. Through your actions and thoughts, you are actively changing things in the moment. You're still always part of the world, but you're having a different effect on the world, and in the world.

As I mention in **Healing Into Immortality**, there are three tendencies in the mind that are the seed core of all illnesses: doubt, expectation, and denial, which I call *DED*. These tendencies make us dead.

Doubt means how you behave in the moment, because at every moment you're faced with making a choice. As it says in our religion, either choose life or choose death. Choosing life means making a decision in the moment. If you don't make a choice instantaneously in a situation, then you come into a position of doubt, which is waffling, not being able to decide. And that has serious deleterious effects on the physiology of the body.

Expectation is thinking into the future, which doesn't yet exist, and making up theories about what hasn't happened yet. Almost everybody lives in expectation, always thinking about the future and acting with regard to the future, talking to other people about future things. Almost everybody's conversation is about the future.

The last tendency is denial, which is not looking at the truths of your existence as they've been lived in the past. You deny something in yourself that you've pushed away – a denied quality in yourself that you've judged to be no good, or that you've been taught is no good.

For example, a person will come to me and say, "Everybody cheats me. Yet, I'm such an honest person." I might respond, "You're looking at a denied quality of yourself. " Everyone you meet with, and every situation, is a mirror of you. If you're bumping your head up against something consistently, it's a quality of you that you've refused to acknowledge and accept about yourself.

This person said, "Well, now that you mention it, when I was four years old I cheated all my friends for about a period of two years, until my mother caught me and spanked me. I decided at that moment I wouldn't do it again." People make a vow to suppress a quality for fear of punishment, or because they think they won't liked, or for whatever reason. But they really don't master it, so it keeps haunting them. Until you face the denied quality in yourself, it will haunt you for the rest of your life, because everything is your creation.

### **Did she master her fate?**

I told her to go and cheat for 21 days. She ended up cheating the cheaters, which is a homeopathic principle. So like cures like. After the 21 days, she said that she felt much better. Two years later she called and said that she had not had any recurrence of the problem since the time we had talked about it.

You can become a master of a quality that you've been denying, but you must go into the darkness before you go into the light. You must accept the dark side of yourself, which she did by embracing and enacting it, then she could discharge it. There is a natural holiness and morality in us that doesn't want to continue this kind of behavior. Also, the people who were cheating her got to see what they were doing by having it done to them. Many people can't learn by words; they

have to learn by actions, by having it happen to them, by feeling the pain of what it is they're doing. So you have a healing effect not only on yourself, but on the other person.

**I think a lot of people are turned off to Western spirituality because there are so many fairy-tale type events of the kind that don't happen in our lives now, so we can't relate. It makes us question the whole thing.**

What do you mean?

**Virgin birth, burning bushes that speak, things like that.**

These are miracles, and miracles mean things that don't occur by the physical laws that we have been taught govern our life here. Things can happen synchronously, or without apparent cause. But when you look into them further, you can find that there is some way to account for them. For example, when the Israelites were in the desert, and they were starving, manna suddenly appeared from heaven, and they had this manna to eat every day. Well, it turns out that there were aphids – little insects that produce this milky white substance – that appeared in the desert and created this food. So there have been ways to account for the various miracles that take place.

**In a past article in Spectrum, we reported that scientists had figured out how it was possible for the Red Sea to part for the Israelites. They calculated that high winds could have caused a tide so low, that the people were able to walk across.**

Exactly. Until ways are discovered to account for them, we have no precedent for these miraculous events, so we don't understand them.

The way miracles have been presented is through normative religious channels, which is not the same as spirituality. These channels have presented miracles in a way to ensure the church's authority over human life, and that the church is the one true way. You have to go through the church to understand your relationship to the invisible reality represented by these miracles.

Of course, you don't need any church to do that. It's between you and God. And what spirituality does is remove the third party.

**Doesn't a moral code like the Ten Commandments create a guilt trip for people?**

No, because they have nothing to do with the future. All the standards set up by human beings, however, always focus you on fulfilling them in the future, which doesn't exist. So it is always a will to power, to subjugate you.

The God-made standards have to do with your behavior right now. Don't murder,

don't commit adultery, don't steal, don't be a false witness, don't covet. Honor your father and mother, remember the Sabbath, don't take God's name in vain. Don't make graven images – which is making up stories with your mind as well, about future results, like medicine does. Don't worship idols – which means don't set up external authorities to bow down before, as though they know more about you than you do, or that they have answers that you can't get to. And, don't put any god Before God. All in the present.

### **And what would be future standards?**

Good-bad, right-wrong, success-failure, perfect-imperfect, pretty-ugly, normal-abnormal. You have the theological standard of right-wrong, good-bad. You have the military-government standard of the in-group and the out-group. The fashion standard – in mode or out of mode. The big business standard of pretty or ugly. Real-unreal, which is the standard of science.

### **I'm not sure I understand the past-future idea. You could look at yourself in the present and say I'm in fashion now.**

Yes, but you're *supposed* to be good. You're *supposed* to be pretty. You see, you're not enough now. What you are now isn't enough. You've got to step up to the "good" level. In psychology, they would say you're not normal now – you're abnormal, borderline, schizoid, all of the different names that they use. So now you have to get from being abnormal to normal.

### **But in the Ten Commandments, for example, if I was coveting something, I would want to progress to the situation where I was no longer coveting.**

Yes, you were in error, and you want to correct it. That's all there is. With no judgments. You're not right or wrong, good or bad. You haven't been imperfect.

### **Is the idea of sin more a Church thing?**

The way the Church employs sin is to create power and subjugation over its subjects. Sin only means missing the mark, or being in error. It has nothing else connected about being bad.

### **No going to hell?**

It's a cosmic prescription for living.

### **You mention in one of your books, talking about the story of Adam and Eve, that women play a special role as teachers.**

Yes, because in the Western tradition, they are the teachers of the men. It's not by chance that Eve takes the apple first, the serpent speaks to her first. So, the woman leads the man into life, that's the Western point of view. We are now in the Messianic Age, called the Age of the End of Days, when all of these notions that I'm talking about come out in the open, where we're talking about the real meaning of life, and death, and resurrection, and the overcoming of death, and the possibilities that I speak about in my book as being literal facts. It is also now the age of the ascendancy of women.

### **What do men need to learn from women?**

To be patient and to wait, and to love. The urge of the will-to-love has to take its place in the world to overcome the urge of the will-to-power, which has been the dominant force in the Western world for the last five thousand years.

### **So it's an evolution – we're moving up one chakra.**

We're moving up a rung on the ladder. In our tradition, you climb the ladder of yourself to become the master of yourself, and when you get to the top of the ladder, you leap across the abyss to spirit.

*This was the featured interview in the May/June 1995 issue of Spectrum magazine.*