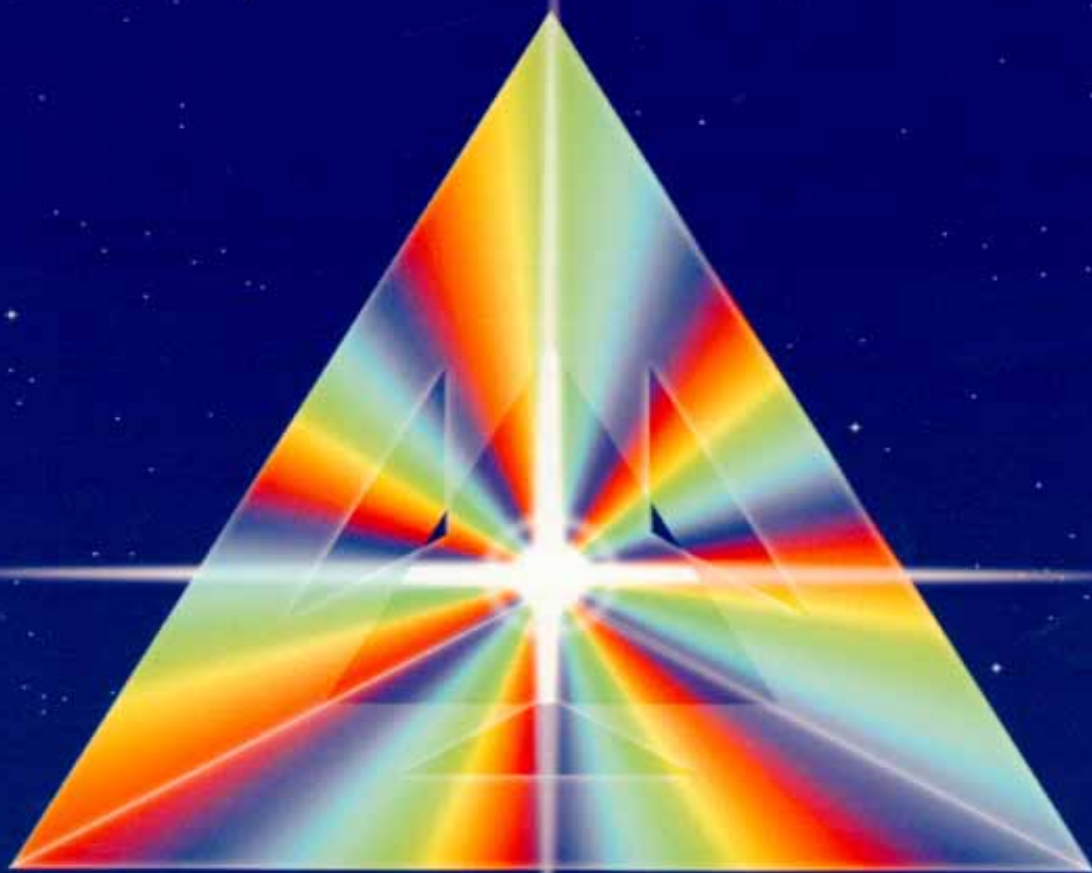


# BRIDGE TO SUPERCONSCIOUSNESS



Rick  
Prater

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Meditation qualifier—People using these meditations should be experienced at meditation or use these meditations with guidance; in any case they should use their own guidance and accept full responsibility for the results.

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Based on the Rainbow Bridge Meditation, the teachings of Living Ethics, and other complementary approaches, *Bridge to Superconsciousness* outlines a process of spiritual development that can be carried out in the midst of our daily activities, leading to higher levels of consciousness and more enlightened living.

This book:

- Explores the nature of superconsciousness and discusses the implications of its development for individuals, groups, and the planet.
- Discusses the spiritual powers that can be developed through the practice of Living Ethics and the achievement of superconsciousness.
- Gives practical techniques for linking with the soul and living dynamically from a state of higher consciousness.
- Outlines techniques for removing limiting thoughtforms from the aura and liberating their energy for higher purposes.
- Shows how to invoke higher energies and circulate them through the body to promote good health.
- Discusses how to use creativity as a method of spiritual unfoldment and how to tap into the creative energies of higher levels of consciousness.
- Explains the value of group work and how to work successfully with others in group formation for spiritual growth and planetary service.
- Identifies the New Group of World Servers as a powerful force for planetary transformation, and gives some examples of individuals and groups who are working for a new civilization of peace, prosperity, and higher values.

# Bridge to Superconsciousness

Rick Prater

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Short-Form Rainbow Bridge Meditation

Complete Rainbow Bridge Meditation



# What This Book is About

*B*ridge to Superconsciousness explores a process of spiritual development that we can use in our daily lives to reach higher levels of consciousness and live in a more enlightened way. It affirms the greatness of the human potential and shows how we can actualize this potential through individual and group work.

Here is what *Bridge to Superconsciousness* covers:

- Chapter 1—Exploring Superconsciousness discusses the nature of superconsciousness and the implications of its development for the individual, the group, and the planet. We talk about the teachers who have shown by their living example that this rare summit of human achievement is possible.
- Chapter 2—Living Ethics and Spiritual Powers explores living ethics as the indispensable foundation for all attainments of higher states of consciousness and elaborates upon some of the spiritual powers that we can develop as a result of practicing living ethics.

- Chapter 3—Building the Bridge shows how to build an energy bridge connecting all the aspects of our nature so that we can use higher energies to live dynamically from a state of higher consciousness. We give some techniques for using this Bridge to heal and uplift.
- Chapter 4—Clearing the Energy Fields outlines the technique for removing limiting thoughtforms from the aura and liberate the energy they contain to energize and build up the subtle bodies. We explore the value of such clearing work for the working out of karma and the achievement of spiritual liberation.
- Chapter 5—Invoking Positive Energies gives some techniques for using the process of invocation to bring in and distribute positive, beneficial, and healing energies.
- Chapter 6—Raising the Level of Consciousness explores levels of consciousness, develops a model for assessing our present level of consciousness, and outlines techniques for reaching and maintaining higher, more satisfying, and more fulfilling states of consciousness.
- Chapter 7—Developing Creativity shows how to tap into the creativity of higher levels of consciousness and how to use such higher creativity as a method of spiritual development. We present some techniques for manifesting our ideas and visions on the physical plane.
- Chapter 8—Mental Approaches to Superconsciousness gives three dynamic techniques for achieving the superconscious state based upon the power of the mind to reach and express these higher levels. These approaches are drawn from some of the major spiritual traditions of humanity.
- Chapter 9—Alignment and Healing shows how to work with higher energies to eliminate blockages and release energies



that promote good health. We give an advanced technique for individual healing.

- Chapter 10—Relationships and Group Work discusses the value of group work, explains how to form a group, and shows how to use the Rainbow Bridge meditation techniques to promote effective group work. We explore ways to have better personal relationships and present methods for improving the man-woman relationship.
- Chapter 11—World Servers talks about the New Group of World Servers as defined by the Tibetan Master Djwhal Khul, outlines some of the specific areas in which these world servers work, explores the ways in which they work, and emphasizes their importance in bringing about a new civilization of higher values.
- Chapter 12—Towards the Future points out the potential opportunities and problems of the present time and shows how the approaches given in *Bridge to Superconsciousness* can help. We look positively to the future with suggestions about what needs to be done to bring about a better world, and talk about the activities of some groups working to implement a higher vision.

I include several appendices that give additional techniques and meditations. An extensive list of resources and a bibliography/recommended reading list provide information on contacts and books that I consider to be especially valuable.

In addition to my own observations, experiences, and reflections, I used information from the works of the Tibetan Master Djwhal Khul through Alice Bailey; the writings of John Richardson and Florence Huntley as given in the books of the Harmonic Series, especially with reference to the sciences of ethics and polarity; the clairvoyant investigations of Norman and Josephine Stevens; and the teachings of the Master Morya as given through Helena Roerich in the Agni Yoga Series.

From an early age, I tried to understand the human potential and how it could be fully realized. This book is the result of my studies and practice; it is my effort to give back some measure of the rich abundance I have received from the many teachers and teachings encountered on my spiritual journey. It is my sincere hope that this book will be useful to others seeking to realize their highest potential.

Norman and Josephine Stevens, with whom I studied for many years, provided the Rainbow Bridge meditation techniques which are described in this book. I hope their rich and vital discoveries, unselfish service, and love and support live on in those who carry on the work they began.

I am grateful for my studies of the Philosophy of Individual Life as taught by John Richardson and Florence Huntley through the School of Natural Science. These teachings contain the clearest explanation I have ever found of ethics as the foundation of all spiritual development. I thank them and the many helpers who carried on their work over the last 100 plus years. My studies with the School provided an ethical foundation which served me well through many years of spiritual exploration.

Many friends, family members, and coworkers have provided love and support, and helped over the years to increase my understanding of the processes of spiritual unfoldment. I thank my wife Carole Beckham; my parents Astrid and Burt Prater; my sister and brother-in-law Carole and Ron Kidwell; my friends and co-meditators Autrey and Donna Nassar and Coleen Stevens; my friends at the School of Natural Science; and friends at the Rancho Santa Fe Ph.D.E. class, especially Michael Robbins, Annie Muller, Dany Vecchio, and Daniel Krummenacher, who made the class possible.

My wife Carole has been an inspiration to me. Her tireless effort, love, and support, not only of me personally, but of the cause of the masters to which she is dedicated, never ceases to amaze me. From the depths of my heart, I thank her. We met over 10 years ago at a Rainbow Bridge meditation group which

I was leading, through a series of fortuitous circumstances which I can only ascribe to destiny. Many of the insights and realizations of *Bridge to Superconsciousness* have come about through long hours of discussion and through the discoveries we have made together.

I have long felt that only the processes of spiritual development that result in greater intelligent, loving, and dynamic service to the cause of humanity have lasting value or relevance. The natural occupation of those who have reached superconsciousness is to help others reach that same state and to serve unselfishly from that state of consciousness. Thus, by an endless chain of teaching and realization, is the Great Work of human enlightenment and liberation carried forward.

## Value of Experience

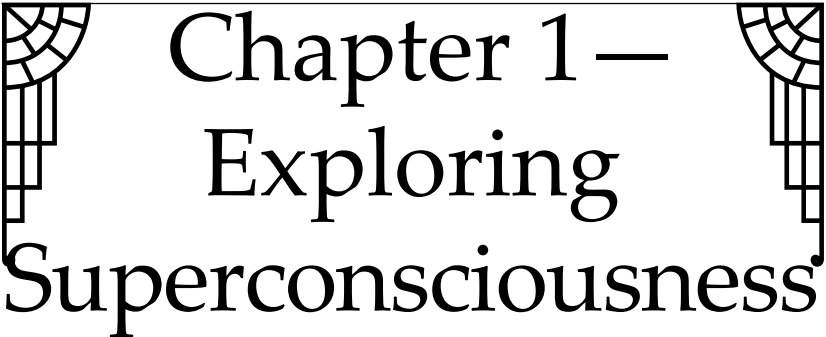
Those truths which can be experienced and lived have the greatest value. I encourage you to use whatever in this book meets with intuitive recognition and inner harmonization. Only the personal experience of superconsciousness will finally convince us of its reality and supreme value. We are probably drawn to a study of spiritual masters because they exemplify the state of happiness and fulfillment that we seek. We often seek inspiration and guidance from these Great Ones because they have demonstrated, by their own achievements within the human kingdom, that we too can walk where they have walked and attain the heights they have attained, given enough time and personal effort.

I hope that this book will help people identify with their own souls and provide help in the processes of their own unique spiritual unfoldment and self-realization. With reference to any of the material contained in this book, I quote the Buddha, "we

must not believe in a thing said merely because it is said: nor traditions because they have been handed down from antiquity; nor rumors, as such, nor writings by sages, because sages wrote them, nor fancies that we may suspect to have been inspired in us by an Angel, nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness." Jesus the Christ said it another way in the Bible, "I taught you not to believe merely because you have heard, but when you have believed of your consciousness, then to act accordingly and abundantly."

The power aspect of certain approaches is emphasized. This is not to minimize the importance of love and intelligence, but to promote the necessary right use of the will to bring about individual and global transformation during these difficult times. Through the right use of the will, along with love and intelligence, humanity can grow and develop in an environment of security, peace, and prosperity, both material and spiritual.

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# Chapter 1— Exploring Superconsciousness

As humans, we represent the culmination of physical evolution and contain within ourselves all the structures necessary for the realization of superconsciousness. Superconsciousness is the direct experience of who we actually are as the soul, or essential self. Because the experience of superconsciousness transcends words and is out of the range of our so-called normal human experience, it is difficult to define. Perhaps we could say that superconsciousness is the state in which we experience bliss, dynamic will, unconditional love, intuitional intelligence, and abiding peace.

Complete, permanent, and undeviating superconsciousness is a rare summit of human achievement, but even a touch of the superconscious state can illumine an entire lifetime. Superconsciousness is one aspect of spiritual liberation, or mastership, which is freedom from the reincarnational cycle of birth and death and the overcoming of any tendency towards actions, feelings, and thoughts that are not in harmony with right will, unconditional love, mental clarity, and abiding peace.

One of the best analogies for spiritual liberation and mastership is gravity. We are all aware that a rocket ship, as it is rising through the air, is subject less and less to the force of gravity until the point where gravity is completely overcome. In a similar way, a master—a highly evolved human who has achieved superconsciousness—has overcome the gravity of the physical

body, emotions, mind, and personality, and is soaring free in the realms of the soul.

But how can we get to this state? Only through personal effort. When evolution reaches the human stage, the processes of automatic development found in the lower kingdoms end and individual work begins. Once the human stage is reached, latent powers and capacities can only be unfolded through personal effort in cooperation with the spiritual laws that govern such development.

Such unfoldment can occur slowly, moderately, or rapidly, depending upon the amount of effort we put forth in the intelligent and skillful conformity with spiritual laws. A number of techniques and processes that can speed up this development are given in this book. When these processes are used in harmony with each other, they act synergistically for the greatest benefit.

There are many techniques that can facilitate the unfoldment of the superconscious state. The two techniques of central importance, preliminary to all other processes, are the widening of the antahkarana, or Rainbow Bridge, which aids in connecting to the soul, or essential self, and the practice, to the best of our ability, of the principles of right living, or ethics.

The antahkarana is an energy/consciousness pathway that runs from above the head to below the feet. It is also called the Rainbow Bridge, or the central channel, and we use all three terms interchangeably. As the connection between the soul and its bodies of expression, this channel usually exists as a thin strand, but can be widened, strengthened, and extended with the processes outlined in this book. This widening process can connect us powerfully to spiritual energies and states of consciousness which we can use to amplify and accelerate whatever processes of personal growth we might be using. The complete process of building the antahkarana is given in Chapter 3—Building the Bridge.

The first step in widening the Rainbow Bridge is to connect to the soul, or essential self, through reciting the Soul Mantram,

*“I am the soul, I am the light divine, I am love, I am will, I am fixed design.”* The next step in widening the Rainbow Bridge is to live as the soul by practicing those right attitudes and actions that are characteristic of soul-consciousness, such as goodwill, truthfulness, and so on. Some of the elements of right living and their consequent benefits are covered in Chapter 2—Living Ethics and Spiritual Powers.

The superconscious state is experienced as a complete state of fulfillment and happiness. It is this quality of completeness which, in part, makes the state so remarkable and distinguishes it from other lesser states.

In the superconscious state, every moment is experienced as fulfilling, with no need to worry about the future or dwell on the past. The superconscious state is preeminently a state of present-time consciousness, in which all of our energies can be given to the tasks at hand. In that state we act, not out of a need to act, but as a result of the spontaneous outflowing of our essential nature.

## Reincarnation and Superconsciousness

There is much support for the validity of reincarnation, such as the spontaneous memories of other lives, memories experienced through meditation, manifested skills which were never taught in this lifetime, as well as the statements of those spiritual masters who state that reincarnation is a fact, based on their personal experience. If we accept reincarnation as a working hypothesis, we can begin to see how the individual soul, through countless incarnations of growth and development, can eventually reach the superconscious level.

This process of development through successive lives involves the sequential appropriation, development, mastery, and transcending of the many stages along the path of

evolutionary unfoldment. At first, this process is mostly an unconscious response to environmental impacts and demands, as well as inner desires, urges, and aspirations. As evolution continues, the process become more conscious, involving the awareness of moving definitely along a pathway towards higher levels through active cooperation with the laws which govern such evolutionary unfoldment.

In the beginning of our reincarnational journey, we function almost completely on the physical level. Through the struggle for survival at that level, with its accompanying experiences of the dualities of pleasure and pain, the emotions are developed. Thus, to the purely physical reactions are added the reactions of the emotions in ever increasing complexity and refinement. Then through the expansion of consciousness which occurs in response to the physical quest for survival and the emotional quest for satisfaction, the mind begins to develop. Mental energies are increasingly added to the struggles of the physical and emotional levels. The mind begins to take on a life of its own, and we seek to learn and to apply what we have learned in our lives. We think and reason, succeed or fail, and learn in the process.

After transiting through the physical, emotional, and mental levels, the next step we reach in our reincarnational journey is that of the personality, which is created when we succeed in coordinating and integrating our developed mind, emotions, and physical body. As our personality develops, we find that we become stronger and more powerful than others who may only be functioning on one or more of the previous levels.

At this point, there is the potential that our life may take a selfish turn if we impose our will on others. If we are unwise, we may have to spend many lifetimes paying off karmic debts for the misuse of our energies in destructive ways. But, if we are fortunate, we stay on the constructive path and learn quickly the limitations of personality life.

However, no matter what path we take, we do eventually learn the limitations of personality life. Even if our personality



life is relatively good, and we both give and receive much of value, there comes a time when even the greatest achievements of personality life no longer satisfy, and we turn our attention to that which is beyond the personality – the soul.

At this point of transition, we stand poised on the threshold of the soul, or superconscious, realm. Only a slight step forward is needed to embark on that most wonderful of journeys towards the higher worlds. As we step forward and learn from others who have already made the journey, we begin to intensify our aspiration to reach those higher levels. This force of aspiration helps move our physical, emotional, mental, and personality natures forward towards the higher levels. We might say that we are beginning to free ourselves from the gravitational pull of the lower nature; as we ascend higher, we are less drawn back to states of lower consciousness. Once we have turned towards the soul, we are on our way to achieving total liberation from the pull of the lower nature.

This transition period between personality and soul focus may be a time of confusion and ineffectiveness. It may even appear outwardly to be a step back, but in actuality it is a necessary prelude to further advancement. If we have developed a coherent philosophy of life which has helped us function effectively at the personality level, we may now start to question our philosophy, as long held beliefs, nurtured by the life of the personality, begin to appear inadequate in the light of our changing perspective at this time of transition.

At this point, we can either retreat back into the personality life, trying to make it work again, or we can seek beyond ourselves for the answer. If we choose to seek, in time our questioning will be answered by soul response and by the positive spiritual forces which are always eager to help sincere seekers.

With the first glimmers of dawning realization, we begin to redirect our energies along more spiritual lines, suspecting that there is a unity to all of life which had previously escaped us.

We begin to realize that we are more than this separate personality we have so long identified with, that we are part of a greater reality that holds the key to the satisfaction and happiness we seek. We begin to think that there may be, and most likely are, states of consciousness beyond our present experience that can provide lasting satisfaction.

We begin to listen to the great teachers and leaders of humanity who have spoken of these states through the testimony of their direct personal experience. We begin to think that they might be telling the truth and presenting an opportunity for us to achieve what they have achieved. We not only listen to them, but begin to follow the path they have laid out.

As we advance along this path and reach out to the soul, the energies of the soul begin to descend into our mind, emotions, body, and personality and transform them. Through our cooperative attitude and effort to live rightly in terms of spiritual principles, we open a channel to the higher realms along which superconscious energies can flow, bringing an ever expanding vision of a higher reality. An inherent intelligence and transformative power accompanies these descending soul energies. Just as the energies of nature can heal our physical bodies in ways beyond our own conscious capabilities, so the energies of the soul can help transform us, once we become open to them.

## Spiritual Teachings

As we move towards the soul, we search for teachings that can help us through the process of growth and can illumine the meaning of life and our place in it.

Throughout its long history, humanity has always had spiritual teachers who have presented some aspect of truth to those receptive. These spiritual teachings, known as the Ageless Wisdom, were necessarily limited by the capacities of both the teachers and students, and by the thought patterns and terms of

any given culture. Nevertheless, these spiritual teachers have worked constantly to communicate as much of their teaching to humanity as they could, adapting these teachings to the various cultures and levels of education within the general body of humanity.

Many times these spiritual teachings became distorted by subsequent additions so that the original purity and clarity of the presentation was lost, even becoming corrupted by politics and narrow self interest so that they fostered slavery instead of liberation. Lack of success is often because true spiritual leaders can never interfere with the free will of humanity.

In spite of all these problems, spiritual teachers appear to a waiting humanity, sometimes starting new movements, sometimes coming to revitalize already existing movements. Working in many different fields of human activity, they always bring the inspiration of the soul to their work and stress service and inclusiveness. Charles DeMotte in his book, *The Inner Side of History*, discusses many of these leaders and their movements.

The spiritual masters have been behind most, if not all, of the constructive movements for the upliftment of humanity throughout human history, either directly through the work of their personal representatives, or indirectly by guiding humanity with energies, ideas, and inspiration in line with their plan for the evolutionary unfoldment of life on earth.

An enumeration of these movements, their founders, and advanced students would cover most of the significant movements and figures of human history. Christianity, Buddhism, Zoroastrianism, Taoism, Confucianism, Hinduism, Islam, and many other movements in science, the arts, politics, economics, communication, and so on, were initiated by a group of liberated and spiritually conscious masters and their more advanced students, in order to guide humanity in its evolutionary journey. These masters and initiates mostly work behind the scenes on the vibratory level of soul-consciousness, which humanity can reach through a process of personal development.

Most of the time these spiritual masters and their students have been representatives of the internal spiritual leadership of the planet, called by many names throughout human history—the Lodge of the Masters, the Spiritual Hierarchy, the School of the Masters, and so on. In *Bridge to Superconsciousness*, we use the terms Spiritual Hierarchy and the School of the Masters interchangeably to refer to this guiding group of spiritual masters.

The School of the Masters, as a group of advanced humanity working on many different levels and in many different areas of expertise, has been primarily responsible for the evolutionary development of humanity for thousands upon thousands of years.

It must be emphasized that rather than imposing its will on humanity, the School of the Masters offers opportunities which are appropriate to our present level of development. In this way, each of us has the opportunity to be guided by those with superior knowledge. In this process of constructive guidance, there is no sense of imposition, superiority, or control involved. Rather, we become co-creators in a cooperative endeavor governed by the principles of free will and individual freedom. We can help the masters fulfill the plan for the evolutionary development of humanity and share what we learn with others.

Authentic spiritual teachings have a quality of clarity to them which we can discern through our unfolding intuition. Authentic spiritual teachings are not separative, but instead they stress the oneness of all. They promote practical service to humanity and group cooperation. They present a positive, affirming attitude towards life, yet they are not unrealistic. They deal with truth, even if that truth is uncomfortable or unpopular.

## Ageless Wisdom Teachings

A contemporary teaching from the spiritual masters is that of the Tibetan Master Djwahl Khul, written thorough the cooperation of Alice Bailey in the process of independent telepathic communication. Alice Bailey wrote a number of fine books on her own, including *Consciousness of the Atom*, *From Intellect to Intuition*, and *From Bethlehem to Calvary*, which demonstrates that she was a capable and intelligent teacher in her own right.

The development of the Rainbow Bridge processes arose out of the efforts of Norman and Josephine Stevens to modify, qualify, and adapt the spiritual teachings of Djwahl Khul. The Phase I and Phase II Rainbow Bridge books describe the system they developed. Through their work, they followed the Tibetan master's injunction to adapt the Ageless Wisdom teachings and make them practical and relevant to modern life.

The words of Djwahl Khul and other writings of a high spiritual nature have an inherent energy, or mantric quality, which is capable of transforming consciousness and expanding awareness quite apart from the strictly mental content. If we read the Tibetan's books, or any other authentic and high-level spiritual teaching, with an attitude of inner receptivity, this inherent energy can flow into our mind, even if initially there is little intellectual understanding. We can pause and think about words or phrases that have particular meaning for us. If we read the same material again and again, we find deeper levels of meaning. As we develop spiritually, our ability to understand and apply the teachings increases.

## The Masters Externalize

For most of its history, the Spiritual Hierarchy has chosen to remain in the background, presenting its teachings through its representatives without overtly stating its existence or revealing its overall plan. Aside from the more public figures of history, many of its representatives have worked in obscurity so that they could carry out their plans with a minimum of interference from societies which often contained elements openly hostile to human freedom and betterment.

But now, according to the Tibetan, the Spiritual Hierarchy is preparing for a new phase in its expression, the externalization program. Under this program, it will gradually reveal itself to humanity and take a more overt, direct, and active role in the direction of planetary life, with the cooperation of humanity.

The first phase of this program of externalization began in the late 1800s. A number of movements were inaugurated at that time to prepare humanity for the appearance of the masters on a worldwide basis. The School of Natural Science was founded by John Richardson and Florence Huntley in an effort to communicate the masters' teachings in the language of exact science. The Theosophical movement was founded by H. P. Blavatsky as a modern day presentation of the Ageless Wisdom philosophy and as a preparation for the later teaching given out by the Tibetan Master Djwhal Khul through Alice Bailey.

In the future, the Spiritual Hierarchy will be available increasingly as a guiding, not a controlling, force. It is only in response to the readiness and willingness of humanity that the Spiritual Hierarchy can externalize at all, since it cannot, according to spiritual principles, infringe upon humanity's free will.

The Spiritual Hierarchy can now present a more in-depth version of its teachings to a larger number of people than perhaps at any time in human history due to modern languages enriched

by scientific thought and terminology; advanced electronic communication systems such as the internet, fax machines, and international telecommunications systems; and the incarnation of large numbers of advanced souls.

The decision of the Spiritual Hierarchy to externalize also presents an opportunity to humanity for increased access to knowledge, both in communicated form and by the living example of these enlightened beings. With the cooperation of an advanced humanity drawn from every area of human endeavor, race, culture, and religion, we at last have a means of globalizing the teachings of the masters.

## Return of the Christ

One of the more revolutionary teachings related to the externalization of the Spiritual Hierarchy is the statement by the Tibetan Master Djwhal Khul that the return of the Christ on the physical plane is not a vague mystical concept but a definitely planned event being prepared for and organized in a systematic way.

According to the Tibetan, this return has been prophesied as the return of Jesus the Christ in Christianity, the Messiah in Judaism, the Iman Mahdi in Islam, Krishna in Hinduism, the Great Spirit or Massauu of the Hopis, Lord Maitreya in Buddhism, and others.

## The Spiritual Hierarchy and the Forces of Tyranny

The masters carefully present their teachings in such a way that the individual or group is at all times free to choose or reject what they have to offer. As with all other studies, the masters have thoroughly analyzed the process of constructively presenting knowledge to humanity and have discovered the

underlying principles involved.

Because of their vastly increased power, they are extremely careful not to unduly influence those whom they would teach or those whom they would authorize to teach others. Their typical approach, or that of their authorized representatives, is to first find out through a process of discrete inquiry if a person is interested in hearing about the Ageless Wisdom teachings, without imposing or trying to sell the teachings in any way.

Only when a sincere and heartfelt interest has been shown will the teachings then be shared, but in a non-attached way which does not require that the teaching be accepted except through the conscious free will of the individuals involved.

Just as the Spiritual Hierarchy has recognized and supported the free will of humanity throughout human history, there have also been opposing forces which have worked to enslave humanity and bend people to their own selfish purposes. These forces of tyranny have manifested through many different individuals and movements. Most of the time they present a benevolent front in order to hide their true intentions. But an analysis of their operating principles usually shows clearly where they stand. One of the most extreme examples of the forces of tyranny in recent times is that of Nazi Germany.

Today, given the proliferation of individuals and movements claiming to be helping humanity, it is essential that we understand and differentiate between these two opposing influences.

Following is a list outlining the working principles of the Spiritual Hierarchy and the forces of tyranny. Although the list is by no means exhaustive, and not all factors will apply in every situation, the comparison should be helpful in evaluating the complexities of the present spiritual movements.

A good way to evaluate a group or movement with which we are involved, or plan to become involved, is to ask ourselves the question, "Could I leave this group or movement tomorrow



**Spiritual Hierarchy****Forces of Tyranny**

Encourage the development of constructive individuality

Set themselves up as the authority and discourage independent thinking

Are motivated by unselfish service to humanity

Are motivated by the spirit of human greed, selfishness, and the desire for power

Point out the narrow path of self-effort and individual responsibility as the way to spiritual development

Set themselves up as the authorities which are superior to, or can even abrogate, the laws of nature

Appeal to reason and common sense and encourage verification through direct personal experience

Encourage blind obedience and belief, fostering the most immature and infantile in human nature

Encourage the equality of the sexes and support the family as the building block of human society

Try to suppress women and interfere with the cooperation of the sexes. Seek control over family life through the observance of their rules and adherence to their dogmas

Support the economic prosperity of individuals through cooperation and the sharing of resources

Attempt to control all material resources and reduce humanity to a subsistence level

**Spiritual Hierarchy****Forces of Tyranny**

Hold out the vision of continuous progress through self effort

Hold out the vision of a final reward, but only by conformity to their approach

Encourage free discussion and rational examination

Ruthlessly suppress or subtly limit expression, setting themselves up as the final authority

Encourage group input and group cooperation and recognize the importance of servant leadership responsible to the people

Encourage rule from the top without any input or choice by those who are ruled

Encourage the examination of many diverse viewpoints

Claim only one viewpoint as valid, and all other viewpoints as misguided

Claim no authority but that of an appeal to reason and logic

Claim unquestioned authority for their pronouncements

Subject all its pronouncements to scientific validation and present methods by which others can also validate the results that are claimed

Insist that only recognized authorities can provide validation for scientific claims

Make its instructions and teachings available to all worthy persons

Give information only to those who support their plans and purposes

for my own highest good, and would the members of the group or movement be glad to see me pursue a path which I believe is best for me? Or would they try to control me or make me stay?" If there is any form of control or manipulation, chances are the group or movement is in some degree destructive.

If a group or movement values each of its members for their uniqueness, respects their honest input and evaluation, and makes the welfare of its individual members a first priority, chances are the group or movement is constructive and has a good foundation to remain so.

## Piscean to Aquarian Age

Each astrological age brings with it certain energies which condition the planetary aura and facilitate the development of certain aspects within the various kingdoms of nature, including the human. The Piscean Age was characterized by the ideal of the great leader who guided his followers in the ways of truth and light. It emphasized heaven as an objective above and beyond the life of earth. The physical body was often viewed as an obstacle to entry into heavenly realms far from the struggle and strife of earthly existence.

In the Aquarian Age, the objective of humanity is to transform the earth so that all have an opportunity to grow and develop in a supportive environment. The Aquarian Age is characterized by group activity and group work and the emphasis is on the power of the group to enhance spiritual life. This group emphasis could have a negative impact if the group activity overrides the welfare of the individuals within the group. But hopefully group activity will facilitate the maximum development of each member within the group in a way that supports individual freedom and conscious, willing cooperation.

## Sixth to Seventh Ray

In addition to the astrological energies conditioning our earth, we are subject to the energies of the rays, which are directed energy emanations from the constellation Ursa Major, or the Great Bear. The influence of these rays is cyclic in nature, with some rays, or combinations of rays, being more dominant than others during various historical periods.

Currently, the Sixth Ray of Idealism and Devotion, which has had a major impact on world civilization for the past 2,000 years, is decreasing in strength, while the Seventh Ray of Ceremonial Order, Organization, and Magic is increasing in strength. This changeover of major ray influences is having a profound impact on world civilization and accounts for some of the present day turmoil as the structures and institutions formed under the influence of the Sixth Ray are now being forced to change to accommodate the radically different influences of the Seventh Ray.

In addition to the planetary impact of the rays, there are also individual ray influences. Michael Robbins, in his two-volume work *Tapestry of the Gods*, does an excellent job of exploring the impacts of ray influences on individuals.

The planetary ray influences are a vast study in themselves, and the masters generally specialize in working with certain kinds of ray energies so that together they are equipped to handle whatever rays are impacting the earth or affecting their individual students. Thus the ashrams of the Spiritual Hierarchy work along seven major lines of activity, each of which corresponds to a ray energy.

Here are the seven major lines of activity based upon the rays.

1. *Ray 1—Will or Power.* Activity: Government and politics, international relations, and executive action. Symbol: The

sword or baton.

2. *Ray 2—Love-Wisdom.* Activity: Education and teaching, communication using the media, writing, speaking, radio, television, audiovisual methods, and the Internet. Symbol: The crossed pens.
3. *Ray 3—Active Intelligence.* Activity: Finance, trade, business, and economics. Symbol: The spinning wheel.

Rays 4 through 7 stem from or are related to Ray 3 because they are specialized types of intelligent activity.

4. *Ray 4—Harmony Through Conflict.* Activity: Sociology, including race and culture, the application of the principles of cooperation and conciliation, creative aspiration as expressed through all the arts. Symbol: The balance or scales.
5. *Ray 5—Concrete Mind and Science.* Activity: The human capacity to think, plan, design, concentrate, and reconstruct the world and all else; the sciences, including medicine and psychology. Symbol: The crucible.
6. *Ray 6—Idealism and Devotion.* Activity: Religion, ideology, and philosophy, all concepts and aspirations for the good and true. Symbol: The chalice.
7. *Ray 7—Ceremonial Order, Organization, and Magic.* Activity: Structuring of society through institutions and the ordering of power through ceremony, protocol, and ritual. Symbol: The crystal, the torch, the energy of life.

## Accelerated Evolution, or Initiation

According to the Tibetan Master Djwahl Khul, the Spiritual Hierarchy has developed a process by which they can accelerate

evolution for those who prepare themselves. They term this process of accelerated evolution “initiation.”

In the process of initiation, the candidate, who has undergone a rigorous program of preparation, is assisted in the process of his or her development through the scientific application of spiritual energies. These energies act safely, but powerfully as a catalyst for a rapid expansion of consciousness and energy capacity.


The process of initiation is covered extensively in the Tibetan’s writings, particular in *Initiation, Human and Solar*. Niels Brønsted wrote a useful article, “Initiation,” which appeared in the Spring/Summer 1998 issue of the *Journal of Esoteric Psychology*, in which he described some of the requirements for the initiatory process.

Initiation is another example of the help that is available from the Spiritual Hierarchy, provided we have prepared ourselves sufficiently to benefit constructively from their assistance. If a large number of those who tread the spiritual path participate in this initiatory process, the effect would be to accelerate evolutionary development and bring superconsciousness closer to becoming a global reality.

## Globalization of Superconsciousness

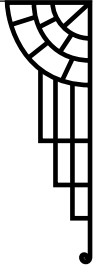
In this chapter, we have set the individual development of superconsciousness within the context of the work of the masters to uplift humanity. If we accept that humanity as a group can evolve, it may be that superconsciousness will be the prevailing mode of consciousness in the future, just as self-consciousness is the prevailing mode of consciousness today. Maurice Bucke, in his book *Cosmic Consciousness*, thought he had detected a trend in that direction, although he used the term cosmic consciousness

instead of superconsciousness for what I take to be the same state. The implications of such a trend are far reaching. If superconsciousness, or cosmic consciousness, becomes the prevailing mode of consciousness for humanity, the new energies and insights that would be released would completely transform human society and raise it to a much higher level.



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## Chapter 2— Living Ethics and Spiritual Powers



Many thousands of years ago, the School of the Masters found that the practice of ethics is the indispensable foundation for spiritual development, liberation, and mastership. Using the method of direct personal experience, they honed their knowledge of ethical principles and taught them to humanity in various ways, tailoring their presentation to whatever people or culture they were addressing.

In this chapter, we cover some of these ethical principles and the powers that result from them, which have been demonstrated in varying degrees by the outstanding leaders of humanity.

The masters found that the practice of ethical principles to a high level of proficiency resulted in the development of soul powers and led to a greater effectiveness in the world of everyday activity. Practicing ethical principles of living to a high level of proficiency we call “living ethics,” as taken from the teachings of the Master Morya given through the Agni Yoga books. The use of the term living ethics emphasizes that these principles are life and consciousness affirming and are exemplified in our lives to such an extent that they become an essential part of us.

The practice of all the necessary ethical principles of living tends to bring about the experience of the superconscious state.



When we have mastered the practice of living ethics as outlined in this chapter, we will develop the soul powers necessary to fulfill our goals and intelligently help others. In this way, individual good and social good are harmonized.

## The Rainbow Bridge Contribution

Linking with the soul and widening the Rainbow Bridge, as described in Chapter 3—Building the Bridge, supports the application of living ethics by adding the light, love, and power of the soul to our efforts. The nature of the soul is to act with the highest standards of behavior and for the good of all. By identifying with and acting as the soul, we can accelerate our ability to successfully apply the principles of living ethics.

As we widen the central channel and maintain our identification with the soul, or essential self, the light of the soul will help us to see more clearly what we should do, the love of the soul will help motivate us to act rightly out of our concern for others, and the will of the soul will help us to manifest living ethics in our behavior. When the channel is widened, energy flows more freely and blocks are eliminated. This makes it less likely that energy will congest in certain areas and contribute to unwise and unbalanced behavior.

## The Value of Living Ethics

The value of the practice of living ethics:

- Increases positive reactions and minimizes negative reactions (positive and negative karma). If we are constantly engaging in destructive actions, these actions will come back to us as retributive karma which we will have to live through as a learning experience, either in this lifetime or future lifetimes. On the other hand, the buildup of positive karma,

resulting from the practice of living ethics, will aid whatever we are doing and help to bring about those situations and opportunities in which we can fulfill our individual destiny.

- Promotes happiness by helping to develop good social relationships based on mutual respect, consistency, and goodwill. Much of our fulfillment in life depends upon good relationships with others. These relationships are supported by consistent ethical behavior.
- Helps us to create expressions of the highest and best within us by aligning us with the principles that build up and integrate the various forms and activities of life.
- Draws us closer to the superconscious state because the principles of living ethics exemplify the qualities, attitudes, and relationships that are found within, and promoted by, the superconscious state, such as goodwill, love, intelligence, concern for others, and the desire to serve and manifest the highest.
- Supports the building of strong, purified, and refined physical and subtle bodies through which the energies of the soul can fully manifest. The matter that is built into the bodies and the matter that is eliminated from the bodies are largely determined by the quality of the life we live.
- Helps maintain a balanced psychological state by promoting the healthy development and integration of all the various aspects of our being.
- Helps us transform our entire personality structure, aligning it with the soul and with the constructive principle of nature so that the personality can fully express the energy and consciousness of higher spiritual states.

## The Science of Living Ethics

Living ethics is an exact science which has been verified by those advanced beings, or masters, who can follow the journey of the soul through successive lifetimes, seeing the inevitable working out of the law of cause and effect in relation to both good and evil actions.

Considering the necessity and great benefit of living ethics, we can understand why the spiritual and philosophical teachers of humanity, such as Jesus, Krishna, Buddha, Mohammed, Plato, Moses, Patanjali, Confucius, and countless others throughout human history have stressed the value and importance of ethical principles. These teachers, and others less well known, have emphasized that the practice of ethics is the foundation and essential first requirement of spiritual development and of a constructive society, however they may define these terms.

While the individual dogmas of different religions and philosophies may be divergent, the consciousness and life-affirming ethical principles within such systems make harmony between them possible. Although the principles of living ethics are universal and eternal, their expression and application must be adapted to a particular society and culture for them to be useful.

## Systems of Ethics

Principles of living have varying degrees of usefulness for evolutionary development beginning with conditioned morality, followed by conventional, or socially acceptable, morality, then by reality-based ethics, and finally by living ethics. Conventional morality is typically a blend of conditioned morality and reality-based ethics.

Conditioned morality consists of edicts by a society concerning right and wrong. Punishment for the violation of

these standards is often severe, and those governed by these standards often feel powerless and devalued, with little chance to decide what is right for themselves, or even what is right based on any objective sense of how the world actually works.

Conditioned morality is often used by repressive leadership as a means for controlling people. Mind-control cults are a current day example of the manipulative use of conditioned morality. It often requires a great deal of personal work, and often outside help, to free a person from the bondage of conditioned morality. When an entire society is limited by conditioned morality, constructive change can be slow and difficult. With conditioned morality the supreme principle is obedience, and the freedom of the individual is not considered as important.

Conventional morality is usually a more advanced ethical system than conditioned morality, yet it can still be limited by a conflict between what is taken for real by a given society and what is actually real. It is possible to be conventionally moral, accepted by society and totally convinced of the rightness of one's actions, and yet be out of touch with reality. The consequences of such conventional standards can be destructive and limiting.

In contrast to conditioned morality, reality-based ethics supports the development of the individual by promoting those actions which conform to the natural laws governing such development. It consists of ethical principles as taught by those who know reality through direct personal experience, such as the spiritual masters and guides of humanity.

Reality-based ethics takes into account the evolutionary development of the individual and recognizes that there are individual differences in the practice of ethics based on different levels of development. It stresses the development of individuals so that they can contact and embody their highest understanding. It stresses the freedom of individuals to obey the dictates of their own conscience and their intuitive sense of the correct course of action. It requires individual participation and is an ongoing process of development and expansion.

The practice of reality-based ethics requires consistent effort, as there is usually a gap of varying degrees between what a person knows should be done and what is actually done. In the practice of living ethics, this gap is overcome.

Living ethics is an advanced form of reality-based ethics in which the principles of living are experienced as an internal reality. Using reality-based ethics, we walk the path of spiritual unfoldment. Through living ethics, we identify so completely with the path of spiritual unfoldment that we naturally want to do, and are able to do, what we know to be right. Through living ethics, conditioned morality is transcended by a broad, powerful, and inclusive system, promoting soul illumination and dynamic constructive action.

Living ethics is based upon and expresses the consciousness of the soul. It expresses the broad mental vision of the soul, the inclusive love of the soul, and the dynamic will of the soul. It requires the use of the intuitive mind, an aspect of the soul, to effectively see the big picture and consider the related factors involved in ethical situations.

In the attempt to practice living ethics, we inevitably transit from the lower concrete mind, in which there is a strong sense of right and wrong in a limited, self-centered way, to the intuitive mind, which is capable of moving beyond cultural and personal conditioning to see reality. The narrowness of the concrete mind morality can limit us to a narrow range of activities and possibilities, while the practice of living ethics as an expression of the soul opens up a range of powers, capacities, and insights which can rapidly expand our ability to live a fulfilling and creative life.

## The Practice of Living Ethics

The practice of living ethics creates a strong and purified personality through which the powers of the soul can express. The exemplification of each principle of living to a high degree

of proficiency develops a power which can be used to express soul purpose. These powers express on a continuum, with the full development of the power occurring when we have so internalized a principle that it becomes a part of our consciousness. The development of these powers has significant practical value because such development enables us to express the full dimension of soul-consciousness in everyday life and to overcome the various problems and obstacles which inevitably stand in the way of full soul expression. Even a partial development of these powers can improve our lives significantly, while full development makes us a dynamically effective force for good.

The cornerstone of living ethics is spiritualized conscience, that inner sense of right which has been qualified by our highest level of understanding. This spiritualized conscience enables us to act with love and intelligence from our highest understanding of truth. We may experience spiritualized conscience as an inner sense of right, a positive vibration of light coming from higher levels, a sudden insight, an increase in physical energy, or by other signs. However our spiritualized conscience expresses itself, it is experienced as truth, authenticity, strength, and empowerment. With practice, we can view situations and people from the perspective of our spiritualized conscience and act from that level. We may make mistakes, but even these mistakes can be positive learning experiences leading to an increased capacity to express our highest level of ethical understanding.

Many diverse ethical systems have been developed over the years. Ultimately, we each develop our own standards which are in alignment with our level of spiritual development, our capacity to understand, and our ability to act.

Following is a suggestive program, adapted from various systems such as the Raja Yoga system as taught by Patanjali, the Philosophy of Individual Life system as taught by John Richardson and Florence Huntley through the School of Natural Science, as well as from observations and insights drawn from

group work in contemporary American society.

Each of us can discover and create the system of ethics that works best for us, based on an analysis of our own makeup and needs, the environment in which we find ourselves, our relationships with others, our intuition, and the valuable insights of spiritual leaders who have demonstrated self-mastery through the practice of living ethics. We can then apply our system in our lives, find out how it works, and make adjustments if necessary. We can all share what has worked for us with others and contribute to the development of better ethical systems for humanity.

In addition to the ethical principles, I describe the associated power or powers which could be developed by practicing the principle to a high level of proficiency. For truthfulness, the attitude of goodwill, non-attachment, and the right use of energy, the powers are taken from *The Light of the Soul*, which contains a translation of the Yoga Sutras of Patanjali and a commentary by Alice Bailey. For the higher will, the power is taken from *Self-Unfoldment* by John Richardson and from *The Light of the Soul* by Alice Bailey. For the other principles, I have presented my own speculations regarding the powers.

## Principles and Powers of Living Ethics

We can use these ethical principles to develop a system of ethics that works for us. We may want to consult some of the ethical teachings found in various religious, spiritual, psychological, or metaphysical systems for additional ethical principles to apply.

### TRUTHFULNESS

*Principle: Think, speak, and act truthfully.*

There are many aspects to truthfulness, from simply telling the truth, to keeping commitments, to being honest with ourselves and others. By making the effort to be truthful, we expand our understanding and increase our ability to access those states of consciousness in which higher truths are found.

By being truthful with others, we are affirming the oneness of all and creating a bond of mutual trust in which the unity that already exists at the soul level can be experienced.

There may be times, however, when complete truthfulness is unwise, such as those cases in which telling the truth would reveal information that would be harmful to others. In such cases, where we have two ethical imperatives competing with each other, another ethical principle, such as the principle of goodwill, could outweigh the principle of truthfulness.

A positive self-image based on truth is important for psychological health. If we can view ourselves clearly, we can rid ourselves of false negative programming and develop ourselves where appropriate, thus upgrading our self-image and our self-confidence in a realistic way. When we can view ourselves objectively, we know whether we are making spiritual progress and can avoid evolutionary cul-de-sacs. The help of a competent clairvoyant would also be helpful, as spiritual progress is always visible in the bodies and energy fields. But such clairvoyant observation is difficult to come by!

*Power: When we perfect truthfulness, our words and actions become rapidly effective.*

Telling the truth manifests power. By following the principle of truthfulness, we nurture power within ourselves so that our thoughts, words, and actions have force behind them. When we are truthful, we sense an inner clarity which comes from our alignment with reality and with our soul. By being truthful, we develop the ability to see things clearly so that we can act effectively.

When we are truthful, we align ourselves with the essential



truth of our own being as the soul. By speaking, thinking, and acting truthfully, we generate an energy which tends to make whatever we say or attempt to do manifest rapidly according to our intention. According to the Yoga Sutras of Patanjali, Book 2, Sutra 36, “when truth to all beings is perfected, the effectiveness of his words and acts is immediately to be seen.”

#### AUTHENTIC LIVING

*Principle: Live according to your own highest standard of right, considered from the soul level.*

By attuning to the soul, we can develop a standard of actions and attitudes that represents the ideal as far as we are able to understand it. By doing our best to adhere to that ideal, without becoming fixated on it, we are able to bring the consciousness and energy of the soul into our daily activities and experience the clarity and sense of inner satisfaction that the soul can bring.

We also develop an inner guidance system that we can use to quickly and effectively evaluate constructive courses of action. As we follow this process of referring to our inner guidance, we find that our actions and attitudes are raised to a higher level and are more enlightened and helpful.

Through practice, we gain in our ability to attune to our guidance and follow its directives rapidly, with a minimum of internal conflict. The act of reflecting consciously on our actions and attitudes expands our consciousness and refines our ability to quickly sense the inherent rightness of any action or attitude.

*Power: The power to live in the eternal now in a state of profound peace.*

When we act authentically from the center of our being, we eventually live and function in that center in a state of profound peace. We can then experience the rightness of each moment in the unfolding of our lives, not burdened by the past or worried about the future, but fulfilled in the eternal now.

## RIGHT USE OF ENERGY

*Principle: Use energy effectively to promote the evolutionary unfoldment of self and others.*

The right use of energy is a valuable skill and one of the hallmarks of advanced spiritual development. It requires that we identify, access, and use the appropriate energy for a given situation so that we can then have the necessary force to act effectively. It also requires that we monitor our energy so that it stays in balance, without blockages or excesses, and that we recognize when we need the help of others in supplying the necessary energy we lack. The whole process of evolutionary unfoldment could be understood in part as the progressive appropriation, integration, and effective use of ever more intense energies.

*Power: The power to draw energy from the universal life field.*

We live in a sea of energy. Those who have mastered the right use of energy have the ability to draw whatever they need from the energy of the universal life field to fulfill a particular task. They are no longer dependent on the normal processes of energy absorption such as sleeping and eating, but can draw subtle energies at will. According to the Yoga Sutras of Patanjali, Book 2, Sutra 38, "by abstention from incontinence, energy is acquired."

Incontinence here is taken as the misuse of energy, not necessarily the violation of the principle of celibacy.

## POSITIVE COOPERATION

*Principle: Approach every situation with the intention to facilitate a positive outcome for all concerned, without compromising integrity.*

This principle affirms the unity of life by promoting the satisfaction and happiness of all persons involved in a situation, within the limits of integrity. We could even extend the principle

to include the subhuman kingdom and the superhuman kingdom (the kingdom of the masters).

Working toward a positive outcome for everyone requires that we understand ourselves as well as the others involved in a transaction so that we can interact with intelligence, communicate clearly, and observe objectively. When approached in this way, seeking a positive outcome for all is a demanding and exacting task, calling for a high level of creativity in recognizing and adapting to the individual differences and opportunities that can be present in any situation.

*Power: The power to love and understand all beings.*

We experience the underlying oneness of all, and experience love and understanding in relation to all life forms. This is a deeply satisfying state which banishes feelings of isolation and loneliness and adds a rich texture of profound interest to all aspects of our life.

#### RIGHT USE OF CAPABILITIES

*Principle: Make right use of your present capabilities to unfold your life purpose.*

We have a unique soul purpose for our life and a unique individuality through which to express that soul purpose. By using our present capabilities in accordance with our best understanding of that purpose, we find that our life unfolds in a natural and harmonious way and that we can eventually overcome whatever blocks we encounter along our way. These blocks can, in fact, be opportunities in disguise. We accept ourselves at our present level of development, see our present opportunities, and move forward on our evolutionary journey. We can accept our present situation and its challenges to be our best opportunity to grow and develop. We attune to our unique individuality and look for ways to express that individuality so that we can fulfill our soul purpose.

*Power: Liberation from all the hindrances of karma.*

When we unfold our life purpose, we eventually work out our hindering karmic limitations. One of the purposes of our soul plan is to create circumstances that give us the opportunity to work out limiting karma. Such liberation, which can take many lifetimes to accomplish, is experienced as the joy of freedom, regardless of inner or outer circumstances.

#### GIVING AND RECEIVING

*Principle: Be willing to receive from others that which will help you and be willing to give to others that which will help them.*

It is important to be able to both give and receive. By giving and receiving in a balanced way, with the intent to help and be helped, we are assisting the process of the divine circulatory flow upon which the healthy functioning of all life depends. The divine circulatory flow is an expression of the reality of the underlying interdependence of all things in the universe.

*Power: Physical, emotional, mental, and spiritual health, and abundance.*

When energies flow smoothly in a balanced way, we experience physical, emotional, mental, and spiritual health, and can effectively access and use soul energies without any blockages or hindrances. By both giving and receiving, we promote the state of abundance for ourselves and others. We are able to give others what they need, promoting their abundance, and we are able to receive from others what we need, promoting our abundance.

#### ATTITUDE OF GOODWILL

*Principle: Maintain a positive attitude of goodwill towards all so that positive energy circulates freely.*

A positive attitude of goodwill creates an energy field through which the energies of the soul can flow, circulating freely through us and out to others. A positive attitude generates energy and helps the life force to flow through the body unimpeded, promoting a state of health. We cannot always choose what happens to us or what we experience, but we can choose our attitude towards events and experiences.

By choosing a positive attitude, we can make the best of whatever happens and in this way transform negative experiences into positive learning experiences. Negative experiences can be valuable teachers, as long as we are able to move beyond them by the application of positive energy as a counteracting and transmuting force. Humor and play can be valuable allies in this respect. A useful exercise is to take any apparent negative experience and look for the positive opportunity that might be embedded in it. By taking the initiative in this way, we can often transform a negative experience into a positive lesson.

If we attack negative attitudes directly, we can make them more destructive by adding the factor of conflict and resistance. We can counteract a negative attitude by cultivating the opposite positive attitude as the soul. This positive attitude can then absorb, transform, and transmute the negative attitude. The positive attitude also helps to purify, strengthen, and stabilize our consciousness. Being positive does not involve the denial of negativity, but rather its acknowledgment and transformation.

Positive input from our environment can help us maintain a positive attitude. Great art, good books, supportive personal relationships, and meaningful work can all support us in our efforts to maintain a positive attitude. Being grateful for our blessings can also help maintain a positive attitude. The Master Morya continually emphasizes the healing power of gratitude in his series of Agni Yoga books. Positive attitudes act like a magnet, drawing to us people, situations, and experiences of a

similar positive nature.

This positive attitude of goodwill has been called benevolence in the Masonic tradition, which recommends its practice to all Masons. Another term for this positive attitude of goodwill is harmlessness, as taken from the Raja Yoga system of Patanjali. If we succeed in maintaining a positive attitude of goodwill with our total being, not just on a superficial level, others will pick up this attitude and become more positive themselves. In the *Autobiography of a Yogi*, Paramahansa Yogananda tells of an advanced yogi who could walk through dangerous jungles uninjured by wild animals because of his harmless state of consciousness.

When we can maintain a positive attitude of goodwill, we draw to ourselves beneficent energies, situations, and people harmonious with our inner state. This positive state can be helped by affirmations and by the realization of identity with the soul and its positive energies. We can aid the achievement of this state by trying to see the divine in ourselves and all things and work from that positive center of contact outward into harmonious cooperation and manifestation.

This principle has two powers associated with it which both relate to the right circulation of energy.

*Power 1: Good health, and freedom from physical, emotional, and mental pain.*

When positive energies circulate freely, we experience the freedom that comes from the right functioning of all aspects of our being. Our physical body becomes healthy, our emotions become clear and positive, and our mind becomes strong and stable. We are no longer plagued by the experiences of pain that occur when the flow of our energy is blocked as it moves through us and out into manifestation.

*Power 2: Positive response from all beings we contact.*

When our consciousness becomes completely positive on all levels, we draw forth a similar response from others. Whatever is negative in others finds no response within us, and therefore does not manifest.

According to the Yoga Sutras of Patanjali, Book 2, Sutra 35: "In the presence of him who has perfected harmlessness, all enmity ceases."

#### PROMOTION OF GOOD

*Principle: Use the independent and soul-infused will to promote good, guided by intelligence and love.*

There is an inherent joy and satisfaction in promoting good, regardless of the outcome. By staying centered in the activity of promoting good, we can bring ourselves closer to the superconscious level and can use the powers and energies of that level to guide our actions and infuse them with joy.

Acting to promote the good automatically helps us to integrate all the various aspects of our being and direct them to the expression of the best that is in us. Promoting the good also draws from life those supporting energies and opportunities that can enable us to fulfill our purpose. It develops our will, expands our love, and increases our intelligence in a balanced way.

*Power: The power to remain constantly in the superconscious state.*

The superconscious state is characterized by the experience of the will to good, or goodwill, as a pervading quality. The primary activity that flows from that state is promoting the good. Thus, the promotion of good automatically draws us towards that state. When our entire being is saturated with the will to good, or goodwill, we remain in that state.

#### HIGHER WILL

*Principle: Use the higher will in daily life on a consistent basis.*

We can contact and use a powerful aspect of the soul, the higher will, to actualize our potential and deal effectively with the many problems and opportunities of life. This higher will has a dynamic energy and intelligence that can help us move forward with confidence and actualize our goals. We achieve the ability to love in spite of circumstances. Each time we use this higher will to achieve a worthwhile goal, we expand our access to it.

By the consistent use of the higher will, we can direct all the various facets of our being along the lines of harmonious and constructive activity, avoiding any excess or imbalance. On a practical level, we can reinforce the higher will by right thought, imagination, feeling, desire, attention, and action.

The higher will has the ability to act as a central focus around which all the various aspects of our being can be integrated. We can use the higher will to coordinate our physical, emotional, and mental natures to fulfill our life purpose. To use the higher will effectively:

1. Form a clear conception of the goal to be achieved, with guidance from the soul.
2. Mobilize emotions in support of the goal.
3. Work consistently on the physical plane to realize the goal.

In this way we create a direct pathway of manifestation from the higher will of the soul level to the physical plane. When our higher will can be brought through as strong, skillful, persistent, organized, courageous, and aligned with soul purpose, we become a strong force for good in the world.

Through the patience and persistence of the higher will, we are able to maintain our spiritual efforts at a high level for the long periods of time that are often required to reach full, or even partial, spiritual realization.

When the higher will is being used by enough of humanity, we can then experience world peace. Human interactions will



be guided and guarded by the principles and energies of the higher will. Then goodwill, or the will to good, will reign on earth.

This principle has three powers associated with it, which reflects the central importance of the higher will in spiritual realization. Will is a basic principle upon which the actualization of other principles depends.

*Power 1: A constant state of profound inner peace which cannot be shaken by any circumstance, inner or outer.*

When all the aspects of our being are under the guidance and direction of the higher will, we experience a profound inner peace which cannot be shaken by anything, either from within or without. All the elements of our nature then exist in a state of balance and integration, held in a position of stability and dynamic activity by the force of the higher will. According to John Richardson in his chapter on Poise in *Self-Unfoldment*, "He who knows, from a personal experience, the true meaning and significance of Poise, and is able to make it subservient to his Individual Power of Will, has earned the 'Peace that passeth understanding' — and he shall receive his reward. Yea, verily, *he has it already.*"

*Power 2: Liberation from the pull of the lower nature.*

The power of the higher will carries us above and beyond the force of the lower nature so that we experience a state of liberation and freedom in which the pull of the lower nature no longer influences our behavior.

*Power 3: Irresistible goal accomplishment.*

Our will becomes irresistible and we can focus our thoughts, feelings, and actions so that all obstacles to the attainment of our goals are swept aside and all the necessary factors for success are effectively utilized. According to *The Light of the Soul*

commentary on the Yoga Sutras of Patanjali, Book 3, Sutra 45, irresistible will (prakamya) is "...that driving irresistible force found in every adept which brings about the fruition of his plans."

#### ALERT AND WAKEFUL CONSCIOUSNESS

*Principle: Maintain an alert and wakeful consciousness to obtain full benefit from all experiences.*

We cannot benefit from our experiences if we are unaware of what is happening to us. We can expand and heighten our consciousness by the effort to be aware of what is being experienced in the here and now and by identifying with the principle of consciousness itself which underlies and supports all experience.

As we identify with the soul, or essential self, we begin to realize that we are the observer of all we do, feel, and think, yet we are something more than our actions, feeling, or thoughts. We are not only the observer, but also the sustainer, and even the transformer of all we experience.

To make rapid spiritual progress, it is essential that we maintain a constant wakeful consciousness so that we can use our experiences to the maximum benefit and guard against negative states of consciousness that can impede our progress.

One of the requirements for spiritual advancement, as mentioned in *The Light of the Soul*, is the carefulness in large and small matters that is based upon the wakeful consciousness. When we are awake to our experiences, we can transform and clarify them as the soul, using the lens of our clear and steady mind to focus the transmuting and transforming powers of the soul and to expand the light of consciousness. In this way we can check and redirect negative emotions before they get out of control and, instead, send positive energies into the surrounding environment and into the world thought field.

Part of the constructive use of the wakeful consciousness involves letting go of states of consciousness, situations, and people that we have outgrown, while simultaneously upgrading our consciousness towards new levels. Authentic release from outgrown situations can come about by the recognition of the genuine completion of a cycle and in response to spiritualized conscience and soul recognition, not by escaping responsibility.

An important aid to the development of the wakeful consciousness is mindfulness: bringing our energy, concentration, and awareness into our current experience and living as fully as possible. Mindfulness involves energetically concentrating on and being aware of whatever we are doing, without any extraneous thoughts, excessive emotional reactions, or unnecessary physical movements. At the deepest level, this process involves the complete merging of the attention into the activity of the moment to the point where the actor and the acted-upon become one connected flow of activity. In this state, the separated sense of ego drops away. This type of one-pointed absorption is characteristic of those who achieve outstanding performance in any field of activity, whether sports, music, acting, public speaking, or any other.

By practicing right mindfulness, we are able to gain more meaning, significance, and satisfaction from what we are doing, if we are doing the right things. Difficulty in paying attention, in spite of our best efforts, can indicate that we are doing the wrong things for us and need to reevaluate our activities.

*Power: Realization of essential divinity.*

When we are fully awake and aware, we experience consciousness in its pure state. Realization of pure consciousness is equivalent to the realization of the superconscious state. When we reach this level of realization, we are no longer identified with the contents of our consciousness, but experience ourselves as pure consciousness above and beyond what we experience. This state is one of profound freedom and bliss. For a technique

that we can use to approach this state, see “Strengthening Our Connection With the Essential Self” in Chapter 5—Invoking Positive Energies.

#### INTELLIGENT SERVICE

*Principle: Make intelligent, loving service, without attachment to results, a focus of your life.*

The Tibetan Master Djwhal Khul has stated that the Science of Service will supersede the Science of Meditation as the primary means of spiritual unfoldment in future times. When we serve unselfishly, we create karmic causes which draw to us those people and things we need to support our activities and serve even more effectively. If we contribute to the good of humanity, we find that we generally have what we need to get the job done. We discover that others are naturally motivated to help us in our work, just as we are willing to help others in their work.

Intelligent, loving service without attachment is an effective means of self-realization because it frees the consciousness from the bondage of self-centeredness, leads to the experience of the unity of all life, and brings the soul into expression through a personality that has been fully developed by such service.

Serving effectively involves being helpful in our present circumstances, however humble they may be. It might simply involve being more open and sharing with others, more sensitive to their needs and aspirations.

*Power: The power to evoke the love and support of all life forms.*

When we serve others in a spirit of unselfishness, we draw to us a rich bounty of support and love. Wherever we go, we find help and cooperation. We experience a sense of affirmation from the universe which sustains and encourages us.

## NON-ATTACHMENT

*Principle: Act constructively without attachment.*

The Buddha identified attachment as one of the primary causes of human suffering and affirmed non-attachment as a great liberator. Non-attachment enables us to focus on the joy and satisfaction of doing something constructive and worthwhile to the best of our ability, without undue concern for results. Through non-attachment we become more focused on process rather than outcome, and avoid making our happiness dependent on the results of our actions. Non-attachment helps us to trust the life process and frees our energies from worry.

One of the most difficult aspects of practicing non-attachment is recognizing the destructive nature of attachment in its many forms and resolving to overcome it. We are often so bound to the objects of our attachments that we don't recognize their negative influence on our lives. Our attachments distort our ability to see the world clearly and interfere with our capacity to act intelligently. Attachments are often unconscious and we might have to uncover them before we can release them.

If we act in a certain way to bring about a certain outcome, making our happiness dependent upon that outcome, we are setting ourselves up for unhappiness because we cannot completely control our life and circumstances. On the other hand, if we make our happiness dependent upon doing our best in any situation, without predetermining what that best might be, we can enjoy a beneficial outcome, or accept a less favorable outcome, without experiencing unhappiness. When we are non-attached, our actions are free to work themselves out in the best possible way and we can accept whatever happens more easily. If we cling to our actions, we tend to draw their energy back to us and limit their effectiveness.

Ken Keyes, in his book *Handbook to Higher Consciousness*, uses the principle of preferences to aid in the achievement of non-

attachment. We can prefer to have a certain outcome without making our happiness dependent on that outcome. By preferring a given outcome, we set energies in motion to bring it about, but we don't make it essential for our happiness. We still have goals, but they can be fluid, open, and enlightened. In contrast, if we demand a given outcome, we are setting up requirements for our satisfaction and opening ourselves up to disappointment, given the uncertain nature of life.

Through non-attachment we can allow others to fulfill their individual destinies and rejoice in their efforts at self-actualization. We can identify with others at the soul level and enjoy seeing them happy, whether or not this happiness relates specifically to the satisfaction of our own needs and desires. Through non-attachment, we can let go of relationships which are not mutually beneficial or constructive, freeing ourselves and others to move on to new opportunities. Non-attachment does not mean a lack of concern for others, but rather a deeper and more authentic concern that goes beyond our own wishes and desires and relates to life from the higher perspective of the soul.

Through non-attachment, we can look at life from a more extended time perspective, realizing that all we have worked for will eventually come to us under the working of the law of compensation, or karma, without the necessity for undue concern on our part.

Non-attachment provides a sense of perspective, promotes unselfishness and psychological objectivity, and helps prevent the misuse of any powers we might develop as a result of intense spiritual striving. Some on the spiritual path have been overtaken and carried away by the personal inflation that can be brought about by the development of spiritual powers; they have become the hapless victims of the very powers they worked to attain.

The process of non-attachment is a continuum which begins at a very limited state of consciousness in which our sense of fulfillment is almost totally dependent on the satisfaction of our needs and desires, through a state where we prefer to have certain

outcomes, but can also enjoy the process of goal-seeking without undue concern for results, to a state of superconscious self-existent happiness in which our primary occupation is a concern for the development and empowerment of humanity.

*Power: We can have whatever we require.*

It is paradoxical that when we are no longer attached to anyone or anything in a narrow personality way, we can have whatever we require to realize our goals and achieve our life purpose. Perhaps this is what Jesus was referring to in the Bible when he said, "Seek ye first his Kingdom and his righteousness; and all these things shall be added unto you."

We might even find that what we get from life is more than what we expected. The Yoga Sutras of Patanjali, Book 2, Sutra 37, states: "when abstention from theft is perfected, the yogi can have whatever he desires." (In this instance, the word "theft" means covetousness, or attachment.)

## RIGHT INTEGRATION

*Principle: Develop and integrate all aspects of your being and life into a harmonious whole.*

We are governed by different types of natural laws involving our physical, emotional, mental, psychological, and ethical natures. When we cooperate with all these relevant natural laws in a balanced and harmonious way, we can function with the greatest efficiency, maximize our rate of evolutionary progress, and take advantage of the synergistic effect that occurs when all these natural laws are followed systematically.

The energies and consciousness of the soul can serve as a focal point around which all the various aspects of our being and life can be organized into a harmonious whole. This harmonious state is experienced as peace, mastery, and power. From this state we can love wisely, think clearly, and act

effectively. In such a state of harmony, we have a mix of all the necessary powers and capacities to express our unique life purpose.

We may find that we need to develop certain abilities in order to achieve balance. It may be that the things we don't want to do are the very things we need to do in order to balance ourselves out. We may also need to work on areas of our life that we have neglected. The people who are workaholics might find that they need to spend more time with their family, or people who have a tendency to be lazy might find that they need to work harder. Honest self-evaluation, with helpful feedback from objective friends or teachers, can help us to know where we need balancing.

The achievement of harmony is an individual matter. In the process, we first identify all the elements of our being and life that we want to integrate and then determine the best way to achieve that integration. Among the elements of our being to integrate, we might identify our physical body, energy system, emotions, mind, personality, imagination, aesthetic ability, and ethical sensitivity. Among the elements of our life to integrate, we might identify our business life, spiritual life, ethical life, personal life, relationships, religious affiliations, political loyalties, educational memberships, scientific contacts, affiliations, hobbies, and interests.

Having identified the elements, we can then set about integrating them into our unique harmonious configuration, all the while correcting and developing our deficient aspects.

*Power: The power to create harmony in all life situations.*

When we achieve right integration, all the elements of our being and life function together harmoniously and mutually reinforce each other in effectiveness. This helps us to work consistently over time to achieve our goals, without the confusion and upheavals that can retard progress. By our presence, we automatically help others to achieve a state of harmony. So



powerful and harmonious will be our vibrations that others will tend to order their lives along the lines of harmony, whether or not they are aware of our influence.

## Applying Living Ethics

We can apply living ethics by consistently comparing our daily attitudes and actions to its principles and modifying such attitudes and actions where necessary. We may find it helpful to focus on one principle at a time for a period of one month per principle.

We can begin our day by thinking about the selected principle to try to understand it as completely as possible. As we go about our daily activities, we can monitor ourselves with reference to the principle and adjust our attitudes and behavior accordingly. At the end of the day, we can review our daily activities with reference to the principle to see how well we did. We can ask our friends how well we are doing. The ability to benefit from the objective evaluation of others is a good indication of increasing soul contact, as well as a guard against self-deception. Over a period of time, we will internalize the principle so it becomes a part of our habitual mode of consciousness and behavior.

A powerful method of actualizing a principle of living ethics is to meditate deeply on the principle. By sustained, concentrated thinking about one of the principles of living ethics, we can so unite our mind with the principle that its deeper meanings are revealed.

In addition, such concentration increases the energy of the principle tremendously, helping to transform our consciousness. By such sustained concentrated thinking on each principle, it is possible to rapidly transform our character. This sustained concentrated thinking, which is called *sanyama* in Sanskrit, is one the most effective techniques of character building, according to I. K. Taimni in his book, *The Science of Yoga*, page

323.

Thus, we work through all the principles sequentially, ending with the principle of integration which helps us to use all the principles simultaneously. We can apply a steady, persistent yet gentle, force of self-awareness to our lives without becoming obsessive or overserious about our analysis. It is important to focus on the expression of the principle without getting caught up in compulsive self-examination or recriminations, acknowledge mistakes, resolving to do better in the future, and then move on without being bound by the past.


As we apply these principles systematically, we gradually overcome the obstacles that stand between us and the realization of superconsciousness. As we evaluate the application of these principles from the soul level, we find ever more subtle levels of application revealed to us.

There is no limit to the expansion of the ability to apply living ethics. Each step forward on the evolutionary path brings a greater ability to act wisely and a greater responsibility to act rightly.


As we apply living ethics, we find that energy is withdrawn from negative attitudes and actions so that they naturally fall away without undue concern or worry on our part. The increasing ability to maintain an inner attitude that is in harmony with the principles of living ethics is an accurate indication of evolutionary development and spiritual progress.

We can only speculate on the potential of the expansion of consciousness. We are told that there are great beings who contain within their consciousness entire solar systems and even galaxies and beyond. In some distant future we may have such vast reaches of awareness ourselves. The contemplation of the starry sky gives some sense of the potential vastness of consciousness.

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# Chapter 3— Building the Bridge



**A**fter we form the intention to seek beyond personality life, and while we are establishing an ethical foundation of right behavior, we can begin to widen the central channel between the soul and the physical, energetic, emotional, and mental bodies. This widened channel enables the energies of the soul to flow through these bodies. Soul energies uplift and transform whatever they flow through, provided the life is being lived in accordance with the principles of right living as outlined in Chapter 2—Living Ethics and Spiritual Powers.

The central channel, also called the antahkarana or Rainbow Bridge, is a thread of consciousness and energy which passes from beyond the soul star, an energy center located approximately six inches above the head, down through the causal, mental, emotional, energetic, and physical bodies, along their central axis and into the earth. (The causal body is an expression of the soul and is built up over many lifetimes of accumulated soul experience.)

The central channel is a magnetic conductor through which the energy of the soul flows. Its magnetic surface insulates it from the body, although its radiation into the body increases as soon as the channel is widened. This radiation intensifies as the diameter of the central channel is increased, until the entire body is within the light of its radiation. This positive radiation benefits both the individual and his or her environment.

This channel is recognized by many students of the Ageless Wisdom teachings as a connection with the soul, or essential self, as it functions through the various bodies. The central channel, as it is widened, provides contact with increasingly higher levels of consciousness and energy. This channel is the energy conduit along which the energies of the soul flow, nourishing and sustaining all the bodies. Without this energy channel, there would be no life in the physical body.

Normally, this channel is a fine thread, but it can be widened considerably with proven techniques utilizing the soul star energy center located above the head. As the channel is widened, increasing amounts of soul energy flow down through the channel and into the energy field. The central channel has been widened by some from a thin thread to a diameter of four inches and beyond. Linking with the soul and widening the central channel make it possible for the soul to utilize the central channel to transform the entire nature so that soul-consciousness, or superconsciousness, can be experienced and expressed on all the planes of human experience. Over time, this transformation results in a significant improvement in the ability of the bodies to respond to and express the higher soul energies.

Only the soul can widen the central channel, but the personality, as a vehicle of expression for the soul, can cooperate. Belief that the process works is not required in order to get results. For this reason, we can accept the process as a working hypothesis and determine for ourselves what it can do.

As the link with the soul is maintained and the channel is continually widened, both the quantity and quality of energy flowing through the various bodies increase. As these high-grade energies flow through the channel, they further accelerate the widening process, and thus produce a mutually reinforcing effect. Over time, the widened central channel, under soul direction, helps purify the energy systems of the body by removing the impurities that block the energy flow. Later, with the techniques

given in Chapter 4—Clearing the Energy Fields, this process of purification can be accelerated.

## Use of Mantrams

As part of the Rainbow Bridge meditation processes, we use a number of mantrams and invocations that have been given to humanity by the Spiritual Hierarchy. These include the Mantram of Unification, The Great Invocation, the Mantram of the Disciple, and others which are discussed later in this book. When said with concentration and alignment, these mantrams and invocations have the power to transform, uplift, inspire, and bring in energies. Their power has been increased many times over by their repeated use. Such repeated use integrates these mantrams into the thought atmosphere of the earth in such a way that their vibration and energy benefit humanity.

We can best understand the mantrams and invocations by pondering on them and extracting their deeper meanings. All these mantrams and invocations help us to identify with the qualities and attitudes of the soul and to bring some part of the energy and awareness of that identification through ourselves and out into the world for the benefit of all sentient life.

When the central channel has been widened, we can use these mantrams more effectively as we add the energy and consciousness of the soul through the central channel. Gradually, as we align with the soul and speak truthfully and with good intention, our speech itself begins to take on a mantric quality and becomes a vehicle for sharing positive energies with others.

The mantrams and invocations can also be used as centering and protective devices. We can use them when we encounter negativity, either within ourselves or in the environment. The Soul Mantram is a supremely effective technique of self-remembrance when combined with the effort to live ethically. Saying the Mantram of Unification is a centering, balancing, and unifying technique when expressed with focus and alignment.

The Mantram of the Disciple helps us express our dedication and commitment to living our higher values. The Great Invocation helps sweep negative energies out of the aura and should be used in conjunction with all of the Rainbow Bridge meditation techniques.

Almost all the spiritual traditions of humanity contain mantrams, invocations, and prayers. These can be used beneficially in accordance with individual preference, such as prayers to Jesus in the Christian tradition, the use of “om mani padme hum” from the Buddhist tradition, and so on. Almost any form of prayer can have a beneficial effect if it has constructive intent and is said with sincerity and soul alignment.

## The Rainbow Bridge Meditation

We now describe the process for widening the central channel using the Rainbow Bridge meditation, with an explanation of each step. Included are all the mantrams and other techniques that make up the Rainbow Bridge meditation process. The steps essential for the completion of the widening of the central channel are the Soul Mantram, linking in, the triangulation process, and the spiritual vortex. The complete meditation, without the commentary and suitable for photocopying, is at the end of the book.

The entire process of widening the central channel is done as the soul, with the cooperation of the personality. The steps for widening the central channel, contained within the Rainbow Bridge meditation, are a proven scientific formula. Their effectiveness has been verified repeatedly through clairvoyant observation and personal experience.

The time of the full moon is the best time during the month for meditation, as the solar energy is at its height and the masters are more available to assist the meditation process. The new moon period is useful as a time of reflection and new beginnings.

Here is an outline of the steps. Afterwards, we explain them in detail.

- Step 1. Say the Soul Mantram
- Step 2. Link With Others
- Step 3. Widen the Central Channel
- Step 4. Invoke the Spiritual Vortex
- Step 5. Say the Mantram of Unification
- Step 6. Invoke the One
- Step 7. Work on Removing Patterns (Optional)
- Step 8. Say The Great Invocation
- Step 9. Draw That Which We Need
- Step 10. Work on Healing (Optional)
- Step 11. Say the Mantram of the Disciple
- Step 12. Chant OM Three Times
- Step 13. Say the Reality Mantram
- Step 14. Say the Peace Mantram
- Step 15. Express Gratitude
- Step 16. Share Experiences (Optional)

## Step 1. Say the Soul Mantram

We say the Soul Mantram to link with the soul:

*I am the soul*

*I am the light divine*

*I am love*

*I am will*

*I am fixed design*

We take a few deep breaths, center in, and let go of whatever physical, energetic, emotional, or mental tensions we might be holding. With the intent of working as the soul held firmly in mind, we center and concentrate our awareness in the soul star, a radiant energy center located about six inches above the head.

Each specific affirmation within the Soul Mantram produces certain effects which we may or may not experience, depending on our sensitivity. As the Soul Mantram is said, the soul star increases in size, brilliance, and radiation, indicating that the connection between the personality and the soul has been strengthened.

Norman and Josephine Stevens said this with regard to the soul star: "We have witnessed that its use and presence in the brooding consciousness has made simple techniques rapidly effective in clearing and energizing the inner vehicles and in building radiant magnetic fields around purified forms." (*Rainbow Bridge II*)

Those capable of building the central channel typically have a radiating soul star, indicating that they have some measure of soul contact, the capacity to do the work, some degree of sensitivity to energies, and a sense of responsibility to help others in addition to themselves.



The soul star is a powerful, versatile, and useful instrument of soul unfoldment, but will act only when used in the wisdom of the soul. It cannot be manipulated for self-centered personality advantage. Although a somewhat radiant soul star is necessary in order to work alone, someone with a dimly radiating soul star can work effectively in group formation due to the energy boost available in the group.

Linking with the soul is the most important step to take before using any spiritual techniques. Such linking makes the techniques more effective by adding soul force.

Each of the affirmations within the Soul Mantram has a specific purpose:

#### I AM THE SOUL

This affirmation strengthens our identification with the soul, our essential self. We affirm that we are in fact the soul, can act as the soul, can relate to others as the soul, and can get information and guidance from the soul level. External teachers and guides can be valuable at times, but our own soul is always close at hand.

As we learn to identify with the soul and act with soul purpose, our actions become more sure and clear. Whatever energies or processes are invoked in the wisdom of the soul are guided by a level of understanding and wisdom beyond what we would be capable of when acting as the personality only.

Physical actions tend to evoke corresponding images and ideas. If we act as the soul, we tend to bring about the state of soul-consciousness related to our actions. By so doing, we make it possible for the energies of the soul to express through our daily activities. Such actions have to be realistic in terms of our present abilities, but we find that we can do more than we ever thought possible when we act as the soul.

Spiritual progress involves both the development of the personality to reach the soul level and the drawing down of

soul energy to transform the personality. The more the personality can be elevated, the greater will be its soul contact; the greater the soul contact, the more quickly can the personality be transformed.

Using this dual process, we can make rapid spiritual progress. Thus "I am the soul," at first said with faith, becomes an experienced reality.

#### I AM THE LIGHT DIVINE

This affirmation strengthens our identification with that aspect of the soul we call higher intelligence, or the abstract mind. It is a higher, more expansive form of mental functioning than the lower or concrete mind. At the abstract mind level, we can grasp thoughts in a subtle way and see the many relationships between individual thoughts and systems of thought.

Abstract thinking is holistic, like looking down on a valley from a great height, seeing the valley in its entirety and understanding how the various aspects of the valley relate to one another. In contrast, concrete mind thinking would be like seeing the valley from the limited perspective of the valley floor, not understanding how the aspects of the valley relate to one another.

#### I AM LOVE

This affirmation strengthens our identification with that aspect of the soul we call love-wisdom. It has been said that we can only truly love what we completely understand. Advanced stages of meditation produce the experience of this kind of love-wisdom by merging the attention completely with that which is being meditated upon, thus producing a state which is as close to total understanding as we can reach as humans.

When we affirm the uniqueness of each individual in the expression of their soul, or essential self, we are demonstrating

a deep quality of love and understanding that is highly beneficial, both to ourselves and others.

#### I AM WILL

1

This affirmation strengthens our identification with that aspect of the soul we call spiritual will. If we can use this level of will, we are able to overcome obstacles and realize soul purpose to a great extent. At the level of spiritual will, we connect to powerful energies governing life and the evolutionary process.

As we act resolutely with soul purpose in our daily lives, we gradually become proficient in the use of the spiritual will. When we can use the spiritual will consistently, we experience a state of inner peace, as exterior and interior forces cannot overcome the stability of our spiritual will as it is aligned with our soul purpose.

#### I AM FIXED DESIGN

This affirmation strengthens our identification with our spiritual purpose as expressed through our life plan for this incarnation, formulated before we incarnated in cooperation with other souls we chose to work with in this life. Getting in touch with our plan and implementing it helps us fulfill our destiny in a clear and direct way without getting sidetracked.

As we gain a clear understanding of our plan, we can develop specific goals for its implementation. We can utilize the light of understanding from the soul level to see what needs to be done, love-wisdom from the soul level to attract those elements necessary to fulfill our goals, and will from the soul level to move our goals and plans from the conceptual stage into manifestation.

As we fulfill our purpose, we experience the satisfaction of knowing that our life is moving in the right direction. When we affirm the soul plans of others and help them when appropriate, we are cooperating with the larger plan for planetary

development. This larger plan can only be implemented by the combined individual efforts of millions of people, under the guidance of the Spiritual Hierarchy and other advanced intelligences.

We might exceed the goals of our soul plan for this life, and thus be able to start work on the plan we would have developed for a future incarnation. In this way, we could live a number of “lifetimes” in the same incarnation.

When we are fulfilling our plan, we usually experience a sense of rightness in our life. Even if we are having difficult experiences, we know within that we are doing what we should do, and experiencing what we need to experience.

We can study our capacities and characteristics, such as ray type, astrological type, general level of development, and the condition of our physical, energetic, emotional, and mental bodies to see how we can best implement our plan with the capacities, energies, and opportunities available. More advanced people, or even good friends, can give us constructive feedback and help us to clarify our life direction.

## Step 2. Link With Others

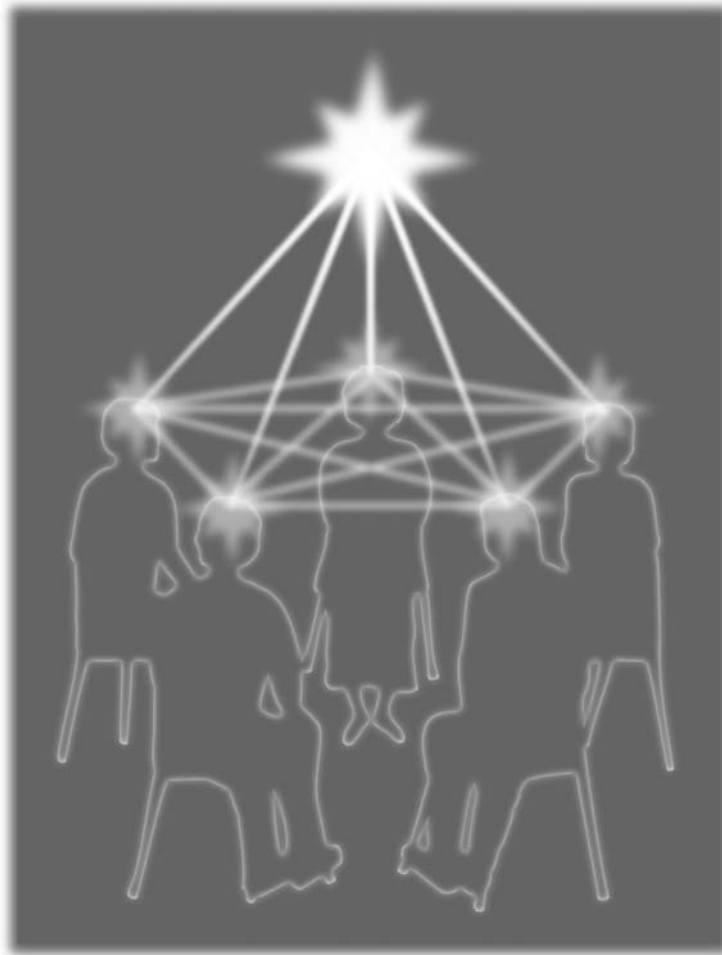
We focus our attention in the soul star located six inches above the head and project visualized lines of light from our soul star to the soul stars of each member of the spiritual group we identify with, whether they are physically present or not. We then project a line of light from our soul star to the soul star of our group, located above and in the center of the group. Both individual and groups can have soul stars.

Next we use visualized lines of light to link from the group soul star to the soul stars of those around the planet doing Rainbow Bridge work or other spiritual work. Then we link with visualized lines of light from the group soul star to the soul stars of those spiritual workers on the emotional (astral) plane, the mental plane, and finally to the Spiritual Hierarchy and the

ashram of the Christ. Other great beings from the past or present can also be included according to individual preference, such as Buddha, Krishna, various Christian saints, and so on.

This linking-in process can be adapted somewhat to individual preferences. For example, there can be some variation in the linking-in point, whether it is from the individual soul star, or the group soul star. The important point is to link in to the soul stars of individuals or groups, and not at lower levels which might bring in less desirable energies.

Linking with other individuals and groups increases the



effectiveness of the Rainbow Bridge techniques by amplifying the spiritual energy in accordance with the principle of synergy. The soul is group-conscious and experiences the oneness of all, not as a philosophical truism but as a spiritual reality. By linking with others, soul star to soul star, we affirm the reality of our oneness at the soul level and help make this actual oneness an experienced reality.

By linking to the soul star, we leave both ourselves and others free to work at the soul level and avoid any attachments which might be created by linking at lower levels. The process of linking-in is more effective if at least some of the group members are physically present, as there is a blending of the energy fields in addition to the linking process.

By linking with the Spiritual Hierarchy, we open ourselves to potent spiritual influences that can aid us in whatever constructive work we are doing. The diagram on the previous page depicts the linking-in process.

## Step 3. Widen the Central Channel

Using the Rainbow Bridge techniques, some people have widened the diameter of the central channel to four inches and beyond. If we take a cross section of the central channel and assume that the area of this cross section is proportional to the amount of energy flowing through it, we can see that an increase in size from the normal fine thread to four inches and beyond results in a large increase in the quantity of energy flowing through the bodies and down into the earth.

This additional energy is immediately available to us as we widen the central channel. At times, the soul will use the central channel for its own purposes, but we can also consciously use invoked energies to help ourselves and others. It might take

some practice and the learning of certain techniques and approaches, but in time we can use the energies of the central channel for almost any constructive purpose, including work on a planetary level.

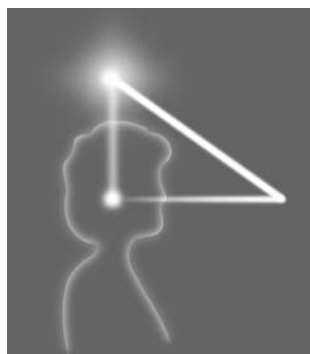
The technique for widening the channel is safe and effective, but must be done thoroughly and correctly for maximum benefit. Linking with the soul and the group safeguards the process and makes it effective.

There might be other ways of widening the central channel. Norman and Josephine Stevens alluded to the fact that many groups of seekers had picked up the thoughtform of widening the central channel and developed other effective approaches. They even stated that, in the future, techniques might be developed which would be more effective than this present technique. Ideally, we should always remain open to new and possibly more effective teachings.

The time to complete the widening of the central channel to a width of one inch takes approximately three months, depending upon the individual.

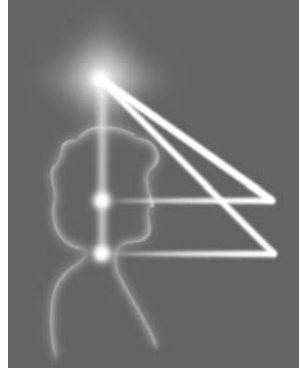
Widening the central channel to a width of one inch or more is necessary before the techniques outlined in Chapter 4—Clearing the Energy Fields, are effective.

Here is the process for widening the central channel.



1. After saying the Soul Mantram and linking in, move the soul star diagonally from the point six inches above the head to a point in front of the head. Then move the soul star into the center of the head and slowly return it to its point of origin six inches above the head. Repeat this action five to seven times.

It is useful during the triangulation process to repeat the phrase "I am the soul," silently to maintain the soul contact and focus. After about one week of daily work with this first triangle, move on to Step 2.



2. Follow the process outlined in Step 1, but do it once rather than five to seven times. Then move the soul star diagonally from six inches above the head to a point in front of the throat. Then move the soul star into the center of the throat, and slowly return it to its point of origin six inches above the head. Repeat this action five to seven times.

After about one week of daily work with this step, move on to Step 3.

3. Thereafter, move the soul star to a lower center each week, still taking the soul star in triangular motion through each of the preceding centers at least once (head, throat, and so on). Repeat the process five to seven times at each new center for a period of approximately one week of daily sessions, and one time for each previous center.

The lower centers are, in this order, the heart, solar plexus, sacral area below the navel, base of the spine, knees, feet, and the center six inches below the feet, called the earth star.

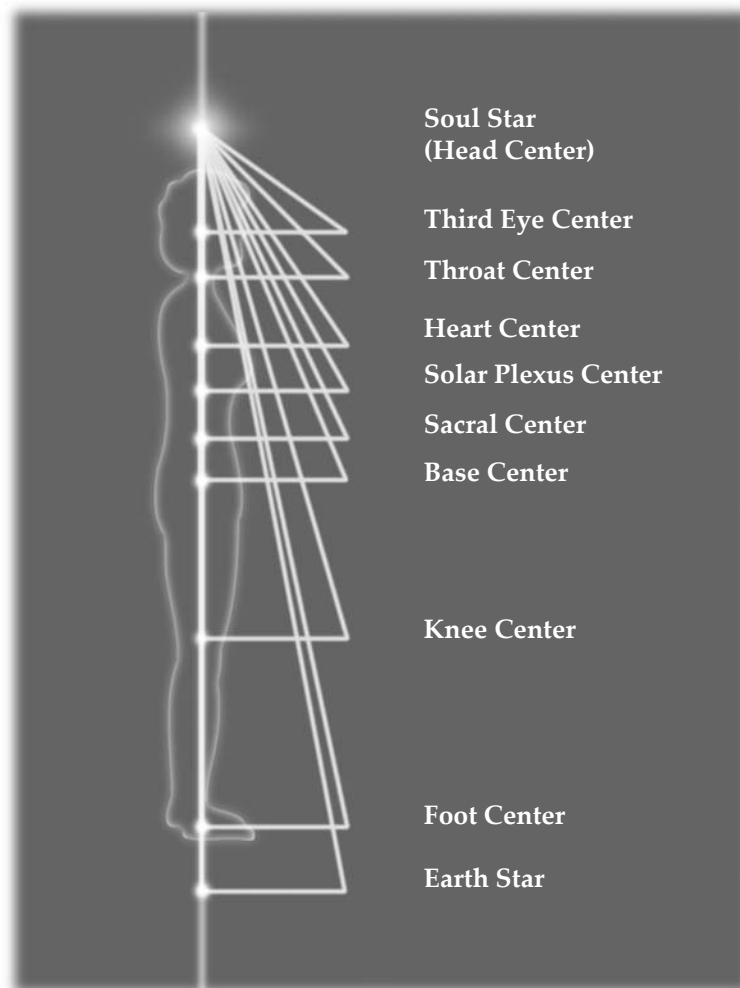
4. The next session after you have cleared the channel from the earth star to the soul star, spin the soul star counterclockwise while moving it through the entire central channel from the earth star to the soul star. This spinning action increases the rate of channel widening.



Repeat this single triangle, spinning the soul star, in all the following sessions. It is now no longer necessary to do an individual triangle for each center.

The following triangulation diagram depicts the movement of the soul star through the various points along the central channel.

Move the soul star at a pace that feels comfortable. Spend



more time on the lower points if they are more resistant to the action of the soul star. The solar plexus and sacral points often require the most work. We encourage approximately seven daily sessions on each point, with some adjustment for sensed individual progress. The effort to sense our progress can help develop sensitivity. This developing sensitivity is useful in making our own work more effective and in helping others.

Try to balance your progress so that the channel is widened evenly over its entire length. A central channel of uniform width, without blockages or unevenness in width, easily achieved through the systemic application of the central channel clearing technique as given here, is the most useful for spiritual work. Josephine Stevens found through clairvoyant observation that some people, utilizing processes other than the central channel widening process given here, succeeded in widening the central channel partway through the body, sometimes as far as the solar plexus center. Such partial developments are undesirable, as the energy will disperse through the body at the point where the channel narrows, creating stress on the body. Thus we encourage the completion of the channel to the desirable width along the entire length of the body and down into the ground.

Once the channel has been sufficiently widened to the earth star, the energy flow through the channel increases significantly. Often it can be sensed, either in oneself or others, as a noticeable upward shift in positive energy. Once a sufficient connection has been made between the soul star and the earth star, soul energies flow smoothly down the central channel out into the personal energy field and down into the earth. At the same time, earth energies rise into the energy field to balance the downpouring soul energies. The blended earth and soul energies help to nourish and purify the bodies and create a balance between the higher and lower energies. Both soul and earth energies are necessary for a balanced life.

We can open the energy channels in the arms and legs by

bringing the soul star successively down to the ends of each of the arms and legs, in a triangular motion. Then we bring the soul star along the arms and legs, back to the central channel, and then back to the point of origin six inches above the head. By widening the energy channels up the arms and legs, we increase the flow of soul energy through them. These widened channels through the arms and legs can be used for many purposes which involve the transmission or reception of energies, including healing through the hands and receiving earth energies through the feet.

#### START AT THE TOP

In widening the central channel, we begin with the higher centers first. In this way, we bring in soul energies so we will have more energy to work through the more dense and resistant points along the channel, such as the solar plexus, sacral, and base of the spine.

The triangular movements of the soul star help create stability in the energy field. These movements are left as traces in the field that are visible to clairvoyant vision.

#### BENEFITS OF CHANNEL WIDENING

As the central channel is widened, soul energies are available for use in more advanced techniques to remove impurities and blockages from the physical, energetic, emotional, mental, and causal bodies. As the soul energy flows through the bodies, it transforms them in a positive way.

We can accelerate this process of transformation by right living, or we can impede, or even reverse, the process by living destructively. The consequences of what we do are magnified by this increased soul energy. If we keep the channel clear, the descending soul energies gradually remove the limitations (see Chapter 4—Clearing the Energy Fields) that exist in the various

bodies. The energies from the central channel alone will eventually eliminate the limitations, although there are advanced techniques of clearing that can accelerate the removal process.

As soul energy flows through us and into the earth, it helps to uplift, heal, and transform whatever it touches. Our personal central channel, as well as our group central channel, forms part of the central channel of the Planetary Logos, that great being whose body of manifestation is the entire planet.

Thus, individual and group central channel widening helps the progress of the earth. When the Planetary Logos becomes superconscious on his own level, then earth will become a sacred planet and much of the present day suffering and turmoil will be transcended. Just as we as individuals will one day be spiritually liberated and leave far behind many of the problems which now seem so important to us, so the Planetary Logos will eventually transcend his own limitations and our planet will become a "heaven on earth." In such a planetary condition, it is likely that superconsciousness will be the predominate mode of human consciousness, just as self-consciousness, with all its attendant suffering, is the predominate mode today.

#### ENERGIES OF CHANGE

Planetary evolutionary processes are affected in part by the quality of humanity, and also by the various energies active within the earth sphere, both those generated from within and those coming from extraplanetary sources, such as solar, constellational, and ray energies. Widening the central channel can aid in the transformation of the earth by helping to bring in those high-grade energies which will sweep away outworn thoughts and ideas and build the new structures and forms necessary for a new civilization. The energies of the central channel can be used to amplify and accelerate any constructive evolutionary process, whether individual, group, or planetary.

## Step 4. Invoke the Spiritual Vortex

As the soul star moves upward through the central channel, it widens the channel by throwing energetic (etheric), emotional, mental, and causal matter out into the energy field. If this matter were allowed to build up in the energy field, we would appear to clairvoyant observation as walking around in a cloud of ever increasing density. But the use of the spiritual vortex quickly and easily removes this matter and sweeps it into the ground, leaving our energy field clear.

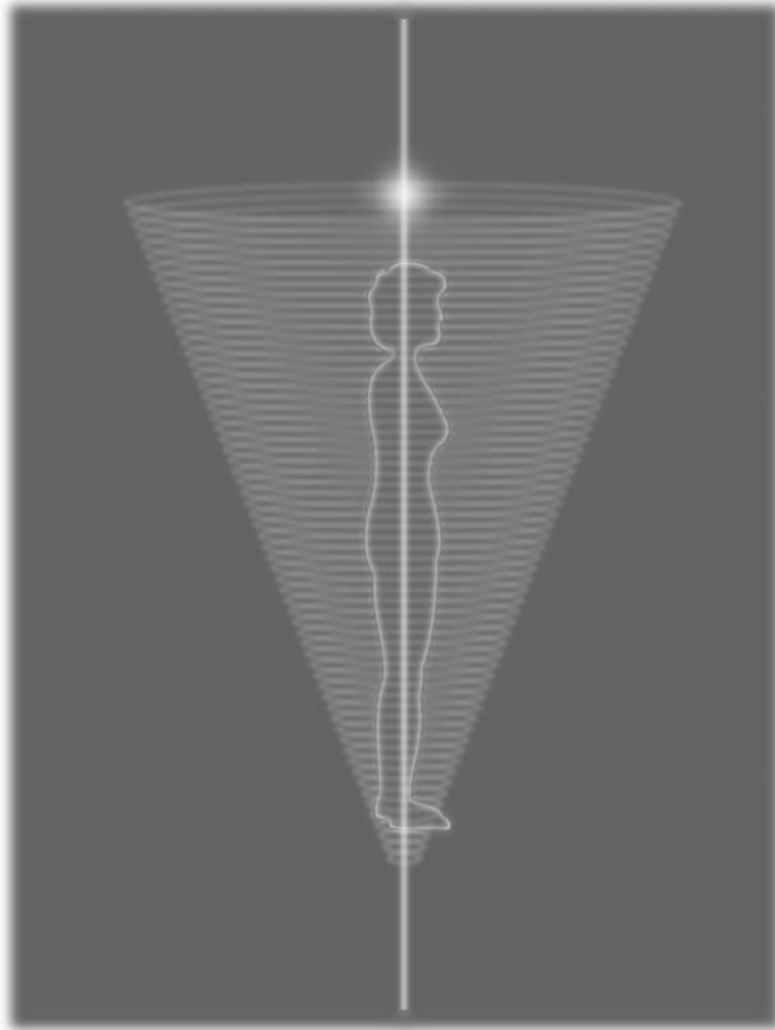
We bring down the spiritual vortex by saying, "In the wisdom of the soul, I invoke the spiritual vortex." Then we imagine a swirling vortex of energy, or white light, coming from 30 feet above our head, down around the body, and then 30 feet into the ground. The vortex moves in a clockwise direction when viewed from the top. When using the vortex, it is helpful to repeat "I am the soul," silently to aid the process through soul identification.

We bring one vortex after another from 30 feet above our head, down around our body, and then 30 feet into the ground. We continue this process until we have swept away the matter generated by the channel widening process. The vortexing usually takes about six to eight minutes, or slightly longer than the time spent widening the channel. If we spend longer on widening the channel, say nine minutes, then we need to spend proportionately longer using the vortex, say 10 to 11 minutes. We can either stick to the time given or we can try to sense when the energy field is clear and continue using the vortex until we experience clarity.

As the radiations from the central channel increase, they help eliminate unwanted matter through a process of combustion. Through spiritual growth, the energy field also

increases in radiation, aiding in this process of combustion. The vortex will continue to be useful in future spiritual work, supplemented by the burning radiation of both the central channel and the personal energy field.

The vortex not only sweeps unwanted material from the energy field—it also brings down beneficial energies from the soul level. The vortex can be done at any time during the day to remove unwanted material from our energy field. We often



pick up subtle matter from our surrounding environment, or generate it ourselves by negative emotions and thinking. The vortex, as an instrument of the soul, can also expand to clean up the energy fields of others in the surrounding environment, if that is in line with their soul purpose. All this can occur quite apart from any conscious intention on our part, in the same way that our physical bodies function intelligently, for the most part, out of the range of our conscious intention.

This expansion of the vortex will occur automatically if appropriate, so we don't have to give any personal attention to the matter or try to consciously expand it. We can use the vortex silently in social situations to help clarify the atmosphere. There are primitive forms of life which live in the earth and utilize the unwanted matter which we sweep out of our energy field. We might call this process of sending unwanted material into the earth, "spiritual ecology in action."

#### INVOKE GROUP SPIRITUAL VORTEX

The group spiritual vortex unifies and integrates the energies of the group. If we are working in a physical group, we can invoke the group spiritual vortex by saying, "In the wisdom of the soul, we invoke the group spiritual vortex." The action of the group spiritual vortex is similar to that of the individual vortex except that the group vortex comes down around the entire group. The group vortex starts 30 feet above the group, comes down around the entire group in a clockwise direction, and then is sent 30 feet into the ground. It is only necessary to do one group spiritual vortex.

## Step 5. Say The Mantram of Unification

Repeat the Mantram of Unification with concentration, allowing the power of the words to penetrate into the consciousness.

*The sons of men are one, and I am one with them  
I seek to love, not hate  
I seek to serve and not exact due service  
I seek to heal, not hurt  
Let pain bring due reward of light and love  
Let the soul control the outer form, and life and all events  
And bring to light the love  
which underlies the happenings of the time*

*Let vision come, and insight  
Let the future stand revealed  
Let inner union demonstrate, and outer cleavages be gone  
Let love prevail, let all men love*

The words of the Mantram of Unification, said with the deep conviction of the mind and heart, have a powerful personal, group, environmental, and planetary effect. If used on a wide scale, this mantram could help change attitudes, expand the sense of purpose, and bring about a sense of unity for the planet. The attitudes promoted by the Mantram of Unification help build up and maintain good personal relationships. Its use has proven helpful in healing personal relationship problems.



## Step 6. Invoke the One

We invoke the energies of the divine will by saying:

*As the personal self infused by the soul,  
the soul infused by the personal self,  
as the unified group, we invoke the One*

This phrase puts us in touch with a level of consciousness above the soul, called the monadic level by the Tibetan Master Djwhal Khul. It is a level of consciousness primarily characterized by will, and relates to the center of Shamballa, a group of advanced beings higher in evolutionary development than the Spiritual Hierarchy.

## Step 7. Work on Removing Patterns

The pattern clearing work, described in Chapter 4—Clearing the Energy Fields, can be done at this time, if everyone participating in the meditation has finished widening the entire channel, as described earlier.

## Step 8. Say The Great Invocation

The earth is surrounded by an energy distribution system consisting of interlocking pathways of energy. These pathways exist in subtle matter above the vibratory frequency of the physical plane. To bring the energies of light, love, and power into this planetary network, we say:

*We direct the inflow of hierarchical energies  
into the planetary network  
and help to implement their distribution  
by means of The Great Invocation.*

Then we say The Great Invocation:

*From the point of light within the mind of God  
Let light stream forth into the minds of men  
Let light descend on earth*

*From the point of love within the heart of God  
Let love stream forth into the hearts of men  
May Christ return to earth*

*From the center where the will of God is known  
Let purpose guide the little wills of men  
The purpose which the masters know and serve  
From the center which we call the race of men  
Let the plan of love and light work out  
And may it seal the door where evil dwells  
Let light and love and power restore the plan on earth.*

Pause sufficiently to allow the energies to flow through the group and out into the energy network surrounding the planet. At the beginning of the flow of energies, we say:

*We now send energies into the energy network  
surrounding the planet,  
through the major energy centers, the minor energy centers,  
and through all the points of light around the globe.*

The Tibetan Master Djwhal Khul gave New York, Tokyo, Darjeeling, Geneva, and London as the major energy centers of

the planet. If you want, you can name them. Norman and Josephine also suggested that we could add Washington D. C. and Los Angeles to the list. There are other energy centers around the planet which people in countries other than the United States might want to link to, if intuition suggests that such linking is appropriate.

Visualize and/or sense the energies flowing through the group and out into the energy network. Hold the energy flow for a comfortable period of time. Norman and Josephine found through clairvoyant observation that their group could hold the energy flow for about five minutes, after which the attention wandered and further holding of the energy flow was not useful.

#### THE ENERGY NETWORK

The planetary network is an energy grid built in subtle matter by the Spiritual Hierarchy and their helpers as a means to distribute energy in a directed way throughout the planet. This energy system is subject to evolution and change, in line with the development of humanity and the planet. Using this system, we can help distribute energies to various trouble spots in the world, to accomplish hierarchical plans and purposes. We do not have to concern ourselves with where the energy is going—once we help put energy into the network, the Spiritual Hierarchy can distribute it where needed.

#### THE GREAT INVOCATION

This world “prayer,” belonging to all of humanity and not to any particular group or sect, has been translated into over 60 languages. It is said by many thousands of people every day.

The line “may Christ return to earth” can be interpreted broadly as the reappearance of the world teacher, the Christ, the Lord Maitreya, Krishna, the Messiah, the Iman Mahdi, the Bodhisattva, or simply as the dawning of Christ consciousness,

cosmic consciousness, or superconsciousness on a worldwide scale. Most of the world's religions have a tradition of a savior who returns from time to time to uplift humanity.

The Great Invocation brings in the triple energies of light, love, and power. These energies are necessary to manifest the kingdom of heaven on earth and complete the externalization program of the Spiritual Hierarchy. As these energies pour into the energy network through us and the group, they refine and uplift our own consciousness and that of the group, helping us to better serve the divine plan. The energies sent into the energy network support the spiritual workers of the world in their efforts to help all the kingdoms of nature, including the human.

## Step 9. Draw That Which We Need

Recognizing that we might need specific energies during a given meditation, we say the following phrase aloud as a group:

*In the wisdom of the soul,  
and to serve hierarchical or soul purpose,  
I (we) draw that which I (we) need  
from the central reservoir*

One of the things that can be overlooked on the spiritual path is the necessity for maintaining our own psychological health. Using the above phrase helps us to draw in spiritual energies and guidance to help ourselves. After we say this invocation, we allow a few minutes for the energies to flow into each member of the group, under soul direction, using our intuition to sense when the process has completed.

## 10. Work on Healing

If we are working in a group, we can use the integrated group energies for healing work, either for ourselves or others. A number of Rainbow Bridge meditation techniques have been developed for the purpose of healing. In all cases, these techniques can be done while working alone, but are more effective and powerful when done as an integrated group. Healing is further elaborated in Chapter 9—Alignment and Healing, but here we give a few healing techniques.

Healing can be brought about through pranic energy, emotional energy, mental energy, or soul energy, singly or in various combinations. Healing with soul energy is superior to other methods because the energies of the soul are not only more powerful than these other energies, but also have an inherent intelligence that works beyond our limited human abilities.

Three basic approaches can be used in this section of the meditation:

- Invoking colors, attitudes, and energies
- Sending out healing energy
- Doing individual healing work (see Chapter 9)

### INVOKING COLORS, ATTITUDES, AND ENERGIES

We say the following phrases and state the color, attitude, or energy that we wish to invoke:

*In the wisdom of the soul,  
linked with Hierarchy and the ashram of the Christ  
I (we) invoke . . .*

For example, we could invoke the color blue, or the attitude of goodwill, or the energy of joy—whatever seems appropriate at the time. The energy of joy is useful in counteracting the psychological weight of the many problems present in the world today. It appears as a pale golden color, similar to the color of

ginger ale, and contains sparkling bubbles of energy.

If we are working with colors during a Rainbow Bridge meditation session, we will already have done the necessary preliminary work. If we are doing the color work by itself, we first need to follow the steps of linking in, clearing the channel, using the vortex, and then follow the invocation of color with The Great Invocation. Other mantrams can also be added. We can do the work silently if we are in a situation where talking out loud is inappropriate.

If we want to make the invocation more expansive, we can invoke the attitude or energy for all beings using the phrase:

*In the wisdom of the soul,  
linked with Hierarchy and the ashram of the Christ,  
we ( I ) invoke ... (then give the attitude or the energy)  
for all beings*

Colors are not appropriate for all beings since they are specific to the situation, but certain attitudes and energies have a universal application, such as the energy of love or the attitude of goodwill.

#### *Using Color Energies*

One of the objectives of the Rainbow Bridge work is to develop the ability to recognize and intelligently use energies. A relatively easy way to begin working with energies is to identify them by their color. The visual imagination is usually well developed in seekers and relatively easy to use in developing sensitivity to energy frequencies.

Energies can manifest on various levels as color, taste, feel, smell, states of consciousness, and so on, from the lowest physical to the highest spiritual. By linking with the soul and invoking various colors, we can visualize, imagine, and actually see these colors as they flow down the central channel and radiate into the energy field.

It is not advisable to use more than two colors at one time. The colors used should balance each other in terms of their energy effects. For example, a stimulating energy, such as orange, should be balanced with a calming energy, such as blue.

We can invoke colors anytime, such as in personal relationships and social situations to heal, uplift, balance, and energize. For example, we might help someone overcome negativity by invoking pink, the energy of love and goodwill. Or we might help someone to think more clearly by invoking blue, a stabilizing and calming energy. The colors blue and pink work well together.

The invocation of colors can be useful in social situations to bring about balance and harmony. For example, if we find ourselves in an antagonistic social situation, we can silently invoke pink and stimulate the love nature of those involved, followed by blue to balance and calm. We have received many reports of the successful use of color in social situations.

#### *Characteristics of Colors*

- *Violet*: A healing energy with the capacity to neutralize infection and promote recovery from illness. It should be followed by white to counteract overstimulation from an excess of violet in the body. On some levels, violet is the Christ Light.
- *Silver*: A nourishing, sustaining energy. It promotes growth, heightens responsiveness, increases sensitivity to impressions, and enhances subjective awareness. It decreases emotionalism.
- *Gold*: A pervasive, protective energy. It lifts vibrations and helps eliminate hindering influences. When consistently invoked, it builds up in the energy field and becomes an effective protection against negative environmental impacts.

- *Pink*: The energy of love and goodwill. It is useful in the healing of misunderstandings and conflicts and in creating harmony and goodwill.
- *Purple*: An energy that strengthens purpose, aspiration, and determination. It relates to will and power.
- *Blue*: An energy that stimulates, calms, clears, and assists thinking processes. It strengthens aspiration and devotion.
- *Green*: An energy that promotes creative expression and concrete manifestation. It has healing and quieting properties. It promotes cooperation, renewal, and regeneration.
- *Red*: An energy that increases endurance, physical strength, and the ability to take action. It strengthens muscles, improves circulation, and strengthens the heart.
- *Orange*: An energy that promotes vitality. It feeds the nervous system and the concrete mind. It is a stimulating energy.
- *Yellow*: A mental energy. It directly stimulates the mental body and increases the capacity to work effectively with the mind. There are many gradations within any given color. When choosing a color, choose the middle shade for contrast with other colors. As skill develops, we might be able to select subtler shades of colors to adapt the energies to more specific purposes.

#### SENDING OUT HEALING

In addition to working with colors and attitudes, we can send out healing energies from our soul star, or the soul star of our group, to the soul stars of other individuals, groups, and situations. In this way we can utilize some of the beneficial energies that are generated by group work to help others. In the process of helping others, we also help ourselves, because



the healing energy we send to others has a beneficial effect on us as it passes through our energy field. The phrase used is:

*In the wisdom of the soul,  
linked with Hierarchy and the ashram of the Christ,  
we send out healing energies from the group soul star  
(or our individual soul star if we are working alone)  
to the soul stars of individuals, groups, or situations,  
named out loud or silently*

Then follows a period of silence in which the healing energies go out. There might be those who feel more comfortable sending healing silently while others might want to name the individuals, groups, or situations out loud for added emphasis. After a period of time, the leader asks if the healings feel complete. If everyone answers "yes," the healing session is concluded. If not, more time is taken until a unanimous affirmative answer is obtained.

If we are doing this healing work as a part of the Rainbow Bridge meditation, we do not need to do any preliminary work. However, if we are doing this work by itself, we first need to link in, clear the central channel, and use the vortex. Ideally, the healing session should be concluded with The Great Invocation.

The most dramatic result of this healing work was related by a man who drove about 90 miles to a Rainbow Bridge group to report that he was in his hospital bed when he experienced a downpouring of healing energies at the time we were sending him healing. He made an unusually rapid recovery and was very grateful for the help he had received. It was a heartwarming experience for the entire group, and one of those moments that is long treasured as confirmation of a deeper reality.

Using a variation of the healing technique, any positive energy can be sent, such as the energy of peace or the energy of goodwill. We generally use healing energy because it works well in a wide range of situations.

To recapitulate, if we are working in a group, we send out

healing energies from the group soul star; if we are working alone, we send out energies from our individual soul star. See Chapter 8—Alignment and Healing, for a complete outline of the individual healing process, which can be used at this step.

## Step 11. Say the Mantram of the Disciple

To affirm our commitment to manifest higher values on the physical plane, we say the Mantram of the Disciple:

*I am a point of light within a greater light,  
I am a strand of loving energy within the stream of love divine.  
I am a point of sacrificial fire  
focused within the fiery will of God  
And thus I stand.*

*I am a way by which men may achieve.  
I am a source of strength enabling them to stand  
I am a beam of light  
shining upon their way,  
And thus I stand.  
  
And standing thus revolve,  
and tread this way the ways of men,  
and know the ways of God  
and thus I stand.*

One of the most significant phrases in the Mantram of the Disciple relates to the act of turning back to “tread this way the ways of men.” It refers to the ability to contact higher levels of consciousness and then turn back to everyday life to bring the light, love, and power of those higher states into expression. “And thus I stand,” relates to the ability to maintain alignment

with the soul and the Spiritual Hierarchy, persevering against all obstacles and on to eventual victory.

## Step 12. Chant OM Three Times

The OM should be chanted three times at a comfortable and appropriate pitch so that each individual sound harmonizes with the group sound. The use of the OM has many beneficial effects. It drives out undesirable matter from the bodies and energy field and builds in higher grade matter and energy. It helps stabilize and purify consciousness.

## Step 13. Say the Reality Mantram

We now make the following statement:

*May reality govern my every thought and action,  
and truth be the master of my life*

This mantram affirms the connection between truthfulness and the mastery of life. It asserts the value of reality-based decisions.

## Step 14. Say the Peace Mantram

We now say:

*We affirm that earth is becoming a sacred planet  
and there will be peace on earth*

The thought of peace has already taken hold of the consciousness of humanity, but now has to be realized in a practical way on the physical plane. As we say this mantram, we help to strengthen the thoughtform of peace within the global mind, hastening the day when members of humanity will have a platform of peace and security upon which to build their lives. By affirming that earth is becoming a sacred planet, we are aligning ourselves with the purpose of the Planetary Logos who is preparing for an upward shift in consciousness which will transform the earth and make peace a permanent reality.

## Step 15. Express Gratitude

When we meditate as souls, we align ourselves with the spiritual forces working for the upliftment of humanity. It is appropriate to conclude by giving thanks, either aloud or silently, for the help we receive and for the opportunity to serve.

## Step 16. Share Experiences

We encourage the development of sensitivity to energies. Such development helps us work effectively with the techniques for ourselves and also help others by giving them accurate feedback. At the conclusion of the meeting, group

members can share any of their subjective experiences. This sharing can help build a sense of trust and openness among group members and promote group unity.

Comparing subjective experiences with the attitude of an objective observer can provide useful information concerning the Rainbow Bridge processes in general and their specific effects on group members. Through sharing and feedback, group members can also give each other a reality check. On the other hand, one or more members, or even the entire group, may not want to share, and that is all right. Each group has its own dynamic which needs to be respected.

## Keeping the Channel Clear

It is important to keep the channel clear on a daily basis, but when you are short of time, you can do this quickly by using the Soul Mantram, the triangulation technique, and the vortex.


## Additional Rainbow Bridge Techniques

Building on our link with the soul and our widened central channel, we can use other techniques that can help us invoke energies and reach higher levels of consciousness, such as:

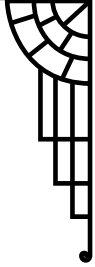
- Strengthening our connection with our essential self
- Extending the channel to higher levels
- Creating energy centers
- Invoking good for all beings
- Invoking extraplanetary energies, such as astrological and ray energies

These techniques are covered in Chapter 5—Invoking Positive Energies. But we can use the techniques in Chapter 5 more effectively if we first learn how to clear our aura, covered next in Chapter 4—Clearing the Energy Fields.

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# Chapter 4— Clearing the Energy Fields



Through clairvoyant observation, Josephine Stevens found that the energy fields of everyone she met contained patterns, which are nonphysical, dark-appearing forms that extend out from the physical body. These patterns are thoughtforms, created by the individual. Thoughtforms are subtle forms that embody thoughts, desires, and intentions. Instead of being sent out into manifestation, the thoughtforms have remained as undesirable accumulations in the aura of the individual who created them. The patterns were observed as distinctive for each individual. For example, a well known spiritual teacher, known to Josephine, had changed his physical appearance dramatically, yet she quickly recognized him by the distinctive patterns in his energy field.

Josephine and Norman originally thought these patterns were part of a person's individuality and were a natural characteristic of the energy field. Later, they realized that these patterns are limiting forms that interfere with spiritual development and can be removed with the techniques that they discovered in their process of experimentation.

Initially they worked with another teacher who had developed techniques to eliminate patterns. After much work using these techniques, they found that the patterns were not being removed. They finally discovered that they could only remove the patterns by first invoking the soul and then using

the appropriate techniques. Invoking the soul was the vital element missing from their previous unsuccessful attempts to remove the patterns.

To invoke the soul, they used a modified version of the soul mantram, taken from the Alice Bailey teachings. This revelatory discovery, apparently so simple and even obvious, opened up a new world of possibilities to them and led to their successful formulation of the highly effective Rainbow Bridge techniques.

This chapter covers the following concerning the pattern removal process:

- Information received from Josephine and Norman through personal communication and through their books, *Rainbow Bridge I* and *Rainbow Bridge II*.
- My personal observations during 25 years of work with the Rainbow Bridge techniques, working on my own and in groups.

## What Are Patterns?

Before outlining the process for removing patterns, let us further explore what patterns are and how they are created. As stated previously, patterns are thoughtforms that we have created, either consciously or unconsciously. Patterns remain in our energy field because we did not manifest our thoughts through an act of will, for whatever reason. Patterns are actual structures, visible on subtle levels, which contain varying proportions of energy and matter on the etheric, emotional, mental, and causal levels. The kind and proportions of the energies and matter depend upon the quality of the thoughtform and its location within the energy field.

For example, the patterns around the head tend to have more mental energy, while patterns that are in lower areas around the body tend to have more emotional and etheric energies. Some of the idealized image patterns around and above the head, as



well as other areas, can even contain causal energies from the soul level.

Except for the idealized images, which have a quality of brightness, the patterns tend to be dark in color. Subtle (nonphysical) material in the patterns gives them their structure. As long as the patterns remain in our energy field, they block, in some degree, our ability to project our energy out into the world. They also block our ability to receive outside energies and perceive the world accurately. Thus, patterns condition and limit our interactions with the world and interfere with our well being and spiritual progress.

In addition to patterns, the energy fields of most people contain debris—loose, nonphysical material around the patterns. This material is generally picked up from the environment and is a nonphysical pollution that can be even more damaging than the physical pollution we know so well. Debris can be removed by the use of the spiritual vortex, described in Chapter 3—Building the Bridge.

## Pattern Creation

Most often, we create patterns unconsciously. When we are born, we bring with us the seeds or tendencies of karma from previous lifetimes. These seeds are called samskaras in the Raja Yoga system of Patanjali. Samskaras remain latent until they are activated by interaction with the environment. Environment, as referred to here, includes everything that is not the soul, or essential self; the external environment as well as the internal environment of physical, energetic, emotional, and mental factors.

As we interact with our environment in the process of growing up, we are subjected to many different kinds of energies, very often in the form of words. When these external energies enter our field of awareness, they can activate the samskaras from previous lifetimes. In the process of activation, these samskaras

combine with etheric, emotional, mental, or causal energies to create thoughtforms, or patterns.

These patterns can be removed by using a process similar to that which created them in the first place. The word forms used in the pattern removal work, explained later in more detail, are designed to gradually, safely, and systematically eliminate patterns by using forms of speech that are similar to those which created the patterns. In addition to being created by spoken words exchanged with others in our external environment, patterns can be created by various internal factors, such as subvocalizations.

For example, a pattern might be created by a parent saying to a child, "you never do anything right." To this statement, the child might reply, either mentally or out loud, "But I am trying to do my best." Through this interaction of message and response, a pattern or thoughtform can be created which contains the self-image pattern of not being good enough even though trying. If created, this pattern is usually found around the area of the shoulders where negative self-image patterns tend to collect. The common expression, "I am carrying the weight of the world on my shoulders," expresses the prevalence of these types of patterns.

Since this process of pattern-creation goes on during the growing-up period of a child, a clairvoyant would observe the gradual filling of the energy field with many different patterns on many different levels. By the time of adulthood, most people stand encased in a solid structure of patterns, although as a child they started out with a relatively clear energy field.

As adults, most of us are imprisoned to a greater or lesser extent. Even though we may not see the bars of our prison, we experience their effect as limited perception and freedom of action.

When a pattern is activated, the information contained within it is projected into our energy field holographically, where it is experienced with varying degrees of discomfort. A qualified

clairvoyant would be able to read the information contained in the activated pattern and have a good idea of the circumstances that helped create it.

If a thoughtform is created consciously and sent into manifestation by an act of will, it leaves the energy field and creates something in the world. The thoughtform has karmic consequences, as all actions do, but the consequences are not repeated as they potentially would be if the thoughtform remained in the field and was activated time after time. An example would be someone who is repeatedly being drawn into abusive relationships by patterns of a low self-image.

## Activation of Patterns

Most of the time, patterns exist in a quiescent state and we are not aware of them, except perhaps as a generalized feeling of limitation. But if we encounter a situation similar to the one in which the pattern was created, either internal or external, the pattern can become activated and expand out into the field where it is experienced most often as a negative and limiting presence. Some higher idealized image patterns are experienced as positive when they are activated, but they are the exception. Even these idealized images limit our ability to achieve superconscious realization because they are only images of a greater reality, and not that greater reality itself.

To see how a pattern can be activated, we can use the previous example. In the past, let's say we have created a negative self-image pattern expressed by the statements, "you never do anything right" (parent) "but I am trying my best" (child). This pattern encodes the image and experience of one who is trying his or her best but is evaluated by the parents as being incompetent. In the present, let's say someone says something to us which is similar to the parent's statement, "you never do anything right," such as "you didn't handle that job in the right way." Under these circumstances, a negative self-image pattern

can activate and expand into our field. We experience the same feelings of a negative self-image we felt as a child when our parents put us down. We might even be surprised by the extent of our reaction, which often is out of proportion to the actual statement. After a while, the pattern returns to its quiescent state and we feel OK again, until the next similar incident happens.

From this one example, we can see the benefits of removing patterns, and how they limit our sense of well being and hamper effective living.

Unless we were born spiritually liberated with no karmic tendencies whatsoever, or grew up with perfect parents who were clairvoyant and knew the effect of everything they said to us so that they could avoid any pattern-creating statements (we could add the additional qualification that they be spiritually liberated themselves), we need some method for removing patterns in order to free ourselves from their limiting effects. After having cleared ourselves of patterns, we are less likely to contribute to the creation of patterns in our own children if we are, or decide to become, parents.

## Effects of Patterns

In addition to the unpleasant psychological states they create, our patterns have another negative aspect: they tend to draw us to people and situations that relate to the content of the patterns. For example, if we have negative self-image patterns, we might find ourselves continually drawn to situations in which we are put down. Given enough life experience, we may learn to develop a positive self-image and free ourselves from negative self-image patterns, but the process can be time-consuming and unpleasant. Because of this magnetizing quality of the patterns, it is likely that much negative life experience will have to be worked through unless the patterns can be eliminated ahead of time.

There is some support for the reality of pattern (samskara)

removal in the Yoga Sutras of Patanjali, with a translation and commentary by I. K. Taimni in his book, *The Science of Yoga*. Patanjali states that the energy of a higher state of consciousness (samadhi) “cooks” the samskaras (patterns), and permanently eliminates them, which leads to final spiritual liberation.

Once a pattern is removed, we no longer need to be drawn karmically to people and situations related to that pattern. If we can eliminate enough patterns, we can change the direction of our life and save much pattern-generated suffering and many unpleasant experiences. Such pattern elimination can even save us many lifetimes of karmic experiences, thus significantly hastening our spiritual development towards eventual liberation from the cycle of reincarnation.

It is much quicker and more efficient to remove the cause of a possible negative experience, thus avoiding it, than it is to go through the experience itself to learn the necessary lessons. For someone who wants to work out a significant amount of karma in a short period of time, the Rainbow Bridge clearing process can be a good approach. The amount of karma that can be worked out is an individual matter, but Norman and Josephine made statements, based on information they had received, that it could amount to the karma of several lifetimes.

## Pattern Locations

The patterns are generally distributed in five zones which relate to the contents of the patterns. They are located:

- Above the head and down as far as the neck. These are idealized thoughtforms that relate to the mind. They are the patterns of the good, the true, and the beautiful, in concrete form. They are often in a form which should have been outgrown and thus stand as a barrier to further progress.
- About the neck and upper back. These patterns pertain to both negative and positive ideas and feelings about personal

worth. They are primarily emotional in nature.

- Around the midsection of the body. These patterns relate to the emotional nature and can involve blatantly negative emotions such as hate, fear, anger, and selfishness, or misdirected emotions such as interfering helpfulness, possessive love, or martyring self-sacrifice.
- Those gathered in the lower torso area and about the hips and lower back. They relate to the instincts of the energetic and physical bodies such as self-preservation, herding, sex, indiscriminate curiosity, self-assertion, the sense of possession, and the belief that one is isolated from others.
- Those clustering around the feet. These patterns relate to conditions one wants to get away from and cannot. They inhibit action and motion on the physical plane.

## Patterns and Purification

Most teachers of spiritual development stress purification, either through the development of character or through various physical practices such as vegetarianism, celibacy, fasting and prayer, external and internal physical cleanliness, the observation of rules, and so on. These practices all have various degrees of value, from character development, which is the essential and necessary foundation for all spiritual practices, to celibacy, which is of questionable value for most modern spiritual seekers. Some of these practices can still be very relevant to those who have not gained control over their physical, emotional, and mental natures, or under special conditions, such as strict vegetarianism in order to be able to read the akashic records, or the redirection of the sexual energy in order to bring about certain alchemical transformations within the physical body.

However, we must undergo a deeper and more fundamental

purification in order to become a soul-infused personality: the elimination of obstacles to soul fusion and the upgrading of the quality of the bodies (physical, etheric, mental, and causal) to a level of vibration where they can withstand intense soul energy pouring through them.

The emergence of the soul is limited by the purity and vibratory quality of the bodies through which it can express. This deeper and more fundamental purification can be done with the scientific use of energy in widening the central channel, removing patterns that limit soul expression, and transforming the bodies by permitting high-grade energies to flow through them in unselfish activities.

## Pattern Removal Techniques

In the past, there were techniques to remove the patterns. But because there were not as many advanced spiritual seekers in incarnation as there are today, the number of people who could actually do the work was small and they were taught in secluded settings far from a spiritually inhospitable society. The instruction was of a more private and personal nature. Now, at the present time, there are large numbers—perhaps millions—of spiritual seekers who can do the pattern removal work, so a different approach is needed. Because of the lack of qualified teachers for such a large number, it is necessary to distribute the teachings in a book form and encourage students to form groups, learn together, and help each other.

The techniques of channel building and pattern removal, as presented in this book, were designed to be safe, effective, and relatively easy to apply. Few of us have the luxury of spending our lives apart from the world, far from the stresses and strains of ordinary life, even if such seclusion were appropriate. For the most part, spiritual work must be done in the midst of the world's activities.

When we live in a world of intense activity, we have to

constantly function on different levels of consciousness, and be able to shift back and forth between levels with great facility, or even function on numerous levels simultaneously. We have to find our center of spiritual awareness in the world, with all of its activity. By functioning in the world in this way, we can make rapid progress by demonstrating a spiritual skillfulness against all obstacles. Accomplishing our spiritual work in the world can be a greater achievement than doing the work under self-chosen ideal conditions and can lead to a correspondingly higher level of spiritual development and power.

The spiritual seeker of today is of a higher order than those of the past, and is aided in understanding by highly developed modern languages which make possible the presentation of spiritual concepts more clearly and effectively than in the past. This efficacy of language, when combined with modern communications systems, makes possible the wide dissemination of spiritual truths. These truths, when widely communicated, can then be applied by large numbers of seekers on an individual and group basis. The recent development of the Internet and electronic mail can only accelerate this process.

#### PATTERN REMOVAL PROCESS

The process of pattern removal uses spoken phrases as carriers for the energies of the soul. These energies then eliminate the patterns. The words and word forms (outlined later) were chosen because they were found by clairvoyant observation to be the most useful in removing patterns and producing beneficial changes in the energy field. In addition to being highly effective in activating patterns, the word forms also limit the area of activation. Thus, when used sequentially, the word forms remove the patterns gradually and safely.

Their usefulness was determined by:

- The quickness and intensity of activation



- The energies and colors involved
- The reactions of the centers
- The nature of the nonphysical matter (debris) resulting from the clearing process
- The images that appear in the energy field, indicating the life situations, actions, or habits involved in the original creation of the pattern
- The time required to activate and remove the pattern
- The soul energy available after the removal of the patterns activated by the words and word forms

For maximum benefit, follow the techniques for pattern removal exactly as outlined. These techniques have proven safe and effective with many hundreds of people over a period of approximately 40 years.

**Before starting this work, you must be widening the central channel from the earth star to the soul star for a week, keeping your channel clear on a daily basis. This is described under item 4 on page 60.**

1. Choose a word from those listed on page 97.

It is recommended that the first ten words on the list be used first to develop skill and facility in the use of the pattern removal (clearing) technique. Then words can be chosen from the remaining words on the list, or additional words can be chosen to overcome sensed limitations, work through particular life issues, or build in positive qualities. Once a word is chosen, it should be used systematically through all the 64 word forms on pages 99 through 106. By so doing, many different patterns, relating to the same basic theme, will be eliminated in a gradual and safe way.

Once one word has been used in all 64 forms, then go to the next word on the list, or choose a word at random from

the list until all the words on the list have been used in the word forms. The words in the list were chosen based on the clairvoyant observation of their effects. These words are most likely to remove the patterns in a complete and balanced way within a broad population of spiritual seekers.

2. Say the soul mantram: "I am the soul, I am the light divine, I am love, I am will, I am fixed design."
3. Link in by sending lines of light from the soul star.
4. Clear the channel using the triangulation technique described in Chapter 3—Building the Bridge.
5. Repeat the first word form for about seven to eight minutes, as the soul. You can alternate, with one repetition aloud and one silently. If you are working in a group, go around the group a number of times with each person saying the phrase aloud when their turn comes, while the others repeat the phrase silently in unison.

It is important to make some of the repetitions out loud as this increases their effectiveness. If pattern activation can be sensed, try to conclude the word work when one pattern has been eliminated and before another pattern becomes activated. But try to keep the time as close to the seven to eight minutes as possible, whether or not pattern activation is sensed.

The way pattern activation and removal is sometimes sensed is an individual matter. Sometimes the process is sensed as a pressure while the pattern is being activated and a sense of release as the pattern is removed.

The method of using the word forms is as follows:

Let us say we choose the word "be," with the appropriate preposition (which we choose; in this example, "for"). The

first word form is: "I never desire to **be** anything **for** you, and I always **am** everything **for** you." This is the phrase that will be repeated during the first session.

After we have used the first word form, we then use the next word form which is: "You never desire to **be** anything **for** me and you always **are** everything **for** me."

In this way, we go through the list of 64 word forms, placing the word "be" with the appropriate preposition that we have chosen. It is not necessary for the word form to make complete rational sense, but try to consistently use a preposition which makes the most overall sense. The word forms are only carriers for the soul energy behind them and have no power, in and of themselves, to remove the patterns.

We start with one word form per day, and can later work up to two to four word forms per day, depending on sensed need and the ability to do the work while maintaining a balance in daily life. The clearing work is under the direction of the soul, so using more word forms per day does not necessarily result in more rapid progress. The process will automatically cease to work beyond the point of safety.

Once the soul has determined that enough work has been done, the pattern removal process ceases to be effective. In the absence of clairvoyant feedback, the stopping point for the number of word forms has to be determined by intuition and by objective observation of the effect of the use of the word forms on daily life.

The pattern removal process occurs in this way:

As the word is repeated, energy from the soul level flows down the central channel and out to a pattern chosen by the soul and determined by the resonance between the word form and the pattern (the personality is not involved in this

process except to cooperate with the soul).

The pattern then begins to activate. The energy usually flows through the throat center and then to the activating pattern. The throat center is related to the creative use of the spoken word and is usually developed enough in most spiritual seekers to transmit soul energy.

As stated previously, under ordinary life conditions, a pattern is usually activated by a verbal statement from another person or by internal mental statements. Once activated in these ways, the pattern expands into the energy field where it remains for a time before going back into its latent form. When the pattern is expanded out into the field in this way, we usually experience the activated pattern as unpleasant or disturbing in some way.

But when the pattern has been activated by using a word form as a carrier of soul energy, in contrast to the normal activation process in daily life, it appears to clairvoyant observation that the pattern is expanding just as it would typically in daily life. Then, at a certain point in using the energies of the soul, the pattern suddenly disintegrates instead of continuing to expand. It disintegrates because the activated pattern cannot contain the intense energies of the soul. This disintegration releases the energy and matter of the pattern and disperses them into the energy field. The pattern is now permanently gone.

During the repetition of a word form, any number of patterns can be activated and removed, but typically the number is between one and five. The activation and removal of patterns can be experienced as a pleasant sense of release and greater freedom if there is sufficient sensitivity to experience the results of the pattern removal process. But we might not experience anything at all; faith in the effectiveness of the

process may be necessary.

6. After the seven to eight minutes of repeating the word form, use the spiritual vortex for about eight to nine minutes to clear the field of the matter released by the pattern removal process. Always use the vortex slightly longer than the repetition of the word form, to make sure that all the nonphysical matter (debris) has been removed from the field and sent down into the earth. The vortex, under soul control, removes all unwanted material and energy generated by the pattern disintegration, leaving only useful high-grade energies and matter behind.

Over time, these high-grade energies and matter will be used to build up and improve the physical, energetic, emotional, mental, and causal bodies.

7. Say The Great Invocation as a service to humanity and as a way to further sweep the energy field clear of unwanted material.

The process of using the spoken word to remove the patterns can be explained by a musical analogy. Let us say middle C on the piano represents the sound vibration which initiated the creation of a given pattern. Then assume the C above middle C represents the energy that is brought in from the soul level by saying the word form. Middle C, and the C above middle C, are harmonically related. If we play the higher C on a piano and listen carefully, we will find that the string of middle C begins to vibrate, although very faintly. The C above middle C has a higher vibration than middle C, and actually carries more energy.

In a similar way, the energy coming from the soul is harmonically related to the energy locked within the pattern, although it is of a higher frequency and thus carries more energy. The pattern, created at a lower level of energy, cannot contain the more intense energies of the soul, and thus breaks apart.

To get results, it is not necessary to understand why this process works, but the explanation may be useful for those who are more technically oriented and have a need to know why something works. It is not even necessary to believe that the process will work in order to obtain results, a fact which has been empirically verified by repeated clairvoyant observation.

The saying of the word form provides a conduit along which the higher soul energy can flow. We could say that an energy transmission line is created by saying the word form, over which the "electricity" of the soul can then flow to remove the pattern. Often a similar phenomena occurs during inspired speaking when the actual physical words and ideas transmitted become a carrier of a superior spiritual energy which then impacts the audience far more intensely than the energy of the words and ideas would alone.

While working with her students, Josephine would do a diagram of each student's field at the start of the work and then periodically update the drawing and show where the patterns were dissipating. I have seen a number of these drawings, and they illustrate clearly the effectiveness of the pattern removal process. Norman and Josephine's book, *Rainbow Bridge II*, contains a series of these drawings.

I don't claim to be a clairvoyant myself, but I believe I have some degree of sensitivity. In working with hundreds of people over the years, my sense is that the process works as I have described it, and as it was communicated to me by Norman and Josephine. They based their conclusions on more than 30 years of clairvoyant observation with hundreds of students, often with rigorous written documentation.

In my 35 years or so of spiritual study, I have found the Philosophy of Individual Life, communicated by John Richardson and Florence Huntley, and the Rainbow Bridge process, as developed by Norman and Josephine Stevens, to be among the few approaches built on such an explicit and rigorous

scientific foundation. Using the processes of pattern removal consistently, we can:

- Eliminate the patterns from our energy field
- Release the beneficial energies contained within the patterns
- Use these beneficial energies to fulfill our soul purpose

After many years of this work, we can eliminate enough patterns so that we can express soul purpose more clearly and interact with our environment more effectively. As we clear ourselves of patterns, we contribute to the clearing of the planet.

## Words to Use

The basic words to use in the word forms are:

1 DO	13 ACT	25 THINK
2 HAVE	14 STAND	26 PERSIST
3 BE	15 ACCEPT	27 CONCEIVE
4 PERCEIVE	16 REJECT	28 CATALOG
5 LOVE	17 DIVIDE	29 ANALYZE
6 KNOW	18 BLEND	30 UNIFY
7 GO	19 MOVE	31 EXPRESS
8 STAY	20 HOLD	32 PRESERVE
9 GIVE	21 ATTRACT	33 INVOKE
10 RECEIVE	22 REPULSE	34 FORMULATE
11 SEPARATE	23 ISOLATE	35 RENOUNCE
12 MERGE	24 FUSE	36 INTEGRATE

In addition to the preceding, the following five words have proven effective and can be used more than once:

BALANCE    ALIGN    CHANGE    ADAPT    COMMUNICATE

## Word Forms to Use

The next several pages show the statements to use in the pattern removal process. They are divided into eight parts, 1-A through 2-D.

Following are some examples of how the statements are to be used:

- Example for the first line of Part 1-A using DO:  
“I never desire to **do** anything **for** you and I always **do** everything **for** you.”
- Example for the fifth line of Part 1-A using BE:  
“I never desire to **be** anything **for** you, and I never **am** anything **for** you.”
- Example for the eighth line of Part 1-D using INTEGRATE:  
“You always desire me to **integrate** everything **for** you and I always **integrate** everything **for** you.”

As mentioned before, the statements should be used sequentially, and you must have reached the stage where you are widening the channel on a daily basis from the earth star to the soul star, as outlined in item 4 on page 60 in Chapter 3—Building the Bridge.

We thank Colleen Stevens of Rainbow Bridge Productions, the publisher of *Rainbow Bridge II*, for giving us permission to copy the words on the preceding page and the word forms on the following pages.



## PART 1-A

1. I never desire to \_\_\_\_\_ anything \_\_\_\_\_ you and I always \_\_\_\_\_ everything \_\_\_\_\_ you.
2. You never desire to \_\_\_\_\_ anything \_\_\_\_\_ me and you always \_\_\_\_\_ everything \_\_\_\_\_ me.
3. I always desire to \_\_\_\_\_ everything \_\_\_\_\_ you and I never \_\_\_\_\_ anything \_\_\_\_\_ you.
4. You always desire to \_\_\_\_\_ everything \_\_\_\_\_ me and you never \_\_\_\_\_ anything \_\_\_\_\_ me.
5. I never desire to \_\_\_\_\_ anything \_\_\_\_\_ you and I never \_\_\_\_\_ anything \_\_\_\_\_ you.
6. You never desire to \_\_\_\_\_ anything \_\_\_\_\_ me and you never \_\_\_\_\_ anything \_\_\_\_\_ me.
7. I always desire to \_\_\_\_\_ everything \_\_\_\_\_ you and I always \_\_\_\_\_ everything \_\_\_\_\_ you.
8. You always desire to \_\_\_\_\_ everything \_\_\_\_\_ me and you always \_\_\_\_\_ everything \_\_\_\_\_ me.

## PART 2-A

1. I never desire to \_\_\_\_\_ anything \_\_\_\_\_ myself and I always \_\_\_\_\_ everything \_\_\_\_\_ myself.
2. Myself never desires to \_\_\_\_\_ anything \_\_\_\_\_ me and myself always \_\_\_\_\_ everything \_\_\_\_\_ me.
3. I always desire to \_\_\_\_\_ everything \_\_\_\_\_ myself and I never \_\_\_\_\_ anything \_\_\_\_\_ myself.
4. Myself always desires to \_\_\_\_\_ everything \_\_\_\_\_ me and myself never \_\_\_\_\_ anything \_\_\_\_\_ me.
5. I never desire to \_\_\_\_\_ anything \_\_\_\_\_ myself and I never \_\_\_\_\_ anything \_\_\_\_\_ myself.
6. Myself never desires to \_\_\_\_\_ anything \_\_\_\_\_ me and myself never \_\_\_\_\_ anything \_\_\_\_\_ me.
7. I always desire to \_\_\_\_\_ everything \_\_\_\_\_ myself and I always \_\_\_\_\_ everything \_\_\_\_\_ myself.
8. Myself always desires to \_\_\_\_\_ everything \_\_\_\_\_ me and myself always \_\_\_\_\_ everything \_\_\_\_\_ me.

## PART 1-B

1. I never desire to \_\_\_\_\_ anything \_\_\_\_\_ you and you always \_\_\_\_\_ everything \_\_\_\_\_ me.
2. You never desire to \_\_\_\_\_ anything \_\_\_\_\_ me and I always \_\_\_\_\_ everything \_\_\_\_\_ you.
3. I always desire to \_\_\_\_\_ everything \_\_\_\_\_ you and you never \_\_\_\_\_ anything \_\_\_\_\_ me.
4. You always desire to \_\_\_\_\_ everything \_\_\_\_\_ me and I never \_\_\_\_\_ anything \_\_\_\_\_ you.
5. I never desire to \_\_\_\_\_ anything \_\_\_\_\_ you and you never \_\_\_\_\_ anything \_\_\_\_\_ me.
6. You never desire to \_\_\_\_\_ anything \_\_\_\_\_ me and I never \_\_\_\_\_ anything \_\_\_\_\_ you.
7. I always desire to \_\_\_\_\_ everything \_\_\_\_\_ you and you always \_\_\_\_\_ everything \_\_\_\_\_ me.
8. You always desire to \_\_\_\_\_ everything \_\_\_\_\_ me and I always \_\_\_\_\_ everything \_\_\_\_\_ you.

## PART 2-B

1. I never desire to \_\_\_\_\_ anything \_\_\_\_\_ myself and myself always \_\_\_\_\_ everything \_\_\_\_\_ me.
2. Myself never desires to \_\_\_\_\_ anything \_\_\_\_\_ me and I always \_\_\_\_\_ everything \_\_\_\_\_ myself.
3. I always desire to \_\_\_\_\_ everything \_\_\_\_\_ myself and myself never \_\_\_\_\_ anything \_\_\_\_\_ me.
4. Myself always desires to \_\_\_\_\_ everything \_\_\_\_\_ me and I never \_\_\_\_\_ anything \_\_\_\_\_ myself.
5. I never desire to \_\_\_\_\_ anything \_\_\_\_\_ myself and myself never \_\_\_\_\_ anything \_\_\_\_\_ me.
6. Myself never desires to \_\_\_\_\_ anything \_\_\_\_\_ me and I never \_\_\_\_\_ anything \_\_\_\_\_ myself.
7. I always desire to \_\_\_\_\_ everything \_\_\_\_\_ myself and myself always \_\_\_\_\_ everything \_\_\_\_\_ me.
8. Myself always desires to \_\_\_\_\_ everything \_\_\_\_\_ me and I always \_\_\_\_\_ everything \_\_\_\_\_ myself.

## PART 1-C

1. I never desire you to \_\_\_\_\_ anything \_\_\_\_\_ me and I always \_\_\_\_\_ everything \_\_\_\_\_ you.
2. You never desire me to \_\_\_\_\_ anything \_\_\_\_\_ you and you always \_\_\_\_\_ everything \_\_\_\_\_ me.
3. I always desire you to \_\_\_\_\_ everything \_\_\_\_\_ me and I never \_\_\_\_\_ anything \_\_\_\_\_ you.
4. You always desire me to \_\_\_\_\_ everything \_\_\_\_\_ you and you never \_\_\_\_\_ anything \_\_\_\_\_ me.
5. I never desire you to \_\_\_\_\_ anything \_\_\_\_\_ me and I never \_\_\_\_\_ anything \_\_\_\_\_ you.
6. You never desire me to \_\_\_\_\_ anything \_\_\_\_\_ you and you never \_\_\_\_\_ anything \_\_\_\_\_ me.
7. I always desire you to \_\_\_\_\_ everything \_\_\_\_\_ me and I always \_\_\_\_\_ everything \_\_\_\_\_ you.
8. You always desire me to \_\_\_\_\_ everything \_\_\_\_\_ you and you always \_\_\_\_\_ everything \_\_\_\_\_ me.

## PART 2-C

1. I never desire myself to \_\_\_\_\_ anything \_\_\_\_\_ me and I always \_\_\_\_\_ everything \_\_\_\_\_ myself.
2. Myself never desires me to \_\_\_\_\_ anything \_\_\_\_\_ myself and myself always \_\_\_\_\_ everything \_\_\_\_\_ me.
3. I always desire myself to \_\_\_\_\_ everything \_\_\_\_\_ me and I never \_\_\_\_\_ anything \_\_\_\_\_ myself.
4. Myself always desires me to \_\_\_\_\_ everything \_\_\_\_\_ myself and myself never \_\_\_\_\_ anything \_\_\_\_\_ me.
5. I never desire myself to \_\_\_\_\_ anything \_\_\_\_\_ me and I never \_\_\_\_\_ anything \_\_\_\_\_ myself.
6. Myself never desires me to \_\_\_\_\_ anything \_\_\_\_\_ myself and myself never \_\_\_\_\_ anything \_\_\_\_\_ me.
7. I always desire myself to \_\_\_\_\_ everything \_\_\_\_\_ me and I always \_\_\_\_\_ everything \_\_\_\_\_ myself.
8. Myself always desires me to \_\_\_\_\_ everything \_\_\_\_\_ myself and myself always \_\_\_\_\_ everything \_\_\_\_\_ me.

## PART 1-D

1. I never desire you to \_\_\_\_\_ everything for me and you always \_\_\_\_\_ anything \_\_\_\_\_ me.
2. You never desire me to \_\_\_\_\_ anything \_\_\_\_\_ you and I always \_\_\_\_\_ everything \_\_\_\_\_ you.
3. I always desire you to \_\_\_\_\_ everything \_\_\_\_\_ me and you never \_\_\_\_\_ anything \_\_\_\_\_ me.
4. You always desire me to \_\_\_\_\_ everything \_\_\_\_\_ you and I never \_\_\_\_\_ anything \_\_\_\_\_ you.
5. I never desire you to \_\_\_\_\_ anything \_\_\_\_\_ me and you never \_\_\_\_\_ anything \_\_\_\_\_ me.
6. You never desire me to \_\_\_\_\_ anything \_\_\_\_\_ you and I never \_\_\_\_\_ anything \_\_\_\_\_ you.
7. I always desire you to \_\_\_\_\_ everything \_\_\_\_\_ me and you always \_\_\_\_\_ everything \_\_\_\_\_ me.
8. You always desire me to \_\_\_\_\_ everything \_\_\_\_\_ you and I always \_\_\_\_\_ everything \_\_\_\_\_ you.

## PART 2-D

1. I never desire myself to \_\_\_\_\_ anything \_\_\_\_\_ me and myself always \_\_\_\_\_ everything \_\_\_\_\_ me.
2. Myself never desires me to \_\_\_\_\_ anything \_\_\_\_\_ myself and I always \_\_\_\_\_ everything \_\_\_\_\_ myself.
3. I always desire myself to \_\_\_\_\_ everything \_\_\_\_\_ me and myself never \_\_\_\_\_ anything \_\_\_\_\_ me.
4. Myself always desires me to \_\_\_\_\_ everything \_\_\_\_\_ myself and I never \_\_\_\_\_ anything \_\_\_\_\_ myself.
5. I never desire myself to \_\_\_\_\_ anything \_\_\_\_\_ me and myself never \_\_\_\_\_ anything \_\_\_\_\_ me.
6. Myself never desires me to \_\_\_\_\_ anything \_\_\_\_\_ myself and I never \_\_\_\_\_ anything \_\_\_\_\_ myself.
7. I always desire myself to \_\_\_\_\_ everything \_\_\_\_\_ me and myself always \_\_\_\_\_ everything \_\_\_\_\_ me.
8. Myself always desires me to \_\_\_\_\_ everything \_\_\_\_\_ myself and I always \_\_\_\_\_ everything \_\_\_\_\_ myself.



By using the process of pattern activation and systematically working through the word forms, we can gradually eliminate the patterns from our energy field, releasing the good in the patterns which we can then use to further our own evolution and enable ourselves to live and act more effectively.

## The Relation of Word Forms to Patterns

Each of the words within the word forms relates to different aspects of the pattern removal process. The verbs, such as do, be, and have, relate to the general theme of the pattern and are the primary carrier of soul energy. The prepositions, such as to, for, and about, give a subtle shading to the word forms and narrow the focus of the pattern removal process.

The pronouns I, you, and myself, recreate the relationships that originally generated the pattern. **I** relates to the sense of self on the personality level, and to all we identify with. It will vary greatly from person to person. **You** relates to everything that is considered the not-self, primarily things in the external world experienced as distinct from the **I**. **Myself** refers to the soul, or higher self. The word forms are set up to create certain relationship dynamics which resonate with the patterns and thus activate and eliminate them.

Some of the idealized image patterns are created by the interaction between the soul (myself) and the personality (I), or the soul (myself) and the environment (you). Most often these idealized image patterns are located around the head. When these patterns are broken down, they release high-grade causal energies into the aura. These energies, which are often quite beautiful, then become available to the soul through its primary body of expression, the causal body.

The word forms contain two points of interaction created by

the pronouns I, you, and myself in various combinations. These two points of interaction then create the third point, which is the pattern itself. For example, in the two joined phrases “I always desire to do everything for **you**, and **I** never do anything for **you**,” the two points of interaction are the **I**, that with which we identify, and the **you**, that which is the not-self. These two points of interaction then create the form, or pattern. The generation of a third factor from the interaction of two antecedent factors is a universal principle which applies throughout nature. This interaction/creation process is represented by the triads of Father, Son, and Holy Ghost of the Christian tradition, or by Brahma, Vishnu, and Shiva in the Hindu tradition.

We can use word forms to remove patterns because word forms contain the same type of interaction dynamics that created the patterns in the first place. This similarity of interaction dynamics between the words forms and the patterns is necessary because we are using the principle of harmonic resonance to remove the patterns. Without this similarity, the word forms would never activate the patterns in the first place and therefore would not be effective in removing them.

## Pattern Removal Conditions

We can remove patterns under almost any conditions that enable us to concentrate sufficiently. It is not necessary to assume any specific meditation posture, although a comfortable position might be helpful. Many people are quite busy and remove patterns while engaging in activities that do not require mental concentration for safety, such as while doing the dishes, working in the yard, and so on. Being able to do two or more things simultaneously, yet efficiently, is a valuable ability that can help us to make faster spiritual progress by utilizing our time to the fullest.

## Positive Energies

All of the words used in the word forms are activity related, either acting, desiring, or being. They are positive words that we can use to build positive energies into the energy field, in addition to removing patterns. The double positive phrases, such as “I **always** desire to do **everything** for you, and I **always** do **everything** for you,” are especially valuable for building in positive energies. When repeated, the double positive word forms bring about an immediate downpouring of positive soul energy into the energy field. Conversely, the double negative phrases, such as “I **never** desire to do **anything** for you and you **never** do **anything** for me,” tend to activate and remove more patterns.

## External and Internal Patterns

The first phase of the clearing work generally removes the external patterns (those outside the physical body) first, beginning with the patterns farthest from the physical body and moving in towards the boundary of the physical body. If the process is continued after the external patterns are removed, the clearing work can eliminate patterns inside the physical body. A technique has been developed to remove these internal patterns more quickly, but it cannot be used safely until one has completely removed the external patterns.

In general, the more we move in towards the center of the body, the more resistant the patterns become. At the level of the internal patterns, we are for the most part removing patterns that were created in other lifetimes. They are related more to the genetic, cellular, and karmic structure of the body.

We might speculate concerning what would happen if the

clearing process were continued after all the internal patterns were removed. Are there perhaps patterns related to the atomic level of the body? Would the removal of these patterns change the atoms in the body into radiant atoms? (For an explanation of radiant atoms, see Chapter 6—Raising the Level of Consciousness.)

## Completing the Work

The time to complete each phase of the Rainbow Bridge work, such as the central channel widening and pattern removal, varies individually, depending primarily on level of spiritual development, the ability to concentrate and work with energies, the cooperation of the soul, karmic factors, and life circumstances.

As stated earlier, it typically takes three to six months of consistent daily work to widen the central channel to a diameter of one inch. It typically takes two to four years of consistent daily work to eliminate the external patterns.

As individuals work successfully with the Rainbow Bridge processes, they are grounded in the thought field of the earth. Such grounding, when combined with individual factors, makes the work easier, quicker, and more effective. Norman and Josephine found that, as the group expanded and the thoughtform of the work was grounded in the energy field of the earth, the time to complete Rainbow Bridge processes shortened. As the vibrations of the planetary thought field are being upgraded, constructive spiritual processes are becoming more effective.

It is helpful to work with another person while doing the pattern removal work. There are a number of benefits. The combination of energy fields increases the effectiveness of the work, greater sensitivity can be developed by trying to observe the process going on in the other's energy field, and the combination of the energy fields of two or more people produces a balancing and stabilizing effect.

## Patterns as an Asset

The patterns are in one respect a liability, yet they store large amounts of useful energy and material. When we remove the patterns using soul energy, we liberate their high-grade energy and matter and retain this in our energy field. Using the spiritual vortex, we sweep out material we cannot use, sending it down into the earth where it feeds the elemental lives (primitive forms of life that work with earth energies). So nothing is wasted in the process of pattern removal. Thus the patterns represent a substantial storehouse of useful energies and matter waiting to be utilized. Viewed in this positive, yet realistic way, the patterns can be seen as a potential asset rather than a liability.

## Intelligent Energy

When we invoke the soul, there is an intelligence factor involved that goes beyond what we are consciously capable of. Just as when we cut our finger, the body heals itself without our conscious involvement, so when we invoke soul energy we bring in a principle of intelligence from a higher level which can bring about effects transcending our conscious powers. The entire process is constructive, and does not infringe upon our individual self-conscious will in any way. We can know with scientific certainty that the process works, even though we may not know why it works.

## Other Techniques Possible

Norman and Josephine never claimed that the Rainbow Bridge processes were the only techniques effective in widening the central channel or eliminating patterns. They were open to the possibility that more effective techniques could be discovered in the future. They hinted that other groups

throughout the world would probably be able to widen the central channel and remove patterns using other techniques, if they had not already done so. They recognized that they, in turn, were building on the work of others in these areas.