

**THE NEW YORK INSTITUTE OF METAPSYCHIATRY  
P.A.G.L. FOUNDATION – WEST COAST AFFILIATE**

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**Newsletter**

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**EDITORIAL**

In August, when most people take vacations, this issue of our Newsletter brings you ideas about work, play, and right usefulness. This was the theme of our recent conference held at the Hilton Lodge, a beautiful mountain resort in Lake Arrowhead, California. Here on the shores of a blue lake, under pine trees, in the clear air, 5000 feet high above the valley, we partook in a transcendent perspective on life and work. We considered the fact that our work situation – like other experiences in life – does not come to us uninvited. In total, nine Research Associates presented papers on this occasion. Most of the presentations are summarized and reported in this Newsletter. Preparatory to the conference, the topic of “right usefulness” was widely explored. Numerous transcripts and tapes of Dr. Hora’s lectures were scanned in the library of our School in search of references. We were surprised to find a wealth of ideas in the Metapsychiatric literature.

This prompted us to establish two projects: One to be undertaken by Susan Ayers, that of indexing all topics available on tapes; and one by Nancy Stricklin to organize all topics in the printed works by Dr. Hora. These useful projects are to facilitate teaching, research, and education in our School. We are very grateful to Susan and Nancy for their contributions.

- Jan Linthorst, D.Min., Editor-in-Chief

**THE MEANING OF WORK CHOICE**

In Metapsychiatry we are learning to ask for the meaning of symptoms when we have problems. Principle #6 says, “Nothing comes into experience uninvited.” This also applies to the type of work or job we are engaged in. Consciously or unconsciously, we tend to choose our work. Our work is often a manifestation of our mode of being-in-the-world and of our value system.

Dr. Hora's hierarchy of values can help us in understanding the generalized meanings. These need not be taken personally, but rather viewed as a framework in which the personal meanings can be explored.

First among the hierarchy, we find natural values. These are concerns for survival, characterized by power madness, violence, tyrannical tendencies, etc. Work situations corresponding to these values are not likely to be found among students of Metapsychiatry. Maybe we could say that certain jobs in the area of organized crime, or political violence, etc., are based on such value systems.

Second are the hedonistic values. These show a concern with what makes us feel good. The corresponding work situations are jobs and professions dealing with the physical body, with fitness, with exercising and dieting, some food related businesses, weight or smoking control, massage, chiropractic practices, and others.

Then there are material values. We may subdivide the materialistic value system into two parts: First, a concern with having things or not having things, such as money, cars, homes, etc. Corresponding jobs here would be merchandising activities, retail business, financial management, real estate, bookkeeping, and accounting. A second part of this value system may express itself in scientific materialism, which is concerned with acquiring and possessing knowledge, mastering and controlling the material world. Corresponding work is found in professions such as technician, engineer, computer programmer, mechanic, and other forms of scientific endeavor.

In fourth place we find humanistic values; obviously, we find clergymen and women engaged in religious works of all types.

On the spiritual level we find no specific work situation, since spiritual values can be exercised in all sorts of work, and they redeem work from its lower levels.

The question now is, in what way can we transcend the value system that initially invited our particular work into our experience? The first step is to improve our seeing. The usual approach is to look for another job or seek guidance from a vocational counselor. Vocational services would give us tests to find out what we like most and what we do best. Their advice would most

likely be aimed at reinforcing ego gratification on the job. This is spoken of as job satisfaction. The combination of material and interpersonal values leads to a feeling of burden, drudgery, and often blaming others. The spiritual value most needed is gratitude. Gratitude is not concerned with extolling our own virtues. It says: "I will extoll thee my God, O King: and I will bless thy name forever and ever." (Psalm 145:1) This perspective gives us a better idea of what right usefulness is. Our usefulness is not in the performance alone, even though we need to perform well, but more importantly, in the qualities of consciousness with which we are functioning. A secretary who is radiant with joyous gratitude is no longer doing a menial job, but rather has become a focal point of harmonizing energies.

Another example is a businessman or a scientist. The tendency here is to perform with personal effort and personal management skills. The spiritual quality required is humility. "The Son can do nothing of himself, but what he seeth the Father do." (John 5:19) It is seeing God doing the job. We see spiritual ideas unfolding before us. These are manifested in intelligent business endeavors. Here, too, the businessman or the scientist demonstrates right usefulness as a model of effortless, efficient effectiveness.

A third example is from the humanistic and religious professions. Professionals in these jobs may suffer at times from a false sense of personal responsibility. If love is misunderstood to be emotional, there is often a high "burn-out" rate or depression in these professions. The seeing that is needed here is the seeing through the eyes of love. Learning to love being loving will transform an individual into a solitary man or woman who is neither moving towards people nor against people nor away from people, but is a beneficial presence in the world.

Now the question may be asked: What will land us a better job? If the work environment is harmful, we may be lifted out of it. If there are no harmful factors inherent in our work, we may stay on the job and elevate it to higher levels of usefulness.

What is the highest usefulness? It is to move beyond spiritual discernment into beholding. What is beholding and what is a beholder? In a recent conversation, Dr. Hora pointed out that beholding is a faculty which is awakened when we are no longer looking upon the things which are seen but upon the things which are not seen. (II Cor. 4:18) What are the things that are

seen? The Bible calls them “the world and the things of the world.” (I John 1:15) There is another realm besides this world, and we can become capable of being aware of it. To most of us, the job situation is in this world and is part of the things of this world. When, however, we turn our attention to spiritual values, we are turning our attention away from the things of this world – material possessions, interpersonal relationships, self-gratification, etc. When spiritual values, such as gratitude, humility, joy, goodness, the love of being loving, etc., have replaced the things of this world, the moment may arise when we ascend in consciousness.

Dr. Hora has been speaking lately about the living soul. The living soul is not of this world; it lives in a spiritual universe. The individual who can behold the things that are not seen, lives in the non-dimensional reality of Soul. He can work in any job where God wants him to be, as long as God wants him to be there. His satisfaction does not come from ego-gratification but from awareness of the highest usefulness: to be in this world as a living soul, a beneficial presence. The living soul’s work is best expressed this way: “Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain shall be made low and the crooked shall be made straight, and the rough places plain.” (Isaiah 40:4,5) We understand this to be our highest usefulness: to be in this world as a highway for God, a channel, a place through which God can reveal Himself, to uplift the low places of self-deprecation and to bring down the mountains of self-aggrandizement, and to come to see that our presence on the job is God’s presence and our work is God’s work, thereby being a place where God is revealed as Love-Intelligence.

## **PAGL, PLORK, AND THE LIVING SOUL**

By Ann Linthorst, M. Div.

What is PAGL? It is a state of consciousness: The state of consciousness which obtains when we are in harmony with spiritual values. Plork is a state of activity. It is what very small children and very healthy people do all day long. It is neither work nor play, just activity.

We can understand plork better if we take a close look at work and play. What is “work?” For our purposes, there is a very simple definition: work is “what I have to do.” And play, then, is “what I want to do.”

Very young children don't know the distinction. They are very active all day long, doing what they simply MUST do, not in the sense of "have to" but in the existential sense of there being no other choice. Toddlers are insatiable in their drive to "do" what their mental and physiological processes require for development and expression.

But then something happens. Sadly, but inevitably, children get introduced to the concepts of work and play. Work is activity done to meet an external demand, and play is activity done for personal pleasure. And once those concepts are fixed in consciousness, it is impossible to see activity in and of itself, apart from the lens of the concepts of demand or indulgence. Supposedly. So there we are, being pushed around by concepts, experiencing what they tell us. We are so blinded by the concepts that we are unable to observe the activity, in and of itself, and evaluate it.

Ordinarily, then, our experience of activity is pre-determined by what category it fits into. And an enormous amount of physical and mental and emotional energy is squandered in reacting to what the concepts tell us about the activity: e.g., resisting what we "have to" do and pursuing what we "want to" do.

In contrast to the agonies of the work and play world, there is a different level of activity which transcends both work and play. Abraham Maslow, a psychologist who studies people in their "peak" moments of health and integration, wrote: "In healthy people we find duty and pleasure to be the same thing, also in work and play . . . Such people uniformly yearn for what is good for them and for others and then are able wholeheartedly to enjoy it, and approve of it. They spontaneously tend to do right because that is what they WANT to do, what they NEED to do, what they enjoy, what they approve of doing, and what they will continue to enjoy."

(Toward a Psychology of Being, pp. 150-151)

Right usefulness is automatic, spontaneous, and even pleasurable for healthy humans. "At (God's) right hand are pleasures for evermore." (Psalm 16:11) We might note, here, that health, enlightenment, right usefulness, do not necessitate the loss of pleasure. Rather, what happens as we become healthy, is that there is a shift in the kind of things that are pleasurable, from activities

and thoughts which are unhealthy, troublesome to ourselves or others, to that which is good for everyone.

The real issue in work, play, and right usefulness, then, isn't doing or not doing something; it is being healthy. And what is being healthy? What is it that the toddler and the enlightened man share that transforms their activity? It is an absence of concepts . . . and that has to do with an absence of self-concepts, self-consciousness. There is a state of consciousness implicit in the activity we have termed "plork," and that state of consciousness is PAGL. Without PAGL, there is no plork, no right usefulness. "Though I give my body to be burned and have not PAGL, it profiteth me nothing."

PAGL and plork go together because what it is that must be rightly used in order for there to be right usefulness is consciousness. What is the right use of consciousness? An absence of concepts, an absence of commitment in consciousness to the self and its values. The right use of consciousness has been defined at the conference in Hawaii as "funnel consciousness," a continual emptying of consciousness of the concepts that distract us from an awareness of that spiritual wholeness which is the substance of our lives. And so, we continually evaluate activity in the light of PAGL as our ultimate values. We ask, "Does this encourage or discourage peace, assurance, gratitude, love?"

Both PAGL and plork are impossible to egos, because the self fancies itself the user of "its own" life and then becomes lost in calculations about what it wants and doesn't want, and what it thinks it can do and what it thinks it can't do, and so forth. In Metapsychiatry, we are lifted out of the strangling quandaries of personal calculation by a focus on the good of God which already is. If what is real and good already is, and is spiritual, then clearly what is useful is to become aware of what is real and good. By seeing it, we become it, as the Maslow studies confirm. We become real and good, both "using" and "being used by" the good which is the truth of our being. Our doing is being and our being is simply seeing.

Physicist David Bohm recently made the following comment: "The word 'individual' means 'undivided,' so we could say that very few individuals have ever existed. We could call (most people) DIVIDUALS. Individuality is only possible if it unfolds from wholeness. Ego-centeredness is not individuality at all. Ego-centeredness is centered on the self-image which is an illusion and a delusion. Therefore, it's nothing at all. True individuality means you have a

true being which unfolds from the whole in its particular way for that particular moment.” (Revision Magazine, Spring, 1983, p. 35)

Work and play, then, are the activities of DIVIDUALS. Plork, right usefulness, is the activity/expression of individuals. When you have work problems, then, you don't have work problems. You have concept problems, a consciousness problem.

In recent weeks, in talking with several people about work and career issues, I've noted a tendency to discuss these issues the same way people discuss relationship issues. One can discern the same sort of fantasy: That one's fulfillment has to do with finding the right job, just as one fantasizes that one must find the right mate. And what happens, then, is that the self gets endlessly tangled up in calculations based on trying to figure out whether this or that or the other thing would really be the “right” work. But the fantasy of the perfect job or career is just a fantasy, a product of personal sense that invites us to waste our lives in the pursuit of vain and self-confirmatory dreams.

Our uniqueness is as INdividuals, not as DIVIDUALS. We will never find a sense of right usefulness by sorting through our predispositions and trying to make our lives fit them. A sense of wholeness is the only important thing in any of the issues of life. Without right seeing, being cannot manifest “rightly” through us, and all the personal calculating in the world can't help.

In a new paper, to be published as part of the Mini-Book Series coming out this fall, Dr. Hora states: “everything in the universe has a built-in intentionality which can be discerned.” What does “built-in intentionality” mean? It means that God is always making you an offer that you cannot refuse. You may think you can refuse it; you may pretend that you are refusing it. But you can't . . . and aren't. Dr. Hora explains: “The soul is responsive to the intentionality of the universe.” The living soul, our true being, is already, automatically, responsive to what really is. And that means the soul is automatically rightly useful. The soul is the seat of our INdividuality, whereas the self is the seat of our dividuality, our sense of dividedness. For the soul, there is nothing but plork and PAGL; mental and physical right usefulness.

“Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.” (I Corinthians) We really cannot do other. Nothing, finally, is pleasing or

desirable or good to a living soul except the good of God. Whether we are working or playing, if we make PAGL our guide, letting it sort out for us everything that is less than good, we will find our activity, increasingly, neither work nor play, neither duty nor personal pleasure but simply wholesome, constructive, enjoyable, reasonably effortless and peaceful activity.

## **WORK, PLAY, AND RIGHT USEFULNESS**

(Summary of papers presented at the conference)

Summarized by Joan Rubadeau, M.A., Long Beach, Calif.

The solution to invalid ideas about work and play is called, in Metapsychiatry, right usefulness. The purpose of both work and play is to manifest what really is. In right usefulness we rise above conventional thinking about work and play and see things from a spiritual perspective.

One paper contrasted the issue of right usefulness with the way it was treated in a movie with the title: WHOSE LIFE IS THIS ANYWAY? This movie featured a young man who was a sculptor, but who, through an accident, had lost the ability to sculpt. Unable to do anything, he became frustrated and depressed. Obviously, he considered himself to be a sculptor and in doing sculpting he was confirming himself. When his ability to sculpt seemed to be gone, he saw no value to his life. There was not a hint of any other avenue open to him in the story at all. Had the young man realized whose life it is, he would have been on a very different plane of consciousness.

In our culture, we are led to believe that we are what we do and we choose what to do with our lives. We learn in Metapsychiatry to take a different view of the question: "Whose life is this anyway?" The answer is that it is God's life. What seems to be my life is really God showing forth, and my purpose is to glorify God by being rightly useful in this world. Right usefulness consists, therefore, of being available to God to express himself through us. This requires us to keep God's presence in consciousness as the only Reality. It is paying attention to and cherishing spiritual qualities. The sculptor might have chosen to begin his journey on the spiritual path and might have discovered that in his usefulness to God was his importance. As the author Simone de Beauvoir said, "It is not my business to think about my life. It is God's business



to think about my life. My business is to think about God.” In other words, it is in our constant and grateful awareness of the presence of God that our right usefulness unfolds.

Another paper considered the career choices made to please parents. In looking at the motives for complying with parental urgings (spoken or unspoken), it seems the double goals of pleasing parents and keeping peace in the family are present in consciousness. One problem in any case of a career choice based on parental fantasies, is that the chooser may be ill-suited for that particular occupation. The outcome of such an influenced choice may be years of resentment, frustration, and dissatisfaction. The solution to this situation is in two parts. First, we need to understand that we are not here to please or displease our parents. Secondly, we need to understand that we are here for God. We work for money but we live for God. It is only ego concerns that make us think that career choice is all-important. Once we know that careers are not the source of fulfillment, we are free to be grateful and appreciate what a particular career choice offers: “a lesson designed for our edification.”

Another presenter reported a case of healing on her job. The situation involved a retarded girl who was hired to work under the supervision of a student of Metapsychiatry. The girl had no difficulty learning her duties, which consisted of washing the glasswork in a laboratory. After three weeks, however, the girl began to call in sick. The doctor thought the illness was due to stress at the workplace. The girl’s social worker advised that she quit the job. Nevertheless, she returned to work but continued to complain about her inability to cope with the work environment. At this point the supervisor was led to seek guidance from a counselor in Metapsychiatry. It was suggested that the supervisor’s thoughts may have contributed to the anxiety level of the employee. It was clear that the supervisor wanted her to succeed and viewed it as her own personal achievement if the girl succeeded at the job and a personal failure if she quit. She had a false sense of responsibility in thinking that it was her duty to ensure that this employee retain her job. Having become aware of her thoughts, she let go of her own wants and focused attention on what God wants. Within a short time, the employee had undergone a remarkable transformation. She confided that she no longer disliked coming to work and was noticeably happier. Additional blessings accrued from the insights the supervisor had learned.

Another work situation was discussed by a Metapsychiatric therapist by exploring the essence of her therapeutic work. She mentioned a quotation from the Bible: "And I, if I be lifted up from the earth, will draw all men unto me." This captures the essence of what the "work" involves. In Metapsychiatry we learn that we are not helpers, therapists, or even healers. Our work is not operational. We are places of understanding, instruments of awareness.

Dr. Hora, in a class on Metapsychiatric Therapy, stated that when a patient comes in, in a crisis, the therapist sits down with him, pays attention, and, in the spirit of love, acceptance, and compassion, waits for the meaning of that problem to reveal itself. At that moment the therapist "knows what" and God gives him the right idea with which to respond appropriately. There is no technique, because therapy cannot be "done." The work is hermeneutic, which means "to shed light." A consciousness imbued with spiritual qualities is compassionate and awake. This attracts and awakens all those in whom there is receptivity. The essence of this work is the awakening of the living soul.

## **IS PLAY A SPIRITUAL ACTIVITY?**

By Roberta Carasso, Ph.D.

Children seem to have the most obvious ability to play and be playful. Several characteristics foster this behavior. The first and foremost issue is that the child discovers the world and applies these discoveries in play. Play is frequently accompanied with laughter, silliness, and the freedom to do the ridiculous: dress up in funny clothes, turn empty milk cartons into robots, and rearrange the furniture to create a fortress. The most essential qualities in play for children are discovery and testability. Each time a discovery is made, it is tested. And it is a serious matter to children. When one mother asked her three-year-old at what was he playing, he momentarily looked up from assembling a complicated toy and said, "I'm working."

Often great thinkers and creative people have a playful approach to their work. They are as little children. They take chances, do what seems foolish, and even accept ridicule for the sake of seeking an answer to a quest. This open-minded "what-if" mentality seems to yield new ideas. For example, Pablo Picasso, who was on the verge of discovering a new visual expression of space, with a serious intent but in a playful manner, pasted several commonplace labels and newspaper clippings to a background and the collage

was born, altering the way artists express space from then on. Alexander Calder made a large mechanized circus from which the sculptural form of the mobile evolved. His vision changed the direction of sculpture. Certainly, both these artistic discoveries extended man's reservoir of artistic expression, and similar examples can be found in other fields.

The playful spirit seems to be an aspect of the creative mind. Yet, on a human level, the pursuit of creativity can often be fraught with ego concerns. It would be helpful, therefore, to study play from a spiritual perspective and ask, "Does God want us to be playful?" or perhaps "If we want to be what God is, is God playful?" or "What qualities of God support the idea of playfulness?" Perhaps the key to the issue has something to do with how God is manifested. After all, when we know what, we know how. We seem to know God by how God is manifested. God is realized through open-minded receptivity. Then God is open-minded receptivity. God is realized in our awareness of good. God is awareness. God is that good. Furthermore, God is expressed in joy; God is that joy. Playfulness, then, might be said to be joy born from a soul free from ego concerns and filled with the love of God. God is that joyful good that is unaware of ego concerns and continually is manifested anew. Put another way, there is no other joy but the joy of God.

In order to understand right usefulness, we could take this a step further and say: there is no other work but the work of God. There is no other play, but the play of God. And consequently, whatever endeavor we are engaged in, whether it be shoveling snow, painting a picture, or running a race, that endeavor is spirit-based, or God-based. The issue of work or the issue of play and our right usefulness becomes subservient to the greater issue of what God is. Therefore, we do not change our base when we change our activity. Everything we do is God-based. The work of shoveling snow is the work of God and is, therefore, the play of God, the joy of God, and the love of God. No less different, when we paint a picture or play at sports; we do it because God is. Play or work is no different from any other activity. Activity is done because God is Omniactive Love-Intelligence. This is the spiritual motivation. Although what we do may change, and the conditions under which we do them may alter, from a spiritual perspective one activity is no different from another. Play, work, moving from one activity to another, are equally the same – an opportunity to be what God is.

In Ecclesiastes 9:7 Lamsa edition, it is written: "Come now, eat your bread

with joy, and do your work with a merry heart; for God is blessed with your work.”

### **CONSCIOUSNESS (Part Three)**

By Claudette Maddox, Orange, Cali

In the book *Cosmic Consciousness* by Richard Bucke, evolution is described as moving from simple consciousness to self-consciousness to Cosmic Consciousness.

Simple consciousness is described as being possessed by the upper half of the animal kingdom. By means of this faculty, a dog or a horse is just as conscious of the things about him as a man is. He is conscious of his own limbs and body, and he knows that these are part of himself.

Over and above simple consciousness, which is possessed by man as by animals, man has another consciousness called self-consciousness.

By virtue of this faculty, man is also able to be conscious of himself as a distinct entity apart from all the rest of the universe. Through self-consciousness, man becomes capable of treating his own mental states as objects of consciousness. The possession of self-consciousness and language by man creates an enormous gap between him and the highest creature possessing simple consciousness only.

Cosmic Consciousness is a third form that is as far above self-consciousness as self-consciousness is above simple consciousness! The prime characteristic of Cosmic Consciousness is, as its name implies, a consciousness of the cosmos, that is, of the life and order of the universe. This is also called the Christ Consciousness.

In the book *Cosmic Consciousness* there are several accounts of individuals who have attained or who have had glimmers of this Cosmic Consciousness. The characteristics of Cosmic Consciousness are as follows:

- 1) Subjective light: Suddenly, without warning the individual has a sense of being immersed in a flame or rose-colored cloud, or perhaps a sense that the mind is itself filled with such a cloud or haze.

2) At the same instant he is, as it were, bathed in an emotion of joy, assurance, triumph. It is this ecstasy, far beyond any that belongs to the merely self-conscious life, with which the poets especially occupy themselves – as Gautama, in his discourses, preserved in the “Sutras,” Jesus in the “Parables,” Paul in the “Epistles,” Dante at the end of the “Purgatorio” and beginning of “Paradiso,” Shakespeare in the “Sonnets,” Balzac in “Seraphita,” Whitman in “Leaves of Grass,” and Edward Carpenter in “Towards Democracy.”

3) Simultaneously or instantly following the above sense and emotional experiences there comes to the person an intellectual illumination quite impossible to describe. Like a flash there is presented to his consciousness a clear conception (a vision) in outline of the meaning and drift of the universe. He does not come to merely believe; but he sees and knows that the cosmos, which to the self-conscious mind seems made up of dead matter, is in fact far otherwise – is in very truth a living presence. He sees that instead of men being, as it were, patches of life, scattered through an infinite sea of non-living substance, they are in reality specks of relative death in an infinite ocean of life. He sees that the life which is in man is eternal, as all life is eternal; that the soul of man is as immortal as God is; that the universe is so built and ordered that without any peradventure all things work together for the good of each and all; that the foundation principle of the world is what we call love; and that the happiness of every individual is in the long run absolutely certain. The person who passes through this experience will learn in the few minutes, or even moments, of its continuance more than in the months or years of study, and he will learn much that no study ever taught or can teach. Especially does he obtain such a conception of THE WHOLE, or at least of an immense WHOLE, that dwarfs all conception, imagination, or speculation, springing from and belonging to ordinary self-consciousness, such a conception as makes the old attempts to mentally grasp the universe and its meaning petty and even ridiculous.

Jacob Boehme (who was a shoemaker and had limited education) tells of this awakening of the intellect in these words: “The mysteries of which he discoursed were not reported to him; he BEHELD them. He saw the root of all mysteries. He saw into the being of God.” After his final and complete illumination he writes as follows: “The gate was opened to me that in one quarter of an hour I saw and knew more than if I had been many years at a university, at which I exceedingly admired and thereupon turned my praise to

God for it." He was known to have spoken several languages, although no one ever knew where he had acquired them.

4) There is a sense of immortality.

5) There is a loss of fear of death. It simply vanishes.

6) There is a loss of the sense of sin. It is not that the person escapes from sin, but he no longer sees that there is any sin in the world from which to escape.

7) There is added charm to the personality, so that men and women are always strongly attracted to the person.

8) A change in the appearance of the subject of illumination. This change is similar to that caused in a person's appearance by great joy, but at times it seems much more than that. There is a transfiguration seen by others when the Cosmic sense is actually present.

"Therefore if any man is in Christ he is a new creature: The old things are passed away; behold, all things are become new." (II Corinthians 5:17)

How is this awakening described by those who attained this Cosmic Consciousness? Walt Whitman's testimony runs throughout "Leaves of Grass," covering forty years of life:

"I am satisfied – I see, dance, laugh, sing."

"Wandering, amazed at my own lightness and glee."

O the joy of my spirit – it is uncaged – it darts like lightning."

"I float this carol with joy, with joy to thee O death."

And that forecast of the future taken from his own heart – that future "when through these states walk a hundred millions of superb persons," that is, persons possessed of the cosmic sense.

And finally: "The worship, love! Joy in the ecstasy of life: Enough to merely be! Enough to breathe! Joy, Joy! All is joy."

It seems apparent there are no words to describe this awakening. Whitman declares: "When I undertake to tell the best I find I cannot. My tongue is ineffectual on its pivots. My breath will not be obedient to its organs, I become a dumb man."

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Corinthians 2:14)

Another case of illumination is related by a woman who states that before her illumination, "I tried to read 'Leaves of Grass,' but I could not understand a word of it. I could hear the music of the verse, but the language in which it was written was to me an unknown tongue. I recognized that there was something, and perhaps something beyond the common, in this man's writing, but I was simply unable to see what it was." She states that while walking through the lovely harvest fields "enjoying the calm beauty of the evening, when I became conscious of an unutterable stillness and simultaneously every object about me became bathed in a soft light, clearer and more ethereal than I had ever before seen. Then a voice whispered in my soul: God is all. He is not far away in the heavens; he is here. This grass under your feet is he; this bountiful harvest, that blue sky, those roses in your hand – you yourself are all one with him. All is well for ever and ever, for there is no place or time where God is not. Then the earth and air and sky thrilled and vibrated to one song, and the burden [theme] of it was Glory to God in the highest and on earth peace, good will toward men.

"On my return home both my husband and his sister remarked a change in my face. An infinite peace and joy filled my heart, worldly ambitions and cares died in the light of the glorious truth that was revealed to me – all anxiety and trouble about the future had utterly left me, and my life is one long song of love and peace. When I wake in the night or rise from my bed in the morning – nay, at all hours of the day and night – the song is ever with me, Glory to God in the highest, on earth, peace, good will toward men. Now I could read Walt Whitman. Read him! Indeed, it seemed more than reading, for my soul – eagerly drinking in his words, was thereby refreshed and invigorated.

"The effects of this experience on my daily life have been many. Chiefly, I think, after the deep underlying joy and peace came a faith in the eternal

rightness of all things; a ceasing to fret and worry over the problem of evil; a desire to live in the open air as much as possible; and an ever-growing delight in the beauties of nature at all times and seasons of the year; a strong tendency towards simplicity of life and deepening sense of the equality and brotherhood of all men.”