

WeSpace and Whole-Body Mystical Awakening

Paul Smith and Luke Healy



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Cover Painting: Emmaus by Janet Brooks-Gerloff

This e-book is an introduction to Integral Christian Network's WeSpace groups and their central practice of Whole-Body Mystical Awakening. ICN was co-founded in 2019 by Paul Smith and Luke Healy as an online network for progressive and evolving Christians. It seeks to cultivate gathering spaces for growth and connection through mystical meditative prayer practice, and to discover new ways to lovingly evolve the Christian tradition.

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By Paul Smith and Luke Healy

An Integral Christian Network EBOOK

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Chapter One: WeSpace groups—Why we need the “We”



Road to Emmaus by Robyn Sand Anderson

I (Paul) was twenty years old and very much a devoted follower of Jesus when I first realized a striking thing about Jesus that I had not grasped before. The first action Jesus took in his public ministry to heal and change his world was to gather a few others willing to follow him. He spent an extraordinary amount of time together with them as they shared their lives in radical ways. From that humble but dynamic beginning, we now have a world in which one-third of its 7.7 billion people claim to be his followers. His life and message of love, although not always followed, have made a radical, worldwide impact.



Dog Drum Circle - Wag With Joy by Cayenne Graves

I decided I needed such a group in my life and asked six of my closest Christian friends if they would be willing to meet weekly to share our lives and pray for each other. Since that time over sixty years ago, I have always had such a group in my life. After seminary, I was called to pastor, for almost half a century the only church I would ever lead. The first thing I did was gather a few church members together in a small group that met weekly to share and pray. That multiplied until over 400 members of our congregation were

meeting regularly in small groups which became the dynamic relational and spiritual center for our life together.

My (Luke) long passion for gathering has taken many forms throughout my life. Early on in my church life I was asking why our gatherings looked the way they did. I explored new forms such as house churches, new monastic intentional community, contemplative gatherings, and other ways of gathering small groups together. While traditional churches are shrinking, Christians still very much need to gather together. The spaces and ways need to keep evolving to serve the Christianity of the future.

We are seeking to do just that with Integral Christian Network. This movement invites followers of Jesus from around the world to meet primarily on the Internet via Zoom, for now. More local groups may develop in the future. Usually meeting every other week in what we call WeSpace groups, six or seven participants share their lives with one another and practice a new form of meditative prayer together we call Whole-Body Mystical Awakening.

Our groups take Jesus' words seriously: "Where two or three are gathered together in my name, I am there among them" (Matt 18:20). There we experience a heightened awareness of the presence of Jesus, God's motherly-fatherly presence, as well as other beings in non-physical form, as we practice mystical gathering together.



Where Two or Three Are Gathered
Sylvia Gross Bubalo

Given the state of the world, church, religion, and spirituality, we desperately need to access and activate the collective consciousness in just such a spiritual practice if we hope to see any kind of significant personal and global transformation. We need the vision and the means to call forth relational spirituality — an "I to We" shift that can carry and expand consciousness to deep and compelling expressions with the power to transform us and the world on a worldwide scale.

Our consciousness development throughout our spiritual life has almost certainly come from a starting assumption of individuality. So much so that perhaps even the idea of experiencing collective consciousness sounds basically unrealistic to you. We assure you it is not and is more and more recognized as the pathway ahead for humanity. Our WeSpace groups are invitations to come inside the energy and reality of "two or three gathered together in my name."



Sitting Alone
by crucibest

All by Myself Alone

When you hear the words “spiritual practice,” what do you think of? Perhaps you picture someone meditating. Perhaps you picture a person doing yoga or tai chi. Perhaps you think of a rosary or prayer beads. Whatever it is you imagine, it is highly likely that your image is of a single, solitary figure at practice by himself/herself.

Even most of our experiences of group spiritual practice or spiritual community are themselves largely *individual* experiences. The rest of the group is also having individual experiences, mostly unconnected to the others. It’s shoulder-to-shoulder practice.

There is certainly value to this. There is a shared, mutual commitment. A sense of comradery. A side-by-side, working on this together. But there can also be a strong sense of loneliness. An isolation when things aren’t going quite right. An over-orientation on the teacher/authority. And quite often, a failure to bring about any kind of deep personal and social transformation.



Of course, we need to practice alone. Certainly, some spiritual practice must be tailored to our own individual needs and expressions at various points in our lives. But if this is primarily the only form our spiritual practice takes, then we are missing the vital component of shared, heart-to-heart spiritual practice.

Many of us view our spiritual lives as something deeply personal and in some sense private. And so we follow our own, individual path. This is the vital stage of differentiation and coming into our own. But if we keep going, we can start to discover that other paths are merging with ours. We are on the same path. We can then begin to discover a kinship with others who have all taken their own journey, but are now together with us.



We may find them in books. We may find them on the internet. If we’re very fortunate, we can find them in our cities and even in our churches. These people are out there. Whatever your path, you are not alone. Though the crowds thin, the further you go, the more like-hearted folks you can discover.

From Shoulder to Shoulder to Heart to Heart

Here is a simple picture. Imagine a group of people sitting in pews, praying or listening to a sermon. Where is the focus of attention of the participants? What energetic dynamic is enforced through this arrangement and posture?



Now picture a circle of people facing one another. What difference do you feel? Where in your body do you feel it? Stay there for a moment. Then picture a glowing heart radiating from each person in the circle. See the spiritual energy and love flowing out of them. As the waves expand out, everyone's spiritual energy fields are overlapping and engaging with one other, creating a palpable collective field where love, wisdom, encouragement, and much more can emerge. That can be a spiritual reality in your life.

Even when gatherings emphasize everyone practicing, we still most often see a functional individualism that is *mind-centered*, such as much traditional meditation and Centering Prayer. Many of our “group” practices have been framed to be experiences of being in the same physical space while we're alone with God and our individual practice. We are taught to shut everything and everyone out, including all the others present. Our interior experiences are almost completely independent from anyone else in the room—even if we're facing each other in a circle. We ignore the possibility that something is also happening in the space between us.

Even when there is engagement with one another, it is often focused either on reflection about our individual experience, or more commonly on mind centered interactions such as learning new ideas, asking questions, and discussion. All of these forms almost always stay in the realm of the mind. That's because the structure has been set up, consciously or unconsciously, to keep things primarily in a mental space. The space, format, and practice are set up from the beginning for the mind, not the heart with its natural embrace of others present.

“*WeSpace*” is a new form of spiritual practice and community that is on the forefront of the evolving spiritual landscape of today. Recognizing the hyper-individualization of not only Western society and American culture, but also the individualization of the interior experience of the forms spiritual practice, many are seeing the need for a higher, more evolved “WE.”



WeSpace is at the heart of what we do. We have recognized some of the deep spiritual needs of evolving Christians that, for the most part, aren't being addressed by the institutional church. These are the need for spaces of mystical practice and discovery, for safe communities of belonging for those who've outgrown traditional forms of church belief and practice, and for collective engagement with others that tap into the deeper spiritual realities of oneness between us.

Our WeSpace groups are focused on practice *together* more than discussion or solo practice, because our heart consciousness often needs more development than our mind understanding. And the heart is inherently relational.

Chapter Two: The Four Goals of WeSpace Whole-Body Mystical Awakening



Collective Consciousness by Eduardo Calzado

What is the goal of a WeSpace group and the Whole-Body Mystical Awakening practices that the Integral Christian Network advocates? Why do this? Is it to have a good discussion about spiritual matters? Is it fellowship with interesting people? Is it entering transcendent states of consciousness, relief from stress, a more significant presence, mindfulness, a happier, more peaceful life, closeness to God, and surrendering concerns?

For some, the goals of a meditation group are things just like that. And these kinds of spiritual dimensions emerge from Whole-Body Mystical Awakening practice also.

However, four rather unique goals set WBMA apart from many other meditative prayer group practices. These are based on today's progressive, mystical, Integral Christianity with roots in the New Testament model of early Christian beginnings. This includes an understanding of "spiritual gifts" that arise within awakened consciousness, the experiences of Jesus with others in awakened consciousness (Transfiguration, Emmaus), and the worship gatherings of the early church (Pentecost, I Cor 11-12, 14)

Here are our four goals:



Handing Out My Heart

1. Expanding Heart Consciousness through Deep, Loving Connection

“Love one another as I have loved you.” (John 15:12)

Engaging in WeSpace practice opens our hearts to one another and to the world in new ways. Our deepest charge as Christians is to love, and on the mystical level, the experience of deep heart connection infuses us with the energy of love that we carry in our hearts. In this way, our heart consciousness is expanded.



Infused with the Love of the Beloved

2. Mystical oneness through transcendent union

“I pray that they all will be one, just as you and I are one.” (John 17:21)

Jesus told us just what the quantum physicists are telling us today: We are one. Separation is an illusion. At our depths, underneath the cellular level, there is interbeing.



WeSpace is a form of spiritual practice that seeks to actually experience this lack of separation, no boundary—with both the vast, transcendent whole of all, and also individually with one another. Can oneness be an experiential reality and not just a nice sounding idea? Yes!

3. Connecting with Jesus and other spiritual beings and guides.



“Where two or three are gathered together in my name, I am there among them” (Matt 18:20).

Jesus and other non-physical but personal entities are available for our guidance, companionship, encouragement, and spiritual growth. Primary among them is the presence of the Living God in various dynamic forms. Next, for Christians but not limited to us, is the presence of the Living Jesus in whatever form we are most able to encounter him. Jesus is often accompanied by a pantheon of saints and guides, such as Mother Mary, that, like him, are also our friends and companions on our journey.



Windows of Spirit Knowing

4. Spiritual knowing shining through the windows of awakened consciousness

“When the spirit (consciousness) of truth comes, she will guide you into all truth. She will not speak on her own but will tell you what she has heard. She will speak forth.” (John 16:13)

Spirit or higher consciousness speaks forth to us so that we might speak forth to those around us (I Cor 14:5, 31).

Learning to attune ourselves to the emergence of mystical knowing, both in the individual centers of spiritual knowing and from the group presences and energy fields, prepares us to sense what arises mystically from these sources. Including, but beyond our rational faculties lie higher wisdom and truth. In this deeper way of knowing, we can hear from God, Jesus, spiritual guides, and our own higher consciousness in the mystical realm.

Chapter Three: The *Mystical* in Whole-Body Mystical Awakening



Mysticism Today

Pew research from 2009 revealed that 49% of Americans say they have had a religious or mystical experience, defined as a “moment of sudden religious insight or awakening.” Eleven years later, that number is most likely higher. It has been climbing up steadily from only 22% in 1962. The percentage may actually be greater considering that many may have had such experiences but wouldn’t want to put the term “religious” on it for a variety of reasons.

Have you had a mystical experience?

Many people that have are often hesitant to speak about them. They may feel that talking about it reduces or cheapens the experience. They may be concerned about how something so personally meaningful to them will be perceived by the other. Or have fear of coming across as “holier-than-thou,” boasting from the ego. Or they may simply not have the words to describe an experience that is often beyond our general lexicon.

In an oft quoted remark, Catholic theologian Karl Rahner said, “In the days ahead, you will either be a mystic or nothing at all.”

What does it mean to be a mystic? And if it is so vital, how can our practice of spirituality serve us in better pursuit of mystical living? While this word gets thrown around a lot, it’s important to emphasize that a mystic is not just someone who prays, or someone with higher consciousness, or even someone who is contemplative. Here are three orienting generalizations about mysticism:

A mystic is someone who engages in the direct experience of the divine.

This is often in the form of felt sensations, impressions, visions, inner words, and conversation—experienced in any or all of the four centers of spiritual knowing.

Mystical experience can be transcendent, intimately relational, and/or deeply personal within.

Before we go much further though, we need to leap over some common pitfalls people fall into when thinking about Christian mysticism. Let's look at three helpful distinctions:

1. MAGICAL VS TRANS-RATIONAL

The kind of mysticism we are talking about here is not a regression into a magical perspective. Magical thinking makes for great stories, but there is a reason we stop believing in Santa Claus. We don't want to live in fantasy land. Unfortunately, fairly often what gets claimed as mysticism is charlatan magic.



Rational thinking has greatly helped humanity move beyond many of these trappings (though they're still quite prevalent). But in doing so, as is often the case with any evolutionary growth, there was an over-correction. Rationalism often became strict materialism, which denies any reality that is not observable by instruments designed to observe material reality.

It can take time to accept our experiences that aren't rooted or explainable in the traditional scientific worldview many of us were brought up in. Quantum mechanics offers a scientific breakthrough beyond many of these Newtonian understandings. There is still much of reality that science cannot account for.

Trans-rational goes beyond this materialism to acknowledge reality that is not confined to narrow rational thought. This includes a reintegration of the best of indigenous practice, shamanic wisdom, and more. It also opens up into new vistas of consciousness development on pioneering frontiers, including the helpful corrective of rational discernment but *beyond* fuzzy magical fabrications.



2. IMAGINED VS REAL

Often influenced by this materialist underpinning in our culture, we perhaps find our mind objecting, *"Oh you're just imagining this."* Especially if the experience isn't overwhelmingly powerful to where we can't deny it. We may think *"Am I just making this up because I want it to be true?"*

Or *"Is this just happening in my head?"*

To which the great wise Professor Dumbledore says, *“Of course it’s happening inside your head, but why on earth should that mean that it is not real?”* To quote Jorge Ferrer Ph.D., a prominent transpersonal psychology scholar:

“[We] should also scrutinize the neo-Kantian assumptions lying beneath skepticism and agnosticism toward the ontological status of certain spiritual realities. It is fundamental to be aware that such a stance, far from warranting neutrality or impartiality, is the fruit of Western, dualistic, and arguably disembodied epistemological ethos that automatically renders suspect many spiritual claims about the nature of knowledge and reality.”

In other words, those voices of self-doubt are probably far more suspect than thousands of years of spiritual experiences across the entire globe. Our culture’s denial of spiritual realities that we have absorbed—often passively—are not rooted in proven, scientific data, but rather a perspective shaped by cultural limitations, not higher knowledge. We should also say, forgiving Dumbledore, that mystical experiences don’t totally happen just “inside your head.” There is a visionary quality, but a huge part of mystical accessibility comes from engaging with our Whole-Body—most of all our hearts. Ferrer also says, “Participatory approaches, that is, seek to enact with body, mind, heart, and consciousness a creative spirituality that lets a thousand spiritual flowers bloom.”

3. PASSIVE VS PARTICIPATORY

Too often mysticism is thought of as an almost entirely passive experience, that it is simply something that happens to you or it doesn’t. You can’t control it, force it, or make it happen.



Part of the reason people do not have more mystical experiences is because they think these moments only come in given form. And all we can do is posture ourselves and wait passively hoping, as if deep spiritual reality was only doled out in sparse amounts to a few special individuals lucky enough to be deemed worthy of receiving.

Participation is even more than just trying to cultivate an environment wherein such an experience *could* happen. It is the active cultivation and development of our mystical intelligence that we can learn and grow through participatory practices like those in this eBook.



Tuning into Mystical Awareness

In Whole-body Mystical Awakening, we are cultivating mystical awareness. Another way of saying this is that we are learning how to see, how to listen, how to *sense* at a different, deeper level. We enter into a consciousness that transcends our normal, mental state which is usually preoccupied with material reality and self-referential thoughts.

While there are many contemplative methods of practice to clear the mind and shift into this state, many of them take years of training in order to attempt to “recode” your mind so to speak. We have found it much easier and effective to begin by simply dropping into your heart space. This is not thinking about your heart but *experiencing from it*. When moving from the heart space to the mind, the mind often becomes surprisingly cleared.

If you learn to dwell in this heart space, your awareness opens to a depth of perception you may not have experienced before. You’ll probably first start to notice a frequency of heart energy that is different. As you cultivate this awareness, you’ll also start to experience further sensations.

Mystical Sensing

Depending on what type of person you are, these sensory responses might be visual: images, pictures, colors, or flowing energy fields. These are usually seen in the mind’s eye, but sometimes open-eyed as well. The sensations may come somatically, felt in bodily awareness as energy, tightness, even shaking. You may get intuitions from your spiritual womb that speak insightful truth and wisdom into your life, or for others. You may even get smells or tastes.



But the most common and primary mystical emergence is a heart-burning that feels intensely energetic, almost painful at times. We call this *bliss*. It is an “ecstatic” state of being and awareness.



It is common, especially in Christian mysticism, for mystical experiences to happen between you and other beings present in non-physical spiritual form. For example, this could be engaging with the mystical person of the Living Jesus as many people did in the New Testament after the Resurrection and throughout history.

It may be engaging with Mary or other spiritual guides. And it may be sharing in this mystical communion with one another (more in Chapter 9).

Our expressions and understanding will always be shaped by our culture, experiences, and limitations. And that is ok. That is the nature of co-creation. We don't claim absolute truth or power from mystical engagement. Just experience with the divine for the blessing of ourselves, those around us, and the entire universe. (more in Chapter 11)

If we are in a group space dedicated to cultivating and experiencing this consciousness together, we share and watch the dance unfold. If we are alone, we might respond with gratitude or even *reply* in some way. There is an almost playful dynamic here. It's not all buttoned-up reverence, but a joyful inter-play. We are in a state of bliss after all.

If we allow ourselves to, we each may respond differently according to our creativity and personality. Let it emerge from within yourself. Embrace the playful. Be curious.

"Don't be afraid to talk to me," Jesus says.



Merging Into Glory by Eduardo Calzado

Mystical Realm Experience in WeSpace groups

Group members may have difficulty in expressing their experiences, embodied insights, and spiritual knowing in verbal terms. Spiritual knowing is not always easily reduced to language. But that doesn't mean we should retreat to silence. We express what we can for the purpose of encouragement, comfort, and strengthen one another. And we discover together better ways of expressing our experiences together.

At some point, differing in terms of experience, group members may begin referring to a shared energy field that they experience as they explore the nature of relational spirituality. There is often a non-ordinary experience of increased union or softening and even dissolving of boundaries between group members.

Transmission

Transmission is the sharing of spiritual energy in and through one another. This happens through energy fields. At a minimum this is known through measurable electromagnetic fields. Everybody has an electromagnetic field, which is created when electrical current flows. We are full of nerves sending electrical messages all over our bodies all the time. We are all



charged up all the time! The human body radiates out an electromagnetic field that is generated most strongly by the heart. Recent research has further explored other associated energy fields, sometimes named as etheric, morphogenic, and/or spiritual energetic fields.

A growing body of evidence suggests that such energetic fields can form between individuals in a group. In other words, there is a literal group “field” that connects all the members. If we understand spirit as human/divine consciousness in all its forms, the entire cosmos is permeated with this field! And it is this field where we can engage in the flow of spiritual energy between one another.

The Catalyst Effect

People often think it takes years of practice to be able to enter into a mystical state of consciousness. But with transmission, depending on the circumstances, one can enter it in a few seconds. This occurs when the expanded consciousness of one person intentionally acts as what appears to be a channel via their energy field to another person’s energy field. This is facilitated by the recipient’s preparation and openness. From the outside, it looks like something from Point A was transmitted to Point B. From the inside, it may be more accurately described as a person (or a group) serving as a *catalyst* for moving others from one state of consciousness to a more expanded one.



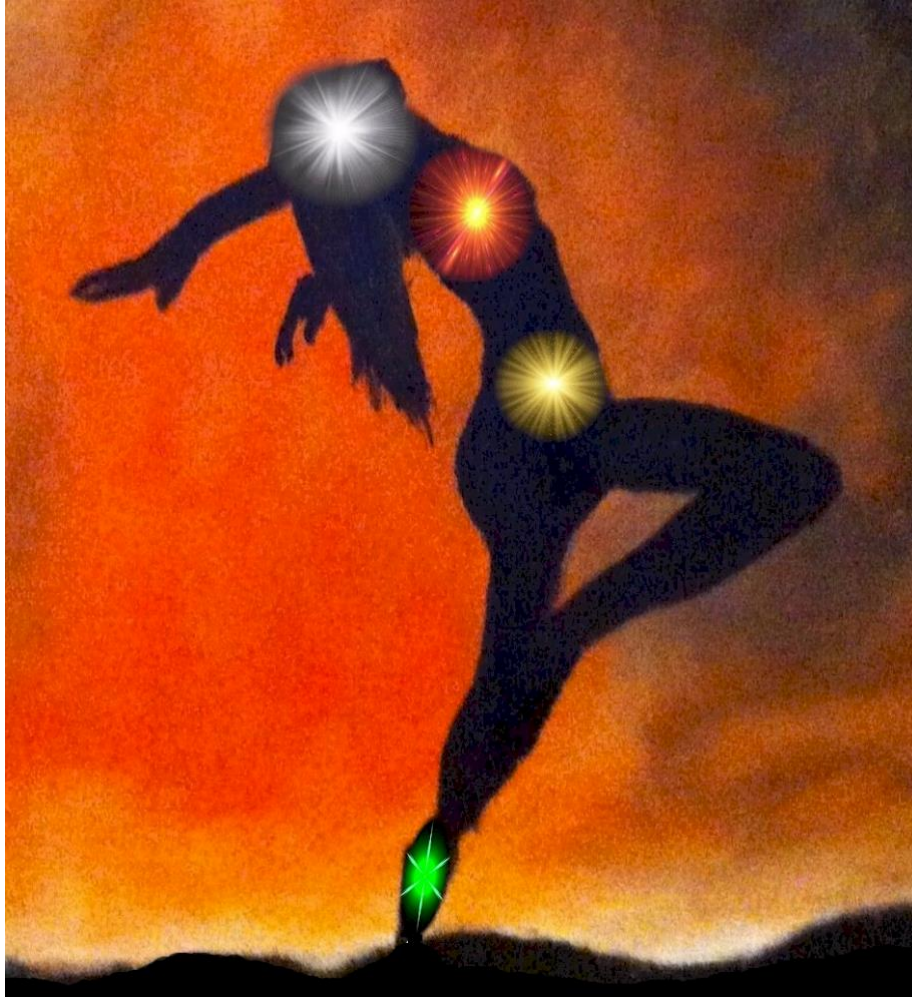
A spiritual catalyst is a person who speeds up the spiritual process in others without themselves losing anything of intrinsic value in the process.

We are always immersed in and merged with God as divine beings on a human journey. But our attention has long been on other things, and we do not sense and feel the ocean we are swimming in which is not only all around us but in us, too. The awakened spiritual catalytic presence of others can wake us up to that same reality!

Ken Wilber writes, “This transmission process is not as far out as it sounds. Human beings in general are always transmitting their fundamental energetic state. If you are around somebody who is joyously happy, you tend to feel that happiness, too. If they are radiating a deep peace, you’ll tend to feel that. Likewise, if you are around somebody who is profoundly depressed, you will tend to feel sad as well. As you grow and develop in the path of Waking Up, and you attain higher and higher states of consciousness, you will to some degree transmit those states, and the people around you will notice them.” (*Spiritual Transmission* by Amir Freimann)

ICN WeSpace groups actively engage in this energetic flow in its mystical, spiritual dimensions.

Chapter Four: The *Whole-Body* in Whole-Body Mystical Awakening



Whole-Body Centers of Spiritual Knowing

A research-based practice

Whole-Body Mystical Awakening focuses on four centers of spiritual knowing. This is, in part, based on our adaptation of the research and method of meditation called Interactive Embodied Meditation. This has been cultivated by prominent transpersonal psychologist Jorge Ferrer at the California Institute of Integral Studies based on several decades of research with hundreds of individuals and researchers. In this practice, there are four primary centers of spiritual knowing. The mind is accessed through physical contact with the head and forehead; the heart, through the center of the chest, arms, hands and back; the vital life force through the lower abdomen; and the body through the feet and legs. By intentionally activating these interconnected yet unique faculties, IEM facilitates multidimensional knowing beyond the type of mind-centered knowledge that is typically privileged in Western education and research.

Ferrer says,

“These physical areas are entryways into the depths of these human attributes and associated ways of knowing . . . A human being is a multidimensional unity, and any attribute can therefore potentially manifest throughout the entire organism. This fact does not preclude, however, that sustained contact with certain bodily areas tends to facilitate access to specific experiential worlds for most individuals; after all, it is generally easier to feel one’s emotions when being touched in the heart center than in the toes or the nose.” (*Participation and the Mystery*)

In Individual Whole-Body Mystical Awareness each person is initially invited to focus on their own experience in each of the four centers, with curiosity and openness to any sensations, thoughts, emotions, memories, intuitions, and visions that may arise.

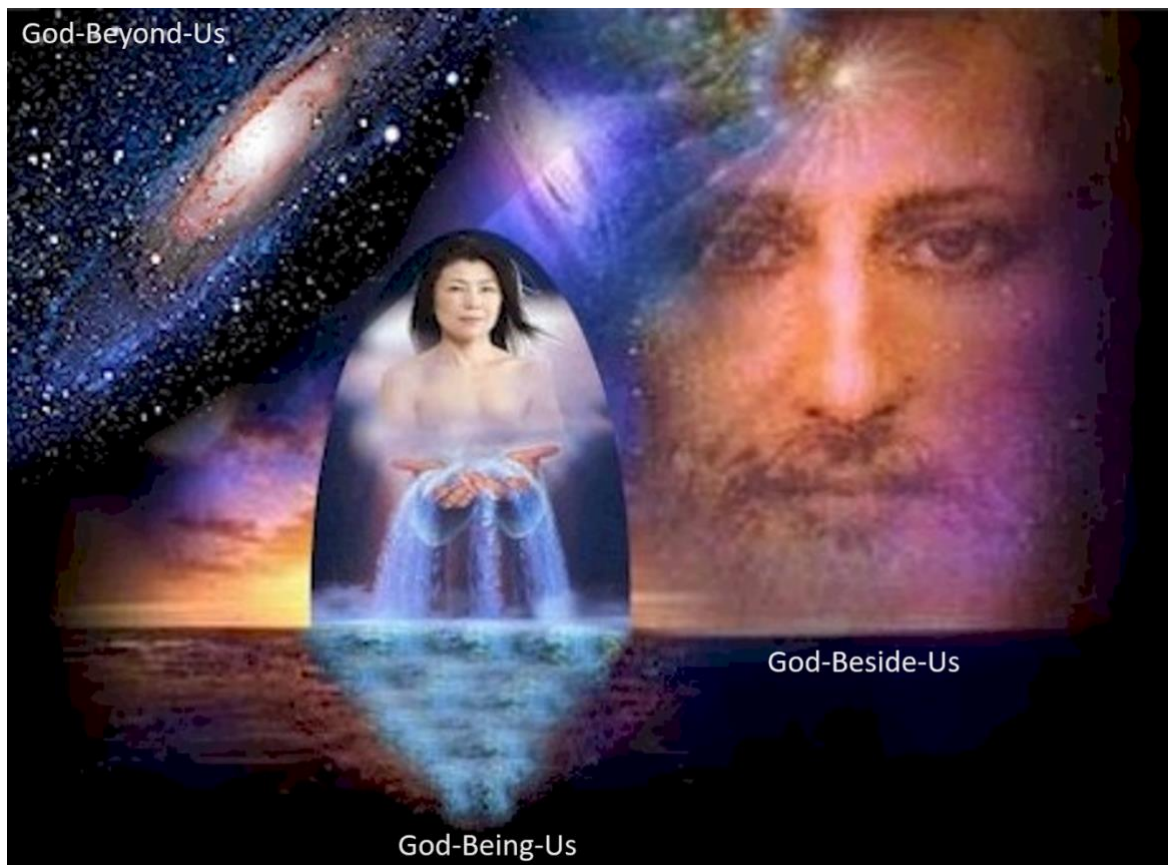


In a WeSpace WBMA, a facilitator present or via the internet may verbally guide the meditation, weaving in prompts of awareness. Once practitioners gain familiarity with basic heart sourced awareness, greater complexity can be introduced such as inclusion of multiple centers of awareness and the other meditation partners in the group. This invites awareness of the palpable “in-between” space that can emerge during conscious relational encounters. This is the energetic field of knowing that exists between the group members.



The body part that is the source of spiritual knowing depends on which center is to be explored. For the mind and consciousness, the area of access is the head and forehead. For the heart, it is the center of the chest and the back. For vital life-force, core identity, and intuition, the access is the lower abdomen or spiritual womb. For the body and grounding to the earth and cosmos, the focus is on the feet and legs. In self-touching by placing our hands on our head, heart, or gut, we help our awareness move there, and energize that area.

Experiencing the Three Faces of God



An Integral Trinity

We find that mystical experience and their interpretation will differ depending on where we are accessing each of the Three Faces of God.

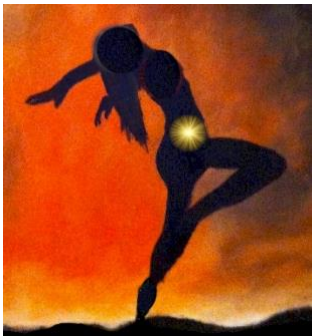


The Heart accesses the Intimate Face of God-Beside-Us.

The deep feelings of the **HEART** are retrieved through our awareness moving into heart the center with the chest, arms, and hands in contact with one another. This is a relational love space. We let our hearts fill up with the always present source of deep love that is God. This is broadly called the Communion of the Saints in the Christian tradition.

The intimate face of God comes to us in various forms, foremost for Christians in the presence of the Living Jesus and the motherly-fatherly presence of the one Jesus called Abba or “Daddy.” There are also other spiritual guides who may be revealed to us as Moses and Elijah were revealed to Jesus on the Mount of Transfiguration. And then there are those loved ones, friends, and the favored smaller group of friends with whom we share the same spiritual path.

The heart expands to transcendent awareness as it expands and moves to embrace all sentient beings in its blissful, loving embrace. *We are not separate from divine human reality.*



The womb accesses our deepest identity of God-Being Us.

Our **WOMB**, or gut, is the center of spiritual knowing that contains our core identity, both the constructed, small self and the inherent divine Self. From that inner-most being space also flow intuitions, creativity, and courage.

Gutsy courage comes from knowing who we are. Our intuition and core identity are accessed with our awareness resting in our womb in contact with our on our lower abdomen or gut.

The gut deepens into transcendence as we experience not only our own divine identity, but that this identity is the one divine identity of all. This is the Infinite Being of the I AM that God revealed to Moses—the transcendent beingness within that we share with all beings. *We are not separate from the reality of our divine identity.*





The Mind accesses the cleared vibrance of the Infinite Face of God-Beyond-Us.

The impressions, images, and words that come to the **MIND** are accessed through contact with the head and forehead.

We access the Infinite Face of God, God-Beyond-Us, in our head space. We can begin by *reflecting about* God and Jesus' teaching. We use our ordinary curiosity and seeking mind to reflecting on Jesus' teaching, and the Apostle Paul's expansion

of Jesus into the Universal Christ. We can also learn from other loving spiritual traditions such as Buddhism, Hinduism, and Sufism. This can also be reflection in the park or mountains where we let our heart soak in the natural divine beauty while our mind reflects about it.

Moving to an awakened level of mind awareness, we can access images, pictures, visions, and words that convey spiritual knowing. Expanding to transcendent awareness, we open up to the boundless spaciousness that is symbolized by cosmic space. This is the vast transcendence of pure consciousness that is the mystical realm of the infinite divine. *We are not separate from divine infinite consciousness.*



The feet and legs ground us and energize the other three centers.

Our **FEET** keep us grounded even while we move in the awareness of God-Being-Us, God-Beside-Us, and God-Beyond-Us. We experience that the Infinite Cosmos and Eternity are within us. This is where our mind moves into the vastness of infinity, our heart opens up to all sentient beings, our spiritual womb opens to vast infinite beingness as our identity moves from our personal "I am" to the deep and universal "I AM," the shared identity of the All of the Ultimate Mystery. And finally, feet and legs ground us to our embodiment in the earth and cosmos

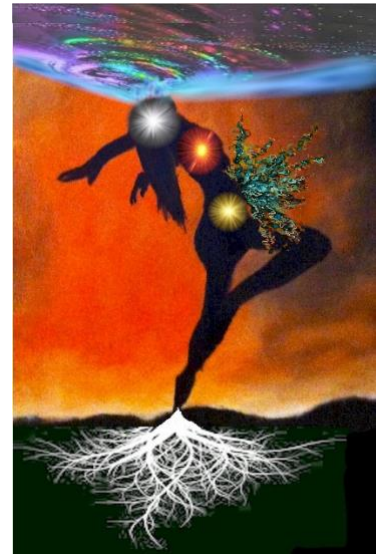
itself, God's body with which we are connected in cosmic unity. *We sense we are not separate from divine material reality.*

As Rumi beautifully and truthfully explains, "Do not feel lonely, the entire universe is inside you."

These four physical areas are entryways into being present to their associated ways of spiritual knowing.

Thinking alone does not connect us to God. It takes feelings, intuitive sensing, and grounding to the material cosmos.

Whole Body Mystical Awakening practice is not being aware of your body but being aware *as* the body. Here we learn to “soak” in the bliss, love, sensations, feelings, images, colors, words, sounds, intuitions that arise from deep within—as well as from the spiritual field between us and the other physical and non-physical beings present.



Many will experience their “mystical language” in different forms, often depending on which body center of spiritual knowing we are most connected to. Therefore, it will be beneficial to look more closely at each of these four centers, beginning with the heart.

Chapter Five: The Radiant Heart of Love and Bliss



We start with the heart because it is the core not only of our Whole Body Mystical Awakening practice, but really the core of humans beings and the Christian path. Unfortunately, that isn't functionally always the case when it comes to much of modern, Western Christianity. Since we are usually so mind-centric, we may need to give extra attention to the heart. That doesn't mean we abandon our mind, just that we need more work on the other centers.

The mystical language of the heart

Many most strongly associate their heart with their emotions. The mystical language of the heart includes the feelings of joy, bliss, love, warmth, and more, but stemming from the source rooted within, from the heart's radiant center. We find this deeper center is not dependent on our emotional state or external influences. It emanates an energy of love and bliss that is always accessible.

When we speak with the mystical language of the heart, we are engaging in the flow of loving energy from our heart into the hearts of others. We experience strong sensations of energy and sometimes even pressing within our chest. This love is transmitted through energy fields.



Human electromagnetic field

Research

Tapping into this heart space generates a large energy field that influences both us and others. Research has shown that the electromagnetic field of the heart extends beyond the body. As yet, instruments can measure the heart's field no more than eight to ten feet away from the body, but indications are that it's also a nonlocal field that transcends

time and space. Physicists have proposed models that connect electromagnetic theory with an inherently nonlinear, nonlocal multidimensional domain that operates under holographic principles. These models, although not yet scientifically proven, help explain how the heart's field could extend for miles and possibly across the world. Recent research has also found that the human body can act as an aerial with the capability to send and receive energy to and from its environment. This also includes energy exchange to and from other people as well as non-physical spiritual entities.

Like music in the air coming within earshot, spiritual energy often reaches us when we're not expecting it. In WeSpace groups, we're bringing into our meditation practice the awareness of these realities. and participants regularly notice a palpable experience of shared energy.



Music of the Spheres

We can use our *senses* to experience that feeling of energetically and emotionally synchronizing with others via our energy fields. When we are deeply in tune with our own heart space, we can often sense the aura or flow of energy in others. For some, this is visually experienced with colors and images. Other times it is just felt in a deeper sense.



The heart emanating love and bliss

When we move deeply into our heart, we find it overflows with powerful feelings of love and bliss. Love is relational —directed to the other. Bliss is an internal state beyond happiness and joy that is not dependent on outward circumstance. A full heart is one that is spiritually engaged with the energy of love and bliss. *When I feel love, I want to go outside and hug everyone I see. When I feel bliss, I just want to sit there and enjoy it because I am already embracing all that is.*

This heart-sourced bliss is inexhaustible and always generative. The goal for us is not to occasionally move into our heart space, but rather, to live from there as much as we can, even to most of the time.

Living from the mystical heart is dwelling in deep heart consciousness, not dependent on external impulses—but not detached from them either. It is living in the flow of love that exists between and among us all and acting out of that interconnection. Because the heart is relational, living in the mystical heart will often involve loving, energetic spiritual connections with others.

The Relational Heart

During a WeSpace group meditative prayer time, the heart-sourced energy of the individuals in the group begins to form an energy field *between* the group members. This takes various forms such as deep, peaceful serenity, intense feelings of love, or a sense of being held by the group’s heart energy in healing, comforting embrace. Often the group will just sit in silence while soaking this in. In reflection and sharing afterward one discovers that most, if not all, of the group participants, were experiencing a similar flow.



In a full heart we can feel the love of closeness, gratefulness, and devotion not only to others and also to the motherly-fatherly presence of God, Jesus, and other icons or saintly spiritual presences such as Mary. This experiencing the direct presence of the divine is a primary goal of the Christian meditative/prayer tradition and Whole-Body Mystical Awakening (see chapter nine).

But there is even more than this communion with God. Paraphrasing Meister Eckhart, “The heart with which I love God is the same heart with which God loves me; my heart and God’s heart are one heart, one knowing, one love.” As our heart awakens to experience oneness with God, bliss arises and saturates all being and experience.

Amazingly, we experience both communion and union with God in the radiant heart.

FOUR STEPS OF HEART-SOURCED MEDITATION AND PRAYER.



1. Move your attention from your head down to your heart.

Some find it helpful to tap on their head with their hand a few times until their attention is there. Then they tap on the way down their face and neck until they reach their heart. Continue tapping until your attention is fully there and you are no longer thinking about your heart, but *being in your heart space* and experiencing the world from there.

You can also place your hand or hands and arms on your chest. The contact of chest with your arms and hands can be focusing, energizing, and prompt spiritual heart-knowing to arise within you.

2. Think of someone you love such as a loved one or Jesus.

If you need more assistance to activate your heart's inherent, radiating love, you can think of someone you love. Besides loved ones and friends, you can think of God or Jesus loving you until your heart warms and you find that you are now centered there.

At times your heart may begin to release long-stored feelings, memories, wishes, fears, and dreams. Welcome whatever arises, allowing it to speak and holding it in the larger and deeper flow of love. No need to do the often difficult effort of letting these feelings go as long as they are being held in love. We just leave them being held in love, wait for the healing to take place, and in the meantime, we go on with our meditation.

Eventually, when you move from your head into your heart space, your mind will be empty, and your heart will be full. You reach the goal of both paths! You will feel the divine warmth, gratitude, love, and bliss radiating from your deep heart center. This is where you can experience your spirit and God's spirit already being One.

The heart space goal is to move down into the radiant center of your heart that emanates love and bliss, including but also deeper than feelings.



3. Integral Prayer from the Heart

Notice that I have added the word "prayer" to a basically meditative practice. This is because we can not only mediate with the heart—sitting quietly in God's formless presence surrounding us—but also connect with the spiritual beings present. Connecting and conversing

with spiritual beings is usually referred to as prayer. In our case, we call it Integral Prayer because it is quite different from traditional prayer in some crucial ways. No begging for forgiveness, pleading with God, focusing on sin, or asking God to do what we can do such as send love and healing to others. Instead, Integral Prayer is a mystical connection of energetic presence and even conversation with our friends in spiritual bodies.



Divine Union
Freydoon Rassouli

The form these spiritual beings take may be simply an identifiable presence, a cloud of light and/or color, or a sensed personal presence, seen or unseen such as Jesus, Mary, and/or other saintly guides. We don't experience these loving presences conceptually, but through moving into our heart sensations.

While in your heart space, become aware of the spiritual presence(s) with you. You can sit quietly soaking up the energy they are directing to you. And/or you can begin a conversation, both talking and listening for words, images, or intuitions that come back to you from them. You can talk with any of the presences, sharing feelings, asking questions, and listening for responses.

4. Heart Flowing

“Jesus said, ‘Someone touched me and I felt the healing power go out of me’” (Luke 8:46).

Heart flowing is the giving and receiving of love and spiritual energy to and from those both physically present and those present in non-physical spiritual form. One can also transmit to others who are not present. Heart-focused *transmission* can be activated anytime and anywhere. If you are waiting in line somewhere, such as the grocery store, you can move down to your heart and begin sending a field of love energy to all those you see around you.



If you are anxiously waiting for a job interview, move down to your heart and hold the interviewer in your heart field. You will find yourself instantly relaxing as you connect with your heart, even as you operate from the most reasoned and sensible responses to the questions being asked.

You can choose to send love and healing energy to others anytime and anywhere, but it's especially potent in a WeSpace group with a reciprocal flow happening among the group. Begin by thinking of an individual or the group, or looking at them, and sense the energy from your heart flowing out to the others and the energetic space among.

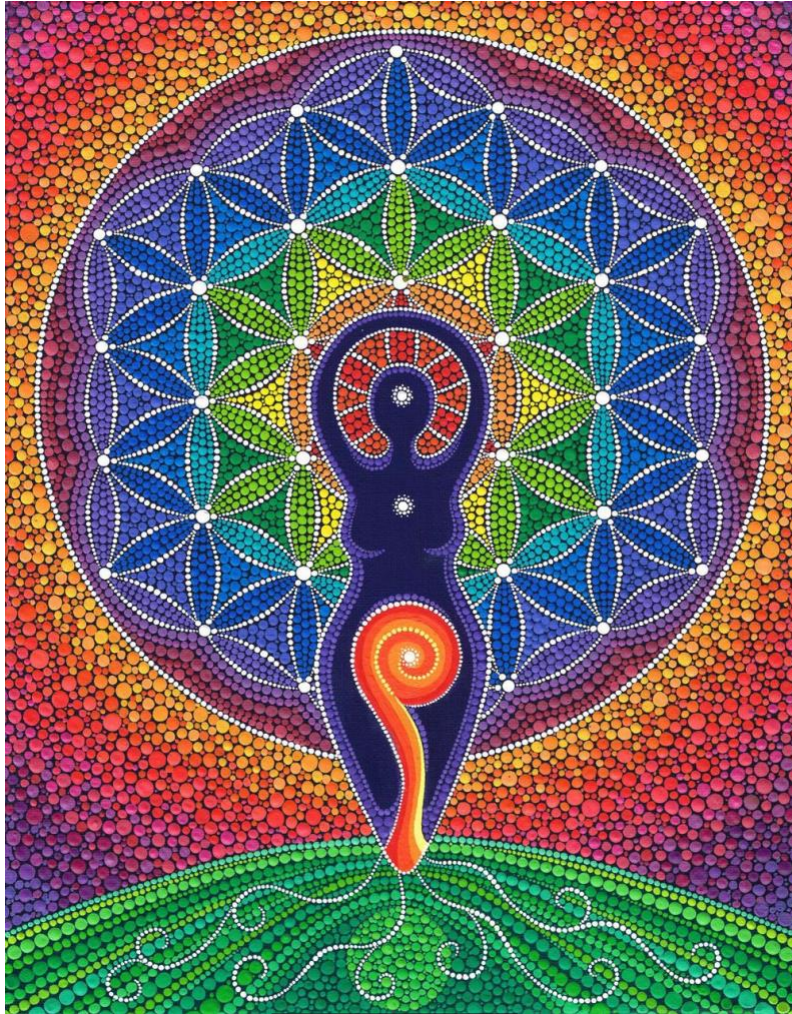
If you haven't already, allow your heart to love deeply. Drawing from the deep surge of love that comes from God, our shared divine identity, and our oneness that is our deepest reality. Feel that with one another. *It may feel like your heart is going to burst. Don't worry. That is just your heart consciousness expanding.*

Engaging in collective heart practice on a mystical level is a sharing of our higher selves—a higher state of consciousness than our ordinary operating system. It's tuning into the frequency of shared heart energy. It's a practice that manifests the underlying realities of the love and deep connection that we share within our hearts.



Heart Field of Love

Chapter Six: The Intuitive *Womb* of Divine Creativity and Courage



Elspeth Mclean

Our Deepest Being

The spiritual womb or gut is home to both the core of our constructed self and our divine self. Our constructed self is our individual, separate identity. It is not a head concept or a heart-felt emotion but rather an intuition as us. We grasp onto that identity because we think losing it means death and not existing. When we become aware of this mistaken identity and release it, our deepest identity, True Self, our divine identity is revealed. Our True Self is beyond time—it was never born and will never die. Our True Self is beyond our individuality—as we release our individual self for our True Self, we begin to identify with everyone without losing ourselves.

We can think about our divine identity also in our head and feel it in our heart. However, we *intuit* it most deeply in our gut. Our gut is also our most profound source of our intuition, creativity and courage.



Listening to your intuition
Anna & Elena Balbusso

The Mystical Language of Your Gut

The language of our gut is not the language of feeling or thinking. Also called the spiritual womb, *hara*, or the first three chakras, its language is intuition, sensing, and impressions. As you place your hands on your tummy and let yourself sink into your spiritual womb, welcome whatever comes up. The more you sink into your inner being, the more you will intuitively get in touch with your spiritual origin. You bear the divine identity of the one who created you.

Underneath our limited identity is our deepest and most authentic core Self, our True Self. Jesus identified it in his graphic image of living waters flowing from our “belly” or “innermost being.” (John 7:37-39). He explained this was spirit or the mystical consciousness that awakens to and holds our divine identity. The living waters do not

come from the outside. They flow from deep within us, having always been there but not in our awareness. Mystical awakened and transcendent consciousness releases this inexhaustible flow of the image of God from deep within us to manifest openly in our lives.

When the awareness of our True Self emerges, we find a new and vital flow of courage and creativity. Jesus’ courageous actions flowed from his knowing he was in God’s hands and one with God. His creativity also manifested in many ways.

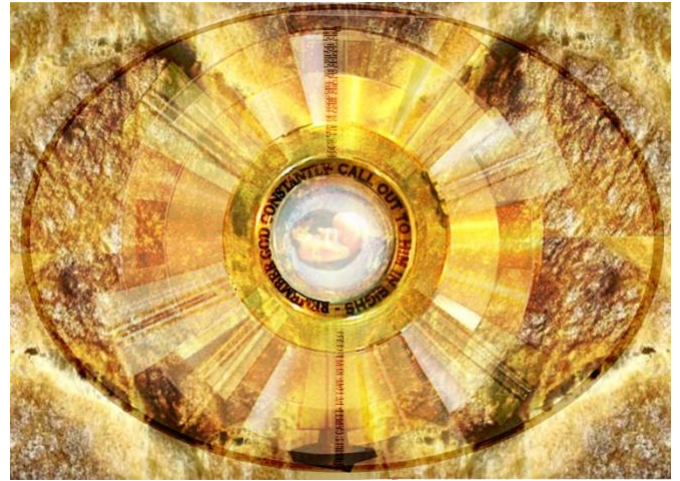


The Mystical Love Language of the Womb.

Vivian Claire, a WeSpace group member and friend writes,

“Where we experience for ourselves mystical communion in the mystical body of Christ, we try to find words – even though what we experience words cannot express. So gradually a shared vocabulary of love and communion and new life grows as we evolve and grow. Spiritual womb language is much loved by spiritual masters because it helps them speak of the changing states of mind and soul. *St. Augustine says, “What does it avail me that this birth is always happening, if it does not happen in me? That it should happen in me is what matters.”* Spiritual masters speak of a sense of ‘virginal’ ripeness in a soul, of periods of fertility and other times of barrenness, of a state of being consumed by sweetly piercing spiritual longing. They speak of devotion and prayer as an

infusion of spirit penetrating the core of our being, of an inner ‘marriage’ between masculine and feminine. Womb language is helpful archetypal language of hiddenness - a hidden conceiving, of periods of womb-like darkness and expectant waiting, of dying being a birth. It is also a language for spiritual evolution speaking of the long labour of love and being spiritually mid-wifed into a new humanity.



“Remembrance”

PRACTICE:

1. Drop your attention down to your spiritual womb or gut.

Place your attention in the middle of your abdomen, right below your navel. You may find placing your hands there, even moving them around, results in sensations and intuitions arising from within.



I like calling the gut our spiritual womb because of the creativity that goes on there, and using feminine imagery is good for us all! This is also called your abdomen, *hara*, belly, or navel center (2-3 inches below your navel). Just like moving down into the heart, this is not thinking *about your gut*—this is being aware *from your gut*.



Breathing God

Notice how this center feels differently from your mind and heart centers. Studies of the human body suggest that our sensitivity to flux in electromagnetic fields largely contributes to the gut aspect of awareness which we call intuition.

2. Breathe from your abdomen.

If your belly, not your chest, is moving up and down, you are doing it right.

Awareness of the belly is blocked for many people in the American culture because it's shamed. We don't want our bellies to show. And if we do show them, we want them to be flat, hard, or toned. Some look like that. Then there's most of us! The shape of our belly shouldn't cut ourselves off from our spiritual womb and from our intuitive self, losing touch with sensing our deep, inner Divine Self.

Our gut, behind our belly button, produces over ninety percent of the serotonin in our body and about fifty percent of the dopamine. These two hormones are responsible for keeping us satisfied and happy, among other things. Belly-button breathing is good for us!

The above image, *Breathing God*, is about the connection between breath, life, God, and consciousness. Biblically, *breath* is a single word (*rûach* in Hebrew, *pneuma* in Greek) that also means *life-force*, and both *God's spirit* and the *human spirit*. Translators try to guess which one is meant by the context. Perhaps a more integral and biblical way is to assume it means all of those! The one word today that comes closest to this is "consciousness." This means you can think of energizing your divine/human consciousness in your body by breathing in the spirit (consciousness) of God! If we stop breathing, our consciousness leaves our body behind and goes on to the "many rooms in my Abba's house" that Jesus talked about (John 14:2-3).



3. Ask yourself a powerful question, "Who am I?" But don't answer that question because the deepest answer is not in words or thoughts. Let the answer come in a sense, an intuition of your divine identity.

4. Rest in the divine fire, the gutsy, creative courage, of your spiritual womb, sensing that you are made in the very likeness and image of God, loving and creating from the depths of your being.

You can cultivate your intuitive self by practicing more awareness of the reactions and sentiments that arise from the belly. What do you feel there when you hear good news? How about when someone yells at you? Take seriously that sinking feeling in your gut. How does your gut respond being around someone you trust, rather than someone that you're uncomfortable with?



Inadequate religious/spiritual teaching (to say it kindly) hinders our acceptance of sensing our own divinity. We have heard again and again that God is a jealous, judging, angry God and the gulf between sinful humanity and holy God is immense. But THAT'S NOT TRUE according to Jesus!

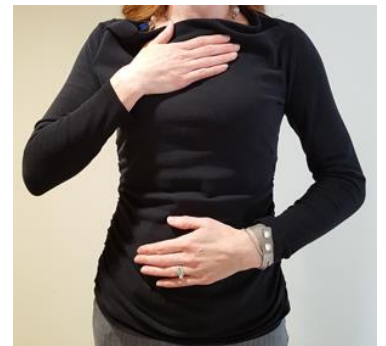
God is right now BEING-YOU deep within you. You are the light of the world. We have only to remove all the wrong beliefs and self-shaming, and sink down into our deepest self, to uncover the brilliance of Divine Self-awareness.



When Jesus said that rivers of living water will flow from our belly or innermost being, he immediately clarified this by saying that he was speaking about “spirit” (John 7:37-39). “Spirit” was Jesus’ way of talking about what we today call the awakened consciousness of our divine/human identity. This already present spirit began to flow in those who received Jesus’ “spirit” or awakened divine consciousness. (See my book *Is Your God Big Enough? Close Enough? You Enough? Jesus and the Three Faces of God* for a detailed, biblical explanation of this important understanding.)

Let the healing living water from your womb spread into all your body and out to those you direct it to.

5. Place your dominant hand on your gut and your other hand on your heart. Then let the rivers of living (creative, healing) water that reside in your spiritual womb flow up to your heart, throughout your body and out to the world. This is God-Being-You, the One Consciousness that is the Mind, Heart, Identity, and Body of God embodied as us. This is “Christ in you, the hope of glory” (Co. 1:27). The word “Christ” is the Christian symbol for all of reality. It *feels* like love and gutsy courage—and *looks* like creative action in a needy world. Never ignore a gut feeling, but never believe it is *enough*. *If we listen to the intuitions of our spiritual womb, energized by the grounding energy from our feet, we can draw them up through our loving heart, and run them past a healthy, integrated mind. It is then we have the integrated guidance of these four centers of spiritual knowing.* Those who wake up spiritually continue the divine flow of love, healing, and light to the world.



Chapter Seven: The Charged *Feet* of Embodied Grounding



Our feet help us own our embodiment. The incarnation of God’s embodiment in Jesus extends not only to all human bodies in God-Being-Us, but also encompasses all of creation itself. It includes all the “flesh” and matter in existence. Tapping into this channel helps us be in touch with nature and in tune with our bodies.

The Mystical Language of the feet

In spiritual practice, sometimes we can find ourselves off in the clouds. Returning to our feet helps reorient us to our immanent presence. In the practice of Whole-Body Mystical Awakening we find that *grounding* provides a steadying anchor as well as a conduit into charged cosmic energy. The primary way that we tap into this energy is through the conductors of our feet.



We can often feel the energy flowing up through our feet and legs into our bodies. We may experience movement in our feet or toes, a desire to walk or even dance. Often our feet speak

through movement. Other times they keep us rooted to our present reality. When we feel scattered, grounding to the earth brings us back to the here-and-now.



Grounding

Grounding means that you are present in your body with a powerful energetic connection to the earth. This allows you to be centered and balanced no matter what's going on around you. If you aren't grounded, you're like a leaf blown about by the wind. But when you are well-grounded, you are like a strong tree with roots deep into the earth. This is especially important as we extend ourselves out through our hearts to others in WeSpace.

Awakened spiritual knowing in grounding is experiencing the biophysical and spiritual energy of the universe. This energizes the other three centers of spiritual knowing, especially bodily sensations. In the transcendent realm, we embrace and experience that we are One with all material reality, the body of God.

The only grounding images we have is five images of the tree metaphor. I suggest we take this one and use this image is add another dimension. When I look at it I can feel the grass under my feet.

Increased Somatic Knowing

When we are grounded, we sense that there is something more essentially authentic in our body. All of these centers of spiritual knowing evoke a deeper level of divine-human consciousness, existing prior to the forms themselves.

The divine material reality of our incarnated body is charged with sub-atomic particles that do not operate according to the boundaries we normally ascribe to physical reality. Quantum mechanics and mystics alike imply that we are interconnected in ways we can't quite comprehend yet.





We might envision this interconnection through the metaphor of each of our roots stretching into the shared soil of the earth and entangling, wrapping, and connecting with the roots of others.

The mystical dimension of our bodies knows this reality. Mystical somatic language speaks with energetic experiences that are shared between two or more “separate” people. One person might feel energy, tightness, fatigue, or pain in a part of his/her body that connects to a physical situation someone else might be experiencing. This can give insightful information to communicate, encourage, or even heal. Intuitive healers often diagnose from their bodily experience of connection in addition to their gut messages of intuition.

A Six-Step Grounding Practice

- 1.** Sit down in a comfortable chair, one where your feet reach the floor. Let your awareness drop down to your feet.
- 2.** Push or stamp your feet into the floor or ground and wiggle your toes, paying attention to the sensation.
- 3.** Visualize roots growing from the bottom of your feet and down into the earth. Imagine as they dig down, deep down, even to the center of the earth. These roots are holding you fast to the ground and not letting you float away. Like a tree drawing moisture and nutrients from the ground, see yourself drawing earth energy up into your feet and legs.
- 4.** Look at a tree if you can. If you can't see one, even looking at an indoor plant can help you. Even better, go outside and hug a tree that you are attracted to. As your body touches the tree from your head to feet, let the earth energy in the tree transfer to you.





5. When possible, walk barefooted in the grass or bare ground. The Earth has a giant electromagnetic field and humans also have a bioelectromagnetic field. Therefore, the human body has the capacity to connect profoundly with the earth. You recharge your body energetically and spiritually by grounding with the earthy, cosmic body of God accessed through your body.

6. Breathe earth-rooted energy up through your feet into your belly, heart, and head. Body breathing up from our feet is a grounding meditation, grounding in the earth, in God, in Christ. If Christ is the Christian symbol for

everything—divine, human, and physical, held in Oneness—then to be grounded in Christ is to be grounded in both Creator and Creation.

Chapter Eight: The Vibrant, Cleared Mind of Spiritual Knowing



“We are here to find a dimension within ourselves that is deeper than thought.” ~Eckhart Tolle

The typical language of our head is thinking. The head is probably the most familiar to all of us. But in mystical inner knowing we have to reach deeper than just our normal, mental, egoic thoughts. We need to clear our mind to be open to receiving higher wisdom.

The most common path offered on meditation today through books, articles, and teachers is usually a version of what is considered to be the superior quiet mind path. To follow this path, you can use one of the many forms of meditation such as Centering Prayer or Self-Inquiry. These many different meditation techniques tend to lead to similar experiences of emptiness, bliss, and infinite stillness which are then interpreted with different labels and worldviews.

We’ve found the best way to a cleared mind is to first access the heart space. Getting in touch with the radiating heart energy of warmth and love can produce deep peace and even powerful levels of bliss. When you then move from your heart to your head, your mind is already in a cleared state because of the power of the radiating heart energy. Most, even those of us with a very busy mind, then sense a vibrant, cleared mind.

When the mind is cleared, the way is opened for mystical forms to emerge from your deeper awakened mind. These are not distractions but spiritual gifts. We do not hold that transcendence or what some call the causal state where the mind is still and remains so is a “higher” state than the mystical awakened mind. The mystical awakened mind, which some call the subtle state, is where spiritual knowing occurs. *Neither is superior to the other, just different.*

The Mystical Language of the Mind

Since the brain is located close to eyes and ears, the mystical knowing language of the mind is often associated with images and words. This can be imagery and visionary pictures that seem to appear out of nowhere. They may range from fleeting impressions to vivid eyes open visions with objects appearing before you, real as life.



Words can emerge in the same way. These are not words that we arrive out by reason or by figuring things out. *We do not speak what we know, but what we are about to know.* If we speak what we already know, we are probably giving others or ourselves advice. We also hear, speak, or write the words before they are all complete, expecting the entire message to come as we listen, speak or write it.

We speak not what we already know, but what we are about to know.

These words suddenly appear in our heads. The voice speaking them usually sounds like us, not some holy, disembodied, echoing voice like we hear in the movies. That is because the words come from God-Being-Us. This means we are the physical hands and feet, heart and voice of God. So God looks like us, moves like us, and sounds like us. In time we learn to recognize the tenor of voice in the words that are originating from our divine source as opposed to our normal mental chatter or indigestion.

God-Beyond-Us

A mind cleared of thinking is the beginning. From this vibrant, cleared mind one may move into the forms and experiences of mystical consciousness described above. If one continues resting in the stillness which some traditions call emptiness, we can find a great *expansion* into transcendent awareness. When we wake



up to this vast, spacious awareness, our transcendent mind consciousness can then be identified with and experienced as God-Beyond-Us.

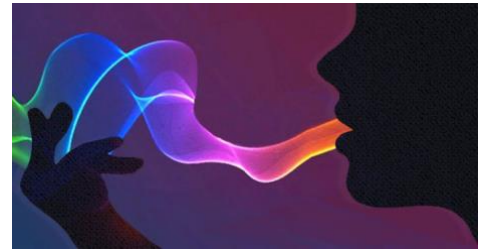
This mind transcendence is knowing that is not knowing. Here we are not aware of images, pictures, words, sensations as we are in the awakened field of knowing. We find outer space the best metaphor for the vast openness of transcendence in the head dimension.

Ken Wilber writes, “Nature retreats before its God, Light finds its own Abode. That’s all I keep thinking as I enter into this extraordinary vastness. I am going in and up, in and up, in and up, and I have ceased to have any bodily feelings at all. In fact, I don’t even know where my body is, or if I even have one.”

Clearing into the Mystically Awakened Mind

1. Breathe mindfully

The easiest way for most of us to start is to pay attention to our breathing. In the Bible the word for divine and human spirit also means breath, consciousness, and life-force. See yourself breathing God —God’s spirit (consciousness) and life force. Follow each in-breath and out-breath from beginning



I am a hole in a flute that the Christ's breath moves through. Listen to this music.

Hafez

to end. Do not attempt to control your breath, simply observe it silently. When your mind wanders, bring it back to your breathing. Do this for a few moments to feel your awareness flowing from your head.

2. Drop down into your heart

Center down into your heart space of awareness. Use the techniques from the previous chapter, or simply be present in the radiant center of your heart space. Dwell in the energy of love and bliss there.

3. Return back to your head and wait for images, pictures, or words to arise

Usually when returning from our heart, we will discover our minds are unusually clear. If there is still mental chatter, just return to your heart a little longer. In the cleared mind, we rest in the vibrant stillness of awakened consciousness, open to mystical forms emerging in spiritual knowing.



4. Move into transcendent mind consciousness

Expand out beyond into vast, spacious awareness, resting in infinite consciousness.

Chapter Nine: WeSpace with Spiritual Guides



Transfiguration Carl Bloch

Jesus and his WeSpace Group

The accompanying painting, rather than being called The Transfiguration, could be called a dramatic moment in Jesus' very own WeSpace group! (Matt. 17:1–8, Mark 9:2–8, Luke 9:28–36) Like our WeSpace groups, this was a small group of followers of Jesus who shared their lives with one another. They also experienced the presence of God along with other spiritual guides.

At the Transfiguration, the most intense part of the mountain top meeting began as two-centuries-dead heroes of the Jewish tradition, Moses and Elijah, appeared in living, visionary color and sound. In their non-physical, but recognizable energy field forms, they were giving encouragement to Jesus. “They spoke about his departure, which he was about to bring to



Transfiguration by Mike Moyers

fulfillment at Jerusalem” (Luke 9:31). Jesus needed some help about his upcoming crucifixion which was weighing heavily on him. Who better to encourage him than two dead guys?

What was also interesting is that Peter, James, and John, having been shocked into the visionary subtle realm of awakened consciousness by the powerful spiritual energy floating around them, were seeing Moses and Elijah, too! All the energetic fields were alive with dramatic, life-changing awakening. Then God got personally involved and there was more conversation going on from God to all four of the remaining spiritual beings who were still in their physical bodies.

Keep this mountain top meeting in mind when reflecting about what can go on in a WeSpace group in varying degrees. Jesus could not have given us a more graphic model!

In WeSpace Whole Body Mystical Awakening, we move from our own inner space to becoming aware of the others present in our group. *We don't limit our awareness to those physically present, but also seek to become aware of the non-physical presences with us.* This could include God's all-enveloping motherly-fatherly presence, the risen Jesus, and other spiritual guides. We may not often get Moses and Elijah, but we do seem to access some ~~other~~ quite interesting saints.



In integral terms, this occurs in what some call subtle, awakened, or mystical consciousness. Our guides live there and we can learn to visit there while still in this physical body. In terms of Integral's Big Three of 1st, 2nd, and 3rd person, this is the second person WeSpace of relating to others, including non-physical presences. In the history of the church, there have been millions of reported and unreported appearances and conversations with Jesus and various saints. Every time this happens, in integral terminology, a deeper “cosmic groove” is cut, making it easier for others to access these guides.



Christ in the Wilderness by Edward Knippers

Jesus was helped by his guides in times of need

When Jesus was exhausted after his vision quest in the wilderness “messengers came and attended him” (Mat 4:11). Facing his imminent crucifixion in the Garden of Gethsemane, “a messenger appeared to him and strengthened him” (Luke 22:43). Since the 4th century Latin Vulgate, ἄγγελος, *aggelos*, which means messengers in Greek, has usually been translated as angels. But “messenger” is more accurate. It is the translator’s

decision to turn “messenger” into the traditional “angel” and it is most often translated as “angels”

and only sometimes as “messengers.” These translators are trying to make a self-imposed distinction — whether the messenger is divine or human. What if they, like us, were both! Nowhere in the Bible are messengers described as having wings, except for a special class called “cherubims.”

These messengers were normal and meaningful for Jesus. They can be for us, too.

Our Guides



Mary prays for those she guides

Our phrase “spiritual guides” refers to spiritual messengers, both non-physical angelic entities and deceased saints in spiritual form from the other side who are invested in helping others on this side. Sometimes meaningful mentors who are still living may walk with us in the mystical realm. I like the terminology “spiritual guides” because it takes it out of the realm of the religiously

loaded idea of being “saintly” or “angelic” into the realm of those who have gained a certain maturity and wisdom, transitioned to the other side, and available to help guide and encourage us.

These spirit guides have been present down through the ages as well as today. Relating to the saints who have passed on is a part of the *majority of the* historic Christian denominations (Catholics, Eastern Orthodox, Armenians, Copts) —*except* for Protestants, Charismatics, and Evangelicals!

When we welcome God’s motherly-father presence, Jesus, spiritual guides, and one another in the awakened, healing, relational field, we experience transformational connection, growth, and love. This is what Peter, James, and John did 2000 years ago on the mountaintop.

How to Access the Presence of God, Jesus, and Your Spiritual Guides



Imaginary Friend by Ian Coats

Ten of us (Paul) were having a lovely conversation after dinner with a well-known, brilliant Christian teacher and author. We were sharing childhood stories, and she said she had a make-believe friend that was her closest companion in her early years. His name was Luke and she pretended he was Luke, the Gospel writer. I asked her why, and she said because he said that was who he was. My ears and heart perked up. I said, “What if he wasn’t “make-believe” and “pretend?” What if he really was Luke and one of your spiritual guides? You certainly followed in his footsteps as a teacher and author!” There was

silence around the table as everyone waited for her response—and probably a little shocked at my audacity to suggest such a far-out thing to this famous intellectual. She smiled, and I don’t know if she ever pursued it. It is certainly not the norm in her academic setting that anyone would consider such a thing.

Would you consider such a thing as having a spiritual guide? Apparently Jesus did since we have several accounts of that and one detailed example in the center of three of the Gospels.

If you talk with other Christians about spiritual guides, you will get a variety of responses. The traditionalist will trot out the usual scare passages from the Old Testament, “Let no one be found among you who ... who consults the dead” (Deut 18:10). The modernist will view this transrational event with skepticism and assume you are delusional. The postmodernist might see this as just a powerful story from which you draw symbolic meaning, but not actually real.

People all over the world have experiences with these spiritual presences, but usually, only if they are open and available to them. If the mind has closed off spiritual guides in skepticism or fear, they’re much harder to sense. With more practice and cultivated awareness, they become more noticeable.



My first guide beyond Jesus

For years I (Paul) had a weekly massage from a woman who also did energy healing work. She had guides and I was intrigued when she occasionally talked about them. One day, I asked her, “How would I find out if I had any guides besides Jesus?” She said, “Ask them!” I asked, “How does that work? Give me a starting place.” She said, “Who have you been drawn to as you read and study the Bible. I immediately said the Apostle John.

She said, "Ask him if he would be a guide for you." This was getting more than my intellectually overgrown mind could take, so I said, "Okay, I will try that out tonight." She said, "Why not try it out now?" I was caught! So I summoned up my courage, and said out loud, "John, would you be my spiritual guide?" I immediately "heard," in my head but not audibly, the words, "I've been waiting for you to ask me."

I instantly burst into tears, unusual for the emotionally out of touch, reserved me. I said to him, "I didn't think you would have time. You must be busy." His reply was, "Come on, you know the time-space stuff does not apply in my world, only yours." So began a long, liberating relationship of many years with John. I wrote down what we talked about for several years. Now I mostly enjoy his loving presence and his hand on my right shoulder with occasional brief conversations.

Start with Jesus

One does not "figure out" or "make up" a guide. It helps to be around Christians and others who regularly connect with their own guides. This can happen in our WeSpace groups. We both often see others' guides in a group when we meet with the group for the first few times. We often point them out so the group can get used to the presence of non-physical spiritual entities. A Christian's primary spiritual guide is usually Jesus. He is the most easily accessed guide in the world because he has been connected with so many times, beginning 2000 years ago after the resurrection and constantly down throughout history to today. The pathway to him is wide open. We suggest you begin with him.



On the road to Emmaus by Carole Foret



If you have had such an abusive background in the Christian tradition or with male figures that you cannot consider Jesus, then you might begin with Mary. Her pathway is also wide open, with her many appearances and millions of prayers to her. Or choose another saintly guide you feel drawn to who has a tradition of loving care.

Opening up to the friendship of the presence of the Living Jesus is incredible. Jesus is not picky about what you believe about him or God. He comes to angry fundamentalists, traditional evangelicals, evolving postmoderns, believers, doubters, atheists, sinners, saints – absolutely anybody.

We will admit that atheists and Christians in the modern/postmodern deconstructed stage have a more difficult time. They may be intellectually hardened to the mystical and have dismissed the reality of non-physical spiritual beings, including Jesus. Or they may not accept an intimate, 2nd-person face of God, feeling all they have left, after extreme deconstruction, is the cosmic, the impersonal.

So, we'd like to offer an experiment. In a quiet moment, allow yourself to move into your heart. Let yourself ask, "If you are there, Jesus, let me sense your presence." Honest seekers who will allow themselves to go into their heart space with that request are often blown away by what they discover.

Reintegrating the Personal

I (Luke) have to admit, when I first read Paul talking about spiritual guides, I was a little put off. My spirituality had become a little too sophisticated for something so New Age-y as that. Ok, maybe Jesus. I mean, sure I had a relationship with him early on in my faith, and if I was honest with myself, I still often felt his presence—when I happened to think about him being with me. Or was that just my imagination? And that "personal relationship" buddy Jesus stuff, wasn't that all a little . . . *immature*?



The Road to Emmaus by Daniel Bonnell

In the course of evolving, we all need to go through processes of *differentiating* and *integrating*, of *transcending* and *including*. As I disentangled myself from a limited, narrow evangelicalism, I was left with many triggers and scars. Some of them still remain, but I was fortunate enough to also have had some pretty powerful experiences of God that always stayed with me. Navigating through what was real, and what wasn't, was a difficult task, especially without knowing where to find guidance. Many people end up throwing everything out, and for many of them that may be the best thing to do, at least for a while.

Fortunately for me, I didn't get stuck in my reactionary stage of overly modern/postmodern differentiation. I discovered a deeper invitation to integrate, to include a lot of the beautiful things that were once lost. The Integral perspective gave me the clarity I had lacked, and the Three Faces of God integrated it all in such a transformative, liberating way.

Liberating Jesus from tradition

Traditional level Christian faith generally has a personal face of God in Jesus, but far too often that Jesus is interpreted at (and limited by) the perspective of that stage level. Modern and Postmodern expressions of Christian spirituality often tend to look at the traditional level and conflate those two things together—the personal Jesus and the tribal Jesus. So do many who

outgrow traditional level Christianity, and so Jesus is thrown out with the bathwater. At least experiencing his personal presence often is.



Jesus Wept by Daniel Bonnell

Welcoming an Old Friend

Discovering the Three Faces of God freed my mind to overcome the barriers that I still held in place from my differentiation stages. I didn't believe in a solely modern, materialist universe; I knew that the world was mystical and spiritual. So why shouldn't there be spirit presences with us? Maybe all those indigenous traditions speaking about spirit guides actually knew something we "advanced civilizations" don't.

I started with Jesus. I hadn't exactly left him entirely—and he had never left me. I actually had a faint sense of his presence all throughout my journey, even if it was almost unconscious most of the time. But I hadn't allowed myself to accept, to believe in a personal spirit presence who was with me at all times. Opening myself up once again to sensing Jesus' presence was like being welcomed by an old

friend I hadn't seen in many years. And what's more, now I didn't just imagine his presence within me, but I started to actually sense his spiritual energy field behind me and now overlapping my own field.

And a New Friend

I'd been open to receiving new guides for a little while. I tried to invite one, which led to a faint sense of presence, but nothing too palpable. Then, right around the time of the birth of my daughter, a powerful feminine presence just rushed upon me. It was honestly a little disorienting. She pulled me from my interior space I had been residing in and into a very different one.

When I described the experience and presence to my wife, she said, "That sounds like Danu." Not being as well versed in Celtic mythology as her, I had no idea who she was talking about. In a world with



Google, mystery can sometimes be a little less mysterious. I found this image and immediately recognized her. I also learned that her name means, "the Flowing One," and not too much is known about her. Mystery after all. She is the mother goddess, often associated with rivers, fertility, and wisdom. She is a guiding presence, and I feel her hand on my right cheek. She is often portrayed with a triskele, which has become an important symbol for me.



Danu, Celtic Mother Goddess by Judith Shaw

Why Danu? Why a Celtic goddess? Why not someone a little more Christian? Someone I was more familiar with? I have some intuitions about why it has been her, but I'm still learning. While we often are drawn to guides we have studied or know something about, sometimes we need a presence who is free of associations and emotional/spiritual baggage. It may not be quite as "orthodox," but that's sometimes how it goes with evolving faith.

And I don't need to know why. The experience of the presence of a guide is not one of rational, cognitive knowing. It is visionary and is often felt with the heart and the body.



Navigating the Realms of Light by Louis Dyer

I feel her hand on my cheek. I turn to her, "What do you want to say?"

"There are entire worlds to discover. Come, let yourself see. We are simply waiting for you."

Chapter Ten: Waking Up to Spiritual Gifts Spiritual Knowing—Then and Now



Windows of Spiritual Knowing

Any reading of the Bible and the foundational writings of many spiritual traditions will find a stream of mystical experiences providing unique knowing, guidance, encouragement, and transformative transcendence. As the Apostle Paul describes in detail, these mystical experiences often happened with one another in the early gatherings of Christians. They have continued down through history in the writings of the mystics.

Spiritual Gifts *Then*

A form of spiritual knowing referred to at least seven times in the New Testament is what are called “gifts of the spirit.” “Gifts” in the New Testament are named and sometimes described in great detail (1 Cor. 7:7; 12:6-10, 27-31; 14:1-15; 1 Peter 4:11; 1Tim. 4:14; 2 Tim. 1:6; Eph. 4:11; Rom. 12:6-8). A “gift of the spirit” is considered to be a skill or ability given to Christians by God’s spirit (spiritually awakened consciousness) to build up, inspire, and support the friends of Jesus gathered together in what was called the church.

The early church named access to these information fields as “gifts of the spirit.” They included wisdom, mystical knowledge, heart-sourced prayer and song that by-passes the mind, discernment, compassion, leadership, organizing abilities, creativity, serving in constructive ways, and the transmission of healing light. One “gift” channel was particularly valued by the Apostle Paul. This was the Greek word for “speaking forth,” usually and unhelpfully translated as “prophecy.” It was not predicting the future, but sharing



Spiritual Awakening by Hilary Winfield

words, images, and impressions with others for their encouragement, comfort, and strengthening (1 Cor. 14:1-3).

For instance, Jesus exhibited the gift of knowledge in knowing the thoughts of the religious leaders (Mat. 9:4) and of Nathanael (John 1:48). Jesus was a master practitioner of gifts of healing as were his friends in whom he awakened this ability in themselves. (Matt. 10:1). The practice of these awakened abilities is also known as mysticism.

The Encyclopedia Britannica states, "Mysticism in the history of Christianity should not be understood merely in terms of special ecstatic experiences but as part of a religious process lived out within the Christian community. From this perspective, mysticism played a vital part in the early church. Early Christianity was a religion of the spirit that expressed itself in the heightening and enlargement of human consciousness."

Spiritual Gifts Now

Many contemporary forms of Christianity functionally treat these gifts as just the natural abilities or certain things people are good at, like the gift of hospitality means that we want you to cook for the whole church! These gifts of the spirit are truly given by God, received in awakened consciousness (spirit). They are spiritual windows that give us access to a different kind of knowing and being than is usually available to us.

These are all gifts that are still available to us from or "in the spirit." I believe this can today be understood as our waking up in higher consciousness. I (Paul) explain this in great detail in my book, *Is Your God Big Enough? Close Enough? You Enough? Jesus and the Three Faces of God*.



In other words, as we tune in to higher or awakened consciousness, we can become aware of these channels of healing, help, and guidance that are available to us in various combinations, which are unique to each one of us. None of us experience all these gifts but rather the few which are especially suitable for us to function in.



Windows to this field of spiritual knowing have been opened by mystics down through the ages. Inspired by Jesus' teaching and example, men and women withdrew to the deserts of Sketes, where, either as solitary individuals or communities, they lived lives of austere simplicity oriented towards contemplative prayer together. These communities formed the basis for what later would become known as Christian monasticism, where the goal was for the monastics to be in mystical union with God.

The High Middle Ages saw a flourishing of communal mystical practice in the newer monastic orders. While the Protestant Reformation of the 16th century downplayed mysticism, the Quakers emerged in the 17th century as highly mystical communities where meetings were filled with shaking and speaking forth of words thought to be from God. A branch of the Quakers in their early days was known as the “Shaking Quakers.” They became notorious because of their trembling while engaging in inspirational speaking. They manifested trance states, visions, and prophetic utterances.

Quaker meetings today are held in a circle in silence where the participants seek a sense of connection. This might be a connection with those around them, with their deepest selves, or perhaps with God. As they feel this sense of encounter grow stronger, they may begin to see the world and their relationships in a new way. Anyone may speak as they feel led.

Pentecostals and Charismatics are open in various ways to the idea of mystical consciousness when they gather, but often get tripped up in over-emphasizing tribal markers such as needing to have spoken in a prayer language as a mark of being “baptized with the spirit,” warrior-like behavior, and end-times obsessions.

However, for the most part today, Catholics, Protestants, and Eastern Orthodox, regardless of their rituals that may be held as mystical, there is little training or encouragement to open to mystical states of consciousness. Besides, the upfront professionals do all the speaking and leading, leaving the congregation to sing, read printed statements, and mostly sit in silence.

Energy Fields of Knowing

In today’s understanding of gifts, it appears that we are surrounded by the energy field of the spirit or higher consciousness. When we wake up to that field of spiritual knowing, we can access the encouragement, help, and guidance it contains. This can come through both messages and messengers. Messages come through in “gift” windows available to us with our particular make up and situation and that we “speak forth” to others. Messengers are the specific personal presences or guides whose presence and guidance is incredibly comforting, wise, and encouraging (see chapter 9).



Energy Field of Spiritual Knowing

These energy fields that surround us appear to contain the things we need to know beyond Jesus’ recorded teachings and the wisdom of other physical teachers down through the ages and today. This helps us to live our lives fully and creatively in loving ourselves and others. Researchers now may be looking at something like these fields through the lens of today’s science and quantum understanding.

These “spiritual gift” fields may be related to what Rupert Sheldrake calls morphogenetic fields. Jessica Bolker describes morphogenetic fields as dynamic entities with their own localized development processes, which are central to the emerging field of evolutionary developmental biology.



The Torus is the most foundational pattern of energy flow in the universe

Ervin László is a Hungarian philosopher of science, systems theorist, integral theorist, and advocate of the theory of quantum consciousness. He may be referring to something like this field of spiritual knowing when he posits a field of information as the substance of the cosmos. He calls this the “Akashic field” or A-field. He posits that the “quantum vacuum” is the fundamental energy and information-carrying field that informs not just the current universe, but all universes past and present.

Scientists have been gathering a growing well of evidence that our universe may be connected via a vast array of large-scale "structures" that seem to reach out across the cosmos, to synchronize the movements of galaxies that are separated by vast distances. A study recently published in *The Astrophysical Journal* found hundreds of galaxies rotating in sync with the motions of galaxies that happened to be tens of millions of light-years away. László believes that such an information field can explain why our universe appears to be fine-tuned so as to form galaxies and conscious lifeforms; and why evolution is an informed, not random, process.

Laszlo states that information is basic in the universe. He believes the universe doesn't consist of matter and space — it consists of energy and information. In its various forms, energy is the “hardware” of the universe. The software is information.

If, as I understand it, the word “spirit” in the Old and New Testament is what we today call consciousness, then this is a contemporary description of the mystical windows of knowing and information that happened often and regularly to the followers of Jesus and the early church. The reported accounts with Jesus and his friends were primarily visionary, while the descriptions of “gifts of the spirit” by the Apostle Paul today can be seen as accessing information fields for a diverse variety of spiritual knowings.



Practicing Spiritual Gifts Today

Letting the windows of knowing open to these gifts of the spirit seemed to be one of the main functions of the early church gatherings as described in Acts, I Corinthians, and New Testament letters. They can be today, too. In the WeSpace group we, (Luke and Paul) are a part of, one woman has a continual stream of impressions which she speaks forth. They are unusually healing and encouraging for us and the many people she connects with in daily life. I (Luke) have sensations in my body that lead to intuiting what is happening in others they may not be aware of. Another woman at times ends our meeting by singing a spontaneously created melody in her prayer language with her beautiful voice which moves us to deep reverie. I (Paul) often see colors, guides, and images when I gaze at the other members. One woman feels tingling in her body, connects with ancestral guides, and experiences powerful heart flow with the group, sometimes in pictures or sometimes energetically. Another man has encouraging messages for others and generously gives financially to many causes. We are all active in social, healing, and spiritual causes outside the group.



The result of getting in touch with the spiritual information field is that we not only see the need of the world in a new way, we see how we can specifically make a difference. That is a grand invitation to emerge to a new life of purpose and meaning.

This life is about evolution—our own and that of the entire universe. What new worlds are we going to discover within and without. Spiritual knowing is not just about what we already know but, more importantly, what we are about to know. *What are we about to discover as we emerge from the old framework into a new one?* Ask this question while in each of your four centers of spiritual knowing.

“What sensation within you is arising as a window of knowing?”

Chapter Eleven: Discovering Your Divine Voice



Listening for the Divine Instruction by Shiloh Sophia McCloud

Hearing from God

The Apostle Paul believed that hearing from God was not a special gift for a few, but that *everyone* could hear from God and share with others. He wrote, “For you can all share what you are hearing from God, one by one, that all may learn and all may be encouraged” (I Cor 14:31).

In the first century church, the active and spontaneous participation of all the believers in the meeting was normal. Not only was it allowed, it was expected! “Each of you” (I Cor. 14:26) says Paul. Each of them offered whatever gift they had: a psalm, song, a teaching, an encouragement, a word from God. This is something we have lost today as we gather to hear the professionals offer their gifts while we sit in silence and listen.

Even if we were given the chance, some might feel it’s too risky to attempt to listen to God inwardly because we don’t know if we are hearing God or our own mental chatter or projections. We think the voice of God should sound like, . . . well, like God! It should be big, impressive, heavenly, and unmistakably God’s voice—and certainly not ours! However, the

spiritual truth is that inside you, *God always sounds just like you!* If one face of God is God-Being-You, then naturally, this Face of God sounds like you—walks like you, talks like you. If we are God’s voice, feet, heart, and hands while we are on earth, then God-Being-Us looks and sounds like us!

When God speaks to us internally, it is through the thoughts, images, or intuitions that come to our mind while we are in a receptive state. In time we learn the quality of this state of consciousness. The Bible calls it the presence of the holy spirit.



Divine Embodiment — You are the light of the world!

To begin listening, you might find it helpful to move into your heart in a meditative or prayerful state of receptivity. Then wait quietly for the first thought, image, or sensation that arises. Don’t try to figure something out. Is it reasonable, sensible? Or is it wild and strange? The truth is, God can speak in many ways! Only experimenting and gaining experience will gradually help you be comfortable with knowing what to pay attention to. We don’t always get it right, and that’s why Paul offered the safety net of others discerning how helpful it is (1 Cor 14:29-31).

With experience, we can begin to sense the slight difference between our normal inner monologue and our deep, divine Self. Whatever comes from deep within us comes with a hint of flow and a slight boldness. It’s still us, but it’s the deep us.



Co-creation

There is another reason God sounds like us human beings. God is partnering with us. We are co-creators with God in the further evolving of creation.

You say, “Wait a minute. God is the creator, not me.” Yes, God is the creator. And we are created in God’s image — so that must include creating along with God!

Jesus said, “Whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to Abba God” (John

14:12-14). Jesus was saying that we have now reached the point where, if we choose to follow the spiritual path, we can consciously evolve and create along with God!

Peter wrote, “God has given us everything we need for a God-filled life . . . so that you may *participate in the divine nature*” (2 Peter 1:3-4 *italics ours*).

So whenever we are listening inwardly for what God is creating with us for others, God *intends it* be a divine mixture of us and God. Words, images, and intuitions from God sound like us because they partly are! God so cleverly blends God's Divine Nature with our Divine Nature (True Self) that we can't really tell the difference between them. That's called Oneness — "I pray that they may be one as you Abba and I are one." We can now participate in the divine nature of God!



Divine Union by Feydoon Rassouli

The beautiful thing about this is that it also takes all the pressure off. We don't have to speak with the voice and authority of God. Everything we offer is from God, but also us—so take it with a grain of salt and dash of humility.

This is so important because one of the reasons some don't "speak from God" is because of the abuse and damage that has been caused when misused in a manipulative or controlling way. "Best just to leave all that alone," many say. But then we miss out on the transformative, powerful, washing-over that comes from divine words of encouragement, comfort, and strength. There's a good reason it was such a central practice in the New Testament and can be restored in its most evolved form today.

"To acknowledge that humans not only discover but also shape and co-create spiritual landscapes does not annul the metaphysical reality of such mystical worlds."

~ Ann Gleig and Nicholas G Boeving

Integral Prayer



Spiritual Speaking Forth

We invite you to experiment in listening for others. You can do this really at any time, though if you're in a WeSpace group you can actively practice it with others who are trying the same thing. When you focus on someone, and a thought, image, or intuition comes to your mind, you might say something like, "Here's what I'm hearing (or seeing/feeling)." Sometimes the wild and strange make a connection, and sometimes it doesn't. Sometimes the simplest word fits, and sometimes it doesn't. Sometimes all we see is color, or the movement of energy. Share that too. Often

someone else is seeing something similar and it speaks to the energy or flow of the time. After you share you might also say something like, "Does any of that seem to fit for you?" It always helps for the recipient to share how it connects with them, or they can say, "I'm not sure; I'll have to think about that."

Putting this all together is what we call Integral Prayer. Traditional prayer tends not do much listening, and then only speaks by asking God to do something. In Integral prayer, we include and transcend that by primarily doing what we are asking ourselves. Jesus said that asking God was okay to do, but if you want to move a mountain, tell it to move (Matt 21: 21)! Traditional prayer tends to ask God to move it.

Integral Prayer primarily consists of three actions: (1) moving into a state of receptivity to sense from our spiritual gifts, including the presence of spiritual beings and talking with them and (2) intentionally engaging in the flow of giving and receiving loving, healing energy with others and (3) speaking forth.

Experiencing this in WeSpace groups or other settings has a powerful effect on both the giver and receiver—which is always a fluid inter-relationship between the two! It provides the strength, encouragement, and comfort we all need in our lives, just as it was in the early church and in the Integral Church gathering today.



Conclusion: New Wineskins



Metamorphosis by Alex Grey

“The new spiritual bottom line, in contrast, will be the degree into which each path fosters both an overcoming of self-centeredness and a fully embodied integration that makes us not only more sensitive to the needs of others, nature, and the world, but also more effective cultural and planetary transformative agents in whatever contexts and measure life or spirit calls us to be.”

-Jorge Ferrer

Our cultural and spiritual landscapes are rapidly evolving. The world is changing and as followers of Jesus, we desperately need to transcend the harmful, limited forms of Christian practice and gathering while also including the best of our heritage and lineage that has given us so much.

The old wineskins are bursting. The new wine is expanding and energizing a mystical unfolding in many people around the world. Consciousness is growing. How can we best continue to foster and cultivate a Christian path that has emancipatory potency? This is the power to

(1) free us from self-centeredness, (2) promote the integration of all dimensions of our lives, and (3) make us more effective as change agents in the eco–social–political challenges facing us.

We believe that happens through new and powerful forms of mystical gatherings like our WeSpace groups. We believe that happens through connecting with other evolving Christians around the world through an eco-network of mutual support and collaboration. It's not about one form, but working together to serve the evolving drive of the spirit (consciousness) into the unique challenges facing us in the 21st century and beyond.

We need to do this together. To keep co-creating and working from and toward a consciousness that can be perhaps the deepest service of love we can offer the world. It will take all of us. Let's do it together.



Appendix - Resources

If you are interested in practicing what you've read about here, Integral Christian Network is regularly enrolling for WeSpace groups. You can see the current enrollment or add your name to the waitlist at the following link: [Integral Christian Network WeSpace Enrollment](#)

If you'd like to practice Whole-Body Mystical Awakening, you can do so individually or in a group. Both are available in written form and as recorded guided meditations. Here are the links for those resources:

[Individual Whole-Body Mystical Awakening Written Form](#)

[WeSpace Whole-Body Mystical Awakening Written Form](#)

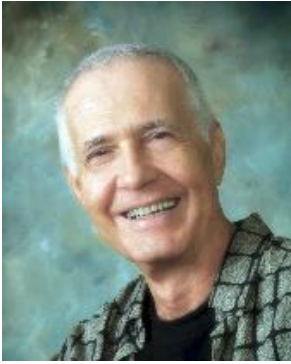
[Guided Meditations for Individual and Collective Practice](#)

A number of other resources, as well as weekly writings are available at:

www.integralchristiannetwork.org

[Join the Mailing List](#)

The Authors



Paul Smith is an 82-year-old mystic, teacher, author, and retired pastor. His last three books are *Is It Okay to Call God Mother? Considering the Feminine Face of God*, *Integral Christianity: The Spirit's Call to Evolve*, and *Is Your God Big Enough? Close Enough? You Enough? Jesus and the Three Faces of God*. He led his only church pastorate, beginning as a part of the Southern Baptist denomination, over 49 years to the kind of inclusive, radically spiritual, integral church he describes in his books. His personal website is www.revpaulsmith.com.



Luke Healy is a mystic, a gatherer, and a spiritual pioneer. Raised as a conservative Evangelical, he undertook a journey of evolution to more inclusive and cosmic forms of Christianity. Following his gift of gathering, he formed and led various groups and communities wanting a deeper spiritual life, including house churches, a New Monastic intentional community, and contemplative groups. He is a graduate of the Living School at the Center for Action and Contemplation, a spiritual director, and continues to explore the frontiers of the future of Christian spirituality. You can find his writings at www.integralchristiannetwork.org.