

UNHOLY ALLIANCE



the dangers of mixing
pop psychology
with
Christian Truth

Lois Chan

VMI PUBLISHERS

Partnering With Christian Authors, Publishing Christian and Inspirational Books

Sisters, OR

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PREFACE

I am fully aware that one of the latest trends in the church is to integrate psychology with the Bible. The force behind this integration is not minor, although I believe that few Christians are aware of the controversy. I anticipate questions concerning why I chose to write a critique on integration. Why did I choose to step out of line with most of the other Christian writers? Am I looking for shock value? Am I worried about offending others? Am I fighting Goliath?

Years ago, in order to help a sister with an occult problem, I read a number of books on occults and the New Age. That was the first time I learned about consciousness-altering techniques as well as New Age thinking and philosophy.

Later, I was astounded to find a Christian psychologist who used New Age techniques in therapy. I began to realize, as some of the Christian New Age researchers have pointed out, that psychology is merging with the New Age movement. These researchers are not exaggerating for the purpose of attracting attention because this is a very real problem.

Subsequently, the Lord gave me an opportunity to write a series on the New Age movement for a Chinese Christian magazine. Because of the need to do in-depth research, I read a few channeled publications, which left me feeling dumbfounded and horrified because I found that demons teach not only metaphysics but also popular psychology.

When it came time to decide on my dissertation research topic, I had no hesitation. I wanted to see the degree to which channeled teaching exists in both secular and Christian psychology. I discovered that most aspects of New Age channeled teaching can be found in secular psychology and over half of them are in Christian psychology.

Biblical interpretation and personal opinion do not merely constitute the controversy of integration; instead, the problem goes much deeper. For example, self-love and self-esteem are topics that arouse argument. Some say that the Bible teaches self-denial and not self-love, others manage to find biblical support to teach a moderate view, and a few go all the way to declare low self-esteem a sin. Who has the correct biblical interpretation? We do not need tedious exegetical work to decide because the discovery presented in this book—that demons teach both self-love and self-esteem—should help settle the debate forever.

Should we integrate messages and teachings from ungodly spirits into our counseling system and consequently have them taught in the church? The answer is a definitive NO. I am not satisfied with simply having my research approved and earning a Ph.D. degree. I see this paper as an urgent message for all Christians, and I sincerely believe that my brothers and sisters will be concerned about the issues I address.

The Lord moved me, and I dared not remain a “mute dog” (Isa. 56:10). I converted a huge stack of research reports into this book so that I could appeal to the church to consider this information and to act accordingly.

— Lois Chan
Bay Area, California, 2005

Chapter One

WHAT ELSE *is* BEING TAUGHT IN *the* CHURCH?

In April 1997, Hong Kong made international headlines because of the newly discovered avian-to-human transmission of bird flu and its new strain of the virus – H5N1. In the beginning, 4,000 chickens were sick, and health officials found eighteen cases of bird flu that resulted in six deaths. Nevertheless, by the end of that year, about 1.5 million chickens were put to death. Health officials in Hong Kong as well as neighboring places were put on high alert.¹

Truckloads of chickens were destroyed. Many workers killed and buried these poor, innocent chickens. Many more workers sanitized chicken farms and chicken markets. Hong Kong residences went without chicken for dinner! Some may criticize this as overreaction. *Not ALL chickens were sick*, they complained. *What a waste! Don't you know how to tell the difference between a healthy chicken and a sick one? Why can't you keep the healthy ones and destroy only those sick ones?*

By February 1998, bird flu was under control, and Hong Kong residents were again enjoying chicken for dinner. However, the incident was not forgotten. Hong Kong and many neighboring communities devised plans to prevent its

recurrence. Certainly, if there is a possibility for a plague to break out, we will do anything to stop it.

I am quite sure you won't complain like this. In fact, you will agree with the above actions and you consider these actions to be justified and wise because we are concerned about the food we eat. We demand nothing less than 100 percent wholesome food on our plates because we do not want to be anything less than perfectly healthy.

When it comes to our spiritual food however, we do not demand that it be 100 percent wholesome! Have you ever seen a Christian organization or person who demands all teachings from pulpits to be 100 percent biblical? No, there is no spiritual Food and Drug Administration. Occasionally, individual Christians make non-biblical teachings an issue, but they are usually criticized as extremists. *Witch hunting! They are throwing away the baby with the bath water!* These people are reviled as old-fashioned, narrow-minded, argumentative, intolerant, unloving, quarrelsome, and divisive.

However, is it possible to contaminate spiritual food with the spiritual H5N1 virus from our pulpits? The answer is yes. We have invited something else to be taught from the pulpit besides the 100 percent wholesome Bible. We need to be concerned about these foreign teachings. If your pastor invites a guest from another church or another Christian organization, you may not be too concerned. If half a demon is invited to teach from your church pulpit, will you protest? You say, *Ridiculous! That is impossible!* You are correct. No one will invite a demon to teach on the church pulpit, and there is no such thing as half a demon. However, if we open our doors to some secular thoughts in which half of the demonic teachings are embedded, will you be alarmed?

In fact, I found that most of the New Age channeled (demonic) teachings appear in secular psychology, and over half of them appear in Christian psychology.

Wow! Do you have any way to substantiate your statement? I am sure you will ask. Please be patient with me for a while. Let us first go back to the question about what else besides the Bible is currently being taught from our pulpits.

No one can deny that psychology is now in the church and heard from the pulpit. Many Christians consider the terms "psychology" and "counseling" to be synonymous. Some even think of psychology as part of the Christian faith. Most seminaries are teaching both theology and psychology. Many psychological theories are found in otherwise biblical sermons. The same pattern can be seen in Christian writings. Christian bookstores now sell entirely psychologically oriented books or spiritual books with various degrees of psychology built in to them.

As a commonly accepted way and without any justification, the Bible is left for theological discussions only. In daily matters, such as marriage and child rearing, psychology is respected as the authority. We follow the teachings of Christian psychologist Dr. So-and-so instead of the Bible.

The acceptance of secular psychology in the church is called "integration."

On the other hand, many Christians have spoken out against integration, especially those in the more conservative churches and institutions. For example, Dr. William Kilpatrick, a Boston College professor with a graduate degree in counseling psychology and the author of several books, is highly critical of psychology and calls it a counterfeit Christianity. "True Christianity does not mix well with psychology," says Kilpatrick. "Mixing the two will yield a

watered-down Christianity.” He argues that it is not a frontal attack, but rather a wolf in sheep’s clothing.²

After the emergence of biblical counseling, increasingly conservative, evangelical Christians are paying attention to the issue. One critic is Dr. David Powlison, editor of the *Journal of Biblical Counseling* and a teacher and counselor at the Christian Counseling and Educational Foundation. While admitting that psychology can be a useful adjunct, he says, “It should play *no* role in our *model* of counseling.”³

Are there good reasons for Christians to oppose the integration of psychology and Christianity? If the answer is yes, what are their reasons?

INTEGRATION *of* PSYCHOLOGY *and the BIBLE*

Here are some commonly heard objections to the integration movement.

Unbiblical Elements in Psychology

One argument against integrating psychology with the Bible in Christian counseling relates to the presence of anti-Christian principles found in secular psychology. According to *Baker Encyclopedia of Psychology and Counseling*, the following are presuppositions that provide the general framework within which most psychology is built: naturalism, materialism, reductionism, determinism, evolution, empiricism, relativism, and humanism. Humanistic psychology and transpersonal psychology emphasize the immaterial essence of the universe.⁴ Most Christians could recognize that all of these assumptions

are anti-Christian. For example, how can any counseling theory built on materialism or relativism be godly? If a theory is not godly, will it be good for Christians?

David Noebel, a Christian philosopher, college professor, and president of Summit Ministries, complains that humanistic psychologists think the secret to better mental health is being self-centered; consequently, they teach self-esteem and self-actualization. Noebel criticizes these philosophies and attitudes as anti-Christian.⁵ Dave Breese, a Christian author, lecturer, and president of Christian Destiny Ministries, complains that Sigmund Freud’s sexual theories have led civilization into sexual revolution. The Christian view on sexuality has been considered pitiable. Therefore, divorce, abortion, and other social problems related to sexuality are common.⁶

Christian psychologists who recommend integration and recognize the ungodly elements in secular psychology also recommend that integration be selective. They claim that they sift through the harmful elements of secular psychology, separate the wheat from the chaff, and accept only those psychological concepts compatible with the Bible. Because they are Christians, they believe that they can tell the difference between what is good and what is bad, what is biblical and what is unbiblical.

Dr. Gary Collins, a clinical psychologist who taught pastoral counseling for 20 years at Trinity Evangelical Divinity School, heads up and directs the American Association of Christian Counselors (AACC). His name is well known in the Christian counseling field. Collins lays out the logic for integration in his book, *Can You Trust Psychology?* While he insists that all truth is God’s truth, he still declares, “All truths discovered by human beings must be tested against and proved consistent with the revealed Word of God.”⁷ This is ironic because if all truth is God’s truth, why is there

a need to test these truths against the Bible? Nevertheless, his words show that even Collins does not see all psychological theories as acceptable. Only those that are consistent with the Bible are acceptable.

Dr. Wei-Ren Huang, a professor at Northwestern University and a well known psychologist among Chinese Christians, says, “We should not ask whether we should use psychology or not, but rather ask what kind of psychology we should use.” He says that psychology is a big umbrella. Some of these theories and teachings are evil. He exhorts Christians not to go to the extremes of complete acceptance or complete rejection, but rather to be rooted in the faith and to practice discernment.⁸

Our integrationists evaluate each theory and each technique. According to one statistical source, there are 300-plus therapies and 10,000-plus psychological techniques.⁹ How long is needed to review all of them? Is the time well spent? What if additional theories and techniques are being invented before we can finish reviewing the present ones? Are we engaging ourselves in an endless and impossible task? What if we run into a gray area or into an area where the Bible is silent? What if one Christian psychologist thinks a certain theory is biblical and a second one believes it is not? What criteria can be used? If there is not one reliable way to determine which psychological theory and which therapeutic technique is biblical, there can be no definitive answer to the issue of integration.

Sufficiency of the Scripture

Another oft-heard objection to integration is based on the doctrine of the sufficiency of the scripture. Christians who hold this view believe the Bible offers sufficient guidance for faith and for daily matters; therefore, secular psychology is not necessary. Two Bible verses are often cited in

support of this view: “All Scripture is God-breathed and is useful for teaching, rebuking, correction, and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Tim. 3:16-17). “His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness” (2 Pet. 1:3).

Dr. Martin Bobgan is an educational psychologist and an outspoken psychology critic in American Christian circles. He and his wife Deidre founded Psychoheresy Awareness Ministry and co-wrote a number of books. The Bobgans emphasize repeatedly that the scripture is sufficient. For example, they say, “The Word of God, the Holy Spirit, and the very life of Christ in the believer are more than sufficient for dealing with the most difficult problems of living, including those that have been given psychiatric and psychological labels, as well as meeting the ordinary challenges of life.”¹⁰ They also state, “The overwhelming majority of problems for which people seek professional psychological help are those of marriage, family, personal distress, depression, and addictive behaviors. The Bible addresses all these areas.”¹¹

Published by the Alliance of Confessing Evangelicals, the *Cambridge Declaration* begins by pointing out that the authority of our faith has been corrupted. “Scripture alone is the inerrant rule of the church’s life, but the evangelical church today has separated Scripture from its authoritative function. In practice, the church is guided, far too often, by the culture.” One of the cultural influences named is the therapeutic technique. The *Cambridge Declaration* exhorts us to “reaffirm the inerrant Scripture to be the sole source of written divine revelation.... The Bible alone teaches all that is necessary for our salvation from sin and is the standard by which all Christian behavior must be measured.”¹²

As expected, I found that some Christian psychologists oppose the *sola scriptura* principle. For example, Dr. Stanton Jones, the former provost and professor of psychology at Wheaton College and the author of numerous books and articles, offers a classical defense for integration. He says, “I am arguing that God’s revelation in the Bible is a necessary basis for the development of a holistic knowledge of human behavior, but that it is not all-sufficient.” Jones continues to argue that we Christians have the duty to fill in the specifics with our experiences.¹³ What he is saying is clear: Scripture is not sufficient. Because it can serve only as a foundation at best, Christian psychologists have a need to add psychology on top of scripture.

Most modern-day apologists will agree, however, that the testimony of church history proves repeatedly that when any other source of authority is put on a par with scripture, scripture becomes a secondary authority, causing the church to drift away from sound doctrine. Because of this historical experience, I believe integration should be questioned.

However, it is irrefutable that *sola scriptura* is a Reformation motto, not to be found among the early Christians because it was not clearly declared. Christians with little theological background may not have heard of the term *sola scriptura*. Even some pastors or Christians who have theological training get the impression that the Bible is sufficient for doctrinal^a issues only and not for daily matters. Others argue that the sufficiency of the scripture theory needs interpretation because the Bible only gives us principles regarding daily matters. The interpretation and application of biblical principles could vary. In summary, the *sola scriptura* argument (or the sufficiency of the scripture argument) is sound theologically but insufficient to convince people.

^a We must also ask, what is a doctrine? Is Trinity a doctrine, but “Love your neighbor as yourself” is not a doctrine? Are doctrines always irrelevant to daily living matters?

New Age Influence

The merging of psychology and the New Age movement is one more critical reason for opposing the integration of psychology and Christianity.

Dave Hunt is a leading spokesperson in this area. Author or co-author of more than 30 books, including the famous *Seduction of Christianity*, he is also a frequent radio and TV talk show guest who has repeatedly declared psychology to be filled with New Age ideas. According to Hunt, “Psychology is only one area in which Hindu, Buddhist, and other shamanic beliefs and practices are gaining acceptance as science rather than religion.”¹⁴ Similar statements can be found throughout his writings.

Dr. Paul Vitz is a professor emeritus of psychology at New York University Department of Psychology and the author or co-author of more than ten books. He writes that the New Age movement has one of its roots in psychology. Freud, Jung, Rogers, and Maslow all have contributed to it. Vitz contends that “psychology was one of the major intellectual and social forces that brought today’s movement into cultural prominence.”¹⁵

When he was active in the New Age circles, Randall Baer, a New Ager turned Christian, was well known for his books about crystals, sacred sciences, and spiritual teachings. After his conversion to Christianity, he penned *Inside the New Age Nightmare* in which he writes that New Age psychology basically comes from Jungian psychology and humanistic psychology. Unfortunately, other psychologies without New Age labels are also tainted by New Age influence.¹⁶

At least one Christian psychologist admits the same thing. Gary Collins agrees that the New Age movement has made its greatest gains through psychology and that New Age

ideas slip into counseling. Thus, Collins advises Christian counselors to be aware of the movement's influence.¹⁷ In my experience, most Christian psychologists agree that there are some New Age elements in psychology. However, they seem to think that only a very obscure portion of psychology is New Age; therefore, they are not too concerned.

Even more interesting is the fact that some New Age sources seem to agree with Collins. Indeed, for anyone who pays attention, it is not difficult to see the overlap between psychology and the New Age movement. Marilyn Ferguson is the editor of the *Brain/Mind Bulletin* and the *Leading Edge Bulletin*. Her *Aquarian Conspiracy* received the Book of the Year Award from Renewal in 1980. This book can be considered a comprehensive text about New Age ideals. In every chapter there are references to the ways modern psychology has validated and helped advance New Age beliefs. For example, Ferguson makes a list of New Age technologies, such as biofeedback, autogenic training, hypnosis and self-hypnosis, meditation, and dream analysis. She then concludes, "All of these approaches might be called psychotechnologies."¹⁸

Famous New Ager, Ruth Montgomery, former president of the prestigious National Press Club, began her career as a Washington, DC reporter and gradually turned into a channeler. She also talked about the New Age and psychology. In a chapter titled "The New Age" in her book, eight out of 20 pages record materials related to modern psychology. She reminds us about how the latest findings of psychologists and psychiatrists support the reincarnation concept. Montgomery even says that the discoveries of modern psychology coincide with what she has learned from her own spirit guide.¹⁹

LOOKING FROM *a* NEW ANGLE

One may ask, what exactly is the New Age movement? How do we define it? Why is the New Age influence undesirable for psychology and undesirable in Christian counseling and the church? If the New Age movement is merely an influence from Eastern religions, it does not follow necessarily that all of its premises are evil.

Nevertheless, channeling, one critical aspect of the New Age movement, may highlight the problem. What is channeling? As defined by channeling expert Jon Klimo, a professor who teaches a graduate psychology course at Rosebridge Institute program in California, "*channeling is the communication of information to or through a physically embodied human being from a source that is said to exist on some other level or dimension of reality than the physical as we know it, and that is not from the normal mind (or self) of the channel.*"²⁰ In other words, channeling is the act of receiving communication from the spirit worlds. As virtually all Christians understand, the Bible forbids us to communicate with the spirit world (Deut. 18:10-12; 2 Chr. 33:2-6; 2 Cor. 6: 14-16).

When we bring psychology into the church, we risk bringing in the New Age elements of psychology. If we bring in New Age psychology, we risk bringing in demonic (channeled) teachings. In that case, the integration of Bible and psychology will turn out to be the integration of biblical teachings and demonic teachings – an unholy alliance.

Do we want to do that? The answer is a definitive NO. Therefore, all Christians should be concerned if any New Age channeled teachings are found in secular psychology or Christian psychology. I reason the following:

- If no channeled teaching can be found in either secular or Christian psychology, perhaps it is safe to integrate the Bible with secular psychology. At least no one should use the claim of “New Age infiltration” to oppose the integration movement.
- If channeled teachings are found in secular psychology but not in Christian psychology, we can conclude that the selection process is quite successful. Therefore, the church should be tolerant toward integration, and integrationists should continue to exercise care.
- If an equal amount of channeled teachings is found in both, or if there is more in Christian psychology, we may only conclude that integration is detrimental to the church because it is undesirable to communicate with the spirit world.
- If there are significantly fewer channeled teachings in Christian psychology than in its secular counterpart, we may conclude that our Christian psychologists have done their job but the integration effort has failed. Because of the nature of psychology, integration is still undesirable and should be avoided.

Does this sound fair?

In order to answer this question, I examined New Age channeled publications, secular psychology literature, and Christian literature.

First, I went to one of the biggest New Age bookstores located near my house. After a prayer, I went in, checked out the Channeled Teachings shelf, and selected a couple of books. The following spirit entities and their respective channelers are the ones that I selected:

Ashtar channeled by Tuella
 Djwhal Khul and other Ascended Masters channeled by Joshua Stone
 Emmanuel channeled by Pat Rodegast
 “God” in *Conversations with God* channeled by Donald Neale Walsch
 Hilarion channeled by Maurice Cooke
 Jaiwa channeled by LaUna Huffines
 “Jesus” in *A Course in Miracles* channeled by Helen Schucman
 John, Tom MacPherson, and Atun-Re channeled by Kevin Reason
 Kryon channeled by Lee Carroll
 Lazaris channeled by Jach Pursel
 Maitreya channeled by Benjamin Creme
 Orin channeled by Sanaya Roman
 Ramtha channeled by J. Z. Knight
 Seth channeled by Jane Roberts
 Various angels channeled by Doreen Virtue
 Various devas channeled by Dorothy Maclean
 Who are these channelers and spirits with unfamiliar names? I will tell you. What do they teach? I will tell you about that, too. What is the result of my investigation? I am sure my readers can’t wait to see, but please be patient with me for a little longer. Let us first look at these channelers and their spirit guides and think about what channeling is.

Chapter Two

WHAT *is* CHANNELING?

The term “channeling” is quite new. In fact, it is a New Age term. However, it is not a New Age concept because channeling has been practiced all through history. It refers to a communication between human beings and entities of a different dimension. The person who allows these entities to use his or her body as a tool for the communication is called a channeler or a channel.

NEW AGE CHANNELING PHENOMENA

There is nothing new under the sun; however, I found something new in this age-old practice. First, the name of the practice is now channeling, as mentioned above.

Secondly, the spirits that channelers contact now have a more appealing name — spirit guides. While mediums in the nineteenth century claimed to be in contact mostly with deceased persons, channelers today often claim to communicate with spirit guides. The reason for such a name is that people today see entities in the spirit realm as friendly, benevolent, and willing to provide guidance for human beings. For example, spirit guide Orin teaches, “Many high

souls . . . are available for personal guidance. You call them guides, for they are there to help.”¹

Besides the name spirit guide, there are other names for different forms of manifestation, such as the Channel’s Higher Self, Universal Mind, Collective Unconsciousness, Ascended Masters, angels, devas, extraterrestrials, or discarnate human spirits.² (Discarnate spirit refers to a spirit entity without flesh.) Some even boldly claim to have contact with Jesus and God. In other words, today’s channelers can be communicating with spirits of any kind of manifestation. This is exactly what the Bible says in 2 Corinthians 11:13: “Satan himself masquerades as an angel of light.”

Finally, there is one more major distinction between today’s channelers and yesterday’s mediums. In the old days, anyone who wished to contact the spirit world did it behind closed doors. This was, more or less, an unacceptable, secret activity. However, today, things are just the opposite. Channelers put on shows in public. You have to pay for a ticket to see their shows. *Time-Life Books* editors have noted, “In the late twentieth century, certain gods and spirits seem to have forsaken both temple and séance room in favor of lecture halls, television talk shows, and videotapes. Their conduits are neither oracles nor mediums, but channelers.”³

Randall Baer recalled his experience with the channeling circle during his New Age days. He writes, “The channelers go on stage, work themselves into trances and allow other entities to speak through them. While the audience is spellbound, the channeler dispenses exalted proclamations, sometimes accompanied by miracles.” Baer says that there are high-priced, internationally renowned mediums, grass-

roots mediums, and many who teach systematic channeling techniques to others.⁴

For those most popular channelers, what they say while in a trance is recorded and collected into books or put on tapes for sale. If you wonder who will buy these materials, you may be surprised. According to channeling expert Klimo, there is an extraordinary upswing of public interest in channeling because “tens of thousands of people have sought out channels privately or in workshop situations and millions more have read the channeled materials.”⁵ Baer also observes an “avalanche of seminars, consultation sessions, books, cassette tapes, and videos have cascaded into every corner of the New Age movement.” The repercussions go much deeper because many professionals—health care workers, psychologists, and educators—are integrating these concepts into their respective fields.⁶

In other words, channeling is good business.

Channelers and Spirit Guides

At the end of the previous chapter, I named a list of channelers with their respective spirit guides, and you were probably wondering about those people and entities with the unusual names. Now is the perfect time to tell you who they are and, most importantly, how I know these books are channeled products.

- Ashtar channeled by Tuella

One manifestation of these channeled spirits is in the form of UFO aliens. Perhaps Ashtar, channeled by Tuella, is the most famous example of extraterrestrial channeling. Tuella’s real name, or earth name as she calls it, is Thelma

Terrell. Tuella and Thelma allegedly “exchanged souls” when she was a teenager.⁷

It is recorded in the beginning of *Ashtar* that “Ashtar has been widely known in UFO channeling circles for over three decades.”⁸ Tuella also says that it has been her honor and joy to receive communications from Commander Ashtar since his first contact with our dimension.⁹

- Djwhal Khul and other Ascended Masters channeled by Joshua Stone

Several channelers on my list are psychologists themselves. Dr. Joshua Stone is one of them. With a doctorate in transpersonal psychology, he is a licensed marriage, family, and child counselor in Los Angeles. He is also the spokesperson for the Planetary Ascension movement.¹⁰ The Ascended Masters belong to a category of spirit guides who were allegedly on earth before they ascended to immortality.

In the beginning of *Soul Psychology*, Stone writes, “Much of the information in this book has been channeled through communication with the Ascended Masters.”¹¹ Stone seems to be channeling a variety of them such as Djwhal Khul, Kuthumi, and Lord Maitreya.¹²

- Emmanuel channeled by Pat Rodegast

Pat Rodegast has been channeling Emmanuel for over 30 years and has produced three books for Emmanuel. According to her explanation, she was distracted by inner voices during TM (Transcendental Meditation) meditations. Eventually, she saw Emmanuel who appeared as a being of golden light. He is always there when Rodegast opens to him. *Emmanuel’s Book* is collaboration between Rodegast

and his spirit guide.¹³ Similarly, Emmanuel also tells us that he is “in spirit” and is here to give human beings guidance.¹⁴

- “God” channeled by Neale Donald Walsch

The “God” channeled by Neale Donald Walsch is another unique type of spirit guide. This is allegedly the God of the Bible, but he has a deep hatred for Christianity, and his teachings are very different from the Bible. Some may wonder if these books can be considered channeled products. They may think this is simply the way Walsch chose to present his materials and, therefore, his “God” is just a metaphoric idea. However, I found evidence in his books.

According to Walsch, he received these books during a time of great distress. He decided to write a letter to God just to vent. To his surprise, God answered back in automatic writing. “The pen began *moving on its own*,” Walsch wrote, saying that he was “not writing so much as *taking dictation*.”¹⁵ Thus, the bestseller *Conversations with God* was born.

- Hilarion channeled by Maurice Cooke

Maurice Cooke, the channel of Hilarion, is a Toronto resident. He declares that his background is scientific.¹⁶ The subjects he discusses in *The Nature of Reality* are quite scientific on the surface, such as space, light, and the galaxy; however, the content is not exactly scientific.

Cooke says the thoughts and information may come from his own subconscious or from “entities that have their existence quite distinct and apart from the experimenter.”¹⁷ However, he also admits that the content is “telepathically dictated” to him.¹⁸

- Jaiwa channeled by LaUna Huffines

The back of *Bridge of Light* reads, “LaUna Huffines, with graduate degrees in counseling and psychology, has been teaching spiritual transformation for thirty-five years in university courses and at conferences and seminars around the world.”¹⁹

Spirit guide Jaiwa is said to be “a being of light.”²⁰ Even Huffines thanks many for contributions to her book. She says, “My wise and compassionate inner teacher, Jaiwa, [is] the real author of this book.”²¹

- “Jesus” channeled by Helen Schucman

The late Dr. Helen Schucman was a psychologist at the Columbia Presbyterian Medical Center in New York City when she received revelation from Jesus.²² This “Jesus” is allegedly the Jesus in the Bible except that he disagrees with virtually all the essential teachings of the Bible.

A voice that identified himself as Jesus dictated *A Course in Miracles* (three volumes) to Helen Schucman. According to her explanation, she did not go into a trance but experienced the voice as an internal tape recorder. The voice just came to her and she took shorthand while she was fully conscious.²³

- John, Tom MacPherson, and Atun-Re channeled by Kevin Ryerson

Kevin Ryerson is an experienced metaphysicist. He is an accredited trance channel, holds positions with several organizations, contributes to a number of publications, and frequently appears on national television and radio shows. Stephanie Harolde, his co-author for *Spirit Communication*, is a psychologist and writer.²⁴

The back cover of *Spirit Communication* reads, “Speaking through trance channel, Kevin Ryerson, spirit entities from the past offer an inspiring message of transformation and hope in this impressive, wide-ranging volume.”²⁵ A section of this book consists of direct teachings of several spirit entities, such as John, Tom MacPherson, and Atun-Re.²⁶

- Kryon channeled by Lee Carroll

Lee Carroll was an engineer before he became a full-time channel for Kryon,²⁷ his spirit guide. The book *Kryon* is introduced as “Channeled answers to basic questions” on the title page. In the prefix of this book, Lee Carroll tells his readers that “Kryon communicates with us,”²⁸ and he continues to “experience the unseen.”²⁹ Kryon tells us that he is one of the entities communicated through channeling.³⁰

- Lazaris channeled by Jach Pursel

Jach Pursel graduated from the University of Michigan with a degree in political science. When he began to channel Lazaris, he was an executive at a big company.³¹ Pursel calls his earliest experience with meditation “glorified napping.” However, one day, when he closed his eyes, a man stood in front of him and introduced himself as Lazaris. Pursel’s wife was excited and wrote down what Lazaris said through her husband. One step at a time, Jach Pursel became a full-time channeler.³²

Lazaris is introduced as “a non-physical entity ... a consciousness without form” in the book *Lazaris*. Jach Pursel is a full-trance channeler who allows Lazaris to talk through him.³³ According to Lazaris, “While the Channel sits in the usual chair with his eyes closed, his consciousness drifts off. Silence. We enter the body silently.”³⁴

- Maitreya channeled by Benjamin Creme

Benjamin Creme, who communicates with Maitreya, is a “British artist and esotericist.”³⁵ Who is Maitreya? According to Crème, he is Christ “who has never left the world.” He has descended from the Himalayas to “complete the task He began in Palestine as a great Master, an Adept and Yogi.”³⁶ Although Maitreya is the name of a Buddhist deity, this is allegedly the Jesus Christ in the Bible. So far, this is the second channeled Jesus on my list.

Benjamin Creme explains that he did not enter a trance nor use any mediumship. He says his voice was “altered in pitch by the overshadowing energy of Maitreya. Messages are transmitted simultaneously on all the astral and mental planes, while I supply the basic etheric-physical vibration for this to take place.”³⁷ In other words, Maitreya talks through Crème’s physical body. That is channeling.

- Orin channeled by Sanaya Roman

Sanaya Roman claims that her formal training includes graduating Phi Beta Kappa from the University of California at Berkeley. (She did not specify her field of study.) She has been channeling her spirit guide Orin for 20 years and has produced six books.³⁸

According to her explanation, the book *Living with Joy* “was ‘given’ to me by a source of wisdom I call Orin while I was in a state of peace and expanded awareness.”³⁹ Orin also introduces himself as a Being of Light and says, “I am in spirit right now, and I speak to the spirit of the one you call Sanaya through the transmission of my thought-impulses.”⁴⁰

- Ramtha channeled by J. Z. Knight

J. Z. Knight, a beautiful blonde, grew up in New Mexico with a Christian background. Before she became a channeler, she was an ordinary housewife.

We are given some details about how Knight and Ramtha come together in their book *Ramtha*. According to Knight’s account, one day she and her husband were dehydrating food using “pyramid power.” When Knight jokingly put one of those pyramids on her head, a light suddenly appeared, and a huge male figure appeared in broad daylight! This figure introduced himself as Ramtha. Soon, Ramtha began to appear to her everywhere.⁴¹

Ramtha claims to be a warrior on earth 35,000 years ago in a land called Lemuria. He did not die, but simply learned how to ascend from his physical body to join an unseen brotherhood.⁴²

Knight explains that Ramtha comes around her body in the auric field and works through the chakras.^b “I am what is termed a ‘pure channel’ because the whole of my essence goes to another time flow,” said Knight.⁴³ Ramtha explains that he chose not to come in his own embodiment, but to speak through an entity “who graciously allows me to use her embodiment...”⁴⁴

- Seth channeled by Jane Roberts

The late Jane Roberts was a poet, an author, and a channeler. She published a number of books with the materials channeled from her spirit guide Seth. Twenty years after her death, her books, such as *The Seth Material*, are still popular.

^b Please see chapter four for an explanation of chakra.

In Jane Roberts' own introduction, she clearly explains that though the book bears her name, it is not her conscious creation. "I simply went into a trance twice a week, spoke in a 'mediumistic' capacity for Seth..." She even had to check on what had been dictated afterward. Sure enough, for Roberts, Seth is "an independent spirit — a spirit guide."⁴⁵

- Various angels channeled by Doreen Virtue

Dr. Doreen Virtue, who channels angels, is a psychotherapist.⁴⁶ She claims to have had contact with angels since she was a little girl. Ever since some critical life experiences, she regularly channels angels.⁴⁷

Some spirit guides call themselves angels in the New Age circle. Virtue's work is a typical case. Virtue professed to being a semi-trance channeler.⁴⁸ In one of the prefaces of *Angel Therapy*, the angels declare, "In the pages of this book, we have guided Dr. Doreen Virtue's hands and mind to share with you some of our thoughts."⁴⁹ Virtue also says she and her editor try to leave these messages intact and edit only for the sake of clarity.⁵⁰

- Various devas channeled by Dorothy Maclean.

Another form of spirit manifestation is the deva or natural spirit. Dorothy Maclean's work is typical of this category. A sample of her devas includes Cypress Deva, Rhododendron Deva, Wild Violet Deva, Landscape Angel, and Cosmic Angel of Stone.

Maclean chose an "eminently practical business course, which offered a BA degree," when she went to college.⁵¹ While she was living at Findhorn (a small, shabby trailer park in northern Scotland), she contacted devas and other

nature spirits in her meditation. She continues to channel them regularly.⁵² Maclean contacts them telepathically. The back cover of *To Hear the Angels Sing* reads, "Many of the messages she received are included in this book."⁵³

The Channeling Act

There are many more channelers and spirit guides in the New Age circle, which is very popular today. In fact, today, anyone can learn how to channel a spirit guide because books in the marketplace teach people how to do it. For example, Dr. Kathryn Ridall, a psychotherapist, taught herself how to channel. Afterward, her friends and psychotherapy clients asked her to teach them. Ridall was reluctant at first, but finally she penned the book *Channeling*, which teaches others how to channel their own spirit guides.⁵⁴

The technique she teaches is meditation. "Meditation transports us to a state which is receptive to spiritual or non-physical realities," says Ridall.⁵⁵ Just like many other meditation techniques, the first step in her method is physical relaxation accompanied by deep breathing, followed by various meditation techniques. She says there is not a single method. All meditation methods "share this common thread: they still the mind, and the working of the personality, by focusing on an object of meditation."⁵⁶ Besides meditation, she teaches how to clarify what you want to learn and to define what kind of spirit guide with whom you want to have a relationship. Finally, Ridall teaches how to invoke a spirit guide by saying it out loud. For example, you may say, "I am calling to myself a spirit friend who... can teach me greater self-knowledge..."⁵⁷

As we shall see in the chapters to follow, meditation will bring people into a trance or an altered state of consciousness. However, you don't need to go into a deep trance to channel. From the above examples, we can see that there are

full-trance channelers, such as Knight and Pursel, and semi-trance channelers, such as Virtue. Ridall put channelers into the following three categories: light-trance, medium-trance, and deep-trance channelers.⁵⁸

While the trance level may vary, there are usually some signs showing that a person is entering a trance. Ridall describes her usual sign of entering a communication as a light-headedness and pressure in her head. This is how she knows that her guides want to talk to her.⁵⁹

According to Baer, when a medium goes into a trance, he or she often twitches involuntarily as the spirit takes over the body and the medium relinquishes control. The channeler will exhibit a total change of posture, voice tone, and speaking style. Moreover, the audience may feel a sensation of tingling, buzzing, or a high-pitched ear ringing.⁶⁰ Channeler Carroll's audience may even be visited by spirits and go through a psychic journey during the session.⁶¹

DIFFERENT VIEWPOINTS

At this point, you could legitimately say that I haven't proved to you that these people are contacting spirits; I just assume they are. For example, channeler Maurice Cooke isn't too sure whether the thoughts and information come from his own subconscious or from an outside entity. How else can we explain this so-called channeling phenomenon and the different viewpoints about it?

Fraud or Delusion

With today's modern scientific view, people's most common response to channeling is to write it off as fraud and channelers as charlatans who are after money and fame. Other critics call it self-delusion or even a pathetic hoax. For example, Dr.

Paul Kurtz, a professor emeritus of philosophy at the State University of New York at Buffalo, chairperson of the Council for Secular Humanism, and editor-in-chief of the *Free Inquiry Magazine*, asserts that psychics (including the channelers) "are either deluding themselves, or the public, or both."⁶²

Natural Phenomena

Some do not consider channeling a fraud, but they believe it is a natural phenomenon and have provided scientific or semi-scientific explanations for it. Some spirits being channeled have been identified with modern psychological jargon, such as the unconscious. Other channelers think that they are merely getting in touch with their own Higher Self.⁶³ Some think the phenomenon is a connection with the Universal Mind or the Collective Unconscious.⁶⁴ Because virtually all channelers enter altered states of consciousness during their channeling sessions and cannot recall what happened, psychologists call the phenomenon dissociation, a mental state marked by divided consciousness.⁶⁵ Finally, there are more recent explanations, such as holographic brain from parapsychics.⁶⁶

Communication from another Dimension

Even though there are some "scientific" explanations around, a large number of people still see channeling as communication with entities from another dimension. As mentioned before, Jon Klimo is one of those people. The former president of the California Institute of Transpersonal Psychology in California, Arthur Hasting defines channeling as "the process in which a person transmits messages from a presumed discarnate source external to his or her consciousness."⁶⁷

William Kautz, founder and director of the Center of Applied Intuition in San Francisco, and his co-author see

channeling as “an inner process, an intuitive connection with a universal but unseen source of information.”⁶⁸

Mediumship of the Older Days

Because channelers communicate with entities from another dimension, some frankly equate them with mediums of the older days. A New Age dictionary explains, “Channeling is similar to mediumship in that both seek to bring through to the physical world information originating from beings in another plane of existence.”⁶⁹ Raymond Buckland, who studied the occult for over 30 years and published more than 20 books, does not see much difference between channeling and spiritual mediumship. “In some ways they are very much alike,” says Buckland. “They both act as a medium for non-physical entities.”⁷⁰

Interestingly, when H-A, the modern spirit guide, was asked about the difference between today’s channeling and consultation with the oracle in the old days, H-A answered, “On one level, the difference is very much less than you may think.”⁷¹

On the Christian side, there is no lack of examples. For example, the late Dr. Walter Martin, a popular writer on heresies and cults and the founder of Christian Research Institute, defines channeling as “a New Age form of mediumship or spiritism because channelers receive information from spiritual entities.”⁷²

Voluntary Possession

Some Christian apologists go one step further and indicate that channelers are actually demon possessed and voluntarily so. Dr. David Jeremiah, a pastor and author who can be heard on the radio show *Turning Point*, says that

channeling has been thought of as drug induced or pure deception, but he thinks it is demonic possession.⁷³

Dr. John Ankerberg and Dr. John Weldon are two Christian apologists. Ankerberg hosts the *John Ankerberg Show* and is the president and founder of The Ankerberg Theological Research Institute. Weldon and he co-authored numerous books and define channeling as a form of spirit possession. However, they see such possession as voluntary because the channelers willingly give their minds and bodies to these spirits, so that they can dispense their teachings or other information.⁷⁴

TRUE IDENTITY

Who has the right answer? Let us consider the above viewpoints one by one.

Not Necessarily Fraud

Is channeling merely fraud and channelers merely charlatans? If so, how do we explain some of the knowledge gained through the channeling process?

According to channeler Lee Carroll, Kryon foretold the emergence of a new kind of children back in 1989. These kids were born with the New Age consciousness. He calls them the indigo children.⁷⁵ Carroll and his wife Jan Tober believe their research proves it true.⁷⁶ As a result of their research, they published a book titled *The Indigo Children*.⁷⁷

Carroll says, “There are now more than twelve positive scientific and cultural predictions Kryon gave through the years that are now our actual reality. This obviously wasn’t coming from me.”⁷⁸ Although not all the information from spirits was verified, there is undoubtedly some reliable information; therefore, it is difficult to label the entire field as a fraud.

Scientific and Semi-scientific Explanations are Not Convincing.

As mentioned before, there are some seemingly scientific terms, such as subconscious or dissociation, being used to explain channeling. Klimo, however, says that all these terms are very preliminary explanations. They are no more than tentative guesses that scientists are now able to make. “None may be exactly true, but all point the way to areas that need further research,”⁷⁹ Klimo wrote. In other words, these are hypotheses and speculations.

If the channeling phenomenon is not necessarily fraud, and all the naturalistic explanations are hypothetical, it is reasonable to consider explanations from a more spiritual standpoint.

The Belief of a Spirit Realm is Virtually Universal, and the Claims of Spirit Contact are Overwhelming.

Whether one accepts it or not, the belief in a spirit world is historical and virtually universal. Throughout history, people have believed in angels, demons, and jinns. If spirits exist, contacting them should be considered a possibility. In fact, channelers claim to receive communications from spirits. They do not try to explain it away, nor do they find it something to be concealed. As indicated earlier, every channeled material I used claims to be the product of spirit contact. Some even insist that their books were “reproduced virtually word for word.”⁸⁰

Channeling is the Same as Mediumship.

As mentioned above, some channelers, Christian researchers, and even one spirit guide, see channeling as

being the same as mediumship. Secular scholars who have studied the phenomenon agree. For example, Dr. Michael Brown, Lambert Professor and Department Chairperson of Anthropology and Latin American Studies at Williams College, is the author of *The Channeling Zone*. Brown sees channeling and mediumship as basically the same; they both contact the spirit world. “Channeling also exhibits remarkable continuities with the now largely forgotten spiritualism of the nineteenth century,” says Brown.⁸¹ Klimo complains that the church has banned channeling as “demon worship and consorting with ‘unfamiliar spirits.’” He thinks that the church should help everyone to connect to the common Source, the “All That Is.”⁸² Klimo implies that channeling is the same as the condemned practice of demon communication in the Bible, except that he does not see anything wrong with it.

Indeed, spirits have been communicating with human beings all through history. It should not be a surprise that they are still doing it, and what is being called channeling in today’s New Age circle is the same activity.

However, the key issues are: Who are these spirits? Are they holy? Are they evil? Are they neutral?

Communication with Evil Spirits

To answer this question, we need to look at what these spirits teach. In the chapters to follow, we will scrutinize and compare channeled materials with the teachings from the Bible. We can first do the following preliminary test, which is provided for us in the Bible: “Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God” (1 Jn. 4:2-3). What do these spirit guides say? Spirit guide Ramtha teaches that Jesus was just like us,

and that he is the son of God and the son of man, just like you and me.⁸³ Other channeled teachings reflect a similar viewpoint.

In light of this, Christians can treat the New Age channeled messages as teachings from ungodly spirits. For those who accept the Bible as their authority, it's impossible for them to see channeling as benevolent or neutral. Rather, Christians should be convinced that channeling is the condemned practice of mediumship or spiritism in the Bible. It is a communion with evil spirits and an opportunity for them to influence us with their teachings.

Biblical Teachings Concerning Spirit Communication

The Bible's command against spirit contact is clear. In the Old Testament, we read, "Let no one be found among you ... who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the Lord" (Deut. 18:10-12). "He did evil in the eyes of the Lord, following the detestable practices of the nations the Lord had driven out ... consulted mediums and spiritists" (2 Chr. 33:2-6). In the New Testament, Paul writes, "I do not want you to be participants with demons" (1 Cor. 10:20). "What do righteousness and wickedness have in common? On the other hand, what fellowship can light have with darkness? What harmony is there between Christ and Belial? ...What agreement is there between the temple of God and idols?" (2 Cor. 6: 14-16). Teachings from Scripture are very clear. The Bible condemns mediumship, spiritism, or what is called channeling today.

Anyone who practices channeling is also warned of serious punishment because the Bible says, "A man or a woman who is a medium or a spiritist among you must be

put to death. You are to stone them; their blood will be on their own heads" (Lev. 20:27). This was the practice in the Old Testament.

Even though mediumship has risen and fallen in popularity throughout history, its current public acceptance is unprecedented. As mentioned before, many channelers perform their channeling acts on stage and in public. Channeling and channeled materials are good business, but the Bible teaches, "In later times some will abandon the faith and follow deceiving spirits and things taught by demons" (1 Tim. 4:1). The Bible's prophecy is happening in our days.

The Bible also says, "the whole world is under the control of the evil one" (1 Jn. 5:19), and "the god of this age [Satan] has blinded the minds of unbelievers" (2 Cor. 4:4). By convincing people that channeling is benevolent or neutral, demons can be more successful in spreading their gospel. Thus, they can prevent people from accepting the true gospel and weaken the Christian walk of those who have been saved. If the channeled teachings can be found in psychology, and if psychology were brought into our church, then Christians may perceive them as benevolent or neutral. This is the biggest delusion in history!

CHANNELING *and* PSYCHOLOGY

In the very beginning of this book, I wrote about contaminated spiritual teachings in the church. You may wonder why I am now writing about strange characters and eerie business. Do you remember that I set out to determine if there are any channeled teachings in psychology? Let us first agree on the concept that channeling is the forbidden practice of mediumship in the Bible; therefore, channeled teachings cannot be accepted. I hope that we are on the same page now.

My research is by no means the first to reveal the similarities between channeled teachings and psychology or psychotherapy. For example, channeling expert Michael Brown observes that “spirit guides often sound like cosmic psychotherapists.”⁸⁴ I agree wholeheartedly with Brown. Some of the channeled books, such as Roman’s *Living with Joy*, read just like the pop psychology you can get from any regular bookstore. Other spirit guides also talk about self-love, self-esteem, and childhood influence. On the other hand, many psychologists and psychotherapists today are into spiritual and mystical things. Besides studying altered states of consciousness, they teach us how to meditate and tell us that we have God within.

* * * * *

In the following chapters, I will tell you about what I found in the areas of theology, metaphysics, psychology, and philosophy of life. Anything that does not fit into these categories will go to a separate chapter. I will first describe to you what the spirits teach. Then I will tell you if there are secular psychologists and Christian psychologists dispensing similar teachings. Finally, I will explain why these teachings are unbiblical.

Now, welcome to a world of surprises.

Chapter Three

CHANNELED THEOLOGY

When a man saw a poster in his church that I was going to give a presentation on the New Age movement, he asked me, “What are you going to talk about? Yoga? Meditation? How many of these New Age things do you plan to tell us?” Sure enough, most people think this way about the New Age movement. Nevertheless, there are some theological themes from which most other ideas and practices have evolved. Therefore, we find spirit guides teaching these theological themes.

PANTHEISM AND MONISM

Pantheism and monism are the theme teaching of any spirit guide. Most people are not familiar with these two terms. Before you are turned off by these academic buzzwords, let me tell you what they are in the simplest way: pantheism means “All is God,” and monism means “All is one.” To be more precise, pantheism is the doctrine that the universe, taken as a whole, is God. Monism is a concept that refers all phenomena to or derives from it a single ultimate constituent or agent. Let us see what the spirit guides teach.

Lazaris, one of the most popular spirit guides, repeatedly calls God “God/Goddess/All That Is” in his book.¹ Another spirit guide Emmanuel teaches, “We are all one.” We are all in the same reality. We are one in energy and perception. Our mind cannot grasp this fact or accept it easily; but our heart is yearning to know it. It is our life’s purpose to know this spiritual reality that we are “already one with God.”²

If all creation is one big lump, and this big lump is “God,” one of the unavoidable consequences is that God is not a person, but an impersonal force. This concept is exactly what most spirits are teaching.

The best-selling author Neale Donald Walsch has an alleged conversation with God. He asks God to reveal himself. I suppose most people can identify with Walsch’s request. However, to our disappointment, this “God” replies that he is “Everywhere you look” and that he has no form and no shape.³

Back in the hippies’ days, another spirit guide, Seth, asserts that we have God within and that we are co-creators with God! This is what Seth teaches: “There is no personal God-individual in Christian terms.” Instead, we have access to “a portion of *All That Is*.” This portion is attuned to you and resides within each of us. According to Seth, “God is, again, an energy gestalt or pyramid consciousness.” He is a force within you. “This force is part of the innate knowledge within all consciousness, and it is a part of the God within you.”⁴

The spirit guides are teaching that we have God within. You may have heard about the expression long ago. Consequently, we have the New Age belief that we are God or part of God. Doesn’t that make you feel good about yourself?

One of the popular spirit guides Ramtha, channeled by J. Z. Knight, loves to remind people about this. See if you feel all buttered up after you read the following:

I am here to remind you ... you are, indeed, divine and immortal entities ... God, the principal causes of all life, has never been *outside* of you; it is you ... Who are you? You are far, far greater than the limited creature called man. You are God... Each of you has integrated your sublime intelligence with cellular matter to become *god-man*: a part of the Mind of God expressing in the form called humanity; a god living in the wonderment of his own creation, termed man. Mankind, womankind, humanity — you are God, indeed, wonderfully disguised as limited, wretched entities.⁵

If God is one big lump (the whole existence, including you and me), and we are co-creators, how can we create ourselves? Of course, we need to put aside logic to accept the teaching. However, this New Age teaching is also a Hindu teaching — God or part of God becomes the universe. Spirit guide Hilarion says that the Creator has allowed his own mind to be fragmented and dispersed to all his creation as a gift.⁶

Secular Psychology

Just like the spirit guides, some of our secular psychologists teach about pantheism and monism. Although this is not a topic in traditional psychology, and many of them do not touch the subject, I found some who have accepted this philosophy and expressed it through their writings. Let me give you some examples.

John Bradshaw has been called “America’s leading personal growth expert.” He is the author of five New York Times bestsellers, including *Bradshaw On: The Family*. His books have sold over four million copies in North America. He hosted four nationally broadcast television series and

brought the terms “inner child” and “dysfunctional family” into the mainstream. This very influential person says that in our highest consciousness, “we are *one* with the universe... The world is a *system* and we are partly a whole and wholly a part. *Each of us in our own way is the universe.*” This is what many great spiritual masters have been teaching for centuries. “We are all one. Modern science is catching up with the perennial wisdom.”⁷

Dr. Abraham Maslow is known as the father of humanistic psychology. Even if you don’t recognize his name or the term “humanistic psychology,” you must have heard of his famous theory of “four basic needs,” which include physical needs, the need for safety and belonging, self-esteem, and self-actualization. According to Maslow, “[I]t is also increasingly developing that leading theologians, and sophisticated people in general, define their god, not as a person, but as a force, a principle, a gestalt-quality of the whole of Being, an integrating power that expresses the unity and therefore the meaningfulness of the cosmos, the ‘dimension of depth,’ etc.”⁸

This pantheistic god is a force, not a person. Do they teach that we are God? Yes, they do.

Dr. Scott Peck has practiced psychiatry for most of his professional life. His book, *The Road Less Traveled*, has sold over six million copies in North America alone and has been translated into over 20 languages. In this book, Peck raises some eyebrows by saying, “God wants us to become Himself (or Herself or Itself). We are growing toward godhood. God is the goal of evolution. It is God who is the source of the evolutionary force and God who is the destination.”⁹ While you may try to see if there is an explanation for his words, he continues to say, “To put it plainly, our unconscious is God within us. We are part of God all the time.”¹⁰

According to what I have heard, Peck converted to Christianity shortly after penning this book in 1978. However, I found him endorsing his thoughts and the book while interviewed by *Psychology Today* in 2002.¹¹

Christian Psychology

Sadly, I found Christian psychologists who express very similar ideas after they have publicly professed to practice Christianity for years. Even though this is not a popular teaching among them, the concept can still be found.

John Sanford is an Episcopal priest, a Jungian psychologist, and one of the major proponents of “inner healing.” He asserts, “Who is God? No man knows. He is Existence; He is Life; He is Ground of all that is.”¹² He continues to declare the notion that “God is a force within man’s own soul is nothing new in Christendom.”¹³

Teachings from Scripture

Even though we find the concept of pantheism and monism popular among New Agers and society, Scripture does not agree with it. Scripture clearly teaches that God in the Bible is the only true God. “The LORD is God in heaven above and on the earth below. There is no other” (Deut. 4:39). A similar idea is expressed in other places of the Scripture, such as, “Before me no god was formed, nor will there be one after me” (Isa. 43:10). Therefore, it is conclusive that God of the Bible is the only true God. The Bible also makes it plain that we are not God. “This is what the LORD says — Israel’s King and Redeemer, the LORD Almighty: I am the first and I am the last; apart from me there is no God” (Isa. 44:6). If there is no other God, no human beings or any part of the creation can be perceived as God.

The Bible further teaches that God is separated from his creation because “God ... lives in unapproachable light, whom no one has seen or can see” (1 Tim. 6:15-16). If God cannot be approached, and no one has seen him, there is a huge gap between him and us. A logical consequence of this teaching is that we are not God, not part of God, and not one with God. Therefore, it is unbiblical to call God “All That Is,” and it is equally unbiblical to equate him with “existence.” In fact, God revealed Himself to us only once in Jesus Christ. “No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known” (Jn. 1:18).

Moreover, these teachings are illogical. It may be easy to convince human beings that they are god, but it will be difficult to convince anyone that cow dung, bacteria, and demons are divine, too.

I have another logical problem with pantheism. If everything is God, it is the same as saying — there is no God. The line between pantheism and atheism is hard to draw. For example, within an organization, if every member is the president, that is the same as having no president. Simply inflation!

I would like to remind you that the New Age concept of having “God within” is not to be confused with the biblical teaching of the indwelling of the Holy Spirit. The indwelling of the Holy Spirit follows one’s believing in Christ and accepting his salvation (Eph. 1:13). According to the New Age concept, we all have God within. This is part of our intrinsic nature, and it has nothing to do with salvation. We only have to “realize” this “truth.” Moreover, even with the Holy Spirit’s indwelling, the Bible never considers a believer as God or part of God.

Although God is very powerful, he is not an impersonal force. Being impersonal means to be devoid of human character or trait, and emotion. While the New Age pantheistic

God is not a person, the Bible teaches that each member of the Godhead is a person with a mind capable of thought and actions. Just pick up any systematic theology textbook, and you will find many proof texts.

REINCARNATION *and* KARMA

Another theme teaching of the spirit guides is reincarnation and karma. Reincarnate means to be reborn in another body and karma is the total effect of a person’s actions and conduct during the successive phases of his or her existence. In other words, after we die, we will come back into existence in another physical body. What we will be and what we will encounter in our next life will be determined by the actions of this life.

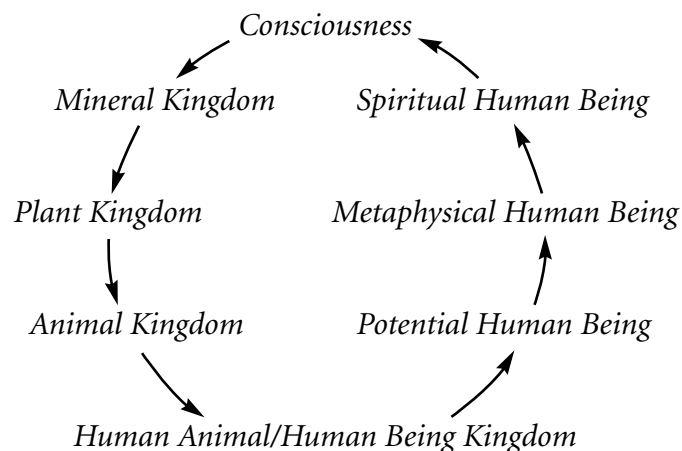
All the spirit guides tell us that we have many lives on this earth. For example, spirit guide Ramtha teaches, “Most of you have been returning to this place called Earth, life after life after life...”¹⁴ A special brand of spirit guides called “Ascended Masters” teach that the average person has 200 to 250 past lives.¹⁵

The New Age concept of reincarnation and karma is quite different from the traditional Eastern concept. First of all, evolution is incorporated into it. Secondly, human beings will not become animals. Whew, what a relief!

Spirit guide Lazaris’ teaching in this area is most representative. According to Lazaris, initially there were only thoughts and consciousness. Subatomic particles and atoms came from consciousness. Atoms became mineral kingdom. Mineral kingdom evolved into Plant Kingdom and then into Animal Kingdom. Human beings evolved from lower animal forms. When the animal becomes a human, there is no return. Reincarnation begins from this point and, therefore,

human beings do not reincarnate into any lower animal forms. The initial human beings are no more than an animal, but gradually, by knowing metaphysics and searching for spirituality through many lifetimes, the being progresses to be one with God and back to consciousness again.¹⁶

In Lazaris' book, *The Sacred Journey*, this concept was diagrammed as the following:¹⁷



Additionally, karma is not always viewed as a form of payback or penalty, but rather as our choice to experience new things. This is another big relief for those who aren't saints in this life.

When Walsch inquired about karmic debt, the "God" in *Conversations with God* teaches, "There is no such thing as karmic debt," because a debt is something that must or should be repaid. *You are not obligated to do anything.* However, there are certain things that you must do, one of which is to *choose to experience*. By having different experiences in different lifetimes, a person will improve and grow. Karma exists in this way, not in the traditional concept of paying back a debt.¹⁸

However, there are still some "old-fashioned" spirit guides. Hilarion is one of them. He says the karmic law is part of the salvation scheme. Actions that result in harm to another being must be discharged through an experience of equivalent suffering.¹⁹

Secular Psychology

Even though reincarnation and karma are features of a well-known doctrine of some Eastern religions, we can find some secular psychologists who have adopted this philosophy.

Dr. Stanislav Grof, a transpersonal psychologist, an Esalen Institute scholar-in-residence, and the founding president of the International Transpersonal Association, has authored a number of books and is known for his deep psycho-spiritual work. He complains, "Most of us born and raised in the Western European traditions ... overlook the fact that for thousands of years religious writings from a great many societies have discussed past lives, reincarnation, and karma and have described the impact of these on our present lives. From the viewpoint of these writings, none of us comes into life with a 'clean slate.' Rather our present lives are part of a continuum that can extend far back into many previous lifetimes, and will most likely extend forward into many more... transpersonal psychology continues to provide ample evidence..."²⁰

Dr. Brian Weiss, a traditional psychotherapist, is fully convinced of reincarnation and karma after his encounter with his client Catherine. He explains karma as "what we sow in one lifetime is what we reap in the next." However, he thinks this is not a strict rule. We can choose our life events because we have free will, and we can change them.²¹ He asserts, "We choose to live out the patterns that will afford us the growth..."²² He certainly talks like a modern spirit guide.

Christian Psychology and Teachings from Scripture

Fortunately, I found that Christian psychologists teach neither reincarnation nor karma. Perhaps the reason is that this is a well-known doctrine of Eastern religions, and Scripture is never ambiguous about the fact that we are “destined to die once, and after that to face judgment” (Heb. 9:27). There is no second life and no coming back.

SIN and GUILT

If we are gods, or at least divine, then naturally we are not sinners. For that reason, spirit guides unanimously agree that there is no sin, and that human nature is good and perfect. “Sin” will be the last word to be associated with human beings.

The “Jesus” being channeled in *A Course in Miracles* emphasizes this repeatedly. For example, he says, “We are the holy Son of God Himself.” Therefore, “sinlessness [is] proclaimed to be forever part of everything, the central core of its existence and its guarantee of immortality.”²³

“Jesus” is not the only spirit guide who flatly denies sin. Spirit guide Ramtha says, “If you believe in sin, you are doomed, certainly.”²⁴ Spirit guide Seth says that one of the wrong core beliefs is to consider human nature as evil,²⁵ and the concept of original sin is poor, distorted, and limiting.²⁶

If these spirit guides ever use the term “sin,” it will be redefined. For example, the spirit guide who calls himself “God” says that if there were anything such as sin, the definition would be “to allow yourself to become what you are because of the experience of others.”²⁷

Walsch summarized what his spirit guide “God” told him:

- There is no evil.
- We are perfect just as we are.
- ‘Wrong’ is a conceptualization of the mind, based in Relative Experience...
- Hitler went to heaven (!)
- There are no ‘punishments’ after death...

How’s that? Another good summary?

And “God” replies, “Excellent.”²⁸

If there is no sin, there is no need to feel guilty. This sounds like gospel to our ears!

Spirit guide Orin uses the phrase “Do not make yourself wrong”²⁹ quite often. He actually means not to feel guilty. When he talks about the art of self-love, he teaches, “Loving the self means stepping outside of guilt.”³⁰

In that case, why are people, from Adam to the 21st century, still feeling guilty? The spirit guides tell us that religions are to blame, especially Christianity. The Ascended Masters, another form of spirit guides’ manifestation, tell us that our victim mentality is tied to our religious worldviews, such as original sin and the feelings that we are worms. So, we believe that we cannot do anything right.³¹

Ah-ha! It is religion that tells us we are sinners, we are born in sin, we are bound for hell, and we are going to face an angry God who will judge us after we die. The New Age channeled spirits now tell us that these are all lies. Don’t believe any of it.

Secular Psychology

Generally, secular psychologists do not concern themselves with the concept of sin, and they see human beings as

good or, at least, neutral. For example, Maslow believes human nature is not intrinsically evil, but it is rather good or neutral. What appears to be evil behavior is often a reaction to frustration.³²

Harvey Jackins was the founder and principal theorist of Re-evaluation Counseling. In his best-known publication, *The Human Side of Human Beings*, he asserts that human beings were all born zestful, loving, life-enjoying, cooperative.³³ He concluded,

We do not have *bad* people; we have *good* people acting bad when they are short-circuited by the emotional scar... We do not have people who *purposely* do wrong; ...We do not have mean, destructive, vicious humans; we have kind, constructive, loving humans *compelled* to mean, destructive, vicious behavior by unhealed distress ...³⁴

Occasionally, we can find the term “sin” being used in their literature, but it is defined differently from the Bible. For example, Dr. Thomas Harris is a psychiatrist and a pioneer of Transactional Analysis. His book *I’m OK - You’re OK* is not only a bestseller, but also an icon of pop psychology. Harris believes children in all different cultures were born to feel “I’m not OK, You’re OK.” This position and its variations are equivalent to sin.³⁵

It should not be a surprise that secular psychologists found the concept of original sin repulsive. Dr. Nathaniel Branden earned his doctorate in psychology and is a practicing clinician. He writes, lectures, and consults about self-esteem. He complains that the idea of original sin arouses the feeling of guilt and, therefore, it is violent to reason and morality.³⁶

Nevertheless, guilt is what secular psychologists are trying hard to defeat. As it is reported, “Freud seemed to think

that all guilt is false guilt.” Other psychologists and psychiatrists today seem to agree.³⁷

Branden says that guilt is damaging to our self-image. He writes, “Much of the so-called guilt we encounter has to do with the disapproval or condemnation of significant others, such as parents.” He continues, “So, the solution to this category of ‘guilt’ is to *heed the authentic voice of the self*, to respect your own judgment above the beliefs of others.” Apparently, after you give up any pseudo-guilt, “then you are freer to think clearly about values and expectations you may need to question and repudiate.”³⁸ In other words, the way to deal with guilt is to question the standard we have been given by our authorities.

However, who set up this standard? I found they blame religion. One of Peck’s clients, Kathy, fears that God will punish her because of her sexual sins and desires.³⁹ Peck blames her problem on her religious upbringing and says, “The Catholic Church provided me with my living as a psychiatrist.” He thinks the same can be said for Baptist, Lutheran, Presbyterian, or any other Christian churches.⁴⁰

Christian Psychology

Christian psychologists do not directly deny sin and guilt, but I found that some of them redefine sin and resist the biblical concept of guilt. They cautiously tell us that human nature is not all corrupted.

Dr. Bruce Narramore is the president of the Narramore Christian Foundation and distinguished professor of psychology at Biola University. He says that we were made in the image of God, but later we sinned. However, “The Bible describes sin as an intruder into human nature. It is a foreigner — uninvited by the Creator.” Thus, “Our identity begins with the fact that we are image-bearers. Only second-

arily do we have to account for the sin that entered man's perfect state."⁴¹

Therefore, it is no surprise that some Christian psychologists have different definitions for sin. Dr. John Coe, a psychologist who is a professor at Biola University, defines sin as "to misuse one's nature, to corrupt one's natural capacities, needs and tendencies."⁴²

Perhaps the most blatant example comes from Dr. Robert Schuller, who founded Crystal Cathedral in California, which has a congregation of 9,500 members. Schuller can also be heard on the weekly *Hour of Power* television show. He asserts,

"What do I mean by sin? Answer: Any human condition or act that robs God of glory by stripping one of his children of their right to divine dignity... Sin is that deep lack of trust that separates me from God and leaves me with a sense of shame and unworthiness... Sin is any act or thought that robs myself or another human being of his or her self-esteem."⁴³

If they see human nature as essentially good, and they are uncomfortable with the concept of sin, what do they say about guilty feelings? Narramore explains that he once checked with Bible and some biblical study tools and found that not one of these [Greek] words refers to the emotional experience of psychological guilt. He began to understand that "guilt in the New Testament is a legal or judicial concept, not a feeling or experience." He continues to say, "I was shocked when I realized this fact. *Could it be, I thought, that for all these years I've had a distorted view of guilt? Could it be that God doesn't even want us to feel guilty?*"⁴⁴

Even sadder, I found some Christian psychologists also blame the Christian church for the phenomenon of feeling guilty. Harold Ellens is the former executive secretary of the Christian Association for Psychological Studies. He is also a pastoral theologian and psychotherapist in private practice. Ellens laments, "Throughout its history the church has tended to cast the issue of human failure in a legalistic justice-justification construct. This concept makes healthy people worry inappropriately about whether or not they are pleasing to God. It makes psychologically ill people obsess about guilt, shame, or ritual need for purification and self-justification. God seems to be born out of this universal sense of inadequacy and unworthiness."⁴⁵

Teachings from Scripture

The concepts of sin and guilt are not popular in modern society, and they are becoming less and less popular among Christians. We hear very little about it from our pulpits today. Nevertheless, the Bible talks about it unequivocally. Sin has been a reality since the very beginning of human history. Sin is still our problem today. It causes guilt, and it needs to be dealt with.

First of all, Scripture sees human nature as sinful. We lack spiritual good before God. The prophet says, "The heart is deceitful above all things and beyond cure. Who can understand it?" (Jer. 17:9) Before we were saved, we were "gratifying the cravings of our sinful nature and following its desires and thoughts" (Eph. 2:3). Even after we are saved and acquire a new nature, we still have to struggle with our sinful nature (Rom. 7).

According to the Bible, sin is any act or attitude contrary to the law of God (Ex. 20:1-17; Mt. 5:22, 28). "Everyone who sins breaks the law; in fact, sin is lawlessness" (1 Jn. 3:4).

Sinfulness is not being able to follow the moral law of God. Therefore, all the above definitions of sin are wrong.

The concept of original sin is not a creation of theologians. Scripture tells us that we are counted guilty because of Adam's sin. "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned" (Rom. 5:12). The fact that we all have to die is proof.

Whether we consider original sin or not, Scripture tells us that "we all have sinned and fall short of the glory of God" (Rom. 3:23), and this is the reality, the true picture.

The spirit guides and psychologists in both camps teach against guilt. However, when we sin, we are guilty before God (judicial), and sin may bring guilty feelings. Both judicial guilt and the feeling of guilt are undesirable, but our guilty feeling can be our motivation to seek God's forgiveness. The feeling of guilt may be healthy because it drives people to repentance. "Godly sorrow brings repentance that leads to salvation and leaves no regret" (2 Cor. 7:11). For example, after Peter's sermon, people were "cut to the heart." (Acts 2:37) and repented as a result. On the other hand, people who are guilty before God do not necessarily feel guilty (Rom. 1:32; 1 Tim. 4:2). Ignoring one's guilty feeling, or telling each other, "There is no need to feel guilty," is not a biblical solution.

Should we blame the Bible, the Christian church, and the God in the Bible (perhaps even parents and other authorities too) for generating guilty feelings? In some ways, they are to blame. Scripture tells us, "When he [Holy Spirit] comes, he will convict the world of guilt in regard to sin and righteousness and judgment" (Jn. 16:8). Besides, God has provided everyone with a conscience (Rom. 2:12-16). Our conscience convicts us from time to time (1 Jn. 3:21). On the other

hand, God of the Bible is the only one who is capable of providing resolution for the problem of sin and guilt. He sent his Son, Christ Jesus, to come to this world and die for our sins. Those who have faith in him can be justified (Rom. 3:26) and, therefore, we can rid ourselves of guilty feelings.

SALVATION *and* JUDGMENT

The spirit guides just swept away an old-fashioned term — sin. They have one more old stubborn concept to tear down — judgment, which is associated with other concepts such as salvation.

First, the spirit guides believe that God is not an angry God and that he will not judge. The spirit guide who called himself Jesus says, "Judgment is not an attribute of God." Right-minded people will not believe in punishment. If there is anything called the "Last Judgment," it "simply means that everyone will finally come to understand what is worthy and what is not."⁴⁶

Because they have redefined sin and reject the concept of judgment, it follows naturally that "salvation," if the term is ever used, needs to be redefined. Spirit guide Ramtha gives the most typical New Age definition for salvation. He says, "There is no other redemption for mankind than to realize their divinity."⁴⁷ There are different definitions from other spirit guides, but they have only one commonality — they are unbiblical.

If there is no sin, no judgment, and no need for salvation in the Christian sense, what do they say about Jesus? Spirit guide Emmanuel teaches, "Christ is a teacher... He is a Spirit of Love and Light, of brotherhood and healing. Jesus Christ is the supreme example of the reality of Light in the human world."⁴⁸

If Jesus is not the savior as Christians say, do we go to heaven? Oh, yes, we do. The spirits suggest that all paths lead to God. For example, Ashtar, the spirit guide manifested as a UFO alien, says that in the spiritual realm, there are different religious groups. All these religions lead to the *Throne of the Almighty God* from different roads.⁴⁹ Whatever religion you adhere to, there is no difference. They can all take us to heaven.

Secular Psychology

There is no need for secular psychologists to talk about God or salvation. Nevertheless, because religion is a very important part of life, discussion on these topics certainly occurs.

Peck unquestionably objects to the concept of an angry God. Under his counseling, one of his clients, Stewart, an atheist, suffered from severe depression. One day he dreamed about the father of a girl he dated in high school coming to cut his throat. He admitted to Peck that he did steal a kiss from this girl before. Peck then believes he understands the whole reason for Stewart's depression. This self-proclaimed atheist actually believes in God — “a dangerous, cutthroat God.” Stewart is convinced of Peck's explanation after much reluctance.⁵⁰ I must add, Peck does not tell us if Stewart is healed.

After defining sin as “I'm not OK,” Harris sees grace as “a theological way of saying I'm OK — You're OK.” You are not accepted because you are OK, but you are accepted unconditionally.⁵¹ This is redefining salvation.

Even though secular psychologists rarely talk about Jesus, if they ever mention him, he is not to be regarded as the Son of God or our savior. To be politically correct, secular psychologists see Jesus on the same level as Buddha and Mohammed. For example, Dr. Anthony Storr, a psychiatrist

and an emeritus fellow of Green College, Oxford, says that Jesus found religion in the same way that Mohammed did.⁵² To him, Jesus is just another religious founder. In fact, they are more likely to tell you all paths lead to God. For example, Peck says, “Buddha and Christ were not different men.”⁵³ In other words, whether you believe in Buddha or Christ, there is no difference.

Christian Psychology

Like sin and guilt, a judgmental and angry God is not popular among Christian psychologists.

David Seamands, another proponent of “inner healing,” was a missionary in India for sixteen years. After spending many more years pastoring a church in the United States, he now teaches at Asbury Theological Seminary. Seamands, quoting Joseph Sica, says there are certain wrong concepts of God. One is the “Legal God” who keeps an account of what we do. Another one is the “Gotcha God” who is waiting to see if we do anything wrong. Seamands adds a “Pharaoh God” to the list, one who is an unpleasable taskmaster. He concludes that these are “the very opposite of the Heavenly Father — God of Jesus.”⁵⁴

After reporting on others' newer definitions on sin, Ellens says, “The word [gospel] arises not from a juridical justice-justification model but out of unconditional mercy and tough love... God did not react negatively to our shadowy side but in grace relates with incredible positive regard for us despite our distortion and awfulness... God is in the business of healing, not of condemning.”⁵⁵

Thus, these Christian psychologists are telling us that the Christian God in the Bible is a big daddy who cares less about sin. He has only love and no judgment. In that case,

what kind of salvation are we preaching these days?

After defining sin as low self-esteem, Schuller explains that salvation is to be “lifted from sin [low self-esteem] ... and shame to self-esteem and its God-glorifying human need-meeting, constructive, and creative consequences.”⁵⁶

Sadly, erroneous Christology can be found among Christian psychologists, too, although it is not popular.

Dr. Howard Clinebell is a Methodist minister who received clinical pastoral training in hospitals. After many years of pastoring churches, he now serves on the faculty of the School of Theology in Claremont, California. According to Clinebell, we grow when we discover and develop the inner authority of spirit-centered aliveness. “It was this inner authority that gave Jesus the energy and power to challenge outmoded patterns of spirituality.” We should seek “to live as true to our unique potentials as Jesus was to his.”⁵⁷ In other words, Jesus is a revolutionary and a man who lived up to his potential.

Finally, I am deeply saddened and horrified to find “all paths lead to God” advocated in an article of *The Journal of Pastoral Care*, a supposedly Christian journal. The authors begin by declaring, “I, a Unitarian Universalist minister from the Judeo-Christian faith tradition, and he, a *swami* (spiritual leader) from the Hindu faith tradition, both saw the religious quest as being the same for all people.”⁵⁸

I think I have had enough, have you? Let us use the Bible to straighten out our heads.

Teachings from Scripture

Is God an angry God? Even though God is merciful, the Bible has many accounts of God being angry. In the Old Testament, we read, “The Lord became exceedingly angry...”

(Num. 11:10). There are numerous similar incidents. In the New Testament, a period of grace, believers have “been justified by his blood,” and they are “saved from God’s wrath through him!” (Rom. 5:9). However, for those who are rebellious and unrepentant, they are said to be “storing up wrath against” themselves “for the day of God’s wrath” (Rom. 2:5) because God will still be angry in the future (1 Thess. 1:10).

The merciful, yet righteous God definitely judges. Paul speaks of “Christ Jesus, who will judge the living and the dead” (2 Tim. 4:1). The Bible also tells us, “The Lord will be judge of the ends of the earth” (1 Sam. 2:10) because he is “the Lord, the righteous Judge” (2 Tim. 4:8). His judgment will be based on “what they had done” (Rev 20:12, 13). He will “bring to judgment both the righteous and the wicked” (Eccl. 3:7). Not only the unsaved will be judged (Rev 20:12), but also judgment will “begin with the family of God” (1 Pet. 4:17).

Fortunately, God has provided salvation, and the Bible speaks clearly about what salvation is. “Christ was sacrificed once to take away the sins of many people” (Heb. 9:28). The result of our faith is our salvation. (1 Pet. 1:9)

Who is Jesus? When asked by Jesus to identify him, Simon Peter gave the best answer, “You are the Christ, the Son of the living God” (Mt. 16:16). Mark, the earliest written gospel, begins with, “The beginning of the gospel about Jesus Christ, the Son of God” (Mk. 1:1). In other words, Jesus Christ is the Son of God and our savior.

There is nothing further from biblical truth than the “all paths lead to God” teaching because the Bible says, “Salvation is found in no one else, for there is no other name under heaven given to men by whom we must be saved” (Acts 4:12). This passage refers to Jesus Christ as the only path to salvation and to God.

* * * * *

Besides major teachings as above, the New Age spirit guides also teach that there is no death, but merely existence in another dimension where we will meet with spirits at the time of death. Of course, they tell us that there is a spiritual realm with spirits and angels. These spirits are friendly and benevolent. They can be contacted through meditation and granting of permission.

They tell us that heaven is not a real place, but it is already within us. Hell is also unreal; at least it does not exist in the same way as described in the Bible. Similarly, Satan and devils are also explained away symbolically.

These spirits also have a very low opinion of Christianity and the Bible. They see the church as tyranny and the Bible as not trustworthy, not reliable, and not sufficient. Moreover, church teachings are not from God but created by people later for their own selfish purpose.

Chapter Four

CHANNELED METAPHYSICS

This chapter covers a variety of topics of an esoteric nature. Most people think of these topics as genuinely New Age subjects. Among these focuses, the most typical is meditation. “Mind over matter” comes next. Besides these, there are all other kinds of mystical topics. According to Amazon.com, religion and spirituality form one of the top categories in sales. People are interested in parapsychology, Wicca, witchcraft, magic, and an unseen world of spirits and fairies.¹ Perhaps that is why I found not only spirit guides but also psychologists and parapsychologists talking about these topics.

MEDITATION

Whenever I mention the word “meditation,” some Christian will ask, “What’s wrong with it? Doesn’t the Bible teach that, too?” Oh no, they mean different things entirely. While meditation in the Bible refers to reflection or contemplation, meditation in the New Age circle refers to “a process of controlling thought patterns that seek to join infinite levels of consciousness.”² In other words, you

control your thoughts until you blank out your mind and eventually enter altered states of consciousness (a meditative state or a trance).

Examples of Meditation

It may be news to some of us that Spirit guides love to teach meditation. They sometimes give detailed instructions. One of them is Lazaris. He teaches three different meditation techniques, such as Opening the Gate, The Doorway Home, and Love's Theme: The Touch.³

In the Opening the Gate method, Lazaris teaches us first to find a comfortable position and then relax and count down from seven to one. After that, he instructs us to visualize ourselves in a forest and to notice the trees, the forest floor, the twigs, and the leaves. Lazaris reminds us, "The more vivid you will allow your imagination to be, the more elegantly you will find success with meditation." Then Lazaris instructs us to visualize ourselves walking in the forest, following a path that leads to a gate. There are four gift packages in a clearing in front of the gate. He asks us to open the packages and to examine and feel the gifts carefully. After we open all the gifts, Lazaris instructs us to open the gate and start on the "sacred journey" beyond the gate. Finally, he says, "When you are ready, gently bring yourself out of meditation."⁴

After this first exercise, Lazaris teaches two meditation schemes, which are visualizations just like "Opening the Gate" but with different scenery.

Secular Psychology

Secular psychologists teach strikingly similar techniques. Carl Happich studied meditation systematically. His work

did not arouse the interest of people immediately. Nevertheless, today's transpersonal psychologists are very much interested in it. His method is taught in a book edited by Charles Tart, a famous transpersonal psychologist.

Happich placed great value in breathing as a graduated measure of the affective state that alters itself in the permissiveness of meditation. After some experience with physiological reactions to breathing exercises has been gained, the first psychological exercise, the so-called "Meadow Meditation," can be attempted. The meditator must repeat to himself the words of his meditation-master and imagine that he (the meditator) leaves the room, goes through the city and over the fields to a meadow covered with fresh grass and flowers, and looks upon the meadow with pleasure. Then he psychically returns the same way to the room, opens his eyes, and relates what he has experienced.

The Meadow Meditation is followed by the Mountain Meditation. The meditator, as in the first meditation, goes into the country and then slowly climbs a mountain. He passes through a forest and finally reaches a peak from which he can view a wide expanse. In the third step, the Chapel Meditation is explored. In it, the meditator passes through a grove and reaches a chapel which he enters and where he remains for a long time. Lastly, Happich has the meditator imagine himself sitting on a bench by an old fountain listening to the murmur of the water.⁵

Christian Psychology

Unfortunately, meditation techniques offered by Christian psychologists are not much different. Dr. Cecil Osborne is a Baptist minister, a primal therapist, and direc-

tor of the Burlingame Center in California. Osborne also teaches a meditation/relaxation technique: He emphasizes the importance of relaxation. First find yourself a comfortable position, then breathe; take a deep breath. Continue to relax various part of the body, such as eyes, muscles, shoulders, etc. until the whole body can let go. He explains that when you remain in relaxation, you can ask God to give you peace, harmony, and holiness. Then Osborne teaches a meditation technique similar to the Meadow Meditation. Visualize yourself lying down on the soft grass, and visualize the trees, butterflies, murmuring stream, and the singing birds. He says to feel everything. There is nothing to do, nothing to worry about. If you remember mundane business, just give it to the Lord. Then he says to relax more and to go deeper and deeper to “the real inner self where the God within resides.”⁶

Do you see many differences between the above three examples? I don’t.

Discussions on Meditation

There is a common thread in all sorts of meditation methods. First, you relax by sitting down comfortably. You are told to concentrate on your breathing or repeat a mantra, such as “Ommm...” (This is more a yoga practice.) Then comes the most common or the most important part — visualization. You were either told to visualize scenery, such as a meadow or a mountain, or to visualize inside your own body, such as *chi* (power) going through your body. (This is very common among Qi-qong^c practices.) It usually takes some effort to explain visualization to people who have no experience.

^c Qi-qong, also called Chi-kung, is a system closely related to yoga, meditation and martial arts in background and philosophy. Chinese medicine sees the body as a matrix of energy pathways. Qi-qong, or Chi-kung, seeks to manipulate this energy to achieve better health.

The New Age visualization is not our daily normal imagination. *It is the ability to form a picture in one’s mind.* That is why it is sometimes called a mental image. I personally suspect the process of visualization is what makes us concentrate so hard that we temporarily neglect our other sensory perceptions.

Even though there is no standard method to follow, all the methods are to achieve one goal — blank out your mind so that you will eventually enter altered states of consciousness. Spirit guide Emmanuel tells us that “as meditation, almost anything will do: music, a quiet walk ...whatever causes you ... to disregard the clamoring of your intellect. Some of you tend to become too rigid in form. There are as many ways to meditate as there are people to walk the earth.”⁷

We can find the same scheme packaged under different names in today’s New Age market. These names include yoga, hypnosis, visualization, centering, focusing, and much more. Sometimes the word “prayer” is used. All of these are ways to induce altered states of consciousness, which is a term coined by modern psychologists. The condition described is also called “meditative state” or “trance state.”

New Age spirit guides acknowledge this. For example, the Ascended Masters see hypnosis as a form of meditation that is capable of inducing altered states of consciousness.⁸ Ashtar equates Yoga with meditation and self-hypnotism.⁹ Orin teaches centering,¹⁰ focusing,¹¹ and concentration as vital parts of meditation.

I found that virtually all spirit guides encourage us to meditate. Why? On the surface, they tell us that it is very beneficial. Of course, if meditation is evil and only brings harm, why would anyone want to practice meditation? No one would, not even non-Christians. Let us see how they sweeten the deal.

Spirit guide Orin says, “The challenge I offer all of you is to be first into these new levels of consciousness and awareness [altered states of consciousness]... discover the joy that awaits you as you look through the windows of your soul.” Such joy is actually a feeling of inner peace. You can also experience knowledge and true wisdom. “You will learn to tap into whatever information the universe has that will assist you... You express it in many different ways, such as healing through your hands, sharing knowledge through speaking or writing, entertaining others...”¹²

In general, according to the spirit guides, meditation can help us to achieve inner peace, joy, and love. It can also help us to gain knowledge, wisdom, creativity, and healing and even to manifest one’s desire.

Another spirit guide Hilarion employs the esoteric concept of “thought-form” to explain why meditation can help you to be successful.

Visualization of any object, condition or result immediately sets up the things visualized in the aetheric structure of space ... the aetheric counterpart of the thought will condense to form atoms and molecules of material substance ... The mystics of the East have developed techniques for training the mind to be still and to hold a single thought... Through these techniques and with great dedication and practice, some of them have learned how to create physical matter with their minds.¹³

That is, if you meditate and visualize yourself owning a Porsche, your thoughts will go into the aetheric structure of the universe and take up the shape of a Porsche (thought form). If you do it long enough with faith and enthusiasm,

then, all of a sudden, you hear a loud thud. A real Porsche from aetheric heaven drops right in front of you! (I hope you remembered to visualize the engine too.) If the object you visualize is nobler in nature, such as health or intelligence, will that make it less of a joke?

Joking aside, I found something amusing. While our secular experts are telling us that meditation is not a religious discipline, but rather a neutral or even “scientific” practice, some spirit guides equate meditation with various spiritual practices. Spirit guide Seth says that the hypnotist of today and the witch doctor of primitive cultures use the same method for healing. “[He] inserts the beliefs he thinks the subject needs.”¹⁴ Can you believe that? Spirit guides see hypnotists as witch doctors!

Another spirit guide, John, even makes meditation a religious practice by teaching, “Pondering such divine personages as Buddha and Jesus is appropriate in meditation.”¹⁵ Do people visualize Jesus? Yes, they do, not only New Agers, but Christians, too.

Secular Psychology

Meditation techniques offered by secular psychologists involve the same basic elements as mentioned before, such as relaxation and visualization. They also agree that there is only one principle in meditation, as discussed by Dr. Wayne Dyer, a psychologist who lectures across the country and appears regularly on radio and television. He says, “Meditation is simply the act of being quiet with yourself and shutting down the constant monologue that fills the inner space of your being. It is stopping the constant bombardment of thoughts and the seemingly endless chatter filling your inner world.”¹⁶

In other words, Dyer is telling us that to meditate is to blank out our mind. As we may have known, secular psychologists also address meditation with various names, such as hypnosis, visualization, centering, focusing, imagery, positive thinking, autogenic training, and much, much more. Some of them won't mind using the more religious terms, such as yoga, TM, prayer, or Zen. In fact, they have more names for meditation than the spirit guides do. For sure, they talk about altered states of consciousness often because they are the ones who have coined the term.

Like the spirit guides, psychologists also see the benefits of meditation. We heard about it on TV and read about it in newspapers and magazines. Perhaps you have heard enough and are almost convinced by now.

For example, in a parenting book, Dyer suggests that parents teach their children to visualize in order to help them to "develop a strong mental picture of a worthwhile, capable, attractive, human being." Thus, the mental image becomes a reality. "Using creative visualization is nothing more than putting your imagination to work for you to help you to achieve what you want. In wellness thinking, it is simply picturing yourself as healthy and never wavering from the image."¹⁷

If you meditate to manifest your desire, whether it is health, success, happiness, or any other thing you name, you can just add on to the list. Perhaps, you will get what you want. Secular psychologists also use meditation to help in various ways, including achieving inner peace¹⁸ and raising self-esteem.¹⁹

Dr. Arnold Ludwig is the E. A. Edwards professor of psychiatry at the University of Kentucky College of Medicine and the author of a number of books. Perhaps, in reporting on his research, he has summarized meditation very clearly.

He describes the following three different ways altered states of consciousness (ASC) can benefit a person or society:

1. Healing: Throughout history, the production of ASCs has played a major role in the various healing arts and practices. The induction of these states has been employed for almost every conceivable aspect of psychological therapy. Thus, shamans may lapse into trance or possession states in order to diagnose the etiology of their patients' ailments or to learn of specific remedies or healing practices...
2. Avenues of new knowledge or experience: Man often has sought to induce ASCs in an effort to gain new knowledge, inspiration, or experience...
3. Social function: We find that its social import and ramifications are considerable. From the individual's vantage point, possession by one of the tribal or local deities or the Holy Spirit during a religious ceremony would allow him to attain high status through fulfilling his cult role...²⁰

You may enjoy healing and gaining new knowledge, but I am not too sure you think of "spirit possession" as a benefit. I suppose Christians don't. However, Ludwig's assertions illustrate the fact that meditation is a religious/spiritual practice. Don't let anyone tell you it is neutral and scientific.

Christian Psychology

Like their secular counterparts, Christian psychologists teach meditation in a similar fashion. They also recognize the

same basic elements and use various names for meditation.

Similarly, Christian psychologists tell us that meditation is beneficial. For example, Osborne says that his guided meditation tape is created for the audience to relax and to release anxiety so they can achieve inner peace.²¹ Meditation is also suggested for raising self-esteem, increasing creativity, and healing. The positive thinking movement and the inner healing movement are full of meditation-like practices.

Norman Vincent Peale is the founder of the positive thinking movement within Christian circles and is a widely read author. He has received many awards, including the President's Medal of Freedom. Peale teaches that prayer and meditation can enhance our creativity and give us new ideas. He illustrates it with the success of a group of executives who practice meditation together regularly.²²

Clinebell tells us more. He says that science has shown that meditative techniques "tend to produce psychological and spiritual benefits as well as physiological improvement such as decreased blood pressure and muscle tension." His research is based on studying "ancient methods of meditation from the East and the West... methods such as TM, Zen, yoga, and autogenic training have much in common..."²³

While visualization of Jesus or God is not found among secular psychologists, it is quite popular among Christian psychologists. Dr. John Court is a psychologist in private practice. He taught at both a secular university and a Bible college. Court says, "When employing hypnosis, I typically ask my client to visualize his/her own safe place, describe it to me, and invite Jesus there if she/he so desires." During one of his hypnosis sessions with client E, she found herself facing a wall. "As we had already agreed that it would help to have Jesus present, I invited her to bring him into the situation, and she did."²⁴

Inner healing is another area where visualization of Jesus is popular. Just as in Christian hypnotherapy, clients are told to visualize a childhood scene where they were supposedly traumatized. Then clients are instructed to visualize Jesus' healing presence.

Just as I have mentioned, the scenery used in visualization is not important. The process of visualization is what brings on a meditative state. Do not let this Christian appearance confuse you.

Teachings from Scripture

There is no literal command, such as "Thou shall not meditate," "Thou shall not blank out your mind," or "Thou shall not induce altered states of consciousness" in the Bible. However, as seen from the above examples, spirit guides and psychologists do not see a big difference between the modern-day meditation practices and the ancient pagan practices such as Yoga, Buddhist Zen, and Shaman. Therefore, it is not difficult to recognize meditation as a forbidden pagan practice.

As reported by *Newsweek* and *Time*, a wave of recent researches further supports this idea. Researchers are now using magnetic resonance imaging (MRI) to investigate the neurological changes in a person's brain during meditation. Researchers chose meditators from different religious disciplines, such as Tibetan Buddhist, Franciscan nun, Zen meditators, and Sikhs. In fact, meditators today do not necessarily associate themselves with any religious discipline. The results are the same. Researchers found the seat of attention (in the brain) lit up during peak religious experiences while other regions of the brain were briefly shut down. Researchers admit that they don't know

whether the brain's neurological changes cause the experience or it instead perceives a spiritual reality.²⁵ Nevertheless, these new studies point out that various meditation practices bring similar results to the brain.

Additionally, spirit guides tell us that meditation is the necessary technique for spirit contact. Spirit guide Tom MacPherson says the best way to contact spirit guides is to meditate. A mere light meditative state is enough to initiate the communication.²⁶

If meditation is similar to many pagan practices, if the neurological changes that it causes are the same, and if it is well recognized as the necessary basis for divination, séances, and channeling, then Christians should avoid it.

In fact, God has warned against it. "When you enter the land the LORD your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD, and because of these detestable practices the LORD your God will drive out those nations before you" (Deut. 18:9-12).

What Ludwig points out above (spirit possession) should serve as a further warning for Christians.

Occasionally, meditation is used in a Christian context. As mentioned above, the word "prayer" may be used to mean meditation. However, meditation is not the way Christians should pray. Scripture never teaches us to pray with consciousness altered. Furthermore, if we can use the same technique to summon Jesus or Buddha at will, we must ask, will it be the Jesus in the Bible who answers our

calls? It will not be easy to decide because "Satan himself masquerades as an angel of light" (2 Cor. 11:14). In fact, this "Jesus" is suspicious.

If Scripture never teaches us to induce altered states of consciousness in order to meet God, Christians should refrain from doing so.

MIND OVER MATTER

New Age proponents believe that our minds are capable of exerting direct influence on physical matter. This concept is generally referred to as "mind over matter." New Age spirit guides teach that we have created our reality. Ramtha teaches, "Whether you are rich or poor, king or beggar, whether you are married, unmarried, ... happy, or unhappy; you created it, you made it that way."²⁷ In other words, whatever your reality is, you asked for it.

How do we create our reality? According to them, our thoughts and our beliefs can create reality. That is, if you think of yourself as rich, you will be able to pay all your bills. If you believe that you are healthy, you don't need a doctor! I did not make this up. Would you like to see what Seth teaches? He says,

When you find these thoughts in yourself, you may say rather indignantly: "But those things are all true. I am poor. I cannot meet my bills," and so forth. In so doing, you see, you accept your belief about reality as a characteristic of reality itself, and so the belief is transparent or invisible to you. However, it causes your physical experience.²⁸

Now here is another example. Your conscious thoughts regulate your health. The persistent idea of ill-

ness will make you ill. While you believe that you become ill because of viruses, infections or accidents, then you must go to doctors who operate within that system of belief. In addition, because you believe in their cures, hopefully you will be relieved of your difficulty.²⁹

Occasionally, there will be a spirit guide who tells us that our feelings can also create reality. According to spirit guide Ramtha to manifest your desires, is to speak them and express them in feelings. He suggests we feel it until it manifests.³⁰ So, ladies, if you feel like a beautiful woman, and you keep telling yourself and others so, you will look like one. Isn't that nice?

The methods suggested for manifesting our desires are all forms of meditation: imagining, focusing, centering, visualizing, meditating, and praying. For example, the Ascended Masters teach us to use meditation to manifest. A good time to do manifestation work is "whenever you are in a state of meditation, or in an altered state of consciousness ... which allows suggestions to pass into the subconscious mind much more easily."³¹ While some spirit guides use the modern term "subconscious" for explanation, others may use the metaphysical term "thought form" (as in the above example by Hilarion) to explain manifestation.

Spirit guides also promote the concept of "affirmation and self-talk" which come naturally to us if our thoughts and beliefs can determine our reality. Spirit guide John says that we should "make positive affirmations" on what we like and make ourselves available.³² Spirit guide Orin says that one's inner dialogue is very important because thoughts create reality. How you talk to yourself determines what kind of people and events you will attract.³³

Secular Psychology

Secular psychologists frequently embrace the "mind over matter" concept. Like the spirit guides, they teach that our reality is created by our thoughts and beliefs. In his book *Manifest Your Destiny*, Dyer writes that whether we are aware of it or not, we actually manifest the conditions of our life. "Your thoughts and mental pictures of lack, scarcity, self-absorption, authoritarianism, illness, guilt, worry, and the like have been put into the universal spirit and have manifested in your life."³⁴ It is our thoughts that determine what we eventually possess or do not possess because "thought is creative action... What you think about is what you will become," says Dyer.³⁵

Meditation used in manifesting desires is not an exception among secular psychologists, although it is not as common as within the New Age circle. Dyer highly emphasizes the creative power of visualization. He says, "If your mental pictures are of being surrounded by things and conditions that you desire, and they are rooted in joy and faith, your creative thoughts will attract these surroundings and conditions into your life." He urges us to practice such mental picturing with faith and enthusiasm so that we can get what we like. "What you are doing is literally visualizing in detail what it is that you want to manifest."³⁶

Dyer also uses the concept of "thought forms" for explanation. Those who can attract good things to their life do it by creating a "thought form." It will show up (materialize or manifest) in the material world.³⁷

You may complain that I quote Dyer and no one else. Of course, Dyer is not the only person who supports "mind over matter." Others do, too. For example, when talking about

his addiction problem, Bradshaw says, “Our beliefs create the kind of world we believe in. We project our feelings, thoughts, and attitudes onto the world. I can create a different world by changing my belief about the world.”³⁸

“Affirmation and self-talk” are common among secular psychologists. Many of us may have already read about it in psychology literature. For example, Dr. Carolyn Ball, an associate professor at the University of Maine, calls self-talk “mindtalk.” According to Ball, mindtalk can be either positive or negative. When it is negative and critical to us, it can be destructive to our self-image. Therefore, we need to have positive and constructive self-talk.³⁹

Christian Psychology

“Mind over matter” is not completely unknown among Christians. I found them teaching the same concept less frequently and in a more subtle way. For example, positive thinking is popular in some Christian circles. Unfortunately, as mentioned above, positive thinking is another form of meditation. Using it to acquire what we want is just another version of mind over matter.

The famous positive thinker Norman Vincent Peale suggests, “Affirm it, visualize it, believe it, and it will actualize itself.” It starts with a mental picture of you as successful. “Hold this picture tenaciously” and “never doubt the reality of the mental image.” Then finally, “Believe you are NOW receiving all the power you need,” and “‘feel’ it flowing into you.”⁴⁰

More frequently, self-esteem teachings are actually based on this mind over matter idea. For example, Dr. Paul Meier is a nationally recognized psychiatrist, founder and medical director of Meier Clinics, and a frequent guest on radio and

television programs. He previously co-owned a chain of Minirth Meier New Life Clinics with Frank Minirth. Following the discussion of self-esteem, Meier and his co-authors explain the psychological concept of self-fulfilling prophecy as “simply expecting something to occur ... makes the expected more likely to occur.”⁴¹

Needless to say, affirmation and self-talk can be found. A Sunday school book, published by David C. Cook Publishing Company, teaches kids about positive self-talk. According to the authors, positive self-talk can be edifying, while negative self-talk is destructive. Therefore, the authors teach children to filter out those messages such as “I am no-good, bad, or stupid,” and “to spend time with people who are encouragers and help us affirm the good things about us.”⁴² No wonder we don’t hear much about sin and repentance from our pulpits these days.

At least, no Christian psychologist was found to teach “thought form.”

Teachings from Scripture

To a certain degree, thoughts can influence a person. The Bible says, “After desire has conceived, it gives birth to sin” (Jas. 1:15). For this reason, the Bible exhorts us to think about the holy things (Phil. 4:8). Even so, our minds do not always have enough strength to accomplish whatever virtue we desire (Rom. 7).

The above exhortation is confined to the realm of moral choices only. Even though the Scripture teaches that those who guard their hearts may live a holy life and such a lifestyle may bring benefits (Prov. 4:18-21), it never teaches that our thoughts can bring us health and wealth. Nowhere does it support the idea of mind over matter.

Admittedly, if we believe in something or desire something, we may make plans and take actions as a result. However, there is no guarantee of success. The Babylonian nation said, “I will continue forever - the eternal queen! ... I will never be a widow or suffer the loss of children” (Isa. 47:7-8). The Babylonians may have believed this, firmly telling each other repeatedly (affirmation and self-talk). I am sure they take actions to achieve their goal. However, God says that in one single day, she will lose her children and become a widow. Disaster will come upon her (Isa. 47:9, 11). History tells us that the Babylonians’ thinking or beliefs did not determine the reality. Certainly, “Who can speak and have it happen if the Lord has not decreed it?” (La.3: 37)

God is the one who ultimately decides what reality is, and his plan is the only plan that will never fail. God says, “Surely, as I have planned, so it will be, and as I have purposed, so it will stand” (Isa. 14:24). The Bible teaches us not to try to go out of God’s will to influence our reality. Instead we should say, “If it is the Lord’s will, we will live and do this or that” (Jas. 4:15).

As a matter of fact, Christians have no need to practice mind over matter because “we know that in all things God works for the good of those who love him, who have been called according to his purpose” (Rom. 8:28).

PSYCHIC PHENOMENA *and* DIVINATION

If you think spirit guides talk about psychic phenomena a lot, give us a secret formula to perform supernatural acts, and encourage us to practice, you will be surprised. Yes, they do confirm the reality of some mystical things, but this is not their major concern. They spend more time talking about how we have God within and how to meditate, and they even teach many popular concepts from psychology, as we shall see in the next two chapters.

Most of the spirit guides I studied more or less talk about psychic phenomena. Together, they confirm the realities of clairvoyance, clairaudience, telepathy, prophecy, mediumship or channeling, séance, astral projection (out-of body experience), levitation, and psychic healing. They teach the reliability of various divination techniques, such as Astrology, tarot cards, I-Ching, numerology, palmistry, and even the use of a mandala. (A mandala is an intricate symbolic design, usually circular, and widely used in Tibet as an aid to meditation.) That is, they confirm just about all the known topics in parapsychology.

Occasionally, spirit guides give their explanation of why these things are happening. When talking about telepathy, Ashtar, the UFO spirit guide, says, “Man IS capable of higher things than that to which he has hitherto applied his mental abilities.”⁴³

Spirit guide John says, “The mind has the ability, through meditation, to receive those gifts that you term psychic, such as clairaudience, clairsentience, and clairvoyance, while still inhabiting the physical body.”⁴⁴

In other words, spirit guides are telling us that psychic ability is man’s natural ability, and meditation is the way to develop it. Doesn’t this sound familiar? Isn’t this what the secular world is selling today?

Finally, they endorse the study of parapsychology. For example, spirit guide John says, “parapsychology has begun to explore the concept of past lives, or reincarnation...”⁴⁵ It makes me wonder why.

Secular Psychology

As expected, a percentage of today’s secular psychologists also affirm the reality of psychic phenomena and see

them as our natural abilities. This is particularly true of, but not limited to, parapsychologists. More traditional psychologists may side with them or drift gradually into studying psychic phenomena.

I suppose there is no need to repeat. The topics of parapsychology, such as telepathy, channeling, and psychic healing as well as divination, are the same as the list given above. Psychologists, particularly parapsychologists, confirm their realities, study, and experiment with them. Sometimes they may point out frauds. Finally, they offer explanations, but their explanations are not much different from those offered by spirit guides.

Dr. Hans Eysenck, a professor of psychology, studied traditional psychology as well as parapsychology. He and his co-author report that paranormal episodes happened with altered states of consciousness in today's society as well as many allegedly primitive people. "All of these sources and many more, suggested many potentially fruitful new approaches to studying *psi*^d through altered mental states and changing normal consciousness through drugs, hypnosis, or meditation."⁴⁶ In other words, they agree that meditation can bring forth these seemingly supernatural, but actually normal, human abilities.

Needless to say, parapsychologists see parapsychology as a scientific discipline. Some traditional psychologists also agree. Dr. Thelma Moss was trained in traditional psychology but gradually drifted into things like parapsychology, healing, and hypnosis. Moss sees a parapsychologist as someone who, whenever possible, employs "rigorous scientific methodology to validate in the laboratory the observations that have been made in natural surroundings."⁴⁷

^d Parapsychological phenomena or abilities considered as a group.

Christian Psychology

Christians rarely talk about these topics. Nevertheless, it can still be found among them. Peale asserts, "Scientists [are] working today in the field of parapsychology and extra-sensory perception and experimenting in precognition, telepathy, clairvoyance..." Moreover, Peale believes that it is possible to communicate with people on the other side of death. "We continue in fellowship with those who dwell in the spirit world."⁴⁸

However, Peale is not the only Christian who endorses parapsychology. The notable Christian psychologist Gary Collins says, "Parapsychology is a controversial but serious attempt to study unusual psychic events. Christians should not ignore or completely dismiss this field of study."⁴⁹

At this point, I must also mention that Collins permits meditation practices. He asserts that different counselors learn their techniques from different schools. Therefore, they may be influenced to use different techniques. He also understands that there are Christians angrily condemning practices such as hypnosis, visualization, self-talk, or imagery. He says, "We do seek to be guided by the Holy Spirit in our work, and we are sensitive to the issues." Finally, he advises to "avoid public debate" but says, "we may choose to disagree."⁵⁰ In other words, Collins is saying that if you want to use hypnosis and other meditation-type techniques, you may do so; just don't make too much noise.

Teachings from Scripture

The Scripture does not explicitly talk about whether or not human beings can perform supernatural acts. However,

from the examples in the Bible, we can say that we do not possess supernatural abilities.

After Paul and Barnabus miraculously healed someone with lame feet in Lystra, locals tried to worship them. They shouted, “The gods have come down to us in human form” (Acts 14:11). People’s reactions at Lystra suggest that it is only common sense that human beings are not able to perform miracles. Only gods do. In fact, only moderns suspect that they possess such ability.

There are many supernatural accounts in the Scripture. Some of them are from God, but others are from Satan. For example, while God punished the Egyptian nation with ten plagues, Egyptian magicians imitated two of them with their enchantments (Ex. 7:22, 8:7 KJV). On the other hand, Moses performed miracles through the power of God (Ex 4:1-17). In fact, all the prophets and apostles who performed miracles confessed that the supernatural incident was God’s work, not theirs. For instance, this occurred after Peter healed a crippled beggar (Acts 3:12-13) and after Joseph interpreted the dream for Pharaoh (Gen. 40:8). These are just two of the many examples.

There is a more explicit example in the Bible. Paul cast demons out from “a slave girl who had a spirit by which she predicted the future.” After the demon was cast out, the girl could no longer foretell future events (Acts 16:16-19). This incident shows us that the ability to tell the future came from demons, not the slave girl.

If these spirit guides and psychologists say that human beings possess psychic ability, they are saying that the source of these supernatural powers is not from God of the Bible. There is only one other possible source – Satan.

For centuries, the pagan practice of using meditation to bring forth psychic abilities has been considered witchcraft

by Christians. The punishment for witchcraft is severe because “their place will be in the fiery lake of burning sulfur. This is the second death” (Rev. 21:8).

* * * * *

New Age spirit guides teach about an aura, which is an energy field with different layers of color around human bodies. They also teach about chakras, which are energy centers within our bodies. Spirit guide John even points out the location of seven chakras: (1) spine, (2) sex organs, (3) stomach, (4) heart or thymus, (5) throat or thyroid, (6) third eye or the pituitary, and (7) top of the head or pineal gland.⁵¹

The spirits have some other obscure teachings. For example, they teach that, like chakras, rays can influence people,⁵² and white light is for protection.⁵³

Chapter Five

CHANNELED PSYCHOLOGY

“The child within was never loved ‘good enough.’” We need to give the child the love he or she wants. Otherwise, the child “stubbornly refuses to grow until they get that missing love.” Therefore, some people “continuously project parent onto everyone” in their adult life. “Many men are drawn into relationships seeking a mother, not a wife or lover or friend.” Even when they find someone who is willing to act like their mother, “eventually they will realize that ‘try as you might, you are not my mother!’” In any case, they continue to “project mother onto everyone.” Besides the inner child, there is also an adolescent within who is usually in a state of sheer panic. Both still influence us as adults. Nevertheless, there are meditation techniques that can “release the past and the hold it has on you, but you must want to let go.”¹

Does this sound familiar? If you guess this is a quote from one of your favorite Christian psychologists, you are in for a big surprise because this is the teaching of a very famous New Age channeled spirit guide, Lazaris.

From the previous two chapters, you may not be too surprised about what the channeled spirits are saying. More or less, you expected that. You may be surprised that there are psychologists who sound so much like them. In this chapter and the following one, you will be surprised in a reversed way because you do not expect these spirit guides to teach what we called pop psychology. Nevertheless, welcome to the reality.

CHILDHOOD INFLUENCE

A significant percentage of New Age spirit guides teach that our childhood experiences greatly influence our value system and beliefs. Our basic presuppositions in life are shaped by these “damages.” They point out that childhood experience is also our origin of shame and guilt. For example, the angels (another form of spirit guides) say, “The child who is swatted at a misdeed feels wounded with shame, and imagines that he must be very bad indeed... The shame is carried forward into the adult life.”²

If you are a Sunday school teacher and a parent, and I suppose many of my readers are, you are the worst sinner in the world. You discipline your children/students, and you tell them that they have sinned. You have “destroyed” their lives and their relationships with others!

During one of Jane Roberts’ channeling sessions, a girl was nervous in front of the spirit guide Seth. Seth said this was because the girl was afraid of her father since infancy. This fear overshadowed her relationship with any male.³

If you think these spirits sound like shrinks, please read on. According to the spirits, childhood experiences not only influence our adult relationships, but also they influence how we know God. Walsch’s spirit guide “God” says,

It was your parents who taught you that love is conditional – you have felt their conditions many times – and that is the experience you take into your own [adult] love relationships. It is also the experience you bring to me... You have projected the role of “parent” onto God, and have thus come up with a God who judges and rewards or punishes.⁴

Spirit guides use the concept of subconscious as an explanation for the effect of childhood influence. Spirit guide John says that our memories of childhood are suppressed in the subconscious.⁵ Since our hurts and wounds remain in our subconscious, we relive them from time to time. Spirit guide Orin believes our reaction to an unpleasant circumstance today is based on a similar past experience. “It is a re-creation of an earlier pain, played out over and over ... with different people until you resolve it.”⁶

As mentioned above in Lazaris’ example, some spirit guides may use the concept of an inner child (or a child within) to explain childhood influence. How can my childhood be within me? According to these spirits, time in the metaphysical sense, is not linear. It is just one single dot. For example, spirit guide Seth teaches the coexistence of the past, the present, and the future. Therefore, “the child is indeed still within the man.”⁷

Finally, as in the example in the beginning of this chapter, Lazaris encourages us to use meditation to find the child within (or the adolescent within) and to release the past so that we can let go of it.⁸

You must have heard most, if not all, of these teachings in society, even within your own church. You may be surprised that spirits dispense the same teachings. Let me

clarify one thing: these teachings are secondary in their importance, but by no means are they rare among New Age spirit guides.

Secular Psychology

Examples of secular psychologists teaching the impact of childhood experience are everywhere. These teachings are so popular that any example I give seems superfluous.

Whether these spirits are the real author or the human theorists are the real author, which we will discuss later, these are not the latest scientific discoveries as some of us may think. Secular psychologists have been teaching them all along. For example, Dr. Sigmund Freud, the father of modern psychology, is a name we all know. He began practicing neuropsychiatry, but his books and lectures attracted a number of very bright sympathizers who became the core of the psychoanalytic movement. His Oedipus complex theory can be considered a very early expression of this subject.⁹

I remember someone once taught from the pulpit, “Fathers, you should set up good examples for your children because scientists found out lately that how one knows God is determined by how he or she knows his or her father.” Nevertheless, back in 19th century, Freud said that we create God out of our own father’s image.¹⁰ Freud was an atheist, but today there are psychologists who believe in the existence of God. Following the shift, “we create God in our father’s image” becomes “we know God according to how we know our fathers.”

For sure, they teach that our childhood experience influences our adult relationships. There are umpteen examples of this. We were also told that we relive our

past hurts. When we are confronted by a new experience that is similar to our old distress (mostly during childhood), we try to reenact according to the old distress. Needless to say, secular psychologists also blame childhood experience for shame and guilt. If you ever pay a little attention to psychology or counseling literature, you will find these teachings only slightly less popular than blue jeans or hamburgers.

Psychologists teach us that our past experiences are stored inside our subconscious. Of course, where else? We’ve heard this one thousand and one times. As one psychology textbook sums it up, “Psychoanalytic theory maintains that the most significant influences on our personalities arise from the unconscious, which contains residues from early childhood experiences.”¹¹

Bradshaw is the one who popularized the term “inner child.” According to him, there is “an infant, a toddler, a preschool, and a school-age child in each of us.” There is even an adolescent in us.¹²

A percentage of secular psychologists use different types of meditation techniques to heal the inner child. Among them, some have an explanation very similar to “time is not linear.” Nancy Napier, a licensed marriage and family psychotherapist (LMFT) says,

In the timeless unconscious, the child continues to experience the original childhood environment as if it were the present. When current situations link back to that dysfunctional environment, the child doesn’t realize that he or she lives with you, now, in a different place. Another client, Kim, went back to explore the child’s environment hypnotically, seek-

ing a sense of the true self that child experienced on a daily basis. She was aware that she had been physically abused as a child, but much of the feeling of that time was absent from her memories.¹³

In summary, she tells us to use hypnosis to heal the child within who has been abused by his/her dysfunctional family. We are able to do so because time is not linear in our unconscious.

Christian Psychology

The teachings of childhood influence among Christian psychologists are also abundant. In this area, I did not find much difference among channeled teachings, secular psychology, and Christian psychology.

Just like their secular counterpart, they tell us that childhood experience determines our value system and is the source for low self-esteem or guilt.

Meier and his co-authors say, “There is a wealth of data regarding the role of early environmental factors on mental health – and mental illness. For example, children raised in a home with a faulty value system tend to adopt that value system themselves.”¹⁴

Dr. James Dobson, founder and chairman of Focus on the Family, is well known inside and outside of Christian circles. He has served as a professor with the University of Southern California School of Medicine. He is also the author of many books and is listed in *Who’s Who in Medicine and Healthcare*. He says,

In reality, low self-esteem among women may be traced to thousands of causes, most of them linked with early home life in one way or another. The adult who felt

unloved or disrespected as a child will *never* fully forget the experience... Thus, childhood inferiority imposes itself on mental apparatus for decades to come.¹⁵

Many have criticized these Christians for disguising Freudian psychology with Christian terms. If the critics know about what the New Age spirit guides are teaching, I wonder if they will say something entirely different. Regardless, the similarities continue. Our Christian psychologists also tell us that our childhood experiences influence our adult relationships, as well as how we see God.

Dr. Henry Cloud is a clinical psychologist and co-founder and co-director of Cloud-Townsend, Inc. He is the author of a number of books, including the best-selling award-winning *Boundary*. Cloud says that we sometimes project the negative feeling of a person from our past into our present relationship. For example, a woman’s father was uncaring and emotionally unavailable. “By projecting her father’s attitude onto her husband, this woman has blocked herself from intimacy with her husband.”¹⁶

We were also told that we have projected fathers onto God. Seamands says, “The Good News about God ... has become distorted into the Bad News ... as they pass through [an] unhealthy interpersonal relationship.” Seamands continues to explain that if we have loving and nurturing parents, we tend to see God this way. If we have critical and unpleasable parents, we tend to distort our concept of God.¹⁷

Christian psychologists offer explanations that are basically the same as those of their secular counterparts and emphasize the subconscious and unconscious. For example, Meier teaches that our childhood experience can be repressed into our subconscious.¹⁸

“Inner child” is taught and meditation-like techniques are used for healing. Seamands recommends using visualization to relive childhood or any past trauma and at the same time invite Jesus to be present for healing. He does not offer the explanation that time is not linear, but he asserts, “Christ is the Lord of time – past, present, and future.” That is why he can go back in time for our healing.¹⁹

In fact, this is what Inner Healing proponents and some Christian hypnotists are doing – using hypnosis or visualization to meet our inner child and to invite Jesus to come and heal the miserable inner child who was abused and tormented by his/her dysfunctional family. Then, according to them, your present problems will be solved.

Teachings from Scripture

Should Christians accept these teachings as biblical? First of all, common sense tells us that a portion of childhood influence will fade away when we grow up. The Scripture also tells us, “When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I become a man, I put childish ways behind me” (1 Cor. 13:11). Therefore, it is not necessarily true that when your mother told you that you were bad, you will feel bad for the rest of your life.

Second, while no one can deny the influence of a family, it is not a deterministic force. Examples can be found among Old Testament kings. Ahaz was a bad king (2 Kings 16:1-4), but his son Hezekiah was a good one (2 Kings 18:1-4). Unfortunately, good king Hezekiah had a bad son—Manasseh (2 Kings 21:1-2). Family influence is not deterministic.

Third, one’s childhood is not the only influence in life. Many factors influence our thinking and our actions. For

example, our schools, our churches, our friends, the television, and the Internet — all have an impact. Isaiah moans, “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips” (Isa. 6:5). Such a confession implies that Isaiah’s friends and neighbors influenced him.

Recent studies also tell us that we can be influenced by our biological makeup. One *Newsweek* article reports, “Are we controlled by our genes — and do parents even matter? The scientists have a long way to go, but the answers are starting to roll in, and so far it looks like they’re yes, yes, yes and yes.”²⁰ The popular trend is to part with Freudian theories and to use biology to explain behavior. Should Christians be teaching outdated theories in the church as truth?

Finally, besides being influenced by human beings, anyone, Christian or not, can be influenced by spiritual forces. When Peter asked Jesus not to go to Jerusalem, Jesus rebuked him, saying, “Get behind me, Satan!” (Mt. 16:23) Obviously, Peter was under the influence of Satan at that time. Fortunately, we also receive good influence from God. Scripture tells us, “[I]t is God who works in you to will and to act according to his good purpose” (Phil 2:13).

God does not like people to complain that their condition is caused by the sins of others, and God does not punish us for the sins of others. It is not a new idea to say, “We are victims of dysfunctional families.” In fact, the Israelites have already said so. They have a proverb saying, “The fathers eat sour grapes, and the children’s teeth are set on edge” (Ezek. 18:2). Yet, the Sovereign Lord declares, “As surely as I live, . . . you will no longer quote this proverb in Israel. For every living soul belongs to me, the father as well as the son — both alike belong to me. The soul who sins is the one who will die” (Ezek. 18:3-4).

While we receive different influences from different sources, God grants us the ability to choose. We can offer ourselves to be slaves of sin or slaves of righteousness (Rom. 6:16). Our free choice can override our childhood and family influence. Because we have the opportunity to choose, we are also responsible for our actions. “So then, each of us will give an account of himself to God” (Rom. 14:12). We will not be able to use the excuse of dysfunctional families when we stand in front of him one day.

Therefore, the Bible exhorts us to forget “what is behind and [strain] toward what is ahead” (Phil. 3:13). We should not dig up old wounds and explore repressed trauma in our unconscious. This is not the way God wants us to deal with our problems.

CONSCIOUSNESS

The spirits widely employ the concept of consciousness, subconscious, and unconscious in their talks. Together, their definitions of these terms are not very different from those of today’s psychologists. You may wonder who invented the concept. The human theorists? The spirit guides? We will discuss this later in another chapter. First, let us examine the similarities.

Spirit guide Lazaris believes that there are different inner aspects of us — conscious, subconscious, and unconscious self.²¹ He explains,

The Conscious Mind is that part of you that is traditionally called “you.” ... The subconscious mind is the guardian of the content of the inner realities that influence who you are ... The Subconscious is the keeper of all that information from your inner

reality. For example, what did you have the first time you ate at McDonald’s? ... The Unconscious Mind is the guardian of the content — the information — of your other realities ... That is, the Unconscious holds all the information about what you call past, future and parallel lifetime.²²

Moreover, spirit guide Lazaris and Freud are in agreement. Lazaris says, “Freud was quite correct. ... Indeed there was an *id* and a *libido* and various other components of the subconscious self.”²³ Except, Lazaris teaches one more layer beyond unconscious, which is the higher conscious mind in which our consciousness, subconscious, and unconscious are embedded.²⁴

Stone, who channeled the Ascended Masters, says that there is one universal subconscious mind, and we are connected to it. It is what Jung has called the collective unconscious.²⁵ Quoting his spirit guide Djwhal Khul, Stone talks about archetypes within the unconscious. Archetypes, such as Destroyer, Clown, Mother, and Wise One, can be found in the mythology of all cultures and all times.²⁶ As some of us may know, another founder of modern psychology, Carl Jung, also talks about archetypes.

We have some spirit guides who are from the Freudian school, while others are from the Jungian school! (Let us assume the human theorists to be the real authors for the time being.)

The subconscious/unconscious is not so innocent after all. The spirit guides tell us that they are doorways to psychic matters. For example, the spirits who disguised themselves as angels say that they talk to us through our subconscious.²⁷ Another spirit guide Seth explains that the unconscious mind is aware of intuition, precognition, or

clairvoyant materials.²⁸ These are the function and content of our unconscious.

Secular Psychology

It is not difficult to find the concept of unconscious and subconscious among secular psychologists. In fact, although not all modern psychology schools support this idea, it is a basic assumption in most schools.

“Freud conceives *consciousness* simply as an organ of perception.” In contrast, there is another mental process, which he calls unconscious, that “is utterly unknown and cannot be voluntarily recalled.” Only under hypnosis or psychoanalysis, can it be explored.²⁹ Freud attaches great significance to the unconscious. He says that the first and most important principle of psychoanalysis is “that mental processes are essentially unconscious, and that those which are conscious are merely isolated acts and parts of the whole psychic entity.”³⁰

As most of us have learned from Psychology 101 in college, Freud sees the inside of men filled with conflicts. He calls them *id* and *ego*. *Id* is the mentality with which a child is born. The aim of the *id* is to gratify all needs, such as hunger and love. The *ego* is aware of the environment, and, henceforth, strives to curb the lawless *id* tendencies.³¹

Freud was interested in early childhood sexual development. He calls those phases of sexual development “libido development.”³² Libido is the “energy of the sexual instinct.”³³ (Do you remember that spirit guide Lazaris teaches all these?) He emphasizes sex so much that he becomes an object of many jokes. Today, he is being criticized as a sexual maniac. Human wisdom, no matter how glorious, will pass while the words of God will stand forever.

I am quite sure that the same will happen to the more current theories that are replacing Freud’s.

Carl Jung, another pillar of modern psychology, was a younger colleague of Freud. He was trained in Freudian analysis, but later he showed more interest in mythology, religion, and philosophy. Just like Freud, Jung also supports the existence of both normal consciousness and unconscious. He tells us, “There is an unconscious as a counterbalance to consciousness.”³⁴

Jung sees the unconscious in two zones. One is the personal unconscious and the other the collective unconscious. The personal unconscious is made up of memories and “repressed, subliminally perceived and felt material.” The collective unconscious is the innermost zone “that can never be made conscious.”³⁵

Jung teaches that there are archetypes within the collective unconscious, such as the Wise Man, the Great Mother, and the Mage. These archetypes can also be found in mythology.³⁶ (Do you remember that the Ascended Masters teach all these?)

Carl Jung says that the unconscious is not identical with God, but it is the “medium from which the religious experience seems to flow.”³⁷ (Secular scholars and evangelical Christians use the term “religious experience” differently. Scholars are actually referring to a mystical experience.) However, Scott Peck, the author of *The Road Less Traveled*, says, “To put it plainly, our unconscious is God.”³⁸ More or less, they see the unconscious as a layer (imaginary or not) that links to psychic/spiritual matters.

In other words, the outermost layer is normal consciousness. While we go deeper and deeper into ourselves, there is layer after layer of subconscious and unconscious. The deep-

er we go, the less we can understand, and the more mystical it becomes. It begins with repressed memories, which are closer to the surface, and goes all the way to the innermost and darkest level of unconscious and eventually connects one to the mystical world of spirits.

Christian Psychology

Dr. Larry Crabb is an author, a licensed clinical psychologist, and founder and director of the Institute for Biblical Community (IBC) at Colorado Christian University in Morrison, Colorado, where he is also a distinguished scholar in residence. He is considered a conservative integrationist. I found even this “conservative” person supports the idea of conscious and unconscious. According to Crabb, it is a very Christian concept although “Freud was the first to systematize and emphasize it.”³⁹ Therefore, we can expect the general teaching on this subject among Christian psychologists to be similar to that of secular psychologists.

While Crabb does not teach about the mystical side of our unconscious, other Christian psychologists do. Dr. David Benner, a psychologist and the author of a number of books, is on the faculty of the Psychological Studies Institute in Georgia. Benner complains that Christians are suspicious of “the unconscious and all its fruits (i.e., the mystical, the intuitive, and the ecstatic)” and even equate it with our sinfulness. However, Benner says the unconscious is a doorway for God to talk to us and asserts,

The unconscious was every bit a part of God’s good creation as the conscious. Both are wonderful gifts. The gift of the conscious mind brings awareness. The gift of the unconscious mind brings the capacity not to be limited by awareness... Experiences of the

presence of God, the fear of the Lord, the mystical union with Christ, or the leading of the Holy Spirit, all involve the unconscious. God ... would speak to us and expect to meet us in the depths of our unconscious being. Properly understood, the unconscious can be seen to be the source of spiritual experience: of visions, of prophecies, of “the still small voice,” and of the sense of the presence of God.⁴⁰

Some Christian psychologists even support the idea of the collective unconscious and archetypes. For example, John Sanford teaches a personal unconscious and a collective unconscious, which consists of “the basic psychic impulses and potentialities of the human race.”⁴¹ As a matter of fact, he sounds just like Carl Jung.

Meier and his co-authors see the concept of archetypes in a “Christian” way. Knowing that Jung did not believe in a transcendent God, Meier et al. say, “While Christians believe in a transcendent God, it is also interesting to see the possible overlap between Jung’s God archetype and biblical theology.”⁴²

In other words, Christian psychologists are bringing in Freud and Jung’s concept, equating the mystical experience with Christian experience. Hence, we must ask, does the God of the Bible communicate with us the same way the spirit world communicates with Jung? I believe you would frown on such an idea.

Teachings from Scripture

The concept of consciousness, subconscious, and unconscious cannot be found in the Bible. Some may think that any scientific concept not found in the Bible should be considered neutral. I believe this notion is questionable. Moreover, the concept of subconscious and unconscious is

not scientifically proven. As commented by *TIME*, “Freud was not the first to postulate the unconscious... Nor did Freud ever prove, in empirical terms that scientists would accept, the existence of the unconscious.”⁴³ If the notions of subconscious and unconscious are not scientifically proven, then many of psychology’s theories are built on sand!

The definitions given by the spirits and psychologists for subconscious and unconscious seem to be referring to (1) involuntary bodily function, (2) a warehouse of memories from the past, which we may not be aware of, but they still influence us, and (3) a doorway for mystical experience.

The latest research does point to the possibility of an unconscious, but it is not from “lying on a couch and exploring individual childhood miseries but by looking at neurons firing in particular parts of our brains.”⁴⁴ In other words, it is an involuntary bodily function, the first of the three definitions.

It is both biblical and common sense that there are involuntary bodily functions, which are designed by God, without our even being aware of them. The psalmist says, “I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well” (Ps. 139:13).

As for being a repository of memories that influence us, I find this concept questionable. How can we put things into our subconscious/unconscious, when it is not a scientifically proven existence? How do we know the contents? Some experts tell us that, by using hypnosis or dream analysis, we can. The unbiblical nature of these practices aside, how can anyone validate his or her findings? It is wiser to say that subconscious/unconscious is just a black box that can be used to explain anything!

Finally, as to being a doorway to psychic matter, it is obvious that this aspect of the so-called unconscious is no

more than a scientific front for psychic activities. By using the term subconscious or unconscious, spirits can mask their activities as “scientific phenomena.” Therefore, more people will let down their guard.

OTHER TOPICS

1. *Dream Analysis*

The spirits value our dreams. Spirit guide MacPherson tells us that a dream reflects the mundane random wanderings of the subconscious anxieties of the day.⁴⁵ Another spirit guide, John, says that dreams are composed of symbols. There is a hidden meaning behind these symbols.⁴⁶ However, spirit guide Seth believes the symbols within our dream world may have different meanings to different people.⁴⁷ Spirit guide Seth says dreams can provide us with all kinds of information and creativity.⁴⁸ Spirit guide Jaiwa explains that when we fall asleep, we are entering altered states where “creative solutions or inspired ideas come to you.”⁴⁹

Dreaming is allegedly one way to get in touch with spirits. The spirit guides disguised to be “angels” teach that before we go to bed, we can pray and ask for angelic intervention in our dreams. God can correct our thoughts and give us truth through our dreams.⁵⁰ Angels can also deliver their messages to us through our dreams.⁵¹

The two giants of secular psychology, Freud and Jung, both analyze dreams. Freud thinks that dreams could reveal the unconscious.⁵² He agrees that dream symbols are expressions of the dreamers. The dreamer knows the meanings of these symbols whether or not he or she is aware of it.⁵³

Jung says that a dream is the most effective way to investigate the unconscious.⁵⁴ He says that the language of dreams is symbols and images whose meaning can only be revealed through interpretative methods.⁵⁵ Jung also says, “The patient alone can decide how the material should be interpreted.”⁵⁶

Although Jung did not teach explicitly that a dream is a way for spirits to communicate with us, he says that dreams are messages from “the nocturnal realm of the psyche.”⁵⁷

It may be a surprise to some Christians that dream analysis can be found among Christian psychologists. Benner says that dreams are messages from our unconscious. We can understand our innermost feelings and thoughts by analyzing our dreams.⁵⁸ He also sees the dreamer himself or herself to be the best dream interpreter.⁵⁹

Herman Riffel, a Baptist minister and a private counselor, says that dreams are messages in symbols.⁶⁰ He sees not one definitive way of interpretation. The same symbols can mean different things to different people.⁶¹

Riffel believes that we can gain information from our dreams because dreams are our inner minds at work. Someone testified that when he was in college, he often received the answers to his mathematics problems in dreams at night.⁶²

Even though Christian psychologists do not teach communication with spirits through dream, Benner says, “God may speak to us through our dreams.”⁶³ Sanford also says that dreams are voices of God,⁶⁴ voices of the God within us.⁶⁵

In summary, spirit guides and psychologists of both camps are giving us identical teachings, but what do we find in the Bible about dreams?

In the Old Testament, God sometimes uses dreams to communicate with certain people. In the New Testament, the

Holy Spirit indwells believers; communication via dream is not a normal way. Even in the Old Testament, Scripture teaches, “So do not listen to ... your interpreters of dreams...” (Jer. 27:9) In fact, as confessed by Joseph and Daniel, God is the only one who can correctly interpret dreams (Gen. 41:16, Dan. 2:28). Therefore, our analysis is only some untrustworthy guesswork. Let me be blunt. Having an expensive expert to analyze your dream is as reliable as having a back-alley fortune-teller do it. Most importantly, dreams may not have any significance at all.

2. Projection

Spirit guide Ramtha says that if we see others as ugly and horrible, it is because that is the way we think of ourselves. If you see beauty, kindness, and compassion in others, it is because you possess these qualities. We only see our reflections in them.⁶⁶ This is called projection. Another spirit guide, Lazaris says, sometimes we also project our opposite onto others. In other words, if you see others as big and powerful, you see yourself as helpless. If you see yourself as the “nice guy,” then you must project “not-so-nice-guy” onto others.⁶⁷

Freud talks often about projection. For example, he says the primitive man projects his emotional impulse onto so-called spirits and demons.⁶⁸ I have found that both secular psychologists and Christian psychologists employ this seemingly neutral term.

The teaching says that whatever we see in others (virtues, vices, needs, and emotions) is actually ours. However, there are two kinds of projections. We can also project our opposite on others. If you see yourself as a nice guy, you may see another person as a nice guy or a not-so-nice guy. In other words, this one-size-fits-all “projection” theory did not say anything.

When Jesus rebukes the Pharisees saying, “You belong to your father, the devil” (Jn. 8:44), he is not seeing his own Heavenly Father as the devil nor is he projecting the opposite. Jesus merely told the fact.

3. *Unlimited Human Potential*

When asked if people possess unlimited potential, the spirit guide who called himself “God” replies with a definite yes.⁶⁹ Other spirits teach the same.

Abraham Maslow, the father of humanistic psychology, says that human beings are full of potential and our “capacities clamor to be used... Not only is it fun to use our capacities, but it is necessary for growth.”⁷⁰ Today’s New Age human potential movement, which grows out of the humanistic psychology, employs all kinds of New Age techniques to develop both psychic and natural abilities. Of course, they believe that human beings possess unlimited potential.

I found no Christian psychologist who declares that human beings possess unlimited potential explicitly; however, some of them have a very high opinion of human potential and base their assertion on the fact that we are made in the image of God.

Even though we were created in God’s image, we are not God’s equals. God alone is omnipotent. We are all finite. As discussed in the previous chapter, human beings do not possess supernatural abilities. Even an extraordinary level of natural abilities may not be from man himself. For example, when God’s spirit moves Samson, he becomes exceedingly powerful, but when the spirit leaves him, he is just like an ordinary human being (Judg. 13:25-16:31). Examples in the Bible tell us that we do not possess unlimited potential.

4. *Male and Female Energy*

Lazaris agrees with Carl Jung and says that, for every man, there is a woman largely dormant inside him. Likewise, for every woman, there is a man inside her.⁷¹ Thus, Lazaris believes men should develop their feminine side, and women should develop their masculine side.⁷²

Jung identified two archetypes: anima in man and animus in woman. Jung sees him or her as a “soul-image” that exists in different combination in every human.⁷³ Dr. Erich Fromm is another notable psychotherapist who broke with the Freudian tradition to form his own personality theories. Fromm says that the polarity between the male and female principles exists within each person, and that we have “the desire for union between the masculine and feminine poles.”⁷⁴ Christian psychologist Riffel also supports the Jungian concept of anima and animus⁷⁵ and believes that we all need a balance of these two extremes.⁷⁶

Common sense tells us that males and females are different physiologically and psychologically. However, there is a wide range of behaviors and responses. Almost all men and women are somewhere on the spectrum, with most women being closer to the feminine pole and most men closer to the masculine pole. Scripture does not emphasize the differences between males and females but teaches men “to lift up holy hands in prayer, without anger or disputing,” and women “to dress modestly, with decency and propriety...” (1 Tim. 2:8-9). It implies that men, because of their masculinity, tend to be angry, and women, because of their femininity, tend to be vain. However, the biblical teaching for both sexes is to avoid the usual pitfall that is associated with their sexual identities and to live holy lives. There is no exhortation to balance masculinity and femininity. How feminine or how masculine a person is, is irrelevant.

* * * * *

Besides the above teachings, there are other teachings that are worth mentioning briefly. For instance, consciousness evolution is common among spirit guides and psychologists. Spirit guide Orin says that the next step of evolution in our consciousness is to acquire new abilities such as telepathy or precognition.⁷⁷ Like a number of secular psychologists, Bradshaw believes there is a consciousness evolution after human biological evolution and evolution of the universe.⁷⁸ On the Christian side, Sanford says that our psyche has undergone a process of transformation in the course of time. He calls this an evolution.⁷⁹ They are really predicting that the New Age ideology and practice will be widespread.

A Course in Miracles has a very unusual teaching that says an attack is a call for help. We may think someone is attacking us, but in fact, the attacker is pleading for help.⁸⁰

Lazaris and other spirit guides teach about a “higher self,” which refers to man’s psychic abilities. John teaches that the “higher self” is the same as “psychic” because it refers to gifts such as prophecy, speaking in tongues, divination, clairvoyance, and telepathy.⁸¹

The collective consciousness is sometimes referred to as “oversoul” or “world soul.” We are allegedly interconnected and become an integral part to this psychic structure.⁸²

The spirits also teach that subpersonalities are created during a childhood crisis when our parents hurt us or by traumatic experiences.⁸³

Seth explains that an apparition is a fragment of a person’s past personality regaining momentary independence on visual plane.⁸⁴ Freud’s idea of a double is very similar to this channeled teaching.

Chapter Six

CHANNELED PHILOSOPHY of LIFE

I doubt if anyone who lives in America has not heard of the “virtue” of self-esteem or self-love. Not only do our schools emphasize it, but also our society loves it, and our churches teach it. You may ask, *If James Dobson teaches about it, how can it not be a genuine biblical teaching and godly virtue? Isn’t self-esteem one of the fruits of the Holy Spirit?*

If the overlaps between psychology and New Age channeled teachings in the area of psychology have surprised you, their teachings in the “philosophy of life” section may startle you even more. While childhood influence may be a secondary teaching of the channeled spirits, self-love or self-esteem is a major teaching. To the New Age spirit guides, it is as important as pantheism and meditation methods. Will you be taken aback?

SELF-LOVE AND SELF-ESTEEM

Self-esteem and many other related names are actually the same as self-love. Schuller of Crystal Cathedral explains that self-esteem is the name he chose for self-love. There are

other equivalent names, such as self-worth, self-dignity, self-value, human dignity, and positive self-image. The term “self-esteem” was chosen because it would serve as a bridge to the psychologists and other professionals.¹ Channeled spirits also use these names interchangeably.

Spirit guide Lazaris teaches, during meditation, to tell yourself repeatedly, “I love myself... I love myself... More and more, my life is elegant. I love myself more and more... I love myself.”² In fact, Lazaris is not the number one self-love promoter among spirit guides.

In *Living with Joy*, spirit guide Orin talks about self-love and self-esteem at length. A look at the following table of contents makes you wonder if this is a pop psychology self-help book:

Chapter 5 THE ART OF SELF-LOVE

Loving yourself means accepting yourself as you are right now

Loving yourself means stepping outside of guilt

Your beliefs about reality create your experience of it

Only those who feel good about themselves can express humility

The greatest gift you give others is opening to their love for you

Don't take yourself so seriously

Chapter 6 SELF-RESPECT, SELF-ESTEEM, AND SELF-WORTH

Come from your power and not your weakness

How you treat yourself is how others will treat you

Every situation is a learning experience to teach you to gain more power and love

Self-worth is knowing you are choosing your feelings at every moment ³

What is self-love or self-esteem? Is there a definition? Spirit guide Orin explains, “Loving yourself means accepting yourself as you are right now.”⁴ “Self-esteem means believing in yourself, knowing that you did the best you knew how, even though two days later you could see a better way. It involves making yourself right rather than wrong and allowing yourself to feel good about who you are.”⁵ In other words, trust that you are always right and feel good about yourself, no matter what.

You guessed it. The spirit guides teach that self-esteem does not depend on others’ views or your performance. Spirit guide Lazaris says that we do not earn self-esteem through our own good work or through other’s approval of us.⁶

Therefore, if your teacher gives you an “F” on your math test, ignore him or her and tell yourself that you are very good at math. If your parents tell you that you are a disobedient brat, remember that you don’t need their approval. Oh, our worst enemies are those Bible-thumping preachers who tell us that we are sinners. These are the “unsafe” people to avoid at all cost.

Joking aside, we must ask, “Why do we need self-esteem? Why is it so important?”

First, spirit guide Orin explains, “Your beliefs about reality create your experience of it.”⁷ For example, if you believe you are smart, you do well in school. Perhaps that is the reason why virtually all American schools encourage students to have a higher self-esteem. This is actually mind over matter, which we have discussed previously.

Second, self-esteem is being taught as the foundation of all virtues, and the lack of it is the root of all evil. For exam-

ple, spirit guide Seth says criminals, who are in and out of prison, share a sense of powerlessness. Because they think they have no power, aggression becomes a method of survival to prevent violence against them.⁸

Does self-love makes us selfish and uncaring? The spirits teach that we must first love ourselves before we can love others. Spirit guide Emmanuel says that we cannot have love and compassion for others until there is a great supply of self-love.⁹ “You must first love yourself before you love another,” says Seth, another spirit guide.¹⁰

Because we should love ourselves first, we must always put ourselves first and learn how to be assertive. The spirit guide who calls himself “God” says the guideline for action is love — love yourself and others. If there is a conflict, you can then tell others what you think the truth is and seek to compromise. If no agreement can be made, do not betray your own desire — put yourself first.¹¹

If you put yourself first, you will reject self-denial and go with self-gratification. This “God” explains that self-gratification is self-love. The opposite of self-denial is to celebrate life.¹²

Secular Psychology

You may say, *Ho-hum, I’ve heard it all. I thought you were going to tell me something new and exciting. I am disappointed.* You are right. You must have heard all the above from pop psychology. If you have doubts, let me demonstrate.

Although there is no unified definition of self-esteem given by psychologists, we can see similar schemes in their literature. Branden, the self-esteem authority, explains that self-esteem means feeling “confidently appropriate to life, that is, competent and worthy.”¹³

We are told not to rely on the wrong source for our self-esteem. Bradshaw teaches that self-esteem and self-accept-

ance should not be dependent on “performance or achievements,” but simply on self-acceptance.¹⁴ Another giant of modern psychology, Dr. Carl Rogers, who has theorized the widely used, client-centered therapy, says that one of the goals of his therapy process is to increase a person’s “unconditional positive self-regard.”¹⁵ Rogers is simply expressing the same idea with a different term. In fact, self-esteem is also one of Rogers’ main teachings.

Why do we have to love ourselves and to have self-esteem? We were given exactly the same reasons. First, there is mind over matter. Carolyn Ball explains in her book *Claiming Your Self-Esteem*, “When we believe something, we act as if it is true, whether it is or not.”¹⁶

Second, self-esteem is the fountain of virtues. For example, Branden says, “Self-esteem is the key to success or failure.” Many life problems are traceable to poor self-esteem.¹⁷ The lack of self-esteem is the root of all evil. Branden also says that psychological problems, such as depression, underachievement at school or at work, spouse battering or child molestation, suicide, crimes, and violence are all traceable to poor self-esteem, unless they have a biological cause.¹⁸

Secular psychologists also emphasize the need for us to love ourselves first. Otherwise, we won’t be able to love others. Fromm says, “If it is a virtue to love my neighbor as a human being, it must be a virtue — and not a vice — to love myself, since I am a human being, too.”¹⁹

In fact, in many Christian churches, Fromm’s view is used to explain that “love your neighbor as yourself” means that “loving yourself is the foundation of loving others.”

As if packaged with self-love, we are also taught to be assertive. There are tons of assertiveness books on the market. For example, Dr. Manuel Smith, an assistant clinical professor of psychology at UCLA and the author of a number of

assertiveness training books, teaches that assertiveness is a virtue. According to him, teaching children assertiveness can help them to be less vulnerable to teasing and criticism. It solves problems and builds self-assurance.²⁰

Christian Psychology

The emphasis of self-love and self-esteem is no less within the Christian psychology circles. There is really no need to restate.

Just as their secular counterpart, Christian self-esteem teachings are actually based on the “mind over matter” idea. For example, Narramore says that if we regard ourselves highly, we will achieve our potential. On the other hand, if we think little of ourselves, we will accomplish little.²¹ Christians need to be aware and be concerned about this disguised “mind over matter” teaching in the church.

Obviously, self-esteem is being preached as the root of all virtue, and the lack of it is the origin of all evil. Seamands says that low self-esteem is Satan’s deadliest weapon. Low self-esteem paralyzes one’s potential, destroys one’s dream, ruins one’s relationships, and sabotages Christian services.²² Narramore says, marital problems, worry, jealousy, outbursts of temper, overeating and other behavioral problems are all manifestations of a lack of self-acceptance.²³

To Christian psychologists, self-love is seemingly a very biblical principle. Meier and his co-authors ask, “Is it really God’s plan for us to love ourselves?” They then quote from the Bible, saying that we should “Love your neighbor as yourself,” and they explain, “Individuals who have a negative self-image will also be critical of others. Individuals who do not love themselves in a healthy way will find it impossible

to develop genuine love relationships with others. Psychiatric practice bears out Scripture...”²⁴ Sure, if they use the “Erich Fromm Bible Commentary.”

If Christian psychologists teach us to love ourselves, it is only natural that they also teach us to be assertive. For example, Dr. Randolph Sanders, a psychologist and an author, has served at a number of counseling centers and is also the executive director of the Christian Association for Psychological Studies (CAPS). Sanders and his co-author urge Christians to express their feelings and opinions by promoting “Stand Up” and “Speak Up” in their book *Speak Up!*²⁵

You may ask, *What is the difference between secular psychology and Christian psychology in the area of self-esteem?* So far, there is not much, is there? However, I found one very significant difference. Perhaps, because self-denial is a Christian term, secular psychologists normally do not have to deal with it. However, Christian psychologists have the need to deal with it. Like oil and water, self-love and self-denial don’t mix! Therefore, I found Christian psychologists either explain it away or protest strongly against it. For instance, Narramore says that teaching self-denial will “instill deep self-doubt and cut away at the foundations of self-esteem.”²⁶

I found no Christian psychologist who teaches self-gratification explicitly except Cloud, who teaches us to honor our desires. He reasons that since we are created in God’s likeness, our desires are mostly from God. If we do not acknowledge our desires, we are actually limiting our future satisfaction and our service to God and others.²⁷

Teachings from Scripture

Scripture never teaches self-love. In fact, it teaches us to love God and to love others.

Among Bible heroes, we find many had little self-esteem or self-trust, for they trusted and relied on the Lord instead. For example, David reveals his “negative self-talk” in his psalms. He says, “I am weak” (Ps. 6:2, KJV) and “You know my folly, O God; my guilt is not hidden from you” (Ps. 69:5). Nevertheless, anyone who ever read Psalms could see how much trust David has in the Lord. He says, “For in you my soul takes refuge. I will take refuge in the shadow of your wings” (Ps. 57:1). Similar statements fill his psalms.

The Christian concept of “self-denial” is not simply the opposite of “self-gratification.” It is deeper than restraining yourself from satisfying the flesh. However, Jesus clearly says, “If anyone would come after me, he must deny himself and take up his cross and follow me” (Mt. 16:24). It is impossible for any Christian to deny this teaching. In fact, the Bible predicts self-gratification as a sign of the end times: “There will be terrible times in the last days. People will be lovers of themselves...” (2 Tim. 3:1-2).

The spirits and psychologists teach about assertiveness, but the Bible points to a different direction. It tells us not to “resist an evil person. If someone strikes you on the right cheek, turn to him the other also ... If someone forces you to go one mile, go with him two miles” (Mt. 5:38-42). It also teaches not to “take revenge ... but leave room for God’s wrath” (Rom. 12:19). Although this is an impossible goal, this is the direction taught by the Bible — not to fight for our right. While it is impossible for anyone not to be assertive and aggressive to some degree, this channeled teaching is opposing the direction given in the Bible.

Biblical teachings aside, secular critics have not been too easy on the self-esteem movement. Back in 1992, *Newsweek* published a cover story about self-esteem. The cover of the

magazine reads, “The Curse of Self-Esteem: What’s Wrong with the Feel-Good Movement?” The article describes how the concept has misled the public and the church. The authors write,

Studies found “that American schoolchildren rank far ahead of students in Japan, Taiwan and China in self-confidence about their abilities in math. Unfortunately, this achievement was marred by the fact that Americans were far behind in *actual performance* in math.” Japanese parents ‘don’t lavish praise on their children—they’re concerned they will end up thinking too much about themselves...’

Churches have discovered that “low self-esteem” is less off-putting than “sin”... Like many other words, self-esteem is sort of “religiously correct” today... [Churches are teaching,] the great sin is not the things that people typically see as sins, it’s not living up to their own potential.²⁹

If secular people can see how self-esteem teaching has distorted the church’s teachings and Christians don’t, it is very heartrending indeed.

Moreover, recent studies are also unfavorable on self-esteem. A January 2005 *Scientific American* article reports the following:

- Research shows that such efforts of boosting self-esteem are of little value in fostering academic progress or preventing undesirable behavior.
- People with high self-esteem appear to be more prejudiced.

- A study of college students revealed the connection between self-esteem and prowess in initiating relationships remained reasonably robust, as one might expect.
- Those who think highly of themselves are more likely than others to respond to problems by severing relations and seeking other partners.
- The results do not support the idea that low self-esteem predisposes young people to more or earlier sexual activity. If anything, those with high self-esteem are less inhibited, more willing to disregard risks and more prone to engage in sex.
- A few studies have shown that high self-esteem is associated with frequent alcohol consumption, but another suggests the opposite.
- For decades, psychologists believed that low self-esteem was an important cause of aggression. One study concluded that perpetrators of aggression generally hold favorable and perhaps even inflated views of themselves. Bullies reported less anxiety and were surer of themselves than other children. Apparently, the same applies to violent adults.³⁰

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AUTONOMY

The word autonomy means independence, freedom, or the right to self-govern. For sure, this is today's spirit. I am free. I am independent of any authority. No one tells me what to do. I am my own judge because I am my own law-giver. You and I may call this rebellion, but the New Age channeled spirits are emphasizing it.

While talking about self-love, spirit guide Orin says, "There is a temptation to make another person or something like a book an authority, and to put outside of yourself the ability to decide what is good for you." Therefore, we should question and ask if what these authorities are saying is true just for them, or is it something that are good for you also.³¹ In other words, we are our own final authority. We decide what is "truth" and what is "good."

Don't think the spirit guides are against Christianity only. They are not, at least on the surface. They are against authority in general. Spirit guide Ramtha urges not to be a follower of any religion or group.³² He also teaches that we need to ask no one but ourselves for advice.³³ "Man alone is the lawgiver," Ramtha adds. Being lawless is being unlimited in thought.³⁴

If we are our own judges and set up our own laws, we can certainly do what we think is right. Spirit guide Orin urges us to find our deepest truth and to do what we think is right. There is no need to justify ourselves to others.³⁵

The spirits also tell us that since we habitually give up this right, we have lost our true selves. Therefore, the spirits exhort us to live out our true self. To do so, we don't let others define who we are, and we don't act according to others' expectations.³⁶

Secular Psychology

This is another area about which you will complain, “Heard it all.” You are right. Isn’t that what the society is teaching, and more or less, what we ourselves are thinking?

Dr. Thomas Gordon is a licensed clinical psychologist, founder of Gordon Training International, and the author of a number of books. In addition to being a Nobel Peace Prize nominee, he is also the recipient of a number of awards, including the American Psychological Foundation’s 1999 Gold Medal Award. Gordon strongly opposes parental authorities and believes children should be given freedom. In a chapter titled “Parental Power: Necessary and Justified?” of his famous *Parent Effectiveness Training (P.E.T.)*, he says to parents, “Let him decide what he wants to do with the life you gave him.”³⁷

Carl Rogers does not believe any individual or group should have authority over another human being’s behavior, except to establish certain qualities of interpersonal relationship.³⁸ He also criticizes the education system because teachers regulate students’ thought. “He comes out of it [school] less autonomous and less independent.... He’s learned to conform...”³⁹

“True self” is another popular buzz phrase in psychology. Bradshaw believes self-love brings the emergence of the true self. To live out the true self, a person cannot be limited by the shoulds, oughts, and musts imposed by his or her parents. On the other hand, a child from a dysfunctional family will abandon his or her true self to create a false self.⁴⁰

Christian Psychology

Christian psychologists emphasize autonomy to various degrees. It is my impression that most of them somewhat lean toward autonomy.

For example, Henry Cloud sees our problem as being under someone else’s authority. Being an adult is to have peer relationships with others and not a “one-up/one-down” relationship. “Becoming an adult is assuming the authority position of life, an important part of the image of God,”⁴¹ says Cloud. He also sees four very important developmental tasks, which make us into the image of God. One of them is to “sort out issues of good and bad.” It is a “basic God-like function.”⁴² In other words, being adults and being God’s image bearer, we are autonomous.

In a similar way, Cloud emphasizes, “Adults make decisions, have opinions, establish values not subject to approval or disapproval from parents or parental figures.”⁴³ In one of Cloud’s counseling cases, a son of Christian parents started to drink and party to a point of losing control. Cloud advised the parents to respect their son’s freedom. “God allowed him the freedom to choose evil.”⁴⁴

Cloud also teaches about the true self-concept. He says, “We lose our true self when we so conform to others.”⁴⁵

Teachings from Scripture

What does the Bible say? Are we completely autonomous or should we accept certain authority? It is true that we do not accept everything that others tell us because they may not be right. For example, we do not trust what the spirit guides are telling us because they are unclean spirits.

Certainly, all genuine Christians will accept God’s Word to be their authority. This is our basic presupposition. According to the Bible, God has ordained several authorities on earth. For example, he ordained government (Rom. 13:1) and parents (Eph. 6:1). Human beings can be lawgivers in certain situations. Ultimately, God is the only one who gives

out laws. Similarly, human beings may have certain authority to judge; however, one day Christ will judge the world (Acts 17:31). Therefore, no matter how much autonomy we can have, we are not our ultimate judge and lawgiver.

In fact, sin is any act or attitude contrary to the law of God (Ex. 20:1-17, Mt. 5:22, 28). Saying we are our own lawgivers and our own judges is really saying that we despise God's law, and that we choose to act according to our sinful nature.

According to the true self-notion cited above, if we conform to others' shoulds and oughts, we lose our true self. This is another way to express autonomy or moral relativity. It is correct that we need to be true and be honest, but we need to curb our wrong impulses and desires. A Christian's ultimate goal is not to live out the true self, but "to put off your old self ... and to put on the new self," so that we can "be like God in true righteousness and holiness" (Eph. 4:22-24).

RELATIVISM

A colleague once said to me, "Truth is in the eye of the beholder."

I replied, "I've only heard of beauty being described as such, not truth." Beauty is relative; truth is not. Indeed, if you can have your own truth, and I have mine, it is no longer truth, but merely personal opinions.

However, this is another popular teaching among the spirits. For example, spirit guide Ramtha teaches, "Truth is optional." All the gods (human beings) "create truth according to their freedom of will."⁴⁶

If truth is optional, morality is expected to be relative, too. Spirit guide John says, "There is no good; there is no evil — there is only man and his systems of judgment."⁴⁷ The spirit guide "God" teaches, "There are no 'shoulds' or

'shouldn'ts' in God's world. Do what you want to do. Do what reflects you..." These imperatives are only in your imagination. "I have never set down a 'right' or 'wrong,' a 'do' or a 'don't.'"⁴⁸

As part of the "relativism package", they promote a non-judgmental attitude. Spirit guide Emmanuel teaches his followers not to pass judgment on things such as murder, violence, cruelty, viciousness, and wickedness. If you do, then, "You are limiting God's reality to your human understanding."⁴⁹

Believe it or not, spirit guides love to talk about "unconditional love." Their concept of "unconditional love" is different from that of most Christians. It is actually an unconditional acceptance regardless of virtue. It is another way of expressing moral relativity. Spirit guide Orin upholds unconditional love. He says that tolerance is an attribute of unconditional love. He urges us not to be judgmental or critical of others.⁵⁰

Secular Psychology

Needless to say, relativism is today's philosophy. Agreeing with the great philosopher Immanuel Kant, Carl Rogers says, "None of us knows for sure what constitutes objective reality." We are only living in a world of our perception.⁵¹ This is the foundation of truth relativism.

Relativism certainly applies to the moral realm, too. Bradshaw says, "Dysfunctionality in a family sets up shoulds, oughts, and musts by which each member is measured." He calls that a "poisonous pedagogy."⁵² In fact, Branden suggests developing one's "own concept of a rational and objective ethics" is "an ethics of rational or enlightened self-interest." We need not be intimidated by others' values at the expense of our self-esteem.⁵³ Branden is saying that everyone should have his or her own morality.

Gordon also says that the beliefs and values of one generation are not necessarily those of the next. Those parents whose values and beliefs are flexible, are likely to accept “changing patterns of sexual behavior, different styles of clothing, anti-establishment protests, rebellion against school authority...”⁵⁴ In other words, good parents are non-judgmental. They do not have a rigid set of right or wrong.

Occasionally, “unconditional love” is also taught. Dyer describes unconditional love as: “It judges no one and no thing, it does not moralize, it does not show favoritism, it merely exists as unconditional love, radiating harmony and allowing everything and everyone to unfold.”⁵⁵ In other words, if you have unconditional love for someone or yourself, you are not concerned about morality. You do not judge, but simply accept what they or you do.

Whether it is expressed as “unconditional love,” “non-judgmental,” or “no shoulds,” these secular psychologists are teaching us to put away the “right/wrong” mode of thinking. Morality is relative after all.

Christian Psychology

Even though Christian psychologists do not openly endorse moral relativism, some may teach truth relativism in a more subtle way. For example, Cloud says that a mature adult does not “inherit beliefs” from others.⁵⁶

Christian psychologists teach both non-judgmentalism and unconditional love. Cloud tells us that there is an ideal self and a real self. The ideal self is strong and good. The real self is weak and sinful. He uses Paul’s struggle in Romans 7 to illustrate the reality of a real self. He teaches that an important aspect of psychological health is being non-judgmental to one’s real self.⁵⁷ He adds, “Judgmental people fuse

with the parental, legal position and look down on everyone else.”⁵⁸ Therefore, we should be non-judgmental to ourselves, as well as to others.

Teachings from Scripture

While we can accept relativity in certain areas, truth itself is not relative. Scripture tells us the same. It tells us that Jesus is “the way and the truth and the life” (Jn. 14:6) and “your word is truth” (Jn. 17:17). “All your words are true; all your righteous laws are eternal” (Ps. 119:160). In summary, absolute, unchangeable truth exists.

Whether it is being expressed as “no right or wrong” or “no should,” the spirits and psychologists are teaching moral relativism. Because God’s Word is eternal truth and contains moral principles, therefore, moral absolutes exist. Unfortunately, today’s philosophy can degenerate so pitifully!

We should not criticize with hostility and should avoid external evaluations of individuals (Mt. 7:1-5), but Paul prays that believers “may be able to discern what is best” so that we can be “filled with the fruit of righteousness” (Phil. 1:10-11). Thus, mature Christians do not discard a “right-wrong mode of thinking.” The admonition of being non-judgmental is no more than a disguise for moral relativism. Thinking that we should not be judgmental to our real self is simply to numb our conscience!

According to Scripture, God’s unconditional love is demonstrated in that “While we were still sinners, Christ died for us” (Rom. 5:8). When Christians use the term “unconditional love,” most of them mean that God’s salvation is not bestowed according to our merit or our condition. This is correct. However, God loves us so much that he resolves the problem of our sins and he will continue to change our sin-

ful nature. “And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again” (2 Cor. 5:15). He will not be happy seeing us continue to live in sin, although he will still love us. In the same way, the unconditional love of parents is not deletion of rules. Unconditional love for others is not tolerance of evil. Christians should have the discernment.

MORAL ISSUES

When the New Age channeled spirits talk about relativism, they are not too concerned about whether $1 + 1 = 2$, nor are they concerned about whether water is made up of two hydrogen atoms and one oxygen atom. They are really trying to sell moral relativism. Therefore, we can easily find them opposing traditional morality, especially in the area of sex and marriage.

Have you ever heard the expression that sex between two consenting adults cannot be wrong? The spirits are teaching it. It makes me wonder who has invented it. “God,” the spirit guide, believes any kind of sex between two “consenting adults” is okay, including kinky sex, loveless sex, and gay sex.⁵⁹ Atun-Re, another spirit guide of Ryerson, also agrees that if two persons negotiate properly, sex is lovely between two “consenting adults.”⁶⁰

Isn't this what dogs are doing? Between two consenting adult dogs, they can have sex in any form and at any time. There is no restriction and no prohibition!

Needless to say, the spirits support homosexuality. Spirit guide Emmanuel highly regards homosexuality. He says,

**What role
does homosexuality play**

in human relationship?

A necessary one.

It is a means of love.

It is a means of reaching for oneness.

It is a means to camouflage fear.

It is, in short, a path.⁶¹

In fact, the spirits support all forms of sexual activities, from masturbation to Tantric sex. For example, spirit guide “God” encourages masturbation.⁶² Spirit guide John recommends Tantric sex.⁶³ (Tantra is a school of Yoga. An important aspect of it is the arousal of Shakti, the divine female energy, through the act of ritual intercourse.⁶⁴)

In that case, you can expect traditional marriage to be out of the picture. For sure, spirit guide Ramtha recommends not marrying, but simply living together.⁶⁵ Spirit guide Emmanuel says that if a marriage is not compatible, then it is time to move on to a more meaningful surrounding.⁶⁶

If sex of any kind is in and marriage is out, one would expect abortion to be allowed. This is exactly what they are teaching. Spirit guide Emmanuel says, if “there is a need to terminate a pregnancy, it is not an unforgivable act.” Actually, it is the soul of the fetus who chooses not to be born. We should not feel guilty about it.⁶⁷

At this point, you may wonder if I am talking about the New Age spirit guides’ teachings or describing the general landscape of our society.

Secular Psychology

Certainly, today’s secular view on sex and marriage is quite different from the Bible, but there is no need to blame it all on Freud, who invented the infant sexual theories such

as “Oedipus complex” and “penis envy.” “Sex is what makes the world turn,” we mock. Of course, Freud is responsible. Many other secular psychologists also contributed to the sexual revolution.

For example, Carl Rogers believes in sex outside of marriage and premarital sex,⁶⁸ and he admires open marriage.⁶⁹ *Psychology Today* reports on the changes in the family and sexuality scene. The nuclear, traditional family is diminishing. Cohabitation and single-parent families will gain popularity. Some may worry that the breakup of the traditional family is the root of social problems. However, the author does not see facts supporting such “special interests and values of a minority.” The author thinks that we should do nothing to save the family, but rather, strengthen and ensure “the health, well-being, and freedom of individuals.”⁷⁰

Secular psychologists’ views on homosexuality have changed tremendously over the years. Psychiatrist Jeffrey Satinover reported back in 1963 that the American Psychiatric Association (APA) viewed homosexuality as an illness. Homosexuals are emotionally disturbed persons. In 1971, the APA voted to normalize homosexuality. In 1994, the APA even declared that they would not endorse any professional to help a homosexual to change his or her lifestyle.⁷¹

Although I don’t find that they openly support Tantric sex with such an open attitude toward sex, will there be any prohibition?

How about abortion? Dr. Otto Ehrenberg and Dr. Miriam Ehrenberg, both of whom earned their doctorates in psychology, say that psychotherapy has political implications. When the culture desires a zero population growth, therapists tell their clients that abortion is an individual

right.⁷² In other words, to secular psychologists, abortion is a political issue, not a moral one.

Christian Psychology

In general, Christian psychologists’ attitudes in this area are much more conservative. I found no Christian psychologist who supports open marriage or sex outside of marriage. No one teaches Tantric sex. No one supports abortion. Indeed, it is a refreshing difference. Congratulations!

However, some of them support homosexuality. An article in the *Journal of Psychology and Christianity* explains that sexual orientation is not a conduct. Both homosexuals and heterosexuals can carry out their sex lives righteously or unrighteously.⁷³

Gary Collins also reports that mixed attitudes exist among Christian psychologists toward homosexuality. Some condemn it by using Scripture, while others use reason to explain away the sinful implications. “To have homosexual tendencies, feelings, and desires is nowhere condemned in Scripture,” Collins adds.⁷⁴

Teachings from Scripture

Do we find the Bible supporting the secular view on sex and marriage? Hardly. God has ordained that marriage is to be between one man and one woman (Gen. 2:18-25), and for life (Mt. 19:3-9). Sex outside of marriage and divorce are unbiblical. We read, “You shall not commit adultery” (Ex. 20:14). The warning goes on: “Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral” (Heb. 13:4). Sexual immorality is condemned often in the Bible. For example,

“Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body” (1 Cor. 6:18).

The Bible is very clear about its position on homosexuality. The Old Testament teaches, “Do not lie with a man as one lies with a woman; that is detestable” (Lev. 18:22). “If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads” (Lev. 20:13). In the New Testament, Paul says, “... shameful lusts ... Men committed indecent acts with other men, and received in themselves the due penalty for their perversion” (Rom. 1:26-27) and “Neither the ... homosexual offenders ... will inherit the kingdom of God” (1 Cor. 6:9-11).

Most of the controversies about abortion today center on the argument of when the fetus is considered to be a person. However, Scripture implies that life begins at conception. For example, the psalmist says, God, “knit me together in my mother’s womb ... your eyes saw my unformed body” (Ps. 139:13-16). God sees an unformed infant as a person. Any Christian will understand that God forbids murder (Ex. 20:13). It is impossible for anyone to support abortion as being biblical because abortion is murder.

* * * * *

Besides the above-mentioned philosophies of life, the spirits tell us that money and material things are good, and we deserve to be comfortable and live with abundance. There is nothing wrong with attachment to physical things that bring us joy.

Some channeled spirits occasionally teach about drugs.

It may be a surprise to some that they oppose using large doses of drugs, but they agree that drugs can help to expand a person’s consciousness.

New Age spirits sometimes talk about what love is or define other virtues, such as kindness and compassion. Nevertheless, their notions are different from Scripture in various degrees.

Chapter Seven

OTHER CHANNELED TOPICS

The following channeled teachings do not fit into the four categories discussed before: theology, metaphysics, psychology, and philosophy of life. Therefore, they are grouped here separately. These topics mostly involve physical science, health, and esoteric philosophy. Because the nature of these topics, relatively few of them are found in psychology.

1. Material World is an Illusion, Suffering is Unreal, and Sickness is Imaginary

Have you ever heard people say that everything is just an illusion? For sure, there are not too many who talk like that, and these people are usually being thought of as idiots or nuts. I suppose you have to become a total New Ager to buy into that. However, I found that a large percentage of spirit guides teach just that. For example, spirit guide Emmanuel explains, “When you enter into a human life, you enter into a perceptual falsehood. This is what the Eastern traditions call illusion.”¹ Indeed, this concept originated mostly from Hinduism and Buddhism.

If the world is an illusion, it follows logically that suffering is unreal and sickness is imaginary. Emmanuel continues

to say, “If you treat the illusion as truth you may become embittered, fearful and ill.”² In fact, many other spirit guides teach the same thing. For instance, the spirit guide “Jesus” in *A Course in Miracles* teaches that there is no suffering. “I am the holy Son of God Himself. I cannot suffer.” We only perceive ourselves to be weak and suffering pain.³

The next time when you have a toothache or headache, just tell yourself, “Ah-ha, this is an illusion. I will not be fooled. I will continue to believe that I am healthy and without pain.”

Please do not go to see a doctor because doctors are the ones who manufacture diseases. Spirit guide Seth says, “The medical profession often provides blueprints for diseases.” If you were told that you have “something,” or that “something” will come and attack you.⁴ Seth even sees medical insurance as “betting upon disease and not health.” Therefore, many become ill only after taking out such insurance.⁵ Next time you receive a bill from your health insurance company, remember to tear it up.

If you slip so fully into this illusion, and you really can’t help but say that you are sick, Seth recommends self-hypnosis or light trances for finding your inner problems, which cause illness.⁶ He also recommends psychic healing.⁷ The spirit guides who call themselves Ascended Masters teach us to affirm and visualize perfection when we think we are sick.⁸

This may sound like a joke, and in fact, no secular psychologist, except Helen Schucman, who is both a psychologist and the channeler for “Jesus,” was found to teach it. However, Dyer suggests using imagery and visualization to treat disease, prevent disease, and achieve high levels of wellness.⁹

No Christian was found to teach this “joke,” but Peale seems to believe that much sickness comes from negative thoughts. He quotes a physician who said, “Many of my

patients have nothing wrong with them except their thoughts.”¹⁰ Dr. William Hulme, professor of pastoral counseling at Luther-Northwestern Theological Seminaries, says that there are many by-products of meditation. Because of God’s presence during meditation, health and healing are among these by-products.¹¹

Before we evaluate these teachings with Scripture, we have to first deal with a logical problem. If anyone asserts that everything is an illusion, he or she must also be in an illusion. If he or she is in an illusion, his or her statement is not trustworthy. Likewise, when the channeled spirits tell us that the material world is an illusion, they have to provide us with proof that the spirit realm they are in is the reality, but they haven’t.

At the same time, common sense tells us that the material world is not an illusion because we can detect it with our five senses. If the whole material world is an illusion, whether or not our senses are illusions, there is no trustworthy proof for it either way. We are trapped in a hopelessly circular logic.

However, Scripture tells us that when God created the world from nothing (*ex nihilo*), which is a void and vaguely resembles an illusion, “God saw all that He had made, and it was very good” (Gen. 1:31). If God confirms the reality of the material world, we can trust him because he can certainly make a reliable statement.

If the material world is not an illusion, suffering is possible. Scripture tells us that Christ was “made a little lower than the angels ... suffered death” (Heb. 2:9), and it even exhorts us to “share in his [Christ] sufferings” (Rom. 8:17). If the only true God tells us that he suffers while on earth, we cannot dismiss all suffering as unreal. He does not lie, and he does not err.

A certain percentage of sickness may be imaginary, but we cannot say all diseases are unreal. This teaching is merely another variation of “mind over matter.” The Bible indicates that emotion can play a role in our health (Prov. 17:22). However, we cannot say our health depends on our positive beliefs. We need physicians and medications. Jesus said, “It is not the healthy who need a doctor, but the sick” (Mt. 9:12). Simply forcing ourselves to believe that we are healthy is unwise.

2. *Time and Space*

When I talked about the “inner child” two chapters back, I mentioned that spirit guides support it with the metaphysical concept of “time is not linear.” In fact, they support a space-time continuum. Spirit guide Seth explains that the past, the present, and the future actually exist together.¹² Another spirit guide, Hilarion, teaches, “All of time is but a single moment of duration.”¹³ “God,” Walsch’s guide, teaches that you exist at the every level of the space-time continuum simultaneously. You are everywhere and at all times.¹⁴

Quoting modern physicists, secular psychologist Grof asserts that time is not linear, and space is not three-dimensional. Instead, the reality is a four-dimensional continuum known as “space-time.”¹⁵

On the Christian side, I found one person who has made a similar assertion. Dr. Martin Israel, a pathologist and a priest in the Church of England, is the author of a number of books. He also researches parapsychology subjects. Israel asserts that the “well-attested phenomena of precognition and retrocognition provide compelling illustrations of the relative nature of time in the psychic mode.”¹⁶

No one can certainly prove it or disprove it. However, some new research on meditation may shed light on the

subject. Researchers discovered that when one enters altered states of consciousness, the parietal lobe circuits in our brain, which orient us in time and space and mark the distinction between self and the world, shuts down.¹⁷ Perhaps this explains why it is a universal experience for meditators to lose their sense of time and feel that they are one with the universe. Should we say that we fail to sense the linear time while in meditative state? Or should we say that time is not linear? Perhaps it is reasonable to say that in the material universe, time is a linear succession of moments.

The Bible never says whether time is linear or not, but it says, “With the Lord a day is like a thousand years, and a thousand years are like a day” (2 Pet. 3:8). It tells us that even outside of the material universe, “time” may still exist, although perhaps of a different concept.

3. *Evolution*

As mentioned in a previous chapter, spirit guide Lazaris teaches reincarnation with the evolution concept built in. However, he is not the only spirit guide who teaches evolution. Ramtha also teaches evolution on a planetary and cosmic level. He says, in the very beginning, there was only thought and God is thought. Thought turned into a realization that is light. Light consists of particum. [Note: This is Ramtha’s spelling.] Particum created gases that brought on what scientists now call the “big bang,” and the sun was formed. From the sun, other matter was born. The sun continues to give birth to other planets in the solar system. The earth evolved amidst all these. Later, life forms appeared on the surface of Earth. Ramtha emphasizes that gods created all these life forms. These gods are you.¹⁸ (Occasionally,

some spirit guides, such as Kryon, support a version of creation that is different from the Bible.¹⁹⁾

Although the evolution concept is seemingly not related to psychology, I found secular psychologist Peck believes an evolutionary scheme from viruses, bacteria, to birds, animals, and finally man. He says that evolution is a miracle.²⁰ I found no Christian psychologist teaching evolution.

Even though there are different interpretations of the Bible's creation account, evangelical Christians believe, as a lowest possible standard, that God's creation is *ex nihilo* and man is a special creation.²¹ Besides, God has created certain, if not all, species separately. When the creation was complete, these species propagated "according to their kinds" (Gen. 1:21, 24, 25). Spirit guides who support evolution point to a direction that began from non-living matters (not *ex nihilo*), such as mineral, to lower life forms, such as plants, and finally to human beings. They believe all living species, including human beings rose from another species. In other words, they deny all the basic teachings about creation in the Bible.

4. *Environmentalism*

There is a very special brand of spirit guides in the New Age circle — deva. Devas are the spirits behind every tree, flower, river, and mountain. By default, they are very concerned about the environment. They see the destruction humans have caused and suggest an awareness of being one with the universe. For example, Deva of Christmas Rose says that planetary life is interlinked. Humankind has caused irreparable damage, but each individual can help by "wielding the inner forces towards oneness, harmony, and restoration."²²

Some secular psychologists support environmentalism. For example, Dyer says that we need to understand we are connected to our environment. If we cannot realize this concept, we will destroy forests, mountains, and wildlife and may do more destruction.²³

Christian psychologist Clinebell says that one of the aspects of personal growth is one's relationship with the biosphere. One of his illustrations is Francis of Assisi who communicated with "brother wind" and "sister birds." According to Clinebell, until we take steps to care for the environment, we cannot solve our environmental problems.²⁴

Scripture teaches us to treasure the earth God has created (Deut. 20:19, Deut. 22:6-7). God loves nature. It is the duty of Christians and good citizens to protect the environment. However, the way to solve the environment problems is not a realization of being one with it. Such teaching is monism.

5. *Holistic Health*

The spirits are supportive of holistic health. Many of them have encouraged various practices of it. Let me give you just a few examples. Spirit guide Emmanuel teaches that life force flows through the physical body. Areas that resist life force can develop a dysfunction at that point.²⁵ Spirit guide Kryon says our organs have polarity, which is related to the polarity of the earth. If the polarity is balanced and correct, we stay healthy.²⁶ Spirit guide John says that the auric field is an electromagnetic field, which can influence the vibration of the physical body, and thus heal the disease.²⁷ Spirit guide Seth tells us that the sound "O-O-O-O-O-M-M-M-M-M," when spoken slowly, can be beneficial to health.²⁸ [Note: OM is a popular mantra in Yoga.]

Even though holistic health is not a popular topic among secular psychologists, I found some support it. For example, Dyer agrees with the concept of life force and believes it is responsible for all creation.²⁹ He further identifies the synonyms of life force as *prana* or *chi*.³⁰ I found no Christian psychologist who teaches holistic health.

The Bible does not support any school of medicine in particular. While not all holistic health practices are evil, certain obvious problems can be seen from the above examples because they are related to occultism.

6. Soul Mate

You may think “soul mate” is just another romantic expression because it is usually understood as the ideal or one and only person in someone’s life. However, it is actually a Western metaphysical tradition. Spirit guide Ramtha explains about soul mate in detail. According to him, in the beginning, when gods contemplated inhabiting bodies, no god wanted to be either male or female alone. So, they decided to split each into two: male and female. One is for housing the positive charge and the other for housing the negative charge. Therefore, soul mates were born.³¹

Secular psychologist Fromm supports the myth that “originally man and woman were one, that they were cut in half, and from then on each male has been seeking for the lost female part of himself in order to unite again with her.”³² However, his understanding is not literal.

Although the same metaphysical concept was not found among Christian psychologists, the term “soul mate” was not unheard of.

This channeled teaching completely deviates from the biblical creation account. The Bible tells us that the “LORD

God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (Gen. 2:7). Eve was created after Adam, separately (Gen. 2:22). Adam and Eve were not one pre-existing god/soul before they possessed physical bodies and thus split into two.

* * * * *

Besides the six topics described above, New Age spirit guides support the myth of Atlantis and Lemuria.³³ Many spirits teach that UFOs and extraterrestrials are real. Ashtar even claims to be a UFO space brother himself.³⁴

A few of them teach about particular physical science subjects. Their explanations are quite absurd according to today’s scientific standpoint. For example, spirit guide Hilarion teaches that Earth is hollow and there is a sun inside.³⁵

As most of us may have expected, New Age spirit guides predict the imminence of the very idealistic New Age. Spirit guide Ramtha teaches the New Age to be a time period in which there will be no more disease, suffering, hatred, or death. Instead, the world will be filled with peace, love, and joy.³⁶

Some guides predict a period of tribulation before the coming New Age. According to Ashtar, because of wars and hatred on earth, the earth’s axis will tilt and result in great disaster. At that time, those who oppose New Age thinking will experience cleansing while those who have adopted New Age thinking will be saved. The golden New Age will come after tribulation.³⁷

Meanwhile, they advocate for a new world order and universal government. For example, Walsch’s guide, “God,” recommends a one-world government to keep peace³⁸ and

to solve all the world problems.³⁹ He also suggests a world-wide economic system and a very efficient international monetary structure.⁴⁰

Finally, they believe that the only way to bring the world into this New Age utopia is by a paradigm shift. By that, they mean that everyone should practice meditation and adopt New Age philosophies.

Chapter Eight

WHO IS *the* REAL AUTHOR?

Why is there such a significant overlap between the channeled teachings and psychology? Does it make you wonder? Whenever two or more people give the same teaching, one may be a copycat. Is there really a copycat? If so, who is the copycat? Who is the real author? If not, how do we know that they come to the same conclusion independently? Now that we have three parties—New Age channeled spirits, channelers, and psychology theorists—involved, we need to examine the situation more closely.

IS THERE A COMMON AUTHOR?

Before we play detective, let us first pay attention to a particular phenomenon — the unity of the channeled teachings.

Spirit Guides Have Common Messages

After I reviewed more than 20 channeled sources, it seemed obvious to me that the New Age spirit guides have certain common themes. I also found that two Time-Life books agree with me. One names self-love as a common theme.¹ The other names God within and relativism.² In fact,

the fifteen spirit guides studied agree with each other to an amazingly high degree. The more channeled materials I read, the more I thought they came from the same mold. “Same old stuff. There is no need to read another one,” I told myself.

The agreement is not limited to theme teachings, such as the above. They also agree on other teachings. For example, besides teaching about the need for self-love, they also teach self-acceptance and self-worth. They exhort us to accept ourselves and they agree about the reality and the necessity of self-worth. Let me give you one more example. They not only tell us that our childhood experiences can influence our adult life, but also they give the same explanation. The spirits agree that there is a child within us (inner child). They tell us that meditation is the way to heal the inner child. Some explain the inner child theory with another channeled teaching, “Time is not linear.”

The agreement is also found in minor and lesser-known teachings. For example, spirit guide Lazaris teaches about the protective function of white light.³ The Ascended Masters also teach visualization techniques calling golden-white light for protection.⁴ Spirit guide Seth and various devas tell us that everything is alive.⁵ In fact, the more channeled sources I reviewed, the more agreement I found among them. At one point, I wondered if they copy from each other.

They argue sometimes. There are a handful of topics where the spirits seem to have different opinions. For example, they see Jesus as a man, a teacher, or an avatar. Their views on Christ may be different, but there is a commonality among them that Jesus Christ is not “God comes in flesh.” They also differ in their views on karma. Some see karma as a form of payback while others disagree. Nevertheless, they use karma to explain the reason for reincarnation. Another example is that some of them

teach evolution, and others teach creation by a god (but not the God of the Bible). We can simply call it a pantheistic god. They obviously object to the biblical account of creation only.

Nevertheless, the number of teachings that they agree on is far greater than the number of teachings on which they seem to disagree.

Spirit Guides Have Different Personalities

Another obvious fact is that each spirit seems to have its own personality and communication style. For example, spirit guide Ramtha likes to say, “so be it,”⁶ and he likes to call his audience, “Masters.”⁷ These are according to Ramtha’s style. Another famous spirit guide Seth is very philosophical and very intellectual. He is seemingly trying to attract those intellectuals from the drug culture of the ’60s and ’70s. He talks more about LSD and drug use⁸ than other spirit guides.

The spirit guide who calls himself “God” is very lively and quite colloquial in his talks. Even Walsch asks, “Are you always this flip?”

“God” answered, “It would be okay if I were being flip, wouldn’t it?” This “God” considers himself humorous.⁹ I wish I could imitate his way of talking when I write. Then my books would sell better.

The spirit guides that masquerade as angels always sound very feminine and romantic. For example, they say, “We kiss your cheeks when you cry and caress your being with our loving wings.”¹⁰ As a woman, I sometimes found it smoochy.

Spirit guide John, channeled by Ryerson, seems to have the poorest communication skills. His writing/speech does

not seem to be able to catch readers' attention, at least not mine. His presentation of ideas is twisty, and his sentences are lengthy. It was a drag to read his materials, which reminded me of how I dozed off in classes during my school years. Nevertheless, the other two spirit guides with whom Ryerson communicates, Tom MacPherson and Atun-Re, do not show such difficulties in expression.

The differences in communication style show different personalities, which further indicate that they are different persons.

A Mastermind?

Christians often brag that the Bible shows a complete unity even though it was written by over forty authors of vastly different backgrounds over a period of more than 1,500 years. The unity of the Bible indicates a common author behind it. The unity among the channeled teachings is not as impressive as the Bible's. Nevertheless, they show a high degree of unity, even though the spirits are different persons.

We can't help but to suspect that there is a common source, which may well be a mastermind behind all the spirits.

WHO is the REAL AUTHOR of ALL the CHANNELED TEACHINGS?

I just mentioned that we have three parties: spirits, channelers, and theorists. Let us leave the theorists alone for the time being and concentrate only on the channelers and their spirit guides. Among them, who is most likely to be the author of all the channeled teachings?

In the discussion of the channeling phenomena in Chapter Two, we said that demonic forces are real and that

they are behind the channeling acts. During the channeling acts, spirits talk through their human hosts, the channelers. Therefore, the spirits should be the real authors of all these channeled teachings. On the other hand, no one can rule out the possibility that at least part of the teachings are from the channelers themselves. We should now revisit the issue. Who is the real author, the spirit or the human?

Channeled Teachings Are From the Channelers

Whether the channeled teachings are entirely or partially from the channelers, we must consider the fact that channelers are different people with different backgrounds. As stated in Chapter Two, these channelers come from different backgrounds. Two of them (Crème and Maclean) are from England, while others are from America. Four of them (Huffines, Schucman, Stone, and Virtue) are psychologists or psychotherapists. Knight was a housewife. Carroll was an engineer. Roberts was a poet. Pursel was in business. Certainly, there are some experienced metaphysicists, such as Ryerson and Tuella.

Generally speaking, people with different backgrounds are subject to different influences and, thus, have different opinions. Although channelers come from different backgrounds, their channeled messages are strikingly similar. This strongly suggests that the source may not be the channelers themselves entirely.

Is it possible that these channelers have very similar worldviews, and therefore, have similar teachings? Some Christian books give me the same impression, too. Sometimes, I wonder if they copy from each other. We understand that the real reason is that these authors have a common authority — the Bible. The question is what is

the common authority honored by these channelers. Because all these spirits teach about pantheism and reincarnation, one may ask, is the common authority Hinduism? Is it some other pagan religion? Is it the New Age worldview/religion? If so, who is the architect of the persuasion? In fact, it is very likely to be an anti-Christian spiritual source.

It is also possible that the source of the channeled materials is a mix of both spiritistic revelation and the channeler's personal opinions. If this is the case, it is reasonable to assume that the portion of channeled teachings, which are authored by the channelers, should show a significantly lower percentage of agreement because they are from different minds. The fact is that the unity in the channeled teachings far outweighs minor differences. It is logical to assume that there is not much contributed by humans. It would be difficult, however, to tell exactly which teaching is from the spirits and which is from the channeler.

Channeled Teachings Are from the Spirits

If it is unlikely that channeled teachings are human creations, at least not all of them, then we must consider a common non-human origin.

(1) Channeled materials are declared to be a revelation from the spirit world.

In Chapter Two, we discussed all channelers declare that they receive revelation from the spirit world. Every book I studied bore a declaration that the book contained (or was entirely) messages from the channeler's spirit guide. They do not hide the fact. Instead, they advertise it. They make

sure their prospective buyers are aware of it. One even specifies that the book was "reproduced virtually word for word"¹¹ as channeled.

Besides their assertion, the channelers (and even the spirits) also tell us how this can be possible. Now, let us see how they explain the mechanics of their communication.

(2) Channelers agree that one can receive wisdom while under altered states of consciousness.

Sanaya Roman, the channeler of Orin, sees channeling as a means to access all the ideas, knowledge, and wisdom that is and ever will be known.¹² During such a state of expanded consciousness, these special insights seem to be "given" to them "from a source beyond their ordinary reality."¹³

In the introduction of *The Nature of Reality*, Maurice Cooke explains that a certain kind of mental Yoga technique that enables one to receive "symbol, conceptual or verbal information which may contain insights into areas beyond those with which the mind is normally familiar." First, conscious thought is stilled. "Then, thoughts apparently not my own (as I am deliberately suppressing all thought) begin to form." He says the thoughts and information may come from one's own subconscious, or from "entities that have their existence quite distinct and apart from the experimenter."¹⁴

Tony Neate, a British psychic and spiritual healer, teaches that we can receive creativity by channeling. Because everyone has a higher self (the part of self that is capable of contacting the spirit realm), once you still your mind, you will find a state of consciousness to come forward into your mind. That is when the creativity starts.¹⁵

In other words, channelers agree that when one enters altered states of consciousness or meditation (a required

condition for the channeling act, as discussed in Chapter Two), one can receive wisdom, teachings and knowledge from the spirit realm.

(3) Spirits agree that one can receive wisdom while under altered states of consciousness.

Channeled spirits testify to the same notion. Spirit guide Lazaris indicates that, during meditation, a person may get a very clear idea that he is a god or he is God’s messenger.¹⁶ He also says that the channeling process can cause a flow of creativity.¹⁷

Spirit guide Orin encourages people to enter a higher level of consciousness. He says, “You can experience knowledge and true wisdom.” This kind of higher wisdom can be expressed in healing or other knowledge.¹⁸ Orin discussed at length about how to receive guidance from the higher realms. He says there are different kinds of information about science, business, teachings of all kinds, and a vision of peace from the higher level. You only need to tune in. “You can bring in information to help you with your business, increase your creativity, or help you become prosperous.”¹⁹

John, the spirit guide of Ryerson, teaches that by calming one’s body, mind, and spirit through a meditative process, words will be given to us by guides and teachers. You only have to allow yourself to be taught.²⁰

Interestingly, I found unity among their explanations, too!

* * * * *

The unity of the channeled teachings reasonably indicates either a common source for the teachings or at least a common worldview shared by the channelers. If by entering

altered states of consciousness, one can receive teachings from the spirit realm, then one also risks his or her worldview being altered. Because entering altered states of consciousness (meditation) is a required condition for the channeling acts, both the common source of the teachings or the common worldview that the channelers share may in fact come from the spirit world. All of these confirm the declarations within the channeled materials, that their real authors are the spirit guides! Pieces of the puzzle fit together very well, don’t they?

Therefore, Christians can be quite confident in saying that Satan is the real author of most, if not all, of the channeled teachings.

WHO is the REAL AUTHOR of the CHANNELED TEACHINGS that are TAUGHT BY BOTH the SPIRITS and PSYCHOLOGISTS?

As Christians, the question that concern us most is, “Why are there so many channeled teachings found in both secular psychology and Christian psychology?”

We care less if channeled teachings are from Satan. What else can we expect? But if psychology begins to look like channeled teachings, we care. In fact, we should all be jumping up and down. At least you should feel pricked and uneasy.

How can that be possible? If the channelers receive wisdom and knowledge during channeling, do the psychology theorists receive inspiration from the same spirit mastermind as well? Or, is Satan merely a copycat in this portion of channeled teachings? Perhaps there is no copycat, and they come to the same conclusions independently. Which is the correct answer?

Psychologists Agree That One Can Receive Wisdom While Under Altered States of Consciousness

In case you are forgetful, let me remind you. Both channeled spirits and channelers agree that by entering altered states of consciousness, one can receive knowledge, teachings, and wisdom. Psychologists are telling us the same thing! For example, Dyer says that altered states of consciousness can bring creativity. As an author, he sometimes becomes unproductive because of a shortage of inspiration. Then, he simply surrenders meditatively, after which he will write page after page “with no idea where it is coming from.”²¹ Ludwig asserts that altered states of consciousness are usually a path to obtaining new knowledge, inspiration, or experience. Some of them are impossible to gain during waking states.²²

Other psychologists also tell us that while we enter altered states of consciousness, besides receiving creative ideas in the areas of science and business, we may even receive new religious knowledge and have our worldviews altered. Maslow, the founder of humanistic psychology, says “peak experiences,” ecstasies, mystical experiences, and core-religious experiences are basically the same kind of experience. He says this is how the founder of every religion gets inspiration, and in the same way, people are inspired about all kinds of inventions and ideas.²³ Grof also reports that experiences with altered states of consciousness undermined his original worldview and belief system.²⁴

It is obvious that spirits, channelers, and psychologists all testify to the fact that using meditation practices or entering altered states of consciousness, can give people new ideas, new worldviews, and even new religious concepts. In that case, we must ask if modern psychologists practice con-

sciousness-altering techniques (meditation). If they do, then the origin of their theories should be considered suspicious because it may come from the spirit world.

Psychologists Practice Consciousness-altering Techniques

It is a well-known fact that Sigmund Freud practiced hypnosis, and Carl Jung contacted spirits. Sigmund Freud began his career life as a neurologist for children. During this phase of his medical practice, he employed hypnosis. A Christian researcher,²⁵ a secular psychologist,²⁶ and a modern hypnotist²⁷ substantiate this. While Freud might have given up on pursuits of a spiritual nature, Jung continued. It was reported by both Christians and channelers that Jung communicated frequently with spirits. They even reported that the name of the spirit was Philemon.²⁸

The previous metaphysical chapter has demonstrated that a large number of secular psychologists teach, encourage, or permit various types of meditation practices. An article in *Psychology Today* asserts more and more people accept spirituality (as opposed to traditional organized religions), which includes practices such as meditation. “In 1996, [in] a survey of 269 family physicians ... more than half said they currently incorporate relaxation or meditation techniques into treatment of patients.” In fact, “Some of the most respected individuals in the history of psychology — William James, Gordon Allport, Erich Fromm, Viktor Frankl, Abraham Maslow and Rollo May — have made spirituality a major focus of their work.”²⁹

If the founders of modern psychology schools and theorists are positive toward meditation, it is very likely that several of them practice some kind of consciousness-altering techniques. If they do, it is highly possible that

they will receive from the spirit guides the same teachings as the channelers do.

Even within the Christian circle, we can find a number of Christian psychologists who endorse meditation-like practices. A few even openly claim to be Christian hypnotherapists. The first time I heard of the term “Christian hypnotherapist,” I thought it was a joke. Later, I found there is no joke but rather a heartbreaking fact.

One may ask if we can contact God or the Holy Spirit through altered states of consciousness. Perhaps, when Christians meditate, they encounter the Holy Spirit instead? Is it possible that all the consciousness-altering techniques, such as meditation, hypnosis, and Yoga, are actually neutral? Are they similar to telephones or emails? The same communication technique can be used to contact anyone on the other end of the device. The clue is that the Bible never teaches any meditation technique, but the New Age spirit guides do. If God wanted us to contact him through meditation, he would have told us so. (The word “meditation” in the Bible is not referring to entering altered states of consciousness — see the very beginning of Chapter Four.) Thus, we can believe that God in the Bible does not want us to contact him through meditative states. In other words, by entering altered states of consciousness, one risks being influenced by ungodly spirits only.

It is difficult, however, for some to imagine that commonly heard psychology theories, such as self-esteem, inner child, and subconscious/unconscious, are authored by the spirits. Some may still suspect that the real authors of some popular psychology theories are the theorists themselves, and that the spirits are merely taking advantage of them to gain credibility so that they can teach other demonic doctrines. It is certainly reasonable to ask if the spirits are the copycats.

IS THERE *a* COPYCAT? WHO *is the* COPYCAT?

There are three possible logical answers to this question. They are 1) Spirits are the copycats and human theorists are the real authors; 2) Spirits are not copycats, but real authors; and 3) There is no copycat.

Spirits Are the Copycats

Certainly, we cannot eliminate the possibility that spirit guides are imitating psychologists in at least some of their teachings. If so, we must ask, what is the reason for spirits to imitate?

My first speculation is that psychology is respected as a profession. It is taught in universities and even churches. Therefore, imitating psychologists will help these spirits to gain credibility. It will give their teachings a “scientific” appearance, or at least one of neutrality.

Then, I must ask: Is psychology a stepping-stone for genuine demonic doctrines? Suspicion along this line is not unfounded. One example is the teaching that childhood experience can influence adult life, which is not totally wrong by itself. Over-emphasizing it may lead to the belief of an inner child and eventually the idea of healing the inner child through meditation and visualization techniques.

They may have motive for being a copycat, but are they really copycats? On the other hand, are they the real authors instead?

Spirits Are Not Copycats (Real Authors)

If a composer creates a piece of music with motifs similar to another composition from an earlier age, we can assume that the younger composer deliberately imi-

tated the older composer; therefore, the younger one is the copycat. If we apply the same logic to our discussion, we need to first ask who is the older one, the theorists or the spirits?

(1) *Spirits have lived before modern psychology theorists.*

Who is older? The Bible tells us that Satan and his followers were fallen angels (Isa. 14:12-15). Obviously they lived long before Sigmund Freud, the founder of modern psychology, because Satan was around to tempt Eve in the garden (Gen. 3:1-5). The Bible also tells us that angels do not die (Lk. 20:36). Because evil spirits are a category of angels, they do not die. In fact, there are spirits who have been contacted by humans for ages. For example, some clients of modern psychologist Robert Masters contacted an ancient Egyptian god Sekmet under hypnosis. Correlations have been found among their reports and historical documents.³⁰ In other words, the spirit/god Sekmet has lived for a very long time and has always been active in people contact.

We cannot, however, conclude that channelers and psychology theorists are inspired by the same spirit world merely by the above reasoning. If the spirits also exist during the period of modern psychology, it is still possible that some theories are from the theorists and spirits are the copycats. What shall we do now? I have an idea. If these channeled teachings can be found in occult literature before the beginning of modern psychology, there is a very strong likelihood that the spirits are the real authors, not copycats.

(2) *Channeled teachings can be found in older occult literature.*

Sigmund Freud, the father of modern psychology and psychoanalysis, was born in 1856 and began his career

around 1882.³¹ A brief search into occult literature before Freud's era may shed light on the problem. Can we find these channeled teachings, which have matchings in psychology in earlier occult literature?

First, it is well known that reincarnation, karma, and meditation techniques are mainly from Eastern religions such as Hinduism. Pantheism and monism are also Hindu concepts. Hinduism has a history long before modern psychology. In other words, a large number of channeled teachings can be found long before the emergence of modern psychology. A look into eighteenth- and nineteenth-century occult literature reveals more interesting clues.

Mary Baker Eddy, the founder of Christian Science, first published *Science and Health* in 1875.³² Eddy teaches that there is no pain and that sickness is not real.³³ Therefore, she teaches faith healing. She says, "A change in human belief changes all the physical symptoms.... When one's false belief is corrected, Truth sends a report of health over the body."³⁴ This is a perfect match for "mind over matter." Eddy also teaches that there is no sin and that human beings are perfect.³⁵ As explained in the theology chapter, New Age channeled spirits share this view.

H. P. Blavatsky, the founder of theosophy, was born in 1831 and died in 1891.³⁶ She teaches about thought-form, which is projected by strong emotion or thought.³⁷ Spirits and some psychologists also teach such metaphysical concept today. She also says, "It is helpful if we clearly understand that our waking consciousness ... is only a small portion of our whole consciousness," and "In the great majority of cases, because of general undevelopment ... as a result of the very limitations of the brain ... we are aware in our waking consciousness of only a small portion of all our emotions and thoughts."³⁸ She is teaching subconscious and unconscious.

Emanuel Swedenborg, the founder of the New Church, was born in 1688 and died in 1772.³⁹ He taught that childhood experiences influence adulthood. He said it is vital that “some innocence, neighborly love, and mercy ... a man receives from the Lord in infancy and childhood ... treasured up in him ... make it possible for him truly to be a man on reaching adult age.” He also tells us that “goodness and truth ... impressed on the memory are preserved in man by the Lord and are stored up unconsciously to him in his internal man ... They are all so preserved by the Lord that not the smallest of them is lost.”⁴⁰ In other words, he is teaching “childhood influence,” “subconscious and unconscious,” and “childhood influence in subconscious.”

Swedenborg also teaches self-love. He says, “By creating the love of self and the love of the world are heavenly loves; for they are loves of the natural man serving his spiritual loves, as a foundation does a house... By this a man is in position to serve the Lord and to serve the neighbor. But when there is no love of serving the Lord and the neighbor, but only a love of serving oneself at the world’s hands, then from being heavenly that love becomes infernal.”⁴¹ Swedenborg certainly bears a striking resemblance to modern psychologists, especially Christian psychologists.

The resemblance goes on. The writings of Alice Bailey, founder of Lucis Trust, can be found among the New Age channeled teachings. Her teachings about the seven rays are strikingly similar to that taught by Joshua Stone, the transpersonal psychologist and channeler studied in my research. For example, they both teach that Ray I is power. Ray II is love or wisdom. Ray III is intelligence. Ray IV is harmony. Ray V is truth seeking. Ray VI is devotion. Ray VII is ceremonial ritual. The difference is that Stone teaches five more rays.⁴² Bailey actually authored a set of five volumes on

the seven rays.⁴³ Even though this set of books was first published in 1934,⁴⁴ which is after Freud’s era, it is still before the publication of Joshua Stone’s *Soul Psychology* (1991). Therefore, this can be another piece of corroborative evidence that New Age channeled teachings can be found in older occult literature.

I wish someone would write a book on this. I found all this information about seventeenth- and eighteenth-century occult literature from a public library in half a day. If anyone can spend more time, I am sure the results will be stunning.

Anyway, at this point, we can be quite sure that Satan is the real author, not the copycat.

No Copycat

Though I believe that the evidence and reasoning presented above are strong enough to convince most people, I still would like to discuss the possibility that there is no copycat at all. Perhaps the New Age channeled spirits and the psychology theorists (and also the occultists before Freud’s era) have come to the same conclusions independently. Let us examine this possibility.

Most psychologists claim that they formulate their theories through scientific research. Do channeled spirits conduct scientific research and come to the same conclusion? I do not think this is the case. As a matter of fact, New Age channeled spirits never tell us where they get their teachings. Because they are in the spirit realm, people consider them wiser. They simply dispense their teachings as truth.

How can human theorists independently invent the same teachings by conducting neutral and scientific research? There can be only two possible reasons. The first is that channeled spirits are willing and are capable to give us scientific

and beneficial teachings that are not found in the Scriptures. If you are a Christian, I am sure you will say, “Nay,” because these spirits are evil. Scripture forbids us to communicate with them.

The second possible reason is that, because of the pseudoscientific nature of psychology, it is highly possible for the research results to be influenced by the theorists’ worldview or personal opinions. In addition, a large number of theorists practice consciousness-altering techniques, which make it even more feasible for spirits to influence them and their theory formulations.

You may say, “I always thought of psychology as a scientific discipline.” However, is it so? The American Psychological Association has admitted that psychology is not a coherent science. Other secular psychologists see psychology as pseudoscience or occult. (Please see the next chapter for more details.) Therefore, my reasoning is acceptable.

I will not exclude the possibility that the real situation is a mixture. Some of their common teachings are result of independent research and reasoning by human theorists. Others are from the spirits. How do we differentiate among them? Can we say that human theorists independently author the more popular teachings? I cannot agree with this because self-love/self-esteem is extremely popular inside and outside of the church, and it is also a theme teaching of the spirit guides. Can we say that human theorists independently author those theories that we heard in the church? This cannot be correct because Scripture tells us that there will always be false teachings in the church (Gal. 1:7-9, Col. 2:8, 2 Pet. 2:1, Jude 4). In fact, all through church history, we find false teachings. Finally, can we say that human theorists independently author those theories taught by your favorite Christian psychologist? In other words, can we trust a

Christian psychologist just because he or she is popular? If so, we need to first prove this person inerrant.

CONCLUSION

In summary, we can be quite sure that Satan is the real author of all the channeled teachings, including those taught by secular psychologists and Christian psychologists, but we cannot say it with absolute certainty on all occasions.

Even though we cannot be absolutely sure, the bottom line of the matter is: **Should a theory or a teaching, which is not found in the Bible but endorsed by the spirits, be taught in the church? The answer is a definitive NO.** It should not be heard from the pulpit or used in counseling. Can anyone prove it otherwise?

As indicated before, psychologists practice consciousness-altering techniques and are thus at risk of being influenced. How can we know that the spirit realm did not inspire other psychology theories, which are not taught by the channeled spirits?

We would like to hear a satisfactory explanation from our integrationists. I believe that the burden of justification rests on them.

During the 1997 Hong Kong bird flu, all chickens were destroyed because a fraction of them carried a deadly virus. This is not an isolated case. In fact, whenever there are suspicions in our food, all food from the same source is usually destroyed or placed in quarantine. When it comes to our spiritual food, shouldn’t we do the same thing? I suggest that we do so.

Chapter Nine

WHAT ARE *the* IMPLICATIONS?

I reasoned in Chapter One that if channeled teachings can be found only in secular psychology and not in Christian psychology, we could say that integration is successful. If channeled teachings can be found in both secular and Christian psychology in an equal amount or with more in Christian psychology, integration is a failure. If there is less in Christian psychology, but nevertheless a significant amount of channeled teachings can be found there, then it can be concluded that Christian integrationists have done their job, but integration is still to be considered a failure and due to the nature of psychology, integration is not desirable.

Now that all the data are in, let us scrutinize the issue one last time.

IS INTEGRATION SUCCESSFUL?

The tabulated result is that **most channeled teachings were found in secular psychology, and more than half of the channeled teachings were found in Christian psychology.** (Please see the appendix for details.) In other words, Christian

psychologists adopted about two-thirds of the secular psychology, which overlaps New Age channeled teachings.

The areas Christian psychologists successfully avoided are those which are overtly occult and those that are commonly known to be Eastern religious teachings. For example, there is no match found on any topics related to reincarnation and karma. However, a few Christians were found to teach pantheism and monism, a lesser-known Hindu doctrine. Christian psychologists in general do not support Yoga, but several of them were found to support hypnosis, a more Western form of meditation. No Christian psychologists teach about aura and chakra, which are typical metaphysical concepts, and no Christian psychologists endorse divination practices, which are commonly considered unacceptable by Christians. However, they support the idea that parapsychology is a scientific study.

Second, integrationists are more likely to blend the same teachings with a “Christian flavor.” For example, Christian psychologists do not advocate meditation as much as their secular counterparts, but they are more likely to teach visualization of Jesus. Christian psychologists do not deny sin directly, but some of them redefine it, and as a result, they have to redefine salvation. On the other hand, secular psychologists rarely talk about sin or have to deny it. Perhaps the reason is that they do not have to face such a biblical concept as often as the Christian psychologists do. In the same way, no secular psychologists were found to reject the biblical concept of self-denial, but Christian psychologists were found to deny it or to explain it away. Secular psychologists and spirits support the inner child theory with the channeled teaching of “time is not linear.” One Christian psychologist reasons that Christ is the “Lord of time,” and that is

why he can go back in time for our healing. This is another obvious example of how the same assertion is given a “Christian flavor.”

In addition, if the same teaching is found in all three groups, the channeled teachings are usually worded most explicitly. The secular psychologists are less so, and the Christian psychologists are the subtlest. Teaching on “truth relativity” is a good example. A spirit guide asserts, “Truth is optional.” A secular psychologist says, “None of us know for sure what constitutes objective reality.” A Christian psychologist teaches that a mature adult does not inherit beliefs from others. Nevertheless, they are basically teaching the same idea and going in the same direction. For another example, spirits teach that there is no sin and even no mistakes. One secular psychologist says that, “We do not have bad people; we have good people acting badly.” A Christian psychologist says that human nature is essentially good, and that sin is more like an intruder. The same teaching is worded in a more subtle way, but, nevertheless, the idea remains detectable.

In conclusion, the modern integration effort is a failure. We are integrating biblical teachings with demonic teachings – an unholy alliance. We have invited half a demon to teach on our pulpits!

Our integrationists declare that they will reject the “chaff” and keep the “wheat.” In fact, they absorb more than half of the New Age channeled teachings! The Bible already tells us that wisdom comes from God and his Word is our only guideline. The failure in integration is a good proof that our judgment is not reliable. “Trust in the LORD with all your heart and lean not on your own understanding ... Do not be wise in your own eyes” (Prov. 3:5-7).

IS INTEGRATION DESIRABLE?

One may still ask about the possibility of having a successful integration. Is it possible to isolate psychological theories that are truly biblical for integration?

If we put all channeled teachings and psychological theories and practices ever invented or to be invented together (whether being studied in this research or not), there can only be the following five logical categories:

- (A) psychological theories with matching channeled teachings (contradict biblical viewpoints)
- (B) psychological theories with matching channeled teachings (conform to biblical viewpoints)
- (C) psychological theories with matching channeled teachings (neutral or unknown to the Scripture or are halfway biblical)
- (D) channeled teachings without matching psychological theory
- (E) psychological theories without matching channeled teaching.

Let us consider them one by one.

Category A — Psychological Theories with Matching Channeled Teachings (contradict biblical viewpoints)

Category A is not desirable for integration and the reason is easy to see. It is unbiblical.

Category D — Channeled Teachings without Matching Psychological Theory

Category D is of no concern to integrationists. However, any careful integrationist should make an effort to ensure that any psychological teachings or practice to be integrated in the future will not be found matching with this category of channeled teachings.

Category E — Psychological Theories without Matching Channeled Teachings

Category E seems to be acceptable for integration. Further research should be done to ensure that the materials in Category E will not turn out to match any later-identified channeled teachings and thus turned into either Category A or C.

Let me remind my readers that if a psychologist receives ideas for his or her theories under altered states of consciousness, knowingly or unknowingly, these ideas are not necessarily limited to those also received by the channelers. I may sound like a broken record, but this is a serious matter. In fact, Christians should be cautious about teachings from anyone who practices consciousness-altering techniques. How can we tell if spirits did not inspire any teaching/theory in this category?

Finally, it is undeniable that within any school of psychology, there are neutral teachings, which have their origins in human wisdom. They may simply be results of statistical survey or systematization of common sense and keen observations. However, psychological theories are known to vary from time to time and from expert to expert. They may even contradict each other. At best, they are opinions of the time

and not necessarily eternal truth. If anyone teaches a certain theory (such as self-esteem or childhood determination) in the church, and the theory is proved wrong later on or simply becomes outdated (in fact, it is now), he or she is guilty of being “a blind man [who] leads a blind man” (Mt. 15:14). Eternal and immutable truth can be found only in the Bible. The church should be teaching only truth and not a mixture of truth and corruptible secular opinions. Although it is impossible to eliminate all human opinions in church teachings, we should try to minimize them. By integrating psychology with the Bible, the chances of teaching corruptible secular opinions can only increase. Therefore, this category is not desirable for integration.

Category C — Psychological Theories With Matching Channeled Teachings (neutral or unknown to the Scripture or halfway biblical)

This category may seem to be less dangerous, but it is still problematic. We may all agree that being halfway biblical is actually more dangerous than being unbiblical. It is easier to identify clearly unbiblical teachings. If a teaching has the appearance of being biblical, but is only so half the time, it is more deceitful than it is unbiblical.

Other seemingly neutral teachings may lead to errors. For example, some spirit guides urge us to express our feelings because failure to do so will eventually harm the body and the soul.¹ We can definitely find similar encouragement from psychologists. I believe you have heard about this teaching inside and outside of the church. There is no need to cite examples. There is nothing sinful about expressing one’s feelings, but encouraging expressing one’s feelings may lead to encouraging unrestrained behaviors.

Some may question if neutral knowledge and teachings gained through spirit contact could actually be accurate information and could be used for a good end. We must first ask how do we define what is good and what is evil. Is it the same as being true and being false? Accurate information is not necessarily information that is good for us. Logical conclusions are not necessarily benevolent.

For example, tasting fruit from the tree of knowledge of good and evil did open the eyes of Adam and Eve (Gen. 3:5-7). The information is true but is not for a good end. In the Bible, demons publicly identify Jesus as the “Holy One of God” (Mk. 1:24), and the “Son of the Most High God” (Lk. 8:28). They also identify Paul and Silas as “servants of the Most High God” (Acts 16:17). Even though not all information from demons was accurate, at least some was.

Nevertheless, Jesus forbade the demons to talk and then cast them out. Likewise, Paul cast out the demon in the slave girl. The Bible sternly prohibits contact with spirits. “Let no one be found ... [who] is a medium or spiritist...” (Deut. 18:10-11). In other words, we are not to receive any information or teaching from spirits, whether it is accurate, neutral or halfway biblical.

The Bible teaches us to rely on God’s Word to be the only guideline for discerning good and evil. David says, “Your word is a lamp to my feet and a light for my path” (Ps. 119:105).

Category B — Psychological Theories With Matching Channeled Teachings (conform to biblical viewpoints)

This category seems to be the only one genuinely safe for integration. However, there is more to the story.

First, these biblical channeled teachings may come in with another unbiblical one as a “set” or “package.” For example, “Forgive others” is biblical, but it is always being

taught with “Forgive yourself,” which is unbiblical.^e For example, spirit guide Orin teaches to forgive others for what they have done wrong and to forgive ourselves for the same thing.² Bradshaw’s recovery program teaches both self-forgiveness and forgiving others.³

This may be just like the situation of having a wolf in sheep’s clothing. The gentle and pure clothing (biblical teaching) may come with a cunning and vicious wolf (unbiblical teaching) underneath it.

Second, there are biblical elements in most, if not all, philosophies or religions. For example, there are honorable moral teachings and timeless wisdom in the Book of Mormon, Koran, Confucianism, Platonism, communism, and existentialism. Why not isolate those teachings in these worldviews that are biblical and bring them into the church? Why should psychology be the only exception?

If we only integrate those psychological teachings or practices that are biblical, why not study the Bible alone? Allow me to illustrate this with simple logic. Let us say the Bible teaches A, B, C, and D; Confucius teaches A, B, C, and E; and the Koran teaches A, B, C, and F. We can use the Bible alone in our teachings and counseling for we will not miss A, B, and C, which are common in all sources. We will include D, which is not in the other sources; we will avoid E and F, as they may be problematic. In other words, there is no advantage in isolating biblical elements from any source for integration with the Bible.

Thinking along this line of logic, one will go back to the Reformation motto *Sola Scriptura*.

In short, integration is not successful and not desirable.

^e The Bible never teaches to forgive ourselves. The only one who has the authority to forgive us or not to forgive us is God himself. If we sin, we ask him for forgiveness. Certainly, he will forgive us. Therefore, there is no need for us to forgive ourselves.

COMMONLY HEARD DISCUSSIONS ABOUT INTEGRATION

Finally, we should evaluate some commonly heard justifications for integration from our integrationists and to decide whether or not the reasoning is convincing, especially in light of our new discovery.

All Truth is God’s Truth

In my opinion, the most oft-heard justification for integration is “All truth is God’s truth.” For that, the integrationists imply that there are truths from the Bible and truths uncovered by psychological research. All of them are from God. However, is this statement true? Secondly, can we say that psychology is truth?

To answer these questions, we must first define what truth is. Jesus says, he is the truth (Jn. 14:6) and God’s “word is truth” (Jn. 17:17). Then, psychology cannot be listed together on the same level. Certainly, we can lower the definition of truth as some eternally true statements, such as $1 + 1 = 2$. Is this category of truth always from God? If we examine it carefully, we will seriously doubt it. The serpent in the garden told Eve, “When you eat of it your eyes will be opened” (Gen. 3:5). After Adam and Eve tasted the fruit from the tree of the knowledge of good and evil, “the eyes of both of them were opened” (Gen. 3:7). The serpent’s statement is true, but this truth is not from God. For another more modern example, when one blanks out his or her mind and enters altered states of consciousness, he or she will have certain sensations, such as being one with the cosmos. This is true with Yoga, Zen, or any other New Age technique. Is this truth from God? No.

Finally, we must ask, how much of psychology is truth? If it is truth, why does it change from time to time, from expert to expert? Who has the truth?

General Revelation

Integrationists tell us that the Bible is God's special revelation, and psychology is God's general revelation. Therefore, in order to have all of God's revelation, we need to integrate psychology with the Bible. Otherwise, we miss out on part of God's revelation.

I must first point out that integrationists misunderstand the meaning of this theological term. As defined by one systematic theology text, general revelation is "the knowledge of God's existence, character, and moral law, which comes through creation to all humanity."⁴ That is, by observing "what has been made" (Rom. 1:20), man cannot deny the existence of God and perhaps even learn a little about God's character. In other words, creation reveals God. It is called general revelation because it comes to all mankind generally. General revelation is not any man-made philosophy or innovation. When psychologists observe human behaviors and formulate theories, they are expressing their own opinions, not God's revelation.

Secondly, if psychology is God's revelation, how can we find so much channeled teachings within it? Shall we say that God and demons are revealing the same "truth"? This is an unthinkable blasphemy. I hope no one will accept this justification from integrationists after reading this book.

Scientific Discipline

In a science-worshipping era, Christians and non-Christians alike are prone to accept anything with the label

"science." Someone complained to me once, "It is not God-glorifying for Christians to reject scientific discoveries."

"The church can only afford to condemn so many Galileos," another person lamented. Before we talk about how Christians should view science, we must ask is psychology a scientific discipline?

Back in the 1950s, when the American Psychological Association appointed Sigmund Koch to conduct a study to find out if psychology can be qualified as a scientific discipline, he concluded that it was "utterly and finally clear that psychology cannot be a coherent science."⁵ *Psychology's Occult Doubles: Psychology and the Problem of Pseudoscience*, published in 1983, asserts that psychology is closely related to occults and pseudoscience.⁶ Another book, *Science and Pseudoscience in Clinical Psychology*,⁷ published in 2003, asserts that a large number of techniques in psychotherapy are not scientifically supported. The authors call for education, "even though they concur that the state of affairs within the field at times can look rather grim."⁸

These secular psychologists are telling us that psychology is not a genuine scientific discipline. It is a pseudoscience, at least not natural science. Christians have no need to be intimidated by integrationists' claims.

Finally, even if a certain discipline can be considered genuine natural science, it doesn't follow necessarily that it is truth. Brothers and sisters, we do not equate science with truth.

We Use Other Scientific Innovations

I am sure some may ask why we accept other scientific innovations such as electricity, computer technology, print media, and medicine. Does that mean we do not

trust the Bible? Don't we violate the *Sola Scriptura* principle? Why is there no Christian opposing to the use of these scientific innovations?

In order to answer this question, we need to know what the message of the Bible is. This is what the Bible tells us: "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (Jn. 20:31). "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2 Tim. 3:16). In other words, the Bible teaches us how to be saved and how to behave morally. In theologians' terminology, the Bible is our sole authority for faith and practice.

The Scripture is not a book on cancer treatment nor is it a computer manual. Studies in medicine, electricity, or computer technologies have nothing to do with our faith in God. They are not moral teachings. These disciplines do not compete with the Bible. To the contrary, psychology or psychotherapy, tells us how to think and how to act. It touches the realm of morality. In the previous chapters, we can see clearly that psychology is not value neutral. In other words, psychology competes with the Bible and opposes it.

Better Than Bible Alone

Some Christians may still ask if it helps us to live a happier and healthier life if we manage to integrate those truly biblical, beneficial, and scientific teachings in psychology with Bible teachings. Don't we miss out on some useful techniques or teachings in psychology if we use the Bible alone? In other words, is the Bible sufficient? Today, evangelical Christians believe the Bible is inerrant. They believe literally in miracles, the virgin birth, and the resurrection. However, they cannot believe in the sufficiency of Scripture! I find this amazing.

Yes, the Bible tells us that the principles presented in it are sufficient. The Scripture promises to make us "thoroughly equipped for every good work" (2 Tim. 3:17). "His divine power has given us everything we need for life and godliness" (2 Pet. 1:3). In fact, many historical creeds specify this. For example, The Oberlin Declaration of the National Congregational Council asserts, "Holy Scriptures are the sufficient and only infallible rule of religious faith and practice."⁹ There is no need to improve perfection.

About Effectiveness

Some may still ask, *Are you 100 percent sure we can do very well without psychology?* One recent study on the effectiveness of different psychotherapy schools reveals something interesting. Initial studies show that all approaches work equally well. A further investigation into this "equal outcome phenomenon" reveals that there are certain common factors in the success of therapies. The first factor is the client; whether he or she is motivated to change is most important. The second factor is the therapist's interpersonal qualities, which "outweigh his training and techniques." The third factor is the conversation because caring can be communicated through conversation. In other words, it is not the psychological theories, teachings and techniques that help.¹⁰

Additionally, I found psychologists today admit that successes of counseling have little to do with psychology training. Peck says, "A therapist's ability bears very little relationship to any credentials he or she might have.... A psychiatrist is not necessarily any better a therapist than a psychologist, a social worker or a minister—or even as good."¹¹

In light of this new understanding, Christians should have nothing to worry about if they rely on the Bible alone.

Integrationists' Latest Statements

Psychology & Christianity, published in 2000, presents four views on the subject. Representing the integration movement, Gary Collins says that integration work has slowed down in recent years.

We all had discovered — to our distress — that Christian theologians were like our secular psychological colleagues in that both had minimal interest in the integration of theology and psychology... Today we still talk about integration ... *Integration* has become a word shrouded in mystery, a slogan, a buzzword that gives us warm feelings but is used more as a gimmick to attract students than as a genuine scholarly achievement or a practical methodology.”¹²

The leader of integration has admitted that integration is a failure!

Dr. Robert Roberts taught at Wheaton College for sixteen years before joining the faculty of Baylor University. He says that the worldview of modern psychology and Scripture are not compatible, “so that an integration of them always runs the risk of contamination.”¹³ In fact, in the summer of 2003, a new organization—The Society for Christian Psychology—of which Roberts is a member, was formed.¹⁴ They still accept a certain amount of psychology, although they may do so much more carefully. Additionally, they bring in other historical Christian writings, such as those from Augustine and Kierkegaard. Will their “integration” fail in the future? Will they still bring in New Age channeled teachings? Will they create a new problem by bringing in historical Christian writings? Even though this is out of the

scope of our discussion, and it is too early for anyone to tell, it is easy to see that Christians should be cautious.

The emergence of this Christian Psychology School is a public statement — we can now close the book on integration.

Dear integrationists, I am sure your intentions are good, but I would like to ask you to examine the facts presented in this book and give up on psychology. Please remember that we have to face our Lord one day.

URGENT CALL *for* ALL CHRISTIANS— SOLA SCRIPTURA

Because communicating with spirits is a serious sin, the church should purge itself of any channeled teaching. Therefore, the urgent task for the evangelical churches, seminaries, organizations, and publishers is to uphold seriously the *sola scriptura* principle. The church should examine if any of these channeled teachings has already been taught from their pulpits. If that is the case, pastors and church leaders should re-educate themselves and their church members.

The only logical alternative for Christian counselors is biblical counseling. By studying the principles given in the Bible and applying them on daily matters, we can avoid all the teachings that are unbiblical or halfway biblical, and we will surely include those that are biblical. Though we may make mistakes in applying the biblical principles, and we may disagree with each other during the process, it is still better and safer than integrating psychology.

Christians should also alert other Christians about the significant overlap between channeled teachings and psychology of both camps. It may even be necessary for them to request their church authorities to take appropriate actions.

APPENDIX

How Much Do Their Teachings Have in Common?

As mentioned before, the materials presented are excerpts from my dissertation research. In my original work, more data was presented and the channeled materials were organized into 240 channeled teachings. The channeled teachings were evaluated scripturally and assigned statuses of biblical, unbiblical, halfway biblical, neutral, or unknown.^f Assertions from psychologists of both camps were evaluated for their degree of similarity to the specific channeled teaching and were assigned statuses of complete match, semi-match, or special match.^g

Different theorists, secular or Christian, may have different or even contradictory opinions on the same issue. Nevertheless, these different or even contradictory viewpoints coexist, and they have their share of influence. Both may even be in the church. Therefore, it is reasonable to simply regard the channeled teaching as being found in psychology whenever a match is found.

On the other hand, if a certain channeled teaching is not found in either camp of psychology, the “no match” situation is not an unalterable fact. It may simply be caused by my limited research effort. Further research may increase the total percentage of matching.

^f The channeled teachings are evaluated in light of Scripture if any match is found. Each will be assigned a status of being biblical or unbiblical (contrary to biblical teaching). If the channeled teaching is biblical to some degree or it is biblical only under certain circumstances, it will be assigned a status of halfway biblical. If the channeled teaching is about a subject on which Scripture is silent, the channeled teaching will be considered neutral. If it is not a teaching, but a concept that cannot be found in Scripture, it will be evaluated as unknown.

^g A match is an assertion of the same idea (as indicated by the short description of the channeled teaching), even though it may be expressed differently. There are teachings in psychology, which are very close, but not similar enough to be considered a complete match, so they were assigned a semi-match status. Four channelers being studied are also professional psychologists. Any teachings that are found from these four channelers will automatically be considered a match for secular psychology. However, due to the fact that these books claim to be channeled materials, it will be questionable whether they should be fully qualified as secular psychology. Therefore, if there is no other secular psychology source found to match the channeled teaching except these four channelers/psychologists themselves, it will be given a status of “special match.”

The total number of channeled teachings and the number in each category were counted. The number of matchings found in both secular psychology and Christian psychology were also tabulated. Two different methods of calculation (a weighted method and an unweighted method) were used to determine how much their teachings have in common.

The weighted match is calculated by multiplying two factors: (A) how secular psychology or Christian psychology was found to match the channeled teaching and (B) the biblical evaluation of the channeled teaching. Factor A and factor B will be assigned a value of one, one-half, or zero as explained below:

$$\text{Weighted match count} = (A) \times (B)^h$$

(A) How psychology was found to match the channeled teaching:

- No match assignment — 0
- Special match assignment — 1/2
- Semi-match assignment — 1/2
- Complete match assignment — 1

(B) Biblical evaluation of the channeled teaching:ⁱ

- Biblical assignment — 0
- Halfway biblical assignment — 1/2
- Neutral assignment — 1/2
- Unbiblical assignment — 1
- Unknown assignment — 1

^h For example, if a match is found and the channeled teaching is halfway biblical, instead of assigning a count of one, it will receive half a count. If a semi-match is found and the channeled teaching is given a halfway biblical status, the weight will be one-fourth of a count. If an unbiblical channeled teaching is found to have a special match in secular psychology, it will be assigned half a count. Likewise, a special match found on a halfway biblical channeled teaching will receive one-fourth of a weighted point.

ⁱ Neutral channeled teachings were counted as halfway biblical. The reason is that, if Scripture is silent about a certain teaching, it implies that either a “yes” or a “no” is allowable. It may depend on the situation. If only one is advocated in the channeled teaching, it is equivalent to a “halfway biblical” situation. For any concept, “knowledge” or “fact,” which is not found in Scripture, it implies that the idea is not from God. Therefore, channeled teachings with an “unknown” status should be evaluated as unbiblical.

An unweighted match is any match, including a complete match, a semi-match, or a special match. Any match is assigned a count of “one,” and any non-match is assigned a count of “zero.” How the channeled teaching was evaluated biblically will not be taken into consideration.

Unweighted match count = How psychology was found to match the channeled teaching:

- No match assignment — 0
- Special match assignment — 1
- Semi-match assignment — 1
- Complete match assignment — 1

STATISTICS

The following six tables are summaries of the channeled teachings, their evaluation and their matchings in both secular and Christian psychology by category.

Explanation of abbreviations:

#	Channeled teaching prefix and number
DESCRIPTIONS	Descriptions of the channeled teachings
M1	Unweighted match of secular psychology
M2	Unweighted match of Christian psychology
EV	Evaluation according to teachings in the Scripture
WM1	Weighted match of secular psychology
WM2	Weighted match of Christian psychology
YES	A match is found
NO	No match is found

- SEMI Semi-match situation
- SP Special match situation
- BL Channeled teaching is biblical
- UN Channeled teaching is unbiblical
- HLF Channeled teaching is halfway biblical
- NU Channeled teaching is neutral
- UK Channeled teaching is unknown in the Scripture

STATISTICS of CHANNELED TEACHINGS (THEOLOGY)

#	DESCRIPTIONS	M 1	M 2	EV	WM 1	WM 2
T01	Pantheism and Monism	YES	YES	UN	1	1
T02	God is an Impersonal Force	YES	YES	UN	1	1
T03	God or Part of God Became the Creation	SP	NO	UN	1/2	0
T04	We are God	YES	YES	UN	1	1
T05	We are Creators	YES	NO	UN	1	0
T06	Self-Realization (Realize that You are God)	SEMI	YES	UN	1/2	1
T07	Being Separated from God is a False Concept	YES	NO	UN	1	0
T08	Jesus is Not the Son of God	YES	YES	UN	1	1
T09	Jesus is Not Our Savior	NO	NO	N/A	0	0
T10	Untraditional Views of Jesus	NO	NO	N/A	0	0
T11	We are Christ (Christ Consciousness)	SP	NO	UN	1/2	0
T12	Supportive of the Reincarnation Concept	YES	NO	UN	1	0
T13	Reincarnation with Evolution (Humans Will Not Become Animals)	NO	NO	N/A	0	0
T14	Supportive of the Karma Concept	YES	NO	UN	1	0
T15	Karma is a Way to Learn, Not Payback	YES	NO	UN	1	0
T16	Karma is a Form of Payback	YES	NO	UN	1	0
T17	Karma Can be Overridden by Free Will	YES	NO	UN	1	0
T18	Various Ways to Resolve Karma	SP	NO	UN	1/2	0
T19	There is No Sin	SP	SEMI	UN	1/2	1/2
T20	Human Nature is Good, Perfect and Sinless	YES	SEMI	UN	1	1/2
T21	Concept of Original Sin is Wrong	YES	YES	UN	1	1

T22	Unbiblical Definitions of Sin	YES	YES	UN	1	1
T23	Guilt is Not Desirable	YES	YES	UN	1	1
T24	No Need to Feel Guilty	YES	YES	UN	1	1
T25	God is Not an Angry God	YES	YES	UN	1	1
T26	God Will Not Judge	YES	YES	UN	1	1
T27	Unbiblical Definitions of Salvation	YES	YES	UN	1	1
T28	There is No Death, but Existence in Another Dimension	YES	NO	HLF	1/2	0
T29	Meeting with Spirits at Time of Death	YES	YES	HLF	1/2	1/2
T30	Heaven is Not a Real Place, but Already Within You	SP	NO	UN	1/2	0
T31	Hell is Unreal	NO	YES	UN	0	1
T32	Existence of Other Dimensions	YES	YES	BL	0	0
T33	Existence of Spirits	YES	YES	BL	0	0
T34	Angels Exist	SP	YES	BL	0	0
T35	Devils, Ghosts and Satan Do Not Exist in Traditional Sense	YES	YES	UN	1	1
T36	Nature of Spirits	NO	NO	N/A	0	0
T37	Spirits are Willing to Help	YES	NO	UN	1	0
T38	Spirits Can be Contacted Through Meditation and Granting of Permission	SEMI	NO	UN	1/2	0
T39	We Can Not be Possessed by Spirit	NO	YES	UN	0	1
T40	Anti-Christianity	YES	YES	UN	1	1
T41	Anti-religions	YES	YES	UN	1	1
T42	Church Teachings are Not from God, but Created by People Later	YES	SEMI	HLF	1/2	1/4
T43	Bible is Not Trustworthy, Not Reliable and Insufficient	YES	YES	UN	1	1
T44	All Paths Lead to God	YES	YES	UN	1	1

STATISTICS —

Total # of channeled teachings — 44
 Total # of match by secular psychology (unweighted) — 38 (86.36%)
 Total # of match by secular psychology (weighted) — 30 (68.18%)
 Total # of match by Christian psychology (unweighted) — 26 (59.09%)
 Total # of match by Christian psychology (weighted) — 20 3/4 (47.16%)

STATISTICS of CHANNELED TEACHINGS (METAPHYSICS)

#	DESCRIPTIONS	M 1	M 2	EV	WM 1	WM 2
M01	Encourage Meditation	YES	YES	UN	1	1
M02	Entering Altered States of Conscious is Meditation	YES	YES	UN	1	1
M03	Yoga is Meditation	YES	YES	UN	1	1
M04	Hypnosis is Meditation	YES	YES	UN	1	1
M05	Visualization is Meditation	YES	YES	UN	1	1
M06	Centering is Meditation	NO	YES	UN	0	1
M07	Focusing is Meditation	YES	YES	UN	1	1
M08	Various Pagan Practices are Meditation	YES	YES	BL	0	0
M09	General Examples of Meditation Techniques	YES	YES	UN	1	1
M10	Relaxation is an Element of the Meditation Process	YES	YES	UN	1	1
M11	Breathing is an Element of the Meditation Process	YES	YES	UN	1	1
M12	Concentration or Repetition are Elements of the Meditation Process	YES	YES	UN	1	1
M13	Visualization is an Element of the Meditation Process	YES	YES	UN	1	1
M14	Meditation and Visualizing a Divine Image	NO	YES	UN	0	1
M15	Principle of Meditation is to Still Your Mind	YES	YES	UN	1	1
M16	Meditation is Capable of Generating Inner Peace	YES	YES	UN	1	1
M17	Meditation is Therapeutic	YES	YES	UN	1	1
M18	Meditation is Capable of Generating Self-Love or a Positive Self-Image	YES	NO	UN	1	0
M19	Meditation to Gain Guidance, Knowledge, Wisdom, and Creativity	YES	YES	UN	1	1

M20	Meditation Can Alter One's Beliefs or Thinking	YES	YES	UN	1	1
M21	Meditation Can Manifest Your Desires	YES	YES	UN	1	1
M22	Meditation Can Expand Awareness or Reality	YES	YES	UN	1	1
M23	Meditation Can Clear Karma	SP	NO	UN	1/2	0
M24	Meditation Can Initiate Spirit Contact	YES	NO	UN	1	0
M25	Meditation Can be Dangerous	SEMI	NO	BL	0	0
M26	You Create Your Own Reality	YES	NO	UN	1	0
M27	Thoughts Determine Reality	YES	YES	UN	1	1
M28	Beliefs Create Reality	YES	YES	UN	1	1
M29	Feelings Create Reality	NO	SEMI	UN	0	1/2
M30	Your Thoughts Influence Yourself	YES	YES	HLF	1/2	1/2
M31	Your Thoughts Influence Others	YES	YES	UN	1	1
M32	Methods of Manifestation – Meditation and its Variations	YES	YES	UN	1	1
M33	Affirmation and Self-Talk	YES	YES	UN	1	1
M34	Thought Becomes Thought-Form in the Spirit Realm	YES	NO	UN	1	0
M35	Clairvoyance, Clairaudience and Telepathy are Our Mental Abilities	YES	NO	UN	1	0
M36	Mediumship or Channeling is Communication with Spirits	YES	YES	UN	1	1
M37	Channeling Ability is a Form of Dissociation	YES	YES	UK	1	1
M38	Confirm the Practice of Séance	YES	YES	UN	1	1
M39	Confirm the Practice of Astral Projection (Out-of body Experience)	YES	NO	UN	1	0
M40	Endorse Psychic Healing	YES	YES	UN	1	1
M41	Intuition is Real	YES	NO	UN	1	0
M42	Psychic Abilities Can be Developed Through Meditation	YES	NO	UN	1	0
M43	Parapsychology is the Scientific Studies of Psychic Phenomena	YES	YES	UN	1	1
M44	Aura is the Energy Field Around Our Bodies	YES	NO	UK	1	0

M45	Chakras Are Energy Centers of Our Bodies	YES	NO	UK	1	0
M46	Rays can Influence People	SP	NO	UK	1/2	0
M47	White Light is for Protection	SP	NO	UK	1/2	0
M48	Endorse Divination Practices	YES	NO	UN	1	0
M49	Everything is Energy	YES	NO	UK	1	0
M50	The Material World is an Illusion	SP	NO	UN	1/2	0
M51	Human Beings are Dual	YES	NO	UN	1	0
M52	Metaphysical Worlds	NO	NO	N/A	0	0
M53	Everything is Alive	NO	NO	N/A	0	0
M54	Law of Attraction	NO	NO	N/A	0	0
M55	Color and Spirituality	YES	NO	UN	1	0
M56	Spiritual Crisis is Temporary	YES	NO	UN	1	0

STATISTICS –

Total # of channeled teachings — 56

Total # of match by secular psychology (unweighted) — 50 (89.29%)

Total # of match by secular psychology (weighted) — 45 1/2 (81.25%)

Total # of match by Christian psychology (unweighted) — 33 (58.93%)

Total # of match by Christian psychology (weighted) — 31 (55.36%)

STATISTICS of CHanneled TEACHINGS (PSYCHOLOGY)

#	DESCRIPTIONS	M 1	M 2	EV	WM 1	WM 2
P01	There is More than Normal Consciousness	YES	YES	UN	1	1
P02	Existence of Conscious, Subconscious and Unconsciousness	YES	YES	UN	1	1
P03	Definitions of Conscious, Subconscious and Unconscious	YES	YES	UN	1	1
P04	Unconscious (or Superconscious) Links to Psychic Matters	YES	YES	UN	1	1
P05	Support the Concept of Id and Libido	YES	YES	UK	1	1
P06	Support the Reality of a Collective Consciousness	YES	YES	UN	1	1
P07	Christ Consciousness and Consciousness Evolution	YES	YES	UN	1	1
P08	Childhood Influence (General)	YES	YES	HLF	1/2	1/2
P09	Childhood Experience Influences Our Value System and Beliefs	YES	YES	HLF	1/2	1/2
P10	Childhood Experience is the Origin of Shame and Guilt	YES	YES	UN	1	1
P11	Childhood Experience Influences Our Adult Relationship	YES	YES	UN	1	1
P12	Parental Image Influences How We Know God	YES	YES	UN	1	1
P13	Childhood Experience in Our Subconscious	YES	YES	UN	1	1
P14	We Relive Our Past Painful Events	YES	YES	UN	1	1
P15	There is a Child Within Us (Inner Child)	YES	YES	UN	1	1
P16	A Child Exists Within Us Because Time is Not Linear	YES	SEMI	UN	1	1/2
P17	Meditation and Visualization to Heal the Inner Child	YES	YES	UN	1	1
P18	We Hide Our True Self Because of Others' Expectation	YES	YES	UN	1	1

P19	Victim Mentality	SP	SEMI	UN	1/2	1/2
P20	Communication Methods Besides Speech	YES	YES	BL	0	0
P21	We Project Ourselves onto Others	YES	YES	UN	1	1
P22	Calm Down When in Conflict	YES	YES	BL	0	0
P23	An Attack is a Call for Help	SP	NO	UN	1/2	0
P24	Assertiveness (to say no)	YES	YES	UN	1	1
P25	Definition of Ego	YES	YES	UK	1	1
P26	Ego is Limiting	YES	YES	UN	1	1
P27	Existence of a Higher Self	YES	NO	UN	1	0
P28	Everyone has Male and Female Energy	SEMI	SEMI	UN	1/2	1/2
P29	Male and Female are Different, but Need a Balance	YES	YES	UN	1	1
P30	Honor Your Feelings	YES	YES	UN	1	1
P31	Express Your Feelings	YES	YES	HLF	1/2	1/2
P32	Negative Feelings Turn Positive by Tuning Out Negative Energy	NO	YES	HLF	0	1/2
P33	Feeling is a Way Spirits Communicate with Us	SP	NO	UN	1/2	0
P34	Mental Disease is a Way to Cope	YES	YES	UK	1	1
P35	Mental Disease is a Conflict within the Personality	YES	NO	UK	1	0
P36	Unlimited Human Potential	YES	YES	UN	1	1
P37	Unused Brain Potential	YES	NO	UN	1	0
P38	Left and Right Brain Function	YES	YES	UK	1	1
P39	Brain Wave	YES	NO	UK	1	0
P40	Personality Influenced by Past-life	YES	NO	UN	1	0
P41	Subpersonalities Created During Childhood Trauma	YES	YES	UK	1	1
P42	Personality Fragment Projection	YES	NO	UK	1	0
P43	Archetypes	YES	YES	UN	1	1
P44	Human Trinity	YES	NO	HLF	1/2	0
P45	Metaphysical Bodies	YES	NO	UN	1	0

P46	Oversoul or World Soul	YES	NO	UN	1	0
P47	Soul-Mates	YES	NO	UN	1	0
P48	Explanation of Dreams	YES	YES	UN	1	1
P49	Dream Symbols	YES	YES	UN	1	1
P50	Keep a Journal of Dreams	NO	YES	UN	0	1
P51	Dream is a Way of Therapy	YES	YES	UN	1	1
P52	Dream is a Way of Communication with Spirits	YES	SEMI	UN	1	1/2
P53	We Can Obtain Creativities from Dream	YES	YES	UN	1	1

STATISTICS —

Total # of channeled teachings — 53

Total # of match by secular psychology (unweighted) — 51 (96.23%)

Total # of match by secular psychology (weighted) — 45 (84.91%)

Total # of match by Christian psychology (unweighted) — 41 (77.36%)

Total # of match by Christian psychology (weighted) — 35 (66.04%)

**STATISTICS of CHANNELED TEACHINGS
(PHILOSOPHY OF LIFE)**

#	DESCRIPTIONS	M 1	M 2	EV	WM 1	WM 2
L01	We must Love Ourselves	YES	YES	UN	1	1
L02	We Need Self-esteem	YES	YES	UN	1	1
L03	Self-esteem is Seeing Yourself as Worthy and Competent	YES	YES	UN	1	1
L04	Self-worth	YES	YES	UN	1	1
L05	Self-trust	YES	YES	UN	1	1
L06	Self-acceptance	YES	YES	UN	1	1
L07	No Self-denial (Self-gratification)	NO	YES	UN	0	1
L08	Self-actualize	YES	YES	UN	1	1
L09	Self-pride	NO	YES	UN	0	1
L10	Self-righteous	SP	NO	UN	1/2	0
L11	Self-exaltation	NO	NO	N/A	0	0
L12	Must Love Ourselves Before We Can Love Others	YES	YES	UN	1	1
L13	“Love Your Neighbors As Yourself” is to Love Yourself	SEMI	SEMI	UN	1/2	1/2
L14	Self-esteem is Not Dependent on Other's View Nor Your Performance	YES	YES	UN	1	1
L15	Put Yourself First	SP	YES	UN	1/2	1
L16	Low Self-esteem Causes Undesirable Behavior	YES	YES	UN	1	1
L17	Building Others' Self-esteem	YES	YES	UN	1	1
L18	Build Positive Self-image of Children	YES	YES	UN	1	1
L19	We are Free	YES	YES	UN	1	1
L20	We are Our Own Authority	YES	YES	UN	1	1
L21	We are Our Own Law-Giver	YES	YES	UN	1	1
L22	We are Our Own Judge	YES	YES	UN	1	1
L23	Do Your Own Things	YES	YES	UN	1	1
L24	Your Will is God's Will	YES	NO	UN	1	0

L25	We are Our Own Masters	NO	NO	N/A	0	0
L26	Truth Relativism	YES	SEMI	UN	1	1/2
L27	No Right or Wrong	YES	NO	UN	1	0
L28	Non-Judgmental	YES	YES	UN	1	1
L29	Unconditional Love	YES	YES	UN	1	1
L30	Sex is for Love and Union	YES	YES	HLF	1/2	1/2
L31	Sex is for Enjoyment	YES	NO	HLF	1/2	0
L32	No Need to Feel Ashamed About Sex, Don't Prohibit Sex	YES	YES	UN	1	1
L33	Masturbation is Acceptable	SEMI	NO	NU	1/4	0
L34	Tantric Sex is Acceptable	NO	NO	N/A	0	0
L35	Sex Outside of Marriage is Acceptable	YES	NO	UN	1	0
L36	Support Sex Education	YES	YES	HLF	1/2	1/2
L37	Oppose to Large Dose of Drug Use	YES	NO	UN	1	0
L38	Drug is Being Used as a Substitute for God	YES	NO	UN	1	0
L39	Drug Can Expand Our Consciousness	YES	NO	UN	1	0
L40	Money and Material Things are Good	NO	NO	N/A	0	0
L41	Accept Homosexuality	YES	YES	UN	1	1
L42	Accept Abortion	YES	NO	UN	1	0
L43	Accept Nudity	YES	SEMI	UN	1	1/2
L44	Against Traditional Marriage	YES	NO	UN	1	0
L45	Against Family Obligations	NO	NO	UN	0	0
L46	Forgive Others	YES	YES	BL	0	0
L47	Forgive Yourself (Let Go of the Past)	YES	YES	UN	1	1
L48	Be True, Be Yourself, No Pretense	YES	YES	HLF	1/2	1/2
L49	No Need to be Perfect	YES	YES	UN	1	1
L50	Light-Heartedness	SP	YES	HLF	1/4	1/2
L51	Be Spontaneous	YES	YES	UN	1	1

L52	Self-Sufficient	YES	YES	UN	1	1
L53	Present Moment is Most Powerful	YES	YES	HLF	1/2	1/2
L54	Love is a Feeling	YES	YES	BL	0	0
L55	Love is Compassion and Kindness	YES	YES	BL	0	0
L56	Love is God	YES	NO	UN	1	0
L57	Suffering is Unreal	SP	NO	UN	1/2	0

STATISTICS —

Total # of channeled teachings — 57

Total # of match by secular psychology (unweighted) — 50 (87.72%)

Total # of match by secular psychology (weighted) — 41 (71.93%)

Total # of match by Christian psychology (unweighted) — 39 (68.42%)

Total # of match by Christian psychology (weighted) — 32 (56.14%)

STATISTICS of CHanneled TEACHINGS (OTHER TOPICS)

#	DESCRIPTIONS	M 1	M 2	EV	WM 1	WM 2
X01	The Universe is Ever-changing	YES	NO	UN	1	0
X02	Existence of Atlantis and Lemuria	NO	NO	N/A	0	0
X03	The Earth is Hollow	NO	NO	N/A	0	0
X04	Explanations of Calamities	NO	NO	N/A	0	0
X05	Various Explanations of the Origin of Galaxy and Planet Earth	NO	NO	N/A	0	0
X06	Reality of UFOs and Extraterrestrials	SEMI	NO	UK	1/2	0
X07	High Views on Animals	NO	NO	N/A	0	0
X08	Supportive of Environmentalism	YES	YES	HLF	1/2	1/2
X09	Supportive of Evolutionary Concept	YES	NO	UN	1	0
X10	Some Teach Creation by "God"	NO	NO	N/A	0	0
X11	Sickness is One's Own Choice	SP	NO	UN	1/2	0
X12	Sickness is Caused by Negative Beliefs	SP	YES	UN	1/2	1
X13	Sickness is Caused by Negative Emotion	NO	NO	N/A	0	0
X14	Sickness is Caused by Negative Energy	SP	NO	UK	1/2	0
X15	Discussion on Specific Diseases	NO	NO	N/A	0	0
X16	Healing by Positive Belief or Meditation	YES	YES	UN	1	1
X17	Supportive of Holistic Health	YES	NO	HLF	1/2	0
X18	Time is Not Linear	YES	SEMI	UN	1	1/2
X19	Belief in a Space-Time Continuum	YES	NO	UK	1	0
X20	More Than Three Dimensions	NO	NO	N/A	0	0
X21	Explanation of the Nature of Matter	NO	NO	N/A	0	0
X22	Explanation of Various Physical Realities: Light, Magnetism, Gravity, Atoms, Electrons and Ether	NO	NO	N/A	0	0

X23	Interpretations of the Second Coming	NO	NO	N/A	0	0
X24	Prediction About the Tribulation	NO	NO	N/A	0	0
X25	Prediction About the New Age	NO	NO	N/A	0	0
X26	Advocate for a New World Order and Universal Government	NO	NO	N/A	0	0
X27	Advocate for New Age Education	NO	NO	N/A	0	0
X28	Opinions About War, Killing, and Nuclear Weapon	NO	NO	N/A	0	0
X29	Advocate for A Universal Brotherhood and Supportive of Social Gospel	YES	NO	HLF	1/2	0
X30	Paradigm Shift is the Solution to All World Problems	NO	NO	N/A	0	0

STATISTICS —

Total # of channeled teachings — 30

Total # of match by secular psychology (unweighted) — 12 (40.00%)

Total # of match by secular psychology (weighted) — 8 1/2 (28.33%)

Total # of match by Christian psychology (unweighted) — 4 (13.33%)

Total # of match by Christian psychology (weighted) — 3 (10%)

STATISTICS of ALL CHANNELED TEACHINGS

Categories	Total Number of Teachings	Secular Psychology Unweighted Match (M1)	Secular Psychology Weighted Match (WM1)	Christian Psychology Unweighted Match (M2)	Christian Psychology Weighted Match (WM2)
Theology	44	38 (86.36%)	30 (68.18%)	26 (59.09%)	20 3/4 (47.16%)
Metaphysics	56	50 (89.29%)	45 1/2 (81.25)	33 (58.93%)	31 (55.36%)
Psychology	53	51 (96.23%)	45 (84.91%)	41 (77.36%)	35 (66.04%)
Philosophy of life	57	50 (87.72%)	41 (71.93%)	39 (68.42%)	32 (56.14%)
Other topics	30	12 (40.00%)	8 1/2 (28.33%)	4 (13.33%)	3 (10%)
All five categories	240	201 (83.75%)	170 (70.83%)	143 (59.58%)	121 3/4 (50.73%)
First four categories	210	189 (90.00%)	161 1/2 (76.90%)	139 (66.19%)	118 3/4 (56.55%)

The last table above is a total count of channeled teachings matched (weighted and unweighted) by secular psychology and Christian psychology in each category. The highest match is found in the psychology area, for both secular psychology and Christian psychology. Because of the nature of the topics involved, this is expected. However, matchings in theology, metaphysics, and philosophy of life are only a little less. Only the last category, the “Other Topics,” shows a significantly lower percentage of matchings. Perhaps this category is not closely related to psychology. For this reason a set of four grand totals were tabulated using all five categories, and four more totals were also prepared by considering the first four categories only.

To summarize all the results, the New Age channeled teachings found in psychology of both camps are as follows:

SUMMARY of SECULAR PSYCHOLOGY

	Unweighted Match	Weighted Match
Five Categories	83.75%	70.83%
First Four Categories	90.00%	76.90%

SUMMARY of CHRISTIAN PSYCHOLOGY

	Unweighted Match	Weighted Match
Five Categories	59.58%	50.73%
First Four Categories	66.19%	56.55%

In conclusion, it can be safely said that most of the New Age channeled teachings were found in secular psychology and over half of them were found in Christian psychology.

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Endnotes

Chapter One: WHAT ELSE IS BEING TAUGHT IN THE CHURCH?

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