

# *Turn All Things To Honey: The Way of Self-Knowing*

DAVID C. JONES  
*University of Calgary*

**ABSTRACT:** In India, as in the West, metaphysical thinkers tried to determine the nature of the highest truth by the intellect. But in India, mental thinking was not given "the supreme rank as an instrument in the discovery of truth, but only a secondary status. The first rank [was] always given to spiritual intuition and illumination and spiritual experience; an intellectual conclusion that contradict[ed] this supreme authority [was] held invalid." Thus the heart of the Self was "lost by the over-intellectuality of the mind of Europe" (Aurobindo). This paper focuses on the author's own spiritual experience and search for spiritual intuition and illumination. It emphasizes the teachings of the spiritual counselor and healer, Larry Wayne. The key to self-knowing for Wayne and the author was not the intellect but the turning of "all things to honey," the experience of the fullness of delight made possible only by self-love.

**RESUME:** En Inde, comme en occident, les penseurs en métaphysique ont essayé de s'approcher de la vérité en faisant appel à l'intellect. En Inde, le raisonnement mental pour découvrir la vérité, n'est (n'était) pas considéré comme « le meilleur instrument, mais comme étant secondaire. L'intuition spirituelle avec l'illumination et l'expérience spirituelle sont (étaient) considérées comme les meilleurs moyens. Une conclusion intellectuelle qui est (était) en contradiction avec l'autorité suprême est (était) déclarée invalide ». Ainsi donc, les trop grandes réflexions intellectuelles européennes (selon Aurobindo) perdent (perdaient) la quintessence du soi-même. Il est question dans cet article, de la propre expérience spirituelle de l'auteur et de sa recherche vers l'intuition spirituelle et l'illumination. L'accent est mis sur les enseignements du conseiller spirituel et guérisseur, Larry Wayne. Selon Wayne et l'auteur, le secret pour se connaître n'était pas l'intellect mais de « tout adoucir » ou, la possibilité d'atteindre la plénitude du plaisir seulement grâce à l'amour de soi.

### *Introduction*

Sri Aurobindo (1872-1950) was born a Bengali in Calcutta, India. He studied in England at Cambridge, where he mastered English literature, French literature, Latin, Greek, Italian, German, and Spanish. Later he learned Sanskrit and magnified an already profound understanding of the ancient Vedas and Vedanta. A rare scholar, he was also a remarkable yogi (Hees, 1997). In one of his letters on yoga, he described the difference between Indian metaphysical thought and its European counterpart.

"European metaphysical thought," Aurobindo (1970) said, "—even in those thinkers who tried to prove or explain the existence and nature of God or of the Absolute—does not in its methods and results go beyond the intellect. But the intellect is incapable of knowing the supreme Truth; it can only range about seeking for Truth and catching fragmentary representations of it" (p. 157). The mind could not arrive at Truth, only a hypothetical construction of it, and without any basic agreement with other minds, as was demonstrated by the entire history of European philosophy (Hawkins, 2002, p. 289). "At the end of European thought, therefore, there must always be Agnosticism, declared or implicit," said Aurobindo (1970). "Intellect, if it goes sincerely to its own end, has to return and give this report: 'I cannot know; there is, or at least it seems to me that there may be or even must be Something beyond, some ultimate Reality, but about its truth I can only speculate; it is either unknowable or cannot be known by me'" (p. 157).

In India, as in the West, metaphysical thinkers tried "to determine the nature of the highest Truth by the intellect." But in India, mental thinking was not given "the supreme rank as an instrument in the discovery of Truth, but only a secondary status," said Aurobindo (1970). "The first rank has always been given to spiritual intuition and illumination and spiritual experience; an intellectual conclusion that contradicts this supreme authority is held invalid." In the West, the opposite happened: "Thought, intellect, the logical reason came to be regarded more and more as the highest means and even the highest end; in philosophy, thought is the be-all and the end-all. It is by intellectual thinking and speculation that the Truth is to be discovered; even spiritual experience has been summoned to pass the tests of the intellect, if it is to be held valid—just the reverse of the Indian position." Western thought, said Aurobindo, had "ceased to be dynamic: it has sought after a theory of things, not after realization." Increasingly it became purely intellectual, purely academic, an "intellectual speculation only, without any practical ways and means for the attainment of

Truth by spiritual experiment, spiritual discovery, a spiritual transformation.” Western thinkers were, of course, as competent as any Eastern sage, *intellectually*. But “it is the spiritual way, the road that leads beyond the intellectual levels, the passage from the outer being to the inmost Self, which has been lost by the over-intellectuality of the mind of Europe” (pp. 159-60).

In place of the over-intellectualization I might have given some years ago, I will offer the research of my own experience. I will follow Aurobindo’s advice by focusing on “spiritual intuition and illumination and spiritual experience.” And I will use an auto-ethnographic approach, reflecting on my own growth of self-understanding within a certain spiritual and metaphysical culture. Emerging from the British spiritualist tradition (Austin, 1988; Branch, 1982; Edwards, 1963; Pilgrim, 1982; Polge & Hunter, 1984; White Eagle, 1979), that culture is embodied in the teachings of Larry Wayne, a spiritual healer and counselor and longtime friend and mentor of mine (1969-2014 a & b).

### *The Disturbance*

Suddenly I couldn’t sleep. It was two or three days into a two-week summer course I was teaching on the Spirituality of Inspired Leadership at the University of Calgary, Alberta. The course was meant to offer the highest teachings, and from those insights, a feeling of love, encouragement and peace. And here I was feeling disturbed. It was agonizing, and I didn’t understand it, but the sleeplessness left after the course, and things returned to normal.

It happened again the next summer with the course, and the summer after that. First it was perplexing, then annoying, then frightening. In the third summer, I left on holiday to the Okanagan Valley of British Columbia after the course, and in that ten days I slept like a baby, and assumed all was right again.

I returned home on August 4, and for the first time when I was not teaching the course, it began again. I was now awake every hour of the night, bombarded by a cascade of negative thoughts. I became despondent, I lost appetite, vitality and weight. The remedy almost never came, likely because I resisted it. Perhaps it was so simple my academic mind would not accept it at first.

“You are on the edge of coming into your personal Power,” my mentor Larry Wayne told me. “You need to accept it, claim it as your own. You need to make a stand in truth and recreate yourself and your world” (Wayne, 2004-06).

“If I could only sleep, I could come into that Power,” I replied.

“No, you must come into the Power first, then you will sleep.”

I heard him, but I didn’t understand him.

So instead of turning to what I was, I focused on the disturbance and tried remedy after remedy, doubting them all and slipping perilously into a benumbed state of despair.

The insomnia lasted until late February the next year, resuming off and on into Spring, even Summer. I couldn’t even nap. “I see you are trying everything under the sun to induce sleep,” Larry said. “You have purchased “Sleepease,” “SleepRelax,” “Serenity Plus,” Valerian Root, and Melatonin, and now some

yogi has suggested you take calcium tea. You have read Yogananda (1971), Aurobindo (1970; Dalal, 2000, the Mother, 1977), Sai Baba (1968; Murphet, 1977; Jones, 2009; 2011), Ernest Holmes (1938), Wayne Dyer (2004), Krishnamurti (1989), N. Sri Ram (1989), Nisargadatta Maharaj (Dikshit, 1973), David Hawkins (2002), *The URANTIA Book* (1981), *A Course in Miracles* (1996), *Conversations with God* (1995), *The Tao of Pooh* (1982), *The Te of Piglet* (1993), *The Four Agreements* (1997), and a hundred other texts on healers like Harry Edwards, Arigo and Adam. You are covering all the bases, but not trusting anything. If this thought doesn't work, maybe that will, if that won't help, maybe this will; perhaps this person knows, or maybe that one. Everything you hope will help is outside of you. You can't humanly hold onto these thoughts and still empower yourself. The holding on, the grasping at straws, is a classic act of disempowerment (Wayne, 2004-06).

"You've been plowing through *A Course in Miracles* lesson by lesson, and you've been doing this for 190 days. The course attracts you because you are an intellectual, and it is an intellectual approach to self-realization. But you wonder how much longer it will take to 'sink in,' where you will actually feel it. It is now February, and you will not finish the lessons until August. At the same time, you are reading a dozen other spiritual books, hearing a dozen other sages.

"All your emphasis is on learning, and only heaven knows when you will have learned enough to help you sleep. You think you have to learn more, and do more, to be this powerful being. You think you have to be perfect before you can be the Power.

"Why don't you trust yourself? Why don't you accept that your mind is aligned with God's, as *A Course in Miracles* says? Why don't you accept that you are the Power now. You have it NOW. Do you think the universe requires you to read a thousand books before you become empowered? What about those with no books to read? You love Sai Baba. But is he reading shelves of books, taking countless lessons, seminars, workshops, and refresher courses? No, he is living the Power and Wisdom of what he is. His trust in that Power and in himself is complete" (Wayne, 2004-06).

It all reminded me of the sage who gave his disciples something sweet they were to protect from insects and rodents. Various, all but one safeguarded the sweet. The one, however, ate it, digested it, and assimilated its energy. That was the right action and the message—the nectarine gift had to be taken to heart, embodied, put into practice.

I was like those who protected the sweet by burying it. I knew where it was, I could dig it up, or go to my books to find it, but it wasn't *in* me.

### *Meeting Larry Wayne*

It is strange how life's great relationships begin...

Some inner longing drew me to Larry. I always had an intense interest in the Truth, I always sought it, and I always relished the deeper understandings

that were a part of it. As an historian, I wanted to know what really happened, what the real motives were. I wanted something, someone, some piece of myself that could tell me the truth. A reverence for clarity, perhaps, the impulse was also a stand against faulty conceptions, hurried conclusions and harsh judgments.

So I took the leap not knowing the landing. I phoned Larry, a spiritual teacher in Calgary, Alberta, to whom my intuition had pointed. At that point, I was a passably decent husband and father of three youngsters, and a deep cynic, funny perhaps, but a cynic just the same. I believed in life's ability to thwart life's chances.... As a teenager, I wanted delight but buried myself in books; I liked girls but couldn't tell them. I narrowed my horizons and expected the narrowness I saw; I felt empty and off-track, a malaise that revisited throughout seven years of high school teaching and nine of university teaching.

Meeting Larry was one of those mini-surrenders in a lifetime, when one simply says "I am open to something new." Larry had an immediate effect on me—my horizons widened, and my sense of adventure deepened. I realized I could be more than I thought I was, more than I had been. Larry spoke of my Spirit nature, my Spirit Self—its prodigious value and infinite potential—and I remember saying, "What about humility?" He answered, "You've been humble long enough." He knew that too much humility teetered on impotence and dipped into Self-denial (Wayne, 2004-06).

I soon realized that my own cynicism did the same. Surprisingly easily, I began to ask questions of this Spirit Self, or higher Self that Larry held in such reverence, and just as easily answers came, and they seemed helpful, supportive, wise, even elegant at times. "Why not cynicism?" I asked my Self. The answer was: "Terminal cynicism is a belief in the futility of human thought and endeavor. As a plan of action, cynicism is meaningless, because to a cynic nothing works. As a reflection on others, it is demeaning, because to a cynic everyone is a fool. But as a judgment on oneself it is equally degrading because anyone who believes in the futility of his thought and endeavour must also in the end believe in his own impotence." This statement, my own (I didn't read it anywhere), transformed me, and I turned away from cynicism virtually overnight, despite a long courtship, away from all of it, except its humor.

I still believe the proverb that "if an ass goes traveling he'll not come home a horse." And I still suspect "there are more horses's asses in the world than there are horses" (Jones, 1997, p. 2). But I am happier to let them be.

After I met Larry, my wife, a good judge of subtle and not so subtle change, said I had become a better person.... The day I returned from a research trip to the archives in Ottawa, she led me to a new subdivision in town and showed me a piece of property she had reserved for our new home. I was delighted, and she told me that before Larry's influence I, and therefore we, would never have left the old place.

*Meeting Dr. Elsa Lund*

Larry had an unusually receptive and expansive mind. He remembered times when he had lived before, in particular a lifetime in the American South when his father was a billionaire. "I knew a lot of things about living a wealthy lifestyle," he said, "but as a farm boy there was no way I should have known. Something I brought forth so startled my parents that I overheard them talking about taking me to a psychiatrist. That scared the bejeezes out of me, so I just shut up and kept it to myself" (Wayne, 2004-06).

At the Southern Alberta Institute of Technology, Larry studied business administration, but struggled to understand economics. At wit's end, the eve of the final exam, he was sitting in a basement suite when "all of sudden a wave of energy came over me, over my head, and it just flowed through me, and instantly I understood it frontwards and backwards." He closed the book, went to a movie, slept peacefully, and wrote the exam the next morning. He was the first finished, and only two passed, one with 51.5 percent, and Larry with 99.5 percent. Suspecting a cheater, four professors then grilled him with theories, concepts, formulas, and applications. "I answered every one of their questions," he said, "and then I started to go beyond what they understood. I could see that they were wondering, 'how the hell did he know that?' Then I shut up... I wasn't sure what was happening... and that spread through all my subjects."

For years Larry had a recurrent dream of a white mansion, and a strange longing for home, as if this were it. When he met Dr. Elsa Lund in 1969, the longing was satisfied, and he knew he was home with his spiritual family. Later, he discovered that the white mansion was the estate on the Spirit side of life of Dr. John Cruppe, a wise and powerful leader who helped him in his healing mission and who paid particular attention to him. The two were so close that in time Larry realized they were family—and that Cruppe was his spiritual father. We have a more abiding spiritual family, and a temporal one. "When I met Elsa Lund I knew I had found what I was looking for," said Larry. "It was the group Spirit, and I had no idea how many souls were in such a group—ten thousand or a hundred thousand. You begin meeting them here, and you help them, and they may help you. I was now ready for something more. I'd had visions of healing when younger in Saskatchewan, sometimes when cultivating or combining, or riding herd on cattle, but I didn't know how it was going to orchestrate" (Wayne, 2004-06).

After a stint as a private investigator, the orchestration began. Larry trained in hypnotherapy with the master Harvey Misel, and from 1969 to 1977 he studied spiritual healing and upliftment, metaphysics and mediumship, with the grandmaster—Elsa Lund. Like an aromatic, white peony, opening layer after layer of perfumed awareness, Elsa was a beautiful flower of British spiritualism. She had been trained by the famous materialization medium, Helen Duncan, whose wartime trial was so instrumental in the acceptance of a higher intelligence, and in the 1951 repeal of the 1735 *Witchcraft Act* in England (Crossely, 1975). Elsa was gifted in all the spiritual attainments—clairvoyance, clairaudience, clairsentience, telepathy, consciousness projection, Spirit healing,



and mediumship; she would “do” them all. Through her, Spirit guides spoke, and when I first met Larry in the mid 1980s, he already had many recorded lectures from White Cloud, the mentor of Spirit guides, and from Dr. Bernadt, a physician in Spirit who helped Larry.

These Spirit helpers were only part of Elsa’s teaching.

“In Elsa’s classes, via guided meditations, we would step outside our body, and a piece of our consciousness would travel,” said Larry. “She had a station wagon, and she put up signs in her car, and the class in her room would try to see if they could read these signs, and after a while we could do that. We would step out of our body and tell her what we saw, and it was amazing.”

Once Larry decided to project his consciousness as a passenger on an aircraft to a friend in hospital. “I will make a sound to create some kind of attention,” he said. “There was a waste basket in the hospital room, and I clicked on it with my finger and tapped on a cupboard door, and when I got to the hospital, the friend had picked up on my presence, and she had heard the taps on the basket and the cupboard.” This projection of consciousness evolved into traveling into the Spirit realm of guides, teachers and counsellors. “That was totally different,” said Larry, “with only these wondrous Beings and their wisdom and love” (Wayne, 2004-06).

Larry attracted people with different skills, including me. He had two beautiful manuscripts, preserved for years from his time with Elsa, and I knew how to copyedit and publish them. And so *The Gentle Counsel of White Cloud* (1989) and Dr. Bernadt’s *Songs from Spirit* (1990) appeared with my introductions.

### *Healers and Larry*

There are two types of healers—those of the infirmities of the body, and those of the infirmities of the mind, with its cascade of thoughts and misthoughts. Larry is both types. Spiritual healing stimulates the life force by removing the cause of disease and its ill-effects. Removing energy blocks, relieving pain, reinforcing vitality, calming, soothing, it centres one in Spirit. It is really love’s offering to love, from healers who know themselves as whole and holy, to patients who see themselves as anxious and afflicted, uncertain, undone, and usually unloved (Edwards, 1963; Meek, 1977; RavenWing, 2002).

Spiritual counseling is the artful removal of all misconceptions about the Self, all mistreatment of the Self. There are many who ignore their passion, their health, their happiness, who cultivate guilt and regret, who see themselves as undeserving and unforgivable, who limit their horizons and their potential, who devalue and discount themselves. Self-love is the central message of spiritual counseling. You are lovable not because you have some value, but because you are priceless; you are lovable because you are love itself, and love loves itself. By example, the spiritual counselor reveals the radiance of Self and student, the divine Source of their oneness, their being.

So it is with Larry’s healing mission and its many blessings.

Sylvia Bertello, aged 76, suffered three heart attacks, and her doctor said she had to quit smoking or die. Larry gave her healing, and she fled to Italy,

expecting the end. When she returned, her doctor was astounded—the heart disorder was gone. “After the spiritual healing from Larry,” Sylvia attested, “I no longer need a pacemaker nor heart medication, and my high blood pressure has also returned to normal” (www.spiritualpathfinder.com, testimonials).

Once Larry and his wife Grace gave a seminar in Lethbridge, Alberta, and at mid-morning break one of the ladies, Jodie, was crying. “My three-year-old son, Dakota, is blue all the time, sick and in pain all the time,” she said; “he can’t keep his food down and needs medication and oxygen. It’s his heart.”

Larry, Grace and the class formed a healing circle around the image of Dakota, and Jodie said, “I could feel the energy flowing to my sick boy; it was the strangest thing I have ever experienced.” At noon, Jodie hurried home, and after lunch she returned with wonderful news: Dakota was well, the pain was gone, and he was eating and playing happily. Two weeks later, Jodie confirmed that Dakota had not needed a single thing since. When news hit Calgary’s papers, Larry was flooded with eight hundred phone calls (“Mom Credits Healers for Tot’s Recovery,” *The Calgary Herald*, January 16, 1998).

Rick McWilliams had three deteriorating disks in his back that caused excruciating pain. Doctors advised surgery as the sole remedy, but Larry worked on him without touching him, and the heat was so intense from the energies that McWilliams thought he had a heating pad on his back. Watching the blue healing force flowing down Rick’s back, Larry saw the disks miraculously reforming and reshaping perfectly. Rick’s pain left, and days later he amazingly could walk fast again. His testimonial is on Youtube (<http://www.youtube.com/watch?v=Zktw11B7zb8>).

When my grandson, Finley, was born in California, he was diagnosed with a blood infection. Alarmed, I asked Larry to send healing, and immediately he did. Next day I wondered what he had seen in his mind’s eye as he directed the energy, and he said he could see Finley’s body with dark blotches in it being dissipated as if salvos of love were exploding each one away in a cascade of light. When doctors tried to grow a culture to identify the infection, they found nothing. In a week, Finley was home and healthy.

Larry and Grace, with the help from Spirit, had created an entire system of self-realization, helpful to anyone and everyone (1969-2014 a & b). With my insomnia into its sixth month and my very survival a stake, I now immersed myself in this system, realizing it was for me, but stepping into it like a greased channel swimmer toeing the cold water and peering in vain at a distant shore too far to see.

I had to begin at the beginning. And the beginning was so simple it nearly offended my academic mind.

“You are part of the Power and Wisdom,” said Larry, “and you can’t be anything else. You are Spirit, Spirit is who you are; you are love, love is what you are. You are coming into your Power. You are saying goodbye to the old human ways, but don’t make that goodbye a long one.” As weeks passed and my sleeplessness stretched on and my spirit sagged, he would say these things again and again. But I didn’t know what the Power and Wisdom was, I only half-believed I was Spirit, and I wasn’t sure what that was or what he meant by the



old human ways. As for love, I was fairly kind to others, I considered that was enough, and I wondered what more there was to the matter of love.

Everything that Larry had said and that he and Grace had prepared in *Awakening the God or Goddess Within You* (1969-2011), *The Eleven Keys* (1969-2011) and *Living in Power and Wisdom* (1969-2014) now stimulated my awakening. But it was more than just reading something. The awakening involved bestirring some part of myself for my own answers. I began regularly to commune with my own inner or higher Self, which at first seemed imaginary, but gradually became more and more real.

What was the Power and Wisdom, this Spirit, Larry spoke of?

"Well, try to paint glory," my Spirit Self answered. "The Power and Wisdom or the Spirit within is that glory, that immense potency and potential, your one safety and security." The visionary, Elbert Hubbard, once said that what people want is the security of the harbor, but what they really need is the exhilaration of God's open sea. "Spirit gives you both," said my Self—"it is the only place where you are safe and free at the same time, where you are calm and exhilarated at once. You can be safe in a spider hole, but not free, and you can be free falling from an airplane, but not safe.

"Spirit honors itself, is gentle with itself, loves itself.

"It is harmony, health, wholeness and healing.

"It is pure, positive energy.

"It is perhaps primarily a creator with the *impulse* to create. When you are not creating, you are not listening to it. And because it is a creator, it is mobile. It acts. This creator has to act or else it is not being anything, and it is also multifaceted. You may be a sculptor, a painter, a quilter, a writer, a knitter, an embroiderer, a carpenter, a mechanic, a mason, a printer, a poet. You may be single-minded, but you are never single-talented. Whenever you feel single-talented, you are constrained, muzzled.

"The only way you can be free is by being the Power, for if you can create you are free. Only if something prevents you from creating are you bound. Only if you cannot create your own reality are you unfree; only if the Power and Wisdom cannot solve your problems are you unfree. If you were truly this vibrant radiance, how could petty annoyances trouble you? If you were truly the Power and Wisdom, things would be right, your world would look right. No countering will could upset you, no quibbling animosity could vex you, nothing could disturb you, and you would sleep, my friend."

### *Self-Love*

"What is my Power really?" I asked.

"*Self-love*," was the answer I got. "When you love yourself, you value all the talents, gifts and abilities within, and love releases, activates and amplifies them and brings them forward in literal action for you to display what you are. The true Power you have is self-love" (Wayne, 2004-06).

Without it, there can be no peace of mind, I realized. A mind that dislikes itself is always distracted and disturbed; nothing satisfies it, little exhilarates it. Judged and condemned by the court of the pitiless little self, it huddles in the freeze outside the palace that is its birthright, shunned, forsaken, scarcely alive, cold as death, warm as ice, in a grim, comfortless land of endless winter.

If only it knew that it had caused the winter, it would know its own Power.

### *Dr. Cruppe's Intervention*

This issue of self-love was at the core of my sleeplessness now into its sixth month. Somehow I was still alive.

At this crucial moment, Dr. Cruppe spoke to the class through Larry, the medium, and when he came to me, he fired a four barreled shot-gun, and each of the two hundred painful pieces of buckshot in my hide screamed the same—you have been unbelievably hard on yourself, impatient with self, brutal with self, serious with self, kinder by far to others than to self. Stroke for stroke, he stated what I was doing to myself; on and on it went, and he knew if he did not set me straight, I could not survive. If I were to complete my life's purpose, I had gone beyond when I could come to my senses without direct intervention. Someone, revered, had to tell me what I would not tell myself. Almost incomprehensibly, these indignities against the self can seem so natural that they go unnoticed by our conscious minds. Others can often see them, but we hide them from ourselves, and that was the case with me (Jones, 2009). When the good doctor finished, another master, Dr. Elsa Lund, Larry's former teacher, now also in Spirit, consoled me with the kind and loving word I had denied to myself.

My harshness was real, and nothing could justify it.... I looked at myself, bowed my head, apologized, and resolved to do better. In that first touch of gentleness came the first inklings of self-love. It wasn't much, it was just a kindness to stop the unkindness, but it was a key, the opening to self-affection. Experiencing even a little success with this Power and Wisdom, I allowed myself a little more sleep.

### *How You Hurt Yourself*

In the next while, I asked my Self, how Cruppe's statement was true.

"You asked how you hurt yourself," my Self said kindly.

"In general, by denying all that you are.

"By cultivating regret and remorse, by second-guessing your choices and agonizing over the results, by doubting yourself, disparaging yourself, by fixing on how things go wrong, and by obsessing over the fetid fruits of failure.

"By refusing harmony and peace, by pooh-poohing magic and miracles.

"By believing you are undeserving and unforgivable, innately flawed and cast from God, by condemning yourself, by being negative, weak, angry, inefficient, irresolute and insincere.

"By canceling holidays, abandoning celebrations, by being too serious, too stern.

“By not going to shows, to musicals, to parties, to games, to exhibits, to the mountains, to the lake, to the sea, by not playing.

“By disparaging your imagination, your creativity, by limiting your horizons, your potential, by refusing to expand your interests, refusing to grow, by declaring all that you are not interested in, and by re-declaring it every time you encounter it, as if it were a mark of identity, a badge of your shrunken status.

“By blaming others for your failures, by asserting your impotence (yes, an oxymoron!).

“By reveling in disasters and tragedies, and, surprise! surprise! by being *depressed*.

“By being a coward.

“By sacrificing yourself for others (this too), by thinking only of others, never yourself, never your mission, your purpose, your fulfillment, always theirs; by denying yourself joy, even hearty pleasure, by disloyalty to self, by never making a commitment to self, never standing tall, never trusting self.

“And, worst of all sacrifices, by withholding love for *yourself*.”

A litany of despair, for sure, the kind of pathos that recalled Dr. Cruppe’s humorous maxim—“Nothing is ever wasted in the laws of God, for if you can’t be a good example, you can always be a bad one.”

But why don’t we love ourselves?

We are taught that self-love is vanity, self-focus is conceit, self-concern is arrogance. Religion says we are sinful, even depraved. Think of others, serve others, subordinate yourself, sacrifice yourself—through the centuries these preachments resound. Love others, not yourself; don’t be selfish.

So we leave ourselves out, and leaving ourselves out, we settle for something less than we might have been. That something less often feels undeserving... and undeservability is a major inhibitor at virtually every stage of spiritual development.

The very thought of unworthiness is a form of self-sabotage; it is a powerful expectation embedded in the negative energy of undeservability that births an impaired experience. I am unworthy, I am undeserving, so in effect, I warrant nothing, and nothing is my prize... or perhaps, given the world’s meager mercy, and my own, a few dregs.

“In the trueness of you, there is no issue of deservability,” affirmed Larry; “the trueness of you is that you *are* deserving” (2004-06).

I always remember Larry’s statement: “Lack, unhappiness, pain, unreachable goals are all the mental crimes you commit against yourself. In a dream I heard the judge saying—‘And who is responsible for this crime?’ Then, I heard myself reply—‘I am.’ It is imperative to recognize, acknowledge and release this negative, destructive pattern, so you may be one with your potential and Power” (2004-06).

### *Choice and Decision*

"The key to your personal Power is choice and decision," says Larry, "for your entire evolution is determined by the decisions you make" (2004-06). Nothing is more stifling than the failure to make decisions. Two kinds are death, my Self suggested—deciding against growing, love, and life, and deciding not to decide.

For Larry the most important single choice is to be the Power and Wisdom or Spirit. It is only choosing to be what you are, but that is the alchemy that turns all things to honey.

Choices, he says, "need to fall into a pattern of pleasure and delight—of enjoyment, wonderment, love, laughter, health, wholeness, vitality, enthusiasm and richness—a pattern of joy, not suffering, sacrifice or sorrow." On his last April day at Harvard, the philosopher Santayana was addressing an admiring throng when his eye caught a forsythia blooming in the last snow of spring outside his window. He stopped, went for his gloves, coat and walking stick, and at the door he turned and said softly, "Gentlemen, I shall not be able to finish that sentence. I have just discovered I have an appointment with April" (Fadiman, 1985, p. 487). Out he walked into the spontaneous delight of Spring.

At some point, you need to make your choices visible. Making them visible is part of taking a stand for who and what you are, so it is self-affirming. It is part of manifesting the choices, and a way of corroborating the power of the Power—the *fact* of the Power, its efficacy.

One day Larry and Grace decided to "put" beauty, peace, love and pure positive energy into the articles of their home, the sofas, statues, lamps, paintings, flowers. They didn't tell their classes, but immediately they began to receive compliments on the beauty and loveliness of the furniture and arrangements. Again and again, visitors said they could feel the energy, and I could too.

"Are you making your choices visible?" Larry asks. "Are you releasing them into the world? Are they having impact on others? Are they given life outside your mind? If you choose to be the love, to see yourself as a Being of love, it is safe to mentally do it, to emotionally feel it and experience it in your mind. But when you take the choice and the choice-maker into the external world, you can be *judged*. The human is very afraid of this" (2004-06).

"Ask for inspiration on how you could make your choices visible," he told me. "Then as you get braver, for making a choice visible is a brave thing to do, you might do it in more striking ways." So I asked my Self for counsel, and I wrote it down:

"As a writer, you could put *beauty* into your writing so that it attracts, *truth* so that it inspires, *confidence* so that it assures, *passion* so that it engages, *wonder* so that it intrigues, *simplicity* so that it charms, love so that it endears."

What would I advise others?

"As a business person, you could put *efficiency* into your firm so that it works with ease, *honesty* so that it uplifts, *abundance* so that it provides, *reverence* so that it cheers, *enthusiasm* so that it elates."

All these energies make the choice visible and palpable, and if they seem beyond one's capability, merely acting them out can achieve results. Acting is a perfect example of making a choice convincing, because great acting is convincing, and as you convince yourself and your audience, you become what you have acted. Contort your face into fear, and you will soon feel it; or lighten it with joy, and you will feel that. Someone once asked a master how he could become more loving, and the master answered, "Act more loving." At first the questioner thought he was falsifying himself, fabricating, but the more convincingly he acted, the more compelling the love became, and once it was compelling, it was real.

Acting is not just acting; it can actually produce immunological changes. Nicholas Hall and colleagues measured the immune systems of two actors, a woman and a man, who performed in two plays, one a comedy, "Lucy Does a TV Commercial," and the other a drama, Peter Barnes's *It's Cold, Wanderer, It's Cold*, set depressingly in a Russian prison during the Revolution where a man awaits his own execution. After the comedy, the woman performer's immune system strengthened, and after the tragedy it subsided. But the male performer fared differently because he projected an anxiousness, tinged as anxiousness is, with specks of uncertainty and worry. In his case, the acting in both the comedy and the tragedy diminished his immune system (Dossey, 1999, pp. 113-14).

### *The Inner Problem*

Larry knew there was some deep resistance in me coming from my inner emotional self. "The inner human part of you has feelings, emotions," Larry reminded me, "and makes your decisions, and here you are devoting all your attention and affection to Spirit. The human says, 'I've been around for quite a while, for 60 years, and now someone else is coming in and taking over.' It feels it isn't going to get anything out of this venture, and may be abandoned, so it is rebelling, resisting. You need to talk to it in a way that assures and inspires it, for it must become an ally. *Show it what it will get out the venture of deciding to be Spirit, and then you'll walk together. It is creating sleeplessness because it doesn't see any benefit in where you are going*" (2004-06).

So specific questions and answers came.

If I moved into my Power, what would the human get? A sense of expectancy every morning, a reason to live with vigor and verve.

If I moved into real success, what would the human get? New opportunities, new ventures, more travel. I could speak at different places, I could energize self and others, and see, feel and experience more, perhaps write a movie script.

In moving into wholeness and pureness, what would the human get? No more negativity, no more pain. It would not feel something was missing, disturbing, or lacking; it would feel whole, complete, self-sufficient, aglow.

In being all I am, what would the human get out of teaching? Expressing and sharing, eloquence and elegance, the joys of service and expansion.

"The human must see the value in moving toward Spirit," said Larry. "Initially you must give it guidance, and make the giving clear. Respect it, enrich it, indicate the benefit; then it will move" (2004-06).

Then my Spirit Self added: "Surrender in a spiritual sense is really giving yourself up to love. You allow love to guide you, you allow yourself to be love. All of which is another way of saying you have finally allowed yourself to be happy. 'Sanity' would be a better name than 'surrender'" (Jones, 2009).

We go down to the ocean of Love and take out a thimbleful. Ultimate expansion to Larry was going down to the ocean and taking the ocean out... We are the ocean, and the Power and Wisdom is the Ocean. And so my sleep gradually returned, my spirits slowly lifted.

### *The Fullness of Delight*

One evening in the Home Circle, Larry opened, quoting the spiritual master, Lazaris: "The basis of life is freedom, the result of life is expansion, the purpose of life is joy...." Then Larry asked, "How many have had a moment, an hour, or a day of the Power of Spirit expressing through you? How did you like being who you were? How did you *feel*?"... "Wonderful," "exuberant," "positive," "peaceful, "fulfilled," came the answers.

"Then why aren't you feeling that way now?"

No one was sure.

"What's holding you back from being Spirit, what's stopping you? How have you limited your own delight, your own joy? Spirit is always exuberant and positive. Why aren't you?"

No one knew.

"Why aren't you in that wonderful, ecstatic state always?"

No one answered.

"You aren't allowing yourself the fullness of delight and of pleasure," he said. "You are withholding the amplitude of that love, the riches of the Power that would give you extreme pleasure. When you disallow pleasure, you get pain, the pain of unfulfillment"(2004-06).

Larry asked what we wanted most in life.

One said true love, another said a family, someone else wanted to write children's books, and I dearly wanted to write a masterwork on Larry himself to reach many thousands and more. Despite degrees of success, none of us had achieved our heart's desire.

"When you don't allow the fullness of pleasure into your life, you hit a point and don't go farther. Things come to a grinding halt; you are immobilized, frustrated, confused, angry, even depressed. It is imperative to understand this.

"The fullness of pleasure, of happiness, wonderment and personal value lifts you into a state of enjoyment, and that then elevates you into a rarified place of real creativity, innovation, and oneness with Spirit and success. That place is not just a sublime pleasure; it comes from *giving yourself that pleasure.*"



But why don't we allow it, this fullness, this treasure? "The residue of lack of self-value, self-worth, comes into play again," said Larry. "You've had it all your life, you've carried it all your days, this strange judgment, this undercurrent of undeservability and self-punishment. Think this way, and you are in the pattern of pain, and you will demand your daily quota." Looking at each of us, he said, "Your grandest vision, your greatest dream—what if you continue and never fulfill it? That is extremely painful!" It was only a remnant of our unleavened humanness, he added, this tottery notion of undeservability, and it was time to set it fully aside.

Spirit cannot and will not support this pattern of pain, because that would make you less than you are. It would encourage your own dwindling, a shrinking love of self, a tragic incapacity.

"You can change all of this in a moment," Larry exhorted us. "Choose and decide—'*I am choosing and deciding to allow the fullness of pleasure into my mind, body and world.*' And any pain you are experiencing will stop, and you will expand into the Being you are because it gives you the pureness of pleasure to do so. Not to allow it—what it creates for you—that could kill you, creating enormous regret.

"When you allow the fullness of pleasure, immersing yourself into this love, there is nothing, absolutely nothing, you cannot be, do or have. Your Spirit Self is capable of anything.

"Let yourself go wild. Visualize all the things you want to do and be, if you had no limitations. That is loving yourself."

It turns all things to honey, I realized.

"Love is the soother of nerves," Dr. Cruppe told Larry, "the tonic of vitality, the balancer of energy, the stabilizer of emotions, the calmness of thought, the knower of truth.... It is the fountain of youth, for with love, one loves to live and lives to love. Every time you feel pain, discomfort or sickness, instead of reaching for medicine or fighting it, or trying to live with it—reach within to that essence of purity, goodness and greatness, and be and express the love. It is the most potent Power in your world, in all worlds. It is the giver of life, the savior of life, the miracle of life and the light of life" (2004-06).

From a choice of love, Larry and Grace received this wisdom from the Power: "You are not here to love the world, *but to be love in the world*" (2004-06).

### Conclusion

This journey had taken me through territory that my intellect had discounted, that my sense of logic had dismissed, that my upbringing as a scholar and intellectual had denied. It had taken me into realms that in the Dark Ages inquisitions had prevailed and heretics were burnt. Yet, the journey had been mine, and I *felt* the truth of it myself.

Inspired, I experienced the wisdom of my friend Larry, the uplift, and the sleep at last. And then I heard Aurobindo (1982), as if he were speaking to me directly—"Turn all things to honey; this is the law of divine living" (p. 51).

## References

- A course in miracles* (1996). New York: Penguin.
- Austen, A. (1988). *Teachings of Silver Birch*. London: Psychic Press.
- Aurobindo, (1970). *Letters on Yoga, part one*. Sri Aurobindo Birth Centenary Library, Vol. 22. Pondicherry: Sri Aurobindo Ashram Trust.
- Baba, S. (1968). *Sathya Sai speaks*, Vol. 8. Prashanti Nlyam, India: Sri Sathya Sai Books and Publications Trust.
- Branch, R. (1982). *Harry Edwards*. Burows Lea: Anchor Press.
- Crossley, A. (1976). *The story of Helen Duncan*. Devon: Arthur H. Stockwell.
- Dalal, A. (2000). *Living words—Soul kindlers for the new millennium: gleanings from the works of Sri Aurobindo and the Mother*. Ojai, Ca: Institute of Integral Psychology.
- Dikshit, S. (1973). *I am that*. Durham, NC: Acorn Press.
- Dossey, L. (1993). *Healing words*. New York: Harper Collins.
- Dyer, W. (2004). *The power of intention*. Carlsbad, CA: Hay House.
- Edwards, H. (1963). *The power of spiritual healing*. Burrows Lea: Harry Edwards Spiritual Healing Trust.
- Fadiman, C. ed. (1985). *The Little-Brown Book of Anecdotes*. Boston: Little-Brown.
- Haraldsson, E. (1997). *Modern miracles: an investigative report on psychic phenomena associated with Sathya Sai Baba*. Mamaroneck, NY: Hastings House.
- Hawkins, D. (2002). *Power versus force*. Carlsbad, CA: Hay House.
- Hees, P. (1997). *Sri Aurobindo: A brief biography*. Delhi: Oxford University Press.
- Hoff, B. (1982). *The tao of pooh*. New York: Dutton.
- Hoff, B. (1993). *The te of piglet*. New York: Penguin.
- Holmes, E. (1938). *The science of mind*. New York: Dodd Mead.
- Jones, D. ed. (2009). *Sayings of Sathya Sai Baba*. Calgary: Detselig.
- Jones, D. ed. (2011). *The Lamp of Love: Stories by Sathya Sai Baba*. Calgary: Detselig.
- Krishnamurti, J. (1989). *Think on these things*. New York: Harper Row.
- Kriyananda (1979). *The path: autobiography of a western yogi*. Nevada City, CA: Ananda.

- Kriyananda (1990). *The essence of self-realization: the wisdom of Paramahansa Yogananda*. Nevada City, CA: Crystal Clarity.
- Murphet, H. (1977). *Sai Baba avatar*. San Diego: Birth Day.
- Pilgrim, T. (1982). *Tom Pilgrim: autobiography of a spiritual healer*. London: Shere Books.
- Polge, C. (1984). *The living image*. London: Regency Press.
- Ram, N. Sri (1989). *Thoughts for aspirants*. Wheaton, IL: Theosophical Publishing House.
- RavenWing, J. (2002). *The book of miracles: The healing work of Joao De Deus*. Authorhouse.
- Ruiz, M. (1997). *The four agreements*. San Raphael: Amber-Allen.
- The Mother, (1977). *On thoughts and aphorisms, collected works of the Mother—centenary edition*, vol. 10. Pondicherry: Sri Aurobindo Ashram Trust.
- The URANTIA Book* (1981). Chicago: URANTIA Foundation.
- Walsh, N. (1996). *Conversations with God*. New York: Putnam.
- Wayne, L. (2004-06). Interviews.
- Wayne, L. & Johnston, G. (1979-2009). *Sayings of seven masters: Paths of the enlightened self*.
- Wayne, L. & Johnston, G. (1969-2011). *Awakening to power and wisdom: Seven secrets to recreating yourself and your world*.
- Wayne, L. & Johnston, G. (1969-2014). *Miracle moments with spirit: from our intimate conversations and true life experiences with spirit*, ebook.
- Wayne, L. & Johnston, G. (1969-2014). *The book of truth: miracle moments with spirit*, ebook.
- White Eagle. (1986). *The path of the soul*. Hampshire, England: the White Eagle Publishing House.
- Yogananda, P. (1971). *Autobiography of a yogi*. Los Angeles: Self-realization fellowship.

David C. Jones is a Professor in the Werklund School of Education at the University of Calgary.

Author's email:

jonesd@ucalgary.ca