

## 04 Treatment 01 – Affirming the Holy

This is the first email where we get into the actual steps of treatment; watch prayers are a prelude. This is the step where we affirm God, where we think about how close God is to us all the time.

I am going to give you a long detailed response but remember that it can be simple. Mrs. Eddy speaks of how we are sometimes like tired children turning to the arms of divine Love. Life certainly batters all of us enough that sometimes we need to feel that peace and rest of turning to the arms of divine Love or God.

I have sometimes heard the analogy of a baby resting in its mother's arms. The mother feels content and happy holding her child, and feels love for the child. There are no words exchanged. The baby does not know the language of its mother yet nor can the child understand the depth of its mother's love, but the child feels that love in its own way, the child feels safe, he feels a recognition of his mother and knows he is where he is supposed to be, he can feel the warmth of his mother and hear her heart beat.

Prayer is like that sometimes, resting in the arms of divine Love and hearing Its heart beating with love for us. No words, just being with God, a recognition of that, a feeling of being where you should be, the peace of that rest, the safety, the contentment, the naturalness and rightness of that primal relationship that we have with the origin of all the love in the world.

Later in the treatment we are going to do battle, but we begin with this utter joy and peace of being in the presence of God.

It is always important to bring a sense of nearness of God, that we swim in God like a fish swims in the sea or that God, the force as you said once, is all around us like the

sunlight. We do not have to go running after God, God is everywhere.

It is important also to get a feeling for the power of God, especially as our culture seems to portray a mythological (in my opinion) half malicious half helpless God who is either unable or unwilling to prevent suffering.

Christian Scientists work a lot with what we call the seven synonyms for God. You can substitute whatever names for God that mean something to you but strive for cause not effect. In the Unity church for example they speak of God as divine order. Now I would see order more as something that came from God than as being God, which is why I like the word Principle for God a little better, because Principle causes order in the world.

Don't get too hung up on words though, in fact playing around with different God language can be a big help in your prayers, in breaking through the stereotypes we have all picked up half consciously from the culture.

In working with the synonyms I often pick one to work with for that treatment. I will think about the meaning of it. Love relationships, power. Life, creation, vitality, being. Being by the way used to be a synonym in CS all by itself. Principle, order, the origin and maintainer of law. Soul, identity, purity, beauty, the ability to know oneself. Spirit, substance, energy. Mind intelligence. Truth, reality, the opposite of illusion, integrity, honesty, consistency.

After that I might relate the synonym I have chosen for the treatment to other synonyms. Because Mind and Love are one I know that my thoughts cannot be unloving or negative or harmful. Because Life and Mind are one I know that every good idea I have has life, animation, vitality, creative power, movement. Our thoughts in prayer live; they have legs and can move forward and do good in the world.

Whatever words you use for God you can pick one for each treatment, focus on it, and then relate it to other words for God that mean something to you.

Our knowledge of God is the engine that makes the prayer work. If we believe that God is basically good but that God knows evil or allows some evil then our prayer will be basically good but will do some evil. Our thoughts of God are reflected in our healing work. When they approach reality (I say approach because none of us have a mature sense of God yet) healing flashes forth. If we believe that God has a physical body then we need to be present and do laying on of hands or touching the patient to get a result. If we have a small and narrow sense of God then our healing will be small, if we have a large and infinite sense of God then our prayer will not only heal our patient it will bless thousands of people literally. If we believe that God has emotions like humans do then our healing work will ebb and flow, if we glimpse God as infinite immutable Principle our healing work will be permanent and based on law.

Some of our thoughts of God are unconscious so it's hard to know what we really worship. To worship something means in part to acknowledge its power. It's a good exercise to think about, and observe in your life, what you acknowledge as having power. Also, what do you think about the most, because that is also a god to us, something we continually think about or contemplate. We invariably have to lift our thoughts higher and we also need to lift our concept of power higher. God is all power. Period. And God is totally good. This is not what the world believes, experiences or knows.

One reason the Spindrift work has never received the funding or interest that some other prayer research has is because other forms of prayer research do not challenge the world's basic concept of reality and Spindrift's theory does.

It's the same with God. Most people think of God within the framework of our culture's sense of reality. When I speak of God as good and as power I am speaking from a different place outside of the culture's perception.

It is not necessary to accept IFT's version of reality or of God but it is helpful to look at the theory underlying the Spindrift tests, whether you think its totally right or not, because it will give you a different view of God to consider. That is what this part of treatment is about, opening ourselves up to larger ideas of God.

Mrs. Eddy warned us not to take anybody's opinion on such a large subject but to pray and learn for ourselves. When you really want to know more about God and you reach out in prayer, then one minute your mind will be a blank and the next minute you will have an idea about God that you did not have before. Cherish the ideas that come to you, they are better than anything I could say. Expect to grow gradually in your sense of God and you will find new ideas coming to you very naturally. The more ideas that come to you as you pray write them down because the dms will try to hide them or make you forget the more you have to work with in future treatments.

While I was writing my emails today I answered one from a man with a lot of questions most of which boiled down to this one.

I've been reading your write-ups and a question crystallized for me. How do I understand the results of a successful identity field theory prayer experiment? For example, if prayed-for soybeans move closer to their optimal state than control soybeans that have not been prayed for, I'm confused as to how this result fits together with a loving God, who cares about all living things, whether prayed for, or not.

Jack, I am going to send you the answer I sent him even though it's more than you need and not all on the subject of God. I do think it will help expand your idea of God though.

This step of the treatment, (our thoughts of God), is what heals. The rest of the treatment fighting those dams etc. only clears away the obstacles, but this is where the power lies. I hope this helps.

Deb.

(below is my answer to this man.)

Hi,

Thank you so much for your question and bless you for it. Most people just look to see if a test works and don't think about what it means. To begin I have to back up quite a bit and give you an overview which may not seem to immediately relate to your question, but it does, so bear with me.

The prevailing paradigm of our society is that matter is primary. We may not think about it, we may not even realize that we believe this, but this paradigm governs everything we do.

This paradigm (I know paradigm is a horribly overused word my apologies) is the reason that we envision ourselves as praying for the soybeans and we don't envision the soybeans as praying for us. When I ask kids, Why don't soybeans pray for people? they usually say, Because they cant think. How do you know? I continue. Well, they don't have a brain. is the usual answer.

We envision thought as a form of energy similar to a physical force even if mental in nature We believe that matter, specifically the brain, creates a mental energy called thought and sends it elsewhere, either through the nervous system which sends thought to the rest of your body or in some as yet unknown but presumably explainable way to things at a distance. Whether you believe that thought can only act via a physical network such as the human nervous system (and this is still the view of many physical scientists despite evidence to the contrary) or whether you believe in what Einstein called spooky action at a distance the underlying belief system is still that matter creates mind and that mind begins inside the body or brain and then somehow escapes and goes somewhere else.

The underlying theory of IFT is the exact opposite, in other words it is that consciousness is primary. This is an entirely different paradigm. Most people, when they look at IFT tests, interpret them from within the first paradigm (the primacy of matter) and so they have trouble at first in seeing what the tests mean.

In IFT the theory is that matter, including the body and the brain, are inside the mind, not that the mind is inside the body. In IFT the theory is that a form of consciousness (mind) creates matter, that your physical brain for example was manufactured by a mind, which existed before your brain did and that your brain, your body, and all other forms of matter, are contained in this mind, not the other way around. In this alternative theory matter does not create thought and send it somewhere. Thought creates matter and then enters that matter just like a ventriloquist throws his voice into an inanimate object. This mind throws its feeling, seeing, hearing into the matter that it creates and then believes the object is talking, or feeling pain, or whatever, like a child fooled by a ventriloquist's dummy.

The important thing to remember is that the mind we are talking about is unaware of the nature of its own mental processes. It does not do any of this consciously. It works in unconscious programmed ways, or so Mrs. Eddy claimed and the Spindrift tests explore.

Mrs. Eddy used the phrase mortal mind to identify the self-ignorant mind that creates matter, as opposed to the divine nonlocal Mind that creates reality. In her theory matter is virtual, a phenomenon of mortal mind, while real identity is a phenomena of the ever conscious self-aware intelligent divine Mind. She did not classify mind by whether it produces good or bad thoughts but by whether it produces material or spiritual phenomena. She wrote:

In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts. Mortal mind is a solecism in language, and involves an improper use of the word *mind* indeed, if a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter. In divine Science, the universe, including man, is spiritual, harmonious, and eternal. Science shows that what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*.

Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated [Mind Medicine] as brought forth in my discovery. Job says: "The ear trieth words, as the mouth tasteth meat."

At some point IFT research will probably churn out a modern phrase that means mortal mind but which sounds less 19<sup>th</sup> century. Some people call mortal mind monkey mind, and although this is far from a scientific term, and although I mean no disrespect to actual monkeys, its kind of a fun term for a change and it gets the picture across so lets use that term for this informal explanation.

I want you to picture what this monkey mind is made of. It's a great ocean of consciousness; really largely unconsciousness for it is as unaware of its own nature as the sea is unaware of what lies beneath its water. What you have come to believe is your mind is one drop in this ocean, which contains drops (thought) associated with everything from a blade of grass to a newborn baby. All the thought forces that have ever been associated with any physical thing in our universe since the Big Bang and maybe before are still floating around in that monkey mind ocean according to Eddy's theory.

This huge monkey mind is like an eye, except that it not only sees it also feels hears tastes and smells. It is a giant receptor. It is not wired to perceive reality, just like our eyes are not wired to see radio waves. Those waves exist but we do not see them because our eyes are not shaped in such a way that they can receive those images.

Monkey mind can perceive the shadow of reality however. A shadow is not at all the right word but I am at a loss to describe it. Monkey mind reverses the spiritual images that actually make up our world and presents them upside down, like a mirage.

I don't know if you have ever seen a mirage. Sailors tell sometimes of seeing an entire Navy ship sailing by upside down accurate to every detail even with crewmembers walking upside down upon the decks. This is a mirage. The mirage is not real but somewhere there is a real ship of which the illusory image is a projection. The mirage could not exist if the real ship did not exist somewhere. Atmospheric conditions have reversed and projected the image of the ship. Monkey mind is like those atmospheric conditions. Whenever it encounters reality it reverses it and projects an illusory image that looks, feels, and sounds very very real but isn't. Scientists tell us that matter is

almost entirely empty space, which is hard for the human mind to accept. IFT tells us that matter is virtual, not actual, that it is a sensory image created by an energy source ( monkey mind) and this is equally hard to accept when you stub your toe and the pain does not seem too virtual.

This is all theory. The stuff the physical scientists have discovered about how our world is put together is also just theory and some of it is pretty weird let me tell you. Even the scientists think that what they have discovered is weird. Physical scientists have had trouble adjusting to the fact that their discoveries have shown them a world that is very different than they way they thought the world was. If it weren't for the scientific method the scientists would be considered kooks for believing in quarks, black holes, etc.

The same is true of IFT. At this time in history IFT is not a proven theory. The Spindrift Papers do not prove it. All they do is show that it is possible to prove it, but the methodology must be further developed and the tests actually done or IFT will remain unproven and so it will not be applied.

Bu I am getting ahead of myself.

Every morning we get up and see the sun rise, which is an exact reversal of what is really happening. The sun isn't moving, we are. Science has corrected the illusion about the sun yet even though we know that the sun isn't really coming up we still experience the sunrise. IFT has corrected the illusion that we have a material body that is part of us but we still get up and experience a physical body. Despite this the truth is still true, about the sun and about the body, regardless of the reversed experience we have. We experience the reverse of reality because we perceive both the sun and our bodies though the flawed receptor of monkey mind. Not just through our personal drop of monkey mind but also through the entire ocean, which is the receptor in which our drop presides.

Is this getting too far out? I am getting close now to your question.



The ocean is always shifting. Imagine if the shape of the lens in your eye was always changing. You would see or experience images changing according to the shape of the lens of your eye at the moment. When the receptor changes it sometimes creates a distortion. The mirage is already a distortion- it is upside down but it is proportional. When the receptor changes its like a sailor looking out at the mirage ship and seeing one part of it greatly elongated, or even missing.

The first step in learning prayer is to learn to alter that receptor so that the mirage comes back into proportion. We call this a normalcy-referenced result, or else we just call it a healing. Mostly people do it without any idea of the theory. In this way prayer is a lot like squinting. People may not have any idea how the human eye works, and they may not know that when they squint they are changing the shape of the lens in their eye momentarily, but they know instinctively that if they squint a little they might be able to bring something into focus.

In prayer we may not understand that a module of monkey mind, our own drop or the drops we combine with, is out of whack but we instinctively know how to squint, how to bring our thoughts back to experience life with less distortion. When we do this we get a normalcy-referenced result we experience the organism as changing but of course it is not the soybean that is changing. It is our perception, as well as the perception of the others around us who are also looking through that area of monkey mind, it is the receptor that changes, not the soybean or whatever.

All that you are measuring in a prayer research experiment is perception. Not just prayer research either, all that you are measuring in any science experiment, medical experiment, physics experiment etc. is collective perception, but science does not know that yet. They are getting closer.

The next step in prayer is to learn that monkey mind is causing the mirage in the first place, that the mirage of the ship or the soybean or whatever is reversed and illusory virtual not real, but that there is a real ship or soybean of which what we see (experience) is simply a misperception. You could not have a mirage of a ship if there wasn't a real ship out there somewhere that the mirages was a reverse reflection of.

Now we are like an eye doctor instead of just a good squinter. We are getting better at IFT. Now we can not only diagnose where the problem is in our own drop (consciousness), in a segment of the ocean (collective consciousness), or in both, we can also, through understanding IFT Mind Medicine, create mental glasses that turn the ship right side up.

Prayer as treatment is glasses. Through treatment we come to understand that we are looking at an image of (but not the substance of) reality. We are not yet seeing the soybean directly but by putting on our glasses the mirage of the soybean turns right side up and we see, in our mind, a clearer example of what the reality must actually be like. Treatment helps us experience the reverse of the monkey mind soybean. We affirm that the ship is really right side up and we deny that it is upside down even if our five senses still see it as a mirage. We use our reasoning and our faith and we keep at it until we see the ship healthy or right side up.

I don't mean right here that we are reversing sickness; let's say that the soybean has a blight that we are healing. That part is the returning to a norm, that part is what I mentioned above. Most people think that once the blight disappears and the soybean is healthy then the healthy physical soybean is what God created which somehow your prayer has restored and that now you have finished your prayerful work. IFT says the physical soybean, though healthy, is not God created, not created by the divine infinite Mind, it is created by the monkey mind. You are definitely not finished with your prayerful work just because the mirage has returned to normal and is now proportional, because now the symptoms have disappeared, because you are still looking at a mirage, albeit a healthier looking one. This is one of the biggest differences between IFT and other theories.

In this second step in IFT by wearing your glasses, or giving your treatment, you can see that the physical soybean is not subject to death but (reversing this) that it is eternal. You see that it has always existed. You see that it is not matter but Spirit, the reverse. When you see this you get the second result a true IFT result or measurable effect where prayer for a healthy organism will cause its norms to develop or evolve. Gradually your glasses, the treatment you are giving, are causing you to experience the organism as closer to perfection. But you are still just changing your perception of the mirage. You are still looking at the mirage, although you are learning from it, by reversal, what the real ship (or soybean, or person) must be like.

(Jack, we will talk about reversal later in the treatment series. It is a key concept and useful tool.)

The third step in IFT and you do not have to die or go to heaven or anything like that to experience this, is when we are able to take the glasses off and experience spiritual phenomena directly, not the mirage, not the mirage corrected by glasses so that we see it right side up, but the actual ship, the substance ship (or soybean). To experience this we must crawl out of monkey mind long enough to see through a different receptor, that of our own spiritual identity or the drop of us that is in Mind, not the drop that claims to be in monkey mind.

When I put on my glasses in the morning I heal all my bedroom furniture. It stops being distorted and comes back to the norm. The difference between what I see is measurable. I am not really affecting the furniture of course but I am deeply affecting my daily experience of it. Without my glasses (for I fear I have not yet been able to heal my eyesight which humanly speaking is poor) I could not drive a car or write this message on the computer. The daily if temporary healing of my eyes by wearing glasses does affect my experience and the quality of my life very profoundly even though I know it isn't real healing, its just that I am putting my glasses on.

In the same way the daily prayer treatment that I give to myself to know that I am an eternal being also profoundly affects my daily experience even though I know this is not the ultimate healing. I have learned to be patient. Until my eyes are healed I am grateful for my glasses and every day I learn more about my true vision. Until my belief in a matter world is healed I pray daily and I am grateful to know this type of prayer and every day I learn a little more about my own spiritual nature and the true nature of creation.

Here, finally, is the answer to your question: According to IFT theory your prayer never affects the soybean, research organism, or patient anymore than my glasses affect the dresser in my bedroom. Your prayer also does not have the slightest effect on God nor does it influence Him in any way to do anything different than what He is already doing. People do not like to hear this, but in IFT the only thing your prayer is affecting is your

perception of and experience of reality and the perception and experience of others. That's all. You are dealing only in perceptions.

God never withholds His love from any part of creation, never withholds love from a control vs. a treated organism, never comes because we call but is always present everywhere at all times. That soybean and every other soybean, whether you are focusing on it in prayer or not, has always existed and cannot possibly die or lose its usefulness or beauty. It is loved completely and fully at all times by the Mind that made it and which is constantly totally aware of it and it is never influenced or governed by anything but the Mind by which it is sustained and maintained.

No human thought, prayer, human appreciation, memory, emotion, sentiment, ignorance, greed, disinterest, willpower, faith, indifference, acid rain, chemical or any other thing can ever alter it, harm it, stimulate it or retard it, make it grow or not grow, mutate it, cause it to decay, recreate it, cause it to die, remove it from its proper relationship to the rest of creation, affect it, diminish it, add to it, change Gods view of it, separate it from the Mind in which it dwells as an idea, starve it, saturate it, genetically alter it, use it up, make it dormant, eat it, shrivel it, discard it, crush it, poison it, redefine it, trivialize it, tinker with its purpose, hide its identity, own it, redirect its energy, or change it in any way. It is totally dependent on God and God does not change because of our prayers. Our perceptions change when we pray. That is all.

I know that, whatsoever God doeth it shall be for ever: nothing can be put to it, nor any thing taken from it: Ecclesiastes 3:14, KJV

To think that because we are not praying for a soybean in the control group that it is deprived of something is like thinking that because we are focusing our binoculars on one particular bird that all the other birds in our yard must remain blurry until we get around to focusing on them in prayer too. Our perception of them remains blurry but they are not dependent on our perception. It is our perception of and our experience of the organism or patient that we change and yes we also change the perception of and the experience of others who are also looking through monkey mind or relying on monkey mind as their receptor (which means all humans and which is why others can see our results) but we are never changing the real ship, only the mirage.

If we can make that mirage better for everyone as well as ourselves if we can help outfit the world with glasses so they don't keep bumping into things, wonderful. This is not ultimate healing. It is the manna in the desert but not the Promised Land. People get a little too contented with the manna instead of longing with all their heart to enter the Promised Land, whatever it takes. You must long for Truth with all your heart to understand IFT, to enter the Promised Land, to understand the meaning of the tests.

Even in the physical sciences if there was less focus on the manna the technology and more nurturing of that gift of genuine aching curiosity and the consuming desire to know truth, science would develop more quickly.

Physical healing is the change of a perception and it is only a by-product of our quest to someday turn off the distorting energies of monkey mind (collective dms) completely so that we can see and experience reality directly. Pain is not a physical sensation but a mental perception projected on you by monkey mind. To learn to heal pain by understanding this is important and humane, but this does not mean that you are now finished praying. It is not enough to stop feeling pain etc. personally, you must expose it for what it is, a total illusion with no power, a problem with the receptor, not with substance. Physical healing is not the Promised Land. It is however an important and humane first step into the wilderness.

The One that is Holy does not come at the beck and call of sailors viewing a mirage. The One that is Holy fills all space, knows all things, is changeless, eternal, Almighty, all powerful, all knowing, all seeing, all acting, all inclusive, and ever present.

Science and Health states:

God is not moved by the breath of praise to do more than neither He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love. Prayer cannot change the Science of being, but it tends to bring us into harmony with it.

God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend?

Do we expect to change perfection?

Asking God to *be* God is a vain repetition. God is "the same yesterday, and to-day, and forever;" and He who is immutably right will do right without being reminded of His province. The wisdom of man is not sufficient to warrant him in advising God.

Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution.

How empty are our conceptions of Deity! We admit  
18 theoretically that God is good, omnipotent, omnipresent, infinite, and then we try to give  
information to this infinite Mind. God is Love. Can we ask Him to be more? God  
is  
24 intelligence. Can we inform the infinite Mind of anything He does not already comprehend?  
Do we expect to change perfection?

People do not like to hear this because it takes away their personal sense of God as their big buddy in the sky. But it does not have to take away such a sense entirely. As I said, we still experience the sun coming up in the morning and we still can experience God as our abba, our daddy, and our protector. To paraphrase what Eddy writes in another place (what is in the parentheses are my words):

To gain a temporary consciousness of God's law is to feel, in a certain finite human sense, that God comes to us and pities us; but the attainment of the understanding of His presences (His laws and ordering forces), through the Science of [Mind, IFT] destroys our sense of imperfection, [gives us a pair of glasses so that we can see without distortion] God is all true consciousness as we get still nearer [Mind], we must forever lose our own consciousness of error [receptors that distort.]

What does all this have to do with the Spindrift tests? Good question. I am very conscious just now of how people look at our tests through their own receptors. Several years ago I did some tests with lab rats that had cancer. It was a two year test and involved over 40 rats.

Because the tumors often did reduce in size or disappear (measurable effect) people assumed that I was looking for a mental cure" for cancer or even that I had discovered one.

This is not true. IFT prayer research is never about effect; it is always about cause. The tests that I did, based on the principles in The Spindrift Papers, were not designed to demonstrate the mental cure of cancer but the mental cause of cancer. This helps more people in the long run because it goes to the heart of prevention. This is where the nursing aspect gets important we have not even begun to understand the nursing aspects of prevention, but that is another subject.

It is true that the rats were sometimes physically healed in the experiments I did but in IFT that is the byproduct of a larger process. The measurable effect is humanitarian and

scientifically helpful but not the main focus of the tests. Like the gasses produced and emitted when you are making plastic, which tell you that the process inside the vat is occurring properly, measurable effect (physical healing) is a good sign that the IFT process is occurring, but that's all. In goal referenced healing the disappearance of symptoms or cure is the healing. In IFT the disappearance of symptoms is the by-product of a larger healing process.

The Spindrift tests were not designed so much to show that prayer works as they were to show that different types of prayer work differently and then to set up a methodology for exploring how the type called IFT works.

Just because an organism is returned to its norm doesn't mean that the prayer is IFT. I fear I have sometimes given the impression that any normalcy referenced result means that it is IFT. A goal referenced prayer for a person with cancer might have the same effect of reducing the size of the tumors or eradicating them all together if the belief was strong enough. Goal referenced prayer often produces a return to the norm.

The helpful part about the methodology or measurement grid created by the Klingbeils (I refer to them by their last name because I am not speaking of them now as my relatives but as scientists) the beauty of that measurement grid is that it shows a way of distinguishing between the two types of prayer effects. Usually it does this by identifying and then creating test situations where healing is conceived of by monkey mind as exceeding the norm, such as by making something grow faster. In these cases IFT and goal referenced work differently so you can see isolate them. Usually they follow the same path and it is hard to humanly tell one from the other.

In most cases out in the real world (not the lab), where you are talking about praying for human patients, both goal referenced and IFT will return the person to health, to the norm. This is important but it is not enough, it leaves untouched the larger questions. The belief of CSers that all they have to do to prove CS is to heal people like they did in the 19<sup>th</sup> century, is fatuous.

It isn't the normalcy-referenced (measuring back to the norm instead of measuring how far something moves towards a goal) part that makes the Spindrift experiments



important; it's the designing of experiments that show the difference between the two types of prayer. The purpose of such experiments is not to show that prayer can return something to its norm but to show that there are different effects, that prayer is not all one thing, that they return the organism to its norm by following different paths. And then, having done that, by moving on to larger questions about reality.

You can never understand anything in science until you first learn to classify correctly. Right now the Spindrift work is not classified correctly, the dms block people from understanding the meaning of the tests, they just think our research shows that prayer works. We've got a much bigger fish on the hook.

In the Spindrift tests the ground breaking element comes not from isolating the two types of prayer effects but from designing tests where the data from the two types will come in different patterns even if the end result is the same. Instead of looking at the end result (like whether the organism returns to a norm) you look at the order in which the data appears. These Spindrift tests show that data comes in different patterns. This sheds the first light, like the first primitive telescopes, on the different types of defenses or resistance to treatment in Mind Medicine.

If you are looking at light from a light bulb it does not matter in what order the particles of light are emitted. If you are looking at a movie the order in which the particles of light are emitted make the difference between whether the light on the screen means anything or not, whether it forms images that you can understand or just blurs of light.

Goal referenced is the light bulb, but IFT is the movie, the data must form a certain pattern during the test, not just produce light.

And I want to stress again the purpose is not so much to heal the organism (although that is a useful, loving and humanitarian byproduct) but to build a body of knowledge about the mental environment in which treatment occurs. This knowledge, if verifiable and therefore accessible to all, will help many people, not just one organism, in the long run. These groundbreaking defense mechanism tests are not designed simply to adjust the mirage (produce measurable effect in the organism). They are designed to demonstrate that all we are measuring is a mirage, a perception; they are designed to change the

paradigm of our world from a matter-based sense of reality to an understanding that consciousness is primary.

NASA learned to understand that light is bent by the gravitational forces that it passes through and they correct for this when they look at objects through a telescope. In the same way IFT teaches us both collectively and individually to correct our perception of what we see so that even if we do not experience spiritual reality directly even if we are not the astronaut that gets to go into outer space personally we can still have a very accurate view of what goes on in reality or the spiritual dimension, we can have a good idea of what our world is really like, not what the five senses (false receptors) tell us its like.

That is the beauty of IFT that if IFT theory is proven true or even partially true it will enable us to understand how the universe is put together as Mind, not matter, even without being saints or having visions. We can all participate and base our actions on scientific spiritual data even if we can't all levitate or walk on water. That's a relief. It makes the processes of learning holiness more efficient. Right now it's so hard to attain holiness without making a lot of mistakes and getting hurt a lot.

I have given you a round about answer but the gist of what I am saying is that prayer does not affect God's love for the organism in any way. The little secret of prayer research is that you are really the research organism, not the soybean and the changes are going to be to your perceptions, not to the substance of the soybean, which is purely spiritual.

And by the way I wouldn't be at all sure that the soybean isn't praying for you after all.