

Go Deep Within To Find the Truth That Motivates



Caroline Myss Interview

By Eva Starr

Caroline Myss, the featured speaker at 1 p.m. Sunday at the Journey EXPO 2008, is an internationally known healer, teacher, best-selling author and medical intuitive. She is dedicated to advancing knowledge in human consciousness, spirituality and mysticism, health and energy medicine, with an eye toward advancing the science of medical intuition. Myss established CMED, an educational institute in 2003, which offers two programs on sacred contracts and mysticism.

In 1984, Myss met C. Norman Shealy, M.D., Ph.D., a Harvard trained neurosurgeon, who had an interest in the science of medical intuition. They began a collaboration that continues to this day.

During their early years together, Shealy had Myss conduct health readings on his patients, which helped hone her skills. As a result, Myss developed the field of Energy Anatomy, a science that partners emotional/ psychological/ physical/spiritual stress patterns with the specific diseases that they create or influence. In 1996, Myss compiled her years of research in medical intuition with her work in the field of human consciousness, releasing the book "Anatomy of the Spirit."

This interview is based on her latest book, "Entering the Castle: An Inner Path to God and Your Soul," released in March 2007. The book is Myss' examination of St. Teresa of Avila's depictions of a person's seven interior mansions as it relates to the saint's vision of the soul and divine consciousness.

Eva: How would you define the difference between mysticism and spirituality?

Caroline: Mysticism fundamentally is a direct experience of God where spirituality is the subject matter of God.

Eva: In your book "Entering the Castle" you discuss that there seems to be several parts of ourselves, i.e. my wounded child, my wise old man/old woman, my fearful persona, and my spiritual seeker, to name a few. How does one make the switch from a place of fear and move toward a mode of faith?

Caroline: For the most part when a person shifts in an archetypal sense into another pattern, or a complex, it's very unconscious. Often times when I am teaching I can tell by the sensitivity of the subject matter that a person is shifting into a child archetype, into a wounded child archetype or into a victim. A husband and wife may go into a power play, and one or the other may become like a child, usually due to a responsibility issue, bringing out the child in the other person, and *that* shift is not conscious at all.

Other times, when you speak of how a shift happens, the aptitude to make a conscious change in yourself is indeed what becoming conscious is all about. The capacity to say to yourself, "I can feel that wounded child coming on and I have to stop it and I'm going to shift right now and I can feel myself entering into the wounded child. And I'm about to become hypersensitive and take everything personally and become unreachable and unmanageable." To catch yourself when you start falling into a dark reckless pattern of woundedness is very difficult to do. That's what this whole journey of becoming a *conscious* person is all about, is to catch these subtle forces within you.

Eva: That leads me to the next question. How do we get closer to that true self and closer to that sense of infinite freedom?

Caroline: This is what Teresa Avila was so good at in her instruction. This is what the constant devotion to self-knowledge is all about, which is always looking at why you do what you do, why you say what you say. You look at your own, what she calls reptiles, which are your own wounds, an endless looking at wounds, which turns a person into a narcissist. You look at your relationship to power and humiliation and what your trigger points are. Then you work on that, you work on what your private agendas are. You go into your shadow; you go into a ruthless search for truth in yourself.

So often times when people say, "I'm working on forgiveness," no they're not; they're working on vengeance, that's not forgiveness. Forgiveness is a whole different track, forgiveness is a mystical track. Someone who can't forgive is someone who's hiding vengeance. You face yourself with ruthless honesty, that's how you do it. You call a spade a spade.

Eva: I understand that the transparent witness is aware of time and I also understand or can conceptualize the past was a now moment and the future when it occurs is also a now moment. But aren't we living in the now based on the past and anticipating the future? How do we always just stay in the now?

Caroline: That, in itself, is what Buddha would call mindfulness. You stay mindful, you watch where you are hemorrhaging, and you constantly say to yourself, "Where am I other than here? Where am I other than here?" You constantly retrieve yourself. When you find yourself worrying about the future, or regretting the past, you say, "I am only here," and you call yourself back from hemorrhaging in those places. Buddha said those are the illusions. "Why are you

worrying about the future, what is the future, where are you going? You don't even know what that is, why are you going there? Why are you wasting your soul worrying about a place you don't even know exists and it's not even going to be there when you go there, so what are you doing?" Buddha would say, "What kind of foolishness is this and why are you going backwards, you've already been there and it's over with, so what are you regretting, it's already over with. Come here!"

Come to this moment and be fully present, that is a devotion and it doesn't make sense to the rational mind and this is where the Westerner does not have the devotion understood at all. They go about these grand mystical teachings through the wrong door. These are mystical teachings, not intellectual ones. You can't grasp these through the mind. You can read about them, but the practice, the animation is a mystical one.

Eva: I love the way in your book "Entering the Castle" you describe Hell as a horrendous case of mistaken identity. Would you elaborate on this?

Caroline: I'm fascinated with the questions that you're asking. Why did you ask this one?

Eva: A lot of us experience our own hells, in our own minds and it's different for everybody. I just liked the way you phrased that, "Hell, a horrendous case of mistaken identity." I just wanted to get more in depth and understand more what you meant by that.

Caroline: You know that the association of Hell, for many people, is that it is some kind of permanent place of soul burning, or soul torment. At the same time for Heaven, we have this off-planet God that comes down and makes everything better. The way we have manufactured the myths about the Divine are all just myths, they're just a bunch of myths, including Hell. I don't think we get away with anything. But I think that the way justice plays out is not something we can possibly comprehend.

What if we were to find out that the most brutal person in the world would turn out to be a king in the next lifetime to be given a chance to be a benevolent ruler, that would not make sense to so many of us. So, we in our little minds have no concept of this place called Hell. You project a place of eternal suffering, a place that reflects our need for vengeance. Our need for reward and punishment, which is a very human sense of justice, which is completely counter to any notion if someone was a Christian, of the Christian logical thesis of forgiveness, which again has nothing to do with the human being or God whatsoever.

The element of crucifixion, resurrection and forgiveness had to do with breaking an archetype of vengeance between human beings and between a mythic God and a human being. It had to do with being between human beings and human beings. It's never been taught that way, and the church keeps perpetrating this myth that it had to do with this God exacting his pound of flesh from a human being, which is why it's never been carried out properly.

Eva: In "Entering the Castle" you write about being one with all objects, (i.e. I no longer see the ocean, I am the ocean, I no longer pray to spirit, I am spirit). You speak of "so seamlessly does the world, sacred and profane arise in one piece that I can find no boundary - anywhere in the

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entire Universe.” How does one fully integrate that statement into our everyday reality?

Caroline: That is a mystical state, that is a description of a mystical experience. A person cannot make a mystical experience happen, it comes upon you and it shatters your boundaries, it shatters the boundaries of reason and it shatters the boundaries of your senses. It shatters what your eyes can see, and suddenly your eyes are no longer the lenses through which you perceive. You go from sight to perception, you go from feeling to sensing, There are no boundaries between you and all the rest that exists.

That is not something the intellect can comprehend, it is something that happens to you somehow through a profound act of grace. In theory, a person can read “we are one,” but the intellect can’t grasp that. It is such a profound concept that if you really got it you would sit down and say, “I can’t even talk anymore.” How one grasps that is one says, “God, I want to understand that, give me the grace to experience that,” and you pray for it.

Maybe the experience melted into you and you begin to live it as if you were the experience. You begin to act as if you understood that you are one with everybody. You raise the bar. You begin to realize that if I think negatively of this person, I am thinking negatively about myself and of all of life, so you raise the bar and start living as if you had that experience already.

Eva: In your book “Entering the Castle” you mention that while writing “Invisible Acts” you delved into sacred texts from every tradition. During those few weeks the realization came to you that while doing your research you had crossed into the sweet sanctuary of prayer and contemplation and became absorbed in the connection between love and God, and you lost your breath and suffered a grand mal seizure. Will you share that experience?

Caroline: I had the profound realization that I had been saturating myself in scripture and in holy literature for weeks and weeks and weeks trying to merge that with the text of inspirational power. What was happening was that I was doing it more than what was necessary. I actually didn’t realize what I was doing, finding that I had unknowingly created a harbor of grace for myself and I was falling in love with the sacred and I didn’t even realize it.

Then the moment came when I realized I had crossed over a threshold where the holiness that was supposed to come through this material was actually coming through the material. It was in that second that I was just awestruck by all that was sacred and I was so filled with light. It was like I was struck by lightning and I simply collapsed in a grand mal seizure. It was extraordinary. I was struck by lightning, that’s the only way I can put it.

Eva: Thank you for sharing that with us. In “Entering the Castle” you speak about “when God hears your calls, questions, such as what is my Divine purpose, these are spiritual invocations for God to come closer and when God hears you he does exactly that.” Will you elaborate on this?

Caroline: The difference between a question and an invocation is that a question is, “Where are we going for dinner,” the consequences of which don’t mean anything. When you say, “For what purpose have I been born? What am I doing here?” You are renegotiating what your soul is about,

not your body.

Filling your body with food versus asking for where your soul belongs is the difference between night and day. In that moment you are saying, “Reorganize my life task according to why you have put me on this Earth,” and that reshapes everything. And it is a subtle and profound force that begins to work instantly, instantaneously, and it reshapes everything, and if you are still and go into stillness you can feel that you have changed your compass. You can feel it.

If you enter into the silence and you aren’t someone who is paranoid by inner silence, and you grow comfortable with silence and even uncomfortable with silence, you will come to understand the language of silence and it’s variations in tones. You will know that you’ve changed and the direction of your compass has shifted and it’s not important to know how, where, and what and all those silly questions that human beings ask. It should be enough to know that the arrow on your compass has shifted in the instant you said that prayer. That alone should tell you how intimately you’re heard. The rest you ask because you’re frightened

Eva: In “Entering the Castle” when talking about exposure to mystical truths you say, “Exposure to mystical truths can stun you, knock you off your horse, and blind you for three days.” Expound on that.

Caroline: One example. I know a man quite well who was a hit man. He killed several people, and he had a near death experience. He was going to work one day, which means he was going to kill somebody, and he fell on the floor, hit his head on one of those iron things for a fireplace and actually cracked his skull. He had a near death experience and came out of his body. He encountered the souls of the people he had killed, literally. When he came back into his body, the fact that there was a Heaven and a Hell, that his actions mattered, that everything that he said and thought, every single thing mattered, and that what he had done was some ferocious evil. They came to say, “You are capable of extraordinary good, and we have come to help you to do that.” That so profoundly shattered him that he spent three days on his knees in a hotel room weeping. He was blinded for three days but he could not stop. I can’t even tell the story without crying, and I know him so well.

I think that people would prefer to not think about their actions. Most people would tell themselves, or rationalize that they get to do what they do, because they had a bad childhood, or their mommy didn’t love them. But I don’t let people get away with that in my workshops. I can’t tolerate that kind of thinking anymore and it has nothing to do with a lack of compassion, it has everything to do with an allegiance to confession. It has everything to do with my absolute commitment to a theology of integrity to say, “That’s enough. I will not indulge that, I will not. You don’t get to blame another human being for the gift of your life, just stop it!”

Eva: I touched on this a bit in the beginning. How does one stop being motivated by fear and replace it with faith and trust?

Caroline: Well, fear is an addiction and I think that’s how we need to look at it. It’s just an addiction that we indulge, like we do victim consciousness. It’s become an addiction and we have swung totally in favor of an addictive

culture and we've given too much latitude to that. We are not a healthier culture because of our politics of victim consciousness. We have become weak, frightened and hostile. We are not strong, we are not conscious, and we consider spirituality recycling.

Eva: In your book "Entering the Castle" you describe your soul as Castle. Will you paint that picture for our readers?

Caroline: What I tell my students is to imagine a drawbridge behind your heart, that your ego has one type of spirituality, which is the spirituality that tries to control God. Then there's the soul, which is the spirituality that follows God, and these two are in conflict. That's where people live their lives, but you cannot serve two masters. You cannot serve reason and the soul simultaneously, and this is not about giving up one for the other, but merging them and becoming a very conscious mystic in the world. I'm not an unreasonable person, I am an extraordinary clear reasonable conscious mystic. But I am a mystic. I know exactly where my primary anger is, and it's not in front of my eyes, it's behind my eyes.

Eva: You've touched on this earlier, and obviously you really go into it once you go into the different rooms in the mansions in the book "Entering the Castle." I would like you to elaborate on the importance of an absolute devout spiritual practice.

Caroline: People are more devoted to making money than they are to their spiritual practice has been my experience. I marvel at how many people have asked me how to pray. Why would they not know how to pray? How could they not know that? Or they've said, "Do you have a prayer that works?" What the hell does that mean? But the discomfort with prayer reflects this arrogance that has developed in the West, that to pray is to take ones shoes off on sacred ground and that is intellectually uncomfortable.

Because we have developed a culture that says God is an option, God is a hobby, and spirituality is a health spa, getting a massage is spirituality, it's an intellectual pursuit. No it's not! You cannot access God through a book, what is that about? But in the West, God exists from the neck up and the whole idea of dividing church and state, which is an archetypal model, has created this idea that if you get near to a true spiritual life, God will take away your goods, your riches and make you suffer.

That grand superstition has people griped, absolutely griped. So, they keep this idea of God as an intellectual delusion that they visit on occasion and discuss over coffee. That is the difference between this spiritual idea of God and the mystical experience.

Eva: One final question. Where do you see this planet going? What do you see happening in the future and what do we need to do to bring this planet around?

Caroline: I think what lies ahead are very difficult days and I don't know how many people are prepared for that. I really don't. The call of our great nation was to be a light and to be a beacon of conscious leadership for humanity. That's not the route we're on. We are not in harmony with our sacred contract as a nation.

At the Journey Expo lecture Caroline will discuss "Healing through the Mystery of Grace. Tickets may be purchased at www.thejourneymag.com



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