

## Summary, Conclusions, and Unanswered Questions

This book has offered to the reader a glimpse at the characteristics of the mystic/healer. This portrait was aided by the use of the phone operator metaphor describing one who places collect calls to God in the service of other's requests. Within the metaphor presented were many stories used to illustrate key points. In summary I offer another different, but parallel, story:

In 1995 I went for a walk with my dog and met two dog owners. I had my dog on a 20 ft. leash so she could enjoy the park. She was a very obedient and relaxed dog. I never had any problems with her, or with other dog owners.

The first dog owners we met were a couple walking their two dogs, both on a tight, short, leashes. They necks were jerked back by their masters and the animals were choking from the tension applied by their masters. The dogs tugged and pulled as we walked closer. The woman was almost carried away as her dog attempted to sniff my dog. The dogs were certainly not under the compassionate command of their masters. It was also clear that the dogs were "anxious" and were not able to "enjoy" their walk. My dog casually walked up gave one a sniff and then walked away. As we walked away the man said, "You have no control over your dog on that 20 ft leash". I said, "I'm sorry you feel that way". He then said "You'll be more sorry when my dogs chew your dog into little pieces". I walked on and said nothing.

The second meeting happened not more than a minute latter. We met a young woman and her 12-year-old son with their young dog. He was a big dog, and equally as energetic as the first dogs, but the dog seemed more responsive to its master. He started to tug and pull and she did not pull on him hard. She gave a light tug followed by a firm but also compassionate command. She said, "sit" and he did. Again my dog went up for the proverbial passerby sniff. She said, "I am trying to teach him manners". I said, "I think he is doing very well". She said, "Your dog is so calm and well mannered". I said "Thank you. She is 3 years old". I was implying that her age and years of training helped to produce what she had observed.

On that day in the park I walked on but I couldn't stop from thinking about what had just happened. I had seen in microcosm what I had been facing in society for years. It was part of the reason that I was driven to communicate to society about a way of living that has success but without so many destructive consequences connected.

The analogy of this story directly applies to sitting in the between. We also are on leashes, each one of us with each other, with our self-concept, and with our relationship to the Divine. How do we hold those leashes? What are the consequences of how we hold the leashes? The leash is our connection to that which we serve or to that which we consider serves us. Much like the dog that calls us master. For some people that leash is very tight and every slight move that they make results in a consequence that sends out ripples of tension (like the dog fighting the tight leash). For others the leash is

loose and long. They can wander about with ease and witness life without that strangulation feeling. If they get off on to wide a diversion then the leash is there to remind them, but it is only a reminder not an authority. The leash connection is also like the master. If the master is tough then the connection is tough. If the master is gentle then the connection is gentle. This then can be seen in a way of becoming. The dog becomes the relationship exemplified by its connection to the master. If the master is firm and compassionate then the dog is gentle and well mannered. If the master is mean then the dog is mean. This is what is happening everywhere in society and often without our conscious awareness. Was the man in the park aware of what was happening? Was the woman with him aware? And what could be the consequences to the dogs, to others in their lives, and even to the moments of beauty missed in the park?

I am recounting this story because it is another way of summarizing what has been said in this book. Much like the master and the dog there is a relationship between the skilled phone operator and the person asking to make the collect call. It is a relationship of mutuality – sometimes the phone operator is holding the leash, sometimes the caller is holding the leash and always God is holding both leashes! The way the leash is held, and the way you react to the leash, affects the events that transpire. Instead of trying to hold the leash tightly, we need to learn to walk with peace and freedom while demonstrating firmness and compassion. This is the path of both the mystic seeker and the skilled phone operator.

In this book the characteristics, and responsibilities, of the operator have been detailed. In addition the responsibilities of the mystic seeker have also been described. At times they have been described side-by-side. The reason for this is that the collect call to God involves a relationship of mutuality and compassion (merged together). The operator does not exist without the mystic seeker and the mystic seeker cannot make the collect call without the operator. Both need the phone booth and God. All of these features are experienced while sitting in the between. This is the alpha and the omega of improving communication with God.

This book has included reference to a wide diversity of religions. This stance *between* the worlds religious tradition is done so that a large number of readers may infuse their given spiritual orientation into their reading of this book. In addition there has been an emphasis on limiting the introduction of dogma, ritual, or “scriptural” information. This has not been done to be sacrilegious but rather to open the text to every reader’s freedom of religious expression. Any spiritual master, from almost any tradition, can be accessed as a phone operator. This book offers a general guide to all persons seeking to access, or become, a skilled phone operator.

If readers wish to make collect calls to God then they need to:

- Contact the phone operator, i.e. the mystic/healer.
- Enter the phone booth to speak with the operator, i.e., the healing relationship.

- Engage properly in the process of sacred communication.

One of the goals of this book has been to help people understand the role of the mystic/healer in modern society through the use of the phone operator analogy. It is hoped that this clarification will improve two things – the discernment of fraud and successful sitting with the mystic/healer while learning about sacred communication. These are both intertwined with each other and are important issues facing the healthy development of our society. If you want to make that collect call to God then you need to know who is a fraud and who is not. You need to know this so you are not misunderstood, or worse mislead, when you seek to receive and understand sacred communication. The trauma of both could impede your success with the receiving and understanding sacred communication. Knowing what it is like to sit with the mystic/healer provides you with not only information to spot the fraud but it also gives you information that helps you prepare for sacred communication. This preparation can improve the success of your collect call request and your future success in developing your own direct line.

The two most important points of this book have been first on entering the phone booth, or sitting in the sacred healing relationship, and second on understanding the communication process. The sacred healing relationship has also been described here as *sitting in the between*. The reader has been referred to “The Healing Relationship” for additional information on the nature of the phone booth. This sacred communication process has been divided, for instruction purposes, into various parts using the phone call analogy.

The parts of the communication process described have been 1) the collect call, 2) the direct line, and 3) the spiritual emergency call. These three types of phone calls have both commonalities and differences. They are all way of making that call to God, of communicating with the Divine. They all have their own specific demands if success is desired and consequences when success has been achieved. They are different in that the collect call involves the mystic seeker sitting with the mystic/healer. The direct line is used by the mystic/healer who assumes all responsibilities for access to such a phone line. The spiritual emergency phone service can be used by anyone at anytime but it has limitations on when and how it should be used if it is to be successful.

In some sense this separation into these categories is an artificial by product of the analogy. Communication with God is communication with God. At it roots it is always the same, never changing, ever present, infinitely compassionate. It is only in my meager attempts to communicate about this do need to categorize. Perhaps the categories will help the reader and perhaps the reader will wish to go beyond the categories.

From personal experience, and from my readings on the lives of other mystics, the mystic/healer is both blessed and burdened with access to the direct line to God. The

mystic is blessed with “vision” and also called by a force that is impossible to deny without dying. The mystic must fulfill the mission to be a beacon of light for all people who wish improve well being and their oneness with the Divine. This is the role of the mystic in society and it is a role that is often filled outside of “normal” organizations with similar purposes. Mystics are often “outside the system” and misunderstood. No matter how hard they try to communicate the nature of the sacred relationship and its path to improved communication with God there is still misunderstanding. They are called to address this misunderstanding. This is the nature of the blessing and the burden. It is part of the spiritual warrior’s journey.

Mystic seeker will also face the consequences of misunderstanding through preparation to receive sacred communication. Mystic seekers who want to make that collect call to God have the opportunity to do so when they sit with the mystic/healer. What prevents most calls from “going through” is the lack of preparation. This can apply to either the operator or the caller. Describing the nature of this preparation, for both caller and operator, has been one of the aims of this book. In some ways this is a “how-to” book. It is a book about how to become more prepared to ask for, and receive, communication from God. It addresses both people involved in the communication process – the skilled phone operator and the caller (the mystic/healer and the mystic seeker).

There are many aspects of the communication process that are important to understand and have been described herein. The most important has been to understand sitting in the sacred healing relationship. For the operator it is necessary to learn to sit in the relationship during all types of phone call requests and to skillfully address the personal “static” that interrupts service clarity. For the caller it is about learning to sit with the mystic/healer in the sacred healing relationship. This is the first and most important step in the collect call process. If this doesn’t happen the collect call can’t be even started.

Once the collect call process begins then it is helpful if the caller is prepared for most of the possibilities that might unfold, the communication that might happen, and the consequences that might accompany that communication. This preparation can help to decrease the misunderstandings and hasty interpretations. It is not necessary to the phone call process but it can be helpful in decreasing misunderstanding. The operator must learn to sit in the between as part of preparing for the communication and there is often much that gets in the way. There is considerable preparation the operator needs to complete prior to being successful in the role of the operator. Much of this preparation is about removing what is getting in the way of sitting in the between.

During the collect call, the caller need not do anything except be a willing participant. There are some significant responsibilities that arise during the collect call process. There are responsibilities that accompany the following events: 1) “being put on hold”, 2) the “between” experience, 3) soul discernment, 4) a shift in perspective, 5) a healing event, 6) a mystical event, and 7) interacting with the “witness”. Only one, some, or all of these can occur during the collect call request. If mystic seekers wish to

increase the success of their collect call efforts then they should be aware of their personal responsibilities connected to these events.

The phone operators responsibilities include: 1) being able to sit fresh in the healing relationship with each person, 2) being able to sit fresh in each of the above events, and 3) processing (talking about) the events within the caller's worldview as they occur. This sacred sitting and processing is best done from in the between. Sitting in the between is experiencing a balance of the empty self, compassion, empty desire, and a relationship of Divine oneness. It requires a great degree of skill to do this with delicacy, firmness, and compassion. Skilled operators are not born, or even born again. They are molded and shaped through the experience of sitting in the between.

After the collect call both the caller and the operator need time to process (think about, reflect upon, talk about) what has transpired. If there was a witness then it is wise to include the witness in this follow-up process. It is also wise to not allow too much time to pas between the collect call event and the processing. All callers, mystic seekers, should do this. Novice operators should also do this often. Skilled operators need to learn that there will be times when help must be requested. If careful and wise processing is not done following the collect call then both the caller and the novice operator can create interpretations that may strengthen existing barriers. This can make future phone calls much more difficult.

If the mystic seeker wishes to progress from making collect calls to having a direct line to God then this is the same as asking to serve in the role of the phone operator. It is very difficult to have a direct line to God and not hear the voices of suffering from every corner of this planet. Associated with the direct line is the demand, the burning desire, to address this suffering. This is a responsibility that accompanies the direct line. Escape from it means to "increase the static" along the direct line and more static means poor communication.

There are numerous costs associated with "paying the bill" for having the direct line. The skilled phone operator knows, and accepts, these costs. The mystic seekers on the quest for a direct line should also know these costs and decide if they want to make that lifetime commitment. Sometimes it is wiser to choose the path of the mystic seeker, to use the phone operators, and to place those collect calls.

By definition mystic seekers do not always have conscious access to a direct phone line with God. This is why there are, and always have been, phone operators in society. The role of the phone operator is to help the mystic seeker communicate with the Divine. Occasionally there are spiritual emergencies that occur and there is no time to find the operator. One cannot place that collect call. They are emergencies of the soul and there are special steps that can be taken.

When you are facing a soul emergency, whether yours or another's, it is most important that you assess the true nature of the emergency. If it is a true physical of psychological emergency then call 911. If it is a spiritual emergency then assess the

nature of that emergency. The true nature of the emergency is what is communicated during the emergency phone call.

Communication on the spiritual emergency phone line has requirements similar to using the collect line or the direct line. You need to be in proper relationship in order to help send the call and receive the answer. But the demands on the nature of that relationship are not as rigid as with the collect call or the direct line. And, as best you can, you need to maintain that proper relationship (as much as possible) while waiting to hear the answer. You should also process the request with an operator as soon as is reasonable given the demands of the emergency.

There are times when people, not necessarily phone operators, are placed in the position of helping a person with a soul emergency. If that happens to you then consider all the factors that a person faces when placing a spiritual emergency phone call plus those affecting the collect call process (excluding “accepting the charges”). This is because when one person asks another person for help with a spiritual emergency AND if that other person accepts to provide help then that other person is now placed in the role of the operator – regardless of their previous experiences or talents. This spiritual emergency request can happen to anyone who is in the role of helping other people toward well being.

Anyone who is in the role of helping other people toward well being (teachers, doctors, nurses, therapists, counselors, social workers, clergy, parents) is likely to see the effects of a soul emergency. Whether it is recognized as a soul emergency will depend on the person’s training. And how the person responds to the soul emergency depends on their talent as a phone operator. Many of the talents needed to become a skilled phone operator can be learned, particularly through direct experience with a mystic/healer. Unfortunately this training has not been accessed, nor integrated, into the helping professions.

This book has specifically asked mystic seekers to do the following in their quest for spiritual fulfillment:

1. Pursue the quest to know the healing relationship.
2. Find, and learn to sit with, a mystic/healer as part of that quest.
3. Understand how you interpret and integrate the effects of sitting in the sacred healing relationship – when with self, with others, and when in relationship with God.
4. Apply the wisdom of the sacred healing relationship to all opportunities to assist living beings.
5. Pass on the wisdom of the sacred healing relationship, and the nature of sacred communication, to others.

If we are to move forward in both the helping and the healing services offered to our society then we must find a way to incorporate the “spirit of healing”. It is not enough to follow the “letter of healing” and then to expect the quality of our helping services to improve. I offer the information in my publications as the first step in this process of infusing the “spirit of healing” back into what is often a technically cold helping profession.

There are many questions that can be posed after reading this book. Perhaps the most obvious is “What is this sacred healing relationship?” This is described in more detail in another book entitled “The Healing Relationship”. The detailed descriptions in this earlier book will help the reader to understand the nature of the sacred healing relationship. Complementing this book is the book “The Healer’s Journey” which presents a more artistic view of the healing relationship. Additional, and complimentary materials are located on a website [www.SacredHealingNow.com](http://www.SacredHealingNow.com) All of these materials should be read when trying to answer this question.

If you have any unanswered questions regarding the content of this book, or any of my other writings, then you may submit them by email by first entering the website [www.SacredHealingNow.com](http://www.SacredHealingNow.com) We will have a FAQ (frequently asked questions) page on that website. Your question may become part of that page.

If you are interested in trainings you should also contact the website. There will be a list of available trainings. This list will get updated so it is advised that you check it regularly for training in your area. If there is no listing for training in your area and you would like this to happen then contact the website and make a specific request.