CHAPTER SIXTEEN
Klimo on Channeling

In 1987 Jon Klimo published *Channeling*, (Jeremy P. Tarcher, Los Angeles). The book was a review, for laymen, of the channeling phenomena, and communications from paranormal sources. Klimo surveyed channeling as a *Modern Phenomena,* as a *Historical Phenomena, Who Does It?*, *What Do They Say?*, *Who Are They Channeling?*, and *How Do They Do It?* He then went on to examine possible explanations.

To say that he was a believer would be an understatement. His last chapter is devoted to providing the elements and methods to get you to communicate with the Spirits. He refers to *Opening To Channel, How to Connect With Your Spirit Guide*, by Sanaya Roman and Duane Parker, (H. J. Kramer, Tiburon, California, 1984.

In his *Historical Phenomenon* he expresses his belief that the Apostle Paul experienced psychic phenomena on the road to Damascus. He says this about Jesus:

> One of the chief assumptions of this book is that channeling includes most major recorded spiritual communication between physical and nonphysical beings. The earlier prophets and later saints of the world's religious traditions may have been channels of extraordinary spiritual import.
> Few Christians, however, would be willing to grant that Jesus was merely a channel. The contention or faith remains that he was not just the Son of God but that he was God in human form. His would not be a case of trance mediumship in which the human body was taken over and used by God. For, according to doctrine, in Jesus' case nothing came through an intermediary; the channel and the source were one. Yet to read Jesus' words sometimes gives the eerie feeling that he was sent to earth to channel guidance from "home" or from a "parent" spirit.
> The picture that emerges from Christ's words in the Bible is strikingly similar to the channeled material of the last 150 years: Jesus was spirit incarnated for a particular lifetime. He took his identity and guidance from his parent source and asked that we identify with him and with his relationship to his (and our) Father. At the same time, an occult hierarchy of various levels and densities of spirit, full of revelation, voices, and visions, can be traced. For example, in Matthew, Christ says "For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaks in you." On another occasion, as Jesus spoke, "behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased." In Luke we read: "My mother and my brethren are those which hear the word of God and do it."

Klimo clearly interprets all religious and spiritual events as channeling phenomena.

Of the Apostle Paul he said:

> In the famous experience of Saul on the road to Damascus, in Acts 9:3-7, it appears that Saul is channeling like the earlier prophets, only now the source is the discarnate Jesus.

Klimo includes the Apostle John in his channeling classifcation.

> Saint John the Divine, in the book of Revelation, written about A.D. 68, also seems to have channeled Jesus, among an assortment of other characters, constituting the richest biblical case of channeling.

Klimo also includes the Holy Spirit in his hypothesis:

> Part of the Christian legacy is the Holy Spirit, sometimes called the Holy Ghost, which is said to appear as a nonphysical spiritual presence that is also part of the one God and capable of being channeled. In the cases of Peter and Paul in the New Testament, the nonphysical realm has become "heaven," discarnate beings "angels," and almost any channeled spirit is "The Holy Spirit" or "The Holy Ghost."

These views are typical of many persons who solicit the Spirits. In Chapter Nine I reported how the Spiritualists looked upon true spiritual phenomena in the same way.

I shall offer three examples of the Spirit channelings discussed by Klimo. Although his list is far from exhaustive, not covering many countries, he did provide some indication of the widespread scope of this activity.

Benjamin Creme and Maitreya

See *The Reappearance of Christ and the Masters of Wisdom*, Benjamin Creme, The Tara Press, London, 1980.

British artist and journalist Benjamin Creme believes he is the channel for Christ, whom he refers to as "Maitreya, head of the planets spiritual hierarchy, and the new world order." He publishes such works as *"The Christ and His Reappearance," "The Masters and [Spiritual] Hierarchy," "The Effect on Existing Insti-*

tutions" of Christ's return, and *"The Anti-Christ: The Forces of Evil."* One message received from the Christ presence through Creme's channeling is the following:

> "I come to tell you that you will see Me very soon, each in his own way . . . Nothing separates you from Me, and soon many will realize this. I am with you and in you. I seek to express that which I am through you; for this I come . . . My body of workers will show the world the problems of Mankind can be solved: through the process of sharing and just redistribution the needs of all can be met . . . The greatest change will be in the hearts and the minds of men, for My Return among you is a sign that men are ready to receive new life. That New Life for men do I bring in abundance. On all the planes of this life flow, reaching the hearts and the souls and bodies of men, bringing them nearer the Source of Life Itself. My task will be to channel those waters of Life through you."

How clear the Rebel Spirit has been! Nothing separates him from his people. He will express what he is through them. Each will see him, or at least those images he wishes to project of himself. How will they be able to deny such powerful presentations, of great beauty, and of heavenly light?

His body of workers, his cadre, will show how the problems of the world can be solved, indeed, when he takes them into murderous cleansing of the earth of all those foolhardy human mortals who believe in a true God.

Indeed, they will see him very soon, each in his own way, by whatever images he deems suitable to a particular individual. Nothing separates him from his agents, literally nothing, for he is actually and truly within them, in their minds. Great changes are even now going on within the hearts and minds of his followers as he conditions them to his presence, and to his desires. When he scalps their minds to perform his deeds they will truly believe they are the mechanisms of new life. On all the psychic and spiritual planes this new life will flow, reaching their hearts and their souls and their bodies as he brings them closer to him, and to the Source of Life Itself, the overpowering bliss of life he will show them. He will channel it through them and they will believe they are the servants of this great god, performing a necessary service for the benefit of all mankind as he redistributes the spiritual loyalties of the world to himself.

This phenomena in England shows how no land escapes which forgets God and proceeds into new age explorations.

Ken Carey and Starseed

See *The Starseed Transmissions: An Extraterrestrial Report*, Key Carey, UNI-SUN, Kansas City, 1982.

Carey was a former postal employee turned California farmer. He engaged in a stupendous channeling of revelation in rural California during a concentrated snowy eleven days. Klimo summarized this material.

> ". . . We are spiritual beings who are awakening, in the last part of this century and the beginning of the next, into the organic unity of a planetary species operating in harmony with a larger Creation, as was always meant to be." ". . . We are the bridge between spirit and matter, Creator and Creation, between the spirit and the forms through which the spirit flows." ". . . We are learning to identify ourselves not as the form, but as the force that flows through and gives life to form."

He is creating an organic unity of his agents, into a new planetary species, operating in harmony with his Creation, as was always meant to be. He was deprived of that Creation because he rebelled; now he is preparing to retrieve it from the hands of his God.

The source urges that his subjects should —

> "Feel me rising up within; reflect me in all that you are." As the transmutation from material disorder to spiritual order takes place, "You are not to act upon my information in the future, you are to be my information."

The subjects are further urged to —

> ". . . awaken to the inevitable changes at hand and come into alignment with, and join the loving forces at work, rather than hold back within the outmoded forms of matter and selfishness that are to be transformed by the work."

Two-thirds the way through the eleven-day transmission, the source identified itself:

> "I am Christ. I am coming this day through the atmosphere of your consciousness. I am asking you to open the door of your reason, to allow me into your heart . . . I am the bridegroom spoken of old. I came to you first through a man named Jesus . . . Rejoice! The millennia of

> your fasting is over, the bridegroom returns . . . Whoever will come after me will have to die to all definitions of self, take up my spirit, and follow along the lines of my vibratory field."

How utterly profound will appear the images this being will create in the minds of all who give themselves to him. He calls to them, to die to all definitions of self, to take up his spirit, and to follow in the lines of his images.

And he pretends to be Christ, as he first appeared through Jesus.

True blasphemy indeed, and none of his agents recognize it. When he appears to them in resplendent glory they will have no alternative but to believe that he really is the Christ. And they will do whatever he requests.

Jack Pursel and Lazaris

Refer to Concept: Synergy, PO Box 159(M), Fairfax, California, 94930.

In many of the transmissions Caligastia speaks of the changes taking place on the world. Pursel was a regional insurance supervisor in Florida when he suddenly and mysteriously began to channel. The entity which came through Pursel identified himself as Lazaris. Klimo did an interview with Pursel, to obtain these remarks from "Lazaris."

> "People are growing more rapidly than they've ever grown. They're opening the doors to a spirituality more profoundly than ever . . . "And what is happening in the bursting forth is that there's a fundamental Christian approach, and there's an unbelievable growth in that movement . . . The other direction is toward a metaphysical relationship, toward a metaphysical spirituality as opposed to a fundamentalist spirituality. In other words, people are moving in centrifugal energy away from the middle ground of nebulousness--of "we'll just wait and see, won't we attitude — away from intellectual noncommitment of science and philosophy that has so long been predominant in your reality. . . . We're moving into a more avant-garde sort of spirituality, a reaching out to the edge of reality, to the edge of possibility, and saying 'Is there something more?' and therefore moving in that direction. We would prefer those that are moving into that metaphysical spirituality as opposed to the fundamentalist spirituality, but we respect both."

Yes, he respects both, but he is going to do his utmost to eliminate, once and for all, that fundamentalist spirituality which has been such a bane to him.

Spiritual changes are taking place ever more rapidly, until the day comes when he will strike. No more will there be any person on this earth who will shrug it off with "I shall wait and see." Everyone will be caught; many will be murdered. Everyone will be forced to decide their loyalties. Everyone, that is, who lives to

make such decisions. God is now bringing a great spiritual baptism to this planet; he will find his true sons and daughters. No one will escape. And he uses the Devil to perform this task.

How Do They Do It?

Klimo recognized that the Spirit communication may be through many different levels of altered mental states, from deep trance, to fully conscious voices and control of the physical body. He classified them as *intentional* and *spontaneous*. He admits that in spontaneous channeling the individual is not able to control the activity and is at the mercy of its comings and goings. This gives it an unbidden, obtrusive quality which offends the sensibilities of many people. The earlier illustration of John Ballou indicated this non-permissive control.

I know of a woman who had practiced channeling for some period of time. One evening she was washing dishes at her kitchen sink when she suddenly heard a voice behind her right ear. She swiftly turned — but no one was there.

Another woman come to me after I gave a lecture in Washington, DC. She stated that she needed a ride home, and wondered if I would take her, since my route went in her direction. The request was a pretext to talk with me privately. She and her daughter had practiced channeling until her daughter began to complain about "voices" coming into the house over the telephone lines. The daughter had become psychotic. The woman solicited my help. I was unable to advise her, except to get out of contact with the Spirits.

I know another woman on Long Island, New York who actively solicited the Spirits. She consulted a Channeling Teacher in Manhattan who taught her routines to practice contact with the Spirits. Shortly she began to receive transmissions, but very uncomfortable ones. The Spirit continued to haunt her, causing her to forsake her duties as wife and mother, until she lost contact with reality. She also became psychotic. This went on for a period of two years, until finally she ended in a hospital. With the strong support of her husband she eventually was able to break contact with the Spirit and return to a normal life. She also solicited my advice concerning these matters.

Klimo offers the following classifications for channeling, although I feel some of them should be qualified as not true channeling states. We may receive message from valid spiritual sources, but Klimo lumps these all together as "channeling." Refer to Chapter Six and the Judy Tuttle messages.

Full Trance: The Channeler appears to go into an unconscious state, and has no memory of events afterward. To enter this state they quiet themselves, close their eyes, and "step aside," or "vacate the seat of consciousness." Ectoplasmic performances are done through Full Trance.

Sleep Channeling: Ideas are implanted during sleep. The individual will receive information that is not part of a dream. Upon awakening he may have a sense of an experience rich with words. He knows something he did not know

previously, or he may have a strong desire to visit a particular place or begin a certain project. Cayce reported how he came to previously unknown knowledge while asleep.

This, and dream communications, may be categories where information may come as the result of Thought Adjuster communication or angelic ministration.

Dream Channeling: This is similar to Sleep Channeling except that the information comes in a memorable dream. Refer to Helen Schucman's vivid dream experiences prior to her receiving *A Course In Miracles*.

We are cautioned concerning dreams:

> P.1099 - If one is disposed to recognize a theoretical subconscious mind as a practical working hypothesis in the otherwise unified intellectual life, then, to be consistent, one should postulate a similar and corresponding realm of ascending intellectual activity as the superconscious level, the zone of immediate contact with the indwelling spirit entity, the Thought Adjuster. The great danger in all these psychic speculations is that visions and other so-called mystic experiences, along with extraordinary dreams, may be regarded as divine communications to the human mind. In times past, divine beings have revealed themselves to certain God-knowing persons, not because of their mystic trances or morbid visions, but in spite of all these phenomena.
> P.1208 - While their mortal hosts are asleep, the Adjusters try to register their creations in the higher levels of the material mind, and some of your grotesque dreams indicate their failure to make efficient contact. The absurdities of dream life not only testify to pressure of unexpressed emotions but also bear witness to the horrible distortion of the representations of the spiritual concepts presented by the Adjusters. Your own passions, urges, and other innate tendencies translate themselves into the picture and substitute their unexpressed desires for the divine messages which the indwellers are endeavoring to put into the psychic records during unconscious sleep.
> P.1208 - It is extremely dangerous to postulate as to the Adjuster content of the dream life. The Adjusters do work during sleep, but your ordinary dream experiences are purely physiologic and psychologic phenomena. Likewise, it is hazardous to attempt the differentiation of the Adjusters' concept registry from the more or less continuous and conscious reception of the dictations of mortal conscience. These are problems which will have to be solved through individual discrimination and personal decision. But a human being would do better to err in rejecting an Adjuster's expression through believing it to be a purely human experience than to blunder into exalting a reaction of the mortal mind to the sphere of divine dignity. Remember, the influence of a Thought Adjuster is for the most part, though not wholly, a superconscious experience.

Light Trance: The individual may enter a trance state but remembers what transpired. Many modern reports fall in this category. It is easily confused with Open Channeling.

Clairaudient Channeling: The individual may receive a distinct verbal message. This also may be confused with angelic or midwayer ministration.

Clairvoyant Channeling: In this form the individual may see images, rather than hear voices. Refer to descriptions by Scott Foerster.

Automatisms: Automatic writing, speaking, and so on fall in this category. They invariable require that the individual release mind and motor control.

Open Channeling: In this form the individual is fully conscious and perceives messages coming to him. Refer to illustration in the following Chapter.

Carl Jung, the famous psychiatrist, spent a good portion of his life chasing contact with the Spirit world. In one episode he became so intimate with the Spirits he also lost contact with reality. His case also progressed into psychosis. In a similar pattern to the cases I illustrated above, his wife worked with him to return to the real world. This period was recalled by Jung.

As Klimo wrote:

> Jung reported a number of personal experiences that resembled channeling. Late in his life, writing in *Memories, Dreams, Reflections,* he recounts a number of visionary (or hallucinatory) experiences. Perhaps most interesting is the mysterious circumstance surrounding the writing of an early 1916 piece he called *Septem Sermones ad Mortuos,* or Seven *Sermons to the Dead.* He later considered this to be part of his "juvenile" period and hoped serious readers of his work would ignore it. These sermons are a continuation of earlier conversations with "inner figures" that had been published in his *Red Book.* They are written in a rather biblical style, similar to much channeled literature, and they reflect a personality ("Philemon") and a perspective quite different from Jung's earlier and later work.

Jung devised all manner of explanations for the phenomenon, from a Universal Consciousness from which we all could tap the entire gamut of world knowledge, both past and present, to other assorted explanations.

In his discussions of the source of the phenomena Jung referred to the *impersonal or collective unconscious*:

> Its contents are not personal but collective; that is, they do not belong to one individual alone but to a whole group of individual. and generally to a whole nation, or even the whole of mankind These contents are not acquired during the individual's lifetime but are products of

> innate forms and instincts . . . the primordial images which have always been the basis of man's thinking — the whole treasure-house of mythological motives.

In 1902, when the international Spiritualist movement was in full swing, Jung completed his M.D. thesis, *The Psychology and Pathology of a So-Called Occult Phenomenon*. In it he studied a young girl whose experiences involved "double consciousness," somnambulism, and what we would call channeled contact with discarnate entities. He concluded that *spirits, therefore, viewed from the psychological angle, are unconscious autonomous complexes which appear as projections because they have no direct contact with the ego*.

Besides the complex, Jung believed that the "shadow" side of each person — the least evolved and understood part — could on occasion present itself in ways that might appear to be something or someone other than the normal self.

Klimo goes on to express his views of Jung's theories.

> Channeling, by this view, might be the individual tapping into the material of this racial memory. With regard to the chief contents of the collective unconscious—what Jung called *archetypes*—psychologist Robert Masters says: "I subscribe to Jung's definition of an archetype as an essentially irrepresentable energy constellation which can nonetheless be represented." While this concept of the collective unconscious and the archetypes may open the door for a more self-transcending view of communication, it is still consistent with a basically closed model of the human psyche, though now on the scale of a *group* psyche.

On one occasion, while trying to come to terms with the identities of supposedly channeled spirits, he confided:

> I once discussed the proof of identity for a long time with a friend of William James, Professor Hyslop, in New York. He admitted that, all things considered, all these metapsychic phenomena could be explained better by the hypothesis of spirits than by the qualities and peculiarities of the unconscious. And here, on the basis of my own experience, I am bound to concede he is right. In each individual case I must of necessity be skeptical, but in the long run I have to admit that the spirit hypothesis yields better results in practice than any other.

Refer to Carl Jung, *Collected Letters, Vol 1, 1906- 1950,* Bollingen #45, Princeton University Press, 1973.

If Jung had followed his instincts, and his personal experience, he would have recognized with more certainty the source of his psychosis, and the source of the "collective consciousness," which is nothing more than the memory banks of that evil personality.

Jung's episode of psychosis, and the similar experience by the woman from Long Island, demonstrate an important element of relationships with the Spirits.

Jung had a strong and determined mind. So did the woman from Long Island. Although they sought the Spirits, they would not let go of their will. They both ran head long into an incompatibility of wills. If you entertain the Spirit in your mind you must let go of your will. If you do not let go of your will he will torment you.

My assessment of this torment is rooted in the fact that the spirit world must respond to human calls for help. If you solicit the Devil he must respond. But he does not like what he finds if you maintain a strong mind. He cannot take control of you. If you continue to pursue contact with him he will torment you. You must make a decision. You must either let go, or you must give him your will.

> P.398 - Mind such as man comprehends is an endowment of the seven adjutant mind-spirits superimposed on the nonteachable or mechanical levels of mind by the agencies of the Infinite Spirit. The life patterns are variously responsive to these adjutants and to the different spirit ministries operating throughout the universes of time and space. The capacity of material creatures to effect spirit response is entirely dependent on the associated mind endowment, which, in turn, has directionized the course of the biologic evolution of these same mortal creatures.

The point I am making is not that our ability to effect spirit response is dependent upon the biologic level of the mind, but that such power does exist in the universe, and that persons living today can effect such response.

This fact is clearly evident in the phenomenon of channeling.

Jung and the woman from Long Island both let go of the attempt at contact. They were eventually rehabilitated.

Perhaps these illustrations will serve to help all those individuals who attempted contact with the Spirits, but then either ran into mental torment, or later abandoned those attempts.

You are not lost before God if your heart is true.