

Sinister Spirit

Tracing the Spirit of Antichrist Through Current Events

By Timothy Zebell

Appendix B.4

Is Contemplative Spirituality Essentially Witchcraft?

The following is an excerpt from Ray Yungen's book A Time of Departing, pages 176-178.

(Yungen, Ray. A Time of Departing. Eureka: Lighthouse Trails Publishing, 2006. 2nd ed.)

Mike Perschon, a free-lance writer for Youth Specialties, wrote of his exploration of the mystical life:

I started using the phrase “listening prayer” when I talked about my own experiences in mediation. I built myself a prayer room—a tiny sanctuary in a basement closet filled with books on spiritual disciplines, contemplative prayer, and Christian mysticism. In that space I lit candles, burned incense, hung rosaries, and listened to tapes of Benedictine monks. I meditated for hours on words, images, and sounds. I reached the point of being able to achieve *alpha brain patterns*, the state in which dreams occur, while still awake and meditating.¹ (emphasis mine)

When I hear a Christian talking like this, it creates a very deep concern within me for that person because I know what is meant by “alpha.” In Laurie Cabot’s book, *Power of the Witch*, alpha is a term she uses extensively to mean meditation or the silence. In fact, she makes no secret of it but confides:

The science of Witchcraft is based on our ability to enter an altered state of consciousness we call “alpha.” In alpha the mind opens up to nonordinary forms of communication, such as telepathy, clairvoyance, and precognition. Here we also may experience out-of-the-body sensations and psychokinesis, or *receive mystical, visionary information* that does not come through the five senses.

¹ Mike Perschon, “Desert Youth Worker: Disciplines, Mystics, and the Contemplative Life,” (*Youthworker* magazine, November/December 2004, <http://www.youthspecialties.com/articles/topics/spirituality/desert.php>, accessed 12/2005).

In alpha the rational filters that process ordinary reality are weakened or removed, and the mind is receptive to nonordinary realities.² (emphasis mine)

The importance of this practice is made clear throughout Cabot's book. Without it, there is no "power." She explains:

Alpha is the springboard for all psychic and magical workings. It is the heart of Witchcraft. . . . You must master it first before proceeding to any other spell, ritual, or exercise in this book.³

Many of those involved in the emergent movement would cry out in protest, "Now, wait a minute—Perschon is not into witchcraft. He is a devoted Christian trying to walk deeply with the Lord. He hates anything to do with darkness or the occult. How *dare* you compare him with Laurie Cabot!" But Cabot, in one of her statements, makes the very point of my whole book when she says:

Mystics in every religious tradition speak of alpha states of consciousness and the lure of Divine Light, although they do so in their own metaphors and images. In their own ways they have learned how to enter alpha as they pray or worship. They learn how to become enlightened.⁴

For an explanation of Witchcraft or Wicca, please refer back to chapter one of this book. Under the heading, "Why Do They Call It the New Age" is a quote stating, "to see God as 'the All in All.'"⁵ This is the occultic view of God found in Wicca.

In a book titled *The Contemplative Experience*, the writer presents the point of view that could be expressed by any of the contemplatives over the past 1,700 years. Speaking of Bernard of Clairvaux:

He realized that God permeates the whole of creation. His experience was that God is the "stone in the stones, the tree in the trees," and in the same way, the center point of his own soul. *God resides at the heart of all that exists.*⁶ (emphasis mine, see page 14)

² Laurie Cabot, *Power of the Witch*, (New York, NY: Bantam Doubleday Dell Publishing, 1989), p. 173.

³ *Ibid.*, p. 183.

⁴ *Ibid.*, p. 200.

⁵ Richard Kirby, *The Mission of Mysticism*, op. cit., p. 6.

⁶ Joseph Chu-Cong, *The Contemplative Experience* (New York, NY: Crossroad Publishing Company, 1999), p. 3.