New Age Holistic Health: Implications for Seventh-day Adventist Faith and Practice

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NEW AGE HOLISTIC HEALTH: IMPLICATIONS FOR SEVENTH-DAY ADVENTIST FAITH AND PRACTICE

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Manuel Vasquez

July 1996
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ABSTRACT

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ABSTRACT OF GRADUATE STUDENT RESEARCH

D.Min. Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

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Name of researcher: Manuel Vasquez

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Problem

Alternative New Age holistic health therapies can be physically and spiritually dangerous for Seventh-day Adventist Christians because these therapies are based on nonbiblical worldview philosophies, universal energy forces, astrology, the occult, and Eastern mysticism.

Method

Primary and secondary New Age holistic health sources, as well as the Bible, the writings of Ellen G. White and other Christian writers were researched. Interviews were conducted with Chinese acupuncturists and New Age holistic health practitioners. The intent was to discover the roots of New Age holistic health therapies and practices and...
the sources that the recent New Age holistic pioneers drew from in developing their characteristic modalities.

Results

The findings of this research dissertation are that New Age holistic health roots are deeply embedded in Eastern mystical religious philosophies, such as Hinduism, Buddhism and Taoism, as well as the occult. It is shown that typically New Age holistic health pioneers were either associated with or practiced occult parapsychology and the psychic phenomena.

Conclusion

New Age holistic health therapies and practices are based on nonbiblical worldview philosophies, Eastern mysticism and the occult. It is spiritually dangerous, and sometimes physically harmful, for Christians to participate in these therapies or to think that they can separate the practices from their nonbiblical worldview philosophies and still remain loyal to their God and Savior.
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CHAPTER ONE

THE NEW AGE MOVEMENT AND HOLISTIC HEALTH

Defining the New Age Movement

The Aquarian Age "metaphysical movement" of the 1960s and the 1970s, known as the New Age Movement, is a heterogeneous cluster of philosophies, beliefs, and practices based on Eastern mysticism (Hinduism and Buddhism), Western occultism (astrology and parapsychology), and human secularism. It has no central organization or leader. Instead, it is a network of people and organizations which share the same New Age goals and philosophies: (1) transformation of society to a new paradigm, (2) entering into the Age of Aquarius, (3) embracing elements of Eastern mysticism and parapsychology, (4) promoting the Human Potential Movement, (5) advancing the radical environmental and feminist movements, and (6) fostering Alternative New Age Holistic Health.

Marilyn Ferguson, one of the foremost spokespersons and authorities of the New Age Movement, authored The Aquarian Conspiracy, which is considered the handbook of the New Age Movement. In it, she describes the New Age Movement as a conspiracy which has no centralized organization.

You will look in vain for affiliations in traditional forms: political parties, ideological groups, clubs, or fraternal organizations. You will find instead little clusters and
loose networks. There are tens of thousands of entry points to this conspiracy. Wherever people share experiences, they connect sooner or later with each other and eventually with larger circles. Each day their number grows.¹

The "Christian Research Newsletter," in its March-April 1992 issue, confirmed that the New Age Movement is more than just a few radicals promoting and experimenting with the New Age phenomenon:

Sociologists at UC Santa Barbara . . . estimate that as many as 12 million Americans could be considered active participants in the New Age Movement, and 30 million are avidly interested. If all of these people were brought together in a church-like organization, it would be the third-largest religious denomination in America.²

It is very significant that the CR newsletter equated the New Age Movement with a religion. It did so, no doubt, because of the Movement's spiritualistic, Eastern mystical, religious aspects. The Movement's numbers are growing so significantly that, as stated before, if it were an organized religion, the New Age Movement could become the second largest and perhaps even the largest single denomination in America by the end of the century (in less than four years from this writing).

Not everyone in the New Age Movement believes in or practices all the various aspects of the Movement. Instead, each one picks and chooses whatever seems appealing. Some New Agers are bold about their involvement, maintaining a high profile and actively promoting it, such as actress Shirley MacLaine, while others, such as Megatrends author John Naisbitt, prefer a low profile, "closet" participation.


There are still others who believe in or practice one or more elements of the New Age without realizing that they are part and parcel of the Movement. According to Marilyn Ferguson, New Agers, whom she refers to as "conspirators," are to be found in every level of society.

There are legions of conspirators. They are in corporations, universities and hospitals, on the faculties of public schools, in factories and doctors' offices, in state and federal agencies, on city councils and the White House staff, in state legislatures, in volunteer organizations, in virtually all arenas of policy-making in the country.¹

Ellen G. White many years ago made a similar statement regarding the widespread infiltration of "spiritualism":

By spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.²

Even though the New Age Movement was years away from Ellen White's time, the "modern spiritualism" experienced in her day is considered to be the forerunner of the New Age Movement because of all the correlations made between the New Age writers of that time and today and the writings of Ellen White on the same subject.

The last two quotations given are not just coincidental. Ellen White prophesied of the influence of "modern spiritualism" in the last days and Marilyn Ferguson affirmed that it is already taking place.

¹Ferguson, The Aquarian Conspiracy, 24.

Definition of Terms

**New Age:** The phrase "New Age" is an umbrella term that refers to philosophies, beliefs, practices, and teachings based on Eastern mystical religions (Hinduism, Buddhism, Zen Buddhism), Chinese Taoist philosophy, Western occultism, and human secularism. It is called "New Age" because, according to astrological beliefs, every 2000 years a new age begins. We are now leaving the Age of Pisces and entering the Age of Aquarius.¹

**New Age Holistic Health/Medicine:** Technically speaking, the term "holistic health" is used when holistic health therapies are performed by nonphysician health-care providers. The term "holistic medicine" is used when medical doctors perform the therapies.² In New Age literature, "holistic health" is sometimes used synonymously with "holistic medicine" and sometimes referred to as "alternative New Age medicine" or "alternative New Age holistic health." It is called "New Age" holistic health because it shares the same philosophies with the New Age Movement.

**Holistic and Wholistic:** The two words, "holistic" and "wholistic," are derived from the Greek word "holos," meaning "whole" or entire.³ New Agers prefer to use

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"holistic," spelled without the "w." whereas Christians traditionally have used the term "wholistic," spelled with a "w."

**Alternative New Age Holistic Health Therapies and Practices:** Refers to those therapies and practices (1) whose origins are linked to pagan and occult worldviews and philosophies, (2) which are embraced by the New Age Movement because they share its philosophy, (3) which do not function according to the physiological and anatomical structure and function of the body, and (4) those with strong emphasis on the "higher self" spiritual (psychic) dimension, not to be confused with biblical spirituality. There are as many as 120 alternative New Age holistic health therapies. Generally they fall into five categories. The following are a few examples: energy manipulation (acupuncture, acupressure, Shiatsu, therapeutic touch, reflexology), mind-body medicine (yoga, transcendental meditation, guided imagery, visualization, biofeedback, and hypnosis), divination (pendulum divination, applied kinesiology, iridology, and aura readings), the supernatural (channeling, psychic healing, chakra balancing), and "natural" remedies (homeopathy, aromatherapy).

**Transformation:** The New Age Movement is all about "transformation"—from old ways of thinking to a new paradigm, a new way of thinking. It is transformation from consciousness to altered states of consciousness; from organized religion, faith, and belief to a self-determined spirituality, human potential, and God-awareness within oneself.
Worldview: Used in contemporary literature to identify or describe a particular philosophy and its comprehensive understanding of the reality of life for the various cultures and religious people groups in the world.

Metaphysical: Refers to or pertains to ultimate reality; beyond the physical or material; supernatural or transcendental.¹

Parapsychology: A branch of psychology which studies and delves into psychic phenomena (telepathy, clairvoyancy, extrasensory perceptions, etc.).²

Spirit of Prophecy: Used in this paper as a term for the writings of Ellen G. White.

"Wholistic" Health Therapies: "Wholistic" (spelled with a "w") health therapies are generally practiced by Christians who hold to a theistic biblical worldview. Therapies and practices, such as hydrotherapy, fomentations, poultices, centripetal massage, vegetarian diet, and simple herbs, are offered by some self-supporting ministries, but will not be discussed in this dissertation because they are not based on astrology, Eastern mysticism and nonbiblical worldviews.

In this D.Min. dissertation, New Age holistic health therapies are investigated and evaluated in the context of (1) their worldview philosophies, (2) their ties to the occult, astrology, and parapsychology, (3) their recent pioneers and proponents, and (4) their implications for Seventh-day Adventist faith and practice.


²Ibid., s.v. "Parapsychology."

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Limitations of the Study

Alternative therapies generally practiced by the Seventh-day Adventist self-supporting health ministries in the North American Division, which are upheld and supported by the Bible and the writings of Ellen White, such as hydrotherapy (whirlpools, hot and cold showers, steam inhalation), hot and cold packs, clay and charcoal poultices, centripetal massage, vegetarian diet, and simple herbs, are not a part of this dissertation.

Statement of the Problem

Seventh-day Adventists believe that by divine inspiration they were given a wholistic health message and ministry supported by and in harmony with Scripture.¹ This belief is reflected in the mission statement of the Seventh-day Adventist denomination as voted by the 1993 General Conference Spring Council:

Affirming the Biblical emphasis on the well-being of the whole person, we make the preservation of health and the healing of the sick a priority and through our ministry to the poor and oppressed, cooperate with the Creator in His compassionate work of restoration [italics supplied].²

The Health and Temperance Department policies (G 05 Statement of Philosophy, item 4) state that "the objective of our mission is not only physical healing, but also the


²Mission Statement of the Seventh-day Adventist Church as voted by the April 8, 1993 General Conference Spring Council.
promoting of physical, mental and spiritual wellness of the whole person [italics supplied].

The Seventh-day Adventist philosophy of wholeness and wellness is based on a Biblical, theistic, creationist worldview. On the other hand, New Age holistic medicine is based on nonbiblical worldview philosophies. According to the American Medical Association, many of the alternative New Age holistic health practices and therapies are nonscientific. Even though these therapies and practices may "work" sometimes for some people, a pragmatic approach is not the only criterion by which Christians should determine the validity and spiritual implications of alternative health practices. Holistic health therapies, with their pagan roots and unscientific theories, are deceiving and misleading and can be dangerous, not only to the physical well-being of an individual but to the spiritual as well. Seventh-day Adventists should bear in mind that their wholistic approach to wellness is unique. Besides its scientific soundness, it requires, above all, Adventist "religious principles."

Since holistic health is promoted as "holistic," "natural," "participatory," and non-invasive, it holds an attraction to the people. Even some Adventists have availed themselves of its therapies, as indicated in the North American Division Church

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Information System Survey, Spring 1995,\textsuperscript{1} and personal interviews with church members, with apparently no regard to, or knowledge of, their nonscientific, nonbiblical worldviews, and ties to the occult, which are opposed to the teachings of the Bible and the writings of Ellen White.

The Purpose of the Project

The purpose of this dissertation is to present the main philosophies and teachings of the New Age Movement and to show how they are connected to holistic health. Tracing the roots of New Age holistic health and its recent pioneers will also expose this counterfeit and its spiritual dangers to the Seventh-day Adventist members.

Justification for the Project

Some Adventist workers and lay persons alike have been or are involved, directly or indirectly, in New Age holistic/alternative health therapies, either as practitioners or as patients. They are either not informed of or deliberately ignore the fact that these therapies are based on nonbiblical worldview philosophies.

The General Conference Health and Temperance Department Director has stated that the involvement in New Age holistic health practices among Seventh-day Adventists is one of the most pressing challenges that the world Health and Temperance leaders have to address today. Dr. William Jarvis, Professor of Health Promotion and Education, School of Public Health at Loma Linda University and president of the National Council Against Health Fraud in America, is probably the foremost authority in

\textsuperscript{1}1995 North American Division Church Information System Survey, Spring 1995.
the Adventist Church regarding alternative New Age medicine and quackery in America. In a letter dated June 25, 1993, he wrote, "It seems to me that 'holistic' and 'New Age medicine' are among the most sinister of ways that spiritualism is finding its way into our ranks. Health care has more credibility than Hollywood, which gives these things a greater air of legitimacy."1

That in this same letter Dr. Jarvis equates "holistic" and "New Age medicine" with spiritualism is no surprise to those who have studied the many facets of the New Age Movement. The New Age Movement is a subtle disguise for the old spiritualism condemned in the Bible.

One of the subtleties of New Age holistic health medicine is that it is not generally suspected to be anything other than a "natural" and wholistic alternative form of medical care and healing. People do not realize that alternative New Age holistic therapies are based not only on nonbiblical worldviews, but also on pseudoscience, astrology, parapsychology, and the occult.

Ellen White cautions against satanic agents and the apostles of spiritism2 who claim to cure diseases but are the "channels" by which Satan casts his spell over the bodies and souls of men.3 In some cases, when allowed to be treated by therapies from Christian Science, oriental, and healing cults, Christians place themselves in Satan's hands, she says. In many instances, their lives are thereafter controlled by "satanic

1William Jarvis, Riverside, California to Elder Manuel Vasquez, June 25, 1993.
3Ibid., 609.
powers which it seems impossible to break."1 "Still others are led astray by the teachings of Christian Science, by the mysticism of theosophy, and other oriental religions"2 (italics supplied).

It will be shown that many of the recent New Age holistic health pioneers and practitioners, such as Samuel Hahnemann, Rudolf Steiner, Edgar Cayce, Dolores Krieger, Dora Kunz, Bernard Jensen, and Deepak Chopra, were themselves involved in metaphysics, parapsychology, the theosophical societies, and were greatly influenced by Eastern mystical thought—all of which, in principle, are condemned by the Bible and the writings of Ellen G. White.

New Age holistic health/alternative medicine is generally based on nonbiblical worldview philosophies and beliefs which can lead a Christian into Eastern mysticism and occult beliefs, teachings, and practices.

Methodology

The methodology for this dissertation project was to research primary and secondary hard-core New Age holistic health sources, as well as the Bible, the writings of Ellen G. White and other Christians authors who have written in this area.

The non-biblical worldviews and occult ties of New Age holistic health therapies and practices will be exposed. These will be shown to be diametrically opposed to both the Bible and the teachings of Ellen White.

1Ibid., 606.

2Ibid.
Knowing that holistic health pioneers were greatly influenced by their personal involvement in parapsychology, the psychic phenomena, metaphysical beliefs, and the philosophical movements, this dissertation tries to show that a "pragmatic" approach to New Age holistic health is neither sound reasoning nor justification for the use of alternative New Age holistic health therapies.

Criteria will be established that can be used to determine which, if any, alternative health therapies and practices are acceptable for Christians in the Seventh-day Adventist faith.
CHAPTER TWO

THE NEW AGE MOVEMENT AND MODERN SPIRITUALISM

The New Age Movement: Nineteenth Century Roots

New Age and occult historians trace the roots of the New Age Movement in America, as we know it today, to the mid-1800s, when metaphysical and spiritualistic phenomena reached a peak of popularity and "modern spiritualism" was born,¹ a reincarnation of ancient spiritualism.

Emanuel Swedenborg (1688-1772)

The groundwork for early American modern spiritualism was laid by Swedish-born Emanuel Swedenborg, called "one of the greatest mystics of all time."² Swedenborg left his career as a scientist to become a mystical, religious leader and "seer" (a person with the supposed power to foretell the future), and is said to have spent the last decade of his life in intimate communion with what he claimed were angels and spirits.³ During his pursuit of mystical explorations, Swedenborg wrote sixteen important works based

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² Spence, Encyclopaedia of Occultism, 392.

³ Melton, Clark, and Kelly, New Age Almanac, 4.
solely on his "out-of-the-body experiences" and his dialogues with angels.\(^1\) He claimed
to have had "astral tours" through the solar system and to have held converse with
angels.\(^2\) His wrestlings with evil spirits were so terrifying that his servants would flee to
the farthest parts of the house for safety.\(^3\)

Swedenborg, in states of mystical reverie, claimed "perfect inspiration." "Truths of
religion," he believed, came directly from illumination.\(^4\) He believed that the "universe
was composed of several interpenetrating dimensions: the physical, mental, spiritual,
angelic and others." All are imperceptibly connected to one another. To have complete
harmony in any one dimension of life depends on developing a rapport with the other
levels of the cosmic scale.\(^5\) According to Robert C. Fuller, Swedenborg taught that

the physical body achieves inner harmony by first becoming attuned with the mind,
the mind through contact with the soul, the soul through connection with superior
angelic beings, and so on up the spiritual hierarchy. Through diligent study and
prolonged introspection, anyone might obtain the requisite gnosis to make contact
with higher spiritual planes. The benefits to be obtained were numerous: spontaneous
insight into cosmological secrets; conversations with angelic beings; intuitive
understanding of the hidden spiritual meaning of scripture; and the instantaneous
healing of both physical and emotional disorders.\(^6\)

\(^1\)Ibid., 47.

\(^2\)Emanuel Swedenborg, Concerning Heaven and Its Wonders, and Concerning
Hell (London: Otis Clapp, 1850), 64, 65.

\(^3\)Spence, Encyclopaedia of Occultism, 392-395.

\(^4\)Robert C. Fuller, Alternative Medicine and American Religious Life (New

\(^5\)Ibid., 49, 50.

\(^6\)Ibid., 50.
These teachings were the metaphysical and spiritualistic seeds that germinated in the minds of the Theosophical Society founders Helen Blavatsky, Alice Bailey, and others. These seedlings were then nurtured by the transcendentalists like Ralph Waldo Emerson, eventually bearing fruit in the New Age Movement of the 1960s and 1970s.

Franz Anton Mesmer (1733-1815)

Franz Anton Mesmer, an Austrian physician and scientist who became known as "the Father of Modern Hypnosis," was a European intellectual who greatly influenced the "modern spiritualism" movement of the mid-1800s with his so-called epoch-making discovery of a superfine fluid he called "animal magnetism," also known as "universal magnetic fluid." He claimed that this fluid resided in the entire universe and hence in everything in the world. Mesmer believed that animal magnetism was also evenly distributed throughout the human body. When this animal magnetism or "mysterious life-giving energy" became deficient or out of balance, illness resulted.

Healing, however, could be restored by a person's channeling the animal magnetism from the universe. Mesmer believed that "there is only one illness and one healing." A person could act as a conduit and channel the energy into other people besides himself. The energies or magnetic forces were believed to be imbued with

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2Fuller, Alternative Medicine and American Religious Life, 38, 39.


4Fuller, Alternative Medicine and American Religious Life, 39.
"magical power or a healing power or a sacred spiritual energy that in the nineteenth century became known as animal magnetism, astral light, odic force and psychic energy."^1

Two of the major problems regarding animal magnetism in the spiritual sense were (1) that the location of this mesmeric force of fluid was uncertain. It was believed to be somewhere between the physical and the spiritual worlds; and (2) the "sensitives," or the practitioners, must possess a powerful magnetic gaze refined by concentration and self-control.^2

Both Swedenborg and Mesmer helped to bring about the transformation from physic (the science of healing) to metaphysic (the supernatural), which "gave practitioners of unorthodox medicine a metaphysical rationale for the efficacy of their various therapeutic practices."^3

Ralph Waldo Emerson (1803-1882)

Ralph Waldo Emerson, the "leading exponent of Transcendentalism,"^4 broke his family line of nine successive generations of ministers when he became engrossed in the idealistic, transcendental philosophy. His first book, Nature (1836), became the Transcendentalist bible. His religious beliefs were essentially "pantheistic and

^1Melton, Clark, and Kelly, New Age Almanac, 5.
^3Fuller, Alternative Medicine and American Religious Life, 51.
syncretistic. His Christ was strictly human. He advocated a faith in man, not in Christ.

In his book, *Self-Reliance*, Emerson advocated a religion of "self," asserting that

... the human ability to transcend the materialistic world of sense experience and facts and become conscious of the all-pervading spirit of the universe and the potentialities of human freedom. God could best be found by looking inward into one's own self, one's own soul, and from such an enlightened self-awareness would in turn come freedom of action and the ability to change one's world according to the dictates of one's ideals and conscience. Human spiritual renewal thus proceeds from the individual's intimate personal experience of his own portion of the divine "oversoul," which is present in and permeates the entire creation and all living things, and which is accessible if only a person takes the trouble to look for it.²

Emerson wrote, "Nothing is at last sacred but the integrity of our own mind,"³ a belief which contains seeds of New Age thinking. He further stated: "No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution; the only wrong what is against it."⁴ This stated belief by Emerson reflects the thinking in the Old Testament time of the judges, when "there was no king in Israel, but every man did that which was right in his own eyes" (Judg 17:6).

By the 1850s, popular forms of the metaphysical and spiritual phenomena had drawn from and synthesized the teachings of Swedenborg, Mesmer, and Emerson.⁵

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⁴Ibid.

Forerunners of the New Age Movement

Among the proponents of the mid-nineteenth century metaphysical and spiritualistic movements were Helen Petrovna Blavatsky and Alice Bailey.

Helen Petrovna Blavatsky (1831-1891)

In 1875 in New York City, Helen Blavatsky, a mystic Russian aristocrat, in company with Col. Henry Steel Olcott and William Quan Judge, cofounded the Theosophical Society.¹ Their object was "to experiment practically in the occult powers of Nature, and to collect and disseminate among Christians information about the Oriental religious philosophies."² Madame Blavatsky had gone to India and was greatly influenced by Hindu teachings, especially "reincarnation" (a term which she standardized in Europe and America)³ and the many ascended deities. Thus "Hindu and Buddhist thought have become prominent in theosophical teaching."⁴ The Theosophical Society, established in the last quarter of the nineteenth century, merged the ideas of contacting the dead and metaphysical (supernatural) healing that were part of the human race's missing knowledge.⁵

¹Ibid., 11.
³Ibid., 7.
⁵Melton, Clark, and Kelly, New Age Almanac, 6.
Key elements in the theosophical beliefs are so-called "cosmic parents," "masters of wisdom," and "the ruling spiritual elite." These "ascended masters," which are also known as "spirit entities," are thought to be disembodied spirits of the world's great men and women such as the prophet Samuel, the wizard Merlin, Christopher Columbus, the Lord of the Seventh Ray, and the High Priest of Atlantis.¹ They supposedly control the cosmos and attempt to communicate with humanity to help better human existence both materially and spiritually.² Blavatsky's Theosophical Society announced "the coming of a world teacher, the Lord Maitreya, who would initiate a new cycle in human evolution—the New Age."³ Madame Blavatsky, or HPB as she was known, "stands out as a fountainhead of modern occult thought, and was either the originator and/or popularizer of many of the ideas and terms which have a century later been assembled within the New Age Movement."⁴

One of Blavatsky's students, Annie Besant, who succeeded Blavatsky's leadership, continued developing the Theosophical Society for three decades and became an important forerunner and one of the main precursors of the New Age Movement.⁵

¹Washington. Madame Blavatsky's Baboon, 1
³Ibid., 16.
⁴Ibid.
⁵Ibid., 14.
Alice Bailey, one of the leaders in the Theosophical Society, broke away because, she claimed, she was channeling masters other than the masters of Blavatsky's hierarchy. Bailey claimed to be channeling God, disembodied spirits, the collective subconscious, and even flying saucer entities.\(^1\) In 1923 she and her husband, Foster Bailey, organized the "Arcane Society," which popularized the ancient practice of mediumship, or what today, in the New Age, is called "channeling."\(^2\)

As early as 1920, Alice Bailey "introduced the idea of 'points of light' and 'light groups,' which channeled the higher spiritual forces necessary to build the New Age."\(^3\)

The affinity that the Theosophical Society has with spiritism is that both believe in the immortality of the soul and that the disembodied spirits of the dead exist in another dimension. The Theosophical Society adherents believe that they can communicate with the ascended masters of the universe and spiritualism teaches that the living can communicate with the dead. Thus, the so-called transcendental/metaphysical spiritualism of the mid- and late-1800s was nothing more than a revival of the old spiritualism condemned in the Bible (Deut 18:10-12).

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\(^1\)Ibid., 7.

\(^2\)Ibid., 11.

\(^3\)Ibid., 10.
"Modern Spiritualism" and the Writings of Ellen G. White

The Great Controversy, published for Ellen G. White in 1888, makes reference to the revival of "modern spiritualism" and pegs it to 1848 and the Fox sisters. "The mysterious rapping with which modern spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions" (italics supplied).

The Encyclopaedia of Occultism concurs with this. "What is generally regarded as the birth of modern spiritualism took place in America in 1848. In that year an outbreak of rappings occurred in the home of the Fox family, at Hydesville, in Arcadia, Wayne County, N. Y."^2

Ellen White also stated that "the doctrine of man's consciousness in death, especially the belief that spirits of the dead return to minister to the living, has prepared the way for modern spiritualism"^3 (italics supplied).

It is no coincidence that New Age and occult historians agree with Ellen White on the beginnings of "modern spiritualism," which was the forerunner of the current New Age Movement. However, since at that time these spiritualistic notions were at best "fringe" beliefs, the early American modern spiritualistic movement remained relatively small.

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^1White, The Great Controversy, 533.
^2Spence, Encyclopaedia of Occultism, 381.
^3White, The Great Controversy, 551.
The Nation Ripe for the New Age Movement

It was not until after the counter-cultural revolution of the late 1960s and early 1970s that the philosophies and beliefs of the present New Age Movement became popular. This period was unique in American history—the time of the Civil Rights Movement, the flower children, Woodstock, Beatlemania, and Hare Krishnas. It was a time of bitter protest against the Vietnam War, which was viewed by many young people as an "immoral" war supported by a nation founded on Christian principles.

During 1967 and 1968 young people staged at least 204 separate demonstrations in the streets, most of them opposing America's involvement in the Vietnam War. \(^1\) During those same years young collegiates and "hippies" (the avant-garde of a nonconventional lifestyle of mysticism, psychedelic drugs, and communal living) were questioning not only government policy but also the moral values of the status-quo Christian religions. Nietzsche's criticism of Christianity was remembered: "God is Dead." Christianity had lost its meaning and relevance.

When this disenchantment with Christianity surfaced in the late 1960s and early 1970s, many young people, feeling that Christianity was dead, drab, irrelevant, and bankrupt, began looking to Eastern mystical religions for wisdom and spirituality, which resulted in the New Age Movement. One of their slogans was "Make love, not war." Ghettos like that of San Francisco's famed Haight-Ashbury district flourished across the nation. Communals patterned after Hindu "ashrams" became a way of life for many young people.

Music played a significant role in spreading the gospel of the New Age of Aquarius and the psychedelic drug culture (free use of mind-altering, hallucinogenic drugs). Musicals like "Hair," "The Age of Aquarius," and rock stars like the Beatles from Liverpool, England, were among the leading promoters of Eastern mysticism and New Age philosophies. George Harrison's "My Sweet Lord" from his album "All Things Must Pass" was one of the first pop songs promoting homage to Hare Krishna, one of the Hindu gods. Looking back, Harrison explained,

My idea in "my Sweet Lord," because it sounded like a "pop song," was to sneak up on them a bit. The point was to have the people not offended by "hallelujah" and by the time it gets to "Hare Krishna" they're already hooked, and their foot's tapping, and they're already singing along "hallelujah" to kind of lure them into a sense of false security. And then suddenly it turns into "Hare Krishna," and they will be singing that before they know what's happened.⁴

John Lennon in his song "Imagine," which is still played on light-rock stations today, articulated the aims and goals of the coming Age of Aquarius.

Imagine there's no heaven, it's easy if you try. No hell below us, above us only sky. Imagine all the people living for today. Imagine there's no countries, it isn't hard to do. Nothing to kill or die for and no religion too. Imagine all the people living life in

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²Ibid., 13.
peace. You may say I'm a dreamer but I'm not the only one. I hope some day you'll join us and the world will be as one.¹

Another of John Lennon's songs was titled "Instant Karma." Today there are many more popular singers who also sing the phrases of the New Age philosophies, such as Elton John ("The Circle of Life"), Moriah Carey ("Hero"), Whitney Houston ("The Greatest Love"), and Vanessa Williams ("Colors of the Wind").

In 1965 the Asian Exclusion Act, limiting the immigration of Indians, Chinese and other Asians, was rescinded, allowing large-scale immigration from Eastern countries to the United States.² As the immigrants came, they and their gurus brought their religious beliefs with them. Finally the time was ripe for the seeds of modern spiritualism/New Age to flourish—seeds that had been germinating since the mid-1800s. The climate of the counter-cultural revolution led many to explore and embrace the wide range of philosophies, beliefs, and practices of the New Age Movement.

The phrase "New Age" has been used by its adherents and the media since the movement's outset in the late 1960s through the mid-1990s. Today, however, New Agers prefer to be identified as part of the "New Spirituality," or by their particular New Age facet or belief. For example, some New Ager practitioners would prefer to be called "energy healers," "natural healers," or "body-soul therapists."

²Melton, Clark, and Kelly, New Age Almanac, 8.
Goal of the New Age Movement: Transformation

The New Age has as its primary objective the transformation of humanity from an old way of viewing its existence to a new way, a process referred to as a paradigm shift. New Age promotes mystical meditation, channeling, human potential, holistic health, spiritual self-awareness, and experiential, personal transformation—all in preparation for the Astrological Age of Aquarius, which will presumably usher in the millennium of peace, prosperity, and harmony with the earth.¹

One of the prominent means for accomplishing the desired transformation is healing through the methods of alternative holistic health, which are possibly the single, most identifiable segment of the New Age Movement.²

Chapter 5 of the New Age Almanac, which addresses the New Age holistic health movement, states that

transformation, as often as not, comes in the form of healing—healing of the body, mind, relationships, or the effects of spiritual traumas. Healings have often been experienced at the hands of unorthodox healing modalities and often after the failure of physicians of the more culturally accepted variety, be they medical doctors or psychiatrists. As the New Age Movement developed, it accepted into itself a concurrently developing movement that was taking a new look at traditional alternative healing arts and the possibility of treating conditions with which orthodox medicine and Freudian psychiatry were having the most difficulty. Many of these alternative medicines had a common ideological base and shared common beliefs with the New Age Movement, hence their merger seemed logical.³

²Melton, Clark, and Kelly, New Age Almanac, 3.
³Ibid., 169
The New Age Movement and Holistic Health

J. Gordon Melton, co-author of The New Age Almanac, notes that it was during the 1970s that the New Age Movement and the holistic health movement merged to the extent that it is difficult, if not impossible, for an observer to draw the line between them. It is apparent that they share ideology. It is equally apparent that New Age spokespersons look to the holistic health movement as a major component of their movement, and the holistic health practitioners look to the New Agers both for public support and as the clientele upon whom they practice their profession.¹

In 1982, America's Megatrends mogul, John Naisbitt, a New Age believer,² wrote, "America's loss of faith in the medical establishment gave a strong symbolic push to the paradigm shift from institutional help to self-help."³ Naisbitt forecasted this medical self-help paradigm shift in part as being from "the medical establishment's program of annual physical exams, drugs and surgery," to a "wealth of new-age remedies--acupuncture, acupressure, vitamin therapy, charismatic faith healing and preventive health care through diet and exercise."⁴ It should be noted that New Age holistic health is a mixed bag and that Naisbitt's regimen of New Age remedies includes areas of health care that may not be specifically New Age, depending on what they consist of, such as some vitamins therapies, diet, and exercise.

¹Ibid., 174.
⁴Naisbitt and Aburdene, Megatrends 2000, 134.
Naisbitt's predictions have become a reality. The New England Journal of Medicine in January of 1993 stated that one in three Americans was using unconventional medicine.¹ Time's cover story, in its November 4, 1991, issue, entitled "Why New Age Medicine Is Catching On," stated that "the growth of alternative medicine, now a $27 billion-a-year industry, is more than just an American flirtation with exotic New Age thinking. It reflects a gnawing dissatisfaction with conventional, or allopathic medicine."²

Russell Chandler, religious writer for the Los Angeles Times, in his 1988 book, Understanding the New Age Movement, stated "that 2%, or about 10,000, of all doctors in the United States practice some form of holistic medicine."³

Besides being a non-invasive and drug-free system of "wellness," alternative New Age holistic medicine emphasizes a "New Consciousness," a loose synthesis of various elements of mysticism, occultism, spiritism, and animism, combined with concepts derived from modern paranormal research (i.e., parapsychology) and from the experiences of those who have experienced altered states of consciousness.⁴

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⁴Reisser, Reisser, and Weldon, New Age Medicine, 12.
This is borne out by the burgeoning sales of pseudo-religious, parapsychology, New Age books and magazines, a large share of which are devoted to alternative medicine/holistic health. Professor and author Robert C. Fuller states that,

most of these books, which would formerly have appeared under the now-abandoned "occult" heading, discuss such varied subjects as meditation, spirit "channeling," the mind's hidden parapsychological powers, and self-help techniques designed to help persons achieve some combination of spiritual growth and economic success. But perhaps what has most aroused public interest is the New Age movement's belief in nonmedical forms of healing. Herbal remedies, acupuncture, crystal healing, and psychic mending of the "astral body" are all being touted by the movement's adherents.¹

Herbal remedies are also prescribed by New Age practitioners, not only because of their medicinal values, but because of their "spiritual" healing powers, as in homeopathy. The belief that each herb has a spirit is a pantheist belief. Herbology is considered a "yin" treatment and plays a central part in traditional Chinese medicine along with acupuncture to restore "balance" in the body.²

New Agers claim that Western medicine and health care have lost touch with the human soul and spirit while, on the other hand, New Age medicine is bringing people back to integrating the mental, physical, and spiritual aspects of their being into the process of wellness.

It should be noted that when New Agers speak about "spiritual," it is not in reference to biblical spirituality but to a psychic self-awareness, higher self, the "god within us," and the contact with disembodied spiritual entities.

¹Fuller, Alternative Medicine and American Religious Life, 3.

Marilyn Ferguson's book, *The Aquarian Conspiracy: Personal and Social Transformation in Our Time*, the foreword of which was written by John Naisbitt, states that this healing paradigm shift was almost effortless.

No one had realized how vulnerable the old medical model was. Within a few short years without a shot's being fired, the concept of holistic health has been legitimized by federal and state programs, endorsed by politicians, urged and underwritten by insurance companies, co-opted in terminology (if not always in practice) by many physicians, and adopted by medical students. Consumers demand "holistic health"—a whole new assortment of entrepreneurs promise it, and medical groups look for speakers to explain it.¹

New Age alternative therapies may include carefully thought-out therapies, while other practices are based on pseudoscience, astrology, and the occult. According to Ferguson, the practitioners of New Age holistic health "include physicians and scientists with impressive credentials, chiropractors and osteopaths, psychologists and sociologists, healers and mystics, nurses and lay people as well as an odd assortment of health 'practitioners' whose ideas and techniques have varying degrees of credibility."²

Ferguson ties holistic health to the New Age concept of greater "self-awareness" and "transformation."

For many Aquarian Conspirators, an involvement in health care was a major stimulus to transformation. Just as the search for self becomes a search for health, so the pursuit of health can lead to greater self-awareness. All wholeness is the same. The proliferating holistic health centers and networks have drawn many into the consciousness movement. A nurse said, "If healing becomes a reality with you, it's a


lifestyle. Altered states of consciousness accompany it, increase telepathy. It's an adventure.*1

The New Age Alternative Medicine: The Definitive Guide, bearing the imprimatur of Dr. Deepak Chopra, a leading New Age Hindu author and lecturer, describes forty-three alternative therapies. The American Medical Association, in an appendix to its book Reader's Guide to Alternative Health Methods, lists ninety-four alternative health methods which the AMA condemns because of their purportedly non-scientific base.2

Some of the more recognized and publicly accepted forms of New Age medicine are: acupuncture, acupressure, electrotherapy, applied kinesiology, aromatherapy, auriculotherapy, aura readings, ayurvedic medicine, biofeedback, chakra balancing, crystal healing, guided imagery, herbology, homeopathy, hypnosis, iridology, macrobiotic diet, pendulum divination, reflexology, reiki, rolfing, Shiatsu, therapeutic touch, and yoga.

Even though some of these treatments date back hundreds of years (to e.g., ancient traditional Chinese, Ayurvedic, and Hippocratic medicine), they, along with practices that have arisen within the last 200 years, have been embraced and made popular by the New Age Movement of the 1970s because they share not only some of the same philosophies but are also viewed as vital agents of New Age transformation.

"The advocates of this transformation are fond of quoting Victor Hugo's observation that 'nothing is as powerful as an idea whose time has come.' They are convinced that the

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1Ferguson, The Aquarian Conspiracy. 257, 258.

time has come for a 'New Age' in medicine, for what they call holistic health (italics supplied)."

Adventist Wholistic Health

Historically, Seventh-day Adventists have had their own alternative health practices with a philosophy of "wholism" or "wholeness"—treating the whole person and not just pain, disease, and symptoms. Even though there are some members who practice or participate in some forms of New Age holistic health, knowingly or unknowingly, the writings of Ellen G. White do not support or espouse any of the alternative New Age therapies. Ellen White's view is discussed in chapter 4 of this dissertation.

Differences between the Seventh-day Adventist wholistic health philosophy and the New Age holistic health philosophy include:

1. The Adventist philosophy is undergirded and supported by a biblical theistic worldview, in which God is the only sovereign Creator and Sustainer of the universe and everything in it. In New Age holistic health, there is a blending of nonbiblical worldviews, such as monism, pantheism, animism, etc.

2. The ultimate aim of Seventh-day Adventist wholistic health philosophy is to make man whole, that is, to restore him to the image of his Creator. The goal of New Age holistic health philosophy is to transform man to a new paradigm of seeing himself as a demi-god and as a body-mind self-healer.

1 Reisser, Reisser, and Weldon. New Age Medicine. 10, 11.

3. Seventh-day Adventist wholistic health philosophy teaches that humanity should depend on God for life and healing, whereas New Age holistic health teaches a dependence on mystical energies and self.
CHAPTER THREE

NEW AGE PHILOSOPHIES, ROOTS AND HOLISTIC HEALTH

The New Age Holistic Health Movement in America

Thirty years ago hardly anyone had heard the term "holistic health," much less "New Age holistic health." Today, however, "holistic health," "New Age holistic health," "New Age medicine," "alternative medicine," and "body/mind medicine" are becoming household words. More than household words though, for many, they have become viable alternatives to conventional health care and medicine.

Some of the possible reasons for this trend are that conventional medicine has become too costly, too impersonal, and too drug and surgery oriented. People today are turning to alternative medicine and alternative holistic health, some of which is New Age, because they are seeking a physician or a practitioner who will take a personal interest in them, treating them as a total person—not just attending to their physical symptoms.

Patients want "natural medicine" and non-invasive treatments as opposed to pharmaceutical, chemically produced drugs and surgery. They want to participate and be more in charge of their healing process.

Because the holistic health movement offers these preferred aspects, it has captured the attention and patronage of millions. One of these is Shirley MacLaine.
dancer, actress, and author, who is probably one of the best recognized New Age celebrities. She believes so much in the "natural" holistic approach that she no longer has a family physician. Instead, she utilizes quartz crystals, Hindu mantras, visualizing, and meditation.\(^1\)

The proliferation of health food stores, which are promoting New Age holistic health books and remedies, and New Age holistic health clinics and practitioners throughout the nation are helping to make holistic health perhaps the fastest growing phenomenon of the New Age Movement. As is the case with the New Age Movement, New Age holistic health continues to evolve and develop, notwithstanding the lack of a central organization, according to Dr. Paul C. Reisser, a Christian family physician in Thousand Oaks California and co-author of *New Age Medicine*.

The holistic health movement at present defies simple definition. It is not represented by any single organization, group or type of practice, and it is continually being reshaped by its adherents. These include physicians and scientists with impressive credentials, chiropractors and osteopaths, psychologists and sociologists, healers and mystics, nurses and lay people, as well as an odd assortment of health "practitioners" whose ideas and techniques have varying degrees of credibility.\(^2\)

Of equal concern with the "varying degrees of credibility" is the underlying goals of the New Age holistic health practitioners. Dr. Reisser says that

New Agers are far less interested in reforming the way health care is provided than they are in changing the worldview of its patients. The importance of this fact cannot be overstated. Beneath the appealing concern for healing the total person—body,


\(^2\)Ibid., 8, 9.

\(^3\)Reisser, Reisser, and Weldon, *The Holistic Healers*, 11.
mind and spirit—lies a compulsion to bring radical change to the way we view all of
life.\(^1\)

This is why Marilyn Ferguson refers to New Agers as "Aquarian Conspirators."

No matter what profession the New Ager may have, his overriding purpose, his hidden
agenda, his cause to champion is to bring others into the Movement, to change their
worldview philosophy.

The New Age in One Word: Transformation

If the whole New Age Movement were boiled down to one word, it would be
"transformation," personal and social. This transformation involves a new paradigm, the
"hidden picture" as Marilyn Ferguson puts it. It involves transformation from the old
way of thinking to a new way of thinking; from a conscious state to an altered state of
consciousness and self-awareness; from traditional values to new values.

J. Gordon Melton, author of the New Age Encyclopedia, says that

the central vision of the New Age is one of radical transformation. On an individual
level that experience is very personal and mystical. It involves an awakening of a new
reality of self—such as a discovery of psychic abilities, the experience of a physical or
psychological healing, the emergence of new potentials within oneself, an intimate
experience within a community, or the acceptance of a new picture of the universe.\(^2\)

Holistic health is one of the prime means for New Age transformation. Marilyn
Ferguson and Kenneth Pelletier (author of Holistic Medicine, which promulgates the

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\(^1\) Paul C. Reisser, M.D., "Body, Mind & Soul: What Are Holistic Healers Really

\(^2\) Hafner, Reader's Guide to Alternative Health Methods, 104.
Eastern concept of holistic healing) affirm that “illness... is potentially transformative because it can cause a sudden shift in values, an awakening.”

Any serious illness can cause a person to do some in-depth thinking about spirituality, personal values, and the meaning of life and death. During this experience, a person can become distressed and desperate, making him or her vulnerable to nonconventional and questionable therapies and treatments for wellness. Cognizant of this fact, New Age holistic health practitioners, whether physicians or lay persons, are eager to take naïve, unsuspecting patients into their care and in time introduce them to the underlying philosophies and beliefs of the New Age Movement. Thus New Age alternative medicine and holistic health can become entryways or pathways into the New Age Movement, many times without the patient’s even realizing it.

Former New Age priest and author Will Baron’s own testimony of how he came into the New Age movement speaks volumes:

Even though I had been brought up in a Christian family that attended church each week, I was still deceived by the New Age Movement’s promises of health, happiness, and fulfillment. I was completely led astray, eventually becoming totally immersed in the world of the occult.

For example, my own active involvement with the New Age movement began when I joined a London-based international networking organization called “Health for the New Age.” Not even knowing what the term “New Age” meant, I wasn’t looking for spirit guides or occult practices. I was simply interested in finding information about alternative healing techniques for a condition that I had (italics supplied).²

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The book that changed Will Baron from a Seventh-day Adventist to a New Age occultist was *Stress Disease* by psychotherapist Peter Blythe. In Will's own words, "The power of a book can be phenomenal."¹

Will was looking only for "healing, meaning, and harmony" in his life. Blythe's book introduced him to the New Age "holistic" concept—the idea that mind, body, and spirit are integral components of an individual and that in order to have health, all must be in harmony, a concept shared by Christians as well. However, when New Agers speak of "spirit," they are referring to an immortal, mystical "spirit," or "soul" associated with out-of-the-body experiences and reincarnation.

The idea of "holistic health" sounded appealing. The concept of a necessary balance between body, mind, and spirit made sense. I thought, Maybe I can pick up some good advice and pass it on to my friends. The last few chapters presented information on "alternative therapy" techniques for common diseases. Being familiar only with surgery and medication, I was fascinated to read of therapies such as *acupuncture, homeopathy, psychic surgery, chakra balancing, rebirthing, primal therapy, reiki, crystals, and bioenergetics*. Descriptions of these treatments talked a lot about "energies," "balance," and "wholeness" (italics supplied).²

It was the first time I had ever heard of the term "New Age." I had no idea what it meant. I wasn't interested in getting involved in the occult; I was simply searching for better health and for contentment. *Stress Disease* mentioned a London-based organization called "Health for the New Age." Wanting to learn more about these alternative healing practices, I joined it and arranged to have a meeting with its founder.³

For Will, that was the beginning of a twelve-year journey into the occult world of the New Age Movement.

¹Ibid., 25.
²Ibid., 26.
³Ibid., 25, 26.
Even in situations where health problems are not life threatening, New Agers take advantage of opportunities by attempting to influence or indoctrinate patients with New Age views about wellness. This is because New Agers are committed to the cause of the "transformation" of society.

In her book, *The Aquarian Conspiracy*, Marilyn Ferguson speaks of New Agers as conspirators and revolutionaries involved in the Aquarian Conspiracy, which is a "different kind of revolution." To see that it is a revelation, one needs only to read the literature of the movement or attend its meetings to discover a distinct, mystical worldview foreign to that of biblical Christianity. It is a worldview that encompasses "New Consciousness," a loose synthesis of various elements of mysticism, occultism, spiritism and animism, combined with concepts derived from modern paranormal research (i.e., parapsychology) and from the experiences of those who have experienced altered states of consciousness. Sometimes referred to as the human potential movement, the New Consciousness represents a sort of supernatural/psychic humanism which strives to bring about a radical transformation of thinking in society at large. The result, we are told, will be a New Age, referred to variously as the "Age of Enlightenment," the "Age of Aquarius," and other titles. Holistic health is, in essence, the banner under which the New Consciousness is making its move into the realm of health and medicine.

Holistic Health, The Right Arm of the New Age Movement

Just as health reform among Seventh-day Adventists is "the right arm of the third angel's message," so is holistic health to the New Age Movement. As the medical missionary work serves as an opening wedge for the Adventist gospel, holistic health

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3 White, *Evangelism*, 549.
opens the door to the New Age Movement. It is one of the major entry points or pathways into the New Age Movement that Marilyn Ferguson referred to in her book. This is why New Age holistic medicine is spiritually dangerous. It is subtle and deceiving because it is passed off as "natural" and "holistic." It is spiritually dangerous because, if its therapies and treatments work, it can create a bond of trust between the New Age practitioner and the patient, which can make him or her susceptible to the teachings and philosophies of the New Age that the practitioners introduce.

Because this danger of being drawn unsuspectingly into the New Age is very real, it is imperative that we become aware of the danger and how to avoid it.

**Tracing the Roots of New Age Holistic Health**

Tracing some of the roots of the New Age holistic health movement leads us back to the ancient philosophical and religious beliefs of China, India, and Egypt. Reviewing these roots reveals that they are deeply embedded in the fertile soil of the Eastern mystical religions of Hinduism, Buddhism, Taoism, and other pagan and occult beliefs which subscribe to nonbiblical worldviews.

As far back as 2500 B.C. there were three cradles of emerging *materia medica*. First was the island of Cos, the birthplace of Hippocrates, who developed the Hippocratic tradition of medicine that spread from Greece to Egypt, then to Persia in the east and on to Italy in the west. Second was the Yellow River area of China, where
Traditional Chinese Medicine evolved. Third was the Indus Valley of India, the seat of Ayurvedic medicine.¹

These three branches of ancient traditional medicine, though all different, were yet the same in many ways, mainly because of their cross-pollination by travelers and merchants using the silk trade routes of their time.² Some of the belief systems shared were "the separable soul, forerunner of vital essence," "elements as impersonal forces in nature" (pantheism), "the colon as the root of disease," "self responsibility," "the role of karma and no concept of sin," "transmigration of the soul and reincarnation,"³ and "diagnosis of the whole from the part (e.g., pulse diagnosis)."⁴ Incidentally, pulse diagnosis is employed by the exiled Tibetan Buddhist leader and physician, the Dahli Lama.⁵

By the sixth century B.C., "the idea of wind as life force was developed in both Vedic and Iranian thought." By the same period, the Chinese "had absorbed the Babylonian astrological idea into its sixfold categories of yin and yang."⁶

²Ibid., 68.
³Ibid., 63.
⁴Ibid.
⁵Ferguson, Aquarian Conspiracy, 243.
⁶English-Lueck, The Roots of Holistic Health, 69
Traditional Chinese Medicine (TCM)

"Chinese medicine is the child of Chinese religion,"¹ and at their core lies the same fundamental belief in the dual universal energy of Chi and the five elements.²

Traditional Chinese medicine (TCM) is embodied in a written work of ideas and theories about disease and its treatments which are practiced by medical Chinese and other practitioner specialists.³ Chinese folk medicine, in contrast to TCM, is mainly empirical (based on practical experience), consisting of simple remedies used by nonprofessionals and informally educated practitioners.⁴ The concern of this section, however, is traditional Chinese medicine.

TCM is extremely complex and intricate, involving acupuncture, acupressure, moxibustion, herbalism, diet, taichi (body-mind exercise for energy balancing), Eastern meditation (altered states of consciousness), and yoga (disciplines). Because of the limitations of space and the emphasis of this dissertation, we will focus mainly on acupuncture, which is a prominent part of traditional Chinese medicine.⁵

Acupuncture has been used and practiced by tens of millions in China and millions more around the world. Acupuncture's roots date back 2,500 years to the writings of

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¹Reisser, Reisser, and Weldon, New Age Medicine, 54.
²Ibid.
³Kaptchuk, Chinese Medicine: The Web That Has No Weaver, 30.
⁴Ibid.

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Huang Di Nei Jing's *Yellow Emperor's Classic of Internal Medicine.* This work, believed to be the oldest and most comprehensive medical classic in the world, is the basis of all Chinese medicine.

The accumulation of all the previous philosophical concepts and practical experiences of Yin-Yang and the five elements were summed up into a unique system of medical theories in this third century B.C. canon of medicine. The theories of Yin-Yang and visceral (internal) organs and meridians have since become the foundation of Chinese medicine.

In 1478, Li Shizhen, a physician and naturalist, compiled *Ben Cao Gang Mu*, a fifty-two volume encyclopedia of 1,892 medicines, with illustrations and 11,000 prescriptions. It has been translated in part or total into Japanese, English, German, French, Latin and Russian and has been considered a masterpiece the world over.

The Chinese say with pride that "when Charles Darwin quoted from what he called, 'the ancient Chinese encyclopedia,' he was referring to this great work."

In the nineteenth century, European medicine reached the orient. Unrefined as European medicine was at the time, the Great Imperial Medical Board in 1822 ordered

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1. Ibid., 20.
2. Ibid., 14.
4. Ibid., 2.
5. Ibid., 3, 4.
6. Ibid., 4.
that acupuncture, which had been developed to the level of a pseudoscience, be abandoned in favor of Western medicine. Again in 1929, the same order was given by the Kuomintang government. But the practice of TCM, especially acupuncture, continued, mainly because there were not enough Western trained physicians to cover the vast population of China.¹

When Communism took over in 1949, the Communist regime created a revival of TCM. Mao Tse-tung stressed the great heritage that the Chinese people had in their traditional medicine.²

Until 1971, very little was known about TCM in America. It was in that year that James Reston, an editorial columnist and vice president of The New York Times, traveled to China. While in Peking (Beijing), Reston suffered an attack of appendicitis. Following an operation, he suffered from gastritis (stomach cramps) and was successfully treated with acupuncture.

Upon his return to the United States, Reston wrote about his experience in The New York Times (22 August 1971), causing widespread interest. Within the following few months, journalists, scientists, and physicians traveled to China to observe acupuncture firsthand. Their observations were published in the American press and in some scientific journals.³

¹Reisser, Reisser, and Weldon, New Age Medicine, 63.
²Ibid., 64.
³Ibid., 65.
President Richard Nixon is credited with opening wide the doors for the influence of TCM in America when he visited Beijing in 1972. Nixon was seeking the normalization of relations between the United States and The Peoples Republic of China, resulting in full diplomatic relations nearly five years later.¹

**Acupuncture and the Universal Energy of Chi/Qi**

Acupuncture is probably the best-known form of ancient traditional Chinese medicine and philosophy outside of China. It is widely practiced in Germany and the Scandinavian countries.

In spite of the comparatively low numbers of therapists in the U.S., acupuncture is one of the most visible alternate new age therapies. It has found adherents among American presidents (John F. Kennedy), movie stars (the late Lorne Greene), sports stars (Roman Gabriel), and among statesmen and royalty (Winston Churchill, Prince Bernard of the Netherlands).²

Acupuncture is a therapeutic technique which uses needles allegedly to stimulate the flow of chi/qi (universal energy) in the body's invisible meridians (channels) that correspond to the vital organs to regulate or restore (unclog) the balance of "universal energy" of yin and yang to relieve pain or cure illness.

The theoretical basis of acupuncture and moxibustion is the theory of the meridians. According to this theory, there is a system of meridians (also called channels) in the body through which qi (vital energy) and blood circulate, and by which internal organs are coordinated and connected with superficial organs and tissues, creating an integral whole. There are certain points along the superficial part of the meridians reached by qi of the visceral organs. Acupuncturists use these points, called acupuncture points or acupoints; they are the places where the body surface is


connected with the visceral organs. When one is ill, the flow of qi and blood can be regulated by stimulating certain points of the body surface through needling or moxibustion; illness of the associated internal organs can thus be cured.¹

Moxibustion, mentioned in the above quotation, is used in conjunction with acupuncture for treatment of chronic pain. It is a method of applying heat to the acupoints to stimulate the flow of universal energy. The material used in moxibustion is "moxa-wool" in the form of a cone or stick. It is ignited and allowed to smolder, allowing heat to penetrate the surface of the skin at the acupoint.²

All traditional Chinese medicine, which includes acupuncture, is based on the Chinese Taoist philosophy of dual universal energy or life force called "Chi" (also spelled "Qi," or "Ki"). Chi encompasses the two principles of yin and yang. This dual energy (yin and yang) supposedly permeates the universe and everything in the world, including humans. "Yin" is regarded as the negative force and "yang" as the positive force.

Cheng Xinnong, world-renowned acupuncture professor and chief editor of the textbook Chinese Acupuncture and Moxibustion used at the China Beijing International Acupuncture Training Center, affirms that the theory of yin and yang permeates all aspects of the theoretical system of traditional Chinese medicine. It serves to explain the organic structure, physiological functions and pathological changes of the human body, and in addition guides clinical diagnosis and treatment.³

²Cheng Xinnong, chief editor. Chinese Acupuncture and Moxibustion (Beijing, China, Foreign Languages Press. 1990), 339.
³Ibid., 15.

Professor Xinnong further states the Chinese belief that "qi" is the fundamental substance of the universe and in the human body:

According to ancient Chinese thought, qi was the fundamental substance constituting the universe, and all phenomena were produced by the changes and movement of qi. This viewpoint greatly influenced the theory of traditional Chinese medicine. Generally speaking, the word "qi" in traditional Chinese medicine denotes both the essential substances of the human body which maintain its vital activities, and the functional activities of the zang-fu organs and tissues. ²

The yin and yang symbol, also known as the Taichi symbol and as the Diagram of the Supreme Ultimate, is a circle composed of two matching black (yin)-and-white (yang) symbols in circular motion (see fig. 1). This symbol stands for "the wholeness and infinity of Ki, having neither beginning nor ending, and pervading everything." ³

The circular symbol of yin-yang is divided by a curved line denoting motion, change, and the constant flow of yin and yang. ⁴ The universal forces of yin and yang are bipolar, meaning that they are opposites, but complementary, not antagonistic. The two colors, black and white, are of equal proportion, creating a dynamic balance. ⁵

²Xinnong, *Chinese Acupuncture and Moxibustion*, 46.
⁴Ibid., 28.
there is more of one force, there is less of the other, and at their extremes they transform into each other. ¹

The Taichi Taoist philosophy teaches that in order to have harmony in the universe and all that it encompasses, including the human body, there must be a balance of yin and yang, a negative and positive balance of the universal life force, as stated by Dr. Xie Zhu-Fan: "Although yin and yang are in opposition to each other, they are mutually dependent. Neither can exist in isolation."²

Even though the philosophy of yin and yang, the harmony of opposites, seems to make sense up to a certain point, it breaks down when in order to have harmony, there needs to be a balance of good and evil. In the white portion (yang), there is a black dot, and in the black portion (yin), there is a white dot, denoting that there is nothing totally

¹Ibid.

pure or perfect. More importantly, the dots signify that there are no "absolutes," meaning no right or wrong.

At first glance, from a Westerner's perspective, the yin-yang symbol may appear to be very simple and insignificant, yet it represents a deep and universal theory of the universe and all that exists in it. For example, a Taoist can list everything in existence either under the yin or the yang. Under yin he lists night, moon, cold, left, negative, evil, weakness, and female. Under yang are the opposites of yin: day, sun, warmth, right, positive, goodness, strength, and male. Originally, the meaning of yin was "the shady side of the hill" and yang was the "sunny side of the hill."^1

Even the vital organs are categorized as either yin or yang. For instance, the heart is yang and the kidneys are yin.^2 This is important because categorizing vital organs works hand in hand with the theory of the Five Elements (fire, wood, water, metal, and earth) in diagnosing an illness and in determining treatment.^3

In traditional Chinese medicine, it is believed that the dual universal energy of Chi moves throughout the body and flows specifically through invisible pathways or channels of the body known as "meridians." When there is a balance between the yin (negative) and yang (positive) universal energies, there is health and vitality. When an imbalance

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^1Reisser, Reisser, and Weldon, *New Age Medicine*, 130.
^4Ibid., 28.
of energy occurs or the flow of either of the universal forces is blocked or congested, pain or illness occurs.

Some Asian women hoard gold in their earlobes because of the yang (positive) quality of this precious metal, thereby compensating for their own yin (negative) qualities.

With yin and yang being the most important philosophy in traditional Chinese medicine (TCM), the basic tool for diagnosis and treatment is the theory of the Five Elements. Since the human body is believed to be a microcosm of the universe and the Five Elements determine the composition and the phenomena of the universe, these elements are used to diagnose the medical condition of a patient, as mentioned before.

They are central to TCM as noted in the following quotation:

At the heart of traditional Chinese medicine is the Five Elements Theory, which healers use both to diagnose and treat illness. The Five Elements—Fire, Wood, Water, Metal, and Earth—link the seasons of the year, aspects of nature, the body’s organs and specific foods, herbs and treatments. It is also used for agricultural planning, healing, psychology, maintaining harmony in relationships, and even divination. This incredible tool typifies the Chinese talent for seeing the unity within apparent diversity.*

Chinese acupuncturists believe that pain and sickness are caused by blockage and congestion that prevents the balanced flow of yin and yang in the body. This condition can be alleviated, restoring health and relieving pain, by inserting fine needles at strategic acupoints. Some allege that there are 150 or even as many as 2000 acupoints located

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1Ibid., 25.
2Ibid., 26.
3Ibid., 23.
on the twelve invisible body channels, known as "meridians," the cardinal lines, and the "collaterals," the branches of this complex acupoint network, where yin and yang flow. According to the American Medical Association, the theory upon which acupuncture is based has not been proven either scientifically or physiologically.  

**Massage Therapies**

Another TCM method of healing using the acupoints is massage. In India and other countries of the Orient, touch is highly valued as a method of healing. Through touch, life energy is thought to be transmitted from one person to another. This is the basis for various types of massage therapy such as acupressure, shiatsu, and reflexology. Acupressure is Chinese, shiatsu is Japanese, and reflexology is a Western variety of energy-balancing techniques. Though the massage techniques in the various therapies may vary, the energy that is manipulated or shared is the same.

Acupressure is a finger massage based on the same principles and techniques as acupuncture except that instead of using needles, the treatment is done with finger pressure massaging over the "acupoints," the acupuncture points.  

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Shiatsu, which is a form of Japanese finger pressure massage, is also based on the universal energy known as "Ki" (the Japanese spelling of "chi" or "qi") as in acupuncture and acupressure.¹

Acupressure and shiatsu, just two of many Oriental disciplines, are massage techniques for transferring qi to specific acupuncture points and meridians. Rather than use needles, which work as antennae to draw qi into the body at specific points and along certain meridian lines, healing touch is used to stimulate qi and unblock meridians. This results in the reestablishment of the life force and the restoration of health.²

Universal Healing Energy. Common Denominator

It is interesting to note that the "universal healing energy" is a common denominator among many of the nonbiblical worldviews, although it bears different names in various cultures. In Taoism and ancient Chinese medicine, this dual universal healing energy is called "Chi" (Qi). In Japan, it is called "ki." In Hinduism, it is referred to as "Prana," breath. In Greece, it is called "pneuma."³ The Polynesians refer to it as "Mana," and the American natives call it "Orenda."⁴ Franz Anton Mesmer, father of modern hypnotism, referred to it as "animal magnetism."⁵ D. D. Palmer, founder of chiropractic, called it "The Innate."⁶ Wilhelm Reich, founder of Orgonomy, used the term, "Orgone energy." Samuel Hahnemann, founder of homeopathy, called it the "vital

¹Liechti, Shiatsu: Japanese Massage for Health and Fitness, 1.
²Monte, World Medicine, 247.
³Ibid., 7.
⁴Reisser, Reisser, and Weldon, New Age Medicine, 34.
⁵Melton, Clark, and Kelly, New Age Almanac, 5.
⁶Fuller, Alternative Medicine and American Religious Life, 71.
Baron Karl von Reichenback referred to it as the "Od force" or "Odyle." Contemporary Soviet parapsychologists call it "Bioplasma." And George Lucas of "Star Wars" calls it "The Force." We are told that, regardless of its name, this energy pervades everything in the universe, unites each individual to the cosmos, and is the doorway to untapped human potential. It is at the root of all healing, all psychic abilities, all so-called miraculous occurrences.

Defining the Flow of Chi/Qi

Most acupuncturists and acupressure enthusiasts are not overly concerned about isolating and identifying the meridians, collaterals, or acupuncture points in Western physiological medical terms. As long as it works, that is all that matters to them. No explanations are necessary.

However, a North Korean professor, Kim Bong Han, after extensive research on the subject, claimed that the acupuncture points and meridians correspond to ducts and superficial corpuscles in the skin. A Russian surgeon, Mikhail Gaikin, and a physicist, Victor Adamenko, claim to have measured electrical resistance in the skin at precise points or at the acupuncture points.

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3 Reisser, Reisser, and Weldon, *New Age Medicine*, 34.

4 Ibid.

5 Ibid., 74

6 Ibid., 75.
In a personal interview, I asked Cheng Xinnong, the most respected acupuncture professor at the Acupuncture Training Center in Beijing, China, what or where these meridians or collaterals are in the body. He was unable to identify them with Western medical anatomical terms. I asked him if they were in the blood system. He said, "No." I asked if they were the nervous system. Again he said, "No." Instead, he answered through the translator. "No one is absolutely certain about these things. And that is my own opinion."

Felix Mann, in his book, *The Meridians of Acupuncture*, writes concerning qi that it "might" be "a wave of electrical depolarisation" moving in the meridians which are described as "a fibre of the autonomic nervous system." This reveals that even he is not sure what they really are or where they are, yet he is the president of The Medical Acupuncture Society in London.

This flow of essential energy, Qi, along the meridians *might* in reality be a wave of electrical depolarisation travelling along a fibre of the autonomic nervous system: the Qi being the electrical phenomenon, the meridian the fibre of the autonomic nervous system (italics supplied).

Dr. Peter Yuen, Director of the Loma Linda Center for Pain Management in Loma Linda, California, in a telephone interview was asked by the author if he could identify or isolate the meridians, collaterals, and acupoints in Western medical terms. His answer

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1Cheng Xinnong, interview by author, Beijing, China, April 11, 1995.

was, "No. It is very difficult. The only thing that comes close to identifying them is the Kirlian photography, which takes photographs of energy fields."¹

It is interesting to note that Kirlian photography was invented in 1939 by S. D. Kirlian, a Russian electrician and amateur photographer. Using photographic plates to register invisible phenomena, he allegedly photographed the corona of an aura surrounding the human body.² Auras, imperceptible to the physical sight, can be seen by clairvoyants. Clairvoyancy, besides being able to perceive past, present, and future events, is the power to "see" disembodied spirits and is used in channeling/mediumship.³

Perhaps the best definition of the meridians and the collaterals is one that Will Baron (who has a certificate in acupressure) gave me during a personal interview. "They are," he said, "a mystical energy system that co-exists with the anatomical nervous system."⁴

Besides monism, the Chinese belief system also encompasses Confucianism, the moral teachings of Confucius. However, the average Chinese is hard-pressed to define monism, Taoism, and pantheism in their purest sense. Instead, his religious and philosophical beliefs include a combination of animism, Tao-Buddhism, folk myth.

¹Dr. Peter Yuen, Acupuncturist and Director of the Loma Linda Pain Management Center, Loma Linda, California, telephone interview by author, July 2, 1996.


³Spence, Encyclopaedia of Occultism, 105.

⁴Will Baron, telephone interview by author, June 4, 1996.
magic, fung shui (Chinese earth magic), ancestral worship, and the supernatural. It is not surprising to discover that Taoist priests are many times employed by modern developers of construction sites to deal with the spirits of the earth before breaking ground. Even the huge multi-million dollar Mass Transit Railway project, which gave Hong Kong the biggest modern underground railway in the world, started with an invocation given by a whole bank of Taoist priests. They paid respects to all the spirits of the earth who were about to be outraged by having their domain violated.

Thus, both Chinese religion and culture, from which TCM received its existence, are integrally combined with occult spiritualistic elements which are also evident in their theories of wellness.

**Applied Kinesiology**

Applied kinesiology is a unique blend of ancient Chinese medicine and American chiropractic theory that tests the muscles for organ dysfunction. Applied kinesiology is not to be confused with formal or standard kinesiology (biomechanics), a legitimate science, which is the study of bodily movements and the muscles that control them.

Dr. George Goodheart, a chiropractic and psychic, is considered the founder of applied kinesiology. In 1964 he was the first to teach that each large muscle relates to a body organ. When there is a weakness in a muscle, it is usually an indication that an energy problem exists in an associated organ. By treating the muscle to make it strong

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2 Ibid., 25.
again, Goodheart was also able to improve the functioning of the associated organ as well.¹

Dr. Goodheart associated the standard kinesiology muscle-testing techniques with the Chinese universal energy "chi" that flows through the so-called meridians of the body. Dr. D. D. Palmer, founder of chiropractic, called this universal energy "innate" or "innate intelligence" that, he said, flows through the nervous system and is affected by the spinal cord.² The proponents of applied kinesiology allege that every organ dysfunction is accompanied by a specific muscle weakness, which enables diseases to be diagnosed primarily through muscle-testing procedures. Its practitioners—most of whom are chiropractors—also claim that nutritional deficiencies, allergies, and other adverse reactions to food substances can be detected by placing substances in the mouth so that the patient salivates. "Good" substances will make specific muscles stronger, whereas "bad" substances will cause specific weaknesses.³

Applied kinesiology and behavioral kinesiology operate on the same principle of innate energy imbalance in the organs related to the muscle via the appropriate acupuncture meridians.⁴

The muscles are thought to be the energy pumps that increase the flow of innate energy through specific meridians. When the thymus gland is functioning properly, the flow of energy enhances wellness. When the thymus it not functioning correctly, the


²Ankerberg and Weldon, Can You Trust Your Doctor? 158.


energy flow decreases, causing an imbalance that results in illness. The thymus is believed to be the monitoring center for measuring the energy imbalances of the entire meridian system.

The marked difference between applied kinesiology and behavioral kinesiology is that applied kinesiology tests the mechanical strength of the muscle while behavioral kinesiology tests the "energy in the meridians associated with the muscles, and the ability of the body to replenish the energy." Behavioral kinesiology also includes psychiatry and psychosomatic medicine.

Ayurvedic Medicine

Another ancient medical system that has greatly influenced the New Age holistic health movement is Ayurvedic medicine. Ayurvedic medicine, the traditional Hindu healing system, originated more than four thousand years ago. "Ayurveda" comes from the Sanskrit words "ayur," which means life, and "veda," which means knowledge, and is based on the "Vedas," the oldest known philosophical and sacred writings of the

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1 Ibid.
2 Ibid., 49.
3 Ibid., 28.
4 Ibid., 7.
Hindus. Ayurvedic medicine is very much a part of Hindu spiritual life, for it was established by some of the same people who gave India its systems of meditation, yoga, and astrology.

Ayurveda is a system of healing which evolved on the Indian subcontinent some 3000-5000 years ago. It was established by the same great ancient sages who produced India's original systems of meditation, yoga and astrology. Ayurveda has both a spiritual and a practical basis, the spiritual perspective engendering the practical.2

According to ayurvedic beliefs, humans consist of three aspects: the physical (body), the subtle (mind), and the causal (spirit). The harmonious function of all three parts of this trinity produces health.3

Like the Chinese Taoist and Greek Hippocratic systems, Ayurvedic medicine sees health within a context of the universe. The Hindus believe that human life is an extension of the "cosmic consciousness" and that one's well-being depends on his relationship with the cosmic consciousness.4 In Ayurvedic medicine, the "marma points" are the equivalent to the acupoints of yin and yang energy. The "marma points" in Hindu medicine are the anatomical regions of the body through which "prana" (the same as qi) flows to maintain health.5

1 Monte, World Medicine, 30.
3 Ibid.
4 Monte, World Medicine, 30.
5 Gerson, Ayurveda: The Ancient Indian Healing Art, 85.
Like Traditional Chinese Medicine, Ayurvedic medicine is a highly complex system of healing. It involves such practices as mind-body healing (healing is provided for both mind and body), aromatherapy, herbalism, biofeedback, yoga, meditation, macrobiotics, and energy manipulation. By no means does this paper attempt to exhaust the teachings of Hindu Ayurvedic medicine. This dissertation focuses only on the basic philosophies and traces the ayurvedic roots of yoga, biofeedback, and therapeutic touch.

A decade ago, Westerners knew very little about Ayurvedic medicine. One of the persons most responsible for popularizing Ayurvedic medicine in America is Dr. Deepak Chopra, a respected endocrinologist and the executive director of the Sharp Health Care Institute for Human Potential and Mind/Body Medicine in San Diego, California. He has written numerous books on health-related topics. His book, *Quantum Healing*, was highly endorsed by Marilyn Ferguson, author of *The Aquarian Conspiracy*. Dr. Chopra was born and raised in New Delhi, India, and attended the All India Institute of Medical Sciences.

Ayurvedic medicine is based on the Hindu belief that every person is made up of varying amounts of air, water, fire, earth, and ether, the Five Elements of creation. Ayurveda teaches that illness is a result of an imbalance of these elements, and that health can be obtained only by the restoration of their balance. The Five Elements are housed in what are called the three metabolic body types (doshas), vata, pitta, and kapha.

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which are similar to the Western body types "thin," "muscular," and "fat." In Western medicine, such body types do not usually play a prominent part in diagnosis and treatment. However, in Ayurvedic medicine, "doshas" are far more complex than just the body types per se and are regarded as having a much greater influence on a person's well-being than in Western medicine. Doshas pertain to the innate constitution of a person's body, moods, personality, and other characteristics. Within the doshas are the Five Elements.¹

According to Dr. Chopra,

When the doshas are balanced in accordance with an individual's constitution, the result is vibrant health and energy. But when the delicate balance is disturbed, the body becomes susceptible to outside stressors, which may range from viruses and bacteria to poor nutrition and overwork. Imbalance in the doshas is the first sign that mind and body are not perfectly coordinated.²

The basis of all treatments in the Ayurvedic system is the balancing of the life energies within us.¹ The life energies are collectively called "prana," which is the same as the Chinese "chi" or "qi." These forces were called yin and yang by the ancient Chinese sages and rajas and tamas by the Hindu seers, who also describe a third balancing force, sattwa.³

²Ibid., 65.
³Gerson, Ayurveda: The Ancient Indian Healing Art, 5.
⁴Ibid., 53.
Ayurvedic physicians, "vaidyas," employ meditation as a primary and fundamental tool as well as "diet, herbs, mineral substances and aromas."\(^1\) Vaidyas are also familiar with the principles of nutrition, psychology, astrology, gem and colour therapy, herbal preparations, and climatology.\(^2\)

Those who are acquainted with the alternative New Age holistic health therapies will recognize that many of the above-mentioned therapies and practices definitely have their roots in Ayurvedic medicine. Any therapy which utilizes energy balancing, manipulation of "prana" energy, altered states of consciousness, and aura readings can be traced to Ayurvedic medicine.

**Eastern Mystical Meditation**

Eastern meditation, unlike biblical meditation, leads to "altered states of consciousness." It is a form of self-hypnosis, which can be spiritually detrimental. Altered states of consciousness, either self-induced (self- or auto-hypnosis, trance) or assisted by someone else using guided imagery, etc., can be spiritually dangerous because, in this condition, the person is rendered no longer in control and becomes open not only to the hypnotic suggestions of someone but also to demonic influence. Also, conjuring up the image of "Christ" or one's "guardian angel" and dialoging with him is not only risky spiritual business, but is unsupported by the Bible and the Spirit of Prophecy as well.

\(^1\)Ibid., 5.

\(^2\)Ibid.
God has been known to communicate with His people in biblical times as well as in modern times in various ways, some of which have been dialogs (e.g., Moses on Mt. Sinai and the Apostle Paul on the road to Damascus). However, God has always been the Initiator in these encounters. Nowhere has God instructed us to initiate communication with Him by getting into an altered state of consciousness. When New Agers and Christians alike have imaginary dialogs with "Christ," "angels," or "messengers from the spirit world" during meditation, they are doubtless dealing with the spirits of demons—as expressed in the following Spirit of Prophecy quotation regarding modern spiritualism:

> Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.¹

When David Marshall, author of *New Age versus The Gospel: Christianity's Greatest Challenge*, asked Will Baron, former New Age priest and a rebaptized member of the Seventh-day Adventist church, to crystallize in a few words the dangers posed by the New Age Movement for Adventists, Baron responded: "The principal danger? Demonic control through Eastern meditation techniques of men and, through men."²

Eastern meditation plays a vital role in almost all of the New Age holistic therapies that derive from Hinduism, Buddhism, and Taoism. It is a tool used to aid the patient in connecting with "ultimate reality," for healing or effecting his own body's recovery to

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¹White, *The Great Controversy*, 552.

wellness by the process of visioning his internal organs, as done in hatha yoga, biofeedback, and a number of other New Age holistic health therapies. Therefore, in the New Age holistic health movement, Eastern mystical meditation and holistic health therapies work hand in hand.

Dr. Deepak Chopra states that "those who attain some harmony with that universal mind by meditating and following Ayurvedic practices could avoid various diseases."¹

Biblical Meditation Contrast

The Bible describes at least two basic types of meditation. The first is an attitude of constant awareness of God's abiding presence or His expressed will. "But his delight is in the law of the Lord; and in His law doth he meditate day and night" (Ps 1:2).

Another form of biblical meditation is associated with personal devotional seasons. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming (Gen 24:63).

The most notable difference between biblical and mystical meditation is that in biblical meditation we are instructed to contemplate or fill the mind with a Bible verse or passage, the love of God, themes of salvation, the life of Christ, our relationship to our Saviour, or one's own Christian experience, etc. All this is done in a conscious state of mind, many times in connection with personal, devotional prayer.

This is biblical meditation as described in the Scriptures and in the writings of Ellen G. White:

The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.¹

In contrast, the purpose of Eastern mystical meditation is to enter ultimately into an altered state of consciousness—"going within" for self-awareness—and is a form of self-induced hypnosis. It involves the emptying of one's mind of outside distractions, as well as a host of other structured practices to prepare the mind and body for mystical meditation.

Shirley MacLaine, known today more for her New Age beliefs than for any of her showbiz accomplishments, states that

the object of meditation is to conduct a dialogue with the highest source of our faculties and hence tie into the universal sources of strength. Calming the body and the mind helps us to connect to the answers that await our questions.²

Preparation includes: rhythmic breathing; a conducive body position, such as the popular Lotus sitting position or more extravagant forms of yoga postures; playing meditative music (Muzak) to set the mood; burning incense; focusing on an image such as a burning candle or a corner of the wall; the repetitive use of mantras (words or phrases which resonate through the nasal system); visioning, focusing, or centering; conjuring up images of deceased ascended masters or entities and dialoging with them; experimenting with out-of-the-body experiences, such as astral projections.


Beyond this, New Age holistic medicine, which has borrowed many of its techniques from traditional Chinese medicine and Ayurvedic medicine, employs, to a great extent, mystical meditation. Transcendental Meditation (a watered-down version of Hindu mystical meditation), is also employed by New Age practitioners as a tool to help patients back to health. In *Alternative Medicine: The Definitive Guide*, it is stated that studies have also shown that meditation, [in particular, research on Transcendental Meditation (TM), a popular form of meditation practiced in the West for the past thirty years] can bring about a healthy state of relaxation by causing a generalized reduction in multiple physiological and biochemical markers, such as decreased heart rate, decreased respiration rate, decreased plasma cortisol (a major stress hormone), decreased pulse rate, and increased EEG (electro-encephalogram) alpha, a brain wave associated with relaxation.¹

This complete volume on alternative medicine, in the same chapter, entitled "Meditation." recommends meditation as "well-suited to self-care" and adds that it "can become part of your personal health maintenance program."²

**Yoga**

Hinduism teaches its followers to seek for spiritual enlightenment within themselves and for ultimate release, moksha, from rebirth and the phenomenal world.³ The yogas are metaphysical pathways or metaphysical spiritual disciplines to assist in attaining release and liberation from the outside world and to unite with "ultimate reality." This type of metaphysical spiritual discipline requires asana's proper postures.

²Ibid., 341.
such as the Lotus position, rhythmic breathing, intense concentration and focusing, introspective meditation, and the repetition of the proper thought formulas as "Aum," Om.¹

The word “yoga” is a Sanskrit word literally meaning “to unite.” The closest English word is “yoke.” Yoga implies uniting oneself to ultimate reality. In Hinduism, "ultimate reality" can be the true self, an impersonal absolute and/or a personal deity such as Brahma or Krishna.² Yoga ascetic spiritual disciplines can be considered Hindu-styled forms of Christian meditation and prayer. There are many yogas. However, the seven main ones are:

(1) hatha yoga—controlling the physical body through postures, pranayama, and "purification" practices (kriyas)
(2) laya yoga—kundalini, the chakras, and bodily sounds audible when the ears are covered;
(3) mantra (or nada) yoga—mind control;
(4) jnana (or nana) yoga—understanding the laws of the universe;
(5) bhakti yoga—devotion to a god;
(6) karma yoga—selfless service, duty, and behavior control; and
(7) raja (ashtanga or astanga) yoga, which encompasses all the foregoing schools.³

Yoga was introduced to America in 1890 when the Theosophical Society published the first book which explained and advocated the practice, Nature's Finest Forces, by Rama Prasad. The Theosophical Society subsequently became the "major

²Melton, Clark, and Kelly, New Age Almanac, 147.
conduit of Eastern teachings to Westerners, and along with the full range of Hindu and Buddhist thought, the society supplied materials on yoga.¹

Once yoga had been introduced, yoga teachers immigrated to America to teach it during the early decades of the twentieth century. B.K.S. Iyengar's book, *Light on Yoga*, "the most comprehensive volume on hatha yoga ever produced," became the most popular book on yoga technique and instruction in America. In the 1970s, bhakti yoga became very popular through the Hare Krishna hippie movement.²

The best-known form of yoga in America today is hatha yoga, the yoga discipline that teaches control of the physical body through posture as "asana," proper yoga position. The most recognized posture of hatha yoga is the familiar cross-legged sitting position called "lotus." The handstand is another hatha yoga "asana."

YMCA's, YWCA's, colleges, and physical fitness centers offer hatha yoga as a physical mind exercise to reduce stress. Though hatha yoga can reduce stress levels, its purpose is far beyond mere stress reduction. It is a means of acquiring, through the practice of strict breath control, meditation, visualization, and the incorporation of "asanas," the ability to control the normally uncontrollable physiological functions of the body (breathing, blood flow, metabolism, etc.). The breathing techniques awaken the different levels of consciousness, of which there are six, and illuminate the soul. "Thus, breath is regarded as more than a gateway to the inner being; it is a door to the divine

¹Melton, Clark, and Kelly, *New Age Almanac*, 150.
²Ibid., 151.
within each of us. In the East, the science of breath is ultimately a religious path."¹ And that religious path is none other than Hinduism!

In India, it is not the young collegiates who practice hatha yoga. It is rather the elderly who do it. In the last few years of their lives, aging devoted Hindus practice hatha yoga, learning how to control those bodily functions which are normally not consciously controllable, to the point of eventually being able to turn them off at will. This art is learned in preparation for their own death, by their consciously turning off all bodily functions, and entering into the next life by reincarnation.²

In his book, The Other Side of Silence: A Guide to Christian Meditation, Morton T. Kelsey, Catholic priest and a well-known New Age author, describes the inherent danger of imaging in an altered state of consciousness because the individual no longer has conscious control. His book title is somewhat of a misnomer, because the so-called "Christian" meditation he describes is a carbon copy of Eastern mystical meditation.

It is true that imagination requires a very different capacity. With imagination one does not have conscious control of the images worked with. They cannot be called up or stopped at will like concepts can. Images are more like living beings with a life and purpose of their own. Often they take the individual into strange territory where he or she does not know the terrain well enough to take direction and has trouble enough simply trying to follow where the images lead.³

Kelsey gives further warnings concerning meditation.

Meditation is not something one should do simply because others are doing it. It cannot be undertaken like an aesthetic exercise or merely for diversion. Whether we

¹Monte. World Medicine. 168.

²Matrisciana. Gods of the New Age. 144.


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expect it or not, in meditation we are opening the door to another aspect of reality, potentially just as rewarding and sometimes even more dangerous than the physical world. . . . In addition, there is a reality of radical evil found in the inner world that is bent on seizing power and destroying the individual.¹

Those who practice laya yoga, whose object is to awaken the kundalini or "coiled snake" power at the base of the spine, can end up in madness, if the awakening occurs all of a sudden. Says Gopi Krishna, author of Living with Kundalini.

In the case of those in whom the awakening occurs all at once as the result of yoga or other spiritual practices, the sudden impact of powerful vital currents on the brain and other organs is often attended with grave risk and strange mental conditions, varying from moment to moment, exhibiting in the beginning the abnormal peculiarities of a medium, mystic, genius, and madman all rolled into one.²

Christian writers John Ankerberg and John Weldon also warn that

although the public falsely perceives yoga as a safe or neutral practice, even authoritative yoga literature is replete with warnings of serious physical consequences, mental derangement, and harmful spiritual effects. Paralysis, insanity, and death are frequently mentioned. Allegedly, such consequences arise from wrong yoga practice, but, in fact, they really arise because yoga is an occult practice. Those who care about their overall health should not practice yoga.³

All yogas, whether they be hatha, karma, or bhakti, are Hindu, metaphysical spiritual pathways that lead to altered states of consciousness, self-awareness, and higher consciousness, eventually connecting the individual to supernatural powers. All of these mystical experiences are occultic in nature.

¹Ibid., 70, 71.
²Gopi Krishna. Living with Kundalini (Boston: Shambhala, 1993), 143.
Biofeedback

Biofeedback has been referred to as the "electronic yoga" of the West, because through electronic devices it can teach the patient essentially the same thing that hatha yoga does—conscious control of the inner bodily workings or the normally involuntary bodily functions and their physical responses.

C. Norman Shealy, M.D., Ph.D., who was the first president of the American Holistic Medical Association, associates biofeedback with occult medicine.

I think occult medicine is the most dramatic, exciting, and provocative aspect of medical care today, the one with the greatest potentiality—if only because it's the least developed and explored. It includes such seemingly strange approaches as teaching people to control their own inner bodily workings just as the yogis of the East do—to slow the heart rate or lower the blood pressure, even to control epileptic seizures. This is the approach of biofeedback and autogenic training, twin manifestations of the same process.¹

He further states that,

the achievements of yoga point us toward biofeedback and autogenics, the mechanical and the verbal aspects of the same phenomenon. Where biofeedback uses modern electronics, autogenics uses the simple basics of language and thought to achieve the same end, the control of body processes. Along with transcendental meditation, Zen, yoga, and other meditative disciplines, they work by some mechanism which is still not understood.²

Through the use of special electronic monitoring devices, such as electromyograms (EMG), to observe muscle tension, electro-encephalograms (EEG), to monitor brain wave activity, and mental exercises (meditation and visualization), biofeedback attempts to train a person to control consciously blood flow, metabolism,


²Ibid., 166.
skin temperature, breathing, heartbeat, and other involuntary bodily functions. The EEG machine acts as a mind mirror that measures and gives readings (feedback) on the brain-wave activities.

According to biofeedback practitioners, there are basically four brain waves: (1) beta waves, that “signify that the brain is in a state of normal waking awareness, (2) alpha waves, which “seem to be present during all the higher levels of awareness and when the mind is very calm and the body is relaxed,” (3) theta waves, that “occur during meditation and at times of creative inspiration,” and (4) delta waves, which “signify the rhythm of sleep, but also occur in waking people in response to new ideas, and in healers and psychics.”

It is noteworthy that “modern New Age brain-stimulation equipment has been compared to that of Buddhist or Hindu mandalas.” Mandalas are Hindu and Buddhist circular designs that contain concentric geometric forms, images of deities, etc., symbolizing the universe, totality, wholeness, and oneness.

Biofeedback, operating on the same principles as hatha yoga, definitely has its roots in Hinduism. Some extreme examples of mind-over-matter control are mentioned in Marvin Karlins’ and Lewis M. Andrews’ book, Biofeedback: Turning on the Power of Your Mind. A frail, scantily dressed 48-year-old yogi by the name of Shri S. R. Krishna Iyengar volunteered at the All-India Institute of Mental Health in Bangalor, India, to be

\[\text{\textsuperscript{1}}\text{Williams, New Age Healing, 94.}\]

\[\text{\textsuperscript{2}}\text{Ibid., 94.}\]

\[\text{\textsuperscript{3}}\text{Webster’s New World Dictionary, 2d college ed. (1982), s.v. “Mandala.”}\]
used as an experiment to test the breathing control of a yogi. He was put into a pit excavated to rigid specifications by the hospital staff. The yogi was wired up with an electrical instrument so that his vital functions could be monitored, laid on his back and buried alive in the pit with a wooden plank over him, allowing him only a cubic meter of air to breathe. To make the situation even more challenging, the yogi lit an incense stick and put it at his side. In order to survive, the yogi had to reduce his metabolism enough to sustain himself with the minimal air seepage that came through the dirt—and he did so for nine hours. 1 In India, yogis teach themselves to control their bodily functions as yogi Shri did. In America, to achieve the same control, EEG machines are employed.

For the Christian, the danger in biofeedback does not lie with the use of electronic monitoring devices but with its use of Eastern meditative visualization techniques in altered states of consciousness.

Aromatherapy

A holistic health therapy that is winning converts, especially among women, is aromatherapy. Body Shops all over the country, through their cosmetic products, are promoting this ancient mind-body therapy that purports to heal with oils of flowers, plants, and herbs. Aromatherapy is

the therapeutic use of the essential oils of plants. These oils are said to be very concentrated substances extracted from flowers, leaves, stalks, fruits, and roots, and also distilled from resins. They are said to represent the "life force" or "soul" of the

plant. The oils are administered in small quantities through massage, or inhalation, or through creams and lotions. Occasionally, a product is taken internally.¹

A trained aromatherapist is said to be able to decide which oils are best suited to a person's condition and “applies them to the specific energy points of the face and body. Here touch is as important as smell.”²

Some aromatherapists can determine what oil or oils should be used by examining a lock of hair or a sample of handwriting from the patient, testing it in a dowsing ritual. The dowsing ritual is, of course, a form of occult divining which is condemned in Scripture (Deut 18:9-13). The American Medical Association's Reader's Guide to Alternative Health Methods states that "there is no scientific evidence that the benefits achieved by aromatherapy are greater than those achieved by the power of suggestion."³

Even though very little physical harm may be done with these colognes, shampoos, and body oils, the danger lies in that it is yet another pathway that leads to the New Age Movement with roots in the occult.

Other Occult Therapies

Homeopathy

One of the most “apparently innocent” forms of New Age alternative medicine is homeopathy, based on the Law of Similars, that “like cures like.” The word itself comes from two Greek words, homoiōsis, meaning "like," and pathos meaning "pain" or

¹Hafner, Reader's Guide to Alternative Health Methods, 279.


³Hafner, Reader's Guide to Alternative Health Methods, 279.
"suffering." Samuel Hahnemann, a German physician in the late eighteenth century, is largely credited with the development of this form of medicine. Homeopathy, like acupuncture, is based on the Chinese theory of universal energy, "chi," which has yet to be scientifically isolated, observed, or measured.¹

Hahnemann taught four basic principles regarding homeopathy:

1. A substance which produces symptoms in a healthy person cures those symptoms in a sick person.
2. The dynamic vital force is primarily affected in an individual who is sick, and therefore the medicine itself must be able to affect this by being itself dynamic.
3. The patient needs only one particular medicine at a time.
4. The totality of symptoms is what must be prescribed on, or a remedy found for.²

Homeopathic remedies are prepared by using minerals, botanical substances, zoological substances, and other sources, weakened by multiple dilutions. Homeopathic Dr. George Vithoulkas states that

modern homeopaths use potencies up to the hundred thousandth centesimal and beyond. . . . The implications of this discovery are staggering. A substance shaken and diluted to a dilution of 1 in 100,000 parts, even to a total of 60 zeros and more, still acts to cure disease, quickly and permanently, and without side effects!

Dr. Vithoulkas goes on to say that "clearly this phenomenon cannot be explained by ordinary chemical mechanisms. The dilutions are so astronomical that not even one molecule of the original medicine is left!"³

So if not even one molecule of the original medicine is left, what is it that cures the patients? According to the founder, it is the "spirit-like essence."

¹Vithoulkas, Homeopathy: Medicine of the New Man, 6.


³Vithoulkas, Homeopathy: Medicine of the New Man, 21.
Hahnemann himself believed that there is virtually no chance that even one molecule of original substance would remain after extreme dilutions. But he said that the vigorous shaking or pulverizing with each step of dilution leaves behind a spirit-like essence which cures by reviving the body's "vital force" (italics supplied).¹

Astronomical dilutions that are said to contain not even one molecule of the original substance have to be the most incredible placebo to cure illnesses in modern times. Use of them is comparable to treating one's malaria by emptying an eight-ounce bottle of quinine into the Pacific Ocean off the shores of Japan while a typhoon is raging and then taking a spoonful from the ocean off the Malibu coast of Southern California and believing that it contains the essence of the spirit of the original quinine.

Some people think that homeopathic medicine is based on the same principle as vaccinations. With vaccines, a very small quantity of a virus is injected into an individual to force the immune system to produce antibodies against it. But homeopathy works on a different principle. Vaccines are given to build antibodies to protect healthy people from getting a disease, whereas homeopathy treats a sick patient with the essence or spirit of a substance that produces the same symptoms as his or her disease in a healthy person. Homeopathic treatments have nothing to do with the immune system and everything to do with restoring "vital force," or "dynamis" as Hahnemann called it.²

Hahnemann believed that true disease was not a physical entity. Rather, illness began at the spiritual level as an aberration or imbalance of the spirit-like power, or the vital principle that animates the human body. Only later does this aberration manifest as physical illness or

¹Hafner, Reader's Guide to Alternative Health Methods, 85.
Because the true cause of disease is "spiritual," it must be treated with a "spiritual" medicine or remedy.¹

Homeopathic remedies are described as "natural" and sold in health food stores. But in most cases, the homeopathic remedies contain only an essence or the spirit of the original substance, making it more spiritualistic than natural, not to mention that homeopathy is also based on a non-biblical worldview similar to the worldview of Taoists and Hindus, which includes the philosophies of pantheism and animism.

Energy Manipulation

Energy manipulation in its broadest sense includes acupuncture and acupressure, Shiatsu, applied kinesiology, aromatherapy, crystal energy balancing, reflexology, and Reiki (the laying on of hands to apply the universal energy "Ki" to promote healing and wellness).² An additional energy manipulation therapy that is now widely practiced and promoted by the nursing profession is Therapeutic Touch.

Dolores Krieger, R.N., Ph.D., the founder and one of the chief promoters of Therapeutic Touch, was greatly influenced by the healing theories and practices of Ayurvedic, Tibetan, Chinese, and Native American medicine and yoga in resurrecting the ancient healing art of the therapeutic use of hands.³ Therapeutic Touch (TT) is


considered to be America's equivalent of Reiki. Reiki is an energy healing system very similar to therapeutic touch based on ancient Tibetan medicine.¹

The main principle of Therapeutic Touch is that the body is nurtured and maintained by prana, a vital energy force. Healthy people are believed to have an over-abundance of prana, whereas ill people have a deficiency.² Essentially, the treatment consists of a therapist's extending his or her hands slightly above the patient's body, locating excess-energy fields and moving energy to deficient areas in the body where it is needed. At no time is there physical contact between the patient and the therapist.³

When introducing the four phases of Therapeutic Touch, Dolores Kreiger called it "a healing meditation."⁴ The four phases are as follows:

1. "Centering oneself physically and psychologically."⁵ This first step is important because the TT practitioner must get into an intuitive state of consciousness.

2. "Exercising the natural sensitivity of the hand to assess the energy field of the healee for cues to differences in the quality of energy flow."⁶ This second step is also called "assessment." The healer places his or her hands, face down, two to four inches

¹Sneed and Sneed, The Hidden Agenda, 168.
³Ibid.
⁴Krieger, The Therapeutic Touch, 35.
⁵Ibid.
⁶Ibid.

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above the patient and slowly scans the patient's energy field until a tingling or pulsation is felt in the hands of the healer.

3. "Mobilizing areas in the healee's energy field that the healer may perceive as being non-flowing; that is, sluggish, congested, or static."¹ Step 3 is very similar to the unclogging of Chi in acupuncture to allow the balanced flow of yin and yang. In this moving phase, the hands become more active and the healer may engage in sweeping motions along the patient's body. The healer then vigorously shakes his or her hands to get rid of unwanted, excess negative energy.

4. "The conscious direction by the healer of his or her excess body energies to assist the healee to repattern his or her own energies."² The fourth step is transferring one's own vital energy to a patient, acting as a conduit of "healing universal energy" until the patient's energy fields are stabilized. In Kreiger's words,

During Therapeutic Touch, the person playing the role of healer literally becomes a human support system, supplementing the energies in [the patient's] own behalf. This dynamic human field interaction can reach very deeply within the psyche of both healer and healee.³

In Ayurvedic medicine there are perceived to be seven chakras or main energy centers in the human body, recognized as agents for storing universal energy. Kreiger states that the center depression in the palms is a secondary chakra energy center. That is the reason why the extended hands are used with palms down for therapeutic healing.⁴

¹Ibid.. 36.
²Ibid.
³Ibid.. 71.
⁴Ibid.. 36.
Kreiger has no apologies for adopting the traditional Chinese concept of maintaining an energy balance of yin and yang in the body, as well as the Ayurvedic concept of energy balancing of "prana."\(^1\)

Some Christians in America are very concerned about this controversial Therapeutic Touch method that is making inroads into the Christian community. Christianity Today reports that to date upwards of "100,000 American nurses have been trained in therapeutic touch" and adds that it is one of the fastest-growing alternative-nursing practices, mainly because it is "non-invasive, nontoxic, and useful for pain reduction and the promotion of health."\(^2\)

The Health Robbers: A Close Look at Quackery in America, edited by Stephen Barrett, M.D., and William T. Jarvis, Ph.D., president of the National Council against Health Fraud, headquartered in Loma Linda, California, states that there is no scientific evidence for the claims of Therapeutic Touch, and no studies validating TT have ever been reported in a reputable scientific journal.\(^3\) It is obvious to those who have investigated Therapeutic Touch that it is based on an occultic form of energy manipulation.

\(^1\)Ibid., 57.


Iridology

Like other New Age holistic health therapies, iridology is based on the perception of mystical universal energy fields in the body. This diagnostic method, examining the iris of the human eye for indications of illness or nonfunctioning body vital parts, can be traced back to the ancient Chinese and Japanese, who are said to have been the first to peer into the iris to diagnose illnesses. The Babylonian Chaldeans and the Egyptians both suggested that the human eye played a significant role in medicine.

In the nineteenth century, Ignatz von Peczely, an eleven-year-old Hungarian boy, accidentally broke the leg of his pet owl. Immediately, young Peczely observed a black stripe rising in the owl’s eye. When he later became a physician, he recalled the incident and began studying the eyes of his patients. It was in the early 1800s that he developed the first chart on iridology.

It was Dr. Bernard Jensen, however, who is considered the father of iridology. Jensen pioneered iridology in America and further developed von Peczely’s chart of iridology to what it is today. Dr. Jensen’s chart, which resembles Hindu teachings, outlines ninety-six zones or divisions of the eye just as the Hindus divided the “third-eye chakra.” This inner-eye chakra, which is supposedly located on the forehead between the eyes, has a corresponding foot massage point located in “the area of the sinus at the tip of the big toe.” In fact, all the seven Hindu chakras are said to be affected by

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1Williams, *New Age Healing*, 128.
massaging their corresponding massage points on the foot, just as in reflexology. The inner-eye chakra is not connected to any organ or part of the body but is believed to be universal, affecting the organism as a whole.¹

According to iridologists, the iris serves as a map of the body and in some detail gives the health status of every organ system in the body. The indicators in the iris show up as dark lines, spots, or various color shades and patterns that serve as "warning signs for physical, mental and spiritual problems."²

Reader's Guide to Alternative Health Methods, published by the American Medical Association, condemns iridology on the basis that it is not scientific. Steve Barrett and William Jarvis in their book The Health Robbers state that in 1979 Jensen and two other iridologists flunked a scientific test in which they examined photographs of the eyes of 143 persons in an attempt to determine which ones had kidney disease. (Forty-eight had been medically diagnosed as impaired using creatinine clearance tests, while the rest had normal kidney function.) The iridologists scored no better than chance.³

It is true that the iris of the eye is connected to the nervous system, but as Dr. Warren Peters, Director of the Center for Health Promotion at Loma Linda University states, "It is hardly the nerve center of the whole body."⁴ Conventional medical doctors examine eyes occasionally to check for unnatural brightness or yellowness in the iris


³Barrett and Jarvis, The Health Robbers, 361.

⁴Warren Peters, M.D., Mystical Medicine (Rapidan, VA: Hartland Publications, 1938), 50.
from conditions such as atherosclerosis, diabetes, tuberculosis, and syphilis. However, conventional doctors do not recognize the connection of the iris to the vital parts of the body as detailed in Dr. Jensen's iridology chart.

Iridology shares many of the mystical concepts of the Hindu chakra energy fields,\(^1\) which puts it in the category of questionable occult holistic health practices. Most practitioners of iridology are chiropractors and naturopaths who, along with lay persons who do "nutrition" counseling, are also considered to be part of the New Age holistic health movement.\(^2\)

**Reflexology**

Reflexology, also known as "hand reflexology," "foot reflexology," and "zone therapy," is a form of massage on the sole of the foot or the palm of the hand. Reflexologists believe that the bottom of the foot and the inside of the hand contain nerve endings connecting the vital organs with other specific parts of the body. They believe that by pressure massaging and stroking specific areas of the hands and feet, they can affect these areas in the body. One of the purposes of reflexology is to balance perfectly the corresponding body functions.\(^3\) The saying among some reflexologists is, "When one holds a person's feet in one's hand, one has hold of his soul."\(^4\)

\(^1\) Williams, *New Age Healing*, 29.

\(^2\) Raso, "Alternative" Healthcare, 94.


Reflexology is related to the New Age holistic health energy-manipulating therapies, such as acupuncture, acupressure, applied kinesiology, Reiki, and therapeutic touch.\(^1\) Reflexology is considered a “novel” form of acupressure because, like acupuncture, it manipulates and attempts to balance the life energy force of Chi.\(^2\)

Dr. William Fitzgerald is the physician credited with rediscovering reflexology, which has its roots in ancient Chinese acupressure.\(^3\) In 1913, Dr. Fitzgerald introduced and developed the reflexology of modern times. He divided the area on the bottom of each foot into five zones corresponding to ten areas in the body. The ten zones ran from the tip of the ten fingers up to the arms and the neck, to the top of the skull, and then downward through the body to the legs, finally culminating in the ten toes. The zones originating in the left hand covered the left side of the body and those in the right hand covered the right side.\(^4\)

Some reflexologists believe that 72,000 nerve endings at the bottom of the feet are connected to different body organ parts. By massaging these nerve endings, the corresponding body parts are affected. Other reflexologists say it is not the nerve

\(^1\)Sneed and Sneed, *The Hidden Agenda*, 238, 239.


endings that are massaged, but the chi dual energy of yin and yang along the meridian
acupressure points.¹

The theory on which reflexology is based is that the human body works as a unit or
a whole so that when one part is affected, the whole is affected. A healthy body is free
from congestion, while a sick body is congested. Congestion, which interferes with the
proper circulation of the body, is detected by the tender area or areas on the bottom of
the foot. “This tenderness is caused by crystalline deposits which form at the nerve
endings of the feet.”² The deposits have to be either worked out or crushed to improve
the circulation of the body. As Dr. Maybelle Segal states,

The purpose in doing compression foot massage is to break up these deposits (or
crush them) so that they may become solvent and be carried away with the rest of the
waste material in the body. Once these deposits are dissolved, the congestion is
relieved, and the circulation of the body is improved. Since the body works as a unit, the malfunctioning of even one part of the body will affect the rest of it.³

Theoretical physicist Fritjof Capra, author of The Tao of Physics, can help explain
the reflexology treatment that applies therapy to a small part of the body and is able to
affect the whole by borrowing a concept from quantum physics that states “that each
component of a large entity may contain an image of the whole.”⁴

³Ibid.
⁴Williams, New Age Healing, 22.
The roots of reflexology are traceable back to ancient forms of pressure therapy known in Egypt as early as 3000 B.C.\(^1\) It also has elements of the universal energy forces basic to traditional Chinese medicine and Ayurvedic medicine, which makes it yet another entryway into the subtle New Age Movement.

**Pendulum Divination**

The use of a pendulum for divination purposes is a modern form of the ancient practice of divining, divination, or dowsing.\(^2\) Dowsing, which generally uses a "Y-rod" or "divining rod" made from a tree branch, was and continues to be used to identify and locate underground water, minerals, treasures, etc. In pendulum divination, the bob can be any object which will not conduct electricity, dangling from a string.\(^3\) It goes beyond dowsing in that it claims to detect and measure energy fields, positive and negative, on both objects and individuals. Pendulum bobs can be as simple as a button or needle hanging on a string or as elaborate as gold or a semi-precious stone. Beginners are counseled to use material related to their sign of the Zodiac.\(^4\)

Whereas dowsing detects things hidden from view, the pendulum method encompasses a far greater range of life awareness, divining in matters of everyday living,

\(^1\)Ibid., 78.


health-related problems, and spirituality. Basically, pendulums work on a premise of either placing the pendulum over an object or simply asking the pendulum questions that require a "yes" or "no" answer. If the pendulum rotates or swings clockwise, the answer signifies a positive, yes, male quality. If it swings counter-clockwise, in a circular fashion, it indicates a negative, no, or female quality answer.

In matters of diagnosing and prescribing remedies and therapies, the pendulum is suspended over the patient's organ or other area affected by disease, and the practitioner, called a "pendulumist," asks questions of the pendulum, such as: "Is this organ malfunctioning?" "Is the organ hyperactive?" "Is the organ inflamed?" Based on the pendulum's motion response, the machine is able to diagnose and recommend a therapy or remedy.

When the patient is not able to be present for any reason, a sketch of the body can be used and the same questions asked. Diagnosing from a distance, is called "teleradiesthesia."

New Ager Greg Nielsen, author and authority on pendulum divination, in his books associates pendulum divination with astrology, auras, spiritual frequencies, and New Age music. In his own words, he identifies the pendulum as a tool that will lead one into the New Age Movement. "If you are a New Ager this book is a must. It not only takes you step by step to pendulum proficiency, but also specifically guides you into the New Age . . . the step in evolution: becoming an energy being."

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 Nielsen. Beyond Pendulum Power. i.
CHAPTER FOUR

NEW AGE HOLISTIC HEALTH PIONEERS

AND DANGEROUS REASONING

Recent New Age Holistic Health Pioneers

Although some of what is today considered New Age holistic medicine and therapies were developed within the past two hundred years, they were greatly influenced by ancient traditional Chinese medicine and Ayurvedic/Hinduistic medical philosophies. Many of these alternative medical treatments came out of an era when conventional medicine and science was at a low ebb. Treatments such as bleeding, leeching, and purging were among conventional treatments used at that time that did more harm than good.

Thus the opportunity was open for the development of alternative forms of treatment that seemed better than the conventional treatments of the day. Very little, however, is ever mentioned by the New Agers about the personalities who developed their alternative medical treatments. When information is given, it is usually brief and the personalities are placed in a very positive light.

From the following sampling of recent New Age holistic health pioneers, we will discover some of their underlying beliefs and philosophies that coincide with New Age occult philosophy and thinking.
Samuel Hahnemann, Father of Homeopathy

Samuel Hahnemann (1755-1843) was a respected German physician who, in the eighteenth and early nineteenth centuries, was appalled at the dominant allopathic medical treatments of the day. He set out to develop the system of homeopathic medicine, which is based on the doctrine of similars or "Let like be cured by like." Homeopathy is considered the "epitome" of New Age medicine because it adheres to occultic principles and practices. Hahnemann was an apparent spiritist and a follower of the famous spiritist and medium Emanuel Swedenborg. He was also a Freemason, which presented him with an excellent opportunity to delve into mysticism and the occult. Hahnemann was greatly influenced by animism and Eastern religion. The reverence for Eastern thought was not just Hahnemann's personal hobby, but rather the fundamental philosophy behind the preparation of homeopathic remedies.

It is obvious that Samuel Hahnemann was greatly influenced by the spiritualists of his day and developed a medical alternative that coincided with occult beliefs.

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3. Ibid., 315.
4. Ibid., 316.
5. Ibid., 317.
The late Edgar Cayce (1877-1945), called the "Sleeping Prophet," is considered one of the precursors to the New Age Movement's holistic health component. Cayce was born on March 18, 1877, near Hopkinville, Kentucky. His religious upbringing was in the Christian Church (Disciples of Christ). He is best remembered as the last great traveling clairvoyant, who used his psychic powers to gain readings on health and recall the past lives of his patients. More than 30,000 of these psychic readings were recorded and are still referred to by those interested in this phenomenon.

Though Cayce had a Christian background, he was greatly influenced by people who practiced parapsychology. In 1900, at the age of twenty-three, Cayce caught a cold that developed into laryngitis. An amateur hypnotist who knew Cayce put him into a trance, during which Cayce was able to diagnose his own physical condition and prescribe his own cure. In 1909, Cayce met Dr. Wesley Ketchum, a homeopathic physician, who requested that Cayce give him a reading. Dr. Ketchum was healed after following the advice Cayce gave him.

In 1923 Cayce met a wealthy printer, Arthur Lammers, who was a student of the occult and theosophy. Lammers introduced Cayce to the concept of reincarnation, which Cayce embraced. From that time forward, Cayce added past-life readings to the

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3Ibid., 107.
readings he gave people.\textsuperscript{1} In 1931 Cayce, along with his family and supporters, like Drs. William and Gladys McGarey, co-founded the Association for Research and Enlightenment (A.R.E.), famous for Cayce's nocturnal, psychic, spirit-channeled medical remedies,\textsuperscript{2} which resulted in thousands of pages addressing health issues. Although he was the key figure in this clinic, he himself admitted that "I've never studied physiology, or biology, or chemistry or anatomy."\textsuperscript{3} His psychic alternative method of diagnosing and prescribing treatments was totally based on the occultic practice of channeling spirit entities.

Bernard Jensen

Although iridology was developed by Ignatz von Peczely and Neils Liljequist, Bernard Jensen was considered the "U.S. father" of iridology. Jensen, a naturopathic physician and holistic health advocate, spearheaded the renewed popularity of this diagnostic tool in the New Age Movement through his writings and lectures.\textsuperscript{4} His New Age philosophies are evident in his extensive biographies, which list New Age authors and their books, like H. P. Blavatsky's \textit{Iris Unveiled}; Marilyn Ferguson's New Age handbook, \textit{Aquarian Conspiracy}; parapsychologist Jeffrey Mishlove's \textit{The Roots of Consciousness}; as well as the spirit entity-dictated volumes of \textit{A Course in Miracles} by

\begin{footnotesize}
\begin{enumerate}
\item Melton, Clark, and Kelly, \textit{New Age Almanac}, 43.
\item Ibid.
\item Sugrue, \textit{The Story of Edgar Cayce}, 109.
\item Melton, Clark, and Kelly, \textit{New Age Almanac}, 217.
\end{enumerate}
\end{footnotesize}
Dr. Helen Schucman. ¹ The art of diagnosing through the iris of the eye "can be correlated to the practices of Chinese acupuncture and philosophy as well as Hindu yogic principles and ayurvedic medicine."² Bernard Jensen's affinity with hard-core New Age pioneers like Helen Blavatsky and writers like Marilyn Ferguson and Helen Schucman casts a huge shadow over the credibility of his iridology theories.

Dr. George Goodheart

Dr. Goodheart was a chiropractor and a psychic who developed the art of applied kinesiology (AK), which is a blending of the theory and/or practice of the chiropractic and ancient Chinese Taoism. He believed "that every disease has a structural manifestation in a specific muscle weakness pattern,"³ based on the same Taoist theory of universal energy, "chi." which supposedly flows through the body's meridians. Here is a chiropractor incorporating occult divination practices into his practice.

Rudolf Steiner

Rudolf Steiner, the founder of Anthroposophical Medicine, which is based on human wisdom and channeled messages from the spirits,⁴ was a clairvoyant necromancer (communicating with the spirits of the dead)⁵ and an advocate of the New

¹Ankerberg and Weldon, *Can You Trust Your Doctor?* 342, 343.
²Ibid., 343.
⁵Ibid., 85.
Age holistic approach. He was one of the first to investigate the apparent link between natural science and the spirit world. Steiner, like his contemporary, Edgar Cayce, prescribed homeopathic remedies revealed to him by the spirits. He was also the founder of the Waldorf Schools, which were based on secular humanism and "emphasized color form, rhythm and the life of nature." Clearly Rudolf Steiner used parapsychology as a clairvoyant necromancer. His ideas were synthesized from the Rosecrucians, Theosophical theories, Christian beliefs, and the occult.

Dr. Elmer Green and Dr. Alyce Green

The names that New Agers generally associate with biofeedback are Dr. Elmer Green and Dr. Alyce Green. Dr. Elmer Green "is known for the first real breakthrough toward a simple cure for migraine headache; he used the occult technique of biofeedback for it." The Greens, who pioneered a biofeedback temperature device while working at the Menninger Clinic in the early 1960s, were, by their own admission, avid readers in the fields of metaphysics, parapsychology, and theosophy, searching for and constructing a framework of ideas that would correspond with our own experiences and at the same time be reasonable in terms of a possible science in which mind and matter were not forever separate.

1 Ibid., 329.
2 Melton, Clark, and Kelly, New Age Almanac, 31.
3 Ibid., 30.
4 Shealy, Occult Medicine, 83.
This is very apparent from the bibliography in their book *Beyond Biofeedback*, in which the Greens cite the writings of occult New Agers like Roberto Assagioli, Alice Bailey, Helen Blavatsky, Fritzjof Capra, and Carlos Casteneda.\(^1\) Dr. Green also talked with and received advice from a spiritual "Teacher."\(^2\) It is evident that the Drs. Green were heavily involved in the occult and parapsychology and brought elements of it into biofeedback.

**Dolores Krieger and Dora Kunz**

New York University professor, Dolores Krieger, was the founder and original proponent of modern neopagan Therapeutic Touch (TT).\(^3\) Dr. Krieger, a Buddhist, drew largely from the religious and healing philosophies of the Chinese, Hindus, and Native Indians.\(^4\) She established her first center for TT in a Catholic-oriented school of nursing in the early 1970s and urged her students to "record their dreams, consult the I Ching and draw mandalas . . . symbolizing the unity of the soul with the universe" to aid them in meditation.\(^5\)

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\(^1\)Ibid., 344, 345.

\(^2\)Ibid., 290.

\(^3\)Maxwell, "Nursing's New Age," 96.


Dora Kunz, on whose teachings Krieger built her hand-healing techniques, is a self-proclaimed psychic and clairvoyant who studied under the occultist Charles W. Leadbeater, whom Dolores Krieger called "the great seer of the twentieth century." Kunz was also a "former president of the Theosophical Society in America. Theosophy blends Eastern religious ideas with mysticism."^4

Deepak Chopra

Dr. Deepak Chopra is a practicing endocrinologist and former chief of staff of New England Memorial Hospital in Stoneham, Massachusetts. He is executive director of the Sharp HealthCare Institute for Human Potential and Mind/Body Medicine in San Diego, California."^5 He was born in New Delhi, India. In the mid-1980s, he returned to his native country to study one of the most ancient healing traditions, Ayurveda. In his book, Quantum Healing: Exploring the Frontiers of Mind/Body Medicine, Dr. Chopra combines ancient Ayurvedic medicine with Western medicine. In Time magazine's June 24, 1996, cover story, "Faith and Healing," Dr. Chopra was called the "Emperor of the Soul" because of his combining medical advice with Indian metaphysics, "telling Americans where spirit and body interact." The article praised Chopra by saying:

^1Maxwell, "Nursing's New Age," 96.
^3Krieger, The Therapeutic Touch, 4.
^5Chopra, Quantum Healing, 279.
The realm of New Age healing is composed of roughly four categories. Chopra's strength is that he is a combination of them all: an endocrinologist; a synthesizer of Indian medicine and quantum physics; a writer of great passion; and a propagator of magic and mysticism.¹

Chopra, a Hindu mystic, embraces the monistic worldview concept that "on a cosmic level, we all exist simultaneously throughout the universe."² It is not difficult to see where Dr. Chopra is coming from. He is a physician who is popularizing the ancient Ayurvedic metaphysical methods of healing and incorporating them into Western medicine.

These New Age holistic health pioneers were into the occult, parapsychology, and the Eastern mystical religions. They were all drinking from polluted cisterns. The Bible says, "Doth a fountain send forth at the same place sweet water and bitter?" (Jas 3:11) and "Who can bring a clean thing out of an unclean? Not one" (Job 14:4).

Dangerous Reasoning: The Pragmatic Approach

Some would argue from a pragmatic approach that it does not matter what the philosophy is behind holistic health therapies. If "it works," use it. Who cares that their roots are embedded in the occult or paganism? Who cares that they are connected with yin and yang? Who cares that it was a modern clairvoyant who pioneered a certain form of alternative holistic health therapy? What matters is that it works—period. This seems to be the criterion evidently used in total disregard of Scripture. The Apostle Paul countered this kind of reasoning with a rhetorical question.

²Ibid., 66.
Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? (1 Cor 10:21, 22)

The obvious answer to the first question is "Yes." The obvious answer to the second is "No." God is justifiably jealous, because anything that has to do with the occult or paganism is diametrically against the truth and His will. The occult and paganism are part of Satan's rebellion against God's truth. They are part of the great controversy between Christ and Satan, and sin and rebellion of the human race are what made it necessary for Christ to give His life for us to make a way of salvation. God is jealous when His people, knowingly or unknowingly, fraternize with the enemy or commit spiritual adultery by availing themselves of therapies contaminated with false religious philosophies and occult beliefs.

God's constant call to His people through the ages has been to separate from occult and pagan customs and practices.

Ye shall not eat anything with the blood; neither shall ye use enchantment, nor observe times. (Lev 19:16)

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. (Deut 18:10, 11)

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev 18:4)

These principles were reiterated in Paul's second letter to the Corinthians:

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them;
and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. (2 Cor 6:14-17)

The reason for God's wanting His people to remain separate through the ages to the end of time is because He wants us to be perfect in Him (Deut 18:12) and totally given to Him. If we are partaking of anything that is tainted with paganism or occultism, we cannot be perfect in Him. Christ desires to have a glorious, holy church as His bride without spot, wrinkle, or blemish (Eph 5:27).

The pragmatic approach is dangerous and is not valid for the Christian when it comes to alternative forms of holistic health connected with Eastern mysticism.

As the Biblical Research Institute of the General Conference of Seventh-day Adventists has stated,

We believe it is dangerous reasoning for Christians to think that they can adopt and adapt cult healing techniques and separate them from their original context—as though healing rested in the technique only, a procedure which at times may be irrational in itself. We question whether an occult practice can be superimposed upon a Christian base without bringing the patient (in time) a false worldview or making such persons liable to oppression from the demonic powers who originated the cult-mystical practice in the first place.¹

Would it make a difference if an Adventist physician administered acupuncture, iridology, or homeopathy, again disregarding the origins? Not so, as Dr. Jochen Hawlischek, Health and Temperance Director for the Euro-African Division of Seventh-day Adventists, has observed.

Astrology, yoga, yin-yang, acupuncture, iridology, homeopathy, reflexology, pendulum, etc. have no scientific basis. They are based on the oriental pantheistic conception of a cosmic energy, or magnetic fluid, where the human being is part of

¹Biblical Research Institute. The New Age Movement and Seventh-day Adventists (Silver Spring, MD: Biblical Research Institute, 1987), 12.
the cosmos and the restoration of the imbalance of this fluid would bring the person back into harmony with this universal energy—god.... The fact that a sincere Christian physician utilizes such methods of healing does not sanctify them.¹

A rhetorical question asked in the BRI New Age document says the same thing:

"Can the Christian safely adopt these procedures by cutting away their roots?" The answer that was given was quoted from the *Spiritual Counterfeits Project Journal* (August 1978, 41):

Those in the holistic health movement have observed: "There is often a change in one's belief system that accompanies meditation—a change that reflects the assumptions of pantheistic theology underlying most of the proposed healing techniques."²

Dr. Albert Whiting, Director of the General Conference Health and Temperance Department, in a printed statement has said,

Examples of alternative forms of treatment that must be rejected include homeopathy, reflexology, iridology, pendulum therapy, and treatments associated with spurious philosophies of astrology, yoga, yin-yang, and spiritism. These are not only unproven but are totally irrational from an understanding of human anatomy and physiology. Those associated with psychic phenomena have serious spiritual implications.³

In the first quarter of the 1989 *Adult Sabbath School Lesson Quarterly*, Dr. Leslie Hardinge and Dr. Frank Holbrook also stated the dangers of pragmatic thinking:

Psychic healing, often employing the use of the pendulum or other objects to diagnose and treat disease, has long been an integral part of the occult. All the occultic Eastern methods of treating disease and stress are tied to the non-Biblical pantheistic world view of reality. There are attempts at times to keep this fact hidden. It is dangerous for Christians to think that they can borrow and adapt the

¹Jochen Hawlischek, M.D., M.Ph., "Natural Medicine", May 1991, TMs, 2.

²Biblical Research Institute, *The New Age Movement and Seventh-day Adventists*, 14, 15.

³Albert Whiting, M.D., "Alternative Forms of Treatment," TMs, 2.
healing procedures of the occult. The attempt to give occult practices a Christian veneer opens the door to satanic delusion and oppression.¹

There are many things that "work" (i.e., function to sustain life) which are not acceptable for Seventh-day Adventists. The reason they do not eat unclean meats, which include rodents, dogs, cats, reptiles, and monkeys, is that God said we should not (Lev 11). However, there are millions of people around the world who partake of the unclean meats and apparently do well on them. Notwithstanding, God has forbidden us to eat them, not arbitrarily, but because He knows that they can cause disease.

The reason Seventh-day Adventists do not get involved in the occult or spiritualistic activities is that they are clearly condemned by the Bible (Deut 18:9-14), not to mention the inspired writings of Ellen White. To quote the BRI document again.

We repeat an earlier observation: God explicitly forbade Israel to adopt the occult techniques of the pagan Canaanites (Deut 18:9-14; Lev 19:26). Consequently, we cannot see consistency in a Seventh-day Adventist Christian functioning like a holistic healer by using techniques and therapies that are the distinctive property of the occult-mystic program. Nothing can prevent the demonic powers from intruding into the processes to affect either the practitioner, the patient, or both.²

When the Israelites started to occupy the Promised Land, they were instructed not only to destroy the pagan idols of the nations they conquered but also to avoid using the gold or silver of which these idols were made.

The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine


²Biblical Research Institute, The New Age Movement and Seventh-day Adventists, 25.
house, lest thou be a cursed thing like it; but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing. (Deut 7:25, 26)

This passage is a strong indication of how offensive the false pagan systems are to God. One could argue, What would be so wrong in melting down the idols and using the precious metals for some useful items or works of art? Nothing was wrong with the precious metals in themselves, but it was the association of their being a part of pagan worship that contaminated them. Was the golden calf at Mt. Sinai melted down and used for something "good?" No; it was pulverized and poured into the water. The Israelites who fell into idolatry over the golden calf were made to drink it and it ended up in human excrement on the desert floor. The principle here holds true with holistic health therapies associated with pagan philosophies. God abhors anything that is associated with pagan philosophy and worship.

The Placebo Effect

Many of the New Age holistic health therapies may work on a "placebo" or "psychotherapy" basis. Generally, a placebo is "a harmless, unmedicated preparation given as a medicine to a patient merely to humor him."¹ Any benefit gained comes through the power of suggestion. In other words, some people place so much confidence in a New Age practitioner and/or remedy that, psychologically, the treatment makes them feel better even though they probably would have gotten better with the passing of time without the therapy. *For many years doctors have observed that

¹Webster's New World Dictionary, 2d college ed. (1984), s.v. "Placebo."

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placebos (inactive substances administered to patients) often prove as effective as active medicine.\textsuperscript{1}

Patients who are "open-minded," "receptive," and "susceptible" are more prone to the placebo effect than others who are not.

**Two Healing Powers**

In some cases, these New Age holistic health therapies have proven to be beneficial healthwise, but the fact that they work for some is not the criterion or the license for their use by Christians. Seventh-day Adventists always need to ask one more question beyond "Does it work?" They need to ask, "Who makes it work?" Mrs. White states that physicians can only aid in restoring health and that it is Christ who accomplishes it.\textsuperscript{2} She also says,

> When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him.\textsuperscript{3}

Thus, the Bible and the Spirit of Prophecy affirm that God is the only true Healer.

But the enemy of souls, through spiritualism, can, or appears to, heal as well.

\textsuperscript{1} Williams, *New Age Healing*, 46.
\textsuperscript{3} Ibid., 112, 113.
Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer.¹

The Biblical Research Institute document on the New Age Movement and Seventh-day Adventists states that both God and Satan can heal.

There is no question that healings take place with the use of occult methods. That is what makes them deceptive. We have observed already that according to the Bible the dark powers are well able to work miracles and to do wonders. It is not in the healing or the miracle that the evidence is to be sought. Both God and Satan can heal. Consequently, the Christian must look beyond the miracle or healing to the teachings being endorsed. Healing by occult-mystical methods simply endorses the occult-mystical world view and places both the practitioner and the patient on Satan's ground to be oppressed by him at will.²

It should not come as a surprise that Satan is also able to heal.³ After all, he is the cause of, or indirectly responsible for, all the pain and sickness in the world. For more than 6000 years he has studied the human race and all its facets—psychological, physiological, anatomical, and spiritual. He knows all about us, inside and out. In some cases he makes people sick and then removes the sickness, making it appear that he has healed them.⁴

The point is that there are two powers in this world, divine and satanic. Seventh-day Adventists need to ask, "What power do I want to heal me? Divine power or


³White, The Great Controversy, 624.

demonic power? And what forms of alternative health or remedies make use of divine power?"

**Warnings and Cautions from the Spirit of Prophecy**

When the first wave of New Age/modern spiritualism arrived in the mid-1800s, Ellen White had much to say about it. She was well acquainted with the spurious alternative therapies and remedies that were prevalent in her day, such as Christian Science, homeopathy, phrenology, mesmerism, animal magnetism, the Emmanuel Movement, and electric and magnetic healers. All of these were forerunners of the New Age holistic health therapies and remedies that have become popular in the past two decades.

In *Evangelism*, chapter 18, under the subtitle "Christian Science, Oriental and Healing Cults," Ellen White says,

There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism, such as the Emmanuel movement. Still others are led astray by the teachings of Christian Science, and by the mysticism of theosophy and other Oriental religions.

The apostles of nearly all forms of spiritism claim to have the power to cure the diseased. They attribute their power to electricity, magnetism, the so-called "sympathetic remedies," or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified Christian physicians.

Angels of God will preserve His people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a spiritualist, an "electric physician," or a "magnetic healer."

These Satanic agents claim to cure disease. They attribute their power to electricity, magnetism, or the so-called "sympathetic remedies," while in truth they are but
channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men.¹

The mother, watching by the sickbed of her child, exclaims, "I can do no more! Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power which it seems impossible to break.²

¹White, Evangelism, 606-609.
²Ibid., 606.
CHAPTER FIVE

BIBLICAL AND THEOLOGICAL FOUNDATIONS

FOR WHOLISTIC HEALTH

Seventh-day Adventist Philosophy of Health

The Seventh-day Adventist philosophy of health and healing is based solidly on the Holy Scriptures, which teach that sickness and disease are results of original sin as well as the transgression of the natural, physical, and moral laws that God gave to govern happiness and wellness. According to Ellen G. White, a principle Adventist writer on the question of health, "Had men ever been obedient to the law of Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be."

The Seventh-day Adventist philosophy of health, according to Ellen White, teaches that its physicians, nurses, and health-care practitioners are to be co-workers with the Great and Chief Physician, Jesus Christ, who is "the true head of the medical profession." Christ ministered to both the soul and the body, teaching that the "deliverance from sin

1White, Testimonies for the Church, 3:161.
and the healing of disease were linked together." Today the "same ministry is committed to the Christian physician."¹

Every medical practitioner may through faith in Christ have in his possession a cure of the highest value, a remedy for the sin-sick soul. The physician who is converted and sanctified through the truth is registered in heaven as a laborer together with God, a follower of Jesus Christ.²

Christ's servants are His representatives, the channels for His working. He desires through them to exercise His healing power.³

If the invalid is relieved from pain, and brought back, as it were, from death to life, he is inclined almost to worship the one who, he thinks, has saved his life. He seldom thinks that it is God who has done this work through His human agents. Now is the opportune moment for Satan to come in and lead the physician to exalt himself instead of Christ. Jesus says, "Without Me ye can do nothing."

You should lead the patient to behold Jesus as the physician of the body as well as of the soul. If the physician has the love of Christ in his own heart, he will use his influence to set the Mighty Healer before the afflicted one. He can direct the thoughts, the gratitude, and praise, to the Source of all power, mercy, and goodness. If he fails to do this, he is neglecting the most precious opportunities.⁴

Ellen G. White explains that Christ's model in ministering to the sick should be followed by the physician. He is not only to treat his patients with nature's remedies for the cure of their physical illness, but also to direct them to Christ, the Chief Physician, who can bring relief to both the body and the soul.⁵

¹White, Ministry of Healing, 111.

²White, Testimonies to the Church, 6:229.


⁵White, Ministry of Healing, 111.
The Psalmist pointed to this link between the deliverance from sin and the healing of disease when he referred to God as the One "who forgiveth all thine iniquities; who healeth all thy diseases" (Ps 103:3).

In this philosophy of health and healing, the physician is only the aide or instrument, while Christ is the true Healer. *The Ministry of Healing* states that when any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the *power working through these agencies is the power of God* [italics supplied].

The Scriptures state this over and over: "I am the Lord that healeth thee" (Exod 15:26); "The Lord will take away from thee all sickness" (Deut 7:15); "But unto you that fear My name shall the Sun of righteousness arise with healing in His wings" (Mal 4:2); "The prayer of faith shall save the sick, and the Lord shall raise him up" (Jas 5:15).

**Wholistic Concept in the Old Testament: Shalom**

"Shalom/Salom" is the word in the Old Testament that describes better than any other term the Hebrew understanding of wholistic health. *Shalom* and its related words, such as "Shalem," "Shelem," and their derivatives, are among the most important theological terms in the Old Testament. Besides health and wellness, *Shalom* denotes prosperity, completeness, safety and peace. *Shalom* occurs over 250 times in 213 separate passages in the Old Testament.²

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¹Ibid., 111, 112.

Shalom is used twenty-five times in the Old Testament as a greeting or farewell (e.g., Judg 19:20, 1 Sam 25:6, 35). To wish someone “Shalom” implied a blessing (2 Sam 15:27); to withhold the greeting of “Shalom” implied the opposite, a curse (1 Kgs 2:6).

When Joseph, the son of Jacob, released Simeon, his brother, he greeted him with "Peace (Shalom) be to you" (Gen 43:23), which meant "May you be well." The word Shalom comes from the root word "Salam," "to be well," "to be whole," "sound," and "safe."¹

Shalom is also used to inquire about someone's well-being, state of health, or quality of life (cf. Gen 29:6; 43:27, 28). For example, when Jacob asked Laban's shepherds where they were from and they answered, "From Haran," Jacob then asked, "Do you know Laban?" The shepherds said, "Yes." Jacob's next question was, "Is he well (Shalom)?" (Gen 29:6).

When Joseph inquired of his brothers about his father Jacob, they told him, "Your servant, our father, is still alive and well (Shalom)" (Gen 43:28). To the Hebrew, the Shalom greeting implied wholeness, completeness, and a desire for those being greeted to have both the physical and the spiritual resources to meet their needs.

Wholistic Concept in the New Testament: Holon

Christ's healing of the blind man on the Sabbath (John 7:22-24), which caused so much concern among the Jews, is a classic illustration of Christ's concern for healing the

whole person. The Greek words used in verse 23 for "whole" and "healthy" are "holon" and "hugie," literally meaning "all the man was made well."

The Jews were very punctilious about their Sabbathkeeping as well as about the performing of the circumcision rites on the eighth day. When these two time requirements fell on the same day, the Jews had no problem in dropping their usual strictness in Sabbath observance in order to circumcise the child.\(^1\)

Circumcision was perceived as the removal of a genital defect from a male child, mending one of the 248 members of the human body according to the Talmud.\(^2\) Jesus, on the other hand, on the Sabbath, healed a man, making him "whole." "I did one miracle and you are all astonished. Yet, because Moses gave you circumcision, you circumcise a child on the Sabbath" (John 7:21, 22).

The argument in this verse is as follows: "Even among yourselves you circumcise a child on the Sabbath day, when it happens to be the eighth day after his birth, in order that the law of circumcision, which your great lawgiver, Moses, sanctioned and re-ordained, should not be broken. You thus admit the whole principle that there is some work which may be done on the Sabbath day. Is it then just and fair to be angry with me, because I have done a far greater work to a man on the Sabbath, than the work of circumcision? I have not wounded his body by circumcision, but made him perfectly whole. I have not done a purifying work to one particular part of him, but have restored his whole body to health and strength. I have not done a work of necessity to one single member only, but a work of necessity and benefit to the whole man."\(^3\)

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God is definitely interested in our health and well being. He invites us to look to Him for healing, for He alone is the True Healer (Exod 15:26; Ps 41:4; 103:3). This, however, is done many times through the skilled hands of a trained physician or health practitioner who cooperates with and points the patient to Christ, the Great Physician.¹

Christ gave Himself so that we could live. "I am the good shepherd. The good shepherd lays down his life for his sheep" (John 20:11). Some of the healings that Jesus performed required demons, who no doubt caused sickness in individuals, to be cast out. A good example of this is the woman that "had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself" (Luke 13:11).

Satan had her bowed for eighteen years and Jesus healed her on the Sabbath. When Jesus was criticized by the members of the synagogue, He answered "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:16).

After Jesus healed Peter's mother-in-law, the people brought many who were demon-possessed, and Matthew testifies that with His word, Jesus drove the spirits out and healed all the sick (Matt 8:16) "that it might be fulfilled which was spoken by Isaiah the prophet, saying 'Himself took our infirmities, and bare our sicknesses'" (Matt 8:17).

¹White, Ministry of Healing, 244.
A striking example of healing both body and soul is the healing of the paralytic that was lowered through a hole in the roof. Seeing the man's faith, Jesus said, "Son, your sins are forgiven." By forgiving his sins, Jesus healed the man's spirituality. The question Jesus then posed to the teachers of the law was, "Which is easier?" This was to point out the impossibility for humans to both heal and forgive sins. Only divinity can do both. Ellen White states that the same voice that spoke life into Adam was now speaking to the dying paralytic. The paralytic found, in Christ, healing for both his soul and his body.

Ellen White says that many who are sick will not find relief from their sickness until they hear the words of the Savior saying to them, "Your sins are forgiven." They need healing of the soul as well as physical healing. Sickness is sometimes a blessing in disguise. Had it not been for the paralytic's sickness, he would probably have never met the Savior and heard the words "Your sins are forgiven" that put him on the way to eternal life.

"I am come," said Jesus, "that they might have life, and that they might have it more abundantly" (John 10:10).

Mind Cure

In wholistic health, "the relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes." Many people suffer and even die from physical diseases caused by mental depression, grief, anxiety, remorse, and

\[^{1}\text{Ibid., 77.}\]
\[^{2}\text{Ibid., 241.}\]
guilt. On the other hand, thoughts of courage, hope, faith, sympathy, and love promote health and prolong life.\(^1\) The Bible attests that "a cheerful heart is good medicine, but a crushed spirit dries up the bones" (Prov 17:22, NIV) and that "a man's spirit sustains him in sickness, but a crushed spirit who can bear?" (Prov 18:14, NIV). Therefore, the patient's mental state should always have an important bearing on the treatment of the sick.\(^2\) Christ's removing the man's paralyzing sense of guilt before removing his physical paralysis is an excellent example of this.

Health Reform and the Three Angels' Messages

The Seventh-day Adventist philosophy of health and healing includes "health reform." The message of health reform calls attention to God’s original and intended way for humans to nurture and care for the well-being of their bodies. It is the means by which we can have sound and healthy minds and bodies better to serve the Lord and prepare ourselves and others for the soon coming of Christ as noted by Mrs. White in the following quotation:

I was again shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel’s message as the hand is with the body. . . . Men and women cannot violate natural law by indulging depraved appetite and lustful passions, and not violate the law of God. . . . To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel’s message to prepare a people for the coming of the Lord.\(^3\)

\(^1\)Ibid.

\(^2\)Ibid.

\(^3\)White, Testimonies, 3:161.
Elder J. H. Waggoner, one of the early Adventist leaders, emphasized the fact that health reform is part of present truth because it is a part of the third angel's message.

As mere physiological and hygienic truths, they [health reform principles] might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril.¹

Health reform is a vital part of the three angels' messages of Rev 14 because in order for men and women to grasp and give heed to the last warning message that will prepare them for the second coming of Christ, they need to have healthy bodies and sound minds. This requires self-control, a proper diet, and an understanding of physiology. The Spirit of Prophecy observes that

gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated. In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames that they may be able with the psalmist to exclaim: "I will praise Thee; for I am fearfully and wonderfully made." They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body.*

The SDA Bible Commentary states that

as preached today, the third angel's message is a warning concerning issues to come, a warning that will enlighten men as to the issues involved in the developing struggle and enable them to make an intelligent choice.³


²White, Testimonies, 1:486, 487

The message of the three angels is far more than a reminder of God's judgment and a call to worship God on the seventh-day Sabbath.

It is also a call to the true biblical theistic worldview which portrays God as the Creator and Sustainer of all creation, dispelling all the false worldviews. It is a call to glorify God, not only in private and corporate worship, but in our minds and bodies as well.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. (1 Cor 6:19, 20)

Therefore, glorifying God with alert minds and healthy bodies is the purpose of health reform which is the "right arm" of the three angels' messages and thus a vital part of the Adventist philosophy of health and healing.

The Body, Mind, and Spirit: Inseparable Three-fold Entity

The Seventh-day Adventist philosophy of health and healing is based on an inseparable "wholistic" concept of the total person, body, mind and soul. What affects one affects the other, because they constitute a whole entity. Mankind was created in the likeness of his Maker. When Adam and Eve were created, God gave them the ability to grow and develop physically, mentally and spiritually as whole persons.

The three major components that make up the human being are inseparable, both in life and in death. At the very core of the "wholistic" concept is the doctrine of the state of the living and of the dead. When God made Adam, He first formed him physically, then breathed His breath of life into Adam's nostrils (Gen 2:7), and Adam
became a living soul ("nephesh"), a living being. The Hebrew word "nephesh," in the context of Gen 2:7, means "being." Both the physical form and the divine breath of God were needed to create a living human being.

What happens at death is the reverse. The divine breath that gave life to the whole man—physical, mental and spiritual—returns to God (Eccl 12:7). The result is that the whole person dies. One element of the three-fold entity does not separate itself and exist apart from the others at death, as taught by pagan philosophies. The Scriptures are very clear on this matter when they say,

For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hates, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun (Eccl 9:5, 6).

The Adventist philosophy of health and healing does not recognize the teaching of the separation of elements or the doctrine of the immortality of the soul.

The Bible teaches that God, the Creator, is the owner of the whole man, both by creation and by redemption. "Every human being, in body, soul, and spirit, is the property of God. Christ died to redeem all."1

The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, "My God, my God, why has thou forsaken Me?" Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul.2

1White, Desire of Ages, 488.

God is supremely interested, not only in our spiritual well-being, but in our physical and mental well-being as well. Christ, who is our example in all things, made it His mission to restore man completely, body, mind and soul—to make him whole.

It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character. . . . From Him flowed a stream of healing power, and in body and mind and soul men were made whole.¹

Following Christ's example, Seventh-day Adventists have a wholistic health philosophy which seeks to cooperate with God in making man whole. The end results sought are that the body be healthy, that the mind be at peace and that the soul, or the spiritual dimension, be restored to Christlikeness.

In view of these considerations, Seventh-day Adventist health professionals who experiment with or incorporate occult pagan-based therapies into their practices are not following the example of the Master Healer, to make man whole in Christ. They are not in compliance with the overall Adventist philosophy of health, for as co-workers with Christ, the True Healer, they cannot utilize forms of pagan therapies and remedies and still glorify Christ as the true Healer of the human race.

Defiling the Body Temple

God communicates with human beings through the mind. But if the mind is enfeebled, the body is weakened and vice versa. If the body is enfeebled, the mind suffers. We need to have healthy minds to understand God's will. We need healthy bodies to do God's will. Seventh-day Adventists believe Satan knows this all too well

¹White, Ministry of Healing, 17.
and has made it his overall purpose to pollute, defile and destroy both the body and the mind.

To pollute the mind means to corrupt it, to make it unclean and impure. A mind that is unclean can be functioning but not in tune with its Creator. Defiling the Christian mind has moral and spiritual implications, because defiling has to do with something that is held sacred, in this case, the body and the mind of man. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor 3:16). Therefore, when Satan "defiles" the mind of a person with evil thoughts or causes him to compromise his biblical principles and values, that person violates his chastity of trust and love for his Maker. When Satan defiles a Christian's mind, he desecrates not only his mind but also his body.

When a Christian allows himself to be treated with a nonscientific pagan-based therapy or remedy, he desecrates not only his body and mind, but also his bond of loyalty with his Creator. God is offended when we rely on pagan occult forms of healing, because there is no accord between Himself and Satan. "What concord hath Christ with Belial?" (2 Cor 6:15).

When King Ahaziah had his messengers inquire of Baalzebub, the pagan god of Ekron, to see if he would recover from his injuries resulting from a fall, God was offended, not because King Ahaziah asked for healing, but because he consulted a pagan god. The message that the Lord sent to the king was: "Is it not because there is not a God in Israel, that ye go to inquire of Baalzebub the god of Ekron?" (2 Kgs 1:3). For his sin of desecration, God required his life.
If there seems to be no apparent rational or physiological ways to deal with a serious health problem other than participating in questionable alternative therapies, this would be the time to seek God through Christ, the Great Physician, for His help rather than resorting to therapies based on false worldviews and pagan beliefs.

Dr. Warren Peters, a Seventh-day Adventist, reminds us that God has called us in this end-time to separate from everything of the occult and from Babylon. The call is to "Come out of her, my people, so that you will not share in her sins." Revelation 18:4 NIV. This is not a time to see how close we can get to these practices, but a time to be completely separate. Separate now!¹

We are not at freedom to do with our bodies what we please, even in the realm of health. We cannot worship and honor God with our minds and yet accept pagan and occult therapies and remedies for the healing of our bodies, the temple of God. In the Christian faith, there is no room for such a compromise.

One of the reasons that led to the disfellowshiping of Dr. J. H. Kellogg, the most famous Seventh-day Adventist physician was his belief in pantheism. He defiled the truth of God (the sacred) with a pagan worldview philosophy. Ellen White wrote: "Let no one attempt to dilute truth with a mixture of sophistry. Let no one attempt to tear down the foundation of our faith, or to spoil the pattern by bringing into the web threads of human devising. Not one thread of pantheism is to be drawn into the web."²

It is said that in his more loyal days Dr. Kellogg once asked his colleague, Dr. Paulson, if he knew why he (Kellogg) and the Battle Creek Sanitarium generally stayed


²White, Medical Ministry, 98.
five years ahead of the medical profession of the time. Paulson said he didn't know.

Kellogg told him:

When a new thing is brought out in the medical world I know from my knowledge of
the Spirit of Prophecy whether it belongs in our [Seventh-day Adventist] system or
not. If it does, I instantly adopt it and advertise it while the rest of the doctors are
slowly feeling their way, and when they finally adopt it, I have five years' start on
them. On the other hand, when the medical profession is swept off their feet by some
new fad, if it does not fit the light we have received, I simply do not touch it. When
the doctors finally discover their mistake, they wonder how it came that I did not get
cought. 1

This principle of testing new medical discoveries and alternative therapies by the
Spirit of Prophecy and the Bible should surely be the criteria for Seventh-day Adventists.

From Eden to the Wilderness

After Creation, the Edenic couple enjoyed true happiness, communion with God,
and optimum health. But their harmony and longevity were broken when they distrusted
God and sinned. The results that followed transgression were pain, sickness and death.

After the Fall, vegetables (roots, stems, leaves and flower-like foods) were added
to the human diet (Gen 3:18) and more exercise was required (Gen 3:19). Still, both
humans and animals were apparently free from disease for a long period of time, for the
Bible says that Adam lived to be 930 years old (Gen 5:5). His longevity was doubtless
due in part to the original vitality which God gave him at Creation. Mrs. White says that
God endowed Adam with "twenty times as much vital force as men now have." 2

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1Roger Coon, "Paulson Articles and Misc." White Estate Document File #269
GSEM 534.5.

2Ellen G. White, Conflict and Courage (Washington, D.C.: Review & Herald
After the Flood, man was permitted to eat flesh food (Gen 9:3). God shortened his life to 120 years (Gen 6:3), and gradually his lifespan was further shortened, as the Psalmist stated, to "threescore years and ten" (Ps 90:10). Ellen White also mentions that

The people who lived before the Flood ate animal food, [contrary to God's instruction], and gratified their lusts until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood . . . After the flood the people ate largely of animal food. . . . He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years.¹

In response to illness, medical pseudo-science was developed in Egypt and also in Mesopotamia. Some of the treatments of these pagan nations included witchcraft, sorcery, astrology, exorcism, divination by omens and incantations.² This is part of the pagan soil where the ancient roots of New Age holistic health were watered and nurtured.

The famous Egyptian medical document, Papyrus Ebers, dated to 1552 B.C. (about the time when Moses was born), contains several hundred remedies for the diseases known in Egypt at that time.³ No doubt the Israelites, who were slaves in Egypt, had knowledge of the Egyptian remedies and were perhaps even treated with


³S. I. McMillen, M.D., None of These Diseases (Westwood, NJ: Spire Books, 1968), 9.
Egyptian medicine. Yet, when God brought Israel out of Egypt, contrary to the pagan focus on cure for diseases, He gave Israel instructions on how to prevent disease.

Mosaic Health Code

The first instruction was:

If you wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these disease upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. (Exod 15:26)

The first and foremost principle for maintaining good health and freedom from the diseases of Egypt was obedience to all of God's laws.

A careful conformity to the laws God has implanted in our being will ensure health. God loves His creatures with a love that is both tender and strong. He has established the laws of nature, but His laws are not arbitrary exactions. Every "Thou shalt not," whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger and unhappiness.

Next, God gave the Israelites the instructions for maintaining good health and disease prevention which is known as the Mosaic Health Code, recorded in the Pentateuch. The Bible says that "Moses was learned in all the wisdom of the Egyptians" (Acts 7:22), which no doubt included the branch of medicine. However, Moses did not incorporate a single Egyptian cure into the health code for Israel, evidently because God would not permit any mixture of the occult with the divine.

The book of Leviticus contains the major portion of the Mosaic health code. Some medical historians refer to it as the world's first written hygienic code. Health experts

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1White, Counsels on Health, 39.

2White, Testimonies to the Church, 5:445.
agree that "the Mosaic health code is medically and scientifically reliable, based on sound physiology and proven principles of personal hygiene." To help prevent disease, the Mosaic Code provided, among other things, that

1. Human excreta were to be taken outside the camp and buried (Deut 23:12, 13).
2. People with contagious diseases (such as leprosy) were to be quarantined (Lev 13).
3. Garments contaminated by fungi were to be burned or washed (Lev 13:47-59) to prevent the condition from spreading to humans, and fungi in homes were to be eradicated for the same reason (Lev 14:34-42).
4. Sixty-three texts in the Mosaic Code command the people to wash—before eating, when recovering from illness, etc. (Lev 14:8; 15:13; 17:15; 22:6).
5. Exercise and rest were to be observed regularly. Man is to work six days a week and rest on the Sabbath day as commanded in the fourth commandment. Both exercise and rest are necessary to good health, affecting not only the physical health but also emotional health and happiness. Thus the Sabbath rest formed part of the health maintenance and disease prevention principles of God.
6. Most health-related prohibitions in the Mosaic Code concerned flesh food, apparently because animal food is very likely to contain disease. Do not eat any kind of blood (Lev 7:26). Blood is not only contaminated by waste products, but it had religious connotations as part of the ritual sacrifices.

1 Hubbard, Historical Perspectives of Religion and Health, 35.
2 Ibid., 35-41.
7. Do not eat fat (Lev 7:23, 24). Fat is a cause of atherosclerosis, heart disease, stroke, high cholesterol, diseases from which the Egyptians suffered.

8. Do not eat anything that dies of itself (Deut 14:21). The disease of the animal or bird could be transferred to the one who ate it.

9. Unclean meats were forbidden. Unclean animals that were scavengers, predators, etc., and therefore carriers of diseases. Pork presents even greater hazards than other unclean meats because it is so high in fat and infested with trichinosis, which may live in a person for years before it is discovered.

It was important to the Israelites to have God's blessing on what they ate. In order to have it, they needed to follow God's instructions. If they did follow them, they would be immune to the diseases that afflicted the Egyptians (Exod 15:26; Deut 7:12, 15).

Just before the Israelites were to enter the promised land, God instructed them through Moses not to contaminate themselves with the pagan and occult practices of the heathen nations whose domains they were about to possess.

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. (Deut 18:9-13)

God's constant struggle with Israel was that they should not contaminate themselves with pagan and occult beliefs and practices.
Eight Natural Remedies

Eight natural remedies, as they are known among Seventh-day Adventists, were given to Adam and Eve in the Garden of Eden, not then as remedies, but rather elements to maintain a healthy body and a vigorous mind. These elements remain as God's natural remedies for His people today. They have been endorsed through Ellen G. White.

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge.¹

Pure air, sunlight, temperance (abstemiousness), rest, exercise, proper diet, pure water, trust in God, and adherence to His natural laws still constitute the divine blueprint for optimum health.

In the theistic worldview, God is not only the Creator but also the Sustainer of both the cosmos and the Planet Earth. At the heart of the eight natural remedies given by Him for the health and well-being of the human race is "trust in God," which is unique to the theistic worldview.

¹White, The Ministry of Healing, 127.
CHAPTER SIX

SUMMARY AND CONCLUSION

Summary

The research findings of this dissertation can be summarized as follows:

1. The New Age phenomenon that emerged in the late 1960s and early 1970s and which continues to evolve and develop, poses a subtle, spiritual danger for Christians because the New Age Movement is based on nonbiblical worldviews. These nonbiblical worldviews are diametrically opposed to the Christian theistic worldview.

2. The roots of the New Age Movement can be traced to the revival of spiritualism in the mid-1800s, which was referred to both by occult historians and Ellen G. White as "modern spiritualism." The New Age Movement, which is a new disguise of the ancient forms of spiritualism, is condemned by the Bible and the Spirit of Prophecy.

3. The forerunners of the New Age Movement, such as Emanuel Swedenborg, Franz Anton Mesmer, Ralph Waldo Emerson, Madame Helen Blavatsky, and Alice Bailey, were all deeply involved in the occult, parapsychological, and metaphysical and spiritualist movements of their time.

4. Alternative New Age holistic health is associated with the New Age Movement because they both share the same metaphysical and philosophical goals and beliefs, such
as the ushering in of a new age, the existence of invisible universal energies operating in
the human body, astrology and teachings of the Eastern mystical religions. Both the
New Age Movement and New Age holistic health share the ultimate goal of personal and
social "transformation" from the current paradigms to the New Age paradigm.

5. New Age holistic health can be alluring and at the same time deceiving to
Seventh-day Adventists because New Age holistic health therapies and practices are
promoted as "natural," "holistic," and "non-invasive," and because the patient
participates in the healing process. For the uninformed and unsuspecting Christian,
alternative New Age holistic health and true Adventist wholistic health can appear to be
one and the same, or at least akin to each other.

6. When New Agers and New Age holistic health practitioners talk about "spirit"
or "spiritual" as one of the three components of holistic health, they are referring to
"inward spirituality" and connecting with supernatural entities, not to biblical spirituality.

7. New Age holistic health can be a pathway into the New Age Movement for
Adventists and non-Adventists alike who have given up on conventional medicine or
who have been given up on by conventional medicine.

8. The North American Division Adventist Church Information System Survey,
Spring 1995, indicated that some Adventist members, knowingly or unknowingly,
participate in New Age holistic health therapies and practices. One reason for their
participation may be that the Adventist church has not sufficiently addressed this area of
belief and practice in its doctrinal statements or other publications.
9. New Age holistic health has been greatly influenced by Traditional Chinese Medicine and by the philosophies upon which it is founded; namely, the monistic worldview. Monism, derived from "mono," meaning "one," is fundamental to the New Age Movement. It is the philosophy that "all is one" and "one is all." There is only one principle of being or ultimate substance, including both mind and matter, and that reality is a unified whole. All things are interrelated, interdependent, and interpenetrating. The Taoist philosophy of the dual universal energy of "chi" (the yin and yang), permeating everything in reality, including the human body, is equally as prominent in TCM as monism.

The Taoist theory of yin and yang (harmony of opposites) attributes disease, sickness, and pain to an imbalance of energies. When an imbalance occurs, either through a blockage or a deficiency, chi can be properly balanced by inserting needles in the various acupoints along the meridians. This procedure, of course, has not been scientifically tested nor is it in accordance with the laws of anatomy and physiology. Even though European and Western physicians attempt to isolate and identify the elusive meridians, they remain a mystery, because they are based on monism, the false worldview that we are one with the universe and the universe is one with us.

10. Applied kinesiology is a pseudoscience based on the manipulation of the mysterious universal energies called "chi" by the Chinese, "prana" by the Hindus, "mana" by the Hawaiians, "innate" by D. D. Palmer, and used to diagnose the condition of the vital organs of the body through muscle testing.


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Other energy-manipulating New Age therapies, such as therapeutic touch, reflexology, Shiatsu, and acupressure, are based on the same theory of "chi" among the Chinese and "prana" among the Hindus. This energy has not been scientifically isolated or proven. In therapeutic touch, the practitioner does not even touch the patient to move the universal energy but is dependent on mystical forces operating through the practitioner's hands which are not according to the physiological laws of the body.

11. New Age holistic health has been influenced by Hinduistic Ayurvedic medicine, which is based on a pantheistic worldview, the philosophy that every part of the universe is a living manifestation of God, that an essence of God is in everything that exists. This worldview does away with a personal, living God who created the earth and continues to sustain it.

12. Ayurvedic medicine employs occult altered states of consciousness (a form of self-hypnosis) through mystical meditation associated with yogis and shamans. Altered states of consciousness are said to be avenues to self-awareness, to one's higher self and connectedness to "spirit masters." involving "asanas" (meditative positions), rhythmic breathing techniques, "centering," the use of mandalas and mantras. "Spirit masters" include Hindu gods, angels, deceased shamans, and the spirits of great men and women. Communicating with the dead is strongly condemned by the Bible (Deut 18:10,11). Altered states of consciousness and visualization techniques are spiritually dangerous because the individual opens up his subconscious mind to possible demonic influence.

13. In contrast to New Age meditation, biblical meditation aimed at enhancing one's spiritual growth is always done in a conscious state. Instead of emptying the mind.
biblical meditation teaches one to fill or occupy the mind with contemplation of Biblical, spiritual themes, such as the love of God, salvation, the life of Christ, our relationship to our Savior, and one's own Christian experiences. Biblical meditation is generally associated with personal devotions.

14. New Age holistic therapies and practices, such as aromatherapy and homeopathy, are based on the oriental religious philosophy of pantheism, which attributes spirit energy to natural remedies derived from flowers, plants, minerals, or animal products.

15. The iris of the eye, contrary to what is taught by iridologists, is not the nerve center for the whole body, nor is it the roadmap to the body. Iridology is unreliable because it involves much guesswork on the part of practitioners because it shares many of the mystical concepts of Hindu chakra energy fields.

16. Pendulum divination is closely related to the ancient practice of dowsing and is based strictly on occult divination, which is prohibited in the Bible.

17. The recent holistic health pioneers and developers of many of the New Age holistic health therapies and practices were greatly influenced by the Eastern mystical religions, such as Hinduism and Buddhism. They were either associated with the Theosophical Societies, involved in the parapsychology phenomena, or contacted and communicated with disembodied universal entities.

18. The Seventh-day Adventist philosophy of health and healing based on the Bible teaches that sickness and disease are results of original sin as well as the transgression of the natural, physical, and moral laws that God gave to govern happiness
and wellness. Although in many instances an individual's choice or lifestyle results in ill health, basically, disease is in this world because of the original sin and not necessarily the sin of the one who becomes ill.

19. The Bible teaches a wholistic concept, both in the Old and the New Testaments. In the Old Testament, "Shalom" is the Hebrew word that best describes the wholistic wellness concept while in the New Testament "Holon" and "Sozo" are the Greek words that describe the same concept.

20. The Adventist philosophy of health and healing teaches that physicians, nurses, and other health-care practitioners are co-workers with the Great Physician, who is "the true head of the medical profession."

21. The Adventist philosophy of health and healing is a wholistic approach of body, mind, and spirit as an inseparable entity. What affects one affects the others.

22. At the core of the inseparable wholistic concept of body, mind, and spirit is the doctrine of the state of the living and the dead. At creation, God gave life to the whole man with His breath, and at death, without God's breath of life, the whole man is dead.

23. The message of health reform is a vital part of the three angels' messages, because men and women with sound minds and healthy bodies will be more susceptible to the last warning message and prepared for the second coming of Jesus.

24. The first angel's message not only calls attention to the judgment, the true day of worship, and the true biblical worldview, but also, by implication, calls us to glorify God with our bodies.
25. Defiling the body temple involves a moral principle as much as it does a physical one. God is "jealous" when we allow ourselves to be treated by therapies and practices that are associated with pagan and occult beliefs.

26. Even though both the Egyptian and the Mesopotamian civilizations by the time of Moses had developed a "science" of medicine, God did not allow Moses to incorporate any of their therapies, practices, or remedies into the preventive health instructions given to the Israelites.

27. The eight natural remedies—nutrition, exercise, pure water, sunlight, temperance, pure air, rest, and trust in God— that God provided in the Garden of Eden to maintain optimum health of mind and body remain and are recommended by the Spirit of Prophecy for the health and well-being of everyone today.

Conclusion

Alternative New Age Holistic Health

Alternative New Age holistic health and the spiritual danger associated with it are the focus of this dissertation because holistic health is one of the most alluring aspects of the New Age Movement for Seventh-day Adventists. The General Conference Biblical Research Institute, in its document entitled "The New Age Movement and Seventh-day Adventists," observes that one aspect of the New Age movement that can prove alluringly deceptive to Seventh-day Adventists is its emphasis on holistic health. Adventists long have believed in the "wholeness" of the human being. We know that mind and body interact, thus the individual should be treated as a whole person. However, New Age holistic health
means "wholeness" on pantheistic grounds ("All is One"; "We are all God") and not the Bible's view of the nature of man. There is a sharp difference.¹

As stated in chapter 1, holistic health is, at a superficial level, similar to the Adventist philosophy of wholistic health, thereby making it more capable of deceiving.

On the surface, New Age holistic health emphasizes treating the three major components of the human being: the physical, mental, and spiritual. As mentioned in chapter 4, when New Agers talk about spirituality, it is in the context of the immortal soul and the supernatural, not a biblical spirituality of drawing close to the Lord and doing His will. New Age holistic health is marketed as being "natural," "non-invasive," "drug-free," and participation-oriented. However, as stated in chapter 3, beneath the surface, New Age holistic health roots are deeply embedded in the Eastern mystical pagan religious philosophies or the occult. Therapies such as acupuncture, acupressure, electropressure, Shiatsu, reiki, therapeutic touch, reflexology, iridology, homeopathy, biofeedback, yoga, Eastern meditation, Transcendental Meditation, pendulum divination, applied kinesiology, aromatherapy, color and music therapy, crystal energy balancing, chakra balancing, Ayurvedic mind/body therapy and aura readings, to name a few, are all part of the New Age/New Spirituality Movement and therefore should be avoided by Christians.

The Pragmatic Approach

In chapter 3, it was shown that the "pragmatic approach" to New Age holistic health therapies is spiritually dangerous and not valid for Christian believers. Even if a

¹Biblical Research Institute, The New Age Movement and Seventh-day Adventists, 7.
Christian physician is administering the New Age holistic health therapy, it is not safe because the New Age holistic health therapy cannot be separated from its nonbiblical worldview philosophy and beliefs.

It is wishful thinking to attempt to borrow the healing techniques of an occult or pagan therapy while hoping to avoid opening the door of one's life to satanic delusion and oppression. Christians cannot be faithful sons and daughters of God and at the same time avail themselves of pagan and occult health therapies. God is a jealous God and is offended when His children fraternize with the enemy (1 Cor 10:21, 22). Christians are to separate from pagan and occult practices. Christians are called to be perfect, loyal, and dependent on Him and not on the powers of darkness. There are only two powers that can heal in this world and the Christian must choose divine power over satanic power.

The counsel of the writings of Ellen G. White is that instead of going to healers employing occult therapies, we are to trust in the power of God and in the skilled, well-qualified Christian physicians.\(^1\) "Cure" is not proof or sanction of a therapy's validity.

Those who give themselves up to the sorcery of Satan may boast of great benefit received, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to have disregarded the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard His people from Satan's power.\(^2\)

\(^1\)White, _Evangelism_, 606.

\(^2\)Ibid.
Why Holistic Health Is Forbidden Ground

Why are the alternative New Age holistic health therapies and remedies that are tinted or connected in some way with the occult or paganism forbidden ground for Seventh-day Adventists?

Based on Nonbiblical Worldviews

New Age holistic health practices, by and large, are based on nonbiblical worldviews such as monism, pantheism, and naturalism, which are all diametrically opposed to the true biblical theist worldview.

The Christian theistic worldview teaches that this world's peace and harmony were broken when a "little sin," partaking of forbidden fruit, plunged the human race into sin and separation from God the Creator. The Tree of Knowledge of Good and Evil contained "good" as well as "evil," and God forbade Adam and Eve to eat of it because mixing good and evil results not in peace, harmony, and well-being, but in death. The only way to return to the Edenic state of peace and harmony that existed before sin is for God to completely eradicate sin from this planet. In God's economy, peace and harmony are not a result of the balancing of universal negative and positive forces, but are rather a total eradication of evil and man's total submission to God's holy will.

None of the nonbiblical worldviews teaches that God is the Creator and Sustainer of the universe and the earth. None teaches that He is a personal God who loves and cares for His creatures. None of the worldviews has a correct concept of the nature of man, sin, retribution, death, and redemption. It is only the theist view that presents the fallen human race as in need of a Saviour. It is only the theist view that recognizes
Christ as the Son of God who came to live and give His life as a ransom for our salvation. The Adventist philosophy of health and healing is based on this premise and is a part of God's plan of restoration and redemption.

Christians should not only ask themselves the question, "Do New Age holistic health therapies work?" They should also ask themselves, "Do they stem from a pagan, nonbiblical worldview?"

The New Age movement presents a serious challenge to Christians because its worldview is unbiblical. Yet its emphasis on holistic health has led many Christians, including some Seventh-day Adventists, to adopt certain techniques and therapies. The bewildering array of techniques, therapies, and seminars and workshops--some of which appear quite neutral in tone--has produced confusion in Christian circles about whether the holistic health aspect of the movement would be dangerous to Christian faith and experience. As in most deceptions, truth and error are mixed in varying proportions.¹

Pioneers into the Occult

Many of the recent New Age holistic health pioneers were involved in the parapsychology movement such as the Theosophical Societies, the psychic phenomena, and spiritism, as brought out in chapter 3 of this dissertation. These pioneers, by and large, nurtured their thinking with polluted and occult pagan concepts. The Bible says, "Doth a fountain send forth at the same place sweet water and bitter?" (Jas 3:11); "Who can bring a clean thing out of an unclean? Not one" (Job 14:4).

¹Biblical Research Institute. The New Age Movement and Seventh-day Adventists, 23.
God Disapproves of Them

God forbids his people to participate in occult and pagan practices (Deut 18:9-14; 12:1-4). He has given principles which forbid involvement with pagans (2 Cor 6:14-17). He wants His people separate from those in error and be holy, without blemish (Rev 18:4; Eph 5:27).

Challenge of Loyalty

The Seventh-day Adventist philosophy of health and healing presents a real challenge to the medical professionals, the lay practitioners, and the members themselves, for it calls to a higher standard, far beyond that of the world and its nonbiblical philosophies. This standard is that whatever one does as a whole person—body, mind, and spirit—either dishonors or glorifies God. There is a temptation to disregard this fact, especially when there seems to be no conventional medicine or therapy to cure a prolonged illness and relieve serious pain. The temptation is to use New Age alternative therapies and remedies even though they are based on erroneous, nonbiblical worldviews and pagan beliefs. It is at such times that the loyalty of the Christian is tested. But it is always better to do the will of the Lord even if doing so involves suffering, pain, and death.

This principle was set forth many centuries ago when the "three Hebrews" were faced with death if they would not fall down and worship Nebuchadnezzar's golden image. They said, "Our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto..."
thee, O king, that we will not serve thy gods, nor worship the golden image which thou
hast set up” (Dan 3:17,18; italics supplied).

Ellen White states that

The Christian who manifests patience and cheerfulness under bereavement and
suffering, who meets even death itself with the peace and calmness of an unwavering
faith, may accomplish for the gospel more than he could have effected by a long life
of faithful labor. Often when the servant of God is withdrawn from active duty, the
mysterious providence which our shortsighted vision would lament is designed by
God to accomplish a work that otherwise would never have been done.

Let not the follower of Christ think, when he is no longer able to labor openly and
actively for God and His truth, that he has no service to render, no reward to secure.
Christ's true witnesses are never laid aside. In health and sickness, in life and death,
God uses them still.¹

It should be noted that God offers us first and foremost eternal health and
happiness, not always temporal health.

This study has attempted to show that the New Age holistic health therapies and
practices associated with or embraced by the New Age Movement are based on false
worldviews, philosophies, and beliefs and can be spiritually detrimental to Christians.
Christ is still purifying His church so that He can "present it to himself a glorious church,
not having spot, or wrinkle, or any such thing; but that it should be holy and without
blemish" (Eph 5:27).

Criteria for Measuring Biblical and Spirit of Prophecy-Approved
"Natural" and "Wholistic" Therapies

The following criteria should be applied to any questionable alternative therapy or
remedy:

Publishing Association, 1911), 465.
1. Does it have a theistic biblical worldview? If the therapy or remedy is derived from traditional Chinese medicine or Ayurvedic medicine, or has anything to do with the so-called "universal energies" such as Chi, Qi, Ki (Yin and Yang), prana, mana, etc., be assured that these therapies and remedies are not based on a theistic biblical worldview.

2. Apply the Seventh-day Adventist health philosophy to the therapy or remedy. Does the practitioner consider himself/herself to be a co-worker with the Great Physician, Jesus Christ?

3. Do the therapies work according to the anatomical and physiological functions of the human body?

4. Is an altered state of consciousness, introspective type of meditation (such as Eastern meditation, yoga, or TM) a part of the therapy? Is imaging or visualizing a part of the therapy?

5. Are the practitioners credible and bonded? What are their credentials? What has their track record been? Are they involved in parapsychology or astrology?

6. Do they operate out of a New Age holistic wellness center? What kind of literature is at the disposal of the waiting patients? What other therapies of a questionable nature are offered at the wellness center? Do they play New Age meditative instrumental music (only harmony sounds with no rhythm, beat or distinguishable melody) in the background?

7. What other therapies are offered and practiced by the practitioner? For instance, are acupuncture, acupressure, applied kinesiology, Shiatsu, iridology,
reflexology, homeopathy, chakra balancing, aura readings, or divination techniques offered?

8. Herbs should be taken with sufficient understanding of their medicinal values, in moderation, and in their natural state when possible. Some herbs are toxic or poisonous in themselves, while others are harmful when blended with those which are not complementary to them. Homeopathic natural remedies that include herb substances are a misnomer, since in most homeopathic remedies not even one single molecule of the original substance is believed to be present in the medicine. The healing effect is attributed to the "spirit" or "essence" that is left after the vigorous shakings and astronomical dilutions.

9. Any therapy which has to do with "divination," whether it be dowsing, use of the pendulum, or applied kinesiology, is vehemently condemned in the Bible (Deut 18:9-14).

10. Any therapy that has to do with a psychic or a seer or fortune teller, such as a palm reader, tarot card reader, or astrological sign reader, is condemned in the Bible (Deut 18:9-14).

11. The New Age massage therapies, with the exception of Shiatsu (which is based on acupuncture points), use the "centrifugal" technique, which claims to move vital energy from the center of the body to the extremities and sometimes out of the body. The more acceptable forms of massage are those that employ the "centripetal" technique, which works with the circulatory system to promote good circulation of the blood from the extremities back to the heart, where it is purified and recirculated.
"Centrifugal" modalities of massage employed by the New Age holistic health therapist, on the other hand, move alleged congested "energy" from the center of the body outward to the extremities. Negative energy is supposedly moved completely out of the body.
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"Sociologists, Retailers and Pollsters Say the New Age Movement Is Thriving."


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ARTICLES PUBLISHED

Numerous articles in the following Seventh-day Adventist Journals:

En Contacto (Pacific Union Hispanic News Quarterly)
Pacific Union Recorder
El Centinela
La Revista Adventista
The Journal of Health
Adventist Review

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