

# Defy GRAVITY

**C**aroline Myss is one of our most well-known international spiritual teachers. She started out as a medical intuitive working with energy medicine, and her book *Anatomy of the Spirit* (1996) became an international best-seller. Her last book *Entering the Castle* emphasized the power of prayer in soul development. Here Cissi Williams talks to Caroline about her latest book *Defy Gravity*.

*“I became captivated by the work of the mystics and what they came to realize that made people call them mystics”*



*An interview with*

## Caroline Myss

*Cissi: It seems your latest book is the culmination of all your previous work from being a medical intuitive working with energy medicine, to later on working with archetypes in sacred contracts, to then working with Theresa of Avillas work in your book *Entering the Castle* where you brought in more and more of the power of prayer and meditation in doing deep inner transformational work. What sparked this journey that led to your latest book *Defy Gravity*?*

*Caroline: What inspired this book was that I became truly fascinated with the actual act of healing. My previous work was *Entering the Castle*, and there my work entered what I would call mystical consciousness, a transitioning from intellectual work to mystical consciousness, and I became captivated by the work of the mystics and what they came to realise that made people call them mystics. What was their experience of the spiritual life and of God that separated them from an*

ordinary persons experience of God? What was that narrow gate within this that they managed to access? That set them apart, like the great Turkish poet Rumi or the Buddha. People called them Masters or gurus. We gave them different names than us. What did they have knowledge of and experience of, which we did not? And yet we could not stop ourselves from trying to find these people, from going to ashrams, from going to monasteries, to be around these people who were called saints and gurus and mystics and holy people. What did they know that we didn't? And it wasn't what they knew, it was what they had experienced. They were passed the stage of knowing, they had instead entered the realm of experience. They had surrendered to the experience of God as opposed to insisting that to access God it had to be an intellectual journey. It was not. They had humbled themselves before the divine and allowed the divine to reshape them from inside. And I realised that it was those people who fully healed from their illness. If healing happened to somebody it happened to people who were able to do that. So that was what inspired *Defy Gravity*. Mystics defy gravity. They break the laws of ordinary time and space that binds us to ordinary lives, and they do not have ordinary lives. And ordinary laws of science do not apply to them, because mystical healing is one that transcends. What an ordinary person calls a miracle, a mystic that truly understands the nature of God, recognises that the laws of nature will bend to accommodate a person who is fully in a state of grace. And that is why I wrote *Defy Gravity*, because that realm of the Soul is not just for these holy people but it is accessible to anyone who is willing to bow in humbleness to their Soul.

*“Mystics defy gravity. They break the laws of ordinary time and space.”*



*Cissi: What was it triggered that awareness in you that caused you to be inspired by this?*

**Caroline:** What triggered it for me was a number of things. It is never one thing. One of the challenges with the human mind is that a human-being always want the answer to be one thing. But it is never one thing. It has been a lifetime of an accumulation of prayer, of perceiving, of allowing one attitude to break-down, of going through many, many melt-downs of things I thought were true. It has been a lifetime journey of many things, not one thing. It is a devotion to continuing to search, and shedding things that are not true and following that truth, and being willing to release

and surrender. And realise what am I surrendering, for example realise that it is not just one religion that is true, and then you surrender the mythology that says that all religions are costume-parties, and then you let go of that. And then you release the mythologies which say God needs to have a human expression and then the divine becomes

a light for you, and that light is then a journey of life. You release the illusion that life is a journey of accumulation and it changes to a journey of service. This is a major transformation that changes your whole perception of what is security, what is purpose and what gives you meaning. This is the

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continuation of what is truth and what it is that we are doing here. And that redefines what is love. Is love the accumulation of getting people to love you or becoming someone who can love them? This is what I mean by the journey continues, and if you realise that it is both then you have to look at your capacity at how well do I love.

*Cissi: How can prayer help in healing?*

**Caroline:** Why would it not help? First of all, people enter into prayer in stages. The first stage is that people usually understand prayer as protective. It is superstitious. It is where people wear medallions and crystals and all kinds of talismans around the neck. And they say “*God guide me, God protect me, God take care of me*”, and it is a very pagan form or prayer. It is a God in the forest. It is no different to how the ancient Romans prayed to Zeus. It is an idea that there is some off-planet God that is going to fly down from the Heavens and pay your taxes, and come down and save you from the burning building. This is that kind of primitive God. But if you are not in trouble you will be someone who does not pray to that God. You will forget about it. This is the emergency God. This is the kind of person who just understands prayer as an emergency tool.

Then there is the person who evolves in the understanding of prayer, and begins to understand the word contemplation and reflection, and evolves to the understanding of prayer to the experience of withdrawing from the madness of the five senses and dwelling in a higher thought that takes them away from the illusion of what the Buddha would say is the five sensory world. So you take a beautiful

elegant thought, a beautiful prayer like: “*Let nothing disturb the silence of my moment with you God*”. Just that prayer. “*Let nothing disturb the silence of my moment with you God*”. That is a Theresa of Avilla prayer. You are not asking for anything. You do not want money, you do not want romance, you do not want any of the nonsense that stresses you out on Earth. What you want is tranquillity. “*Let nothing disturb. Let me just be peaceful so that I can sit in grace. Let me just be still. Let me be still with you God. I just want stillness with you God. Let me turn off this madness that is on this Earth, which distracts me, because in being distracted I become a frightened person. And I do frightening things. In being distracted I become greedy. In being distracted I become envious. Let nothing disturb me. I need to be undisturbed and remind myself that with you all things are possible. I need to come back to my centre*”. Now, that is prayer, and if you do not think that that prayer heals you, you better think again. Now, this type of prayer is nothing you just do once, and then wonder: “*Am I healed yet? Has anything changed?*” This is prayer life. Life as prayer. You do not say a prayer like a trick as if it is an aspirin, wondering: “*Am I good enough yet? Did it work?*” People say to me like spoiled little brats: “*Do you have any prayers that work?*”

*“Let nothing disturb me. I need to be undisturbed and remind myself that with you all things are possible.”*

*Cissi: How do you help your students and those coming to you when you notice that the way they pray, and the way they enter into their spiritual lives through meditation and through prayer is still with their egos, because they are asking to get something, rather than surrendering their lives to God, to being of service. How do you respond to that? How do you get them out of that, so they can enter into more of a spiritual domain with praying? How do you get them to awaken from that so they can see the consequences of the ego-based prayer compared to a soul-based spiritual life?*

**Caroline:** What a person needs to understand is to be willing to always rise to the challenge of self-examination, and examine who they are, and why, and what all their private agendas are. That is where you begin. Then you have to look at your ideas and mythologies about God. And you have to look at your expectations about this being called God, and how you created a mythology and what you expect from God, and what you think you are entitled to. And here is a major word – what you think you are entitled to. If I say a prayer I am entitled to get a response.

Also, what most people think, and what they have in mind, is that when they visualise themselves as healed they are in a fantasyland. They visualise themselves as who they were 20 years ago. They do not see themselves as who they are right now. Because most people don't even see themselves accurately as who they are today. Say you are now 50 years old, and someone says that you are going to visualise and do all the things needed in order for you to heal – as if your mind is strong enough! Your mind is a toxic waste dump to start with. And your mind cannot heal you - it is just a dumping ground for all your bad attitudes. But you begin to work with healing, and at least you start with some kind of image in your head of what you think you will be as a healed person, and you will visualise yourself as 15 years younger than

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you really are. Because you cannot bear to look at the fact that you are the age you are, or that you are over-weight. We have a completely fabricated image of who we are, which is why people get up in the morning and look themselves in the mirror and cannot believe that they look the way they do. This is also why people can have tumours growing in their necks and never notice them. Until they are so big that other people notice them. They then wonder how they could not notice that. Because in their minds they are 10 years younger and they do not have a tumour. These are the tricks the mind plays.

So how do you get a person to come to terms with anything – prayer, who they are, God, anything? It begins with someone beginning to be willing to be honest with themselves. Isn't that what consciousness is about? Consciousness begins with honesty, and then you work your way up to being conscious. But no one uses the word honest. They immediately want to go straight for the word conscious. But you do not get there until you start being honest. How honest are you with yourself? How honest are you with yourself about why you do what you do? About how you talk to yourself? About the truths you tell yourself in your own head? About how you see yourself? About how you think you are entitled to an answer to a prayer, from an off-planet God you have made up in your head? And you think all your prayers should be answered just the way you want them to, and that is according to a scale of pain and pleasure. If you are in pain you do not think your prayers have been answered. Because it is incomprehensible to a person that it is such a thing as necessary pain. But there is. Some pain is necessary. And loss is necessary. Death is necessary. It is part of life. But we do not consider that in the way we teach people to handle the journey of life. We think the journey of life should

only be defined by getting to the good stuff. And we never say that what is painful is also part of the good stuff.

**Cissi:** Which role does forgiveness play in healing?

**Caroline:** You have to look at what role forgiveness plays in life, never mind in healing. Forgiveness is a mystical choice, a choice of great mystery. It does not make any sense. Forgiveness baffles the ordinary mind, because the ordinary mind thinks that forgiveness is telling a person that what they did was okay. But forgiveness is a very mystical choice, and what you are actually doing, when you forgive somebody, is that you are choosing to trust in a high cosmic drama, and you are choosing to take on your own pain and resolve your own pain. And you are choosing to deal with your own pain. And there are two different issues – it is the event that happened, and your own pain. And you are choosing to pray that pain away, rather than direct

*“Forgiveness is a mystical choice”*

that pain toward other people. And in doing that what you are confronting is your own viciousness, and your own capacity to do harm. And what you are also recognising is that you yourself are a weapon. You are tasting your own poison, and you realise you cannot give this to someone else. So you pray: “God you have got to help me to take this out of me”. Which does not mean that you do not take care of something that is a social injustice. Of course you do. But the venom and the hatred have to be surrendered. Forgiveness is about finding a way of moving through a level of hatred that you absorb and pray through your Soul so that it does not continue to poison.

**Cissi:** How can we learn to defy gravity?

**Caroline:** That is a long, long journey, which is why I wrote the book, and I cannot answer that in a short answer. But I will say this; it starts with

a choice of recognising that the way you are living does not provide you with a sufficient experience of your inner self. It is not enough, and when the way you are engaging in your own life is no longer enough, then you have to seek a deeper route. And at some point you have to recognise that the only



way for you to discover the deeper, truer expression of your life is to get out of your life everything that is a false truth – an illusion – and that is how you find your Soul. That is how you defy gravity. You have to get beyond the way that your mind will feed you illusions, which you know are not true, and you have to have the courage to break through the illusions of your mind.

