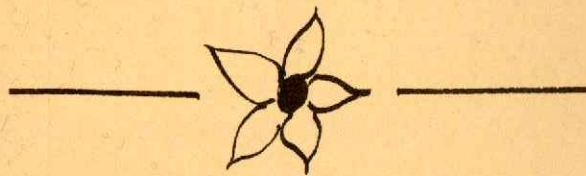


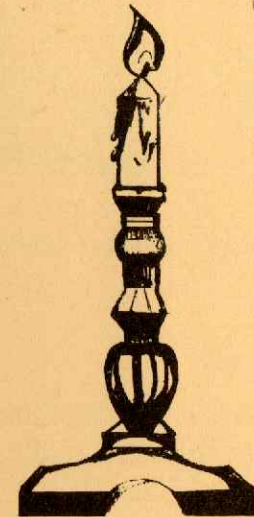
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THE APPROACH TO

TRUTH



From;

Ronald J. Baker M.S.N.U

PRAYER AND MEDITATION



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PRAYER

Throughout the ages man has adopted various approaches to prayer and his ingenuity has developed numerous aids which have been utilised by the different religions. Statues, icons, rosary beads, prayer wheels, incense, music and bells, etc. have all played a part in an attempt to converse with the Godhead. Many people may feel that it is not possible to reduce the subject of prayer to the level of a human activity which may be studied, analysed and quantified. However, a brief examination shows immediately certain obvious classifications, as follows:

Repetitive Prayers such as the Lord's Prayer, various Psalms and extracts from sacred books — which all too often are repeated parrot fashion with little thought or expression.

As a young boy I was concerned at times by the speed at which the priest was able to rush certain prayers when in a hurry, often omitting the middle parts completely whilst the opening and closing words were emphasised. Even at this early age I felt that prayer was conversation with the Creator and that the words should be said in such a manner that they would be heard.

Angry Prayers. How often have you encountered these prayers of anger when in times of trouble people demand "Why did God let this happen to me?" The thought unfolds in a natural sequence leading to the empty statement that, if God did let it happen, then there was no such thing as God — surely a contradiction in terms!

Selfish Prayers. This type of prayer properly belongs to the child level of development when personal wants appear to be the only things that matter. Very often it is the individual who is completely selfish in prayer who proclaims "Prayer does not work: mine have never been answered."

Bargain Prayers. These are very clever exercises in which the supplicant tries to strike a bargain, saying: "If you will do such a thing I will then do such a thing for you." It is rather like the old adage — 'Scratch my back and I'll scratch yours.' There are many people who have decided to do wonderful things in order to propagate spiritual truths throughout the world, the typical example being the person who is waiting to win the Pools before doing anything. However, it is my personal belief that if such people did win £75,000 their churches would be fortunate indeed to receive anything in excess of 50p! What these individuals really mean is that, if God grants to them an abundance, they will offer assistance if there is a surplus, but how often does the acquisition of possessions create desire for more possessions and the surplus first considered fades into oblivion.

Thoughtless Prayer. These can be prayers often beautifully expressed in fine words, but the individual is more concerned with the quality of the grammar and its effect upon those who listen rather than the real reason for prayer.

"Feeling" Prayer. To me, the person who has gone beyond the level of words and, through the distress of circumstances, can no longer put into words their true feelings but nevertheless place themselves in the Divine Presence just as they are — not able to speak for themselves — this is one of the finest attitudes of prayer of which man is capable.

Detrimental Prayer. This is the prayer of a person seeking advantage over others, apparently forgetting the fundamental fact that we are all God's children regardless of any man-made divisions which appear to exist. Therefore, it is quite unlikely that an advantage would be granted which would be detrimental to other people.

Positive Prayer. This is prayer which has been thought out with due consideration of the principles and spiritual laws involved.

* * * * *

Prayer is an act of communication with the Godhead and is a spiritual and mental function. Consequently, it depends upon the utilisation of spiritual energy. Seers have always emphasised that thoughts are living things and, when we consider that the basis of life is energy, the energetic wave forms of thought are better understood.

The basic building block of the universe, the mighty atom, depends upon the inter-action of negative and positive electrical charges held in a state of equipoise. The release of energy can either be wasteful or used for positive good in the universe, a point beautifully expressed by the traditional fairy story of the genie in the bottle. It will be remembered that, upon finding the receptacle on the beach, our valiant hero unwittingly releases the powerful genie who immediately threatens to destroy him. Ingeniously he coaxes the genie to re-enter the bottle in which he had lain imprisoned for thousands of year. Eventually he is able to control the mighty power which could have run amok in the world.

Prayer also depends upon the proper control and understanding of the energy involved and, like the genie in the bottle, it must be used for positive good to mankind. (There is surely a lesson to be learned here in connection with the atom bomb which is the mis-application of knowledge in the pursuit of more power. When mankind has learned this basic lesson, I have no doubt that higher sources of power and energy will be revealed to him.)

Concepts of the Godhead vary from person to person and although, as a Spiritualist, I accept the concept of an omnipresent and energetic consciousness, the thoughts expressed here may be adapted to fit other needs. We must always remember that God is not a Spiritualist, a Christian or even an atheist and that no man-made religious system has priority where communion between the created and the Creator is concerned.

My present concept of God is symbolised as brilliant light, conscious and pulsing throughout every aspect of creation, and that a particle of this same light is indwelling within my own being. Therefore, in my approach to prayer, I am not trying to reach an outward destination but rather attempting to develop an association with the indwelling spirit, on the assumption that what is known by the divine aspect of my own being is immediately understood by the Whole.

It is necessary to state here that I do not believe that God is all-knowing and that certain disasters could be avoided by divine intervention. It is my belief that, through the whole of creation and in man particularly, what we call God is also expanding and evolving — otherwise, I see no purpose for creation. The idea of "The Ancient of Days" sitting at a gigantic chess-board, moving individual lives alternatively into areas of pain and joy, is to me totally abhorrent. It is quite probable that, with the passage of time, my concepts of God will hopefully change as they have changed in the past. We are all struggling towards a clearer understanding in these matters and for the present God must remain both as the most evident fact in the universe and the least understood.

Recent discoveries in connection with the human aura have supported the utterances of clairvoyants throughout the ages, viz. that emanating from man there is an energy field manifesting as electro-magnetic colour radiations, obviously emanating from the divine spark within. This is the source of man's energy and it is the energy with which we are concerned in our approach to prayer.

At a physical level the aura reflects the conditions of the physical body — a fact which undoubtedly will subscribe to new areas of medical diagnosis, leading eventually to new techniques of treatment possibly of an electro-magnetic nature.

Beyond the physical aura the emotional, mental and spiritual attributes of the individual are revealed and it is through this that we are able to relate various phenomena to the activity of prayer. If one considers the analogy of the aura being a reflector of the personality, it will be immediately realised that the effect of prayer upon the aura can be examined. According to the various factors involved, these effects vary from slight disturbances in the auric field to a level where the whole atmosphere becomes diffused with vital energy. The spiritually undeveloped aura is not capable of performing this initial function to any advanced degree and it follows, therefore, that spiritual unfoldment is an essential step towards the attainment of positive prayer.

Harmonics and Vibrations.

Spiritual development may be understood as an attempt to harmonise the individual will with the divine will in such a manner that we are able to harmonise ourselves with the divine purpose. Musicians will appreciate that certain vibrations of sound harmonise within the musical spectrum, whilst discordant notes are immediately recognised. A crystal goblet will vibrate when the appropriate musical note is sounded sufficiently near for the vibrations to act upon the object, demonstrating the affinity existing between the transmitter and the receiver. Prayer also must be performed in such a way that the affinity existing between the individual and the Godhead is manifested upon the energy waves set into operation.

Wisdom, which is the application of spiritual knowledge, must be the first principle with which we are concerned in prayer; knowledge itself is useless and simply means that the brain has accepted and computed a collection of facts which are simply sterile records. Much confusion has arisen regarding spiritual development but, although the uninitiated may find some difficulty here, all is revealed to the seer who is able to note at a glance the spiritual qualities expressing and reflecting through the aura.

I am convinced that the path of spiritual unfoldment has nothing whatsoever to do with knowledge, but rests upon the expression of the indwelling God-force through everyday activities. No amount of meditation will provoke spiritual expansion, because it rests completely upon inter-action and reaction to life's experiences and cannot be divorced from this. Activity is the keynote of progress and many fall into the trap of thinking that short periods of meditation bring the spiritual expansion which is sought after. Many of these people, in my experience, are totally insensitive to the problems and needs of other people travelling the same pathway and have failed to appreciate the simple rule that, if we wish to serve God, we must serve man. When Jesus was reported to have said: "I felt some virtue go from me" it was because of His awareness of the needs of other people and His love and desire to communicate with the indwelling spirit of the woman concerned.

Simple directions for spiritual culture will be found in my booklet "The Sexual Polarity and Mediumship" from which the following advice by A. J. Davis is an extract:

1. In the morning arise resolved to do nothing against, but everything for, the Kingdom of Heaven on earth.
2. Happiness being the object, let every action during the day be preceded by such well-conceived and well-developed thoughts as tend to its attainment.
3. At night retire at peace with yourself — at peace with all the world.

Draw these axioms into your soul — I know them to be the first steps toward happiness and culture. If you fail to take these properly, quietness and development are beyond your attainment. See well to this admonition. It is the language of no theory — it is the voice of Truth."

The laws for spiritual unfoldment are so simple and at the same time very difficult to put into practice. It is no use striving towards spiritual unfoldment if in our daily lives we are unable to overcome the human weaknesses such as pride, envy, jealousy, scorn, hatred and all uncharitableness, etc. etc. which reveal the inability to recognise God in others. (Always remember that many of the personal attributes which you may find unattractive in others relate to the personal ego and that it is still possible to recognise and relate to the God-force which is nevertheless striving for expression).

In all human activities success is achieved by regular practice and training always with the objective in view, bearing in mind that we shall evolve in accordance with the amount of effort expended.

Time

The question of time is of paramount importance inasmuch as many people pray only when a need arises, whereas prayer should be a daily exercise. In this exercise the aura is enriched, making the individual receptive to the inflow of spiritual energy and impressions. It is not so much a matter of telling God what to do, but presenting the petition in the understanding that you may have to play a part. Therefore, it is necessary to listen to the still, small voice which may indicate what has to be done. It is useless, for example, to ask for Mrs. Brown's slipped disc to be cured if after your prayer she is trying to mow the lawn. The correct attitude is to remove all possible barriers which will enable the help to be given rather than to leave it all to God. God answers prayer through the ministering spirits of the higher realms and through men and women still incarnate in the physical body. We must always remember that we ourselves may be needed to play a part and we must be aware, therefore, of the inner promptings of our own spirit, which is a particle of God. Therefore, after your prayer, go and mow Mrs. Brown's lawn for her!

Places. The place where prayer is made will depend to a large extent upon the person, and each one will have their own particular preference. Some may feel that a church is necessary whilst others like to be out of doors, close to nature. The important thing to be remembered is that you should never allow any particular place to be used as an excuse not to pray, — and the most unlikely locations have proved to be adequate.

Desire. It is of course necessary to have the desire to help others and this must be devoid of all selfish motives. I have noticed a peculiar fact in connection with prayer inasmuch as there seem to be certain periods which I think of as "prayer sensitive" times. To quote an example: I was once waiting in the cafeteria of a city railway station surrounded by noisy people, some of whom were obviously the worse for drink, and I had taken my cup of tea to the side of the room in an attempt to find

quieter surroundings. As I lifted my cup to drink, suddenly I was in vision and clairvoyantly saw a man dying of thirst in desert conditions. I responded through prayer, asking that if my vision was in fact really taking place somewhere in the world, the power of thought might reach to him and that help would be properly directed. I reflected upon the fact that the cup of tea I was about to drink was to me a pleasant refreshment but to the man in my vision it could have meant the difference between life and death.

The important thing to remember is not to question these impressions, but rather to take the appropriate action on the basis that action may be taken many times in order that the one real call for help may not slip through the net. It is of no value whatsoever arguing along lines of "Is this my imagination?" The response must be immediate at these "prayer sensitive" times. In this context I cannot emphasise too strongly that prayer is not a one-way communication and, just as we feel the need at times to talk to God, there are times when God wants to talk to us.

Thought. Always remember to be precise when thinking out the prayer to be given, bearing in mind that the solution we may see is not always the answer to the problem and, although God does answer prayer, it may not in every case be in accordance with our preconceived ideas. "Thy will not mine be done" should ever be at the heart of the matter.

There is an Indian myth which illustrates in a light-hearted way what can be achieved when proper thought is given. It concerns a blind, unmarried beggar who prayed and was granted one wish by his deity. After pondering for a long time, the beggar made the following request: that he would live to see the grandchild of his grandchild playing in a seven-storied palace, helped by a train of attendants to milk and rice from a golden cup. After studying his requirement, you will note that he had asked for health, wealth and longevity, the restoration of sight, marriage and progeny.

Whilst I would point out that the true spiritual student is never so demanding as our blind friend, it does illustrate the fact that with a little thought we can become conscious of the real needs of those for whom we pray.

The person prayed for. Obviously where prayer is concerned the spiritual merit of the person prayed for will be one of the factors involved and probably the most difficult to assess. We have to remember that the spirit is tried and tested in the fires of experience and that it is often through our more painful experiences that the strength of the spirit is revealed. I personally adopt the attitude that it is no concern of mine regarding the merit or otherwise of the individual and that it must remain a factor which is beyond our control. Probably there are periods in all our lives when we reach the lowest rung of the ladder where human endeavour is concerned, and at times such as this our need is surely greater than that of the saint.

The Equation. We have now reached the point where prayer can be symbolised as a mathematical equation, as follows:

$$\frac{A + B + C + E + F}{D} = \text{Positive Prayer}$$

A = Auric development

B = Wisdom or spiritual power

C = Desire to serve God through man

D = Negative effects, selfishness, etc.

E = The recipient's merit

F = Timeliness

(Acknowledgement: G. Gonzalès, Paris, for the equation concept.)

General Notes. Some years ago at our Open Circle a gentleman who was lodging at the local Salvation Army hostel failed to put in an appearance for two weeks running and we were concerned for him. After the Circle one of the old mediums came up to me and said that she had sent out a prayer for him and asked for guidance as to how he might be found. She had been strongly impressed that she and I together were to meet the following day in the centre of the city when we would be given further instructions. We stood together in a city street while she closed her eyes, asking what we were to do. She was oblivious to the passers-by and, upon opening her eyes, said the name of the hospital to which we had been directed which, I must mention, was one among many. However, we took the necessary bus journey and arrived in the reception area only to be informed that no one of the name mentioned had been admitted.

My friend was quite undaunted by this and immediately closed her eyes to find the explanation. Pointing in a certain direction she asked the man what lay there, only to be informed that that was another section and that we would have to go down a side street and make further enquiries. We did as instructed, but by this time I noticed that she was acting directly under spirit influence and not only found the correct building but without hesitation selected the right floor and walked up to the bed in which our missing colleague lay.

Please note that her prayer was not answered "on a plate", so to speak, but that she was given an instruction which involved another person, viz. me, and that once the requirement had been fulfilled, the above sequence was permitted to unfold, — truly a case in which the still, small voice spoke and was heard, requiring a degree of trust and confidence in the higher powers, — an attribute which had developed slowly through the years of dedication and devotion.

On another occasion I was engrossed in my work in the noisy atmosphere of a steel mill, surrounded by the crashing and banging of metal and the constant rumbling of an overhead crane, when I heard an inner voice which said: "Go home." However, due to pressure of work, I hesitated to follow the instruction when into my office walked the boss. "Whatever is the matter with you?" he asked. "You look as if you are miles away." "It is one of my voices," I replied "telling me to go

home." "Well you had better go" he said, "Just leave everything. There must be a reason for it." (This man was not a Spiritualist and his answer was uncharacteristic and not what I expected).

When I arrived at my flat, Miss Marshall, a member of our church, was standing at the main entrance which was closed. "Thank God you have come" she exclaimed, "Mr. Millage has been taken very ill and you are needed at the bed-side. I did not know where you worked and so I thought that, if I got as close to you as I could by coming to your doorway, God would answer my prayer and bring you home." After journeying on two buses, I arrived at the house and administered to Mr. Millage who had had a stroke and could not be moved. I prayed with his wife and we were very aware of the closeness of spirit friends and were delighted with the noticeable improvement in Mr. Millage, who lived for a number of years after this incident.

Thinking back to the equation, it is possible to check the principles involved. Miss Marshall was a lady who had developed her aura and who was in possession of spiritual knowledge which she employed. Her main work in the church was to help people in distress. Note: she did not waste any time and immediately decided to do as much as possible within her power. Instead of asking God to find me, she made a considerable journey to my home, getting as near as possible to her objective, not expecting more than was absolutely necessary. Therefore, she fulfilled the law of timeliness, and in some measure my boss became an instrument in the response to her prayer.

After this incident Mr. Millage had difficulty with his speech and when I visited him, in order to set his mind at ease, I would tell him that I could understand what he was saying although this was not strictly true. During my visits I used to stroke his head in order to relieve the discomfort and pain which he had. Quite soon after he passed to the spirit world he returned to me through the mediumship of Mr. Gordon Higginson and, in direct voice, said: "Do you remember how you used to stroke my head and say 'I can hear you?'"

* * * * *

PRAYER

Eternal Soul of Light and Love
Who art my Father Mother God,
I would bathe within Thy Light Divine
Making my soul into a living shrine
Wherein my humble thoughts may intertwine
To catch the importations of Thy Will
Which bids my restless spirit to be still,
Surrounded by illusion, yet set free

By virtue of the Angels' great decree
That Thou art ever near
To ease the constant aching of my soul
When I am blind and cannot see
And try to hide myself from Thee,
When passing through some weakness of the day,
Repeating what this world would have me say,
And ever moving from the perfect way.
Help me to hear the promptings of Thy Voice
Which ever bids the higher self rejoice,
And though dark clouds may gather round my life,
Help me to feel within the midst of strife
And know that Thou art God,
A friend to each poor struggler on life's way.
Show unto me by Thine own Light
The path which reaches to the perfect way.
Although life's snares may tangle round my feet
And I will ever life's temptations meet,
Assist my soul the higher self to greet,
For self alone remains untouched by earth,
Yet ever watchful for the second birth,
That it may sail the oceans broad and deep.
A prayer divine the course will safely keep
And lose itself in Thee
Within the pastures of Eternity.

MEDITATION

Meditation is the handmaiden of prayer and the two are so subtly connected and inter-related that it is difficult to separate them. We are mainly concerned with a form of meditation directed towards producing a state of mind conducive to all spiritual and mediumistic activity rather than those forms which tend towards a development of the self in an attempt to rise above worldly conditions.

I have always felt that the true aspirant serves no purpose in sitting upon the mountain of self-illumination completely out of touch with those passing through the valley who are in need of help. All religions have produced their mystics who seemingly transcend the mundane religious concepts and emerge upon a level of consciousness linking them automatically to all others who have achieved a similar position, regardless of the different religious paths traversed. It is perhaps ironical that these mystics are mostly ostracised by the religion which they love.

We have to realise that in all religions lying side by side are the twin pathways of theology and mysticism. It is interesting to observe in the Aquarian Age that the pathway of theology is less crowded and more and more people are turning towards mysticism.

In meditation we endeavour to turn our thoughts and energy inward upon ourselves in an attempt to illuminate the state of consciousness by the power of spiritual vision which must not be confused with clairvoyance. It has often been said that when the student is ready the teacher appears, but ultimately we shall find that, as the indwelling spirit floods the personality with divine love and light, bringing into subjection the negative elements, the teacher referred to is not just another individual but the indwelling spirit whose luminosity has started to energise the spiritual potential — a point which has been more adequately expressed in simple terms in Yoga as the awakening of the 'kundalini' or serpent power.

In my experience many students of meditation are misled by concepts of peace and tranquillity in connection with meditation, whereas in early attempts the mind is almost invariably in a state of turmoil and conflict. The practice of meditation is not achieved by a blank and empty mind which in any case is quite an impossible feat, but rather is it aimed towards an examination of those fleeting images which together constitute the person. We must be prepared, therefore, in the early stages to see many things which are offensive and hurtful to our personal dignity, but we must always remember that these images of conflict represent our true state of being.

The first rule to remember is that a great deal of time will be spent in carefully examining and analysing all the rubbish which has been stored in the mind without any conscious effort and to which perhaps we would rather turn a blind eye. It is imperative, therefore, that the student accepts the fact that, before meditation can bring its own special illumination, the rough and dirty work of cleaning the house must first be conducted in a cheerful and energetic manner, in readiness for the anticipated spiritual changes to take place.

Any attempt to dismiss unwanted thoughts from you will simply have the effect of making them more potent. It is vital that all thoughts should be carefully examined and analysed before being relegated to their respective departments in the memory. Eventually through this discipline a proper control over the memory and imagination will be achieved and during meditation unwanted thought images will no longer appear unbeckoned upon the screen of the mind. This is the first step towards mastery over the mind which, in its untrained state, evokes the analogy of a seething atomic reactor and meditation the means by which it is controlled and its energy directed in a purposeful manner.

My earliest attempts at meditation as a teenager were most successful only when the mind was occupied with an external image — the changing panorama of the setting sun. In directing my attention to this, I was able to hold in abeyance momentarily the pressing and urgent psychological forces of adolescence. It was quite impossible at that stage to achieve a satisfactory level of success with more introspective techniques which require a greater degree of control over the physical nature. I would go out into the countryside and sit watching the changing colours, contemplating the fact that beyond the life-giving sun lay the invisible life-

giving power of the Divine Spirit. Upon reflection I feel that a semi-hypnotic state was probably achieved which permitted spiritual inspiration to take place.

In the creation myth of Brahma who stood on a thousand-petalled lotus and cast his eyes to the four points of the compass, symbolising the need for spiritual orientation, the fundamental basis of meditation can be understood. Man is a four-fold being, possessing physical, mental, emotional and spiritual propensities, and in the act of meditation orientation towards his spiritual aspect is absolutely necessary. Awareness of spiritual orientation is achieved through service to others and our efforts to forward the Divine Purpose. Without this conscious effort on our part, spiritual orientation cannot be achieved and, therefore, meditation would serve no purpose.

In our every-day life there must be a constant striving towards attunement with God which must bring about the desired orientation. This cannot be achieved by meditation, but truly depends entirely upon the way in which we live our lives. It must always be remembered that life is the result of an inner energy manifesting outward and that the outward life is only a pale reflection of the eternal life.

Having tried numerous techniques of meditation with varying degrees of success, I now present the technique which I have adopted and which, although very simple, has proven to be very effective.

1. Before even attempting meditation, have several sessions simply learning how to sit still, the object being to move-away from a conscious awareness of the physical body which must be in a placid and not active condition. The position of the body during meditation must be determined by the position in which it is most placid, regardless of what this is.
2. Direct the mind towards your particular concept of God and take a few deep — though not excessively deep — breaths, which will have the effect of informing the body and mind of what is about to take place. During meditation the breathing invariably changes as it does in sleep and this will happen quite automatically without any conscious effort being required.
3. Items 1 and 2 should occupy no more than approximately sixty seconds, the whole objective being that the meditation is under your personal control.
4. Meditation should always commence and end at the same point, if only for the purpose of strengthening the visual images involved, consequently leaving more time available for actual meditation. Personally I have created a mental reproduction of an imaginary scene which I can visualise at a moment's notice. It is a rustic garden wall with an iron gate, slightly ajar, between two stone pillars. Behind this gate a pathway leads through trees and shrubs into the distance. I simply visualise this scene and, when the image has been perfectly created, my imagination takes

over and I step through the gate into the garden beyond. Once inside I will examine any particular thought for which the meditation is being made and have found that this works equally well for absent healing, prayer, spiritual contemplation and even communication with loved ones from the world of spirit. At the close of my meditation I return to the gate and when I have passed through it I turn round to face the image created at the start of my meditation, which immediately begins to fade from view.

This technique is strengthened with each successive meditation and permits the separation of the mind from the body in the act of going forward beyond the symbolic barrier of the wall. The reader should aim at creating a visual picture to which they are able to respond in a joyful way and which they will always be eager to visualise. Obviously a person who has a fear of water should never attempt in their visualisation to create a swift-running river, but should choose surroundings in which they feel completely relaxed and at peace with the world.

In presenting these thoughts upon meditation and prayer, I have tried to remove some of the mystery surrounding these subjects. I always feel that simple directions are often the most difficult to grasp. However, if the reader finds within these pages a small morsel which can be accepted, then the task has been worth while.

R.J.B. 1975

Booklets in this series are:

1. Testimony to Spirit
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