

## CHAPTER VI

### SPIRIT CELESTIAL AND POSITIVE HEALING

#### *Lesson Three*

**I**F YOU shut your eyes, you will of course see darkness. How dense this darkness, depends upon your imagination. By virtue of this same imagination you can part the curtain of this darkness and behold a vista into a lighted kingdom. What you see through that vista depends upon what you would like to see. In this fantasy of life imagination plays the most important part. *That which you see today in your imagination becomes tomorrow's reality.* If life's prospect seems to be dark, it is because you have chosen to make it dark. Your imagination brings you the reaction that you prefer. This choice of action is your inherent right. But lack of knowledge, and the acknowledgment of that lack, makes you a victim of chance. It then seems as though you had been forced by circumstances to face an inevitably negative perspective of life. But in reality, you have unthinkingly chosen life's negative drama in which to play the rôle of a hopeless derelict. Sometimes you are led to believe that the occasional light you see comes to you by chance, or through some specific course of action that you have under-

taken. Nothing of the sort. *You can change everything by your creative imagination.* You need not wait for nor depend upon certain physical or mental exercises in order to see a light or a lighted kingdom. You can see it simply by the help of your creative imagination. But by believing in and adopting an exercise supposedly necessary to the seeing of a spiritual light, you attach a certain value to the exercise, and it is this value that causes you to see the light. As a matter of fact, you can obtain the same result simply through the use of your imagination.

As I have already said, *your positive imagination is true to the Creative Principle—the Eternal Positive Being; and so when you see anything positive in your imagination, it means that that thing eternally exists in the Eternal Presence of the Creator.* Therefore, that which you see in your imagination today becomes an objective reality tomorrow; that which you seek today in your imagination, tomorrow you will receive in objective form. When you receive a thing in the objective form, you simply relate it to your objective perception; that is all. The thing that you receive subjectively, or in your imagination, does not become any more nor less than what it is. But your subjective receiving is the real receiving, since all your experiences are mental; that is, without your mental recognition a thing does not exist to you.

*When you make your subjective receiving of a thing a reality, your objective demonstration of that thing becomes automatic.*

The curtain of darkness which you create does not part of its own accord. It parts when you wish it to, and this is done through the magic touch of your imagination. Then through your imaginary darkness the lighted kingdom appears. In this case you are using your imagination positively. *The purpose of imagination is to reveal positive things and beings; but to obtain this result you must apply your imagination positively.* By exercising your choice of action you can use this power negatively too, and thereby receive a negative reaction. However, *even beyond the negative veil that you create, the positive Truth exists.* Then why not exercise your imagination positively and behold the Infinite Kingdom in its eternal splendor and beauty? Those that you see through the parting of the veil are real people, whom you have the privilege of contacting. Through their association you can enrich your spiritual knowledge. Those who come to you at your invitation through the illumined way bear a message of good cheer, happiness, and joy, revealing to you the mystery of the Kingdom of God.

So, beyond this dark veil I first saw Christ and other celestial beings. The message which I am recording today is under their inspiration. Under

their guidance I have carried out many experiments upon myself and upon others, with wonderful results. This has been done in order to reveal God's truth to those who doubt and also to those who are struggling to rend the veil. These things that I tell indicate but a few stopping places on the way to the Absolute Truth. But in this relative field of manifestation you will always experience the Absolute Truth relatively. Perhaps that is the divine plan and ordinance. The joy that comes through the discovery of the never-ending Kingdom of God holds before you a promise of everlasting adventure. You have not the capacity for enjoying all at one time the infinite and eternal Kingdom of God. The finite mind through which you function has its limitation. That very limitation is a blessing. It supplies you with an incentive to go on and on in the eternal field of adventure. As you press forward, you make ever-new discoveries.

It is not in consonance with the normal instinct of human nature to crave for the finish of this life and the end of all things. One embittered in soul, the victim of a defeat and darkness created solely by himself, may desire to end the drama of this life once and for all, and to become a universal nonentity. He may evolve the philosophy of nihilism. But even he cannot negate the reality of mind. If his mental life were wrong, his philosophy of nihilism

would be wrong; so he is compelled to accept the reality of the human mind in order to make real that which is conceived by this mind. Since we can conceive a positive philosophy with our mind, our mind must be a positive factor. A positive philosophy is infinitely better than a negative philosophy. If a certain instrument is capable of producing a superior tone, the merit of the instrument is judged by that quality, although it must be admitted that the bringing out of the quality depends upon a player. Therefore, it behooves us to play our mental instrument in accordance with its highest possibility in order to obtain the greatest satisfaction.

Several years ago I had a "little church around the corner" in Spokane, Washington. One morning a wizened little old man entered this church timidly. I greeted him politely and cheerfully and asked what I could do for him. He said, "I have come to your church seeking help. Some one told me that you are doing wonderful healing work in the name of Christ."

"Yes, what can I do for you?" I repeated.

"I do not know, but I am harassed by the thought that I am doomed to eternal punishment. I am a sinner; I have sinned all my life. Can you do anything for me?" he pleaded.

It was a strange request—to help a soul that admitted his doom! Who was I to save a soul? In the

first place, I did not believe a soul could be eternally doomed. In the second place, I myself was not so perfect that I could undertake to bring another soul to perfection and purity.

"Yes, you can set this man free," a voice answered within my soul, "you can set him free if you will, in my name and consciousness. Ask him whether or not he believes that the power of God is infinitely greater than the power of evil. If he accepts the power of God as being supreme, you can set him free immediately."

So I told the man what the voice had said. (In those days I called that voice the voice of the Super-conscious, and I associated it with Christ.) The man replied that he believed that the power of God was greater than the power of darkness. Then I asked him to kneel down and become receptive. He did as I asked. I also told him that something wonderful was going to take place, and that, as I invoked the power of God, the light of the Holy Spirit would enter into his being and drive away the evil one. He accepted the idea whole-heartedly and submissively. Then I said aloud, "Now the power of God is entering into your being—feel it." He gave a shudder as though something were really entering his being. Then he mumbled that he was feeling the cleansing power of God and was becoming cleansed and purified. I held him there for a while until a

calm and a peace settled down upon his kneeling form. Then I pronounced him whole and perfect in the name of the Lord, and bade him arise. He got to his feet with a beaming face and declared that he was free.

The question is likely to arise in your mind, Was he really free? Yes, he was free because he was conscious of his freedom.

Suppose that I am suffering from a pain and that you do something to me, and I then feel free; who is going to tell me that I am not free and that I am still suffering from the pain? Somebody is likely to object that this is nothing but a form of self-hypnotism. Very well, for the sake of argument I will grant that he is right. Now, suppose that you come to me with the complaint that you are a failure and have not the genius for success; suppose that I do something to you and you feel as though you could conquer the whole world—you not only feel, but act according to that conviction, and in consequence become a great success. Tell me now, what is the difference between you and the man who has achieved success without any kind of treatment? In my opinion, the difference is this, that whereas you must do something to get your conviction, the other man has that conviction naturally. The power and ability that you manifest are yours. No treatment could give you that. Since every man is essentially spirit, he has all

the divine elements in him; but he may not be conscious of that fact, and therefore may need something to give him a conviction in order to realize his own divine heritage.

That which man becomes conscious of, the same is real to him. Beyond that, all else is meaningless speculation. We must not be dogmatic and narrow. We must cultivate a spiritual breadth of vision if we would understand life as we find it. When we refuse to think progressively, our mental progress stops, and then we are unable to see beyond the narrow perspective of our life.

Once a man belonging to a modern religious movement said to me, "I would rather die in my own faith than receive a healing from another source." I replied, "My good man, if you die, what good is your faith going to do you?" His frank reply was that he did not care. Such a man is dogmatic and narrow. He refuses to grow mentally and to try to understand God's truth in the broader and more universal sense. I maintain that all means and methods intended for the achieving of a positive result are God's means and methods. But in order to realize a positive result, we should adopt a method that will give us an immediate, positive conviction. At the same time we should try to understand the higher and better law of God. Even Jesus the Christ



used common clay on the eyes of the blind man who came to be healed, and the blind man was set free.

Now, please do not tell me that the word clay in this instance has a mystical or metaphysical meaning, such as divine love or divine principle of a solid kind. Nothing of the sort. Jesus knew that everything was made by the Universal Creative Principle. Since the Universal Creative Principle is Spirit, everything is spiritual. But He used clay in the case of the blind man as a means of approach to the man's consciousness. Evidently the man was very materially minded. Only through an objective means could the Master contact a mind like that. Furthermore, every physical touch is a mental touch, if we feel it and respond to it. We must be conscious of a physical touch before it can be real to us. Hence, we maintain that in the last analysis all our experiences are mental. Even though we may physically touch a man and make him conscious of our touch, we may not cause him to contact our mind on the vibratory plane. In order to contact our mind and feel the effects of its qualities, he must be in tune with our mind. The blind man who came to be healed by Jesus was materially minded, but he had one saving grace—his absolute faith and unreserved mental surrender to the Master's wish. This not only brought his mind in tune with the Master's mind, but it caused his mind to receive the quality of the

Master's consciousness. The moment the man's mind was healed by contact with the Master's consciousness, the man himself was healed of his physical infirmities.

It is difficult for us to realize that our entire physical system is really mental in nature. The structural existence of our physical system depends upon our mind. I have already stated somewhere in this book that an organic life cannot function without a mental process; and that therefore an organic body is involved in a mental process. For the sake of argument you may say: "Why not accept the reverse idea—that our entire mental system is physical and that the mental process is involved with the physical?" You may reason that, since we do not find any trace of mind without some sort of physical manifestation, it is natural for us to accept the idea that the mental evolution is intimately bound up with the physical evolution, and that the physical evolution is the cause of the mental evolution; in other words, that mind is the product of the body. Even so, you will be forced to admit that mind and body are interdependent. Furthermore, a physical body cannot function without some kind of mind, nor can it manifest any condition without some sort of subconscious recognition or impression. Therefore, we maintain the structural change of a body and its biological evolution to be impossible without a mind.

Yes, we admit that mind does receive an impression from its body side and that it is influenced by that impression. And yet in our self-conscious human state we can interpret that impression in a higher and better significance and thereby counteract its negative effect.

Once we were driving through a desert in California. The heat was intense. Everyone in our company was feeling uncomfortable. I said to them, "This heat is bringing us the health-giving radioactive energy. Why not absorb it by the help of imagination and receive the benefits?" All followed my advice and in a few moments were feeling comfortable, and toward evening they declared they were feeling physically better and stronger than before. This simply goes to prove that, whereas in the lower animal state the physical concept dominates the mind, in the higher human state mind dominates the body. Stating it metaphysically, we may say that, whereas the lower state of mentality is influenced by the physical mind, the higher state is influenced by the spiritual mind. When we conceive with our mind that we are the physical body, we are governed by that mental concept. But when we conceive that we are spirit, likewise we are governed by that concept. Our so-called body, structurally speaking, is the extension of our subconscious mental concept.

I have already stated that *our entire physical sys-*

*tem, including its mould, structure, and qualities, is mental. With that realization we can exert quite an influence over our body. Mind is not a solid substance. So, by moulding the mental substance of the body, we can mould its coarser counterpart.*

## LESSON

*Know that your mental action is affecting your body, and think and act accordingly.*

*Know that whatever idea you accept with your mind, you accept with your body.*

*By imagination make your body at one with your mind, and then mould the body, or establish in it any condition that you desire to establish. At the same time, realize that the Universal, All-Pervading Spirit is helping you.*

If you can vividly imagine that by moulding your mind, you are moulding your body (since they are one and the same substance), you will obtain a phenomenal result. The only thing that remains for you to do is to talk to your mind back and forth from your spiritual center, as a spirit, telling it to take the impression of that mould. Realizing the value of mental acceptance, whatever you decide to accept, you can accept with your mind. There is no reason why you should wait for some condition to remove a thing that you desire to remove from your mind. Offer a positive proposition to your mind and

ask it to agree to receive that proposition. Then imagine that a corroborative answer is coming from your mind. Anything that you do beyond that simply delays the result that you desire to obtain. The idea that you are an ever-free spirit and that your body is your vehicle, gives you your mental freedom from the physical concept of life. It also gives you a sense of independence of all physical conditions that give rise to the phantoms of fear and worry. By impressing your mind with the idea that you are ever-free spirit and by visioning that the Almighty is remedying all negative conditions of the flesh, you can obtain complete mastery over your body.

I want to repeat a thought previously expressed, that I might impress the mind of the student of higher light. The reason our mind is influenced by our external physical body is that we are still under the belief that we are the coarser outer body. As long as we remain materially minded and labor under the law of the flesh, or the false concept, our mind will be influenced by the external physical body, and we shall fail to realize that our so-called physical body is mental. As the conviction grows within you, however, that your body is the extension of your mind, since they are one and the same, you will manifest quick results in moulding and regulating your body. *See your body in your mind, or see it as a coarser extension of your mind, or see it*

*as a part of your mind—then mould it with your mind into any state or condition that you desire, and it will be a reality to you.*

In the vital presence of the All-Pervading Spirit you can mould the mind of another person who has contacted your mind, and by thus moulding his mind you can mould his body. Any defect manifested by the body of a person must be in that person's mind. By changing his mind with regard to his body through direct contact, you can bring about a certain change in his body, corresponding to his mental receptivity. Sometimes by the direct transference of a perfect picture to a mind that is receptive, you can obtain a similar result. In that case you should speak directly to that mind in the presence of the Universal Creative Life, and imagine that a corroborative answer to what you say is coming from the other mind. We shall come to this point a little later.

*When two minds agree on a positive proposition with the understanding of Truth, the result is instantaneous and phenomenal.* When you are convinced in your mind that a work is done, it is done. If you rest your mind on that idea and do not become anxious to see the outer manifestation of that result, that result will manifest itself automatically.

Whatever method Jesus adopted, it was always with the purpose of starting a violent, positive emotion in the afflicted persons in order that their minds

could effect a change in the basic nature and structure of their bodies. That is the only way in which such instantaneous healings could take place. Speaking generally, we say that unless there be a ready and quick mental acceptance and impression on the part of the patient, an instantaneous healing is not possible. Since the whole of our physical system is involved in our mind, any change that takes place in our mind will affect our body. But if there is not a change in the basic nature of our body, which is part of our mind, no outer change of the body is possible.

*In order to raise your mental vibration to its highest pinnacle, you should always become conscious of the All-Pervading Presence of God.* The higher the vibration, the more potent becomes your mind. When your mind functions in the physical concept, it has the lowest vibration possible; but when it functions in the spiritual concept, it has the highest, according to its realization. There are not two minds, such as a physical mind and a spiritual mind. Mind is described according to the sphere of its activity. The spiritual mind and the physical mind are one and the same. Our physical mind gives us a vision of decay and death, and our spiritual mind gives us a realization of our immortality—the Life Everlasting. That which we vision and believe, becomes real to us.

Unless a student is far advanced along metaphysical lines, it will be difficult for him to understand that when a person accepts a condition with his mind, he accepts it also with his body, and vice versa. By virtue of the same reason and law, any undesirable condition that a person makes up his mind to reject, is rejected by his body also. By making the entire physical and mental systems one, a person can easily control all his physical conditions in no time. It is necessary only that he have a vision and an understanding of the operation of the mind. The more one dwells upon this unique method, the clearer it becomes. It is a method that may be a little difficult for the novice; so we suggest that by all means you watch your thinking to see what kind of thought you are encouraging—negative or positive. Do not fail to take notice of the fact that that thought is becoming a part of your body, as well. A thought or a mental oscillation vibrates your entire body. *As when you strike a gong, every particle of it begins to vibrate, so when you think a thought, every fibre of your physical body begins to vibrate.*

The more you think of this wonderful truth, the keener you will feel the effect of that thought in your physical body. You are now living a life of feeling. That which you do not feel does not affect you. The reason you cannot feel your thought vibration in your physical body immediately is that you



have insulated your mind with your physical habit of thought. But nevertheless you manifest an after-effect of your thought vibration in the form of disease or health. Now, if you cultivate the habit of feeling your thought vibration in your physical body, what will result? You will be able to exert a direct and tremendous influence over your body by your thought. You do this even ordinarily when your thought vibration rises to a pitch of emotion and you directly feel the effect in your body. *Just imagine that your every thought is vibrating or affecting your body in accordance with the quality of that thought, and soon you will be able to feel that effect in your body.*

Always watch carefully to see what kind of thought is passing through your mind, or what you are anticipating in your thought. If you analyze yourself, you will soon discover through your old associations and memories that you are encouraging a hundred and one negative things in your thought. Here is a little pain in your stomach; are you thinking that it is a symptom of something very serious, or are you thinking that it is something that will soon pass away? Perhaps you have eaten something which has not agreed with you. What are you thinking about it? Are you thinking that it is going to hurt you, or are you thinking that it will not affect you in any way? Then again, you are face to face

with a problem. Are you thinking that you are in a tight place, or thinking that somehow it will be solved like many other problems you have encountered in the past? This idea is of vital importance to you in determining your physical and mental condition. If you are young and have not experienced very many aches or pains, you may lightly disregard any little symptom of a possible negative condition appearing in your body. But if it takes a serious turn, you are likely to become frightened and to begin wondering whether or not it is going to develop into something serious. From childhood you have been hearing stories of how people succumb to ailments that have started in a small way; also you have been told that you should never neglect to heed the symptoms of certain diseases that often prove fatal. All this starts a chain of thought with a far-reaching effect.

If, however, you make up your mind to divert your thought in the opposite direction, you can do this as easily as the other—you can do it in your own right. That thought, too, will produce a counter-effect on your negative thought. We have already stated that your thought vibrates your body and produces an effect on your mind and body through mental impressions. By watching your mind you can easily stop the flow of a negative thought arising perhaps from some trifling incident. For instance,

if you sneeze once because of a local condition in your nostrils, you are likely subconsciously to accept it as evidence that you are catching cold; but if you sneeze twice or three times at short intervals, you consciously take cognizance of the fact and begin to anticipate coming down with a cold. As the vibration of this thought gathers momentum through repetition, it produces a decided physical effect, and before you know it your cold has become a reality. Yet, by directing your thought current from the positive center of your being, which is your ever-free spirit, you can start another thought vibration that will arrest the progress of the cold manifesting through your body. *You should always remember that God is helping you in your every endeavor.* If a little symptom shows its head, do not surrender to the thought of disease, nor accept it as inevitable, and you will come out of your condition without any trouble. Sometimes your former experience causes you to become frightened at the slightest symptom of what seems to be a disease; but in this you forget that your former experience also was due to the flow of some negative thought which you had encouraged.

One day I met a friend on the street. After our mutual greetings I asked him how he was feeling. He told me he had caught a beastly cold, which he did not expect to get rid of before three or four weeks. When I asked why he thought it would take

so long, his reply was that it always took him that long to get over a cold. This simply shows that one is a victim of his old associations of memories and experiences. This man, at the least symptom of catching cold, would start a thought vibration that would invariably affect his body and cause it to manifest the very thing he had anticipated.

One time while lecturing in New York, I came down with a cold on my chest the day before my class was to meet. At once I began to treat myself, apprehensive lest I should have to appear before my students in other than the best condition. Instead of improving, however, I grew worse, though I managed somehow to get through with the class work. On the way home I encountered a snow flurry, and found myself instinctively turning up the collar of my overcoat to protect my chest. This was a rather strange thing to do, considering that, though it was snowing, the temperature actually was not as low as it had been on the way to the class-room. I was very evidently actuated by a subconscious fear that the snow might aggravate my cold. However, home again in my apartment I took my mind in hand to analyze it and discovered that deep in my subconsciousness lurked a general fear of catching cold, due to the fact that in the past the thing had always hung on for several weeks. Moreover, it had always succeeded in reducing my voice to a mere whisper; and

this was the cause of the second fear that I discovered in my subconsciousness—that of losing my voice and not being able to conduct my class. All this would seem a terrible indictment of one who was teaching others the maintenance of health and the cure of ailments.

In utter desperation I lifted my mind to the All-Pervading Superconscious Spirit, and asked for guidance. At once a Voice spoke: "*You are struggling to cure yourself of a cold. Why not leave all ideas of cure alone and realize your ever-free spirit, which is the Son of God; then, resting your mind on that idea, let the Universal Spirit re-organize your body and mind.*"

This assuring Voice released my mind of all anxiety. I found mental peace in the realization of being ever-free spirit. That night I slept very soundly. When I awakened the next morning, I was still living in that consciousness, with all thought of curing my cold banished. In some mysterious way the outer manifestation of that cold left me. This taught me the lesson that, as long as a person has the least bit of subconscious fear or anxiety with regard to his diseased condition, he cannot be free. He is chained down to the very thing which he tries to get rid of. Christ Jesus, realizing this weakness on the part of the afflicted ones, gave them a simple operative method in the suggestion that the spirit of infirmity

or affliction was leaving them. This would restore peace in their minds and enable them to realize the ideal conditions they were aspiring to. He knew that it was difficult for most people to realize their ever-free spirit and to rest their minds on that idea and enjoy their eternal freedom. He also knew that by starting a positive flow of thought in the mind of a patient, He was building the patient's body. Of course, He had a stupendous realization of the Universal God and of His own Sonship and of the true nature of all beings and things. Therefore, He always acted with the clearest vision possible in resurrecting a man's consciousness from the darkness it had created for itself. The means and methods which He adopted were simply for the purpose of starting a positive vibration in the consciousness, the kind of vibration that can be popularly designated as the highest form of spiritual emotion.

*When we invoke the Spirit of God with the realization of His Omniscient Presence, we raise our mental vibration to the highest pinnacle.* Those who then come in contact with our mentality feel this vibration, and we can arouse in them the highest form of spiritual emotion, one which transforms and renews the mind and body.

One morning I felt very ill. As time wore on I felt worse. All at once a Voice came to me, saying dis-

tinctly, "Do you want to feel ill, and remain ill, or do you want to become free?"

I promptly replied, "Lord, I want to be free, but I am weak and have not strength enough to throw off this condition."

"Yes, you have the strength," the Voice answered, "but, because of your subconscious habit you are giving power to your illness and expecting it to get worse. You have accepted as a matter of fact the idea that, unless this illness leaves you of its own accord, you are helpless. No disease can exist independently of you. If you do not want it to stay, it cannot stay."

"Lord, what shall I do to be free?" I asked.

"Stand back of your mind as an ever-free spirit—the Son of God—and orally command it to depart. Vision that it is departing, and it will depart."

I still persisted: "Lord, I am weak, whether I want to believe it or not."

Thereupon the Voice said: "Then relax and vision the Cosmic Energy, which is all about you, as entering your body and mind, and forcing out the dark spirit of disease. Then see it as going farther and farther away from you and vanishing into its original nothingness. In order to vitalize your mind, speak orally to the Cosmic Energy, asking It to help you."

I obeyed, and soon fell asleep over that vision. When I awoke, I felt not only free from my ailment,

but also very much revived in physical and mental strength. I told this story to one of my students, and later in using my method she improved upon it, making it more definite and concrete. Becoming very ill one day from something she had eaten, she went outside, sat down on her porch, and commanded the dark spirit to enter a big tree in her front yard; then she pictured it definitely as entering the tree. Immediately she felt relieved. You will say that this is simply a method of outwitting the mind. You may be right. By studying our mental actions and reactions, we find that under the subconscious influence, our mind acts contrariwise to the way it acts under the conscious influence. Therefore it appears to play two opposite rôles. In order to counteract our subconscious opposition, we are forced to adopt a conscious method. The subconscious side of our mind is childlike in its function. It does not reason. It acts through impulses. It can easily be persuaded to believe in any trick that is played convincingly. Have you ever noticed how, in the case of a child who is crying for an object, you can make the child believe you have thrown the object away by pretending to throw it away? Perhaps the child merely enjoys your throwing-away performance. It does not matter so long as you satisfy its whim.

*Whenever our conscious mind adopts a means agreeable to our subconscious nature, the latter at*



*once accepts that means.* This cold, theoretical study of our conscious and subconscious systems is of little practical value to us. What we are aiming for is the obtaining of certain positive results that are the inherent right of our Positive Being.

If you desire to think positive thoughts but cannot because your mind is negative, then preach an oral sermon to yourself to the effect that you are a Son of God, and that all the good things of God are your divine heritage, and that God is holding you in His Omniscient Bosom, helping, nourishing, and protecting you. Earnestly keep on preaching this sermon with a clear realization of everything that you say, and soon you will be thinking positively and dynamically. If you are tired and cannot summon up the courage to practice any of the lessons given in this book, then preach a sermon to yourself to the effect that God is nourishing you, and that you are absorbing God's creative substance and being vitalized. *In time of need do not sit still and try to philosophize. Get busy and engage in some kind of dynamic action.* By your dynamic action you can arouse yourself sufficiently even to storm the very citadel of God's Kingdom and claim your divine heritage. *Always know that God wants you to claim your own.* What I am telling you is a demonstrable fact. I have proved it in my own life. Also, I want every one of you to prove this method by the simple

operation of God's Truth. By talking about God's Truth to yourself, you will get a quick conviction. Of course, it is understood that you already possess an intellectual understanding of Truth. You talk to yourself in order to vitalize your mind, and to have a positive conviction. Sometimes you may have a realization, as well.

In an emergency there is nothing so helpful as self-preaching on the Positive Truth of life. Do not mumble statements of Truth like a parrot. You should form every sentence, expressing clearly your vital needs. It will keep your creative inspiration alive and give you a living conviction of Truth. If you desire to get quick results, then you should avoid all forms of negative or passive action.

One day I was so tired from a certain mental exertion that I could not fix my mind on Truth. I tried to vitalize my mind, but failed miserably. Then there came the inspiration from the Lord to preach a sermon to myself on the Positive Truth of God's help. I started out very lamely, but soon I found myself being aroused into a vigorous mental state. As I began to realize the meaning of my words, my mind became vitalized. I was saying, "Well, Son of God, wake up. God is commanding you. He is nourishing and energizing you. You cannot miss it if you are receptive." In a very short time I felt the power of the Holy Ghost, and I was vigorously aroused into

action. After that my meditation became automatic. Not only did I feel peace and rest, but I was also fully restored to my normal vigor.

Another day a so-called physical condition was bothering me. I was so busy doing other things that my mind was not pulling very well. In fact, it was at its lowest ebb. The moment I began to preach a sermon to myself on God's Positive Truth, my mind became vitalized, and I felt perfect freedom from that condition. It is an excellent method for all those who, living in close touch with the busy world, need vigorous action and some kind of emergency measure for pulling themselves up. If you are already established in Truth and are not in any way contacting the work-a-day world, you may not need this method. According to our Master, the Lord Jesus Christ, it is necessary to adopt a very practical and simple method if we are to help the multitude realize the truth in the shortest possible time and enable them to come back to the positive way of thinking.

In your self-preaching, the words that you form must suit your individual need in order to stimulate your mind into positive action or to a vital state. For instance, if you are physically tired, you should talk to yourself on the idea that the All-Pervading and All-Powerful God is vitalizing you, and that it is your part to be receptive, and so on. If you are depressed, you should tell yourself that God is eternal

joy, and that He is ever ready to give His joy, and that He surrounds you and is calling you to receive His joy, and so on. If you are ill, you should say that you are spirit—the Son of God, ever free and perfect; that Almighty God is casting out your physical and mental affliction at this very moment; that you must accept this healing and wake up from your lethargy and respond to it; and so on. The general purpose of this sermon to yourself is to vitalize your mind to the point of starting a dynamic meditation or of taking up the practice of other lessons. In the dynamic meditation, as has been already stated, you talk back and forth to the Universal, All-Pervading God, so that you may come to feel His Conscious Presence.

One day I was encouraging a negative thought. I knew that it was not the right thing to do, but the old habit was luring me. Then suddenly I took vigorous, dynamic action and began to speak to myself, saying, "Aren't you ashamed of yourself? In the presence of God and of Christ, Who are watching you and trying to help you to be happy, how dare you invite darkness and defeat?" I continued to speak until I felt not only peace, but also the presence of God and Christ. It served two purposes: it vitalized my mind for positive action, and it gave me the benefit of a dynamic meditation.

I do not wish to confuse the minds of students

with these various means and methods. What I purpose is, first, to give students an understanding of the operative side of Truth, and then to show them how to vitalize their mind quickly in order to remove any negative condition. Should a student feel the need of vitalizing his mind before taking up the definite practice of a lesson, this last method will serve.

Many students of the spiritual philosophy of life are passively contemplative. They dream away their lives without arriving at any definite destination or vital realization. They are always waiting and hoping for certain results which they expect should follow their passive meditation. They should arouse themselves into dynamic action, so that they may vitally know and feel the Truth that they so passively think and accept. We should always remember that a dead man never enjoys anything; nor can a weak and passive person ever feel the intense thrill of love. We are living in a world of vigorous action. All throughout the universe the radio-active forces and the ever-wakeful, vibrant Spirit are constantly playing their parts. Nothing remains still—yet everything is peaceful through intense activity, because there is no clash or conflict in the cosmic arrangement of things. Any clash that we seem to see we have invented in our failure to understand the divine scheme of creation. *So let us buckle down and fulfill, vigorously and dynamically, the divine destiny*

*we are here to fulfill. There is nothing to fear if we can keep our mind alive to the help of God and God's angels.*

This speaking to one's self should not be mistaken for affirmation or denial in any set form. It is a living thing in itself. It is like an active spring that draws its water without any stop. A practice such as this keeps our mental current flowing. There may be times when this self-speaking may not give us a vital realization of God nor a feeling of closeness with Him. In that case, the method employed in the dynamic meditation should be adopted. You should always bear in mind that the practicing of a lesson will have no effect if your mind is not vital. Even before taking up your healing ministrations, you should awaken your mind to a dynamic state by means of self-speaking or by prayer. Unless you have generated within yourself a positive conviction that God has ordained you to heal the afflicted, and that God is helping you to fulfill your mission, you will be acting passively; you will be taking a hit-or-miss chance, based merely on your intellectual knowledge of healing. There is no denying that, before taking any action along spiritual lines, the obtaining of a certain intellectual knowledge is of paramount importance, because it motivates your mind to do the things that you desire to do. But mere intellectual

knowledge alone will not prepare your mind for dynamic action with a conviction.

I have given two methods in this course of lessons, both with a mass appeal. The one is the method of self-speaking; the other is the method of personifying a quality and seeing it come and go. Still other methods are for deep students of metaphysics who desire to understand the deeper spiritual law and its application. It is, of course, an obvious fact that the greater your understanding of Truth, the greater will be your power and work. But it is also very profitable to begin in a simple and easy way. This will insure your faith, trust, and self-confidence, in that you may be able to accomplish successfully many wonderful and fruitful works.

In the following pages I shall give examples illustrating the adaptation of healing methods to the mentality and understanding of your patients. Below is the first method.

Sit with your patient and explain to him the philosophical idea that *that which we keep in the name of Christ, is kept; and that which we banish, is banished*. When we wish to banish a condition from our consciousness, we imagine and believe that it is actually going, or that it has already gone. Then ask your patient the question, "Do you agree to drive away the dark disease spirit that has been imposed upon you?" Have him reply in the affirmative. Next

say to him, "Now, in the name of Christ, let us command the dark spirit to depart and let us vision that it is actually departing." Prepare your patient and repeat with him, with a vivid imagination, the following: "Thou evil spirit, depart! In the name of Christ, we command you to depart." At the same time tell your patient to imagine that it is actually departing.

While he is visioning this, instruct him to remain silent, and you speak the following: "Evil one, you cannot remain in this house. God's light is taking possession of it. If you remain here, you will die. I see you departing. You are going farther and farther away, never to return. I command you to stay away forever." Then ask your patient to hold the thought that the Light of God, or the Holy Spirit, has taken possession of his body and mind and will fight to keep the evil one out, and that he has nothing to do with it any more.

This method is very easy for the average person to grasp, and causes him to realize his freedom at once.

In the last analysis both disease and health are mental ideas or concepts. We become an embodiment of either of these ideas through our mental acceptance. In other words, our self-conscious mental life becomes either a health-spirit or a disease-spirit. According to Jesus, anything that acts dynamically



is spirit. A strange phenomenon noticed in this connection is that, when a man harbors a disease, the other disease-spirits of a similar nature, in the form of human beings, make a mental contact with him through vibratory correspondence. So, when we drive a disease away from a person, we not only free the person from its influence, but we also release him from the mental contact of those who are victims of a similar disease. This fact of like's attracting like is well illustrated in the case of the disease we call mental depression. When for some reason or other this starts up in a community, the average person is very quick to succumb to it. If his faith be weak, it is best that he consult a positive healer and enter into an agreement with him to drive away that spirit of mental depression in the name of Christ, and to welcome the spirit of good cheer to take possession of his body and mind instead.

“. . . if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.”

Before we proceed with our second method of positive healing, I shall tell a story that shows how the human mind can dominate the mind of a so-called disease germ. One day I was talking to a very intelligent man about Truth. This man was arguing that the physical body was a biological fact, and so

on. I replied: "Yes, it is a biological fact, but it is a spiritual phenomenon. It is constituted of substance that is non-biological. On the biological side certain facts exist—we know that, of course. If, believing in these so-called biological facts, you would like to demonstrate the power of the human mind, you can carry out a simple experiment. No parasite can exist in your body if you do not want it. In fact, you can destroy it by telling it to die, and at the same time imagining that it actually is dying."

This man took my remarks seriously and tried out this unique experiment on a ringworm he had on his body. In a few days he had destroyed the parasitical germ of the ringworm by the power of his mind. It gave him a conviction that *the human mind is greater and stronger than the germ mind.*

The second method is this: See your patient perfect in the Kingdom—in the Eternal, Omniscient Presence of God. Explain to him that a disease exists only in his mind and is merely reflected in his body; that the spiritual element in him, of which he is really made, can never have any disease. You can give him the illustration of a diamond that has fallen into the mud—how its luster is temporarily obscured, though in reality the diamond is never affected. Then tell him to see himself in the Light of God, ever illumined, perfect, and free.

Adopt the following form of dialogue:

Healer: "Let us agree on the proposition that you are forever free."

Patient: "I agree."

Healer: "Let this agreement be binding and let us live according to this agreement."

Patient: "Yes, I accept this agreement as binding."

Healer: "I vision you as perfect, free, and whole in the light of the Ever-Present God. Accept the truth, and vision that God is helping you to realize it."

Patient: "I accept it with my whole heart and mind."

Then tell him to function in that ever-free, illumined body in his imagination, claiming it to be his real body; also, tell him not to lose that vision.

Someone is likely to ask here, "Is there really an illumined body in the Kingdom?" I answer that there is. In fact, everything that exists in God exists in the Kingdom. Every created object is a vibratory, radiant mass. Any obscurity that we notice exists only in our seeing. Though we may ordinarily fail to be aware of the radiation of a body, nevertheless that radiation is a reality, because the body is made up of radiant substance. If atomic forces are the basic foundation of this organic body, we cannot be far wrong when we say that the elements of the body are free from any sort of organic disease. It is only when our mind is functioning biologically, or physi-

cally, that we can imagine the possibility of, or ever conceive of, a disease. *When our mind functions inorganically with the realization that atomic forces are back of this physical structure, we cannot conceive of any disease in that atomic body, because atoms are never affected by any condition of an organic body.* The best way to conceive of an illumined body is to imagine it as being made up of radiant, atomic energy. This will be easy to do if you will realize that everything that has come from the Spirit—the Universal Final Essence, has a corresponding spiritual form—the form of the spiritual substance.

Now we come to the third method: Tell your patient to imagine that the body, which is made up of radiant energy, is free from any organic disease. Then tell him to vision that ever-free, illumined body as being photographed on his mind. Mind has a subconscious sensitive plate ever ready to be used. Simply by imagining that you are holding your mental camera before an object, and that your mind is taking an instantaneous impression of that object, you make a mental photograph of it. The condition that you manifest is nothing but a mental photograph. Tell your patient that the moment he visions and functions in his illumined body, not only does he make a mental photograph of it, but he also becomes free from a disease. Then treat him according

to the law of agreement, as given in the second method.

Following is a sample form to be used for the third method:

Healer: "Vision and accept your ever-present, radiant body, and function in it."

Patient: "Yes, I accept."

Healer: "Imagine that your mind is taking a photograph of this radiant body, and permanently making that photograph a part of itself."

Patient: "Yes, I am imagining that my mind is taking that photograph."

Healer: "Now, let us agree that God is helping you to realize your eternal freedom."

Patient: "Yes, I agree."

The fourth method is based on the realization of our ever-free spirit. It does not deal with disease at all. We are supposed to act as an ever-free spirit—the Son of God. When that realization becomes a part of our mind, it automatically adjusts our mental and physical condition. Personally speaking, when I adopt this method, I turn my body and mind to the Universal Spirit for adjustment. I find mental rest and peace in that idea.

The following is a sample form for this method:

Healer: "You are an ever-free spirit—the Son of God. No condition of the flesh can ever affect you.

Let us agree to accept that and to think and act in that realization."

Patient: "I agree."

Healer: "Let our Heavenly Father, the Creator of the infinite realm of creation, adjust all our physical and mental conditions."

Patient: "I accept that idea."

Healer: "You are eternally free. Let that idea become a part of your mind."

Patient: "Yes, I am making that idea a part of my mind."

In self-healing, emphasize the fact that you are an ever-free spirit and that hence no condition of the flesh can ever affect you.

The fifth method has been used by some of the ancient Masters. It is very potent in effecting a quick result in acute cases of pain, aches, or other symptoms of disease. The use of this method requires a certain amount of mental vitality and the understanding of the play of mind. You are required to imagine, from your spiritual center, that your body is the effect of your thought, that it exists in your mind as a thought-form, and that it has no feeling separate from that of your mind. With this realization and vision of your body as being your thought-form, any physical condition that you accept becomes real to you, and any physical condition that you reject becomes unreal. Since body and mind are in-

timately related, and the feeling of your body is really the functioning of the conscious and subconscious system of your mind, what difference does it make how you may juggle with your mind? Unless you have achieved a certain degree of mastery through daily practice, this method will be of little value to you. In an acute state of any kind of disease your mind instinctively thinks and acts physically. To make it think and act spiritually, without previous practice and realization, is not an easy matter. However, the healer and patient, through mutual understanding and agreement, may obtain a phenomenal result if they have a clear understanding of the proposition here involved.

The following form may be used:

Healer: "Your body is your thought-form. By means of your thinking, you can accept or reject any physical condition."

Patient: "I agree that I can accept or reject by my thinking any condition that I may desire to accept or reject."

Healer: "Now, think the thought that you are free, and imagine that that thought is affecting your body, which is your mental form."

Patient: "I accept the idea. It is becoming real to me right now."

Healer: "Keep the vision of your mental body

and the idea of perfection that you have conceived about it."

Patient: "I agree to do it."

Tell your patient always to vision his actions from his spiritual center when he applies this method. Possibly you may ask here: "What is the use of invoking the aid of the Universal Spirit if by certain physical or mental exercises we can obtain a wonderful control over our body and mind?" In reply I will say that it is a question of our happiness. Our soul or mind cannot continue to function dynamically, nor can we continue to enjoy life, without spiritual vitality. In order to break our mental stagnation, caused by our personal concept of isolation, we need a flow of creative current through our soul. As long as our mind is in touch with the Universal Creative Energy, it not only receives ever-new inspiration, but it also sees an ever-widening horizon. When it acts from its ever-widening perspective of life, its interest never diminishes. *No amount of control over our body and mind, without the spiritual element, can keep our soul alive.* It faces decay and death when its interest and creative function ceases—when it is undernourished and without spiritual food or a spiritual vision of life. The more closely you press to the All-Pervading God, the more you realize all beings and things as being together with Him. Then you find that this universe is not



hostile to you, but that it is fraught with happiness and joy, and that life is an eternal adventure. Anything which obstructs this spiritual breadth of vision will cause stagnation to your soul. Stagnation means death.

So, in the last method of spiritual healing, we vision the All-Pervading Universal Spirit, who is constantly helping us to realize our own divine heritage. He is in us and about us. He is also in our mind; the moment we become conscious of this, our mind begins to vibrate with Him. In cosmic healing we simply vision that the Spirit of God, being in our mind, is renewing it, and that our body is being transformed according to that vision. *Since all things are spiritual in God, our body is spiritual, too.* You are likely to ask why in this form of healing you may not imagine this body as being a thought-form. Indeed you may—it will make the transformation of your body much easier. There is no objection to doing this. You should adopt any method that appeals to you and gives you a quick conviction, producing a positive result. We are not here to haggle over subtle philosophical distinctions. The thing with which we are concerned is the producing of positive results through our mental acceptance.

In positive healing we recognize one essential thing—it is the exchange of our negative idea for a positive idea. After all, everything is mental as far

as we are concerned. If you ask me what particular method of healing I personally prefer, I will say that I can use any of these methods that accords with my state of consciousness at the time, and obtain the desired results. I have already given the reason why all of these methods will work. In my own case it is due chiefly to the fact that I grasp the fundamental nature and function of my mind. It is in your mind that the trouble lies. Now change that mind by means of a positive idea, no matter what the method you adopt, and you will obtain the desired result.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”

For this last method, the following form may be adopted:

Healer: “Let us invoke the Universal Spirit and feel Its Healing Presence.”

Patient: “I am willing and ready.”

Healer: “Lord God, Your vital presence is in us and about us. You are stirring our soul and transforming our mind into Your mind.”

Patient: “I agree. I have made up my mind to accept and feel the presence of the Lord in me.”

Healer: “Where God is, there cannot be any im-

perfection. Now, by the power of Almighty God, I pronounce you whole, perfect, and free."

Patient: "I am perfect and free, and God is sustaining my perfection."

If your patient is orthodox in faith and has belief in the healing Christ, use the following form:

Healer: "Vision the radiant, healing Christ in your mind. In His presence no thought of infirmity or affliction can exist."

Patient: "I am visioning the presence of our Lord and Savior in my mind, and realizing His perfection in me."

Healer: "His perfect mind is making your thought perfect. Where Christ dwells, there cannot remain any form of imperfection. I pronounce you perfect and whole."

Patient: "I agree with you."

Healer: "Invite the Lord to abide in you forever and request Him to keep your mind and body perfect and free."

Patient: "I am inviting Him to abide in me forever, and requesting Him to keep my mind and body perfect and free."

Healer: "He has accepted it. Go, you are perfect and free."

Always tell your patient not to anticipate a result for the future, but to realize it right now.

In self-healing, you can use all of the above meth-

ods, but you must treat your mind as the patient. You, as a spiritual being, should then speak to your mind and imagine a corroborative response as coming from it. For instance, you say to your mind, "My mind, you are free from this negative idea, by the power of God." Then you imagine that your mind is saying, "Yes, I am free from this negative idea, by the power of God."

When your mind is not vital, always vocalize your statements.

In the case of absent treatment, realize your patient in the All-Pervading Presence of God. Also, know that everything is known to God. Do not worry about the personal appearance or the geographical location of your patient. It is sufficient to know that he exists right before you in God. So, imagining his presence in God, speak to him about the truth of his being. Vision the radiant form of your patient in the illumined presence of God. It is immaterial whether or not his features are clearly defined, as long as you vision his radiant presence. Say to him: "You are radiant, ever-free, and perfect in the Light of God." Then imagine that he is responding, saying, "Yes, I am radiant, ever-free and perfect." This corroborative response was a vital factor in Jesus' healing. Whenever an afflicted person would come to Him to be healed, Jesus would invariably ask whether or not that person believed

that He could heal him, or if he had faith in His power to make him whole. The person's answer would indicate his state of receptivity.

Of course, in the case of an absent patient we have not this personal contact. But we can make a mental contact with him through God. *In the Divine Plan of Creation, in the Omniscient Presence of God, there cannot be any mistake.* If there could be any mistake in that Plan, there would be a mistake in this creation, likewise. This creation would not then function as it is functioning; it would not be regulated with such mathematical precision. So when we imagine a person in God, it is bound to be the right person. Our mental contact is more vital than our so-called physical contact. In the case of a physical contact we may feel a person with our mind, and yet our mind may not at all contact his mind on a common vibratory plane. But in God this mental contact is perfect, and when the patient is receptive, he cannot fail to respond to our healing. Therefore, when we imagine a positive response as coming from our patient, it not only vitalizes our mind, but it also vitally affects his mind. We can also ask God, or Christ, to do the healing work, and vision that He is doing it. Then we talk to our patient (preferably orally, as that will vitalize our mind and give it a positive force), saying, "You are receiving a treatment that never fails. Be receptive and receive

this healing." We imagine a corroborative answer as coming from our patient, saying, "I am receiving this treatment and my mind is becoming free."

Always remember that you are treating your patient's mind and not his spirit, for that is ever free.

Parents should give their children absent treatment in order to avoid opposition on the part of the latter. Absent treatment in the presence of God is very vital and effective when used with a positive realization.

Do not strain or fret to obtain results. Practice with a calm and clear understanding. Have the positive assurance that the results depend upon your mental acceptance, and that as much as you desire and decide to accept, you can accept.

Last but not least is the super-method of vitalizing your mind and establishing a belief. This is much superior to the personal method. According to the latter, you can believe anything that you desire if you make up your mind to believe it. By talking back and forth to yourself, you can bring about your result. For instance you can say to yourself, "Bill, you have decided to believe this positive proposition, and you are believing it right now."

The objection to this method is that it does not bring your mind into direct contact with the Universal Creative Principle. Furthermore, it is likely

to develop in you a personal ego that will shut out the Light of God. The most important thing in life is to keep the vision of the Ever-Present God and His Kingdom, so that your soul may not die of limitation and darkness. This the super-method does. It will not only keep your soul in touch with the Universal Creative Principle, but will also keep it alive, ever widening your mental horizon. Following is a way of using this method:

Speak orally to the Universal Spirit: "Lord, Universal All-Pervading Creative Principle, vitalize my mind so that I may feel Your Cosmic Creative Energy."

Then imagine the Lord as answering: "Yes, I am dwelling in your mind, and vitalizing it."

Then speak to the Lord: "Lord, establish in my mind a belief in Your Truth."

Imagine the Lord as answering: "I am establishing that belief in your mind. You are feeling My Presence and accepting My help right now."

You can also imagine that God speaks to you first (that is, before you speak to Him) about the truth of His Being and His positive help, and that you are answering Him.

In concluding this chapter, I am leaving with you a very simple thought. The more you dwell upon it, the more you will realize its importance.

*Your body is made up of mind stuff. Therefore, what affects your mind, affects your body. When you believe that God is changing your body and mind, that belief becomes a reality to you.*

*Peace be unto you!*