

Coördination of
Spirit, Soul and Body

By H. B. JEFFERY





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Coördination of Spirit, Soul and Body

I

AS THY SOUL PROSPERETH

THE Christian promise of salvation is not only for the saving of the soul from sin, but includes also the saving of the body.

As we all know, the body is not saved by worldly remedies; and when we realize that the body is what the soul sees itself to be, we find that it is the soul which purifies or destroys the body.

All the many theories about the relation of man's body to the indefinite Something-within are of no avail, for the question of the soul cannot be settled from without. The soul must be spiritually discerned and known.

Jesus left no mortal body in the sepulchre because he had no erroneous thoughts or feelings to part with. He demonstrated that spirit and body are one, for he knew that the true and perfect body is the outcome of the true and perfect soul which the Spirit of God originated out of His own Being.

"But there are some of you that believe not," said Jesus. Pray, therefore, for the understanding of what Jesus meant when he said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth

my flesh, and drinketh my blood, hath eternal life. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life." It was the Christ-substance, that came down from the everlasting Heaven, which was the flesh of Jesus.

What then is my body? you may ask. It is the representation of the totality of your thoughts and feelings. The mortal body is but a mirror of your mortal — and therefore erroneous — beliefs which tend to obscure the real body; for there is a real body that is divine and immortal.

Whosoever can see with his heart, let him behold the Truth and believe It. And whosoever seeketh that he may live in the Truth, let him listen with his heart to the words of Jesus who said: "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you."

As false beliefs are banished from consciousness, so also does the outer evidence of such beliefs disappear from the body, and glimpses of reality come forth visibly. Then, finally, when your consciousness becomes exclusively and unerringly attuned to the One Divine Mind, the spiritual and immaculate body of Reality will be unveiled.

This real body is the reflection of Mind, Life, and Substance; and, because a reflection or expression of The Divine is formed with the very life and substance of God's Mind, it cannot be separated from His Eternal Being. So, however the appearance of the mortal body may be, the real body remains perfect, sacred, and immune from disturbance and disease, as the image and likeness of the Holy Father.

We know that all diseases are shadows cast by false states

of mind. But also we must remember that anything and everything which is not of the Truth has no being, no intelligence, no substance or power. So neither the false states of mind, nor the resultant shadows of disease in the body, have any real being.

Disease is often brought about by a dependence upon something other than God. We rely upon a job for support, or a friend for love and happiness; and then, if these manifestations are cut off, our sense of loss and lack causes illness of mind and body.

A sense of bereavement, acting in the mind, always reflects itself in the body; and a fixation of this downcast grief causes sickness. Thus, much of disease comes from relying upon secondary things. We must keep single-minded, single-eyed, with our minds and hearts focussed toward God. Then we shall discover that His Will is changeless, beneficial, loving, and can be relied upon.

The fundamental reality of mankind is Love. Man is a loving-being that delights in love. When he is not exercising or expressing loving-kindness, he is not being himself. The effects of a non-activity of love are resentment, resistance, the holding of grudges, and the criticism of others.

Since man is really the child of Love, all his diseases are the result of his turning away from the feeling of love and its activity. Thus all our troubles are due to the fact that we do not know God, the very Nature from which we sprang, and which continuously works in us to will and to do according to Its innate Being in us all.

When man forgets the truth of his nature he is disturbed. His sense of separation from his true nature evokes fear;

and his fears, moving in his consciousness, are then expressed as diseases in his body. All fear comes from a sense of apartness from God, his Lord, and this breeds uncertainty and instability. "There is no fear in love; but perfect love casteth out fear . . . he that loveth not knoweth not God; for God is love."

Man in his esse is the same as God in His Esse. The knowledge that man's real nature is the Nature of God — in the face of all that seems contrary to this fact — brings the necessary medicine for the particular disturbance. And there are three spiritual medicines, which are Love, Peace, and Joy.

Love is the fundamental principle of life, always giving light and understanding to man's heart.

Peace comes to you by your act of taking time to acquaint yourself with God. Then peace and joy together move through your consciousness.

Joy is of the Holy Spirit. The raised tone and quality of man's life is the joy that comes from Deity. The joy of the Lord giveth strength, and this strength that comes from joy is patience — which is the power to endure. Those who lift up their love to the Redeemer, "they shall obtain joy and gladness, and sorrow and sighing shall flee away."

You have heard it said that there is no evil. You will realize this to be true when you come into unwavering acknowledgment of the *ALLNESS* of God. It is also essential for you to understand that Allness is Omnipresence, so that when you say to yourself, "God is All in All," you will remember that you mean everything, every being, every degree of life everywhere, great or little.

On the other hand, if you say: "I am Spirit, I am God," you will become subtly selfish, hard, tyrannical, and false; for what you have said and thought is not the Truth. Thus you will have departed from the Truth, and everything you think and do will become more and more ungodlike.

You are not the Whole. God is the Whole. You are a spiritual being, born of Him, which makes you the witness of the Witnessing Spirit of Truth that is within you. Only God is God. You can do nothing of yourself. Yet, as you watch over your thoughts in order that they may reflect only the divine activity of God's Thinking — knowing always that it is He that doeth the works — you may finally be able to say, "He that hath seen me hath seen the Father."

However, this declaration can only be true when your sense of self has been completely remitted and forgiven; when your mind, your heart, your will, your self-consciousness has been merged into the Divine Will so that nothing is operative in you but that One Will. It is then that you will have "put on Christ," and none will be able to convince you of anything but God.

We have been given spiritual perception, which is the Eye of the Spirit of God, by which we may discover God and His Christ who is Co-Being with the Father. There is nothing else to discover, nothing else to know. It is Reality Itself that gives man the certainty of Reality.

If we are always feeding our consciousness from the Fountain-Head, then the Spirit takes higher and finer form in us. Life and intelligence is so freely given to us that we are prone to think that it is our own and of ourselves. But

if we follow out this idea, thinking that all life and intelligence comes from the material universe, then God becomes to us a *creature* and we enter into the condition of mind that leads us into death. So let us keep the Spirit of Truth in our thoughts by worshipping God, and not ourselves, that we may receive the supreme gift of God which is "eternal life through Jesus Christ, our Lord."

"Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. . . . And this is the promise that he hath promised us, even eternal life." 1 John 2

II

HEALING PRACTICE

MOST people think of healing as having to do with their physical body. But, since the physical body is no more than a shadow of the mental body, healing has to do only with the right direction of the mental and emotional states of the soul.

All bodily disturbances are primarily caused by a severance of man's consciousness from the Spirit. Therefore the ministering practitioner knows, or should know, that to heal is to restore the movement of the vital principle through that part of the mind which has become unrelated; for it is through the soul — the intellect and the heart — that the vital Life-principle affects the body.

If there is any organ that is not functioning properly, it means that the animating principle is not flowing freely through it. There has been a shutting off. Sickness is always a partial death, a gradual mortifying of the flesh by shutting off the flow of life.

The inner principle subjects itself to the state of mind, flowing freely or restrictedly according to its vehicle. Thus healing is a restoration of balance, harmony, and order of the mind. It is a regenerative process which opens the inner consciousness to a fresh current of pure life, echoing in the body as renewed healthiness.

This is accomplished by our recognition of the Inner Principle which is pure, unadulterated, untouchable, immaculate; but which Itself touches the receptive mind, renewing and revitalizing the understanding. It may be likened unto light which none can touch, though itself can touch all and, by its presence alone, change darkness into light.

The inner Light is the Holy Spirit, the loving, beneficent Spirit by which we live. In fact, man does not live; he is lived by the Spirit. The body without the Spirit is dead. It is the Spirit that quickeneth; and to quicken means to give new life.

In healing we recognize the immanence, the presence, the Spirit or Breath of Life permeating the whole man. The Divine Breath is more subtle than thought itself, and therefore can control the tone and manner of thought. When that Breath is infused into the mind, the shadow of the body — cast by thought — will become correspondingly harmonious, and the expression will be immediate. Not only the face, but every cell of the body changes its expression when the mind is reanimated; for the Spirit, sensed within the consciousness, is felt immediately as new life.

People are apt to think that they live in their body. But this is not so. Our bodies live in us, according to what we believe and think and feel. We can see our body in a mirror with our outer eyes; but if we look at our self with our inner eye of impersonal vision, we shall know that we live in our soul. We never see the real man with our outer eye, for the outer man is not the man.

Thoughts are of the soul and can function independently of that body-organ which we call the brain. Sensations are of the soul, and therefore pain is not of the body. It is of the consciousness, for there is no pain felt when one is unconscious. What you are as a person is the character of your soul.

As we learn how to look upon man as a spiritual being, we grow into an interior beholding by which we sense the false belief, fear, remorse, resentment, regret, or anger that is causing the outer disturbance. We can thus still the turbulence of the mind by knowing that it is not founded on truth and has therefore no real being.

Sometimes we may read the veiled movements of the mind and find in them a secret wish to undo something that had been done wrongly. Or, we may find that our patient is obsessed by a thought held over him by another. All obsessions must be cut off and cut out, and the soul set free. Since we know that no negative thing comes from the real Source of life, we are able to short-circuit the falsity.

Any lack due to mistake, misjudgment, or acceptance of some untoward appearance, is reflected in the body as disease. One may say that every disease is the result of false judgment, often caused by the influence of other people's opinions upon a too susceptible mind. A wavering mind is subject to the contagion of all sorts of opinions. Contagion of some sort is everywhere in the world, and each person catches that to which his mind is open. Thus there is a contagion of health about some people, as well as a contagion of disease about others.

But to be so complete within yourself that you contact

only the Spirit of Truth, your mind should be open only to the contagion which comes from God. So shall you be immune to all else. The more you come into constant relation with God, listening only to Him, the more you will be immune to the contagion of disordered thoughts.

When you keep in contact with God, the inspiration of the Almighty awakens your understanding, heightens and quickens your mind; and then, since His Mind is the creative Principle, your mind takes on the creative quality with which you are endued. Thus the channels of your mind and perception are likewise quickened and heightened. You can "catch" inspiration and health; and, so to speak, the batteries of your being are restored.

He who keeps his direct relation with God in his heart is restored into His image and likeness. He becomes clean and wholesome in consciousness because of the words of Truth that he has caught through his conscious relationship with the Divine One.

Now, again remind yourself that the body is in fact what the soul sees itself to be. If the soul is visioning outward, towards the ways of this world, it will be feeding the body with the confusion, uncertainty, struggle, and fluctuation of this world, and the flesh will inevitably show forth disorder and disease.

The disturbance of the soul is caused by its misinterpretation of the senses, and so the avenues of the senses become distorted, like a piano out of tune. Because we have forgotten who and what we really are, we have built up a false structure with our makeshift beliefs and theories. We become out of tune, not because of the senses themselves, but

because of our interior false judgments, opinions, and surmises. We must learn of Truth to interpret rightly the reports which the senses bring to us.

The spiritual nature of man is possessed of three degrees: 1, the outer body or sensory degree; 2, interior to that is the intellectual degree; 3, and the inmost is the degree of love. As healers we need to remember that the body in itself has no sensation, life, or power. Life is the animating principle that infuses itself into the body. Without that inner life the body is dead. All life is the transmission of an Energy from *within*; therefore do not be deceived by appearances.

To the sensory man the appearance may be that of pain. But pain is merely a transmission of the Spirit from the sensory nerves to the motor nerves, a disturbance caused by an attempt of the sensory nerves to make the life-principle function through the motor vehicles. There is no sensation in any organ, and the healer must immediately deny any and every claim of the senses; he must not rely upon or be fooled by them.

Jesus knew how to draw from the inner realm of Being that strength and power which human thinking had cut off; for there is a realm, transcendent to the senses, in which he lived. He told us to judge righteous judgment. Therefore the healer turns to the Innermost and finds the quickening flow of Life, which is always harmonious and harmonizing to the parts of Its Whole. Disease, or pain, is caused by a disjunction between the human spirit and the body, a withdrawal of the soul from some vehicle, and so it is the soul that needs reinforcement from on High.

We, as healers, must maintain a constant relation with the Innermost Source of life. We must know that there is but one vital, universal, indivisible Principle throughout all creation. As man enters into this inner realm of united Being, he finds the entire force, vitality, and intelligence of the universe behind him, even unto the angelic hosts; for there is the same life in angels and in animals and in mankind. Jesus was in perfect relationship with the angelic sphere, and could command all lower spheres. Thus man, in his inmost being, is related to all life; and when he consciously touches the inexhaustible Fountain-Source, he can attain harmonious contact with all life — be it a plant or a star.

Man has authority over the forms and elements of the universe when he makes sympathetic contact with the Principle of the universe, and knows that all these forms and elements are but lower degrees of the manifestation of the One Spirit, the One Life. Jesus knew the forces with which he worked, and he communicated with the intelligence that is in all being, from the lowest to the highest. He knew his relation to the Source of all there is, and so he could use the finer, higher laws, with immediate demonstration of the beneficent Will of God.

It is possible to direct the life-forces to a person or an organ by an action of one's will. This is done by the principle of "mind over matter," but it is not the highest form of healing. The purest way of healing rests in the realization of the Allness of Life, the Allness of beauty, harmony, and intelligence, the Allness of God who will act, when called upon, and quicken all forms of His Life. So, as

Jesus did, by maintaining your consciousness of The One, and by knowing that the One Spirit pervades all forms of creation, you can heal minerals, plants, animals, and humanity.

People are constantly calling our attention to their sub-normal or abnormal states of mind and body. Do not allow them to draw you away from your vital contact with the Divine Life. Do not let them get hold of your sympathy, for so you cannot help them.

It requires a continual watch and guarding of one's mind to always keep the touch of the Divine Power within. In ministry you have got to be set apart. Jesus spent much time in prayer so that he might be continually replenished by full contact with the Absolute. Then he came forth and healed. In your healing ministry you have to disconnect yourself from the senses, and go frequently into communion with God alone. Jesus was always at that place in consciousness wherein the heavens touch the earth. Follow in his footsteps.

Your first act in healing is to withdraw. Never minister to the body, but to the diseased mind. The body is the most insignificant part of man; for, since it is without eternity, life, or sensation, it has no reality. As a soul you may tell your body that "without me you can do nothing," for the body is entirely subject to the soul. From the soul plane you may project the life-principle into your body, thus raising the vibration of your mind to a greater degree of alertness and intelligence, and bringing to any part of the body a fresh influx of activity.

When your patients locate their pain with long and vivid

descriptives, you must remember that they don't know what they are talking about. Jesus said: Do not accept these descriptives. You must maintain the knowledge of Truth, and thus allay the disturbance in the human spirit by bringing the soul into a closer contact with the Father-Source. The universal Life Principle is infinitely responsive to our call.

Therefore, lift up your heart and touch the realm of Light. Be aware of the Divine Shechinah, the radiance and glory of God manifested. Then speak the word of Truth and it will be quickly carried out. Healing is not a task; it is the silent witnessing of Reality. Your patient may not know that there is only One Mind and that, therefore, what is true to the healer becomes true to the patient. Nevertheless, as you are filled with the Light of Truth, your patient feels the stir of that same Light and, responding like a mirror, his body immediately reflects the movement of Light in his soul. The less effort you put forth, and the more quiet you are, the more quickly will your patient feel the reviving presence of peace, life, and strength. So, step aside from your case, and let God be All in all.

"In the beginning God created the heaven and the earth." Therefore, go back of everything to the Infinite Beginning. Realize only the immediate Presence of God by Whom the ground is holy ground; and be alive to this Truth, particularly where death seems to be.

III

THE ELEMENT OF FAITH

IN Jesus' system of healing, the matter of faith was a large factor. He spent much of his time in healing, and for its success he required faith on the part of the afflicted one or else someone closely related; for Jesus knew that faith was both inherent in and essential to the being of man.

Since faith is a factor or power in man, it is a quality that is capable of development, culture, and increase, just the same as any other talent. In the exercise of a talent or gift we go through a process of educating, of bringing forth its power and range. Just so, as faith is exercised, it grows stronger in power and scope.

Faith, being a grace from God, is a free gift. It is an ingredient, an integral part of the constitution of the omnipotence of God. It is said that God created the heavens and the earth through faith. Man, who is made after the image and likeness of God, has also this ingredient, this power; and therefore Jesus appealed to this God-given quality in man.

When the disciples asked Jesus to increase their faith, he sent them to the Father whence it comes. God, being Love Itself, is always ready to impart anything and everything of His Nature; so we may always receive a quickening of our faith by betaking ourselves to our Father, the Source of faith. After a season of prayer we come forth greatly in-

creased in faith; for the law of induction works, and man's nature is always reinforced in that quality which he seeks at its source. Thus, after prayer, he will become conscious of being re-stored with faith.

There is a state of expectancy in faith. For instance, you give your expectant attention to the purpose of quickening or restoring some organ of the body, and your expectancy is based on your faith. But, in regard to the body, the healer must always remember that all diseases are the outpicturing of some disturbance of the soul.

In mental practice, if you hold your attention long enough on any part of the body, you can bring fresh *vis vite* to that part, and the circulation will follow the returning action of the Vital Principle. But this is not the way Jesus worked. His healing was done more directly upon the soul, whose disturbance is (directly or indirectly) caused by man's judgment based upon the report of the senses. The senses are not only limited but predominantly false, and their report to the believing mind works out this limitation and falsity into the flesh.

One school of healing never speaks of a disease as a thing, but instead as a *belief* in the thing; and this is correct. However, in terming some condition as the belief — say, in dyspepsia, it is not necessarily the specific belief in *dyspepsia* that caused the appearance of it, for the things that come up out of the subconsciousness are almost always disguised. The condition in the flesh is generally caused by some belief or cross-purpose that you are not aware of; and often it is the result of a long train of action and reaction, grooved into a vicious circle between mind and body.

Jesus could always detect where and what the trouble was in the soul, and his faith was unlimited as to the lifting of the soul and restoration of the body. He knew that any part of the body can be re-created and re-formed. He knew also that we may re-build an organ that has entirely gone if we can perfectly maintain our contact with the Creator.

The infinite, omnipotent ONE says: I am the Lord, I have changed not. I will set the house in order when I come. And He always comes. The Creative Power is still creating. "Behold, I make all things new." "Behold, I will pour out my spirit unto you, I will make known my words unto you." The Divine One gives of His Spirit; and the former troubles will have passed away when you have partaken of The Divine Nature which is always pure, strong, and healthy.

For that fresh faith and expectancy you turn to God. Your attention as healer is fixed toward The Divine, and not toward the patient. Meanwhile the patient will believe that something is being done. Faith is so positive a principle that Paul says it is a quality by which everything is made.

Our senses are very short-ranged, but faith is long-ranged. As science transcends our ordinary sense-consciousness, so does faith transcend science in range and perception. Remember that the creative power of Faith can be trusted to the ultimate. "According to your faith be it unto you" is the statement of the law.

Christianity becomes practical insofar as we have awakened to faith and exercised it. Only so will faith come forth more and more from its hidden recesses. Then, after

applying it in small ways, you will gain the confidence of applying your faith to things of larger moment.

By gradually abandoning the testimony of the *outer* perception, and by more frequently inviting faith — which is an *inner* perception, you will intuitively see what is false and what is true and be able to distinguish between them. Thus you will discern what is Principle and live in It, rather than in forms. Your word, reinforced by your conscious union with the Divine, will be alive with the influx of the Divine Life.

As you are willing to minister to others, the whole universe ministers to you. God is behind you with all His legions. Your intuitive powers will be quickened, and you will go from faith to faith till nothing is impossible to you.

Is not God *all-wise*, *all-powerful*, *all-love*, *all-creative* and recreative, — *all* infinite, eternal, unhurttable Life? Then what is a broken bone, a so-called incurable disease, a so-called death? To God they are nothingness. His Presence, brought to our consciousness through the light of faith, is LIFE — whole, perfect, unbreakable, enduring.

Prayer is attention to the Divine, especially loving and faithful attention. It may become an habitual consciousness in man; but because of the world-thought it is necessary for man to repair frequently into the freedom of utter aloneness with God.

Intellectual perception stands on the outside. Intellectually it may be a belief, — a mental acceptance of the spiritual or the material standpoint; and, held long enough, this belief tends to become a feeling. But thought alone has no power. It is quite impotent unless it is charged with the Life-principle of the heart where faith abides.

Faith is of the Spirit. Without the unction from on High, the word does not work. Your inspiration must come from the Spirit of God. If your word lacks the spiritual perception, it will lack the dynamic power. But when your thought and your feeling are in accord, your faith is fulfilled and your word is a living, dynamic word. However, it is only from the heart that you can perceive the Truth.

It is hard to raise the consciousness of the very intellectual person. The very activity of the intellect, upon which he prides himself, hinders his freedom. "How hardly shall they that have riches enter into the kingdom of God!" does not mean money; it means mental possessions. The pursuit and holding of intellectual knowledge fills and crowds the mind with reasons and arguments. Therefore, with a case like this, say very little. Simply work with your own inner knowing, or through the faith of some close friend.

Sometimes there seems to be an absence of life in an organ. But the healer knows that this is impossible. God is life and He is *omnipresent*. Life is not subject to any condition, and Life Itself is absolutely powerful. Know this through all appearances to the contrary. Life is active. Torpidity is not true; it is only a seeming. The healer should rest and abide in the Truth, looking only to the Divine. As he does this, the patient begins to feel the Truth within him.

We need to contemplate the pure, immaterial Principle of Life. We need to perceive that Spirit is a principle, and tune our minds to the Spiritual Realm. This Spirit, this one universal Vital-Principle, is a living subsistence which

is inherent in all mankind — put there by the Divine Being Himself. Sickness indicates a partial severing of the soul from this Principle, a disturbance that renders some part of the body less alive. Total severing results in what is called death.

But thus saith the Spirit of God, the Lord of Life: "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. . . . A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall be My people, and I will be your God."

It is essential to acquaint yourself with the One Life-Principle, and to become as conscious of It as you are of the air you breathe. It is by contemplation of the Life-Principle that you become alive to It. Watch how It moves and operates, for thus you will find your relation to It. If you become *fully* conscious of It, there will steal into your soul a great peace; and when you really come to *love* this Principle, you will find It alluring, rich, peacefilling, kindly, willing to give of Itself, enduing your mind with new powers of perception and exactness.

When you have embraced this beginning with God, and after you have become conscious of the Divine Presence, your first move is to awaken the hope or expectancy of health in your patient.

There are many degrees of faith; so if your patient is in a low state of consciousness, you cannot arouse a full-grown faith in him. However, by awakening even a slight degree of expectancy, you will have opened his soul to the Source of the influx of life for him. True healing is timeless, spaceless, a realization of eternity. "Now is the acceptable time. . . . Now is the day of salvation." Always remembering that it is not you that do the work, you direct your attention to God; and as your consciousness becomes illuminated, the element of time will be eradicated.

In regard to a hospitalized case, know that the Divine can work in spite of any sort of obstacle. No one can stand in the way of Spirit, and if you have direct contact with God's omnipotence, there can be no interference. Moreover, the doctor often helps in eliminating the patient's fear, and thus you may find in him an agency that allies itself with you and makes easier your path.

As you become more and more conscious of the Spirit of God, and aware of man as a living soul, you cease to judge him by the flesh. You will know that the soul, having been restored to its true estate, will exercise its authority over the outer appearance. We must have faith in the divine reality of man's true being, and not be discouraged by the outer man. In the outer man there is simply not the full consciousness of the absolute union of the soul with the Supreme.

Buried hopes, unfulfilled longings, and so forth, come up from the unconscious in disguised forms, and must be discarded from your observation so that you may see only the place in consciousness where love and joy and wisdom and

beauty abide in their peace and their power. There is a place in consciousness wherein you may fully see the relationship of the soul to God, and there comes out of this vision a baptism of the Spirit and a realization of His immanence.

Never try to locate the soul, nor the Divine Principle, in your body. God is not in a physical place. He is to be found in consciousness, which has no boundaries. When the self beholds the Self, a conscious realization of one's own real being takes place, — which is the coming of the Kingdom, the mystic marriage of the outer with the Inner; and then the mortal puts on immortality. Nothing can disturb or hurt or frighten him who thus knows God.

It is very easy to allay pain and correct the physical appearance of disease by a mental projection of the life-force to any part of the body. But *true* healing is an awakening of the soul to its own divinity. The inner essence of life is pure love; and as you contact the absolute Love from on High, your thought and word will be quickened by that Substance which transcends all language.

Language is a very external medium of communion, and in the highest form of spiritual healing you do not use words. If you are using statements and affirmations of Truth, you are working on the mental plane. There is no outer, human language in the spiritual plane. Therefore, to reach the spiritual plane, you must get back of words, back of thought, back of ideas, and then abide in that level of *knowing* which is a transcendent state of pure Soul-being.

Never be reasoned into your patient's state of consciousness, but keep your stand on the meeting-ground of your

soul with the Divine Love which is Life. Close your eyes to the seeing and your ears to the hearing of falsity. If you have the *inner knowing*, if you can steadfastly behold the INFINITE, you will have no need of speech. You will be upheld by the Divine Principle. If there weren't any principle, there wouldn't be any science; but as ministering scientists you have the Principle of Truth, which will never fail you.

Underlying so-called matter, sustaining and maintaining all form, is Spirit; and all that has life, has it because of Spirit. The Life-Principle is the essence and substance of everything. But when we speak of spiritual substance, we must not think of it in terms of matter, nor as a refined form of matter. Substance is a principle and is purely immaterial.

All principles are immaterial. The principle of mathematics is purely immaterial, purely spiritual. You can work out its application in terms of material symbols, but the symbols do not constitute mathematics. In music, notation is only the symbol, only the tool of the inner sounds, which you may manipulate in accord with your spiritual hearing. The idea of a finer form of matter working on a coarser form of matter is the cause of failure in demonstration.

The Life-Principle is not a movement in matter. It is the substance of Spirit. When you know this, you will understand what Jesus meant when he told us to worship God in spirit and in truth. Mathematics is a principle, and they that would be masters of mathematics must worship it, in spirit and in truth, as a principle, and not as figures and symbols. You will never be a mathematician until you have touched the principle, and have become one with it in the feeling of your mind.

Fear comes from a feeling of being cut off from the Divine Source. But when one knows that matter doesn't exist, and that therefore there are no material laws, it is very easy to manipulate so-called matter. However, if you desire to be a healer, you had better ask yourself whether or not you love the Principle of healing, in spirit and in truth: whether or not you have touched the Great Principle, and have become one with It in the feeling of your mind.

Jesus worked with a definite, scientific principle of faith. When you can find, as he did, the form of the fear in your patient's mind, you will find the cause of his outer trouble. Fear is a state of mind, and faith is a state of mind. Everything has to do with the mind. Therefore, go back of the mind to THAT which renews the mind. Open the windows of your soul to God only, for thus you will receive an intimate intuitional-sense of what to do and how to do it.

IV

THE SYSTEM OF THE BODY

"The body is one, and hath many members, and all the members of that one body, being many, are one body. God hath set the members every one of them in the body, as it hath pleased him."

I Cor. 12

A system is a combination of parts to form a whole, and that whole is constructed with interdependent parts. Thus the whole is dependent upon its parts, and the parts are dependent upon the whole.

So also is the system of man's body. Any created body is a whole form. Yet, though it is a unit, a one whole body, it is itself a part of the vast, undivided wholeness of creation. Everything is complete, and at the same time a member. Therefore, though the organs are the many members of man's body, they are each a definite, whole instrument which has a distinct gift, or ability, to perform its special work.

We can compare this with the spiritual gifts that God hath given. For, as Paul said, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."

Without the Spirit the organs have no ability. And it happens that when any one of the organs becomes unable rightly to perform the specific function for which it was made, then other organs will be affected. They will be disturbed because of their sympathetic affinity. But, with what strength they have to spare, they will tend to exert their own faculties in compensation for the inadequacy of their neighboring organs.

However, disorder of the organs is not caused by faultiness of themselves. The faultiness is caused by an unhealthy consciousness. The soul-consciousness has not lifted its attention, its inner eye, to the Holy Creator whose creation is perfect. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

The body of man is not alive of itself, but is given its livingness from the soul, and the soul takes its livingness from the Spirit of Life which is God. Thus the Divine Life-Principle, with Its complete symmetry, order, and coördination of harmonious activity, is back of the bodies and forms of all creation.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

We, as believers in Truth, choose to acknowledge that the outer draws its life from the inner, the material from the immaterial. As man is the microcosm from the macrocosm, so is the body lived from the soul. There is an interior substance, and the outer manifestation is the move-

ment of that inner substance. The inner life may be described as being divided into two departments which are love and intellect, or feeling and thought; and the outer conditions of the body are a reflection of one or the other. Disease is the disturbance of balance between these two states of consciousness.

The first contact of the soul with the body is through the brain and the nervous system. The brain is the seat and avenue of activity, and its sections are called the cerebrum, the cerebellum, and the medulla oblongata or vital brain. The cerebrum is active in the consciousness of the external; but, in sleep, movement recedes to the cerebellum and then to the medulla oblongata. The departmental seats in the brain are used by various activities of the mind; and, as these mental activities take place, the motive centers in the brain elongate into the motor nervous system.

Every thought and feeling that goes through the mind shows itself in the countenance, although through secondary or conscious control a person can develop an educated, or what we call a poker, face. But always, in one way or another, the flesh shows forth the states of consciousness, and this is true of all the muscles, tissues, and organs of the body.

In healing you should know the correspondence between the inner states of feeling and thought, and the outer departments of the body; and remember, at the same time, that no part of the mind or the body lives to itself alone. All is inter-related.

In order to understand the relationship between soul and body, we should learn somewhat more of this relationship

in detail. We should know about the arrangement of the bodily organs, their distinctive functions, and how one organ or another is affected by some particular disturbance in the soul. Thus, when you discover that a certain state of mind is the cause of disturbance in a corresponding organ, you will know the specific remedy for the mind by which that apparently sick part of the body will be restored to health.

V

THE BRAIN

THE brain is described as "the nervous mass within the skull." But the nervous mass is not only inclosed in the skull; it is also spread everywhere within the body. The nervous system, of which the brain is an integral part, extends its tips right into the skin. The brain is the general organ or instrument of consciousness. We can call it the *office* of thinking, for consciousness uses the brain and, in fact, uses the whole body.

It is the general capacity of the mind to know God. When the mind is given instruction from the Divine, and the instruction is received in the brain, then the office of thinking moves outward in service. Through the senses the brain receives directly from the outer world, and all the sense-reports are interpreted in the brain. But the natural man does not rightly interpret these sense-reports.

The inner light of understanding and the outer light of the senses meet in the brain. The light and the instruction of a teacher may travel in through the senses, but that light and instruction must be understood by the inner light and vision, for otherwise nothing is really received. If all a man has is the light of the outer senses, he has not seen or heard anything. He has ears, but he hears not.

Because the brain has a general supervision of the body, it is *through* the brain that one gets the general love and

knowledge of God. But the subsidiary receiving-stations of the nervous system often take care of things before the brain itself knows anything about it.

The way of man is to act mostly through the intermediate brain. But in a high moment of exaltation, you may have some thought which you then speak with absolute confidence; yet you are not aware of having had that thought. What we are and what we have is according to our consciousness, and not according to our brains.

The so-called human mind is the unfounded chaos or void which is crammed with complexity and confusion. In fact, it is nothingness. The Holy Mind of God is the only real mind there is. When we accept this truth and follow it, our thinking becomes simple in its clear reflection of the harmonious activity of the One Mind, from Which all true thinking proceeds.

If you depend upon your brain, you will lose your insight, and your inner knowledge will get entangled with false concepts to your own detriment. But when you depend upon the Spirit of Truth, which teaches you of God, you will become master of your brain and discover it to be a ready and flexible servant for the transmission of your understanding of Truth. By discarding every human concept and letting only the Thoughts of God fill your consciousness, you will consciously become a center of God's Activity and an outer expression of the inner Divine Presence.

VI

EXCRETORY ORGANS

EXCRETION means the throwing off or ejection of waste matter from the body. There are organs in the body that perform this very necessary function, and without their proper working very serious conditions would be set up.

In the wear and tear of living there is a continual accumulation of waste that must be thrown off, or else the body dies. So there are many excretory organs through which the elimination of useless matter is done. The most important of these organs are the liver, the kidneys, the lungs, the perspiratory glands of the skin, and the intestinal tract.

Substances that have served their purpose become devitalized, and are no longer connected with Spirit because they cannot receive new life. We have to get rid of these waste products in order to make room for new substance.

All physical functioning is the result of psychical states. So there must be right, true mental action to insure right physical functioning; for the wholesome or unwholesome movements of the soul are always outpictured in the body. Even mildly shown forth, for instance, one's desire to drink a glass of water is an instinctive need to quench the inner fires set up by intense emotion.

A worried state of mind will inflame the intestines, and the practice of resorting to cathartics has a reactionary effect which is not good. The medicine is in the soul; and if that medicine of peace and high trust can be applied understandingly, it will restore the intestines to a normal condition.

VII

THE LIVER

THE liver is a large gland which is situated in the right and upper part of the abdomen. It collects the blood from the abdominal organs, and it produces bile. It also assimilates and stores sugar to the needs of the body.

Moreover, the liver has the important function of purifying the fluids of the body. It even has numerous other functions which are important and essential. In fact, the liver is essential to the life of the body.

The liver, of course, is a reflection of consciousness. This organ is a protection and guard to the heart. It has to do with the heart's desire to know Truth and to put Its goodness into use, for the organ of the liver is related to the doing of good. It also corresponds to our discrimination in casting out those thoughts that we find to be useless. Though the liver is directly related to the cerebrum, it corresponds to our desire to learn the various applications to which Truth can be directed.

The higher our consciousness, the more we realize the usefulness of Truth to us and the more we take and keep only true thoughts. The liver reflects the mind's interest in the truth of God, or rather, in God as Truth. It corresponds to the department of the mind which perceives that Truth is of God.

But the mass of facts presented to the mind must be sifted,

so that our thoughts can be separated from counterfeits and brought close to the Truth — "as a shepherd divideth his sheep from the goats."

When people want the Truth for selfish purposes, they will have a contracted liver, a liver which is not open and not free in action. The effect of this selfishness, which is shown in mistakes and the results of mistakes, produces regret and remorse. And a fixed regret may produce sclerosis of the liver.

This so-called incurable disease comes from a proneness to look back and analyze one's mistakes. The remorse must be eliminated. It is deadening to live in the past. Distress of mind slows down the liver; but looking continually backward in self-condemnation, pain, and regret, culminates rapidly in death.

The liver functions with all parts of the body, and especially with the heart. But self-willed people, who take and do what they want with the power of Truth, have a sluggish liver. Since no one can be independent of others, the mind must know its relation to other beings. We are all members of one Body, so there must be a sense of unity and concord with the human race.

There are those who want to take on new ideas, but cannot let go of the old ones. This double-minded attitude shows in the liver. The old ideas had their purpose in their time and place, but as life expands they become outworn and burdensome. We must be willing to be carried forward into a continual newness of life.

If we become more tolerant, more compassionate, and more harmonious with others, this state of consciousness will

bring a warmth and glow to the liver, and our circulation will improve. Thus, reflected in the liver, is the harmony and order of the mind.

Our minds must get away from our provincialism and littleness. We cannot afford to harbor resentment or pettiness. Instead, we must open the inner mind to spiritual instruction from on High, for then we shall know what not to hear, what not to see, what not to entertain. Just so does the liver immediately detect anything that is useless, and casts it to the lower organs as that which must be thrown out of the body.

A healthy liver takes everything, casts out the untrue, and holds fast to the true. And thus it should be with the mind, for only so can the liver reflect and exercise its right functions. To want to know God in order to do good for others in an unselfish, impersonal way, makes a free liver. Then, with this upright consciousness, the mind will be quick to eliminate that which is false.

LIVER TROUBLE

The general cause of liver trouble is a sadness or melancholia which is densely fixed in the consciousness. The mind hugs old ideas, dwells in the past, and tries to live in feelings that are dead and should be forgotten. Such clogging of the mind affects the liver and clogs its action. In fact, all regret, remorse, and dwelling in might-have-beens are very detrimental, and cause the liver to become torpid.

TREATMENT: These dispirited reveries must be eliminated by a renewing of the thoughts and feelings, an

awakening to the Divine Order which is everywhere, so that there shall come a fresh, active living in the *present good* with no regretting. If, as a healer, you are successful in arousing your patient, there will also arise an immediate activity in the liver. Therefore, awake your patient to his opportunities here and now, so that he may become fully alert and alive to the present. He should be glad to die daily to the old things, for they must be put away in order to make room for a healthy and happy life.

For every mental trouble there is a spiritual remedy. Indeed, the Spirit is the only remedy. So we turn to the Holy Spirit which is never of the past or the future, but is always infinitely omnipresent and omnipotent in the goodness of Now. The Spirit, with Its divine forgiveness, heals and thereby corrects the mind which in turn causes a healthy reflection in the body.

The great commandment is to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself.

If you love the Truth of God, you will have a good liver. If you love God with your strength, you will have good intestinal stamina. And if you love God with all your being, you will have an entirely good body. This also means the consciousness of a knowing and a desire to use that knowing to good ends. But when there are *pure* desires for Truth, there is the desire to use It for Its own sake. And then the mind's perceptions will be deep and high, and it will be able to play with all the inter-relation of the facts in regard to its subject. Thus the mind will be healthy and strong.

VIII THE KIDNEYS

THE organs all through the body work in relationship to each other, and two of the organs that work together are the liver and the kidneys.

In mind, they correspond to the affections and the thoughts. The liver is affected by the emotions that are hugging the past, and the kidneys record this state. Then, because the liver affects the kidneys, an hepatic disturbance may conduce renal trouble. Or, to say it in less technical words, the liver disturbance would trouble the kidneys, and that trouble would be shown in the urine which is the fluid secreted by the kidneys.

Every state of depression is a form of disorderly thoughts. If it is entertained and allowed to persist, it will be expressed in the flesh. The skin is likely to be affected, and the perspiration will become unwholesome because of the gloominess held in the mind. The bowels also will be constipated, or loose, due to the mental morbidity, — the going round and round with the same poisonous thoughts.

In a case like this the breathing is liable to subside, and since the lungs aerate the blood, all parts of the body may be affected. One of the functions of the lungs is to throw off useless vapors and so, with the breath low, the work has to be done by the kidneys — as is shown by the density of the urine in such cases.

TREATMENT: Again the remedy has to do with guiding your patient to an understanding of living in the present, in the Eternal Now. Give him the delight of free living. Lift his mind toward dwelling in the *I Am That I Am* which is ever pouring forth abundant joy in the present life.

Dwelling in the past brings old age; because, if waste product is not eliminated, the new and vital tissue cannot be built up. Not even in our old realizations of Truth can we live, and we must let ourselves lose them without regret; for if we try to bring back the old realizations, we are preventing ourselves from receiving new and greater vision. All your realizations are incarnated in your soul, so never try to bring back or re-live old experiences.

DIABETES

Diabetes is a condition characterized by the inability of the body to utilize sugar which is excreted in the urine. Thus too much of the work of elimination is thrown upon the kidneys. The carbohydrate, which means sugar, is improperly removed.

The bile (which you remember is the substance secreted in the liver) has a certain alkaline action; and for perfect functioning, there must be a balance between the bile and the acid action of the kidneys. Lack of balance between these two activities is due to a lack of balance in the mind which causes inhibition in one or over-stimulation in another part of the body.

So far, diabetes has never been cured medicinally. This physical condition comes from a negative mind, a continuous grief or shock. The cause must be removed from the mind, and a tonic of fresh concepts must be given in order to lift the patient into a positive state of mind.

TREATMENT: The healer must meet, in mind, the intense mental or emotional activity which is producing the unbalanced states of the body. Alkalines are governed by the affections, and acids are governed by the intellectual nature. The remedy is to be found in the Spirit of Truth. Purge the mind of dead thoughts and dead relationships. We must be ever building into the inner man new substances by means of new concepts and new visions.

RELIGIOUS BELIEFS

Religious beliefs have a very vital, or a very devitalizing, effect upon the mind and body. In the mind, the conscience is the power of discrimination. But this faculty of the conscience may become morbid by working overtime, and then the victim of it becomes inflamed with an imagination of having committed the unpardonable sin, or thinks of himself and all men as worms of the dust.

The reflex in the body is recorded in the kidneys, for they reflect the mind's judgment. The Greek word for judgment means to separate or set apart, and this is the function of the kidneys. Thus, if the kidneys get inflamed with over-judgment, then the liver becomes sympathetically disturbed.

TREATMENT: The conscience should be quickened by the Divine love and wisdom. It is the heavenly love and wisdom that restores the conscience to balance; and when it is restored there will be the right reflection in the kidneys, the liver, and the respiratory glands. Our inner (rather than our outwardly imposed) idea of good is what gives us real delight; and that which doesn't serve our present joy is not our good. We know this intuitively and should be guided by our intuition in our discriminations. Thus we shall know how to lift our patient out of a false moral sense and into a consciousness of God's grace and love and joy. Remember that false judgment and criticism are always written in the organs of elimination.

IX

DYSENTERY

ALL bodily disturbances are caused by a disturbance of man's vital impulses set up in the brain by false thinking and feeling. We must be very careful as to how we treat the organism of the mind — which has its own departments and functions, — so that no part of the brain shall become too intense or too sluggish. Intense intellection will bring on dysentery, directly because some part of the brain has been drawn upon too heavily and thus gets on fire.

TREATMENT: For the healing of dysentery it is the brain that needs the cooling, calming, peaceful word of Truth. Remember that fear is always back of undue excitement, and that "perfect love casteth out fear." When the organs are working rhythmically under the government of the Spirit, they never get tired. In fact, when one is living *rightly*, he is not even conscious of his body.

The first organs that are affected by the lifting of the mind are the organs of elimination. Then there comes a change in the quality of the breath you draw and the substance you take from the ether. As you rise higher and higher, the lungs are refined and become sensitive to a finer texture of the air, which in turn acts upon the blood — thus making new chemical constituencies.

Keep the mind clear and free of all debris such as old dogmas, notions, and past experiences. Without the healthy

tone of freedom you are not fully living. It is the fine, high tone of the mentality that makes the body throw off its waste products.

Thus, through the rising of your knowledge and communion with the Spirit of Truth, you will find your patient relieved of his troubles.

HEMORRHOIDS

HEMORRHOIDS are caused by a clogging of the mind. Irritability, fretfulness, resistance, and anxiety over nothing, cause constipation which, if not rectified, becomes chronic. It is also often brought about by a sense that one's affections have been improperly placed.

TREATMENT: Bring the affections back to the *Allness* of the Divine Love, and lift the patient to the higher plane where true satisfaction is to be found. As the joy of this new realization moves through consciousness, the congestion and false conditions are erased. Meanwhile, it is wise to guide the patient toward casting out his old concepts, so that he may lay hold of that Newness which we all need from the ever-flowing ideas of God.

Thus the mind is made strong, toned up, active, and an influx of rebuilding takes place in the body. In healing, we shall turn to the Spirit which gives us the right word in season for him who is battling with sickness; for the Spirit is swift, direct, and always right.

All there is, in regard to people, is the quality of their love and their intelligence; and in your realization of this, you can inwardly feel, touch, taste, smell, and know — without a word — the vibrations of their consciousness.

When a person's outer vision corresponds with the Inner, he lives a charmed life; because the goodness that is Within

is finding expression in the without, and goodness is a protection. He who is alive in the Inside knows that his life is not self-derived. He knows that the life-sap is not generated by persons.

By acknowledging this you turn on the true current; you live by the One Vitality; you are known of God; you carry the contagion of God; and thus you become Emmanuel, the name that means *God with us*. Learn to be like Christ. The more like Him you are, the more like His work will be your work.

THE WILL AND THE INTELLECT

IN most systems of mental healing, the mind is divided into three parts. But, in the true concept of the mind, there are but two parts: the action of the will and the action of the intellect.

The will is the expression of love, and love is the greatest motive power there is. All light is also an expression of love. The intellect is governed by love, for love is the great central fact and force of life. We must ground this truth in our consciousness by knowing that Love is the basis of all life, that God Himself is Love, and that He is All in all.

Man's actions are always determined by his affections, which of course determine his bodily conditions. So, in healing, remember that back of every disease is a movement of the affections, a misdirection of the affectional nature.

The affections move upward into thought and ultimate in expression. Therefore, as the thought follows the direction of the affections, so will the outer condition follow the thought. Any disturbance of the affections unbalances the outer life. Man's affections form his life. When they are rightly directed, health follows. And when perfect love is moving throughout the soul, there is a perfect balance in mind and body.

What are your loves? Sometimes an inner and an outer

conflict occurs between our loves, and this disturbs our balance. If the outer action is not in conformity with the inner light, a rupture of the stream of life is recorded in the flesh. Often we act quite contrary to the thing we would love to be and do.

If the feelings are not in accord with the thought and its expression, there is an interruption of the life-stream that manifests as disease. When all four attributes — feeling, thought, speech, and action — are in accord, the man is foursquare and is in perfect balance, sane, healthy, and strong. Without this balance there is an acuteness or an obtuseness evident, and a lack of symmetry. Held too long, this lack of symmetry takes the form of disease.

GENERAL TREATMENT: Healing is calling the mind back to simple honesty. All conflicts are due to a man's lack of honesty with himself, by which he becomes dishonest with life, and dishonest in his relationships with the forms of life. If, however, he is foursquare, the things that disturb a dishonest mind do not affect him at all.

It is important to know one's Self, for this knowledge leads man back to his Origin. Everything that is being expressed is an outward manifestation of the Emanation from God. Never forget this, though you see malformations and distortions. Keep close to the Primal Source and, through your consciousness of harmony, help your brother. There is really but One Consciousness, so be aware of That Consciousness.

By maintaining the true tone, and abiding firmly at the Central Source of Life and Love, the false will be dissolved into the true. Spirit is the most substantial thing there is.

It is Love, the one and only substance, the one force controlling the whole universe. That which we call the properties of matter is merely our response to a sense within ourselves; and that which we call solidity is nothing but the shadow of our own resistance.

However, do not doubt that there will be a response in the outer man to the words of Truth. There is always that Something in everyone and everything which recognizes and combines with Truth. Truth protects us by being within us; and we receive Its protection by being honest with It.

Thus none can fool us. We *know*. But if we move against the Light, there will always appear a distortion. When the intellect tries to dominate the heart, the affections are pushed downward, and thus perversion and distortion are manifested as a result of breaking the law. The intellect should always be servant to the heart, for man is governed more by his emotions than by his thoughts.

In healing, search for the inner loves. The will is born out of the affections, out of the love which is the center of life. Love determines the will, and the outer mind determines the physical condition. All the things that man does are done out of the will; and, if the will knows its Source, it shall always be rightly directed. Never try to change or break anyone's will, for that would be mental murder. Because the will is an expression of love, you should draw your patient into right action by striking the love-root with Truth.

People must be free in acting true to the thing that they like. Therefore do not try to direct their thoughts, but release their love. When people are failures, find out what

they love. They are failures because their life-forces have been blocked, starved, or reversed. They do not know themselves, and are not acting in accord with their native urge. But when they work with their affections they become a success. Always remember that when we turn toward a thing it imparts itself to us, so keep your vision toward God.

XII

THE INNER AND THE OUTER

THERE are separate, discrete, distinguishable divisions of mind which are yet linked in one.

The outer mind is called that of the natural man. He who lives in that mind lives an animal life, and those things which are reported to his senses seem to him the only world there is. Usually he is quite satisfied, and to him the idea of an inner world is just foolishness. He is cognizant only of that which comes to him through his senses. Animals have the same mind, but not so highly organized. Some men are practically perfect on this natural plane.

When man awakes, he begins to recognize an inner sphere. It is from the inner sphere that he has always perceived the outer, but now he awakes to something beyond his natural senses, and thus he evolves into a higher degree of sensitivity or consciousness.

Then, as he begins to *feel* the things of the Spirit, his interest grows strong and the things of the Spirit reveal themselves to him. As he goes deeper and deeper, he finds possibilities which he had never dreamed of. He passes from the slow processes of reason to the quick action of intuition, which receives knowledge direct from the Infinite. He develops the inner appetite for the things of Love and Wisdom, and loses the outer appetite for heavy physical food.

As a man wakes to the Inner Realm he becomes more sensitive to the outer plane than the man who lives entirely in the outer; and yet he who *knows* remains immune from the outer. He knows men from within outward, and senses in each case as to what are the powers that should be released.

Those who are bound to mercenary motives have no healing grace in their word. But those who are inspired by the heavenly Love receive the light and unction that is in the word of Christ, and both their will and their outer mind is illumined by it. For the power is not *of* the word, but is *in* it.

Those whose love is with the Most High do not theorize; they know. They walk with God and are fed with pure Truth, receiving the unfailing stream of instruction and inspiration from on High. Such an one turns only to this unfailing Source, and his outer mind is illumined with all necessary perception. He touches a reality for which there is no outer language, and deals with a deeper understanding than that of mental telepathy or any communion of the ether. The outer becomes richer to him who lives in the Inner. Facts are things that are made, but Truth is not made. TRUTH IS.

Between the different degrees of being is the media, the psychic body, which connects them. Paul called it the spiritual body. This psychic body is the connecting link between the outer body and the soul identity.

We know that there is only one substance, yet when we are describing the different planes of being, we speak of spirit and matter. The psychic body is neither spirit nor matter. The seat of sensation is that substance of the psyche

which lies between matter and spirit. It is the realm wherein we feel pleasure and pain. These feelings are not of the flesh. There is no sensation in the flesh nor in the spirit. Sensation is felt only in the medial ground.

Thus pain is caused from within, and accidents are caused by something antecedent to their happening. The outer form has no sensation, so in healing do not let your attention be drawn to the form. Nor is there any sensation in the real Self, the pure essence of Spirit, which is above sensation.

Know that there is a skeletal body, a muscular body, a venous and arterial body, all and each of which take the form of a complete body in themselves. The nervous system, beginning at the brain, also follows perfectly the shape and form of the body proper. Yet it is only in the intermediary mind that you find any sickness.

Know, therefore, that you can influence any body by directing or educating the inner affections. Strike back of the reason with your intuitive perception which you have received from on High. The outer man is not the man; the outer man is the lowest form of his expression. If you will tap the hidden possibilities of the inner man, you can call forth the divinity within him.

The true healer's actions are devoid of the thought of gain, self-seeking, aggrandizement. On the contrary, because of the flowering of the seed of pure substance within him, he is entirely indifferent to money. Salvation is the inception of a new love, and when the healer touches salvation it saves him from all want. He transcends the psyche. He is not touched by its laws because he fulfills them, not because he violates them. So he dwells in what is called the eternal summer.

As you advance, you will touch That which always is; and that which is non-being will fall away. Not by outer word, not by the hearing of ears, will you heal; but, without speaking or moving, you will lift the inner medium and senses. Yourself being fed from the Fountain of pure Truth and pure Love, you will feed His lambs. In this way, whatever comes to you comes without stress or strain, and the shadow of the Spirit will cast its abundant provision into your outer life.

The body is a thing that is made and can be changed. It is not the real Self, so do not be fooled by its cries. It is the dream of the sense-man. Others looking on will call what you do a healing, but you will be doing nothing. You will be abiding in the realization of Love and Life.

XIII

RELATION BETWEEN LUNGS AND HEART

EVERYTHING that can be predicated of the mind can be dissolved into two categories, which are love and intellect. But we must always remember that love includes the will, for they are one, and mean the same thing in their root derivation.

Love and intellect are the two universals of the mind, in and through and affecting all parts and activities of the mind. Since the body is the ultimatum of the mind, there is a close relation between them; and there are two organs of the body which correspond to the two universals of the mind.

These organs are: 1, the heart, which is the seat of the emotions and of intuitive knowledge. (The emotions directly affect the systolic and diastolic action of the heart, and this action is involuntary. We have no direct and immediate control of it.) 2, the brain, which is the seat of the intellect.

There is a sympathetic relationship between the heart and the lungs. The lungs are an extension of the heart, but the lungs are supplied with both involuntary and voluntary nerves and thus can be controlled consciously through the brain. The heart never becomes tired because it is involuntarily controlled. Also, the body does not become tired

when the breathing is consciously controlled with the knowledge that the outgoing breath is the positive action. But artificial control of the breath is the most fatiguing thing we can do.

The movements of the heart and lungs determine the movements of all the organs of the body. For, though these two organs are located in the thorax, they are connected with all the other organs, as to movements and substance, through the sympathetic nervous system.

The relation between the heart and the intellect lies in the fact that although the intellect cannot control the heart directly, yet through its ability to voluntarily control the lungs we can indirectly control the heart. For, by slowing or quickening, deepening or shallowing the breath, we can slow down or quicken the action of the heart. The diaphragm, which is located between the thorax and the abdomen, has much to do with good or poor breathing, for it affects the lungs and is affected by the action of the lungs. It also affects the movements of the bowels by conscious control.

You cannot directly control your emotions. Love and hate are not made to order. But because the intellect is connected with the emotions (the brain with the lungs and the lungs with the heart) you can control emotion through thought. Thus through the mind we are able to control all the various organs and movements of the body.

As we grow in spiritual understanding, there will be revealed to us more and more of the subtle relation between the voluntary and involuntary control of the body. We shall be able to detect, from the condition of the bodily

part, what part of the mind is out of order. Thus we shall be able to speak to the inner soul that particular corrective word of Truth which is needed by the patient, — meanwhile knowing that the body is but the extension of the mind.

In mind we generate every medicine and every food that is necessary for the upbuilding and restoring of the body, and this necessary substance can be distributed by the cerebrum and cerebellum control of our functions. All bodily diseases can be corrected by bringing into conscious activity those things which are true, which are of Spirit, of God, and which find expression through the voluntary and involuntary nervous systems.

Never forget the universals: love and intellect. All disturbance is that of the affections and the thought. By your comprehension of Truth you will know how, why, and what you are doing. But always remember the sympathy between the heart and the lungs, for although their action is not synchronous, the action is evenly rhythmic when normal.

XIV

THE VITAL BLOOD

THERE is something in the blood which chemical science can never detect. It is a fine, subtle substance, and this substance is that which gives the body its vitality. This vital substance is the soul of the blood, the blood of the spiritual body which is *within*, yet is not *of* the physical body. The physical blood is not that which warms us. It is that inner substance that warms and cools and equalizes the blood, and makes it a living thing.

Life does not come from food. We eat in order to give our bodies something upon which Vitality can act, something that Vitality can pick up and work with. Food is only a carrier of the odyle which is the vital power.

This power can be drawn upon by the mind when it is turned to the Source from which the power comes. Then the power, acting through the mind, will vitalize the bloodstream which, in turn, will vitalize the cellular tissues and organs of the body that have been torn down by friction. The cells are maintained and replenished through assimilation of the odyle of the soul — which is not located in any part, but is all through the body.

It is important that you do not think about an organ until you draw its blood to the point of inflammation. An organ can get burned with the Vital Principle. Draw your thought away and let it cool. According to one's forgetfulness of the

trouble the pain will disappear. But by constant attention one can even bring about a disintegration of an organ. Turn directly to God, for the action of the Divine Love is tempered to the need.

By withdrawing the vital energies to the medulla oblongata we can bring about a state of trance. The intermediate plane, however, is in the cerebellum from which we can see through the elements and reasons of forms with conscious control. But it is not in accord with Spirit to separate the action of the three departments of the brain, and he who gives himself over to the psychic realm indiscriminately will suffer from this separation. For by so doing he loses contact with the vital fluid in its wholeness.

CONTAGIOUS DISEASES

A contagious disease is transmitted by a vibratory activity through the mind.

TREATMENT: If you meet the impact of what is called a contagious disease, you can consciously raise the tone of the body by means of the blood of the spiritual body; for this vital, immune element is of the soul. To do this, however, you need a new sense of the soul-link with the Spirit. Then you can receive the vitalizing Life of God which is imparted to the soul, from the soul to thought, from thought to the brain, and from the brain to all parts of the body. Thus your patient can be free from contagion, or quickly healed of it.

Do not force the degrees of activity, but live a normal, integrated life. Then the inner life will adjust itself to

your state of consciousness, tempering itself to the "shorn lamb." Forced growth always results in hurt or depletion, so let patience do her perfect work. Remember that Jesus had a sound mind and a sound body. The reason strong-seeming men are struck by epidemics is because of their living so entirely in the outer flesh, while the man of understanding survives because he is depending upon the vital inner forces.

By knowing the seats of control in the body we can heighten or lower any activity of the body. But, as we strike deeper and deeper into Truth, we rely less and less upon any conscious control because we rely upon the One Author and Knower and Doer. So, as we abide in Him, the vital functions act automatically and we can use our outer brain as we please, for everything will move in His Order. Conscious thought unified with the true inner Vitality brings us into the kingdom of Heaven.

XV

THE BLOOD, THE LUNGS, AND
THE HEART

YOU have read in the Scriptures concerning the blood and the body, that the blood is the life of the body. The blood moves through the entire body, carrying nourishment to every part and bringing away the worn-out matter caused by the friction and activity of existence. The venous blood, laden with the impurities and waste matter from the liver, from the lymphatic laboratories and from the blood of the small intestines, comes back to the heart and is then carried into the lungs to be purified. Old matter is separated as the blood is acted upon by the oxygen in the lungs and, being purified, returns again to the heart and is sent out fresh through the arteries.

As we have said, the heart corresponds to the will which represents the affections and loves of the man; and the lungs correspond to the intelligence and the love of wisdom. But the natural man coming into the world, loving the things of the senses and his own human will, has lungs of a grosser kind than has the man of spiritual understanding.

As the blood, moving from the heart to the lungs, is acted upon by the oxygen; so man, moving to a more spiritual state and into the love of wisdom, is acted upon by the breath of Wisdom. Then his new consciousness reacts upon

and refines the blood which affects the entire body. All parts of the body reflect the various states and movements that take place in consciousness.

To bring the movements of the heart and lungs into harmony and synchronization is a very delicate process. To be perfect it must be so that these two movements are resolved into one great movement; for, correlated together they are the right life of the body.

When the love of the heart is governed by wisdom, this love becomes pure, exalted, heavenly, and the heart is strengthened by the blood that comes back to it from the lungs. Always a larger quantity of blood goes to the lungs than that which is returned to the heart; but the *quality* of the blood is raised, — just as when we subject our affections to the breath of Wisdom the dross is removed and the quality refined.

As the lungs purify the blood, so also are the lungs purified by contact with the air they breathe; and, as the mind catches more subtle truths of the Spirit, the lungs draw in finer ethers. Then the cells of the lung-tissues become so fine and delicate that the coarser elements cannot find entrance, and only the finer ethers will be accepted. Thus the blood is made more vital, strong, fine, and pure.

As man turns his attention to things above, more and more often an influx of wisdom from Above is poured into his consciousness, and this is pictured out in the action of the breath. When there comes a sudden comprehension of Truth, one automatically takes a long breath and holds it for a space, because the dawning of Truth expands the

lungs — and instantly the blood receives a greater purification. It flows into the heart and into the system as a higher quality of blood, and so the whole body is renewed.

This is the inspiration of the Almighty which giveth understanding and giveth life. The higher the order of that thought of Truth, and the clearer the perception, the higher will be the quality of the breath which the lungs extract from the air: for there is air within air, and ethers within ethers, more and more refined.

It is the sensitive, minute cells of the lungs which receive that mysterious thing called vitality which cannot be found materially. Thus the blood becomes more spiritualized, and the body becomes more refined till it is a fit vehicle for the Spirit. The temple is cleansed. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

What we have been speaking of is the correspondence of the bodily organs to the love and wisdom taking place in consciousness. The lungs, the heart, the blood, and the breath, all respond to the movements in consciousness: first as the mind increases in its love of wisdom, and reaches for more understanding; and second, as the loves are thus exalted and move up to planes of higher activity.

As ministering practitioners, how are we to strengthen the heart? By purifying the loves, the affections; first in ourselves, for we must know and feel the word of the Spirit which we speak to God, and then in our patient who will catch our vision. If our vision is of the love which is of God, we shall lift the consciousness of our patient by leading him to the love of God.

On some of the Greek temples it is written: Love tempered with wisdom is the secret of life. This is true, because the loves of the natural man are gross. Unrefined loves must be trained and purified of their coarser elements, or else they will be destructive by the force of the will used ignorantly, selfishly, and carnally. When love is tempered by wisdom it is no longer the passionate, dynamic love of the carnal man, but is strong with wise, steadfast, useful strength.

It is obvious that, in order to heal another, our own will and love must first have been tempered and purified by the Divine Wisdom which we ever seek in all our healing ministry. For we act according to our will, and so our will must be habitually turned toward the Source of Wisdom.

The movement of the will is felt throughout the whole consciousness, and the outer life is a picture of the will. Your understanding of heavenly things changes the quality and tone of your will; and, being instructed of the Holy Spirit, it acts under the inspiration of the Almighty so that you are led to speak and to do the right thing for your patient. You might find that your patient has an unbalanced will which is affecting the liver and the whole alimentary canal. The remedy is to relieve him of the sense of duty, and restore the sense of ease.

XVI

PNEUMONIA

PNEMONIA comes from disappointment, from a sense of failure, a sense of having put forth effort to no purpose. There is a contraction of breathing that causes stagnation. Short breath always comes from a sense of not having attained, not having understood, and of having failed. Thus pneumonia, which is an inflammation of the lungs, is also a stagnation of the circulation.

In normal activity, even the bowels are moved by the movement of the lungs through the action of the diaphragm, which massages the intestines as it draws down in deep breathing. You breathe through your whole body, through your skin as well as your lungs; and all the cells and organs of your body are thus aerated. But anger, ill-will, or an intense sadness affect all the systems, secretions, and chemical constituencies of the body into a reverse action or a stoppage.

TREATMENT: We all have a spiritual nature which lives in the spiritual realm, and it is through your spiritual nature that you draw upon God for reinforcement for your patient. The spiritual realm is right here where we can touch it. It is not located anywhere, but is everywhere. Therefore, the spiritual realm is all through the body, yet not of it. As light goes through glass, so does the soul pass its nature through the flesh, yet is discrete from the body.

By giving your attention to Spirit first, you become more and more sensitive to the inner planes and can thus feel out and detect the mental states of your patients. Then, by receiving the healing breath of the Spirit, you will be taught the perfect way intuitively. The bodily functions will take care of themselves when you have corrected the false state of mind.

COUGHING is a nervous reflex occasioned by the effort of the soul to restore the balance of its vehicles, and often is due to the irritation of some remote organ.

TREATMENT: The solar plexus is the central reservoir of the vital forces in the body and is connected with the brain, or organ of the mind, by the pneumogastric nerve. The ductless glands are the point of contact between the soul and the body. In the body of man there are twelve ductless glands uniting the spiritual realm with the material, the invisible with the visible.

But life is always moving from the center to the circumference and so, if you go back to the harmony of Spirit, the glands will come back to normal balance. The soul will receive the equilibrium of the Spirit, and the coughing will cease. By returning to the pure Spirit of Being you will open the channels of health. And, as the One Spirit becomes real to you, It will be your predominant and momentary life. Any evidence of disease is an evidence of unholiness. But all practitioners who love and follow Christ are given the righteous way of healing the sinful, as Jesus did.

We have many bodies which are all inter-related and yet complete in themselves. As we go deeper we can detect the different degrees, and discern the mental bodies and

emotional bodies of finer and finer substance. We begin to see the meanings of the lower and higher dimensions, and understand the atmosphere of earth, water, gases, ozone, ether, and spirit. With the Breath within breath we learn to breathe and know. With the lungs we use only the coarser substances, but man does not breathe with his lungs alone. He can reach within to the Deific Breath.

XVII

HEART TROUBLES

FEAR: Fear shows first as a stimulation, and then as a weakening of the heart, followed by disturbances in respiration.

An habitual state of fear, a chronic fear, becomes a maintained anxiety and often shows forth as asthma.

Asthma is brought about by curiosity with a desire to know where to find supply, and also a feeling of being cut off from supply. This scatters the mind, and such people do not wait for an answer. Unwarranted and idle curiosity of the mind, which reaches outward and away from the true spiritual impulse, is a hypocritical state of consciousness, stifling the self with undesired sense-experiences. The desires of their minds are shallow and cause shallow breathing. Then they are apt to have a general disturbance of the whole constitution.

A sense of responsibility may develop a state of apprehension about one's tasks and this has the effect of stifling the circulation, slowing the flow of blood, and causing a perpetual disturbance between the respiration and the heart.

TREATMENT: Lift up your patient into the consciousness of peace and freedom and the unlimited bounty of God, who is the Very Source of Being. Firmly lead him away from vain hope and into the truth of the Now. The word Now taps the sources of power within, giving the patient a renewed desire to be and to do. This straightens up and deepens the breathing. Fear, curiosity, and the sense of

responsibility disappear as the light of Love and Wisdom pours through the consciousness.

God is equally the Presence everywhere with all His Power and Goodness. Make this truth real to yourself and it will be real to your patient. *Healing is not an effort to influence the patient.* Clarify your own mind and allow no untruth to enter it. If there is that in you which knows Truth, there is that in your patient which knows Truth. Count on this fact: that in reality there is but One Consciousness.

One type of heart trouble is due to the experience of feeling smothered by the natural love or affection of another person, especially when it is bearing down upon a sensitive mind and thus squeezing and stifling the free activity of the victim. Natural or personal love is not of a high order and always has in it the element of fear. Therefore there is a destructive quality in this love, for fear is destructive. People can be loved to death by a human love that is not governed by the Divine Wisdom.

TREATMENT: Knowing the quality of the Divine Love and Wisdom, and that it is All in all, you remain steadfast. As you breathe the Deific Essence into your own soul, your patient will begin to breathe freely with his lungs, his heart will no longer be troubled, and he will feel the influx of the Life-Principle rising from the inmost of his being.

PARENTS AND CHILDREN: Parents fear for their children and are anxious about them. This hurts and hath torment

to the child. Children's spirits are quenched, as it were, by the fear felt or expressed by their parents; and the parent who has not surrendered his or her will to the Divine Will is apt to occasion heart trouble in the child. In fact, parents can do so much for a child that they can drive the child right out of its body.

TREATMENT: Simply *know* what and who and where the child is — as always in the Presence of God. Then, by abiding in that true knowledge, without any concern, and by lifting the parents into the love of Truth, they will discover that their child will always be protected and directed by the heavenly Wisdom.

LEAKAGE: Leakage of the heart is due to doing things by force of the human will, bringing strain, stress, or conflict of some sort which results in weakness. The human will has its limitations, and cannot be pressed too far without affecting the heart. The heart is not a pump. It is a hydraulic tract, stepping down the force of Spirit to our present state; for the blood is moved by electromagnetic energy, and the valves are merely for keeping the flow of blood in the right direction.

TREATMENT: For any kind of weakness it is well to treat for purity, because the body is only fatigued with impurities and the burden of their sluggishness. The Divine Purity will waken the body with the clear breath of the soul. The will, which is practically the life of man, is purified by wisdom; and the affections are purified when the heart is turned to the Divine Love.

The glory of a young man is his strength, and he is as strong as his heart is. Therefore it is said to the young man: Incline thy heart to The Divine. "Keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. . . . A sound heart is the life of the flesh."

When the will, having sought Wisdom from on High, returns to earth, it is ready for high action; but this high action cannot be accomplished unless the will has surrendered itself so as to be acted upon by Wisdom.

PRENATAL HEART TROUBLE

TREATMENT: In a case of prenatal heart trouble, pay no attention to the child. Pay attention to the consciousness of the mother who caused the heart trouble by some anxiety or conflict in her own mind. Then go back of all the mental and physical conditions, and wean the child spiritually from the mother. Know that the child is not of the mother, but is an immortal soul, born of God. Since, in a few months, not a single cell in the child's body will be the same, and having nullified the sense of earthly parentage, the child will be free and will be drawing its life from The Spirit.

ANGINA PECTORIS is a cramping and hardening of the channels through which the blood flows. Often the cause of this disease is the sense of a lack of love, or a lack of reciprocity. Men have angina most frequently because

they have turned their love out of their homes and into their business. They have cramped and crowded themselves in their effort for success; and when their affairs go ill, fear and discouragement enter their hearts. If they are not getting joy out of their work, they lose their affection for it; and then, since their affection for their fellow-man has long cooled off, they feel bereft. In general, poor blood circulation is due to a lack of the vital principle. The man is not fed with joy and vitality because he is turning to outer things for his satisfaction and he is not getting that satisfaction.

TREATMENT: Treat for love, exalted love, the realization of the Divine Love.

INFLAMMATION OF THE PERICARDIUM is due to disappointment. Sometimes it is due to a scattering of the mental forces in order to know things that are of no importance to the higher self. We scatter our forces by scattering our interest and by not putting enough attention into that which we really want to know. This lowers the breathing and makes congestion. Sometimes this inflammation is caused by a shock to the mind which contracts the lungs and squeezes out the blood.

TREATMENT: Link the patient's mind with the Source of wisdom, the presence of wisdom, and the love of wisdom. We must be able to detect the particular activities of the mind, for every case is different though perhaps expressing similar symptoms. No two human beings are alike, so there can be no fixed rule or outer formula for healing.

XVIII

THE STOMACH

LIKE all the other bodily organs, the stomach is a corresponding organ. It is but an ultimatum of the inner functions of the mind. The stomach performs the necessary function of digestion in the physical body; and when it is not performing rightly, all the other organs are affected by a lowering of tone.

By means of the saliva the food, which we take into the mouth and masticate, arrives in the stomach as a sort of pulp. The pulp is then agitated and acted upon by the gastric juice. After this, it goes to the duodenum in the form of chyle and is acted upon by the pancreatic juice and the bile from the liver or gall cyst. The word cyst means any sac containing liquid.

The food, which is now liquid, passes to the small intestines which are lined with mesentery cells (or liquid membrane). Through this lining the food is taken by the *blood* (in the vena cava) which is returned to the lungs. In the lungs the blood meets the vital principle and then becomes arterial blood which is sent out by the heart to nourish the body. The vena cava goes through the tissue of the diaphragm and is milked, so to speak, by the contraction of the diaphragm, but not the aorta which is left free of interference.

This may seem very complicated, but at least it will show you how many parts of the body are involved in the general food nourishment.

These inner processes of digestion are connected with the memory. There are two memories, which are the external and the internal. The external has to do with things from without; the internal has to do with the affections and motives that are expressed in thought.

That which enters the outer mind must be accepted by the affections as well as the intellect before it becomes vital and real, and before it can be used by the mind. Only when the affections have received it does information function as truth. A merely intellectual acceptance has no part in the life of the spiritual body, for nothing is alive to us until it is accepted by the affections. Upon this *inner* acceptance all the outer body depends for its impulse and power to act, for without the spirit the body is dead.

Remember this, for it is thus that in the mind we find remedies for stomach trouble. People have to inwardly digest ideas that are presented to them before the vital element within them can become theirs for nourishment. It is well to rest awhile between the periods of an instruction of Truth. You should submit this exciting Truth to a thorough rumination before reaching out for more. By "chewing the cud" alone by yourself, you masticate and prepare the vital truth for acceptance in the inner chamber of the memory, and then you can digest the instruction of Truth.

We should always be feeding our mind with pure Truth. Books are good with suggestions for our thought if they are the right kind of books; that is, offering us things that we

can digest and do not have to throw off as adulterations of our nature. Angelic Truth, or that which comes from Within, does not have to go through the process of digestion. It is a direct infusion from The Divine into the blood of the spiritual man, and doesn't involve any mental digestion. From the I AM THAT I AM, It feeds the I Am.

Vitality is gotten by the joyous attitude of the mind, which gives the blood the electromagnetic energy that propels the blood through the bodily system. This charge of vitality comes through the mind which receives it from the Divine Mind, the Seat of all joy. Those things that we accept as true we should receive from the Giver with joy, gladness, and gratitude. This will act on our breath, and from the breath to the chyle, and then to the blood. In healing we must have the ability to awake joy in our patients.

DYSPEPSIA OR INDIGESTION

Stomach trouble is the reflection of an inner gluttony, a haste, or an indiscriminating receptiveness. A dyspeptic's memory is generally affected. He cannot quickly grasp a whole idea, and loses interest in what is said or done around him. So also with febrile diseases there is an inability to focus. Memory depends upon proper registration enough to get the revelation of the meaning and essence of the idea or statement or experience.

The inner tablets of the memory constitute the book of life. Those things that are accepted and loved and cherished with joy are as indelible and lasting as the Rockies. Those things that are received from without, that are appropriated

and digested, become part of man's physical economy. But those things that come direct from God are the vitality of man's life; and when made orderly by the intellect and accepted by the love, they can be used, for they feed the inner man. If the inner man is not fed, the outer man will starve.

Indigestion is the result of what has been taken in by the mind without liking or understanding it. We mustn't mentally swallow things whole. All foods, mental or physical, must be reduced to chyle before they can be received by the first substance. Insalvation means the saturation of food with saliva by mastication. So insalvate, chew, masticate all that you hear before you swallow it.

TREATMENT: A dyspeptic needs new, quickening ideas. Feed your patient with pure Truth, for then he can intuitively accept that which is good for the outer body. In the substances of Truth there is medicine of a potency and power that can antidote every poison, can destroy or build, can balance and restore.

Feeding on Truth, within or without, changes the appetites within and without; and the result is that we go on reaching for and accepting more and more refined elements into our mind and body. Then we lose our appetite for the coarser food that we formerly depended upon, because we are beginning to appropriate those spiritual elements that formerly we could not digest. Thus, also, we grow in the grace and the knowledge of God, from state to state of consciousness.

It is putting the cart before the horse, however, to imagine that you can eat or breathe yourself into the kingdom

of heaven. That is occultism, the outer path which is circuitous, long and discouraging, and full of effort. To be concerned about eating and drinking and breathing, and thus continually conscious of the body, is to be in a form of bondage. The mind and the will are not free, not moving in the free upper air of the Spirit.

The inner path to the Source of Wisdom is direct; and the more directly we can receive from God, the less mental effort do we have to make. But do not decry the intellect. Remember that Truth may come to you from any person and through any avenue.

There is a relation between memory and youth, because youth is a period of deep retention — in that the memory is supple, impressionable, the mind eager and wanting to know. We should keep our minds in this state of receptivity, desiring and accepting Truth, plastic to the Divine; for the will of God is that we should always be growing and always be young with a perpetual adolescence. Enthusiasm means God-in-you. It opens the door to joy, and receives the vital principle of the blood.

CANCERS AND ULCERS

Both cancers and ulcers are shadowed forth in the body because of a state of hope, wish, and want, gnawing the mind and often reaching out into the affectional organs. Generally it is the breast or the genital organs that are affected in women; and in men, whose hearts are reached through the stomach, it is the mouth, the alimentary canal, and the stomach that are affected.

Something within these people knows that God is at hand, but they feel that He does not reveal Himself to them. So they become drunk with hope and with a severe sense of want; though, at the same time, they are trying to find something that they think is not available. Their souls live in want, and their minds are gnawed away by hope. This sends the cells on a rampage, breaks down the cellular integrity, and eats up the flesh.

TREATMENT: Cancer is cured by feeding the right, the joyous idea into the mind. It is cured by feeding the soul of your patient with the Divine Word of God which is Now, and not of the future. The idea of hope, culminating in a hopeless hope, must be snapped out of the patient's mind with a quick, decisive Now. I AM is the Now, and the Now is I AM. Take away the sense of loss, and transform the thoughts and feelings into the right and joyous acceptance of the kingdom of God, the kingdom of Love, which is truly at hand and within all. The vitality of pure Truth crowds out all false formations with the fullness of Its own substance. With a true mind there is a true body, and with a true character there is a true life.

Treat for satisfaction in God, and for realization that right here and now is the Love of God in all Its splendor and fullness.

For all your patients: realize that God in the midst of them is Almighty in His strength, love, wisdom, and peace. As you go straight to the Fountain-Head of Life, they will feel a fine energy that fills the being, quickens the mind, and brings an elasticity of thought that will be expressed as freedom of the body. They will find true satisfaction so

that they then may rise up and be conscious of the well of living water within them, now and always.

EPILEPSY, DIZZINESS, and FAINTINGS: Epilepsy is a nervous disease marked by seizures of convulsions and loss of consciousness. It also comes from dissatisfaction and a belief in the future — a future that is holding away from a person the good that he wants. Believing that evolution is our hope destroys our ability to believe in our present good. There is no such thing as hope in God or in His kingdom of heaven, for the Spirit is a finished Goodness, without beginning or end. As healers you will find that epileptic patients have indulged in false beliefs and frustrated hopes, resulting in gauntness and emaciation of mind, nerves, and flesh.

REMEDY: For successful treatment, use the same spiritual feeding as described for the healing of cancer and ulcers.

XIX

LOVE IS LIFE

THERE are many theories and definitions in regard to Life, as to what it is and what is its principle. But all of them deal only with the effects of life, for no man can know the imponderable, inscrutable, and mystic simplicity of the Life-Principle, — except it be given him of the Father-Mind; for man's true knowing is of Spirit and of Truth.

Love is the life of man, and the life of the universe. Love is the animating principle of the soul. Thought is born out of love, as light is born out of heat. All heat is motion. But the heat in man is not merely the mechanical heat of combustion. It is the presence of the odyle, the spiritual blood.

The life of the body is the expression of love which radiates from the affections, and this radiation spreads its glow and warmth outward through the body. All growth and action is the expression of the Love-Principle; for love is life, and life is love.

When we see that all our thought is born out of our affections, and our acts out of our thought, we may then understand what it is that has disturbed our patient. We may know that it is the redirection of the affections that shall restore and heal the body that has become unbalanced by a disturbance of this vital principle in the organs and the functioning of the organs.

The healing of disease is the re-establishment of Divine harmony and order. It is love that gives the vitality and glow to the life-stream, and this is shown forth in the face, posture, structure, and organs of the body. Love is the secret of what life is. When we understand this we will seek to express more of love, instead of seeking for more life. God is Love, and he who is loving is living.

Paralysis, heart diseases, even death, is caused by the thwarting of personal love.

TREATMENT: Look up to the Fountain-Head of Love so that your patient may be lifted into the light and understanding of being loved. Free him from his desire of the personal love which is so unreliable. No one is ever thwarted by the Divine Love, nor does the presence of God's Love ever cease. By accepting this, your patient will be restored to life with the influx of the heavenly Love-Principle.

As healers, it is most essential for us to know that the movement of love is the cause of life in that intricate and complex thing we call the body. However, we shall know that love is not *of the body*, but that the body is *of the love* which is the builder of the body. Diseases are nothing in and of themselves. They are entirely negative, a lack of harmony. So the healer concerns himself with the inner life, the soul; for all physical activity is caused by psychological activity which, in turn, is caused by the affections.

Never stifle the emotions, but redirect them into the true channels of the fundamental Truth of Being so that the Divine Love may flow out through the natural affections. For emotion is a moving-outward of the Divine Vitality,

and therefore should never be suppressed. Lift the consciousness and direct it toward the Good and the Beautiful, for this builds a normal and right functioning of the body.

NERVOUS DISEASES

In nervous diseases there is always a turning back of the forces that should be flowing outward. This is caused by selfishness, the soul turned back upon itself. Where there is self-seeking there is a lowering of the vital principle, thus reducing people to coldness and unattractiveness. There may be plenty of blood, but the extremities will get cold for lack of the vital principle. There is likely to be congestion in the heart.

Love, being radioactive, gives freely and bountifully. The love-stream flows out from the center of the soul to the body and circumstances of man, and also on out to the universe. If the love-stream is not deflected, suppressed, or selfishly grasped, it will establish man in harmony with his rightful place of joy and wholesomeness. The whole body is aglow with health when the affections are normal and balanced.

TREATMENT for nervous diseases: Find some object upon which the patient can express the love-nature in service, thus drawing him out of himself. For otherwise, as there is an area in the brain which will become overcharged with his inversion, the patient may become insane. But when the love-nature is not functioning, the dams may be opened by quickening the heart with new affections.

Then the affections will be followed by the quickening of the thought and the intellection, and he will be sane and whole.

To lovers everything is rosy, because their eyesight has been quickened to see more vitally and more truly. To the sad ones, everything looks drab. But the universe is the same as always: the difference is in the states of consciousness.

In the sad and selfish person the vitality has been withdrawn from the senses, and therefore they do not register the beauty of that which they behold. These are the introverts, the egocentrics, looking for their own happiness, with all their ideas centered about themselves, and ignoring others. As Maeterlinck said, the bluebird of happiness can never be caught or held. He who takes to himself is frustrated in his search, and blinds his own eyes.

Selfishness is at the root of many forms of disease. But always know that there is no such thing as physical disease; there is merely the mental and psychic disorder inhibiting the balanced flow of the vital principle in man.

TREATMENT: Find the slant of the affections, and wake up the love-nature to the fact that love is a ministering center. Love is always seeking opportunities to give of Itself. So we need never be afraid lest our life be exhausted if we give from the Love-Principle; for as we give there is always a greater influx, a fresh baptism of the outpouring of Love, inasmuch as we have increased our capacity to receive it.

But, if you look upon the outer conditions of your patient as being real; if you lose patience and express less of the

love element, your work will begin to tire you. For you will have shut off the healing currents that bless you through the flow of Love in you. Natural healers are natural lovers. Therefore, do not enter the healing field if you do not love humanity, for without love your patients will not be quickened.

1, Never treat your patient. 2, Never treat any disease. 3, Like to love your fellow-man, desire to serve, wish to do good in lifting humanity to a higher consciousness. 4, Feel not sympathy, but compassion, directing your attention to God; for out of your compassion you make a more vital contact within.

The fact that you desire to help establishes the connection between you and your patient. The knowledge of this fact frees you so that you may keep a constant contact with the Source of Love and Life. You may, therefore, keep yourself aglow with the Love that is God, and your patient will be quickened through the channel of compassion as your upgoing thought lifts him. Then, also, you will be re-energized through your will to help while you concern yourself only with the Fountain of Life.

All spiritual healing must go through the Throne of God, therefore you send your message to God where it will find reënforcement. Then you leave it all to God. You can work on different planes according to the plane of your patient. There is the healing of hands for those who need an outer expression; the healing of teaching for those who need to have their thoughts redirected. But your own way will come to you according to the plane of your own consciousness.

NERVOUS DISORDERS

Nervous disorders are evidence of sensuousness. Sensitive people, who are always having their feelings hurt, have cut off the free flow of the universal Life-Principle. They are concerned with the outer, and so they are always weak and devitalized in one way or another; for selfishness is always weakening.

There is no such thing as nervous exhaustion: it is simply an attempt to escape or evade some relationship or responsibility with other human beings. It is selfishness. But love is never selfish.

TREATMENT: Such as these should be wakened and turned back to the Fountain of Love, wherein there is the joy of ministering to others. They must learn and understand that to find life in themselves, they must lose it in doing good.

If we will operate the law of love, we may prove whether or not it is the Life. Therefore prove the law of compassion and tenderness and kindness, and see if you do not enter into Life, with the opening of new channels, new power, new insight. The Almighty has asked us to prove Him. Lift and heighten the affections for and of your fellow-men, and you will become a constant recipient of power from the Heights.

The Son of Man came not to be ministered unto, but to give His life as a ransom for many. And, by following Him, so shall your capacities be opened and enlarged as you exercise your affectional nature in holy effort for your fellow-man. If sternness is necessary, it is as an incisive direction of the Love-Principle in a purposeful, positive way; cutting to do good, making the outer vehicles a better channel for the soul.

XX

THE HANDS

THE hand can be trained to do almost anything that you desire. It is most beautiful in its arrangement of bones, tendons, and muscles for every possible purpose. The hand can be brought into various degrees of power, and is very indicative of the man's interior nature — for its form is determined by the loves and the desires of the heart. It signifies especially one's love of service and of doing, because the heart expresses itself through the hands.

One can detect, very largely, a man's likes and dislikes through the touch of his hand; for the palm and the inner lining of the fingers are very sensitive. In reading the fine corrugations of the hand and fingers, it will be found that no two markings are ever alike, even as there are no two individuals alike. These markings are the signs of the desires that have dwelt in the soul of the man or woman.

The hand also indicates the individual's grasp of the spiritual principle of wisdom and of good. As the son of God, man has the power to grasp and hold the thoughts of God and to impart them, for the hand both receives and gives. The more you give of ideas, the stronger the ideas grow in your mind. Therefore the more you impart Truth, the more of Truth do you retain. The more you give of service with the hand, the more power you receive in it.

The hand shows the degree of love and wisdom that the individual has incorporated; and the higher you reach in consciousness, the more flexibility, strength, and freedom of use you will find in your hand. Sometimes even auxiliary muscles are built up in the musician's hands by his soul which is reaching into the Heights of vision, and drawing therefrom the projection of the vehicle needed for its use. Those who are content with their everyday common lot, and do not aspire to something higher or better, have hands that are often strong; but their muscles are bound together, and their bones are not so flexible in articulation.

The whole man throws himself into his hands. What he wants to do with his hands, which are his executive instrument, is backed up by his whole body; for man lives and works and plays largely with his hands. While man's speech can lead and inspire others to use their hands to good purpose, yet through his own hands a man may make his inspiration more expressive and indelible by writing it. Writing is also a training in exactness; it helps you to recognize what you know and what you don't know.

There will always be a fine hand where there is a love of service. There is an actual impartation of soul-essence through contacting the hand of someone with whom we are in harmony; but the soul withdraws itself when its physical hand comes in contact with the hand of one who is discordant to its nature. Some healers can make an immediate diagnosis through a simple touch of the patient's hand.

We love to handle babies because youth is one of the principles of the Spirit. This is good and beautiful; but

children shouldn't be handled by anyone who comes along, for unwanted influences can be imparted to them in this way. Only the high spiritual consciousness should be allowed to come in contact with little children through their hands.

Those whom Jesus touched with HIS hand drew from HIM the health and peace they needed. If an individual is in a loving state of consciousness, he will be able to draw more fully upon the love and power in the hands of the spiritual healer, because this patient will be more receptive. A sanative result was obtained by Jesus in the giving of HIMSELF through the power of the hand. He was in such constant touch with the Father that HE was always in a state of refreshment. After there had been a great drawing upon HIM, HE withdrew from the people in order to be again surcharged with the Life of the Father.

We should have that power now, that divine gift which Jesus had, of giving a man back unto himself and freeing him of the devils that possessed him. With the sense of God as omnipresent Spirit, and of man as a spiritual-being of the substance of the Father, we do not need to use the hand. We can touch our patients *spiritually* with our hand of loving service. We can stretch forth our hand figuratively and touch him at any distance, whether he be near or afar off.

If you are in constant contact with The Supreme, you will be given discretion, and thus you will know as to whether to use your hand, or to send forth the heavenly Truth that you know, or merely to heal with your glance through which the Father's Love is brought to your patient.

As the understanding and love of the Good and the Beautiful grows in you, it will be expressed especially in your hands. The soul flows out through the hands, though sometimes you dislike the effluvia that you contact and you withdraw your soul from it.

Jesus stretched forth HIS hands. He put forth HIS hands and laid on HIS hands. Every man who knows Christ has a healing power in his hands. The awakened person has the love of impartation. Indeed, the laying on of hands is the original office of the Christian Church, and without it the church cannot continue to live. There is a great reaching out of souls, and they will seek the hands of those who can give them the healing Spirit of Christ. The hands and the breath are the most sensitive outlets of power.

Christ is alive, and HE is imparting HIS strength and life and power to us by HIS abidance in complete contact with The Father. He has withdrawn HIS personality so that we may more freely receive of the Holy Spirit — out of the bosom of The Father, even as HE promised. The Divine Hand is imparting Its love to the whole race.

ARMS and SHOULDERS: Weakness and pain in the arms and shoulders are caused by a loss of the sense of the Everlasting Arms. The body cannot be spiritualized, but it can be made a perfect instrument for the Spirit so that the outer man may correspond and be synchronized with the inner man.

ADVICE TO HEALERS FOR THEMSELVES: First there must be that perfect union between soul and body which would make for steadfast balance and ready control of all intermediary forces. The soul must have a perfect grip on the

body; for otherwise we cannot meet a difficult situation with spiritual insight and strength. In order to stand firm with God, through all psychic or so-called material demands upon our love and wisdom, we must spend much time in meditation. We must be still and silent in the Presence of The Father so that we may receive the Deific Essence and be fit instruments for His Spirit: our feet upon the ground, and our heads in Heaven.

Jesus was a strong man, with a sound mind and a sound body. We need to follow HIM in order to establish that coördination of spirit, mind, and body, which HE exemplified. If you are willing to do the WILL, you will be instructed of the Spirit. It will speak loudly to you, and you will be able to do what It says. If you are called upon to impart life through your hands, you will know it, and you will be immediately supplied with energy from on High. But, if you have any fear, it shows that you are not made perfect in love.

The best healer of sickness is the one who knows the least about it. Don't train your mind in abnormalities. The wise healer is interested in health and wholeness.

XXI THE FEET

THE feet are quite like the hands, but they have a different office. The thumb of the foot doesn't adjust itself to the fingers as does the thumb of a hand, but the foot thumb has much to do with balance. The soles of the feet are most sensitive, and their nerves are directly connected with the front brain which is called the cerebrum. Thus the lowest and the highest, or the last and first of the body, are always connected.

The feet correspond to the power in man to move from truth to truth. Your feet are related to progression in understanding. They are linked with the sense and love of obedience to the Divine Command. This love is the response of the interior man and, through the activity of the Truth within him, its power goes out into the exterior. Man's delight in good perfects the feet. Because of the brain connection, there is a spiritual affinity between the feet and the voluntary capacities of the will and the sense of wisdom. When man loves to meditate so that he may fully understand, he comes into regeneration, and his feet are strong. Man isn't saved until he loves the truth of the Good.

The right side of the body corresponds to man's willingness to receive the Truth: and the left side corresponds to his understanding and exercise of Truth. The left foot corresponds particularly to the exercise of the will. There

is an emphasis upon the left foot in the Army, and there is a reason back of this emphasis; for when you are confident that you are acting in accordance with your principles, you step out on the left foot.

A habit of stepping out on the right foot, and turning to the *right*, indicates certainty. But stepping out on the right foot, and turning to the *left*, indicates uncertainty. So, you see that when you are in the love of obedience to the Good, the spiritual forces gyrate from left to right; but a sense of guilt brings about a turning of the forces in the opposite way.

With the hands it is just the contrary. The right hand corresponds to the will, and the left hand to the thought. The left hand is hesitant and not as strong because the force of the will acts through the right hand, and the will is more active in the natural man than is his thought. In left-handed people the correspondence is reversed. Left-handedness, in itself, is not a thing to be corrected.

All the movements of the body are primarily set up in consciousness. The body is an open book to him who understands, and you can read its signs and heal the consciousness according to its indications. Meanwhile do not forget that the feet are of major importance, because the whole body must compensate for the least lack of balance in the feet.

Walking is symbolic of living. The feet represent the state of the affections in regard to the love of doing right. It is through the feet that we receive understanding, and through the hands that we impart power. But belief in opposition, a sense of friction and of being thwarted, of disappointment and of thinking that the world is against one, may manifest as corns, bunions, and other such disorders.

GENERAL TREATMENT: You remember that the cerebrum is the seat of wisdom and understanding, and that the feet are connected with this department of the brain. Therefore, look into the consciousness and find out if there be any disobedience to the heavenly law. Often, because of this disobedience, there will be a dropping of the arches.

Lovingly submitting one's separate will to the One Will is the fulfilling of the law; for in this uplooking there will be no stumbling, and the feet will gain discretion and wisdom. There is a saying that "The gait of a man is the fate of a man," which means that the whole man is affected by his feet because they are the base upon which he stands. The feet are sensitive to what is right; and they feel the ground at every step, seeking to know the place whereon to step.

Treatment is a question of what is the right interest for your patient, the right belief for his mind to rest upon. And the answer will come with perfect inspiration from Above.

Whosoever is obedient goes from the exterior to the interior realms of Truth till he reaches the Throne-room from which come the Divine Edicts. But only those who have the love of obedience to the Truth can enter this holy place of the Most High. Then He maketh the way straight, and we come out from that secret place speaking the gospel of peace.

The spiritual man transmits the power of the Spirit to the natural man, and thus he is able to speak and do the right thing at the right time. His sphere of action will be lifted up, for the Spirit of the Lord will go before him, and he will have the high comradeship of the new order into

which he has entered. The higher the mind is lifted, the higher is the inspiration it receives. On the Mount of the High Watch, things are revealed from Heaven that cannot be known except on the heights. The coming of this pure enlightenment depends upon your desire to know the heavenly truths.

"When wisdom entereth thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." (Prov. 2:10, 11).

"When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble." (Prov. 4:12)

"Then shalt thou walk in thy way safely, and thy foot shall not stumble." (Prov. 3:23)

"The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." (Hab. 3:19)

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." (Isaiah 52:7)

XXII

EYES, EARS, AND NOSE

THE eyes and the ears, like all other parts of the body, have their relation to the mind.

The ear has to do with generalities, and corresponds with the intelligence by which the outer ear functions in connection with the cerebellum. The ear segregates sounds according to the choice of the inner mind, receiving that which the mind has been trained to accept.

The eye has to do with particulars and with higher modes of perception. It interprets the feelings intelligently, and is also connected with that part of the brain called the cerebellum. Through the cornea the rays of light are sifted out or neutralized; and only those rays that are desired are transferred to the optic nerve and carried to the brain. Rays that are of no use, that are serving no purpose, or that are too intense, are not allowed entrance.

The light of the world, the outer light, has no intelligence. But the light from within is possessed of intelligence and wisdom, and it is when the inner light meets the outer that we say that we "perceive." We see *through* the eye, not *of* it. We see by an inner light because we are intelligent beings; and intelligence is a property of the Spirit, an activity of Consciousness.

We see with our understanding. We meet that which is *without* with the light that is in our consciousness. If a

person is unconscious, his wide-open eyes cannot see. Seeing is a spiritual process, and Spirit is God, and God is without variableness or shadow of turning from everlasting to everlasting. If you understand this truth, — that it is God, the Omnipotent Spirit who sees, — then you have the key to good eyesight.

Seeing corresponds to understanding, and understanding is a function of the Spirit in man. As God is All in all, everything that we can really see, or understand, or know, is that which is of Truth. You may believe many things, but belief is not knowing. It is not possible to *know* what is not so, and your belief doesn't make it so.

Man has the capacity to know Truth because he is of God, because he is a spiritual being, and his capacities are spiritual. Seeing is the capacity to understand the Divine Mind, — the thoughts of God. Since man has the capacity of a son of God, his seeing is a Christ capacity. He has the capacity to understand the Father because he has the Spirit of the Father. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." . . . "I have put My light in them."

The eyes and the ears are the organs which correspond to man's intelligent love of Truth. The delight of a man's understanding of the things of Spirit is the love of hearkening to the Voice of the Lord. But those who have tight ears are respectable and good in their own sight, intolerant of those who do not think as they do, wanting their own will, with the "holier than thou" attitude.

On the contrary, the obedient ear loves to hearken to Spirit as far as the understanding goes; but the eye not

only loves to obey but also wants to know the significance, the interpretation. A mind tuned to that pitch of finer perception through the eyes, uses its intelligence and its intellect with discretion and wisdom. And, though the mind obeys the promptings of the Spirit, it doesn't obey them blindly: it requires understanding.

TREATMENT: As healers, concern yourself not with the eye itself, but with that inner department of the mind, and particularly with its love of spiritual perception and understanding. You must know very positively that man does not see with his eye.

If a man comes to you with an eye destroyed, you do not accept his statement. You say immediately that it has not and cannot be destroyed. If you say it to your patient, you will be called a fool and a liar. But you will know that you are right; for God has put His Spirit in man, and it is His eternal Spirit that is doing the seeing.

The inner man has constructed his outer vehicles for his use, and the eye was built by the creative power of the Spirit that abides within him. The Creator hasn't been injured or destroyed: He cannot be hurt. The all-mighty, all-wise, all-knowing ONE has not lost His wisdom and His power. He that in the beginning created the eye, can recreate it. "I will restore health unto thee, and I will heal thy wounds, saith the Lord." "Behold, I make all things new."

If you understand the truth of this, and know that the eyesight is good because it is of God; and if you stand firm in this perceiving faith, you will find in very truth that God is eternal and that the Inner Spirit, being called upon,

will answer. You call by acknowledging His Presence. Then, immediately, the activity of His Perfection will begin to move in restoration. The Father Within doeth the work. You call upon and bear witness to the Truth. That is all. You recognize the Divine Power that man has as a son of God. You know that there has been put within your patient the understanding by which he also knows the Creative Power. You call upon that understanding of the Spirit within him, and his house will again be in order.

There are three chambers of the inner seeing which correspond to the departments of the outer eye.

1. The outer chamber is a surface and has merely a general registering, just as in a child the outer eye sees that light is light.

2. The middle chamber is a growing and more selective process, a stirring of the intellectual interest, corresponding to seeing objects in the light.

3. The inner chamber is the understanding and the *love* of understanding Truth — Its meaning, vitality, and significance to the soul. The inner chamber also differentiates between the outer and the inner colors of light, and knows a beauty that is beyond the outer seeing. The inner department of the eye corresponds to this love, delight, and desire of understanding and knowing, and of having an intelligent concept of things.

The inner eye loves the principle which is behind things, and is not satisfied with the outer color, form, and sound. He who understandingly looks at a work of art, perceives its beauty, not only in the picture and not only in the heart

of the artist, but even in the Heart of God; for the heart of an artist is in tune with the Heart of God.

Principle is purity itself. Therefore the love of Principle brings us deeper into purity; and from the love of purity we move into the Divine Innocence of vision. Then shall the eye be supple, strong, elastic, and easily focussed. The eye will be resting and being used without effort by that perfect control of the *inner man* which shuts out falsity and sees only the good, the beautiful, and the true. This seeing has the untouched innocence of a child, for true seeing touches only that realm of pure understanding which knows no evil.

The man who looks with the eye of innocence has around him the Divine protection. Evil intention cannot touch him, for he need but to turn his eye toward its *nothingness*, and it is overcome with Good. The eye of understanding sees definitely where to go. It is like an eagle as he casts his eye and knows what is for his good, and goes to it.

But the man of pure eyesight does not visualize his good, nor does he make any channels for his pursuance of it. He knows Whence his good is coming, and he simply turns toward it. He sits upon the throne of love and purity and understanding, and casteth out all evil with his eye.

The left eye corresponds to the love of truth, the love of intelligence. The right eye corresponds to the love of the good. When you can see that the Truth and the Good are one, that truth is good and good is truth, — then you will focus perfectly. And when you see God as the one and only power, and know that He is active in you, — then you will have perfect eyesight.

The eyes, like all other organs, are always wearing out; and the understanding and love of Truth is the channel by which they are restored and recreated. God knows, and God has the power to renew: so an entirely destroyed eyeball can be restored when you work with the eternal Principle, which is the Spirit of God in the patient. Gently lead your patient to the throne of Grace, so that he may receive the Essence of God's Presence directly from Him. You who know what the Spirit loves to do, can do, and has done, may put your patient in the realm of the Spirit, and can stand firm with God.

THE NOSE

The nose corresponds to the perception of Truth in general, Truth in the *abstract*; just as the eyes correspond to the perception of Truth in particular.

The nose acts very much as does the mouth which tastes food and warns the stomach of its uselessness or usefulness as the case may be, — that is, when the food is not directly digested in the mouth itself. The nose tests the atmosphere, and warns the lungs of impurity. For that which we must *breathe* is the finer, volatile essences of the atmospheres which is the most important food, and far more necessary to us than what we eat.

If the atmospheres are good, there will be an opening of the upper receptacles of the nose in order to receive it. If the quality is not good, the upper receptacles close to it, and the air passes through the lower part of the nose while the lungs get ready for a struggle in sifting out the poor ingredients.

We cannot get along for more than a minute without the volatile food that the lungs feed upon. These finer essences of the atmosphere minister to the higher nature of man. Therefore the nose indicates whether a man's attention is set upon things above or things below. If the attention is set above, the inner lining of the upper nose is very sensitive and acute, and thus draws from the ethers the finer substances. When the vision is high the mucus is transparent and very light, and there is just enough of it to lubricate the passages for carrying away impurities. But when the desires are low, there is a thickening of the mucus and it is of a heavy order. Gatherings in the sinus comes from low or carnal desires.

CATARRH and SINUS TROUBLE: Catarrh is caused by lowered affections, and some forms of catarrh will cause deafness. A nosy person is always wanting to know about human affairs; but a curious mind is not a particularly interested mind and hasn't a very acute understanding. So those who engage in gossip lower the tone of their minds. The effect of low-toned gossip on the mind is disintegrating, and makes the brain less vibrant. The **COMMON COLD** comes from a congested, uncertain, and worried mind.

REMEDY: For both catarrh and sinus trouble, treat for purification of the affections and the lifting of attention upward to things above. Always direct your attention upward, and if your delight is in the Divine there will be a change in the quality and functioning of the nose. The texture of the nose corresponds to one's ability of pursuing an idea, or a focussing of the attention until one has overtaken the objective.

For a cold, treat for peace and faith in the unlimited, healing activity of the Spirit of Truth.

If there is a love of Truth for Truth's sake — absolute Truth, without any strings of selfishness attached — then you will find a healthy, well-formed nose. The delicacy of the nose is formed by the delicacy of the loves and feelings, and the attention to the Holy Spirit. Our real body is not the flesh. The outer body is merely an indication of the loves, feelings, intentions, and intellect of the inner man. Man is an invisible being to the outer eyes. That is why Jesus said: "Ye judge after the flesh. . . . Judge not according to the appearance."

XXIII

THE FIVE SENSES

THE five senses, in relation to Spirit, are a very important part of the physical economy. Some schools of philosophy have added the aesthetic, the muscular, and the moral senses; and others have reduced the five senses to three, because hearing and tasting are so closely allied to touch. However, we shall speak of the five senses in the following order: Seeing, Hearing, Smelling, Touching, and Tasting.

SEEING: The sense of seeing has its relation with the intellection. Through the common forms of speech, which have arisen and come down to us out of intuitive perception, we are in the habit of saying *I see!* when we understand something intellectually. There actually is this definite connection; for seeing is the ultimatum of the power of perceiving and understanding, and that power is spiritual.

We mention again that the eye, like all the organs of the body, is an extension of the mind. Thus, when the intellect is raised to a high state and our search is for the true, the pure, the lovely, and all that is of good report, then the *seeing* is quickened. And, finally, when we are so interested in the higher spiritual life that we become unconscious of our body, we enter into a superactivity of

vision by which we may see without the use of our outer eye. The function of the inner eye is lifted to an interior state so acute that we may see through the form and environment of a person to his character, thoughts, and feelings.

This is a much higher state of consciousness than the state of clairvoyance, nor does the outer seeing need to be inhibited. In normal development there is no arrest of any faculty. The spiritual senses are not a separate set of senses, but are to be found by raising our consciousness into the interior activity of life. When raised to the Divine Life, in which man truly functions, the outer eyes are strengthened and quickened. People become open books to those who have this true vision.

But let not zeal get the better of your intelligence. An attitude of forcing your development results in a wrenched nervous system and a weakening of the outer eye. The right way is your interest in higher things, which brings normal development. It is well to have a keen, healthy desire to know and understand; so we should be ever turning our attention to the Within and Above, because this is the source of our expansion in the ways of our growth.

It is possible to be conscious of, and alive to, the *esse* or spirit of all nature. And it is perfectly natural, to the man who has lifted his vision to the Most High, for the sight to be so acute that he can see at any distance. Thus he can see the movements of men's minds, their intentions and purposes.

But idle and useless curiosity expresses itself outwardly in *astigmatism*; and also, often affects the nerves that

control the function of breathing. Thus curiosity is often the cause of *asthma* in which, through the nerve irritation, there comes a sort of smothering sensation of the lungs. *Astigmatism* sometimes comes about by another form of inquisitiveness, which is by seeking for good in the outer world and not finding it. Thus the mind becomes confused, and the light it gives to the eye is diffused.

TREATMENT: The patient should cease from holding the vital gift of attention upon things that do not really interest, or concern, or inspire him. You may correct eye-trouble by quickening in your patient the love of Truth, and by awakening his mind to the Good of the whole of life. Healing of the eye has to do with the intellectual and spiritual perception of the ideas that emanate from the Mind of God.

HEARING: The ear is a very sensitive and wonderful organ which has to do with the transmission of *outer* impulses back to where they may be registered in consciousness. The ear corresponds to the affections. It is negative, whereas the eye is positive. The ear and the eye are related, and they work concordantly if the love and the intellect are balanced in activity.

We see and hear with the mind. But the mind can be withdrawn from these outer vehicles which are related to the power of attention in the mind. Thus ear-trouble is generally brought about by inattention.

TREATMENT for *deafness* lies in quickening the attention, and arousing the interest in that which is going on, — to the point of a normal, healthy, and responsive

living with one's fellow-men. When the loves and intellections of the mind are lifted up in desire and interest, one can hear at great distances. Attuned to inner planes, we can hear the thoughts of the mind from even the other side of the world; for when the consciousness is lifted to the spaceless, timeless plane of Spirit, distance has no meaning. But remember that this is not clairaudience, which is always detrimental to the nervous system.

The wireless, the X-ray, the radio, radar, and so forth, are crude imitations of the powers and processes which man has within himself; for man has a transmitting and receiving instrument. The electrical transmission of form is also a crude imitation of what man has within himself; for man can tune in to any place and see or hear what is going on. He can send or receive messages with his mind. Jesus sent His mind, and saw, and spoke to those at a distance. As we lay less stress upon the body and withdraw to the Inner Realm, we find that our senses have been quickened and exalted.

Hearing is also connected with an area of the brain which is called the seat of Caution. In many animals the ear is enlarged, and so sensitively alive that they catch and condense sounds which we do not sense. Their ears are close to the seat of caution.

We hear *within* when we are in a high, spiritual state of consciousness; and this welling up from within seems to travel through the eustachian tube. Sometimes the tympanum becomes so highly positive, and the auditory nerve so sensitive, that the inner ear gets too negative and sets up a ringing in the outer ear.

REMEDY: The balance is restored when the attention is turned to Spirit and Truth.

There is a form of deafness that is brought about by pride. This is evident in the kind of person who jacks up everybody to his own standards, becoming so self-righteous that his mind is closed to all ideas except those which he has fixed upon.

Hearing is of the consciousness. It is a mental process. If we but knew and were convinced of this, we could get back into the consciousness, and thus build new ears and eyes with the Divine Intelligence that says: "I will restore."

SMELLING: The nose is very important. It registers the undulations of the ethers and senses the essences, or the effluvium, of objects. Then the sensations, produced in the olfactory nerves of the inner membrane, send the perception to the brain. This enables us to instinctively avoid that which is not good for us. Everyone has his *perfume* which changes with the state of his consciousness. A sensitive healer can often detect the mental condition of a patient by the quality of his odor.

The sense of smell is a protection. Odors that are repulsive to you are not in tune with your esse. The spiritual unison between lovers is the cause of their delight in each other's fragrance. The developed person can smell the character of another, and know people's states of mind by smell. Snoopers who are using this power selfishly, however, will often have trouble in the nasal passages.

REMEDY: For such cases as selfish curiosity, lift up the patient to use this fine faculty of smelling for the good of man, and his trouble will disappear. Turn his petty, negative interest in other people's affairs to a love for their welfare and a perception of their good qualities; for this will lead his mind to the true, the wise, and the altogether lovely.

TOUCH: Touch means our contact of the skin with outer things. We do not know the beauty and the wonder of the skin. It registers contacts, eliminates poisons, and drinks in essences. Touch is connected with hearing and tasting.

You can often tell the nature of a person by shaking his hand, because of the sensitiveness of the palm. We can also impart our spiritual power and essence through the hand. The laying on of hands is not a meaningless thing, but has a science and a purpose in it. Jesus thus blessed the little children.

We always want to hold the hands of those whom we love because of the interchange of spiritual essences. There is likewise a sensitiveness of the lips. The kiss of a mother is an outpouring of life-essence to the child she loves. This is a holy thing, and there is a scientific reason for it. It is energizing to the growing infant.

You yourself can be so sensitive in touch that you can know whether an object was made mechanically, or with a loving hand. You can know, in the same way of touching, what an artist has intended to do and whether or not he succeeded.

TASTE: Taste is also a mode of protection, by which we shall swallow only that which is in harmony with our esse. But you can also taste ideas and things of the Spirit. Again, you can taste love or hate.

Tasting high states of mind will be likely to make your mouth water. But, in districts peopled by a low order of consciousness, your saliva will feel like cotton and you will want to expectorate; for the salivary glands undergo a chemical change according to the mental or spiritual vibrations amongst which you move.

Nevertheless, the senses can be trained to live, not just in the husks, but in the pure wholeness of Life by seeing, hearing, smelling, touching, and tasting the Holy Spirit. For spiritual perception is the root-sense behind all the five senses; and the *vehicles* of the five senses are entirely dependent upon the Spirit for their health and activity.

XXIV

DISORDERS AND REMEDIES

CONSUMPTION

CONSUMPTION is a pulmonary tuberculosis, and in general a wasting of the body. It is caused by a burning passion, with an obdurate will and incessant fear. Fear cramps the flesh, affecting the digestive apparatus and the heart action. Then the breathing is restrained and the congested organs finally become diseased. Tuberculosis is the reflection of a consuming discordance in the thoughts and feelings, and we always find fear and conflict in the subconsciousness of the patient. The underlying cause is disobedience to the Spirit, an indifferent or perverse attitude toward the Divine Self. A state of passion creates war. It sometimes causes nose bleed; and a predominance of lust sometimes causes blindness. The jumping of passion also often causes the ears to be filled with mucus.

TREATMENT: Speak the peace-giving words of obedience, of purity and joy and wholesomeness. By the inspiration of the Divine Self hear only those things that emanate from God. Nothing but the goodness of God, and the gentleness of His Love, shall pervade your patient with harmony and health. Chastity and purity are great agencies for healing, because innocence, purity, and love emanate from God.

So, in humility, speak these heavenly words which will cleanse the body as the Holy Spirit moves through the

consciousness like a gentle breeze of Life. When the Light of God shines through you, that same Light will shine through your patient and he will be healed by the Truth Itself.

WHOOPING COUGH AND DIPHTHERIA also need a purifying of the consciousness, especially to free the children who have been affected by worldly beliefs.

BONES

BONES are the foundation of the grace and beauty of form which God created, and this indicates that God gave the divine right of all beings to be equally possessed of that same foundation. But, "envy is the rottenness of the bones."

The essence of envy is a desire to destroy, because in the human mind there is a crippling belief that beauty and supply are not equally divided, not impartially and fairly given to all. Thus people, who feel that they are unfairly cut off from the beauty of form, become envious of others and injurious to themselves.

This is a false movement of the mind, for beauty in the mind shines through the body and makes it beautiful. The body is a sensitive mirror, and envy is the report of the senses which feel that, although there ought to be equality, there is no such thing. A dual-minded man is unstable in all his ways, and so he does not see that the beauty of God's Holiness fills the entire universe.

If you, as the healer, are faced by a patient with con-

sumption of the bones, will you be fearful? No! Because this is simply another opportunity for you to bear witness of the infinite Power of God. All things are possible with God; nothing is fixed; and even the bones are but a shadow of the soul. So be fearless. Know that God is all life, all intelligence, all power, and He worketh righteousness.

TREATMENT: Make acknowledgment of the mercy, tenderness, and beauty of the Divine Presence, the Divine Power, which worketh in you to will and to do. We heal by our pure knowing of the allness, beauty, and holiness of the Spirit; by our knowing that goodness is equally distributed; and that there is no place, not even in the marrow of the bones, wherein there is any lack of the fullness of Goodness with all Its substance, wholesomeness, and balance.

When you can do this lovingly and joyously, you will find it pictured all about you. The condition of decay will then cease and the healing Love will take its place. When envy goes out of the mind, the flesh will heal; for "out of the heart are the issues of life." As the mind is, so is the vehicle of the body, for the body is the negative pole.

So stand still in the presence of the Spirit while the substance, strength, purity, which was hidden within your patient, is now built from within and the disintegrating tissues will be restored to health. "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

Our bodies are built from the marrow of the bones, and from there outward; first the foundation and then the superstructure. Life is generated in the marrow of the

bones. Thus the question of "How do you feel in your bones?" is an old saying with reason.

FRACTURES of the bones can be set, put back into position, and healed by the healer's faith and understanding of the Nature, Substance, and Omnipotence of the Holy Spirit. All things are possible with God. His substance is within us, and it is invariable. Your reliance upon the Most High One gives you the inner confidence and assurance which will make you able to meet all externals, all outer disturbances.

Therefore, never waver, for there is nothing incurable or impossible to the Almighty. Abide in the Truth. Walk in the Truth. Stand firm in the Truth.

CURVATURES (which generally mean a bending of the spinal column) appear out of a belief in reward and punishment.

TREATMENT: Kill the belief. Heal it by the cutting word of Truth which, moving through these beliefs, wipes out the falsities and their handwriting in the body. Behold with the single eye the Truth of man's being. True vision brings balance and order.

We must apply the Absolute Principle if we would do effectual and permanent healing. Do not let yourself play with one human idea against another, one thought against another. Keep Oneness in your heart, and cast out duality. Get back into the glory and perfection of the Spirit, and stand firm in That which knows no opposites.

If our treatments are to strike deep, we must have the word of knowing the divinity of man. Therefore be ye strong in the Lord, strong in the power of His Might, and in the Might of His forgiveness. Remember that there is no such thing as an evil power in the world. The carnal mind knows nothing, but believes much. All sickness is a lie. No one is sick, but a lot of people believe that they are sick. You must be onepointed toward the Spirit of Truth if you would heal, for all that is not of God is a shadow of nothingness. God does not believe anything: He *knows*.

KNEE JOINTS: Weakness in the knee joints is caused by a sense of lack concerning substantial support. Sometimes this weakness is caused by the death or desertion of someone upon whom the person depended; and sometimes it is the loss, or fear of losing, the sufficient support upon which he or she had depended.

REMEDY: The beginning of wisdom is to be dependent upon the Almighty, and the secret of prosperity is to know the Almighty. Thus you can restore the strength of your patient by realizing these words of Truth.

"Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then thou shalt have thy delight in the Almighty, and shall lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee. . . . Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. . . . Cast thy burden upon the Lord, and He shall sustain thee. . . .

When men are cast down, then thou shalt say, *There is lifting up; and He shall save the humble person.*"

DUALITY: Man becomes lost in duality and thus falls into confusion. Often he studies what he thinks are the laws of things, the so-called natural laws. But there is no such thing as a natural law, for the high law of God is the only law. Man has occupied his mind with so many laws and theories about the worlds of the universe that he divides himself into a multiple personality and knows not where or who he is. Such as these have not the single-eyed vision; they do not know the eternal Word; and so they try again and again in birth and rebirth to find the Truth.

When we shall look up and hearken to the Spirit, we shall move away from the circumference of the wheel. We shall return to the single and only Source which is the way toward our knowledge of the Truth and Its Laws. Then, as we feel the movement of the Holy Spirit, our sense of matter disappears. Every point becomes to us a living thing, and the body becomes cleansed with a high form of strength and energy.

Spirit and breath mean the same in all languages. When we begin to feel an expansion and a deeper breathing, we gradually move into rhythmic breathing. Also, as we more and more open our consciousness, there seems to enter into us a finer and more subtle substance which goes beyond the lungs, cleanses us, and opens new avenues. As we continue until our whole being is opened to the Holy Spirit, we become aware of the Breath within breath so understandingly that the bones, the skin, and the tips of the toes are conscious of our rhythmic and harmonious breathing of Life.

XXV

MORE DISORDERS AND REMEDIES

THE SPLEEN

THE spleen is a large glandlike but ductless organ, near the cardiac end of the stomach, and supposed by the ancients to be the seat of anger, melancholy, or vexation. This assumption of the ancients was not very distant from the actual facts; for the spleen is now, and always has been, affected directly by those states of mind — including jealousy which is a form of fear.

Furthermore, the disturbance brought about in the spleen also affects many other related organs. Thus the spreading of disorder often brings forth rheumatism, arthritis, neuralgia, inflammation, ulceration, hemorrhage, and displacement of the organ. The spleen is a transformer of force, a distributor of energy, and also is the connection between the astral plane and the human body.

In a case of spleen-trouble the patient's mind is generally filled with illusions and supersititions, and this mental commotion — developing into lust and passion, causes suffering in the spleen.

REMEDY: Treat for purity and chastity in the astral plane. In a case of this sort there is much fear; so speak freedom, and speak it boldly. Some people have a wrong idea of freedom and misuse it; so speak the Truth also with the love and understanding of chastity. There is no such thing as fear in the Truth, so free your patient from

the so-called "Unseen" by turning to the Most High One which is I Am That I Am.

For bleeding in the spleen, definitely deny all belief in an astral plane of cruel fate. The spleen performs a delicate function concerning our belief in fate and things on the astral plane. Treat with the forgiving power of the Spirit in whom falsity doesn't exist. We really exist in God's kingdom of heaven, wherein there is no such thing as a cruel fate; so meet this disease with the word of Truth. "I am God, and there is none else."

Do we believe in One Power? Is God good or not? Of a truth there are no opposing pairs of good and evil. The Truth does not swing to right or left, but is eternally the same — changeless and complete. Lean back on the completeness and the finished fact of God, the Holy One. We do not have to *try* to live our life, or struggle to carry out our good intentions. Many people try so hard to be good that they cannot see the Way of Truth for their fear of evil. God is All in all, and there is none else.

PILES

Bleeding bowels are caused by a belief of being misunderstood and hurt. People who cry out for sympathy are weakened in the abdominal cavity, causing inaction of the intestines. Piles, or hemorrhoids, come from a belief in cruel experiences; in being double-crossed or disappointed in someone, in misplaced confidence or misplaced love, and a general belief in cruelty. The body shouts forth, in one direction or another, the thoughts and beliefs of the mind.

TREATMENT: Call on the Lord of love and forgiveness, knowing and declaring that we live and have our being in God, and therefore are not subject to beliefs. Use the Truth of God, and let that Truth cut deep. As you speak the heavenly word, God's tender mercies will heal your patient; for Now is the accepted time, and Now is the day of health.

CANCER

Cancer in the bowels also comes from a self-suffering because of disappointments, a sense of being deserted, a sense of loss, and a hunger for sympathy.

REMEDY: Treat for the love of the Presence of God, the Comforter, the Bountiful, — the true and compassionate One which is always present. No one is alone, and everyone has to learn to depend upon God. "Him only shalt thou serve." Mercy and compassion are not weak: they are positive.

We must meet the patient with the merciful positiveness of Christ as we know the Truth, stand firm in the Truth, and commit all things unto Him. If you have pure, perfect faith, and doubt not in your heart, your patient will be healed. He will be lifted in understanding, and restored to health.

ANEMIA

TREATMENT: For cases of anemia, which is a state of deficient quantity or quality of the blood, and for the weakness caused by the low condition of the blood, speak the holy word of chastity, purity, and innocence. Lift up your heart to the glory of the Holy Spirit which is within

you and within your patient. Glorify God in your body and your spirit. For, if we walk in the light, as Jesus is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from sin. Thus your patient will receive a new substance with which the body will be built up; for new and true ideas make new cells in the blood.

TIC

Tic is due to a sense of inferiority. The patient has treated himself falsely with the idea of "I don't know" and "I cannot do." Such an attitude brings about a congestion of the spinal cord and affects the nerve centers, generally producing spasm of the facial muscles or a spasmodic facial neuralgia. A sense of being ignorant and foolish reflects in the body as nerve weakness, a twitching and twisting from a lack of control of the nerve centers. They are not properly functioning, are intermittent; and this shows in the flesh.

TREATMENT: Speak the freeing word of the Spirit of Truth, which will break down the false sense of inability to know and to do. Your patient is a son of God, and therefore is not a limited and thwarted being. Express freedom, and cast off limitation with your knowledge that the Infinite Spirit awakens and quickens the soul with strength and understanding.

Freedom is a quality of Spirit, and our place in Spirit is a free state of being. It is the Divine Will, unfettered and unbound by any laws of matter, that shall lift your patient into health and good ability, giving unconditioned freedom

for the pocketbook also. All flesh is one flesh and all peoples are one people, but it is the Spirit that lifts man's consciousness to higher degrees of life in soul and body. The versatility of the mind, which has been quickened by the power of the Spirit, will make the body able to do many things quickly. Thus the brain and the hand can turn to any task easily. When the mind is free, the body is free and wholesome.

ADVICE TO PRACTITIONERS: Study the life and attitude and procedure of Jesus. He will give you guidance in your healing. The more intent is your desire to heal, the more will your channels be opened to reinforcement from the kingdom of heaven. Always keep the avenues of your mind open to the One, the Glory, the very Presence of the Life-Principle. But you will have to repair often to the One Source by closing the avenues of your senses, by moving back of the sense-realm, and back of the realm of the intellect, to the secret place of the Most High wherein you may contact pure Spirit.

To the degree that you empty your own mind of all human concepts and turn your vision Godward, you will be filled with the wholeness of Life. Then, finally, you will become an open channel for the divine inflow and outflow of the healing Breath of Truth, through you to your patient. On the way, you will have many things to cross out, so that you may become a fit instrument for your calling. The true healer gives himself to The One and Only; for healing is a life of devotion and consecration by which to touch and to know God as Love.

BELIEFS AND EMOTIONS

SOME people, who seem to live in a very good and pious way, are suddenly struck with a woeful disease or calamity. They wonder why, and their friends wonder why such things could happen to such good people.

The answer is that these people have believed in two powers, one good and the other evil. They may have believed that the power of good is greater than the power of evil, but they still believe that there is such a thing as evil in God's creation and that this evil has power.

So long as people think of God in this double-minded way, they will have the effects of good and evil in their lives. Until they can declare from their hearts that there is not a drop of evil in the goodness of Truth, and thus nullify their belief in evil, they will suffer from their own misbelief. For all of us outpicture today whatever beliefs we have harbored in the past, although we may not be aware of what we have been thinking and feeling.

Again, many people believe in the wrath of God, a fearful wrath that punishes them for their sins; and because of this belief they must inevitably bring into their own lives the wrath of their God. But *their* God is not "the only true God" which Jesus speaks of as our Loving Father. Their God is but an imaginary picture drawn out of their own intellect and emotions which then breed ignorant, misjudging, and wrathful action toward others

as well as themselves. Thus they are caught in the law of cause and effect by which "thou shalt by no means come out thence, till thou hast paid the uttermost farthing;" for the law says, "I shall be a God unto you according to your hearts."

These people must be lifted up in their hearts to Christ Jesus, who declared the True God so that they may know of His Grace instead of believing in an angry Ruler. They should remember that it was said by John: "And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." And also what Paul told us they should learn by heart: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. . . . For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Do you believe in a God of retribution? Or a God that charges you with heavy burdens? Do you believe that if you have transgressed the law, you will have to pay dearly for it? And do you meditate upon the fatal punishment that your neighbors will receive from this God because they have transgressed the law? Then you will be thinking of a God of unforgiving judgment, and just so will you have a burdensome life, because that is the God you believe in.

Actually we sin every time we think that we are less than the sons of God the Father. Yet the Christ of God is always with us from Within. "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." So let us look up and acknowledge the redemption, for it is

only those that are under the law who become guilty before God; and Jesus Himself reveals to us that "he that believeth in the Son of God is not condemned."

"Get thee hence, Satan." Satan is a name for sin, signifying disobedience of the true Light which lighteth every man that cometh into the world. If we turn entirely away from the persuasions of Satan the way Jesus did, we shall lose our belief in sin, punishment, and evil. For He said: "he that followeth me shall not walk in darkness, but shall have the light of life." The light of life is good and there is no darkness in it, so let us hold on to that Light.

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." It is always that way. We show forth in our body and in our circumstances everything that we feel and think according to our belief, whether we believe in good or in evil or both.

But there is no such thing as an evil treasure in the Heart of God. The Spirit of God gives love, life, peace, and joy to us His children. The true God is Righteousness. It is said of Him, "I the Lord speak righteousness, I declare things that are right." In a truth, He is "of purer eyes than to behold evil, and canst not look on iniquity." Therefore God sees no wrong; "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." It is only mankind that looks upon iniquity.

We must understand that God is the pure, unconditioned Principle of Goodness which pours freely into our hearts the good ideas, the good thoughts and feelings. So, if we are thinking otherwise, we are not receiving the truth of

Goodness in its wholeness, and are not free from our servitude to false ideas. But this bondage is not a punishment from God: it is your own self-punishment. For, the moment you realize that God gives forth His goodness to all, irrespective of persons, you will then know the truth, and the truth shall make you free.

The Source of all that is good and wholesome is God. We can depend upon the Divine Truth, and there is nothing else that we can depend upon. The Spirit of Truth is the *substance* of Truth, and that divine substance is real, all-powerful, and changes not. It never fails us, for it springs from The Father and is the eternal life within us. So, if we are to have a restful and peaceful life, we must abide in the truth and goodness of our God.

Perhaps you have been gratefully thinking of many small and limited things that have been good in your life. If that is the highest good you can conceive of, it will be your God, and you will outpicture nothing more than this limited good until you can sincerely believe in the presence of a greater and wider good. But as you lift your vision up to the unconditioned, unlimited Good, so shall your God be bountiful unto you, and you will be expressing His bounty in your life.

What good do you want in your life? It is very important that your idea of good be clear, firm, and unclouded by any thought of conditions or personalities. The Good is infinite, so ask yourself what special good you now want. Look straight at this good. Look at it from all sides, frontwards and backwards. Turn it upside down and inside out, and get thoroughly acquainted with it.

Does your idea of this good contain any evil in it? No, that could not be, for thus it would not be good. Well then, declare that it is impossible for good to be other than entirely good. Say firmly, "There is no evil in the good I am seeking." Then give your mind a chance to dwell upon that perfect good which you desire. Feel the joy of already having it. Extend and multiply its value and its benefit. For, "Ask, and it shall be given you; seek, and ye shall find"; and that is what your Godward meditation is doing. In truth, you are actually drawing upon all the forces of Good and stirring them to operate through all your world for the coming of your good.

The more you enlarge your consciousness of Good, the more will good things appear in your life, and the more good things will you see and hear and experience. Thus if you want a new job, a good and interesting one, you will be led to the right people, and you will be made aware of greater possibilities within yourself. Or, if you need more financial support, it will come as your good from God "who giveth us richly all things to enjoy."

Is it strength that you want? Then ask yourself whether or not there is any weakness in strength. You will soon find out that weakness represents a *lack* of strength, and therefore cannot be a part of it. So, declare the truth and say, "There is no weakness in the quality of strength," and dwell upon the pure, unadulterated goodness of strength.

Is it good to be anxious, fretful, sick, and haunted with fear? Everyone knows that these thoughts and feelings are not good, and that no good comes from them. So,

again, declare that there is no anxiety or sickness in the good which you are seeking; and joyously look at this good, thoroughly and from all angles. Take joy in magnifying your good, and fervently declare yourself to be the son of God, the offspring of the Absolute One.

As you increase and expand your ideas of Good, all evil will disappear from your mind and your circumstances. The Light of Truth will lighten your path. Is it light and wisdom that you are seeking? Then remember that there is no darkness in light, and your life will become full of light and wisdom. Good things in your life are the manifestation of good thoughts which grow and ripen according to your loving and unswerving attention to the Goodness of Truth and Its good fruits.

"For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

It would be wise for you to eliminate every if, but, how, or when from your thoughts, and let only Good abide in your heart. You will then have nothing to do besides that abidance, for all your good shall come to you. You will have unified yourself with the Good. And now you need not seek, or blindly exert yourself with hunting for your good in the outer world; for you will be directly guided to your good from Within.

Good is the power of the universe, and it is ever active. Because of your faith in the presence of Good and your trustful abidance in that presence, the Good will be active for

you. You will *have* and *do* good things; and these good things will come as though rushing into your life. So, declare yourself in harmony with the Universe, in harmony with Good, in harmony with your divine sonship, and it shall be unto you according to your word.

XXVII

OPPOSITE POLES

SELFISHNESS AND GENEROSITY: Selfishness is one of the causes of disease, and generosity is just as hurtful and foolish when overdone; for these characteristics are opposite poles of the same thing. Selfishness folds inward to the personal self, and generosity unfolds itself outward; but neither of these states of mind are of the Spirit, for Spirit does not turn in or out. We must know the Spirit as invariable Substance and thus be free from the turnings of the mind. For when there is no swinging from one side to another, our minds can be perfectly poised and balanced.

SELFISHNESS, which is involution, breeds certain diseases such as a condition of the eyes that look out from under with a sucking-in aspect, and ears that turn in at the orifice. If the skin is not widely porous, it will become parched and the free outbreathing of the body through the pores will be prevented. Moreover, selfishness is the reflection of a fear that the personal identity might suffer from a loss of something, and this fear disturbs the nervous system and organs. An indrawing state of mind believes in possession for himself and does not believe that all things can belong to all people.

GENEROSITY, which is evolution, works in the opposite way. It gives forth disease as well as everything else it has to give. These falsely generous people are sewers of the race. Their love of philanthropy is not a love of mankind: it is a disease of their minds which are filled to excess with sentimental sympathy. They become self-righteous, and forget that God the Father is the One that gives and heals.

In selfishness the skin becomes parched; but in this undue generosity the skin becomes overporous, and thus these people tend to scatter disease with their open-handed ideas and gestures. In fact, these generous people even love to give vivid descriptions of diseases. They talk too much about negative things and conditions. They peddle disease with their generous commiseration, impart their gossipy concerns, and then wonder why they are losing their stamina and tire so easily. False generosity is a false state of mind which causes weakness in the body, and makes these people open to contamination and infection.

The desire of ownership, the fear of loss, and the pride of self-righteousness, are back of both selfishness and vain generosity. Involution cramps the pores and withers the flesh. Evolution expands the pores which become like a sieve that discharges a continuous stream of debris.

TREATMENT: First free yourself from all this. Although the Son of man "hath not where to lay his head," yet "all things that the Father hath are mine." God is the Source, the Giver, the Substance, and is unchangeable. That is what you need to know when you are faced with those diseases which are caused by selfishness and generosity.

Sentimentality, with its unwise, incessant giving and doing, yields weakness and pauperism. So again, free yourself from these things that cause panic in the mind of your patient. Give your attention to God. For if you know God as the everlasting Substance, and abide in this knowledge, it will build reliability in your consciousness and in your patient's. Then, with the realization of surety as to substantial support for all, the fear — which is back of both selfishness and generosity — will disappear.

This makes a substantial body that can meet poverty and want, and can laugh instead of crying in the midst of famine. Scarcity shall by no means hurt you, because you are in touch with God as the bountiful, unalterable Substance, and nothing can change your faith. There will be no fear of having or not having, and no concern about property. Because of your trust in the Lord you will have a balanced life which is poised in Spirit. Therefore you will have the inbreathing and outbreathing of the Divine order and healthiness to impart to your patient. And he will be healed.

MALICE: Malice is an acid state of mind which is burdened with spite, ill-will, and even the evil intention to injure others. This charges the blood with an abnormal acidity, causing disturbances in the body such as soreness, ulcers, cancers, and other destructions of the bodily organs.

Opposite to malice is benevolence, but both of these states of mind are unbalanced and unhealthy, and they cast shadows of agitation in the body. People who seem to be very good, benevolent, and generous, have diseases which visit them just the same as in others who are selfish or

malicious. We have wondered why. But now we can see that benevolence is almost always as self-seeking as malice, and the malicious and the benevolent both suffer; for benevolence generally expects a reward of gratitude in some way or another. Sin is the cause, and good is the remedy; but the Spirit is neither of these.

TREATMENT: This pair of opposites is really love trying to express itself, but love is above opposites. Therefore we invoke the love of the Holy Spirit; not the human, but the Divine Love which knows no pairs of opposites. We rise to that high plane wherein all things are one, finished, and complete.

Know that the Spirit is perfection, that the Spirit heals, forgives, and does not judge good or evil. Health is of the Spirit which knows neither good nor evil. So realize the Allness of the pure Spirit, and those shadows of false sin and false good will flee away. The way of health is the way of the Spirit which transcends all opposites. The Goodness of God is absolute.

JEALOUSY AND INDIFFERENCE: Jealousy and indifference are dual movements in the mind, and they cast a dual shadow that destroys the peace of mind. When the *will* falls into jealousy, the cerebellum is affected with a seething passion. Then the right side of the body is affected. The liver and the heart are also affected because the will is positive, and positive forces of the mind attack the heart which especially cannot stand pressure. This throws poison into the blood-stream which then comes forth as boils or ulcers, either in the body or out of it, according

to the state of the person's ideas. Thus different forms of jealousy in the mind are outpictured differently in the body.

REMEDY: For every kind of jealousy, healing comes from the Word of Peace which will quiet the surging and boiling of the mind. Peace restores the innocence of childhood. The Divine Peace heals the mind, and therefore the body.

INDIFFERENCE is a false peace, and a false peace is a counterfeit. True peace is positive energy and power; but indifference is a weak and negative state of mind. False peace produces a general sluggishness in mind and body. The blood-stream becomes impure, and there is a general letting down of the whole body. The tone of consciousness becomes low; the organs cease to function properly; auto-intoxication takes place, and even the act of walking becomes lumpy.

REMEDY: Remember that there is no such thing as negativeness in God. Truth is not weak and indifferent. Therefore, deny indifference as you deny a lie. By lifting up your heart to see the perfect peace, its rhythmic harmony, its presence and its power, you will know the right word — the healing word that brings new light to the mind. For by the magic word of Peace, symmetry and order will return to your patient.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

AVARICE AND EXTRAVAGANCE: Avarice and extravagance are opposite poles, indicating action and reaction cast by the idea of general circulation of goods. The

purpose of avarice is to get; the desire of extravagance is to spend; and both are foolish and false.

Avarice is a type of covetousness which recedes into itself with an indrawing, centripetal action. It has the love of getting, without the love of having.

Extravagance plays its game outwardly; and it has the love of spending, without the love of having.

Such unsound states of mind bring forth unsound bodies; and the opposite poles of avarice and extravagance, one against the other, have the sign of a vacillating and untrue balance.

REMEDY: If all is held in balance with the understanding of the Absolute Good, that It is limitless and unearned; and when we can see the real riches without the necessity of earning them, or of being good in order to receive them; then we shall have the full bounty of God. We can speak the true Word, and free the mind from action and reaction. If we speak the Word *knowingly*, we can have what we honestly desire without danger of losing it; and we can be extravagant without fear of loss. For there is no just and unjust, no pairs of opposites, when we sight the universal, everlasting Good; and we will be rightly getting and keeping and spending.

In the Trinity of the Godhead, Truth manifests a perfect balance. But you do not prove the Most High by spending all you have, but by being well balanced. We have only to *know* the bounty of God's Goodness in order to possess a perfect balance; and then we shall be able to set in motion our aspirations, just as a healthy business is conducted.

So let us strike that true balance for those people that

are in need of it, with our knowledge that God is no respecter of persons; for thus we can free them from the Adamic law of earning their livelihood and awaken them to the Grace of God — which is not a reward for good works, but a free gift for all.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

BONDAGE AND FREEDOM: One cause of disease is a sense of bondage. It cramps the mind, and is reflected in the flesh. It knots the nerves and depletes the blood, which limits the movements and activities of the body. Every thought, sooner or later, is reflected in the body which becomes as much disturbed outwardly as the thoughts and feelings have been disturbed inwardly.

TREATMENT: With your knowledge and sense of the freedom of Spirit, speak the healing word of Truth which will open the pores of the mind, and thus the pores of the body. Blood is life, and is made of the Spirit. As we clear the mind, we clear the blood and it becomes a new substance. It is the breath of God, moving from within, that gives perfect freedom. Man is the alphabet of the heavenly word, for God speaks by means of man; and you are that man. So let the Holy Spirit breathe through you until your heart is pure, for thus your healing word will be clean, powerful, quick, and free. “If the Son therefore shall make you free, ye shall be free indeed.”

IGNORANCE AND FOOLISHNESS: A sense of being ignorant and foolish reflects in the body as nerve weakness,

which is apt to show forth a twitching and twisting of the flesh; because, when the nerve centers are not under healthy control, they are not functioning properly.

TREATMENT: Common-sense should be awakened in your patient, for good common-sense seems to be smothered or dried up in many people. So free and unfetter them by touching the realm of that Infinite Wisdom which does not come from schools or people, but from the reservoir of The Unlimited. These dried-up people are restless and do not know what they want, which is due to their tight withdrawal from the wisdom and wit of the Spirit.

God is not weak or weary. He does not give us a world of stupidity and discontent, but a state of bliss and satisfaction. Treat not for learning, but speak the great word now — which taps the sources of power, and brings that inner understanding which comes without knowledge.

HOPE: Hope is also a form of weakness. But there is no such thing as hope in Heaven, for all is fulfilled in the kingdom of God. "I AM That I AM" implies now; and the kingdom of God is *now* within you. "Now are we the sons of God." We shall be satisfied only as we awake in His likeness, the likeness of the Supreme. But because of continually dwelling in hope, people keep themselves in continual dissatisfaction.

REMEDY: Knock out hope with the word of now. Dwell in the absolute, eternal now, and you will be conscious of the presence of God. You will be lifted into the presence of His Kingdom; and thus you will be able to use the perfect word of the presence of Truth for the healing of your patient.

BEREAVEMENT: For those who bring to you their tears of personal bereavement, stand firm in your silent knowing that God is the Life of all life and there is no death. Don't be concerned about the loss; and forget the patient, even his or her existence. All is life, never ceasing, and there is no such thing as death. *Know* this, and the sting of loss in your patient will fade away because there will come to him the sense of immortality.

SORROW: For cases of sorrow in general, remember that in the kingdom of our heavenly Father there is always joy. Many diseases come from the lack of an expression of joy, so open your heart to the joy of the Lord which giveth strength and gladness; for in healing you are always dealing with your own consciousness. Healing is a movement of restoring; and the restoration comes through the joy of Deity.

PRIDE: Pride comes from a belief in one's own mental or physical superiority, and often from a sense of superior righteousness. This inordinate self-esteem and self-righteousness turns rapidly into bigotry. Furthermore, a proud state of mind causes a disturbance in the action of the heart which depletes the blood, and entangles the nerves and the muscles with knots.

TREATMENT: The healer must be audacious and free; and he must snap off the chains of vanity that bind and hold, in order to release the patient from his false pretensions. Speak the word of Freedom with certainty. Speak a clean, quick surgical word that cuts the bonds which imprison both mind and body, and the patient will throw off

his self-pride as he feels the true and wholesome uprightness that arises in his mind and body.

PRIDE AND HUMILITY: States of pride cause the mind to swell up and then fall down into a slough of humility. That pride goeth before a fall is another example of action and reaction. Pride followed by the reaction of meekness is an abnormal and unhealthy state of mind. On the one hand pride results in hunger, overeating, and corpulency; while on the other hand, humility — with its sense of inferiority — tends to coat the stomach with scums of lethargy. The breathing becomes shallow, and there is a letting down of vitality.

TREATMENT: The Divine Justice heals these states of mind, for the Divine Love comes in and restores the peacegiving balance without any diagnosis. Jesus said, "I judge no man." So do not yourself judge any man, for he is already judged by the condition of his body which records the judgment. We must not let our mind go down under the law, but must live above the law and partake of the grace and the free ethers on the Heights with God. Thus we can speak the high word of equity and balance for the healing of such states of falsity and weakness.

MEEKNESS: When a state of meekness has followed the swellings of pride, the mind becomes overturned with an anger which is very destructive. Such a state of mind brings accidents, and sometimes destroys the heart. Anger destroys memory, and that in turn destroys judgment and discrimination, and the man is scattered to the winds.

TREATMENT: Again your treatment is to touch the true, freeing word of justice and of perfect balance. As you understand the pure justice from Above, you will speak the heavenly word with the boldness of complete faith, which will bring soundness of mind and freedom for your patient. Remember the truth which was spoken by Paul: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." This is the way to free the insane, that they may be unbound, unfettered, filled with justice, order, and harmony. Justice means equity, fairness, impartiality, and it is in God that the infinite, eternal justice is to be found.

Over-humility and false-meekness cause a condition of devitalized blood, constitutional weakness, and also a weak and rapid heart action. This shows forth a form of fear in the outer world.

For such cases, again speak the blessed Word of justice and uniformity, for God has not made anyone inferior. Let your heart speak the equity, harmony, and justice of the Holy Spirit which gives only good, and never withholds Its grace and gifts.

To be humble before mankind is a false sense of inferiority which brings about a feeble character and gains nothing. "I am meek and lowly in heart," Jesus said; but He was never meek or lowly toward men and their world. So, in following Jesus, you will be meek only before the High I AM, and commit all things unto the Heavenly Father. Thus you will hold yourself free as you look up into the face of the Infinite One and behold the truth of your own being, and because God counts all being as the

one I Am, your patient will also be touched and healed from Above.

It is a high calling in God for us to be channels of His healing word. But we can never speak any word with power so long as we have the slightest feeling of pride or false humility. All healing is a call for the practitioner to get back to his basis in consciousness and know where he stands.

Psalms, 73: Pride compasseth them about as a chain. Proverbs, 29: A man's pride shall bring him low: but honour shall uphold the humble in spirit. Matthew, 23: He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

CONSERVATISM AND INFERIORITY: Conservative people are described as old fogies; and that is what they become, for a conservative person generally dries up. Such people cannot expand their consciousness, and therefore they have weak eyesight and a short to zero vision. They live in the accepted opinions of their chosen friends and neighbors with whom they repeat their time-honored and unventilated ideas. Because they bind themselves under their own laws they cannot see or know anything beyond themselves. Thus senility sets in, the frame of their minds and bodies becomes numb, they lose enthusiasm, and their emotions are as dry as the sands of Sahara.

The opposite of conservatism is a sense of inferiority, with desire to heighten their social position. People who build a modern, fashionable estate for themselves, wanting to be stylish and hoping to enter into the most exclusive

class of society, are filled with a severe inferiority complex. And those who have pride of intellect, of family, and of their high social standing, are beset with a superior complex.

Though these two states of mind are opposites, the complex back of them is the same. Both such attitudes of mind are brought low, and such people suffer deeply; for both states are unbalanced.

TREATMENT: It was not God but their own will that brought them low; so, with your love and understanding of the Truth, give them the merciful word of the Holy Spirit, and a balance will be struck. "If ye continue in my word," said Jesus, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Therefore, if you have been made free by the Truth, you can speak the freeing word with power, knowing that we all are born with the freedom of Spirit. Your patients will inwardly feel and receive your healing word. Their understanding will be quickened, their mind will become elastic, they will hear the Truth and find a balanced life.

Freedom is of God and is therefore timeless and ageless. The divine Truth is eternal and universal, so he who knows the Truth keeps young, supple, balanced, and healthy. Such a one is a quick healer who listens for new inspirations from the Spirit of Truth. He drinks deeply of the Grace of God, and passes on to his patient God's perfect word that flows from His kingdom of Love.

XXVIII

EMANATION

IT has long been known in science that the earth is ever casting off the substances of all the forces of nature, and that this is what makes the atmosphere. That which emanates from each thing is that which is of the thing's own nature, the radiation or particles of its being. This is also true of human beings, all of whom radiate the qualities and properties of the individual. It is really an emanation from the interior of us, an expression of our inner states of consciousness, our states of feeling, intellect, and will.

However, we must always remember that there is but one central life, and that all forms of life are fed from this One. All intelligence, all loves, all lives are derived from the One by the influx of Its Being into ours. All so-called life is an inspiration, an inbreathing from the one Source of Life which is always the same.

Man has no life of himself, so never forget that our life is from God. Knowing and seeing this truth, we realize that all life is radioactive, and all life is divine because it comes from God. The activity within us is the action of the Spirit of God; for man is the child of Light, one with the essence of the Father of lights.

The influx from God accommodates itself to the vehicle into which it is poured, comparable to water which takes the form of the vessel into which it is poured; so the influx *seems* to act in a different manner in different forms and

persons. That is why we think that each man's life is separate. But this is not so, for within the diversity of gifts there is but one Spirit.

Introduce electricity into a radiator and it will be expressed as heat, in a lamp as light, in a motor as power; — one and the same energy cast into diverse utensils. Intelligence may take various forms, but the intelligence comes from The One. It is not generated in the brain. Thought and feeling are not generated in matter. On the contrary, thought moves the brain and love moves the heart. The Spirit is our intelligence, and the life we show is the expression of Love.

In healing we come in contact with many states of consciousness, and we must be able to recognize how and why these states have come into the consciousness of our patients. We often find that the distasteful emanation of a neighbor or friend has sickened our patient. For the emanation of each individual acts upon his fellow-man, and their states of consciousness affect those who are easily impressed.

Such people are affected to the point of becoming so subject to the will of others that they do not live their own lives. Because they haven't learned to live from Within, they are receptive to other people's thoughts and purposes which they then pick up and use against their own nature. They become dominated by someone who is more assertive.

TREATMENT: For a case like this, recognize that the patient is suffering from the impingement of another mind. The remedy is to lead him back to his Primal Source. But to do so, we must ourselves *always* maintain close contact with The Divine: for this shall be not only our own pro-

tection from the influence of others, but will therefore give us the inspiration of our diagnosis and the restoring, living word for our patient.

All men, because of their emanation, may become agencies for good or for evil according to their vision. The body-temple may be that of the Holy Spirit, or the abode of false feelings and thoughts. Therefore, living among our fellow-men is a very important thing. But the truth is never negative, so no pretence can screen the emanation, or aura, which shows forth the consciousness of the interior man.

This law of radioactivity explains our sympathies and antipathies. Jesus could read the feelings and intents of people's hearts. The ability to read that which is not seen by the eyes is a protection of the Spirit. Thus you are insulated from harm by a magic circle if your consciousness is surcharged with the Divine Goodness.

In healing, what we *are* counts most. If we would serve we must be good; and if we wish to lift the intellect of a patient, we must be intelligent. But we must always be realizing that our goodness and our intelligence comes from the One Divine Source. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."

As healers, we must understand Love. We must know It and live in It. Love is radioactive, and therefore cannot but give. Also, as healers, we must never forget that we are nothing of ourselves. We are to use the Something, the Life, Love, Intelligence, or whatsoever we receive from Above, that is necessary for the patient.

Our emanation shows forth the use we are making of the divine substance; and if we are making a right use, our atmosphere will be salutary. But, if you use a strong will, you are only intensifying the emanation of the mental state. We must be careful that the stream, which we impart to the universal ocean in our association with our fellow-men, does not adulterate the pure gift of life with a sense of separation from God.

DIVERSITY

As teachers you may find that some of your students are confused by their ideas of diversity. They do not understand how there can be a divine diversity if God is the Oneness and the Wholeness.

However, they need not be disturbed; for diversity is but the qualification of Infinity, an emphasis in the use of the One Principle, a degree of that complete understanding which flows from the Indivisible Oneness. Thus we see that diversity is really the manifold expressions, the boundless qualities and activities of The One.

Unity reigns, and variety partakes of Unity. But diversity is not diversity if it stands alone. The multiple is always identified with the One, and without the One the multiple does not exist.

Variety is the potentiality of the One. We can describe variety as the diversion, or the play, of the One. And we can know that diversity is infinite even as the One is Infinite. So man, not by looking at diversity but by looking to the

immeasurable One, finds Its infinite capacities within himself, even unto infinity.

There is but one effort which man must make, and this effort is to point the line of his attention to the Highest and to keep it there. For this one effort, he is given all.

To keep this single-minded attention, man must not stop to use the perception of his senses, however alluring. Nor can he stop with the manifestation of thoughts, however assuring it may be. In like manner, let him not stop with himself, or with the world, or with any opinion and argument of men, however demanding. Let him not even stop with the reflection of Truth as he sees it with his own eyes, however beautiful it is. But let him penetrate to the Reality, the Spirit, the One Eternal. For if you do this with the persistence of God, you will be given to know God and the Christ whom He hath sent; and you shall manifest the Truth now and forever.

XXIX

POVERTY OR PROSPERITY

POVERTY is a disease. The sense of a lack of needful things is a mild form of insanity. But the victims of poverty do not realize that it is a sickness; they think that it is due to circumstances. Poverty is of the mind, the same as all sicknesses.

People look out into the world for substance, but substance is not in the outer world. A man's richness consists not in the things he possesses, for riches are of the Spirit. Wisdom and understanding constitute riches.

"Happy is the man that findeth wisdom, and the man that getteth understanding. . . . Length of days is in her right hand; and in her left hand riches and honour." (Proverbs, 3.) "Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength." (Proverbs, 24.)

Wisdom is the core, the very essence of prosperity. We cannot calculate wisdom in terms of material things, but it is the root of all riches, all happiness and strength. Where shall wisdom be found? and where is the place of understanding? God understandeth the way thereof, and He knoweth the place thereof. To depart from evil, that is wisdom; and to do good, that is understanding. The way

of wisdom is sweet. So, if any man lacks wisdom, let him ask of God, "that giveth to all men liberally, and upbraideth not; and it shall be given him."

Man cannot give you wisdom, nor can schools or books teach it. Wisdom operates in a plane above the mind, where all things good have their place. Every good and perfect gift is from Above, and cometh down from the Father of lights. The light of wisdom spreads its glow over the mind and makes it elastic, supple, resilient, thus heightening man's power of discretion so that he may select that which is good and profitable.

He that loveth the law of the Lord, loving to meditate on it day and night, shall make his way prosperous and shall have good success. Jesus exhorted us to "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." When man, by the light of wisdom, has become indifferent to *things*, he shall become master of them and they will move toward him. They will peacefully be added unto him.

Nevertheless, the majority of people do not believe in this truth. They do not feel the presence and power of the Divine Kingdom which is so close and ready to support them. Worry and toil seems to be their lot, because they seek outwardly toward the world instead of inwardly toward the Great Giver of prosperity and good success. So many people strive to earn their way with craftiness of mind and will, trying to compete for a profitable position, struggling with mind and body to get ahead.

All this painstaking effort is unnecessary. It is unwise, wearisome, and foolish. For they that *understand* do rest

from their labours, and great works do follow them. "Wisdom is the principal thing; get wisdom; Yea, with all thy getting get understanding." But you must go to the Source of wisdom, which is God. Seek Him where He can be found. He is in His Kingdom, within you, in the depths of your own consciousness, and there shall He teach you and give you understanding. Then you will not be distraught with anxieties; but, instead, you will know and see the right avenues of your action. For He that imparteth wisdom will direct your paths. The man that has wisdom has the essence of all supply; and having the essence, he shall have the symbol.

Let your mind say: Money is not mine; I am simply a steward. As I perform my stewardship righteously, more and more comes to me; but I do not *own* a dollar, for the silver and the gold are mine, saith the Lord.

Money has no power, although to man it symbolizes power. God is power, and man draws that power from Above. When we know to Whom the gold belongs, we will come into the right relationship with money.

The riches are always in the hands of the Holy One. When we find our relationship to The One, we shall find our right relationship to *all* things. Then we shall know the way; and we shall *have* all needful and pleasant things, because we have become conscious of our union with the wholeness of The One. Thus, by being lifted up, we shall draw all things from that Divine One whose kingdom is within us, — whose kingdom is within all creation. Jesus knew this. He always sought and called upon the Presence of God, and he lacked for nothing.

As to business, it is simply doing things in an orderly way, — shipshape, clean, wholesome, and righteous, for all business is an act of service. The more courteous, kindly, and bountiful a man is in his business, the more of good shall he receive. He who is in love with the Divine One will spread the divine quality of bounty throughout all his business and service. He who loves God shall not want.

Such an one shall not strive for anything, for everything he touches with his vision shall move toward him. All people love Love; all people love Joy; and the joyous, kindly person is the magnetic one toward whom all people come for the light that shines within him. If you are aglow and alight with the love of the Father, all things will be drawn to you, for all that there is belongs to Him.

Want and lack is not in the Mind of God, nor in the minds of the sons of God who know to Whom the kingdom belongs. In the Mind of God there is infinite bounty, which is poured forth and available to all people; though only those who love the Father know how to receive it and what to do with it. As a son of God, even if the crops have not prospered, you will still lift up your heart and sing to The Infinite; for the earth is His and the fulness thereof, and your song of faith will be answered as though miraculously.

Whenever Jesus wanted anything, it was at hand. And whosoever knows and walks with the Divine Principle will also have the prospering touch, the touch of the Comforter, and shall draw all things into right action. He who has learned to love the Lord his God with all his heart and mind and soul, shall have that inner understanding which appreciates the things of wisdom and beauty. Then he will

find that his life is united with their inner life. He shall not need to possess these things materially. But, living unweighted of earthly possessions, he shall freely drink of all essences upon which the vision of his heart may rest.

“The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.”

When you are possessed of love and wisdom and power and a sound mind, you will be sought of men, and they will go away blest. Should you even find yourself in a tomb, the stone shall be moved away. For angels shall bring you release, shall lift you up, and you shall want for nothing.

They that have a bountiful eye, that see the great bounty of the Lord, shall awaken others to the presence of His kingdom — in which all that the Father has is already given unto them that can receive it in the understanding of their hearts.

THE PRINCIPLE OF THOUGHT

"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."

"And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness."

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Let this mind be in you, which was also in Christ Jesus."

THERE is a Divine Principle of Thought, a Science of Reality. It is the thinking of the Mind of God. People imagine that there are many minds, and we speak of a person's mind, but this is not true. God the Creator is the only *real* Mind and the only *real* Thinker.

Man has been given vision, and as he sets his vision toward the Mind of God, he begins to think according to the Thoughts of God. Then, when such a man realizes that he is thinking as God thinks, he begins to function in pure thought. And, being consciously one with the Mind

of God, his thinking becomes logical, orderly, right, and harmonious. He finds that he is always thinking the right idea in the right way at the right time.

If you become confused, or have deceived yourself with imagination, you must quickly turn to the governing Principle of order, which is the Divine Law. "Blessed are the undefiled in the way, who walk in the law of the Lord. . . . Great peace have they that love thy law: and they have no occasion of stumbling." Knowing the law comes by knowing the Author of the law. The Lord who is back of the law will teach you the meaning of it, its wisdom, and how to minister in it. When you know His Truth, you shall speak His law, and order shall be established unto you.

If you bring your carnal mind into play, you bring far more devastation than ill-gotten medicine can do, with your effort to drive out a thought by driving a thought of your own into the mind of another. Mental suggestion and hypnotism is false and will react upon the user. Jesus never gave a suggestion to anybody.

Also, the bringing in of the idea of futurity is the bringing in of a false factor. Futurity is not true, for there is no such thing as time in God. You don't catch the sense of futurity from God, for with God it is always Now. To say to your patient, "You will be better soon," is a carnal thought which is at enmity with God.

Jesus knew God with Whom all the time there is, is Now. So Jesus spoke, and immediately the healing was done. When you say, "How long, how long, O Lord!" it is because you have a time element in your mind. The creature that God made is an eternal being, and there is no

element of time in the eternal life. Remember that it was not Jesus' human mind that worked. He had surrendered his mind and his will. There was no room in him for anything else but the Spirit of his Father.

If you be true healers, you must be imitators of Christ Jesus. You must not let your personal self be in the way. Jesus was empty of self: he had eliminated self. Nor did he ever say, "Did you notice what I did? It was terrible, but I healed it!" What he said was: "If I honour myself, my honour is nothing: it is my Father that honoureth me. . . . I can of mine own self do nothing. . . . The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

What men need is spiritual food; but if we are to give them that food, we must first have it to give. How shall we have it? By eating that spiritual bread which comes from the words of Christ; for Jesus told us that "The words that I speak unto you, *they* are spirit, and *they* are life."

"Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

Never before has there been a time when people have so sought this living food; suffering, as they are, with travail of the new birth in the race-consciousness. For them we must be able to know the everlasting Life, the everlasting Arms, that these people may pass through the waters and not drown, that they may pass through the fire and not be burned.

The whole world is sick, and we who know the Truth are called upon to heal it. Right in the midst of the terror, the hunger, the want, the suffering, and the evil, there abides the Eternal Good, the Everlasting God. People should be led to know this, and their eyes of vision should be opened. It is possible to pass through these waters and not drown, through these fires and not burn. The kingdoms of this world shall become the kingdom of our Lord.

But we must be strong in the power of His might; and we must be sure that it is *His* might, and not our own delusions. So we must keep close to the words of Jesus Christ and obey them, for He said: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." It is not by our might nor by our power, "but by my spirit, saith the Lord of hosts."

You must have the realization of His Presence in you and around you, every second. You must walk with Him. Not in self-seeking are you a healer, but in Spirit and in Truth. Jesus never said, I will have it this way! But, "I seek not mine own will, but the will of the Father which sent me." We must lay aside our wills; for otherwise, people who need your help have to turn away from that ignorant self of you which is trying to impose its will upon them. Healing is the emptiness of self, so that the Spirit may fill that emptiness with the Truth.

The word, the thought, the walk, betrays them that are self-satisfied. They are judged already, so you need waste

no time in judging them. You can lift your vision to the Heights, and be at peace. Only so shall you overflow with the light of peace for all those that come to you.

You need not and should not handle the foolish thoughts of your patients. You are to be concerned with your own consciousness and its oneness with the Father. The treasures of wisdom and knowledge shall light them that know God, and they shall heal by the power of His Light, without any need of speech to man.

"My doctrine is not mine," said Jesus, "but His that sent me. If any man will do His Will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him."

Thinking on this you will understand what it means to worship God in spirit and in truth. It is not to worship Him with the shell of words, but in spirit — in quietness and confidence, in conscious contact with That which transcends the intellect and is shining with gentle kindness through the mind, dissolving ignorance and filling the soul with wisdom. Under that steady, calm light of wisdom which cometh from Above, you cannot *impart* wisdom, but you can shine with the light of it.

To be a good healer, you must get rid of your notions, opinions, and ideas, that God may be all there is in you. Your own will is always destructive in its action on others, and you yourself will be tired by your employment of it. You should be aglow, radiant, strong, and shining after a season of healing; because you have received, even as you

have given, when you are selflessly and will-lessly the instrument of the Holy Spirit.

Watch the way, and remember that Christ is the way, the truth, and the life. Fortify your consciousness with His mighty power by knowing the Lord God and His Presence. That is the secret of healing. There is nothing occult about it. There is nothing mysterious about it, except insofar as all life is mysterious. A blade of grass is mysterious, yet simple and clear. Having the mind of Christ you can't help healing, any more than a lamp can help shining with the electricity it holds. Often you won't even know when you are healing, and you won't be concerned about when or how the healing was done.

But, except they come from the Mind of God, thoughts and words have no power. They are a hollow shell that is lifeless without the Spirit of Christ which charges the word with life. The deific essence comes not by your thought, but by your selflessness before Him.

Spiritual healing is the work of God Himself, and that healing takes effect through the word of him who knows and understands and loves God. God is all the strength, all the potency, all the life there is. Man has none, save that which is not of himself.

THE TRUE WAY OF HEALING

THERE is but one true way of healing, and that way is by the heavenly science of Spirit. There are forms of faith-healing, but faith without knowledge is impermanent and fallible in its method. It is just a repression or suppression, hypnotically arousing the mind of the patient. So there will be a return of the disease; or, when the force of the faith is spent, the disease will appear in another form.

Sometimes a sickness, apparently cured by faith-healing, will break out in a temper so violent that it wrecks the mind of the patient. Hypnotism always leaves a scar on the human mind, and a condition of unbalance and weakness in consciousness. Thus the body, which is a form of the human consciousness, shows forth a worse condition.

Every action of the human mind is more or less hypnotic, but there is no healing power in the human mind or in its hypnotic action. The human mind cannot know God, nor can it comprehend the ways of God. Whosoever would work with the Spirit must have first turned away from his own human mind. Whosoever would do instantaneous healing must walk with God, and never lose sight of His Presence. The more your mind is fixed upon God, the more proficient you will be as a healer. Walking moment by

moment in communion with God, you will be doing spiritual healing all the time without even knowing it. Instead, you will be knowing His love.

In mankind there are three degrees of love: human love, intellectual love, and spiritual love.

1. The highest form of human love is the mother-love with its tenderness, protectiveness, self-giving and self-sacrifice.

2. You are exercising intellectual love when you are instructing your fellow-men in the laws of Truth; and also when you are carefully and watchfully giving them as much as they can take, yet not too much: for love must be tempered with wisdom. If you are giving them the knowledge of God, enlivening their intellect as fast as they can take it, you are loving with your intellect. Only when you are leading the young-in-knowledge gently, with compassion and discretion, are you carrying out the admonition of Jesus to "Feed my lambs"; for, as Paul said, you should not try to give strong meat to babes.

There must be a constant watching, a brooding over that Love which is of the Mind of God, and a deep yearning for the welfare of your fellow-man. Love, even intellectual love, never tries to *get* anything; but, on the contrary, it is self-giving, enduring, patient. So you must consecrate your intellect to the office of service, gladly submitting yourself to the Will of God. When you have made your mind empty of all desires and wants and wishes, it will be instructed of wisdom from on High; and then you will become a fit vehicle for the feeding of His lambs.

Learn to immediately reverse the negative thoughts of

your human mind and your human will, and quickly follow your denial with the realization of what you know to be true. Also, be ever on the watch to repudiate the false consciousness of those who are looking to you. When a discord appears, he who has been taught of wisdom can sense the trouble, and then will know how to meet it with an immediate correction by the silent word of Truth.

The man of Spirit should be alive intellectually. The intellect can be trained to a high order of service. It can be trained to negate and affirm so that, when you see a falsity, you may be alive and alert to turn the attention of your mind to the one presence and power of Truth. Your intellect is not to be suppressed, but should be used as a tool, — quick to learn of the Spirit, and dedicated to God.

This dedication contains your desire to use your intellect for others, and to renounce the use of your intellect for your own purposes. Then, by this act of selflessness, your intellect is quickened and heightened into an expression of the universal purpose of the Almighty One. And it is said of Christ, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Yet the teacher and leader must not only be intellectually alive and alert through Christ, but he must also have discretion as to human things; being ready to meet the untutored, and able to put spiritual things in a presentable form for the seeker.

Where there is great love, there is great righteousness. Where there is perfect love, there is perfect righteousness. Intellectual love does not belittle the lower order of understanding. Instead it instructs this low order, lifting it up

with gentle guidance, and expanding it out into the neighborhood to include all those that have need of what such love can give.

3. Spiritual love is the Christ. It moves in you when you have taken no thought of it. It comes as a result of walking with your mind trained toward God. And by giving your attention to Him without wavering, you are spiritually disciplined of unselfseeking. He who is spiritually loving, keeps his vision upon God; and those who contact him feel an impulse toward righteousness and purity.

When they who walk with you resolve to rise into higher levels, even though you know it not and do nothing about it, then you are exercising spiritual love. If you have trained your mind to the degree of inwardly sensing the Truth, then you will move into that higher order of spiritual love which is impersonal and without any responsibility, burden, or effort. All that happens is that you find the power of Infinite Love doing Its work through and by means of you.

This Love does not work through the selfish mind; for self-interest cannot be a channel for the work of pure Love. So, if you would have the baptism of the Holy Spirit, you must be fully intent and content with the Divine One. Men will hearken to you in "the day of your power," which means that you have become a channel for the eternal light of God's power; you of yourself having no power, but being surrendered to the Divine in Whom all things are possible.

We need to walk with Him, the Unconditioned One, in order to work exactly, truly, scientifically in the Spirit. Never work for quantity, but always for quality; for

quantity takes care of itself and follows after. When you are lifted up, then you will draw all men unto your heavenly vision which is of God.

The higher your love, the freer it will be. As we rise in consciousness, our love goes farther and farther; and the higher we rise in love, the farther it goes. When we overcome or come over from the earth-consciousness to the heavenly consciousness, we are given a white stone of Life, and a pure, new name is engraved in our hearts.

So shall we stand fast, being ever filled with peace, compassion, and discretion. We are willing to let things be as they are, until such time as they can be gently uplifted; for we know that the low consciousness cannot breathe in the high mountains except it be prepared aright. Spiritual love makes us tender, makes us forgiving, makes us strong, impersonal, and wise. Jesus, who was the fullness of the Godhead bodily, was tender, compassionate, understanding, and at the same time executive, firm, strong, and unyielding.

Only as we are complete in Christ Jesus, are we fit vehicles for carrying on our ministry. Our love-nature broadens and deepens and heightens as we follow and acknowledge Him, and we learn to love the sinner as well as the saint. It is toward the lost sheep that our compassion goes forth. For the sinner has the sense of his emptiness of the Truth, and he comes to be filled; but the self-righteous are already full of themselves.

That work which you attempt to do with your human mind is impotent. They that walk with and of themselves have not the unction of the Holy Spirit. If a case comes to you and you have any fear, you cannot heal it; for thus you

have not been made perfect in Love, nor have you received the baptism of peace and purity.

Your work is not spiritual if you are only attempting to correct the physical condition. You must give your attention to the Spirit, for your patients will not be healed of their sins except by the Christ that is in them, beneath them, and above them. Only when their character is transformed, when God shines in them, are they made whole; and this transformation comes by the divine action of Love which heals the so-called body.

When you give less attention to the body and the personal, and more attention to the heavenly Love which is Impersonal, you will be experiencing one healing after another. You will be unconcerned about healing, but you will be doing it constantly as you walk with and in the Glory of God; for the Lord will bless you with signs following.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10, 31.

"And walk in love, as Christ also hath loved us. . . . Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart." Eph. chapters 5 and 6.

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out thine arm, and there is nothing too hard for thee." Jer. 32, 17.

GLOSSARY

AORTA: the great artery springing from the left chamber of the heart.

ARTERY: a blood vessel conveying or discharging *outwards*.

BILE: the substance secreted by the liver; the same as gall.

BRAIN: the nervous mass within the skull, constituting the center of the nervous system.

CARDIAC: pertaining to the heart.

CEREBELLUM: portion of the brain below and behind.

CEREBRUM: the anterior and larger part of the brain.

CHYLE: a milk-like fluid separated from digested matter in the stomach, absorbed by the lacteal vessels, and assimilated into blood.

CORD: a tendon or a nerve.

CORNEA: the transparent membrane which forms the anterior part of the eyeball. The dark lining of the inner chamber of the eye.

CRANIUM: skull.

CRANIAL BRAIN: that part of the brain that is in the skull.

CYST: any sac containing liquid.

DIAPHRAGM: the muscular partition which separates the chest from the abdomen.

DIASTOLIC: pertaining to the diastole which is the rhythmical expansion and dilation of the heart and arteries in beating.

DUCT: a passage, tube, or canal for fluids.

DUCTLESS GLANDS: the glands that discharge their secretion into the blood-stream.

DUODENUM: the first portion of the small intestines.

DYSENTERY: inflammation of the large intestines; acute diarrhea.

EFFERENT: conveying or discharging outwards; tending away from the center.

EFFLUVIA: an invisible subtle emanation; disagreeable exhalations arising from decaying matter.

ESSE: actual being; existence; character.

ESSENCE: that by which a thing is what it is; fundamental or intrinsic being; real entity.

GLOSSARY

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GALL-BLADDER: a membranous sac in which bile is stored.

GANGLIA: any masses of nerve tissue containing nerve cells; a nerve center.

GASTRIC JUICE: a thin acid fluid secreted by the glands in the mucous membrane on the stomach; the chief agent in digestion.

GLAND: organ for separating any fluid from the blood.

GYRATE: rotate.

HEPATIC: pertaining to the liver.

HYDRAULIC: pertaining to fluids in motion.

HYDRAULIC TRACT: conveying fluids in the direction of a region of continuity, such as the arteries.

INTELLECTION: the exercise of the intellect.

INVOLUNTARY: performed independently of the will.

LACREALS: the vessels which convey chyle.

LARYNX: the air passage and vocal organ between the tongue and trachea.

LYMPH: a fluid, chiefly of blood plasma.

LYMPHATIC: a vessel in which lymph is contained or conveyed.

MACROCOSM: the universe.

MICROCOSM: a miniature universe, a little world.

MEDULLA: marrow which is an oily tissue.

MEDULLA OBLONGATA: the lowest part of the brain directly continuous with the spinal cord.

MEMBRANE: a thin fold or layer of tissue forming the covering of some part or organ of the body.

MUCOUS MEMBRANE: the moist, glandular lining of the cavities and canals of the human body.

NERVES: the grey fibers which convey sensation from all parts of the body to the brain and originate motion.

NERVOUS SYSTEM: the brain, cord, nerves, and ganglia collectively.

ODYLE: the spiritual blood.

OLFACTORY: pertaining to the sense of smell.

ORIFICE: an open entrance, an aperture or hole.

PANCREAS: a large, fleshy gland below and behind the stomach, separating a fluid that assists in the process of digestion.

PERICARDIUM: the membrane that surrounds the heart.

PLASMA: the colorless fluid of the blood in which the red corpuscles float.

PNEUMOGASTRIC: of, or pertaining to, the lungs and stomach; air and fluid related.

PULMONARY: pertaining to, or affecting, the lungs.

RENAL: pertaining to the kidneys.

SANATIVE: having the power to cure or heal.

SCLEROSIS: hardened tissues.

SECRETION: the process of separating various substances from the blood.

SOLAR PLEXUS: the largest network of nerves, situated behind the stomach, as a center of nervous influence.

STOMACH: the principal organ of digestion in the body.

SYNCHRONOUS: coincident, simultaneous.

SYSTOLIC: pertaining to the systole, which is the period of the heart's contraction for circulating the blood through the body.

THORAX: the chest; a part of the body between the neck and the abdomen.

TRACHEA: windpipe; the passage for the breath from the larynx to the lungs.

TYMPANUM: the membranous wall that separates the internal from the external ear; the middle ear.

ULTIMATION: issue.

URINE: the fluid stored in the bladder.

VASCULAR: designating the system of vessels; pertaining to, or full of, vessels.

VEIN: a vessel which conveys blood from the arteries to the heart.

VENA CAVA: one of the large veins.

VENOUS BLOOD: the blood which is contained in the veins.

VIS VITAE: vital force.

VOLATILE: quickly and lightly passing through the air.

VOLUNTARY: acting in accordance with the will.

WALKING: symbolic of living.