

HOW TO HEAL

BY

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Gift
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NOTE.

The system of Physiological Psychology upon which the statements in the following discussion are based, has been known and practiced by the wise and good of all ages, and is to-day successfully revived by teachers and practitioners of Mental Therapeutics.

G. E. B.

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HOW TO HEAL.

THERE are six causes of disease. 1. Lust. 2. Bondage. 3. Sins. 4. Fear. 5. Ignorance. 6. Ambition.

The six cures are—1. Purity. 2. Freedom. 3. Forgiveness. 4. Peace. 5. Common Sense. 6. Satisfaction.

Having considered these causes and cures of disease, I will describe the nature and faculties of the perfect body.

I. PURITY.

The molecular and atomic particles of the body are made to work together in peace and harmony, because they are mere reflections or correspondences of the celestial order which groups the angels around the throne of the Almighty.

These particles of the body are cells, which open

and close with breathings or gyrations of attraction and repulsion ; for so the presence of God breathes spirits of light, ideas of wisdom, in and out before Him.

These cells are living as images live in the mirror, while the Lord of the body radiates his breathing will and shining purposes upon their negative and obedient spheres.

Just as the hair spring in a watch revolves first one way then another under the will of the main-spring, so these little circular and elliptical cells rotate and de-rotate, expand and contract, inhale and exhale, receive and execute the will and mind of the self of the body, thus to imitate the glorious hierarchy of the heavenly order.

These cells are magneto-electric coils. Their right rotation is the positive or electric or will or blood current, and their left rotation is the negative or magnetic or mental or nerve current. For they must needs do whatsoever they see their real selves doing, and their real selves are ideas—the eternal Platonic prototypes—in the divine mind.

“For what things soever he doeth, these also doeth the Son likewise.”

HOW TO HEAL.

These cells are merely empty vessels ; as space a recipient vacuum seemingly, though a reflecting mirror really. But the substance which constitutes the current or radiation is mind when negative, and will when positive.

Each of these cells is an entire and perfect human body in miniature, for all things in the universe are made after the pattern in the mount of perfection and transfiguration.

The whole body of man is a group or constellation of cells. Their number is the number of the body. Each body has a number. If one knows his number he is master of his body. Thus the unity and government of the image-body in the mirror of space is ordained.

The vibration of the cells of each body gives forth a certain tone or chord, as the eternal spheres yield music.

This tone depends upon the number of the cells in the body (for "the very hairs of your head are numbered"), and the trigonometrical arrangement of the cells as they have crystallized in the mental solution. For the physical body is a chemical pre-

cupitate, and every mirror is a laboratory with its potential solution in everlasting readiness.

This tone is the pitch or key-note of the body. By listening one can catch the chord or will of his own or his fellow's being. By this he is master and can heal or accomplish his will with the body so known.

One who knows his own key-note can dissolve and call together his body at will. For this is the law of the ideas in the divine mind, of which our cellular bodies are the more or less adequate counterparts.

Just as it is true that "God geometrizes," so it is true that cell-images trigonometrize, and in their action and reaction marry music and mathematics, as do the holy spheres.

Now, as we have seen, each cell is what may perhaps be styled a dual-unit. It is one cell, which is the home of what seems like two opposite tendencies or motions or wills.

The to-and-fro-ness of these cells constitute really their unity, though apparently their duality. As the divine *all* mirrored in the *nothing* constitute the unity which appears dual.

If Deity had never thought of this paradox, there never could have been any. Then the arch-charm of balance or justice, of symmetry or beauty, of mystery or grace, of freedom or infinitude, would have been forever forgotten.

No one can fail to see that the cell is the embryo Penates or home, and that the two inhabitant forces or motions are happily mated. The body is thus a love affair ; nor can it ever be a divorce-case.

It is easy to see that a wheel rotating to and fro upon an axis makes but one arc with its two motions ; so the breathing in cannot be divorced from the breathing out ; and by an analogous law of the mirror, the lung-breathing can never long part from his wife, the heart-beating.

This is the marriage in which there must be no lust, for here is the secret law inscribed, that chastity is life and health.

A million of these cells would not aggregate the size of a pin-point, though each is a world, yes, a universe, in embryo, for size is merely an *x* in the divine equation.

The axis of rotation in these cells is the self. All worlds are spheres or wheels. The word *world* is from

the saxon *whorl*, meaning a whirl. These sphere-worlds rotate about or radiate from centers of still vacuum. By the mirror-process each world seems enveloped by the heavens, while really every world is lined with heaven as every cloud has its bright lining. And every heaven is lined with man and every man with God, and every god with self and nothing (or vacuum) else.

The whole body is properly one cell, in which is mirrored the spirit or self of man. For man does not dwell in his flesh-house, but is reflected in it. Just as the omnipresent but non-spacial God does not dwell in the universe (as accusers of Pantheism say) but is mirrored in it, and this image is God-Man, and the mirror is the radiating Holy Spirit.

A cell is a word. Every word you speak you create a cell which takes the place of one radiated away. Every living thought-word is a private in the atomic army of the body.

The Almighty is language, and the angels are His psychology, and man is the alphabet. The shadow man is a sentence of cell-words which expresses in symbols some message of God to His universe or holy space. Therefore man has a mission.

As long as the stream of man's life is pure, his body exists in cellular peace, and all the cells act together to one end—namely, the good of the self.

But if the life-current of man is passion instead of peace, is lust instead of love, then are the breathings and beatings of the little particles disordered.

Certainly shadows may become frantic, grotesque, horrid, while the substance is changeless.

Cross-currents are sent thrilling and burning through the cell-coils, and there is an electro-magnetic storm in the body, which tries to assert its normal flow of living. Because it ever seeks, like the waters of a fountain, to keep the level of their source. Water runs down hill only while crawling serpent-like upon the earth, but it is ever in prostrate prayer to be translated, and it soon leaps aboard the chariots of Helios like Elijah of Tishbe. Objects must obey ideas, just as shadows obey objects.

The body is generally held to be a city of nine gates, but the normal and perfect body has twelve gates ; for the shadow can come only thus near its substance—the focal distance.

These gates are draped with curtains of cellular texture. These draperies are the mucus membrane.

So we find the ancient Jewish and other tabernacles draped at their entrances and exits, for the body of flesh in a mere tent of time, although, like the Mosaic canopy, it is built after the pattern revealed on the mount of the law. This law of architecture is found in the first words of the Dhammapada—"all that we are is built out of what we have thought."

Now these gates of the body are the places where diseases are prone to start. The mucus membrane is a defence of these gates.

The gates of a city or nation are always first guarded and attacked in war. Even the gates of heaven must have keys. The electric current has electrodes or gates. "I am the door," says Jesus, the human electrode of the divine Being, which has two grand electrodes—God and Man.

The inspired physician is sure to know just what is the matter when anything goes wrong at the gates, and the malady is caught in the mucus membrane. He perceives the ravages of adultery, lust, and passion.

For every body is a garden of Eden, and if the gardener falls into the shadow of lust he will surely

see from without the gates the Cherubim brandishing fiery swords of inflammation.

Influenza, cold fevers, grippe, catarrh, nausea, seasickness, deafness, blindness, etc., are all results of lustful passions and sensual appetites, which have created habitual cross-currents in the cellular vibrations of the body.

Crosses ever crucify. The substance and its shadow always make a cross, unless they are one. The devil is the shadow of God—a cross. Adultery is called a “cross.” There can be no shadow unless something cross the light. The friction of cross-wills strikes the flame of lust and the burning of pain.

Sometimes the frenzied flames of lust run continually out of the eyes, until they have electro-plated them with cells of cataracts. For the currents of will in the bodily tissues do plating, just as the mechanical contrivances of men. Beside they do plating with whatever substances or objects one may choose to apply to the electrodes of his will. Shame hangs curtains. Innocence is the eye of being, of which physical eyes are mere reflections.

Sometimes the ears are deposited full of mucus

by the jumpings of passion. Often the only cure for deafness is the white fire of living chastity.

Reality is mind. Physical ears are mere symbols of obedience. The shadow of disobedient lust will stop up the ears. True being is self-obedient. Affirm chaste docility and catarrhal deafness will vanish, for with these words the divine order of mind is established. Divine order is the current of the divine will, which can be deflected only apparently.

Remember the victims are not always the responsible agents. Heredity, contagion of race and association, etc., may be at the bottom of the case. The inter-lovingness of Divine Being has established eternal duration. The shadow of this is the family, the home, parentage, etc. This symbol is perverted by adultery, but the true symbol is restored by the understanding of immortal heredity.

There is little need of court or judge or accuser, for the body is a cell of judgment, and advertises the verdict of the law. "Ye are judged already," says Jesus.

According to the Levitical law the adulterer must

die. To-day the adulterer is under sentence of death. The only respite is the mercy of purity.

As soot in the flues of the furnace, so is mucus in by gates and pores of the body ; the draft is poor, and bad ventilation renders the house of clay untenable. Zinc is to soot, what chastity is to lust. Purity is oneness, the sure antidote for adultery. Let things be dealt with in their thoughts, for as Owen Meredith says : "Words are things." Handle croup by removing the mucus-making lust and by letting chaste freedom dissolve the spasm of nervous contraction caused by wild passion chemicalizing in the embrace of the rigid innocence of infancy.

Adultery is cruel according to Swedenborg (vd. A. C. n. 824), who held that "diseases *correspond* to the lusts and passions of the mind ; these therefore are the origins of diseases ; for the common origins of diseases are intemperances, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness, and the like which destroy man's interiors, and when these are destroyed the exteriors suffer, and draw him into disease, and thereby into death" (vd. A. C. n. 5712).

Cruel adultery yields hemorrhages in the mucus membrane ; cruelty is bloody : from nose bleedings to red-war, the cure is to deny cruel lust and affirm purity, and "though your sins be as scarlet, they shall be white like wool."

Every thought-word goes forth an image and likeness of its thinker. Aristotle found this out. These word-thoughts are cell-coils of electro-magnetic force. Every cell of the myriads in the human body gives forth a thought-word or cell every instant of its living. This radiance of its own cellular being is its life. This was called by the ancients the *aura*. Swedenborg so spoke of it, and said that even the stones breathe and have an aura.

A man's aura is the projection of himself. This projection of his mind is his world. Thus every man's world is the creation of his will reflected in his aura. The universe is the aura of God as Man.

Contagion is due to aura. For the same reason evil communications corrupt good manners. Contagion is mental adhesion. Flesh is porous, like a sponge. Ideas go in flocks, so do cellular symbols ; thus climates have their faunas and floras, and God is called the Lord of Hosts, and angels live in societies,

and men in cities, and stars in constellations ; this is contagion, when the law is the shadow and not the image, for vultures as well as doves flock, and wolves as well as lambs. The consciousness of divine health is almighty contagious. Omnipresence is not porous. Shadows are indeed as porous as space, yet the porosity of flesh is in geometrical figures of speech ; thus the body is the word, the house that the Word built. This is the architecture of thinking. The word is a geometrical form or a mathematical state.

Every influence on the shadow-plane of one thing upon another, of one life upon another, is radiated from the living, breathing cell. This influence is vibratory. The rate of vibration is the pitch or tone or quality of the body, which is governed in the will by the self. The latest word from material science is that matter is motion (vd. June Arena, 1892. Articles on Ether). Hermes stated this milleniums ago. The body of man is a reflection or a responsive vibration of the will, an echo of the speaking, thinking ego.

The Great Reflector is Answering Spirit, because of the reverse appearance of all reflections, so that the mirror must be a paradox, the *within* seems to

be *without*; so the world of *others* is the image of the world of *self*; being conscious of this mirrorhood or motherhood of being, this responding, echoing nature of all externals, Jesus and all the sages taught — “do unto others as you would that they should do unto you,” for the law of incidence equals the law of reflection. So is also the flesh nature reflective.

Now as the heavens and earth are a united couple, so the organs of the body dwell in pairs.

These married partners accomplish by their motions and counter-motions the electro-magnetic life of the flesh shadow.

But the heart and lungs must beat and breathe in love and not in lust, for they must represent and not belie that which they stand as reflected images of—that is, the pulsing and inbreathing of the life of God into his aura-world of mind.

The heart and lungs are man and wife. Each is a man and wife also. For adultery to attack either of these, so deranges the thoraxal family, that the breathings and the beatings antagonize.

But the heart throbs regular and staunch, and the lungs respire without asthma or inflammation, when chastity courses its white waters of refreshing

through the mind and falls in dew of healing upon the shadow-body. From this presence the vulture of lust—called consumption—is gone.

The liver and stomach are another wedded couple ; they reflect joy and peace when under the radiance of chastity ; but sensual pleasures fill the liver with the aura of melancholy and foul the stomach with bilious nausea and nervousness.

Never forget that healing is a science of mind and not of matter. It deals with ideas and their signs, just as every science uses symbols to express its equations.

The cerebrum and cerebellum of the brain are figures in the problem of mortal life. The one means understanding, the other, will. They are married until death do them part, but are only shadows. They are a family of cells, which can be governed only in the mind they are the algebra of.

Knowing that adultery divorces ideas, we shall know why so many brains are ashes instead of batteries ; and we will have cures in the place of asylums. The body is only a mirror of the mind. Chastity reflects mental energy and lust mental de-

pletion. These are the orders, whether from Sinai or the Himalayas. All is mind.

Those who criticize and condemn lust will have consumption of the kidneys, for they are the mirrors of words or ideas of accusation and judgment. Feed such souls on praise and approval. Such as are sensitive to taunts against their virtue are liable. Be above the law. Listen with ears of Spirit, and find the tone-quality of your patient, then sing the music of praise of virtue.

The spleen is a reflector of the astral world. Those who speak critically of astral illusions must be above the law of their words and able to annul the relations of cause and effect. Patients who are "spleeny," afraid of ghosts and superstitious of dreams and signs, must be healed in the spleen. Chastity is salt for the consuming spleen. Deny passion on the astral plane.

Consumption of the nerves, of the blood, of the skin, or of any part or organ, betrays the presence of passion floating in the mind. It is easy to deny these shadows away, for purity is power.

II. FREEDOM.

1. Bondage intoxicates the imagination and teems the aura with direful phantasies, illusions, and phantasmagoria of unrealities. The ideals of the good burst the bonds of error and let the channels of the mind course full of running waters of healing. Constraint congests the stream of thinking, and of course these mental operations are reflected upon the flesh mirror.

2. Conservatism congests the blood in the organs, congests the nerves in bunches, causing ganglionic swellings. Be sure the body will tally directly what passes in the abysses of the mind. The housetop is the bulletin according to Scriptures. The body is the housetop.

3. Flesh is nothingness, and just for this reason a perfect mirror. It keeps a panorama record of the shadows and reflections of the mind's thinking.

4. Freedom loosens the bowels, frees the conser-

vative and bigoted blood, shines a radiance through the nerves so that they no longer stagnate and strangle, but mirror a sparkle from the star of liberty.

5. Freedom unwrinkles the brow and expands the lungs with the deep ozone of God. It uncramps the muscles and plumps out the withered cells and tissues, for the flesh delights with very exuberance of health to wear the garments bestowed upon its mirroring embraces by the Deity of Truth—Freedom.

6. If the patient comes to you clad in senility and stiff with the numbness of foggism, with a heart callous to enthusiasm and emotions dried as Sahara, speak open the fountain of eternal freedom and bathe his parched mind with the elixir of endless youth. His cane will drop from his hands and the glasses from his eyes, his ears will be spread with a fresh and resonant tympanum, and his voice will be new-strung with moist and flexible cords.

7. In an ocean of freedom man lives, and every cell of his flesh is adapted to be a reflector of its boundless healing. Speak the magic word—*open*, and the pores of his mind will unlock the pores of his body, and the radiant aura of liberty will spurt forth infinite power and blessing.

8. Is the liver strangling with grief?—open its sluices. Is the stomach short of juices and coated over with the scum of lethargy, command—*open and flow!* Such is the power over the body of the idea of freedom in the will.

9. Sometimes conservatism shortens the eyesight, and the range of vision can be expanded only by words of radical liberality. If the chest is narrowed and the breath is quick and verticle, let the mind be saturated with thoughts of freedom. A warped mind makes a warped back. If the mind is rigid with dogmatic principles, the body stiffens in its fibers and hardens in its joints. Let such meditate on freedom. Bigots bandage their mind until their bodies are like mummies. They are bound with their own muscles and tendons for cords, because their ideas are tangled in the web of their own thinking.

10. The healer must be radical, plunge headlong towards every emancipation, strike off the ties with ruthless hand, or he cannot reach the cases that come under this head. The patient is numb and callous, and must be touched to the quick of his mind by some shock that will touch off the latent dynamite

of his bottled-up being like a percussion cap. Freedom is expansion and explosive. Ideas of liberty are sparks that ignite the whole magazine of manhood if they touch it at all, for freedom is the special property of truth, and truth permeates the universal. There are no crooks nor crochets, no knots nor tangles, no rusts nor cramps in the mind or body, which freeing truth cannot dissolve by the willed-word.

III.

FORGIVENESS OF SINS.

1. Most diseases, especially chronic ones, are caused by the conscience of sins, and are cured by forgiveness. The victims of the law of knowing good and evil may be very completely classed under these types of sin :

1. Pride. 2. Envy. 3. Selfishness. 4. Jealousy. 5. Malice. 6. Revenge. 7. Cruelty. 8. Avarice.

These are mere shadows of really good ideas. If we are conscious of the good thoughts which these false masks hide, we can heal all those who have been deceived by these fakirs of the evil or shadow conscience.

PRIDE.

2. The true idea which pride masks is balance or justice. Belief in inferiority, if of self, is humility, if of others, is pride. As the scales of belief tip one way or the other, there is a sea-saw or difference in

the will of justice. Justice is equity, a balanced equation.

Now neither pride nor humility is healthy. Both are mental distortions, which reflect physical deformity. Pride swells, and then falls into the bumps and blows of humility. Organic swellings and puffings up, disproportionate size in bodily members, pimples, enlargements, are outshowings of pride in the mind, for the flesh will judge.

Humility in the mind proceeds just otherwise. Leanness, paleness, thinness of the blood, delicacy of nerves and muscles, feebleness of constitution, faint respiration and pulse, general debility, etc., all are the body's way of showing the presence of a mind the dominant idea of which is self-inferiority.

A strong idea of justice fills the mind with a conscious capacity for any undertaking, and the body is vigorous and enduring. Pride and humility unbalance the whole body.

Sometimes pride produces an abnormal appetite, and humility destroys the natural requirements for food, the one tending to corpulency, the other to starvation. Treatment may proceed by a mental willing and wording of the opposite state of mind,

that is, for pride, humility, and for humility pride. But the best method is a treatment for justice, symmetry, balance, good judgment, which will reach either case without diagnosis.

The ups and downs of life are picturings of the ebb and flow of the mental tides of pride and humility. The crises of life are aggravated by these mental tendencies ; justice is the cure for every incapacity or inflation of effects.

Bad temper is the wave-comb of pride. As the mind ebbs and flows with pride and meekness, there is formed a frothy crest of anger which rises between two deep sloughs of despond. Wrath in the mind is like a storm on the sea ; it leaves wreckage on water and land.

Vyasa says : " From anger comes delusion ; from delusion, loss of memory ; from loss of memory, loss of discrimination ; from loss of discrimination the man is destroyed." (Bha. Gita, 11, 63.)

He also states that anger comes from " appreciation of objects," which is the protoplasm of pride. (Vd. *ibid*, 11, 62.)

Mental and bodily wreckage show forth from anger, because the violence of the cross-vibrations snaps or

impairs or strains the conducting flesh. Insanity, jaundice, calamities in affairs, frightful accidents, etc., proceed from frantic flows of will-currents without the balancing control of sound perception and judgment.

The forgiveness of pride and humility consists in restoring the understanding of justice. Because of mercy there is no evil laid up against the by-play of pride and humility. Omnipresence is equity. Omnipotence is fraternity. Omniscience is just. "A just balance is the Lord's."

ENVY.

The Scriptures say that envy rots the bones. Forgiveness of heart teaches the true nature of envy to be the love of similarity or adhesion to likeness. To be an object of envy is just as unhealthy as to envy. It is the condemnation in envy that decays. Why should envy attack the bones? Because they are the foundation of grace of form and motion, and envy is attached to beauty.

The Almighty never created envy, but He did create beauty and the love of it, and the love of one being as beautiful as another. In reality this love of similarity in beauty is the law of its equal and perfect

distribution. The shadow of this law is envy, because Sinai is ever "the shadow of good things to come." The mistake that we gain by envying another is a decaying mental action, and the mirroring flesh tallies the account. It is the essence of envy to desire the destruction of the envied object. Hence envy rots.

Get the truth of the matter well in mind, then you can cast out the disease in the patient.

Remember that good is equally distributed throughout the universe, and that envy while being a witness in the heart that it ought to be so, is a belief that it is not so founded upon the judgment from appearances.

SELFISHNESS.

4. Selfishness and generosity are the pair of opposites that adhere to the idea of possession. Either of these shadows is laidly. Only the true idea of property—namely, that *all owns all*—is healthy. To prescribe generosity to the covetous and selfishness to the generous is palliative, not curative.

Selfishness is involution and generosity is evolution, but neither is spiritual, which turns neither in

nor out, for with the spirit there is no variableness nor shadow of turning.

The nature of Spirit which selfishness and generosity shadow is substance. Spirit is called substance because it is immutable, reliable, not fickle nor changeable, but firm rock-being.

Selfishness is a belief that the self or identity might change by gain or loss. Generosity is a belief in the gain or loss of some external self. They constitute the inbreathing and outbreathing of the ideas of property. If they balance there is peace and health.

If selfishness dominate the cells are over-negative. Their currents drawn in. The system is less porous than is well. The flesh becomes heavy, compact, sluggish, pinched, just as the mind is thinking. Diseases that would easily float away are drawn in and held, the internals are over-drawn upon.

When the selfish nature of the mind gets to the surface of the mirroring flesh, it causes the ears to project as if they were about to turn in at the orifice instead of laying flat upon the side of the head ; the eyes seem to look out from under and appear to suck in objects for private and suspicious examina-

tion ; the lips are involute ; the very pores absorb instead of exuding. Such people tempt contagion.

The generous go to the other extreme and leak like sieves. They evaporate and have no endurance. They spill and never absorb. They give everything, diseases and all. They are contagious, and become fountains of epidemics. Their natures are porous, and their bodies are swift conductors of everything. They are the racial sewerage and waterworks. Their sympathies pump out all the pestilences and miasmas and expose them. They are the bloom of everything. They ventilate and scatter. In troubles they make mountains out of mole-hills. Their bodies tend to inflations. They often choke in their efforts from biting off too much. Their seeing and hearing become coarse, because the wave length of their cellular vibration is stretched. They are liable to color-blindness and to loss of the sense of smell and delicacy of touch.

The healer of the diseases which are reflected in the flesh from selfishness and generosity, must get at one with the spirit as substance. All but Spirit is shadow. The power of the divine substance forgives the sins of the selfish and the generous alike.

JEALOUSY.

5. The pair of opposites, jealousy and indifference, are shadows of the divine idea of peace. They mirror in the flesh a type of diseases which vary according to the particular idea or organ they attach themselves to.

If the will falls into jealousy, the animal propensities of the cerebellum will become active and boiling ; in general the right side of the body will be soiled and the positive qualities of the mind will operate violently upon the heart, the liver, the right kidney, and the right eye will roll fire, the right arm will assume a violently threatening aspect, the right foot will stamp ; the blood will carry lactiles full of nourishment, poisoned with cross-atomic currents ; this will yield tumors, boils, eruptions, etc. Thus the shadow of jealousy is cast upon the flesh. It is an illusion, and the power of peace will heal it by the word. For words are antidotes, and thoughts counter-act or forgive.

Indifference is sham peace, but not true peace, which is divine energy. True peace will put a lustre in the eye dimmed by indifference, or change

the smiting flash of jealousy into the sparkle of pacified power. Peace restores innocence, which is as unjealous as a child and as far from indifference.

Indifference reflects sluggishness upon the flesh. The digestion is partial and slighted. The functional operations are not thorough in any part, the architecture of the body betrays careless workmanship, and the organs are tender, frail, and give out under little strain ; thus the whole constitution is pictured in the flesh as undermined and ready to wreck. But this is only appearance, for the flesh is instantly ready to obey the thought.

People are sometimes deaf from willful indifference. Some have weak memories, or bad blood from imperfect circulation, or disordered state generally from carelessness about breathing.

We do not forget that one may be above the law of cause and effect, free from the law of sin and sickness and death by an understanding of the law of the spirit of life. Then none of these causes of disease will avail against them, not only because of their innate protection, but also because these sin-causes will not be present in their minds.

There is a word which will meet every case, and

it will stand plain to be seen in the mind of that one who has sifted the shadows for the substance they picture. Thus are sins forgiven by the wisdom of Him who can look on sin without condemnation or seduction, for He sees behind the masks.

MALICE.

6. Malice is an acid. Its alkali is benevolence. Neither is healthy spirit, nor will either reflect a sound physical body. As a matter of fact benevolent people are just as likely to be sick as the malicious, that is, both are subject to diseases. Philosophers have been prone to notice that sickness never dodges the good or evil.

Under the shadow of malice the body shows forth neuralgia from acid-eaten blood, cancers, ulcers, etc. Benevolence acts much as generosity. It will cure malice and fall upon the opposite side—still a shadow.

The best surety of stable health against the presence of either of these is to know that there is neither evil to be premeditated, nor good to be provided, for being is now finished. Malice schemes evil, benevolence plans good ; the Almighty has

finished both. In the consciousness of this is perfect forgiveness and perfect cure.

REVENGE.

7. Revenge is the opposite of reward. Neither insures health, but what they both struggle to represent will. Revenge and reward believe in the future, the one to judge the evil, the other to judge the good. The Almighty judges neither, but forgives both.

Revenge is reserved and reticent. It strangles its emotions and bides its chance. The flesh mirrors this state of mind by cramps, limb-twistings, curvatures of spine and bones, easy dislocations of joints, crossed-eyes, chokings, strictures, etc. But "vengeance is mine," says the Lord of forgiveness.

The good who expect the Lord to punish the wicked are under the shadow of the belief of revenge, and their bodies never fail to say so. Many a pious soul holds his body in the clutch of the shadow of vengeance, or what he would deem righteous wrath. But healing is forgiveness.

The idea of reward for good is sure to shadow the body with ill health. Expectancy of reward means belief in the seeming absence of the good

we want. The flesh signifies this state of mind by lingering ailments, such as slow and patient fevers, running sores that last for years, etc. A sharp *now* will cut off the disease and cure it as with a surgeon's knife. People must be forgiven for hoping reward for good or revenge for evil. God is not retribution, nor paymaster. Spirit is finished.

CRUELTY.

7. Of this we have already spoken. Its opposite is charity. Neither heals to last, but mitigate each other. They shadow love, which has no opposites in reality. For lung bleedings deny intellectual cruelty ; for stomach hemorrhages deny cruel meditations ; for liver bleedings deny sorrow for cruelty, or the belief that grief is cruel ; for kidney bleedings deny cruel criticism ; for bowel bleedings deny merciless cruelty, for the bowels mirror compassion and loving kindness when normal ; the spleen bleeds under the shadow of a belief in astral cruelty or a cruel fate.

There is no real power in cruelty or any other evil at all. The good only is power.

A passage from Swedenborg has often helped me to destroy evils. He says : "That which is in good

and at the same time in truth is something ; and, that which is in evil and at the same time in falsity is not anything." "As the wicked have no power, the universal hell before the Lord is not only as nothing, but it is really, nothing as to power : that it is so, I have seen confirmed by much experience. It is wonderful, however, that all the wicked think themselves powerful and all the good think themselves not powerful. The reason of which is, that the wicked attribute everything to self-denial prudence—therefore to cunning and malice, and nothing to the Lord ; while the good attribute nothing to self-derived prudence, but everything to the Lord, who is omnipotent. Another reason why evil and its attendant falsity are not anything, is, because they have no spiritual life ; and this is the reason why the life of the infernals is not called life, but death : wherefore since everything appertains to life, there can not be anything appertaining to death." (D. P. n. 19.)

AVARICE.

8. In the mental kingdom there is action and reaction between avarice and extravagance. The

miser in his hovel and the spendthrift who puts his horse and dogs in a palace, counter-act.

These mental operations do take effect in recording flesh, for the body is the book of life and the office of the recording angel.

The path of avarice and extravagance is filth, for they show forth in such conditions of body and affairs. Cities, as centres of avarice and extravagance, have prodigious leas or slums. The body municipal is only the body physical, when magnified. Avarice and extravagance shadow the flesh into filthy diseases—such as are due to parasites within and without.

Avarice shadows the idea of the omnipotent circulation of good or its symbol, gold.

Avarice is the love of money minus the love of using it. The real self of extravagance is the love of using without the love of having. The nature of avarice is centripetal and of extravagance is centrifugal. One is absorption, the other is radiation. One is inspiration, the other is expiration. Both are tangent to the Absolute.

Treatment may apply the one to the other and get a balance ; but there can be but one stable equili-

brium, and that is the absolute attained by the sphere of the Infinite squared to the finite by the power of the Word.

As Zoroaster says : " One may heal with Holiness, one may heal with the Law, one may heal with the Knife, one may heal with Herbs, one may heal with the *Holy Word*. Amongst all remedies this one is the healing one that heals with the Holy Word ; this one it is that will best drive away sickness from the body of the faithful ; for this one is the best healing of all remedies." (Ardibehist, 6.)

Covetousness is the love of gain, avarice is the love of keeping, extravagance is the love of spending. The three in proper proportions govern the flow of riches. The word of exhaustless, unearned, and permanent wealth cures all the diseases which these shadow upon the flesh. This is because in that word-thought, there is all love of gain with no fear of loss to translate covetousness into satisfaction ; there is all love of keeping and no fear of losing to convert avarice into dignity, and there is all exercise of the love of spending without the consequent certainty of lack.

Avarice attacks the character in its posture and

bearing, making the mind look down and the body hump-backed ; like the camel, which hardly passes under the needle's eye.

The conscience is the plane of the knowledge of good and evil, and is therefore the law of the shadow. The healing for the conscience is light, which dissipates the shadow. When this occurs in the mind, the body is healed.

The grace of truth forgives, and grace of mind means grace of body. Grace meets and discharges the law of sin first in the mind, then in the flesh.

IV. PEACE.

Physiological psychology stands upon the fact that matter is the mirror in which are seen the operations of the mind.

In its relation to healing, the body is the creation and servant of the mind.

If flesh acts upon flesh, it is because it shadows the effect of one idea upon another.

Dr. Delitzsch exclaims : "How profound a fact it is, that the Old Testament language has the same word for health or soundness (*valetudo*), and peace (e. g. Gen. 29:6) !"

He shows that according to the Scriptures the essential condition of sickness is *Turba*, which is the opposite of peace, "a fiery excitement, alternating with dark depression, which disturbs the equilibrium of the powers, and puts them in opposition to one another." (*Bib. Psych.*, p. 338.)

He says : "The prevailing sin in the human race

* * * is the cause of all sicknesses. Very few physicians have a perception of these sources of sickness. One who really cares for the soul is here the best physician, but power and blessing come from God the Saviour." (Ibid, p. 341.)

Mental war makes the body the panorama of a battlefield. The oil of the flesh disappears. Friction sets in. Inflammation, pain, rheumatism, etc., show forth. Treat: peace, peace.

V. COMMON SENSE.

Foolishness and ignorance are negative states of the fleshly mind, which shadow the body with nervous disorders. To treat one's self with "I don't know" and "I can't" shades the medulla and spinal cord with every sort of weakness and incapacity. The muscles become unruly under the incompetent management of the nerve centres. Fainting fits, epilepsy, falling accidents, slips, bruises, blunders, nervous prostrations, all betray the mind as being convinced of inferiority and ignorance. By ignorance and foolishness is not meant uneducated in the schools, or unsophisticated by the world, but an inner corking up of nature's font of mother-wit and horse-sense. Zoroaster prayed for "the understanding that is not acquired through learning." (Atas Nyayis, 10.) And Plato said with Paul that the wisdom of the world is foolishness. The mind of the spirit is health, because it is never guilty of

thinking itself ignorant or foolish, which shadow the flesh with weariness. The tired patient whose limbs hang heavy and awkward, let the joy and grace of wisdom be called upon him with words.

VI. SATISFACTION.

Dissatisfied mentality makes the flesh image gaunt and hungry and restless. The cells are like a striking mob. The atoms are fierce wolves, and they show forth haggard and angry. Hope ever expands the cells and they burst or collapse in despair. For evolution is even dragging ideals in the dust. Satisfaction heals. Want gnaws and cancers appear. Poverty of ways and means in the mind shadows the body with neglect and indignity and disgrace, which is fertile to express in the language of signs.

Wasting ailments, stinginess of disposition, withering up, witness to the absence of ideals which have been devoured by a hungry future full of hopes. The future is the bottomless pit and is also called in the Scriptures chaos, "the great deep." It is the great leak in the logic of satisfaction, where conclusions run out. The period—the now—is the divine punctuation mark of satisfaction—the eternal now is the true period of time. This heals hopes with realization, for God is Reality.

VII. THE PERFECT BODY.

1. The body is normal only when free, because freedom is the only state of truth. And only truth is normal.

2. A free body is one that wholly obeys the free will, of which it is an exact image and expression.

3. The essential nature of freedom is to be unlimited, unrestrained, unbound. This by close attention will be seen to be *a nothing*. Böhme so defines freedom. In common language by anything being in a *free state* is understood *no state at all*.

4. Hence it is that the physical body can be in a normal or free state only by being *nothing*.

5. *Nothing as to itself* would perhaps better express the conception. Or it may be stated, nothing but the will it represents and obeys.

6. This doctrine of physiological psychology is taught in all the race bibles, by Laotze, Confucius, Zoroaster, Buddha, Böhme, Swedenborg, etc. It is

also making its inevitable appearance in modern thought.

7. As a reflection is nothing, as a shadow is nothing, so the body is nothing. The true body is the reflection of the will. The abnormal body is the shadow of it, and represents the constrained will.

8. The body is free or normal when it is the eternal mansion or home capable of being unchanged "in all the worlds." This last is an expression from the Upanishads, which means the same as the saying of Jesus, "In my Father's house are many mansions." There is but one universe, but one world; and yet there *seem* many planes. This *seeming* is the wall or partition made by beliefs which vary. One faith makes one world. All the planets will be as one heaven then. The true body is of one faith, being of one will.

9. In passing from one seeming land to another, this true body has but to obey its will, and being instantly in a free state, traverses every degree of *distance* in the car of *state*. One has yet to become a novitiate in being, if he is not aware that *place* is merely the symbol of *state*. Spiritual conveyance and travel is perfect, instantaneous, and practical,

when the body is free and untrammelled by any law of disobedience to the free will, which is the divine-human will.

10. Conservatism cramps the will, and the body cannot escape the shadow. All the sages taught and demonstrated that the body would and did instantly obey the will by travelling any distance without the ordinary means. Jesus used to transfer his body at his will. So did Apollonius and many others. Let fear be evaporated by love, and let conservatism disappear in the invincible embrace of freedom.

11. But the passage from one plane of existence to another without the surrender of the physical body is called translation. This is a normal faculty of the free body, such as Jesus and Enoch and Elijah and Azdubar are accredited with having. If I change my reflected image from one mirror to another, even though that mirror be of a totally different nature, still I do not really change in myself. Planes or worlds are mirrors, or parts of the great mirror called the universe, wherein is reflected the body of God, and this body is man. If Jesus transferred his image from the material to the sidereal plane (as it is said

he did when he went into the astral world to deliver the saints in prison, see Bk. of Nicodemus), or if he reflected his body away from the material to the celestial plane (as it is said he did in translation), or if he transferred his physical picture or body from place to place (that is from state to state) on the material plane in the mirror of mundane space, it is all in demonstration of the one faculty of the free body obedient to the free will, and not limited to any provincial set of laws, such as magnetize into abject subjection and slavery the race of Adam, pinning for freedom.

12. Gravitation or weight is the bondage of flesh, which arises out of the shadow of grief or sorrow. The heaviness of humanity is dissipated by the ecstasy of freedom. For the exaltation of mind out of the chains of sad error and repentance and conscience-smitten remorse is an ecstasy which has been really demonstrated as able to overcome the law of gravitation, so that men skilled in the wisdom of God have passed through the airs and walked upon the waters in the arms of a mighty joy. This secret has lain like a pearl on the waste sea-shore in the expressions of common language, such as the figures of

speech : *heaviness* of heart, *downcast* by despair and grief ; and *light-hearted* for joy.

13. All the faculties of the free body are infinite, for infinity is the only freedom. Hearing, seeing, feeling, smelling, tasting, etc., to an infinite number constitute the keys of the limitless sensorium of the normal body.

14. The true body is Spirit, so called because it breathes, for spirit means breath. Matter or flesh is negation, a mirror, a nothing ; it breathes in reflecting the spirit, the breath, the vibration.

15. These are the *words* of the perfect body, which is a constellation of words. Each organ and faculty and member is a word of words. The whole body is a volume, a book of life, a book of judgment.

a. The head is made of all our supreme thoughts or words. The brow reflects composure and dignity, or wrinkles with care and retreats with inferiority. The aura of the head is a crown of life.

The ears reflect obedience, docility, meekness, for upon these qualities depend listening and hearing receptivity.

The eyes reflect innocent understanding, which knows neither evil nor good.

The nose is keen and able by perception and accuracy. Smelling is merely a reflection of the faculty or word of odor or reputation.

The chin pictures decision, and certainty and definiteness.

The face is the index of the whole book of life.

The cheeks record self-opinion.

The occipit images the will of chastity. The hair reflects the strength of practicality, and takes its color from the number or tone of the man. The skin is the mirror of opinions, piety, external relations and affairs.

b. The shoulders betray what one thinks of dominion, government, self-control, the divine providence.

The arms are power, and the hands efficiency and the fingers skill ; the palms are the indexes or faces of the thoraxal history.

The heart is will ; the lungs are understanding ; the breast is the place where the ideas of the home and family appear.

The neck reflects purpose and persistency ; the voice tells of the will nature ; the tongue is the

sword ; the teeth are where honesty and faithfulness and conscientiousness picture forth.

The stomach is a chapter in the book of being on candor, peace, patience, considerateness. The liver operates itself on active joy ; it is torpid in grief and hibernates during the winters of dreariness.

The bowels radiate compassion and forgiveness ; they feed and act under the auspices of freedom and guilelessness of principle.

The spleen thrives on the changeless good ; the idea that fate is good, that love is foreordained, that success is written in the stars of necessity and providence.

The loins are girt with the strong aura of peace ; thus they can not burn with passion.

c. The thighs embody the strength of chastity and the dominion of purity ; they are the second pair of shoulders, which show forth the ideas of responsibility ; thus there is a record of the social idea about the relation between man and woman ; the one shouldering the head or supreme responsibility, and the other assuming the thoraxal or home responsibility, which is held to be inferior.

The legs record and prophecy of the work of life.

The feet reflect from the mind its ideas of the practical future. A man's history is written in his walk,

For the gait of the man
Is the fate of the man.

The pedal phalanges picture the mental ability to deal with things and people practically.

d. The bones represent the mechanical abilities and the habits of the mind.

The glands reflect the mental momentum or the tendencies which act without special will ; they are as it were kinetic emotions or stored up will, a reserve auxiliary for exigencies ; they are check-valves or cells of caution and doubt.

The circulation is the activity of the will ; the nervous system is the mirror of intelligence in its clerical distribution.

16. Thus the words of the body arrange themselves ; thus the ideas of the mind reflect themselves in the body ; thus one can read the book the body is by knowing and practising the language thereof.

17. The Word of God is a law ; the language of revelation is spoken by the mind and written by and in the body. Without an understanding of this, the native tongue of man, one has yet to become a child

and inspire the a. b. c. of being from the breath and the pulse of God.

18. Every one has within himself the right and the power to speak into visibility his own perfect body.

HEALING LIST.

a. for *affirm.* *d.* for *deny.*

A.

Apoplexy : *d.* bondage, pride : *a.* nothing, freedom.

Amenorrhea : *d.* lust, ignorance : *a.* wisdom, love.

Asthma : *d.* doubt, lust, obstinacy : *a.* inspiration,
faith, wisdom, peace.

Abscess : *d.* avarice : *a.* satisfaction.

B.

Bilious cramp or colic : *d.* revenge, the idea of
reward and punishment : *a.* sound sense, loving
kindness.

Blindness : *d.* death of innocence, guilt, shame :
a. life of good and innocence of wisdom, peace
and joy of understanding.

Bad breath : *d.* impatience, covetousness, avarice :
a. candor, pure spirit.

Bowel complaint : d. discouragement : a. prosperity.

Bronchitis : d. obstinate doubt, lust : a. peace, joy, wisdom.

Burns : d. passion : a. peace.

Boil : d. jealousy : a. peace.

Baldness : d. incompetency : a. practicality.

Bright's Disease : d. criticism : a. praise and good nature, loving.

C.

Chicken Pox : d. unchaste notions flitting in mind :
a. cleanness, peace.

Chilblains : d. selfish dealings and the conscience of
this : d. that the world is cold and hard-hearted :
a. mercy of people : d. pride and anger in details.

Corns : d. hard lot, clashing dealings : a. peace with
people and affairs.

Cataract : d. guilt, hypocrisy, strain, work, evil :
a. good, purity.

Cancer : d. lust : a. pure substance-spirit.

Consumption : d. secret lust : a. life, wisdom.

Constipation : d. conservativeness : a. freedom, forgiveness.

Croup : d. obstinate lust : a. peace, freedom.

Cholera Infantum : d. sympathy, harshness, lust :
a. wisdom, loving kindness.

Congestion : d. radicalism : a. moderation, peace.

Cholera Morbus : d. revenge, rashness : a. forgiveness.

Convulsions : d. fear, passion in will : a. peace, joy.

Cramp (anywhere) : d. revenge : a. forgiveness.

Catarrh : d. lust external : a. chastity, peace.

Catalepsy : d. foolishness : a. judgment.

Canker : d. compunctions of lust : a. clean words,
pure tastes.

Cough : d. doubt, if from stomach d. impetuosity,
haste : a. patience, faith.

Carbuncle : d. jealousy : a. peace.

D.

Dandruff : d. timidity : a. self-confidence, self-faith.

Dizziness : d. foolishness : a. wisdom.

Dropsy : d. space, place : a. substance, state,
quality.

Dysentery : d. cruel revenge, anger, conservatism :
a. freedom, loving kindness.

Diarrhœa : d. sympathy, fear : a. peace.

Dyspepsia : d. rash temper, haste, covetousness :
a. peace.

Dysmenorrhæ : d. prudery and lust : a. peace and
innocence of chastity.

Diabetes : d. foolishness : a. peace, wisdom, joy.

Diphtheria : d. lust, obstinacy, pride, foolishness :
a. joy, peace, forgiveness, wisdom.

Deafness : d. lust, disobedience : a. peace.

Delirium Tremens : d. falsity : a. truth.

E.

Erysipelas : d. fiery external lust, shame : a. peace,
cleanliness, piety, self-confidence, good reputation.

Eczema : d. fear of opinions : a. peace with all
world.

Eye, for any disorder : d. guilt : a. innocence of
good and evil.

Eye-lid : a. innocence its own defence.

Earache : d. disobedience : a. self-obedience.

Epilepsy : d. lust, foolishness : a. wise chastity.

F.

Fevers : d. fear, grief, anxiety : a. peace, rest, joy,
wisdom.

Felon : d. lust for skill : a. satisfaction. d. jealousy of another's skill.

Fainting : d. foolishness, ignorance : a. wisdom, love.

G.

Gravel : d. malice, lust, suspicion : a. peace, joy, good fate, luck.

Glossitis : d. lust, boasting : a. peace.

Gonorrhæ : d. lust : a. chastity.

Green Sickness : d. foolish passion : a. wise chastity.

Gout : d. laziness, indulgence : a. active peace.

Goitre : d. obstinate pride : a. meekness.

Grippe : d. lust : a. chastity.

Gripping Colic : d. boasting revenge : a. forgiveness.

H.

Hypochondria : d. foolishness, sadness : a. joy, peace, wisdom.

Hysteria : d. sensitiveness, sympathy, passion : a. peace, patience, composure, chastity.

Headache : d. self-condemnation : a. self-forgiveness.

Heart-disease : d. wilfulness, fear : a. peace.

Hoarseness : d. obstinacy : a. docility.

Humpback : d. avarice : a. freedom.

I.

Itch : d. curiosity, greed : a. satisfaction.

Influenza : d. lust, pride : a. love, peace.

Insomnia : d. anxiety : a. peace, wisdom.

J.

Jaundice : d. envy, anger, sorrow : a. joy, love, meekness.

K.

Kidney-complaint : d. criticism : a. praise.

L.

Liver-complaint : d. sorrow : a. joy.

Lock-jaw : d. bigotry : a. docility.

Leprosy : d. external lust, death, god : a. I am.

M.

Menorrhagia : d. accusation of lust : a. kind chastity.

Measles : d. external lust : a. peace, wisdom.

Melancholia : d. grief : a. joy of life.

Mania : d. anger : a. freedom.

N.

Nausea : d. lust : a. peace, common sense.

Nose : bleeding : d. cruel perception : a. good.

polypus : d. envious perception : a. good. cancer :

d. lustful perception : a. good perception.

Neuralgia : d. malice : a. wisdom, love.

Nervous Prostration : d. foolish worry, lust, sorrow :

a. peace, joy, wisdom, chastity.

P.

Pneumonia : d. worry, passion : a. peace, joy, love,
wisdom, pure spirit.

Paralysis : d. wilful conservatism : a. freedom and
life : d. death : a. eternity.

Pleurisy : d. lust of knowing : a. satisfaction.

Piles : d. jealous sympathies : a. rest, freedom.

Q.

Quinsy : d. obstinate pride : a. docility and peace.

R.

Rash : d. angry dealings : a. peace.

Ringworm : d. petty deceptions : a. truth.

Rupture : d. sympathy : a. wise compassion.

Rheumatism : d. fretting, clashing feelings and thoughts : a. peace.

S.

St. Vitus : d. lust, fear : a. peace, power, wisdom, joy.

Scurvy : d. external lewdness : a. purity.

Swellings : d. pride : a. peace.

Stammerings : d. hurry, embarrassment, impatience : a. peace.

Small Pox : d. conscience of adultery, fear, cruelty : a. loving kindness, peace.

Sun-stroke : d. pride : a. peace.

Scrofula : d. pride, unchastity : a. cleanness, purity, generosity.

Sick Headache : d. selfish lust : a. peace and self-satisfaction.

Sciatica : d. fretful lust : a. peace, chastity.

T.

Toothache : d. hypocrisy or fear of it : a. honesty.

Tumor : d. jealousy ; a. peace.

Throat (sore) : d. obstinacy : a. docility.

Teeth (decayed) : d. hypocrisy : a. truth.

Typhoid (fever) : d. foolish grief : a. wise joy.

U.

Ulcers : d. conscience of avarice : a. satisfaction.

W.

Warts : d. external conservatism : a. pure dealings.

Whooping Cough : d. lust, fear, sympathy : a. pure spirit.

Worms : d. false benevolence : a. honest kindness.