HEALING AND PRAYER

By

IDA MINGLE

This book, the second volume of "Steps in the Way," consists of twenty-six lessons, embracing the many phases of unfoldment by which Healing and Prayer are made effective. It contains the science of Principles revealed in the consciousness and worked out by the author in the course of her spiritual unfoldment. It is the last word on these subjects, and reveals the purpose of Creation in promoting its higher systems of healing in the race. The outworking of these two essential factors of progression, viz., healing and prayer, prepares consciousness for illumination of Truth, by which man may be spiritually born and go free from the necessity of suffering and the laws of the flesh.
Steps in the Way

By IDA MINGLE


VOLUME II
Healing and Prayer

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"And other sheep I have . . . them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." John 10:16.
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The ideas and principles contained in this volume, "HEALING AND PRAYER," are distinct steps in the Way, leading to unfoldment of Christ Consciousness. The purpose of perfecting the consciousness on the natural plane of expression is to make for capacity to receive the illumination of the Spirit, and to be opened on the spiritual plane of expression.

Healing pertains to the natural man. It is a process of unfoldment by which the forces of the natural plane are subjected to the unfolding spirit of the ego. Healing, on the plane of mind is summed up as understanding; while on the plane of soul, it is emotional control. The thoughts and feelings, subjected to the spirit of the ego, prepare one to make contact with the Inner Spirit from which come the illuminations of Truth. Prayer is the connecting link between the ego, with natural forces in control, and the Inner Spirit.

Prayer is a discipline by which one makes contact with the Inner Spirit. Through this contact spiritual illumination is made possible. The application in the life of the spiritual ideas revealed makes for conscious-
ness suitable to function the Principles of Being. These Principles are unfolded from the Mind of the Spirit when it is gained. The Mind of the Spirit is gained through mastering the forces of the mind of the flesh. This one can do when aided by the Spirit, operative by means of spiritual ideas. Through mastering the forces of the mind of the flesh, healing is promoted. Thus, healing and prayer are promoted as one in the consciousness of one unfolding in the order of God.

This volume, "Healing and Prayer," in its principles and ideas applied, lead to the revelation of Truth. When unfolding in the order of God, an ego goes through a process of progression, all leading to a definite goal. This is not in the will or might of the self, but is an order of God unfolding in a consciousness willing to permit the Laws of Being to unfold, free from self-opinions and obstructions. Because Truth is the ultimate of the application of the principles and ideas in these lessons, it follows that the capacity of Truth's unfoldment is present in the principles and ideas of this book. However, it is in their application in the life of man that spiritual principles are liveable. Through consciousness becoming alive in the Life of
the Principles of Being, one enters into the Christ Love and it in man, by which the Truth reveals itself as a state of being.

These volumes of "Steps in the Way" are not written from the outer mind as methods of study, but are the record of ideas and principles unfolded in the consciousness of the author, by which she came into the Life and Love of Truth. Students prepared to let these ideas and principles unfold in them will, of necessity, have a like unfoldment. Principles of Life and Truth are alike applicable to all states of consciousness conformed in spirit and will sufficiently to permit their unfoldment and outworking.
Lesson I

PURPOSE OF HEALING

The purpose of healing is to promote consciousness of harmony. Consciousness of harmony must be before the Principles of Being can unfold themselves. These Principles unfold to produce a man who will never be sick. Harmony is an outer symbol of the qualities of Heaven. Heaven is the kingdom of spiritual qualities, by which the Principles of Being (God) express. If the ego could not experience harmony on the physical plane of his being, he would be without the consciousness necessary, by which the Principles of Being operate to bring forth the perfected man.

People think they strive for healing in order to promote their own selfish interests. The self must attain the consciousness of well-being in order to perfect the natural man. But the promotion of the self is not for the ego, but for the Lord. The Lord is the Law of God. It is the means by which the Principles of Being are manifested in the flesh; and man is brought forth in the image and likeness of Creation.

Healing is a name applied to any form of
expression by which harmony of mind and body is promoted. There are many forms of healing. The most common form of healing in the material world is that effected through the use of drugs and surgery. Each plane of progression gives rise to its own form of healing. Hence, there is a system of Drugs pertaining to the material plane; Hypnotic and Mesmeric healing pertaining to the psychical plane; Metaphysical healing to the mental plane; Spiritual healing to the plane of spiritual progression; Christ healing operative to accomplish the Divine Will's purpose in those coördinated to the Spirit of God.

Healing on the material-physical plane deals with producing effects to the physical senses. It is centralized about drugs and surgery. Drugs may change the chemistry of the system and effect temporary harmony. Surgery can cut off the offending member or adjust the form and function of the organs, promoting temporary results. It may also remove false growths and tissues, promoting more perfect functioning of the organism. These forms of healing serve the race well, on this plane of expression, though much discord is later reckoned with because of this system of healing.
Since the advancement of the race from the low plane of the physical to the metaphysical, other forms of healing have been uncovered. The Drugless healing system arose in opposition to the Drug healing system, even as the metaphysical arose in opposition to the physical. Osteopathic, Chiropractic, Naprapathic, Electrical, and Radium healing are the most common of the drugless system. As consciousness reached a higher development of the senses, it needed a higher system of healing to promote harmony. The supply is always equal to the demand in the Law of progression. Systems of healing, holding the ruling power on particular planes of the race's progression, only aid in destroying themselves or in modifying their own power when they attack the healing systems that transcend them. They are making a fight on the Spirit of Intelligence that is progressing the race to an appointed end. In this are their own self-righteousness and defeat.

Healing on the psychical plane of progression takes the form of hypnotism, autosuggestion, mesmerism, spiritualism, and kindred phases of expression that promote animal magnetism. These systems, as to destructiveness, are on a par with serum, toxins, etc.
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1 used in the system of Drugs. Healing on the psychical plane dominates the will and feeling energies, producing temporary results.

4 However, all healing is temporary in its relation to the changing physical organism.

Healing by electricity is a cross between the physical and the psychical. Electricity is the result of animal soul development: it is a highly developed energy of sex consciousness. Where consciousness has transcended the sexual energies and forces, electrical treatment is of no avail. Healing by radio-activity transcends the healing by electricity. Radioactivity corresponds to a mental energy in contradistinction to electricity being a soul energy. Both pertain to advancing consciousness. In reality, the healing systems discovered on the outer planes are the emanated results of development taking place in the consciousness of man. This inner development is through the Law of progression and is attended by some disorder. That by which the disorder is occasioned becomes a known Healing system to man, by which he works to control the disorder of progression.

Physical healing partakes of the same nature of progression as the universal affairs of a nation. The conditions that disturb a
nation are controlled by a leader, developed on the hidden planes of advancement at the time of the disturbance. This is to say that the race is never without a leader to control any disturbing situation that arises. The nation, the body of the race, corresponds to the body of the individual. No disturbing condition can arise on the bodily plane that does not produce its own healing methods. The conditions and methods may not be in balance, but one is promoted from the other in sequential order.

All healing is right on its plane and a means of controlling the disintegrating forces that appear as disease and inharmony. Healing is opposite to discord. It is the means by which the factor of harmony is developed in the consciousness. Unless the outer man becomes conscious of harmony, the inner Qualities of Being can not be consciously gained.

Metaphysical healing particularly relates to the mental plane. The metaphysical is that which is above the physical. Hence, a healing that transcends the systems used on the physical plane came into prominence when consciousness advanced to the mental plane. Much treatment on this plane is tem-
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1 porary and suppresses the forces dealt with. Denials and affirmations, the method of healing used on the mental plane, conform to a

4 Law of Creation, and in this is the success of metaphysical healing.

Denials are negative when properly expressed; affirmations are positive. To combat the inharmonies through positive denials is to increase the momentum of the inharmonious forces. To affirm the Truth of the omnipresence of the harmonies desired is in keeping with the Law of Prayer: that of believing that one already has what is desired or needed. Denials are the powerless forces: affirmations are the powerful. When affirmations of Truth are negatively made they are without healing power.

Metaphysical healing has its basis of success in separating the good from the evil forces. Aggregating the powers of evil to one pole of being, through denials, and the powers of good through affirmations, the metaphysical strikes a balance between the two that makes for equality. This equality invites harmony; harmony manifest to the body as the needed form of health and well-being. It comes from within, because the mental con-
Spiritual healing is incidental to spiritual illumination and progression. It is from the Law of the Spirit. It characterizes consciousness greatly freed from the aspects of self-will and desire. It comes into action through the law of demand and supply, or giving and receiving. Giving and receiving in balance is Love. Spiritual healing is the reality of which metaphysical healing is a mental correspondence. Spiritual healing comes to pass because consciousness is capable of receiving it. What one needs is supplied in Divine Laws when the consciousness is right to receive it. In spiritual healing one no longer affirms or denies. This necessary discipline passes away at the superseding of the metaphysical progression with the spiritual.

Christ Healing is instantaneous. It is operative through the Divine Will to accomplish a Divine purpose. This is to say it is called into expression in Christ's own Law of unfoldment. It characterizes those in regeneration. Christ Healing is never sought. When one abandons himself to the Divine Will, in service to God, one is sustained and supported in Divine Law. The good one needs is presented as by a Loving Father who looks after the interests of His children. The Christ
Steps in the Way

Healing is the means by which the chastisements in the Law of the Lord are brought to naught. One unfolding Christ consciousness has passed beyond the plane of choice. Not seeking anything but to do the Father's will, conditions arise for which one is not responsible and which one cannot heal. When these conditions have accomplished their purpose, healing is effected through Christ, the Lord of the progression.

The purpose of all healing of a mental and a spiritual nature is to translate energies of inharmony, revealing their corresponding harmonies. This sort of healing develops the forces of mind, soul, and spirit, though also raising the energy rate of the body. Healing by means of drugs and surgery deals distinctly with the physical plane. It effects harmony to the senses oftentimes at the expense of the soul, and mind, and spirit.

Since many of the discords that arise are due to energies passing from the spirit to the bodily plane, or vice versa, the tendency to check the action of these energies is oftentimes destructive of the finer organism of the ego. This is to say, the purpose of healing, seen only to secure physical harmony, is oftentimes destructive to the unfoldment of spirit, soul,
and mind. But the outer inharmonies must not be allowed to break up the consciousness and disorder it. Hence, healing is permitted to effect temporary harmony, thus giving the ego a chance to unfold in strength and character. Jesus emphasized that it was better to cut off the offending member than that the whole body should go into hell through its discordant influence. This admonition reflects itself on the purely physical plane of material existence as surgery.

Surgery is commendable, but it is suffered to be so that the Law of Progression may fulfill itself. It is a symbol of man’s control over the bodily members. All kinds of material healing effected through drugs or mechanical means are suffered to be, that consciousness may be unfolded. Discords are incidental to material development. Since one comes into existence to gain consciousness of the real being, discords incidental to material development must be held in check through the various healing systems. These systems should be seen as God-provided on their particular planes and their purpose understood. Healing services are provided through the Divine Intelligence, and symbolize God’s care for its unfolding consciousness (man).
1. It is not that anything on the material plane is commendable when contrasted with Truth. But Truth would be without an organization through which to express, except consciousness were protected in its sojourn from low to high planes of advancement. The various healing systems serve the race and are permitted in the Divine Law that directs all unfoldment. These systems are not to be condemned. They are appreciated as rendering a service on their particular planes.

2. It is the duty of each progressing soul to find his own connection, when healing is needed. This protects the consciousness from too severe attacks of discord, enabling it to further advance. Healing is for the purpose of controlling and conforming developing forces of consciousness to the Law of Harmony.

3. The goal of progression is Heaven of consciousness. This is a state of harmony in which the Will of God can directly express in Man. In the conflict of the spirit and the flesh, harmony is sought and promoted. This is an outer symbol of the harmony of God to be attained when both spirit and flesh are conformed to the Principles of Being. Then man is reborn and made to partake of the Divine nature. In the Divine nature he cannot be
sick nor know woe nor sorrow.

Harmony must be physically felt to be consciously known. Hence, sickness is to be subjected to harmony. This is a means by which the Divine Will is finally known. It is not the Will of the Father that any of His children should suffer. Suffering is incidental to becoming a child of God; to passing from the material state of being. Without the consciousness of the material, there would be no spiritual consciousness. This answers the query, Why did not God make man spiritual in the first place? Without progression there would be no consciousness, nor formed state of being. Spiritual qualities are formed and consciousness is gained through the agency of the hells of matter.

Healing deals with sin only on the mental and the spiritual planes of progression. Sin is imperfection of consciousness. This imperfection produces sickness or discords. Excesses on the physical plane promote discord and disease. But excesses on the mental and soul planes are also promotive of physical discords. Sickness and discords are regenerative to mortals who are softened by tribulations. Tribulations in the flesh force mental and spiritual progression. God is
1 the motion of Life, the Principle governing external changes.

Health is a mode of harmony common to mortals. Happiness is the mental counterpart of health. Both are essential toward the development of the consciousness of harmony. All disease is the result of the lack of balance between the male and female qualities of consciousness. Health is restoration of equality of these poles of expression, though temporary in nature. Wholeness is gained when the male and female poles of consciousness are established in unity. This is not possible until the identity of the immortal nature. Immortality transcends mortality.

16 The immortals will attain the capacity to be freed from sickness and death. Methods of healing will have passed away when immortality is identified. The Will of God expressing in the earth or plane of form will directly promote harmony. Healing is but a symbol of an omnipresent action of God, to be known as harmony in immortality.
Through healing, I am made conscious of the Principle of Harmony.

No sense of discord can control Man; he is controlled in the Laws of God.

I rejoice now in harmony of spirit, soul, mind, and body, through Jesus Christ, Lord of the being.
Lesson II

SCIENCE OF HEALING

1 Science of Healing pertains to the mental and spiritual planes of progression. Healing on the plane of the physical and the psychical is without science. This is to say that no real scientific deductions, in regard to healing, can be formulated on the physical or psychical planes. Until the forces of consciousness have been scientifically coördinated, there is no science of Man or healing. A kind of a man, called mankind, needing attention so as to promote harmony, may or may not obtain healing through the method employed. Mankind not being properly coördinated, the system of healing employed, however progressed, cannot produce infallible results.

16 There is a science of healing, but it is common only to the mentally and spiritually progressing. The science of healing operates not so much to effect physical harmony as to promote proper coördination of consciousness. Consciousness, going through the process of being coördinated to Divine Laws, needs to be approved in the Law of the Lord.

24 This approval is accompanied with healing. The healing is for the purpose of making
Man conscious of the power and presence of God; though this is the relative purpose. The absolute purpose of scientific healing is to penetrate the physical domains with the Qualities of Being, that the Word may become flesh. The Word or Qualities of Being becomes flesh when the ego is spiritually born.

The Science of Healing includes the science of health. Health is genuinely identified when wholeness is established. Wholeness is one with holiness. Man is whole or well only when he is in holiness. Holiness or Wholeness is the unity of the male and female qualities of being. It is the separation of these two poles of being that makes for disease. Contrariwise, the unity of these two poles of consciousness makes for wholeness.

Wholeness is something more than physical comfort. It is the name applied to a coordination of forces that makes for spirituality. Not all who are free from pain are in a state of health, nor are they developing spiritually. Some people are so gross in their nature that pain, by which regeneration and redemption are effected, is not yet possible. These may be said to be in a state of health. Health is a name applied to the harmony of animal man-
kind. This kind of harmony is far from being the identity of the Qualities of Being that constitutes the Kingdom of Heaven. This Kingdom identified is a whole (well: one) man.

The Science of Healing is discovered in understanding the two poles of consciousness. The feminine or negative is subjectively the qualities yet to be known or expressed. Objectively, it is made up of the forces of feeling. The masculine pole of consciousness is made up of the positive forces. Subjectively, these are the powers of the spirit of man, while objectively, they are the powers of mind positively and actively expressed. The positive forces relate to the "Yes" of consciousness, and the negative forces to the "No."

The "Yes" and "No" of consciousness are identified as Affirmations and Denials on the plane of healing. These have their particular development on the plane of the mental, hence associate with metaphysical healing. The mental or metaphysical plane of progression is one of discipline and development. On this plane, qualities of consciousness are unearthed and made ready to express in righteous order. The mental is the means by which facilities of consciousness are devel-
oped and made ready to function the Laws of Being.

Through the use of affirmations, consciousness is established in the realization of the presence and power of the harmonious and heavenly qualities. Through the denials repulsion to the evil and discordant forces is quickened. These are promoted in opposition to each other. Affirmations are positive (male) and denials are negative (female) in character. The pitting of these unlike forces against each other results in quickening a current of neutral consciousness that is the One of the two. Through this One quality being projected toward the consciousness, physical healing is effected. This is the scientific law of healing that materia medica attempts to promote. Homeopathy and allopathy deal with likes and unlikes, respectively.

Affirmations deal with likes, Denials with unlikes. This is to say that through affirmations, egos progress the desirable, and through denials they repudiate the undesirable. Some students secure quicker effects through the use of affirmations while some prefer the denials to be dominant. In spiritual healing, that transcends the metaphysical or mental, one
does not deal with either of these two poles. Having already positioned consciousness for and against the Truth through discipline, one knows the Truth, the One, without the necessity of mental harangue.

Metaphysics promotes scientific healing. It serves toward developing consciousness through subjecting the evils to the good. It also makes the ego conscious of a Power that transcends the dual powers of the world. This Power is the power of God. It is projected in the direction of the mental and the physical because consciousness, in turning from the material, invites from within the supply of its needs. Metaphysical healing is not the real healing, but the mental reflection of it. The real healing is redemptive in its effect and makes for spiritual birth. However, egos on the metaphysical plane are uplifted and progressed through the healing method, common to this plane. It serves toward rejuvenating the natural man; and makes for consciousness of the Powers of God that transcend the plane of the natural.

The Science of Healing exists in the Laws of Progression. As these Laws unfold, healing is promoted. When egos reach the acme of material progression they automatically turn
Science of Healing

away from the outer planes to the inner. From the inner plane they invite higher knowledge, which in turn gives rise to higher healing methods. The Science of Healing is not really known until at the culmination of the metaphysical. Then it is seen to exist for the purpose of perfecting consciousness and not to effect physical health and temporary happiness. However, these are incidental to progression and must be experienced so that consciousness may have an incentive to seek after the Qualities of Heaven or Harmony.

The Science of Healing is in knowing the Truth. The Truth is not known on the metaphysical plane. However, capacity to know the Truth is developed on the metaphysical. This is accomplished in the development of forces of spirit, soul, mind, and body. As one is able to know the Truth, through the result the discipline of affirmations and denials affords, to need any good is to invite it into action. The Law of the Lord supplies the needed good of those who seek first the kingdom of God, and His righteousness; that is, the kingdom of Principles of Being.

To seek for health is to imply that it is not. This is to deny the Law of Healing. The Law of Healing is based upon the realization that
all needed is now present. It is present in
the presence of God, the All of all. But the
adverse forces before believed in must be
combated, hence the necessity of denying
their existence. This necessity occasions the
use of denials in effecting healing. The affirma-
tions of Truth make one conscious of the
qualities of Being. The affirmations are
necessary to effect realization of the Truth.
When Truth is sufficiently realized that one
can keep his mind stayed in it, the science of
Healing is automatic. While one passes into
a plane of progression where he must suffer
with Christ, in order to be spiritually born,
yet, the Principles of healing are ever pres-
ent. These Principles, established as working
factors of consciousness, operate when the
need is apparent, through their own law of
expression. In this, the Father works to
accomplish His Will and purpose. Prior to
this capacity of the Father's expression, the
ego works to know the Truth. Truth, known,
makes for the ceaseless prayer or state of
being in which one is always conscious of the
spiritual significance of all things.
The ego is subject to phases of discord,
mental, physical, and emotional, until his
redemption from mortality. Temporary heal-
ing gives way to regeneration when Truth is operative in the consciousness. Regeneration makes for the orderly alignment of the forces of spirit, soul, mind, and body to the Principles of Being. When this alignment is perfected, egos will not be subject to sickness, sin, or any other form of discord.

There is no scientific healing on the plane of materia medica. Certain chemicals, aggregated as drugs, have a harmonizing effect, and doctors become proficient in administering them. But no doctor can say with certainty that certain drugs will reach certain conditions. Differences in the states of consciousness of the patients make the healing uncertain. What is food for one patient may be poison to another. Even on the mental and spiritual planes the certainty of healing cannot be outwardly assured. When consciousness is right, and forces properly related under the Laws of Being, healing is effected. The Law of Healing may be complied with, but God gives the result when right alignment of consciousness to Its Principles is present. The Science of Healing is not in the healing but in the Principles operative to effect it. These Principles work to finally produce a whole man, one that cannot be sick.
Healing is but incidental to the mastering of the dual forces progressed on the plane of mortality. Healing is not eternal, but incidental to progression. Changes in the consciousness necessitate different healing methods. The healing of yesterday may be of no avail today; though, in its time, it was effective to promote the harmony desired. The Science of Healing, like the science of mathematics, exists. But the application of this Science to the particular problem accounts for the disparaging ideas promoted about scientific healing.

The Science of anything can only be known in its art. The science of mathematics is known only by those who apply the principles to problems. Even so, the Science of Healing can be known only by those through whom the healing is expressed. It is impossible to explain the science of anything to anyone not conscious of that science through its activity. The Principles of Healing are present, but owing to the condition of mortality, are not perfectly expressing. The Principles relating to this Science are touched and witnessed by many; but even these have not yet advanced to the fulfilment of mortality that will permit these Principles to be always active.
Mortal sense and discordant forces of consciousness obstruct their perfect expression. Because of this, the Science of Healing is often repudiated.

An intelligent doctor oftentimes touches the law of healing. However, he uses the symbol to promote the effect desired. Many physicians attribute healing to the faith of the patient in the doctor or the drugs used. Many patients have responded marvelously to nothing but colored water, given by a physician in whom they put their trust. On all planes, healing is much a matter of faith; though the Science of Healing rests upon understanding also. The Science of Healing rests on the Law of Prayer. Prayer must be scientific to effect healing. One must pray in faith and in understanding also to produce the fruits of faith.

MEDITATION

Through Healing I am made conscious of the Presence and Power of God.

I am glad to let the Divine Will be done, manifesting harmony of mind and body.

Male and Female forces are balanced in my consciousness, and Truth manifests its perfect expression.
Lesson III

AFFIRMATIONS AND DENIALS

1 Affirmations and Denials are the means by which healing is effected. Affirmations pertain to the "Yes" of consciousness, denials to the "No." "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." This is to say, let the ego receive or reject all phases of forces. Affirmation is the receiving, denial is the rejecting. The former is the positive, the receptive; the latter is the negative, the repulsive.

Affirmations and denials are modes of discipline. They are the means by which the two poles of consciousness, male and female, are properly balanced. Through balancing the outer positive and negative forces the inner qualities are also established in balance. This permits the Principles of Harmony to express from the inner domains to the consciousness. Healing is the objectification to the flesh of the harmony projected in this balanced state.

Affirmations, in relation to healing on the mental and the spiritual planes, pertain to knowing the Truth. However, on other planes of expression, they relate to the constructive,
the desirable. Affirmations are used in declaring as already being what one desires to be manifested. In other words, they are used to invite into action the Qualities of Being. Through declaring that these Qualities are present, one conforms to the Law of Omnipresence. Omnipresence is the totality of the Qualities of Being, or God. These Qualities are not absent except to the consciousness of Man. This is to say that until the consciousness of Man has unfolded so as to make contact with the Qualities, they are as though they were not. Through declaring that they are when they are not is not to lie, but to speak the Truth. To say that they are not present is to be in the lie and to be the liar.

The main objection that materialists make to the methods of scientific healing is that they do not like to lie, through declaring as already being what is not. They prefer to judge by the appearance and not righteously. It is much easier to say, "I have a pain," than to say, "The Harmony of God is now present." Yet, all effective healing has been made through coping with these sense habits; through looking back of the appearance and judging righteously. Naturally, healing is effected in the midst of discord. Hence, one
is expected to know the Truth, in spite of the apparent discord.

Denials help to control the sense of discords and to know the Truth. Denials are a repudiation of the discordant forces felt. Discordant forces are untruth in spite of their presence and power. To know the Truth about the untruth is more important in its effect than to promote healing. Healing is only incidental or preparatory toward coming into a consciousness of Truth about the untruth; by which the untruths will be forever dissolved. At this dissolution, man will go free from the discords of mortality and become identified in a state of being that will not be sick, nor suffer.

Denials to be effective must be negative in spirit. They must not be positive. To make a denial positive, that is, putting a positive spirit back of them, is to increase the forces denied. This is the discord that prevents much healing. To be effective, denials must be based upon the knowledge of Truth. To say, "I have no pain," when one has a pain, is a weak denial, personal in its sense, and non-effective to offset pain. One is not expected to lie about the facts of nature. The admission that there is a pain is necessary to call into
action that which will offset the pain.

Pain is incidental to progression; to the transposing of spirit to matter and matter to spirit. It is not an enemy to be despised but an agent of dissolution. Pain is the means by which old structures are torn down and new ones built. Pain is to be understood and not condemned. The only action is that of God. Pain is the identity on the plane of matter of the action of God. This is not to say that the pain is the action of God. The action of God, reversed on the plane of matter or sensation, becomes pain; even as light identified became darkness. The unidentified light remains light; but the identification of any quality of God or Being necessitates its becoming reverse to what it is. To look back of pain to the action of God, as the one Presence and Power, is to call that One into expression and to offset the pain.

When one can see the Lord back of pain, and view pain as an agent of construction, it can become actually pleasurable to the senses. The author has had many pleasurable pains —converting through consciousness of Truth the enemies of the flesh into agents of the Lord to effect the Divine Will and purpose. It was in the midst of terrific pain that she
was given to know, "It is I; be not afraid." From that time on, pain which she so often experienced became an agent to promote spiritual progression and not something ruthlessly destroying the mortal man.

The common denial that can be applied to all discords is summed up in the words, "No sense of inharmony has any power or presence." This is followed directly with the fundamental affirmation, "God is the one presence and the one power." Since God is the one presence and the one power, and what is thought to be the power and presence of discord is only a belief, built up in sense consciousness, there is no reality in the sense of pain. This is the argument that consciousness must wage until it is convinced of the Truth back of it. Seeing all things as something of the Allness of God expressing is another way of arriving at the same conclusion of Truth. Since God is the Allness in modes of expression, what is present that is outside of the Allness of Omnipresence?

It is a great art to convince one's self of the Allness of God. It is not the work of a moment but a continuous conquest. In this conquest the forces of the flesh are subjected to those of the spirit; the darkness to the light;
the evil to the good. Finally, one lives in the spirit of ceaseless prayer—seeing all things in relation to God. This makes for the power and presence of God as the dominant factor of the consciousness, fighting the battles of the flesh for the ego. For there are battles to be fought until mortality gives way to immortality and the eternal nature of the ego is identified. But these battles are the Lord’s.

It is the work of the ego to know the Lord; to reconcile all adverse forces to the Creation. This develops knowing that all things work together for good to them who love God. “All things” means what it says; both the forces of good and evil. God, the author of all, is controlling all things to the accomplishment of His-Her purpose. Egos only need to get this realization to be divinely protected and sustained. God has a work to complete—that of perfecting His-Her Qualities through the agencies of matter; hence, a conflict ensues. But God is not helpless in the presence of anything. Neither is man whose trust is in the Lord.

God awaits the opportunity to manifest His-Her real state of being. This is possible only through the redeemed consciousness of man. Affirmations and denials help to disci-
pline the consciousness, so as to array the ego on the side of Truth. They may seem to be for healing purposes, but healing is for the Lord. All things are by the Lord and for him; that is, all things are in the Law of God and to accomplish a godly purpose. The godly purpose to be accomplished is Man, identified in godliness; wholeness. This is to be completed; free from the aspects of sin, sickness, hell, and death.

Man must become conscious of the power and presence of God. When he has advanced sufficiently to be so conscious, the methods by which this consciousness is attained are also revealed. God is seeking to manifest on the plane of form His-Her Qualities of being. Therefore, the penetration of the physical domains with the Qualities of the Spirit, in healing, is the means by which the ego becomes conscious of the power and presence of God. The consciousness of the power and presence of God is more important than the healing effected. Without healing, consciousness could not know that God controls the physical domains and the discords expressing. This knowing is the fundamental necessity by which the ego is restored to his righteous relation to God. Through this knowing
and the control God exercises he finally becomes a child of God, spiritually born and redeemed.

The ego selfishly uses affirmations and denials to attain the good desired. This is permitted in the law of advancement. The self-consciousness must become conscious of God-powers and be made at-one with them. It is permitted to think it has the power of Truth. Many become aggressively selfish and dominant at the influx of God-powers into the consciousness; but this is their undoing. Others become immersed with the healing current, love of God springing up and wiping out the self-desires. These are the potential children of the Kingdom. When the love of God is awakened one seeks not after the things of the flesh but only after the Principles of Being. The added things come naturally in the Law of Divine Love.

Because affirmations and denials cease to be used does not imply a falling away. One ought to come into the realization of the Truth that the two promote, and cease the argument. This is to say, one ought to come to cessation of affirmation and denial, no longer needing them to convince the consciousness of the Truth. Having felt the power
and presence of God, through their use, one knows that it is, and thinks, speaks, and acts accordingly. This is what affirmations and denials are expected to produce—realization of the power and presence of God without working to know it.

All the activities of Life naturally group themselves under affirmation or denial. That is, they align to Truth or they do not; hence, they are accepted and promoted or rejected and repulsed. The dividing of the "sheep and the goats" of consciousness through the use of affirmations and denials is but a step pending the establishment of eternal character. To identify eternal character egos must be reborn. The adverse forces are centralized through denial and are brought to damnation; to cessation. All progression is for the purpose of effecting spiritual birth.

The common denial, "There is no reality in the testimony of the senses or matter," must be superseded by a true comprehension of the senses as agents of Creation by which consciousness is made alive. If this is not done and the statement accepted at its face value, it operates to destroy rather than to increase the five senses and their functions.

Many errors of judgment and deduction,
made on the metaphysical plane, are uncov-
ered and remedied on the plane of the spiritual. Metaphysics is still in the deception and one is not expected to know the Truth while unfolding mentally. He is only preparing the faculties of consciousness by which Truth can make itself known; when love and wis-
dom permit.

MEDITATION

I understand the things repulsed thereby coming into the truth of the untruth.

I affirm that Divine Qualities are omnipres-
ent through love of God and rendering a divine service.

I seek not the good things of the self, but the Kingdom of God who gives me abun-
dantly the things needed in Law of Divine Love.
Lesson IV

SPIRITUAL SELF-HEALING

1 Spiritual self-healing applies to those in the process of spiritual unfoldment. It is an evidence of the control of the physical forces by the spiritual. As one becomes identified in the supremacy of the spiritual, the Qualities of God enter the consciousness and the Great Physician performs the healing work. The Great Physician is Christ. Christ is the totality of God-Principles identified. These principles, liberated in consciousness, make for wholeness.

12 Wholeness has its outer expression as harmony and health. All spiritually progressing egos improve as to their physical condition. If this is later superseded by the suffering for the Kingdom of Heaven’s sake, it does not imply that the physical is in a worse condition. The hidden forces of sin and hell, resident in the consciousness as elements, are quickened because of the Spirit’s penetration. Mastery of these forces is in order on the spiritual path. It is when the ego enters the Mystic Path of Initiation that he suffers for Christ’s sake. This suffering has a more important mission to perform
than that of mere healing.

Immortality, not physical health, is the goal for the natural man. Immortality is a state of consciousness in which spiritual good is fully identified. In such a centralized state of consciousness, Truth opens and makes known the Principles of Being. The unfoldment of the Principles of Being is an indication of their embodiment. This new embodiment, fully completed, is the new creature in Christ who cannot be sick. Immortality is required before reality of being can be revealed. Healing is incidental to the attaining of immortality. To master the forces which necessitate healing is more important than to be healed.

Healing is temporary, whether effected in material or in spiritual law. Healing relates to imperfect consciousness. The mastering of the forces of disorder and woe, physical or mental, produces a change of consciousness, by which the immortality of being is gained. From this immortality God works out His state of Man that will not be subject, when completed, to sin, sickness, nor death.

Healing is preparatory to wholeness and makes for consciousness of harmony. Self-healing is that operative through one's own
1 spiritual unfoldment. That is, it is not induced through the efforts of another. It springs up from within to meet the need, and is in keeping with the conscious development. Self-healing makes for consciousness of Laws and Principles of Being. The Laws and Principles identified as working factors meet the attack of the opposing forces, bringing harmony to pass, without the effort of others. It is enough that a self-consciousness becomes conscious of the Principles of Being, to permit their action to accomplish their purpose. Their purpose is to promote Perfection. Perfection is the ultimate of harmony realized.

Self-healing involves mental and physical changes. It means the incorporation into the consciousness of new-born and highly charged spiritual energies. This incorporation causes disturbances and people call them sickness and other names of discord. Since the spiritual energies have caused the discords to arise they have the power to heal them. Healing is a subjecting of the inharmonies to the harmonies. If the ego is conscious of this principle, he will not be afraid in the midst of turmoil. He will know that the One that causes the "winds and waves" in the "boat of consciousness" is the
One that can master them, when called upon by one in discipline to the spiritual (a disciple).

Regenerative pains are not an indication of ill health, but of the development of the ego into the consciousness of Truth. Such kinds of sickness cannot be healed. But students should discriminate between regenerative pains and those induced by erroneous physical actions and mental confusions. The pain of regeneration is like unto the pain of the physical planes of mortality; but the result of the pain is different. The former produces a spiritual result, while the latter brings about decay and dissolution.

Inharmony is essential to the gaining of harmony, hence, healing is incidental to progression. The effort to have healing effected by others, physically, metaphysically, or spiritually, is commendable as a means of preserving the organization of the consciousness. Self-healing, unlike healing effected through the efforts of another, makes for inner mastery and growth. The effort of another, in the Spirit, is the projection of Spirit-forces in the direction of the recipient. These forces, like seeds in the soil, will take root and grow, if conditions of consciousness
permit.

One ego, identified in the operation of the Spirit, is used to impregnate another into a like attainment. Hence, spiritual healing through the ministry of others is commendable in its place, but self-healing is more to be desired. But not all are able, primarily, to make connection with the Fountain Head. Some must rely upon others for their starting points. A good healer always encourages the dependence of people upon the Inner Spirit and not upon himself or herself. If this is not done, financial and selfish interests prompt the healing work. These will eventually make the healing service noneffective.

In reality, all healing is self-healing. The process of healing may be aided by outer physical, spiritual, or metaphysical means, but the action of the forces of the consciousness permits the healing to take place. This is the case of hypnotic healing also, and like forms. But the self-healing referred to, through spiritual laws, is induced through the ego's conscious unfoldment, without relying upon outer aids. This is the self-healing that is to be accomplished by every devotee of Christ, when connection is made with the Inner Power and Presence.
Spiritual healing, accomplished with the aid of a healer, actually takes place within the consciousness of the one being healed. But certain influences may have been added to the consciousness that the ego being healed must reckon with. In self-healing, self-induced, the forces of another’s consciousness do not enter. Healing emanations can be of no higher spirit than is the advancement of the spirit of a healer. These emanations, controlled to Divine Will, make possible healing of a divine nature.

Self-healing is incidental to knowing the Truth. Truth quickens the forces of the organism, and many discords arise to be destroyed. One cannot put the new wine of spiritual ideas into the old wineskin of mortal self. A new form of being must be brought forth. The bodily transformation is one with the renewing of the mind. When spiritual ideas touch the spirit, underlying the mental forces, a change has been set up that the ego cannot ultimately control. Hence, the coming under the jurisdiction of the Divine Will is essential toward ultimate spiritual progression.

It is not God’s will that suffering should be. The suffering is incidental toward devel-
Steps in the Way

opining consciousness. Forces and elements of the consciousness are continually changing. Pain and suffering relate to change or growth.

God is making a Man. Self-healing is not for the healing effect, but for the Lord. The Lord (action of God) is making a Man in His-Her image and likeness. The image-likeness man will not be subject to sin or decay. Healing, therefore, that makes for mastery of the adverse forces, is for the purpose of attaining the consciousness of the Master. A Master, identified in the Law of God, graduates from this plane of growth and necessity.

Knowing the Truth liberates a higher energy which is harmonizing in its effect. However, the forces adverse to Truth must also arise and be dissolved before harmony can be omnipresent. In this is the struggle of self-healing. The author recalls her first case of self-healing. Never having heard of the metaphysical healing systems, but being illumined with the idea that the Kingdom of Heaven was within, and the source of all satisfaction and benefit, she was seeking within for her good. Cutting off attachment to outer things was one with the inner attaching to the Spirit.

In the midst of this growth she was stricken
with what appeared to be rheumatism. It became so severe in a few days that she could not walk up or down stairs, though able to walk on level surfaces. All the time, when thought of the sickness presented itself, she kept affirming that the Kingdom within was the Source of all power and presence; that God in that Kingdom was the one Healing Power. One morning, when in a little worse condition, she was debating whether she could get to her work or not, when she was prompted to sit in silence. A sense of expectancy invaded her consciousness. In this waiting attitude, it was as though a shaft of Light passed through her from the head, passing down the body like lightning, andenthusing her with the ideas of sunshine and air.

She grabbed her hat and bag and ran down stairs into the sunshine and air. The light of the sun was so dazzling that it almost blinded her with its radiance (which was coming from within rather than from the sun; though this was not at first realized). She was half way to her place of work before she thought of being healed. And immediately, that other something, that pits itself against the Truth, said, “You can’t walk up the steps.” She
1 knew that she could through Christ—and did. The malady had been entirely banished.

This was purely a case of self-healing. She did not know that healing existed in the world, through any other method than that of medicine. Having been sickly all her life, and acquainted with much medicine and surgery also, she had become disgusted with the whole healing system. She was likewise repulsive to the old religious system. Separated from both thieves, upon which she had so long relied, the Spirit within had a chance to impregnate the consciousness with its initial Truth, and thus the spiritual unfoldment of the author began. This unfoldment involved many more pains and discords in its course, but through them all the author sought only to learn the Divine purpose. Now, she knows that through pain and woe the Principles of Being are unearthed, liberating their energies and essences in living consciousness, for the building of a spiritual state of being. Healing and spiritual progression are not for this mortal man; but for the Lord who performs the Father-Mother’s service of fashioning a man who will not need to be sick.
MEDITATION

I am healed through the indwelling Christ Self.

Christ is the Physician of consciousness. I am whole in Christ.

I rejoice in omnipresent wholeness and harmony.
Lesson V

INSTANTANEOUS HEALING

1 Instantaneous healing is effected through Christ. Man in his own might and power does not spiritually heal. He may on the physical and metaphysical planes, as well as on the relative spiritual, bring harmony to disordered states of consciousness. This is called healing. This healing is temporary, though providing an opportunity for further unfoldment. Temporary healing is commendable as a means by which the ego may further progress to the God-appointed goal for man: viz., oneness and wholeness.

Instantaneous healing is possible only under certain conditions. These conditions are not always present, nor is an ego able to maintain continuously the attitude required to effect healing instantly. Instantaneous healing is identified as a means of making Omnipresence known. Omnipresence is that in which time is not a factor. Unless Omnypresence can be known by egos functioning in time, time would not pass away. Time passes away with mortality, and eternity, the next order of God's unfoldment comes to pass.
Instantaneous healing is not for the healing, nor for the person affected, but for the Lord. All things are of the Lord and for Him. This is to say that all these outer things, by which we are made conscious of the inner Principles, are for the sake of attaining a consciousness in which the Principles of Being may operate. This state of consciousness attained will usher us into Omnipresence, and identify eternity. But the egos identified in eternity will be new creatures, having been reborn through the action of the Principles of Being. Neither mortal man, nor immortal man, can enjoy the fullness of Omnipresence. Immortal man is the racial objectification of the eternal man. Even immortals must grow up into the fullness of spiritual being and Omnipresence.

One must attain immortality of consciousness to permit the Principles of Being to effect instantaneous healing. While this consciousness is not manifested to the race until after mortality has passed, yet, it does exist within those spiritually unfolding. These experience the outworking of Divine Laws, by which they penetrate the outer domains to effect racial adjustment and rebirth.

Instantaneous healing is incidental to a state of consciousness that has, for the time
being, eliminated all sense of time or personality. It comes like a flash of lightning to one who has, for the time being, become perfectly will-less. The tendency to be healed after one has given up all hope for healing, dying to self-desires in one's misery, is quite in keeping with the requirements that make for instant healing. One who has attained to capacity of instant healing in himself or herself can always express it in the direction of others. This is a Law of Creation, essential toward the projection into the race of the Qualities of God gained or known. What man receives from God he is required to give toward his fellow men. In this way, the Qualities, active from Within, move toward the Without. The service of God to both heaven and earth are one, though time intervenes between the two in this present plane of progress.

The author has been instantly healed several times. These always occurred after all thought or seeking after healing had ceased to be. These were cases of self-healing. She cannot recall ever being directly helped by another, though she did not often ask healing aid of others. She also recalls her first case of instantaneous healing with others. A young
man away at college was hit in his generative organs with a baseball. He fainted, and while in a faint one of his college mates called his mother on the telephone. She at once called the author for healing. The author was in a state of spiritual exaltation, through days of writing and inner closeness to the Spirit, and only lifted up her spirit to the One Within, not uttering a Word, and knew the healing was done. In the meantime the college boys carried the young man into the office, and while waiting for him to get his bearings, he realized he was healed. He called his mother on the telephone and she at once advised the author of the results. He took the next train home, arriving that day. His father insisted on taking him to a doctor for examination. No trace of the discord could be found nor was he troubled with after effects.

The author has witnessed much healing that took only a short time to accomplish. But instantaneous healing is that in which no time is required. There are not many cases of instantaneous healing in the healing history, past or present, though much healing is classed under that head. Some say that all healing is instantaneous, that is, when it is effected spiritually. This is to say that it
1 occurs at once when the discord is overcome. But where time and thought, meditation and prayer have entered into the healing, the author does not treat it in this lesson as instantaneous.

Instantaneous spiritual healing is the result of Truth consciously realized. When there is nothing in the consciousness to oppose the Truth realized, the opposing forces having been worked out, healing is instantly effective. The author has witnessed more instantaneous self-healing in herself than in her ministry to others. This has often come after certain mental and spiritual discipline that clarified the consciousness and made ready the way. However, necessity for healing did not prompt the discipline. This was entered into in the love of the Spirit. There are always opposing forces to every idea of Truth that penetrates the consciousness. This opposition may be worked out in various ways without relating to physical healing. The physical healing is often the aftermath of mental and spiritual work. With the opposition of forces mastered, it may be instantly effected.

Instantaneous healing is the introduction of a mighty stream of Divine energy that is permitted to flow into the organism, because
the will of the ego is no longer dominant. The only obstruction between man and God and His-Her Qualities is self-desires. These identify as will. Man’s will to be converted into willingness to be would solve all his problems. With a consciousness willing to be what God wills it to be, God has an opportunity to fashion and make after the Divine Pattern.

Instantaneous healing is the result of cessation of desire. It is operative when the ego is in a state of spiritual exaltation, attained through contemplating himself as he is in being, and not as he is in the outer man. To see himself in Christ is not to see himself at all but to see Christ. To see Christ is to see the Father and to receive the penetration of Divine Power. To see is to spiritually perceive: ultimately, to know. To know the Truth is to permit its instantaneous effect in the organism.

The effect of Truth in the organism of man is to make man conscious of God as a power and presence governing the physical. Instantaneous healing is a great agent to adjust the organism to the Law and Order of God. A ray of Divine Light penetrating the physical organism is a mighty power to transform and to regenerate. This power increases under
the Law of God, and thus the effects of healing are promotive of spiritual being, rather than of a healthy animalistic organism.

No one can seek after instantaneous healing. It is such a delicate operation of God, operative when self-will and desire are stilled, that the slightest sense of self will obstruct its action. It comes when it is not sought. It is a figure to the outer man of a state of consciousness to be always present, when man is established in his-her divine nature. Conditions of life make it impossible for this healing to be always operative; though its principles are omnipresent. Instantaneous healing is operative in an action of Divine Will, that automatically performs a greater service to man and to the race than the healing effected. It is a means of Divine penetration, that is, the projection of Divine Qualities into the universe and the race. This projection is for the purpose of rebirth, regeneration, and redemption.

Instantaneous healing in the individual is a figure of the action of God that universally takes place, called the coming of Christ. It is the projection of the Divine Power and Presence from Center to Circumference, from Spirit to Body. It is more redemptive than
healing in its effect. This is to say that the healing, to be permanent and eternal, is regenerative and transforming. It does not come to build the temporal man but to fashion the eternal one.

Instantaneous healing is an agent of God by which redemption is finally effected. It is sufficient that the Quality and Nature of God’s Power and Presence penetrate the race to begin its regenerative work. One ego, or a few, penetrated by this Power, constitutes the impregnation of the body of the entire race with the Powers of God. There is only one body in the Divine Plan and scope of service. What God does to one he does to all through the One. The One is Christ. It is Christ that effects instantaneous healing. But a consciousness attuned to Christ is essential to receive the healing power at Center. At Circumference, those in the purity of their natural forces best serve the Divine Power, toward its dissemination into the race. The outer and inner requirements are not the same, but conform on their particular planes toward promoting instantaneous healing and its redemptive effects.
MEDITATION

I am established now in capacity to receive the action of God to manifest harmony.

Christ within the consciousness is the only Healer.
I rejoice in Omnipresent Power to establish redemption of Man.
Lesson VI

THE GREAT PHYSICIAN

Christ within the consciousness is the Great Physician. The action of Christ is the Divine Will: this is the healing agent. Christ does not act in consciousness controlled by self-will. A certain discipline must be by which the will of the self is surrendered, to permit the healing power of Christ to penetrate the consciousness and to offset inharmony. This connection is made through prayer. Unless ceaseless prayer is operative, the spiritual healing work is rare, for the proper connection is not present to permit Christ's operation.

Christ is the Harmony of God. The action of the harmonious powers of God provides the healing current: hence, Christ is more than the healing. As the Father is greater than the Son, that is, God is greater than Christ, so Christ is greater than the consciousness seeking its ministrations. Harmony is the alignment of the forces of consciousness to the Laws of Being. This is not absolutely possible to mortal man, though he is, through the proper attitude of mind and heart, enabled to make connection with the Inner Powers.

Primarily, this connection with the Inner

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Powers liberates a healing current. The purpose of the healing current is to prepare consciousness to receive the action of God (Lord) which ultimately effects redemption. Redemption is the alignment of forces of consciousness to the Principles of Being, making it impossible for one to be sick or suffer. The redeemed ego is a new creature in Christ. The new creature will go free from the necessity of being healed.

Healing, through the operation of spiritual laws, is a means to an end. It is not for the purpose of making eternally harmonious the animal creature. It is to develop consciousness of God and His-Her powers, by which the animal creature may finally be dissolved. Mortals can not know this, nor can they cooperate with this Divine purpose. Hence, a deception exists in the outworking of the Creative Plan, but for the sake of man's soul. This deception began to work out with the unfoldment of the metaphysical advancement, by which healing was ushered in. The goal of the metaphysical healing current is not animal health and prosperity, for which most metaphysicians seek. The healing acts to test the states of consciousness as to whether they are in selfish desire and love,
or ready to go free from selfishness and to let the Divine Will be done to produce the new creature.

Healing is the means by which consciousness of harmony is attained. It is not the temporal healing that is important, but the attainment of a consciousness that can function harmony. Such a consciousness is being prepared to function the Qualities of the Kingdom of Heaven in the earth. That is, to physically embody the qualities of Spirit. Christ does not come to heal everyone, but in the unfoldment of its Principles it heals all aspects of consciousness, gaining the wholeness of consciousness. This is to say that through healing an eye in one, an ear in another, the foot or the heart, it gains the members of the entire body to itself, thus gaining the Body of Christ. This entire consciousness gained in Christ is aggregated as the Qualities of Being in the Christ consciousness and projected from this throne of being to all who can receive them, these being elected in Divine Will and Law to make up the body of Christ.

Healing is the subjection of the forces of matter to those of the Spirit. The forces of matter are the sensations incidental to the
Steps in the Way

1 formation of a consciousness by which spiritual principles will finally be known. Yet, before the spiritual principles can be known, one must die to the desires of the self. This is to subject the sensations of consciousness to the Wisdom and Love of God. Mastering and overcoming the sensations of the flesh make for capacity to receive spiritual illumination by which Harmony will be really established. When Harmony is really established, there will be nothing in the consciousness that makes for the lie, and sin, sickness, sorrow, and death shall be no more. Those attaining to this sinless, sickless, deathless state make up the Body of Christ, being members of the One. All the healing processes, partaking of a spiritual nature, have for their purpose the outworking of this Body, and the fulfilment of the Divine Plan.

The declaration of the metaphysical student that he is established in Harmony, when suffering from inharmony, is the effort of consciousness to idealize itself in being as it is in God-Mind. This effort is commendable, but if the ego believes that he is the harmonious expression of God, while still mortal, he is a liar and he makes God a liar also. "If we confess our sins, he is faithful and right-
The Great Physician

eous to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.” I John 1:9-10 R. V.

Many metaphysical students get puffed up in the contemplation of their imaginary righteousness, and their last condition is necessarily worse than their first. Matt. 12:43, 45.

While this is a law of progression, one is expected to gain the consciousness of Truth by which all the devils are subjected to Christ. This is accomplished in the Truth that reconciles all things to God, in service to both God and Man. This means understanding the purpose of good and evil forces by which Life, Love, and Truth are gained.

Understanding the darkness makes for more light. Disregard of inharmony, or saying it does not exist, is not an expression of understanding but of ignorance. Egos go through this phase of advancement, protecting themselves from the inharmonious forces because not able to cope with them in Truth. Light dissipates darkness like joy offsets sorrow, or health makes sickness impossible for the time being. Yet, in the very law of duality under which mortals unfold, the greater the Light, the more the darkness is
quickened. Darkness must be understood and all condemnation offset before the Great Physician can perform its redemptive service.

One genuinely advancing in spiritual unfoldment must finally meet and master the powers of darkness. This is done in Christ consciousness and is a phase of the Initiation in which Christ, having the keys of Hell and Death, takes dominion over the forces that make man mortal. Overthrowing darkness through Christ, the ego goes free in actuality, and is ready to be born into the Harmony of God that is eternal.

Consciousness of health is not based upon thinking health to the exclusion of thoughts of disease. It is the result of an all-around harmonious adjustment of the forces of spirit, soul, mind, and body to Christ or Truth. Inharmony persists until the consciousness is made free in Truth. Thinking about any harmony as though it already is, conforms to the Laws of Being. This is an essential to effect healing. If conditions of consciousness are right, one may have an instantaneous healing. This is not a guarantee that healing will be instantaneous, or that it will be accomplished at all. Genuine healing is best promoted in developing consciousness of
Truth; this permitting claims of sickness or inharmonies to be worked out as they arise.

Better than healing, is the unfoldment of Truth by which sickness is offset before it comes to the plane of the manifest. In this unfoldment is the more perfect expression of health, though the mortal is not guaranteed freedom from woe or discord. The mortal cannot remain permanently well, for it is not the nature of mortality to be whole. Wholeness is in unity in Christ, and this is effected in Principles of Being, but not in the outer mortal nature.

The Great Physician is not formed by man. Christ is a gift of God. The action of God through Christ is dependent upon a suitable consciousness to act in. Hence, man cannot receive the gift of God until he has attained a certain identification of Love, through giving expression to the qualities that make for outer harmony. This permits the harmonies of God to be expressed in the organism of Man. The penetration of the mortality with this high-born power from within leads to spiritual birth and regeneration. Consciousness of the Principles of Being is the Living God by whom man is reborn, and raised to a spiritual state of being.
Mental healing is a reflection of the Healing operative from Christ. Harmonious thought is not enough to permit the Great Physician to act. There must be harmonious will, which is willingness to let God’s Will be done. The selfish seeking of mortals to be healed is not the willingness required to permit the action of God: hence, is futile to effect genuine healing. One may receive a reflected action of harmony through harmonious thought, but it is temporary in its effect. Yet, since consciousness of harmony must be gained, thinking about it and witnessing its temporary expressions in the body make for consciousness of Being. This makes straight the Path of the Lord or action of God.

The real healing is holiness. Holiness is wholeness. Wholeness is oneness. Oneness is the opposite to twoness. Twoness is sex consciousness; oneness is Christ consciousness. Oneness is the unity of the male and the female qualities of consciousness. This is the means by which God acts to manifest the realities of Being. The realities of Being make up Truth. Truth manifested is the spiritual state of being, the actuality of the ideals and realities as one.

Any idea of Truth is harmonizing in its
effects; but it is also promotive of the quickening of the inharmonies. The mastering of the inharmonies makes for consciousness of the realities of Truth, as well as for Life and Being. Unless the Powers of God penetrate the physical domain, man would remain a sinful, sickly, mortal creature.

The work of Christ is to finally redeem the body: this means freedom from the tendency to sin or to be sick. Through the idealizing of ideas of Truth, and their realizations, by which the inharmonies are made to arise to be mastered, darkness is subjected to Light; or the powers of Satan to Christ. This permits Christ to be formed and the spiritual state of being to be manifested. This spiritual state is the whole man, the Oneness of spirit and body.

Many forces of disease are overcome through spiritual illumination. Through combating the diseased conditions and inharmonies one develops qualities of character that permit the Spirit of God (Christ) to be gained. Courage, faith, poise, patience, forbearance, forgiveness, mastery, strength, endurance, mercy, compassion, and innumerable other qualities of character are gained through coping with the inharmonies of
mortality. It is the qualities of consciousness gained that make for genuine advancement.

All the inharmonious forces are means by which the Light of the Christ Mind is brought into expression, and the Christ body is finally formed. The overcoming of the inharmonies is essential toward gaining the Truth, by which one is finally set free from the mortal nature altogether. The Great Physician attends one's ongoing, making known the harmonies of God in their order of unfoldment. This order conforms to one's natural progression. One can only receive from God the spiritual qualities that are equivalent to forces mastered on the natural plane.

Every material inharmony mastered opens consciousness to its counterpartal spiritual quality. God cannot give man anything except man has first gained its natural equivalent. One cannot gain Truth until he is honest; and honesty is attained through mastering dishonesty. In this is the relation that the evil forces bear to the celestial, though the human and divine qualities are gained as one on the path of the spiritual.

The gaining of Christ Consciousness opens one to the mystic initiation in which one dies with Christ and is made eternally alive. This
transition comes at the end of mortality, and ushers the ego into the Fourth Dimensional plane, as well as into freedom from all inharmonies. The Great Physician comes to prepare the way for this transition. It transposes the elements of the natural man into naught giving rise to the qualities of the spiritual, preparing the way for Divine Qualities to operate in consciousness to fashion the reality of being; that is, man in the image and likeness of God. It is for this purpose that all healing exists though healing gives way to redemptive processes to bring forth the reality of being.

MEDITATION

Christ is the Principle of Holiness within consciousness by which I am made whole.

Through the Light of the Christ Mind all darkness is dissolved.

I am made whole and free through attaining consciousness of Oneness.
Lesson VII

WHAT CONSTITUTES HEALTH

1 Health pertains to the outer man. The harmonious expression of natural laws is called health. Health is the mortal concept of harmony. It is the means by which consciousness of harmony is promoted. Harmony, however, is the result of proper coordination of the natural and the spiritual planes of being. Harmony is a figure of heaven. Heaven is the identity in consciousness of the Principles of Being. It is gained through spiritual progression.

12 Health is mortally perceived to be a state opposite to being sick. But are all people who are not sick in a state of harmony? No: there may be people who have never had a pain, who think they are in a state of health. Yet, these may be full of latent forces that will in the course of their progression come forth as all manner of diseases. Mortals think that so long as they can keep the discordant forces suppressed that they are well. Yet all the hellish and discordant forces must be reckoned with, before the soul can go free from its house of clay and become united with the Spirit, by which a harmonious state
of man is revealed.

The race is subject to diseases according to its advancement. Diseases are the outpicturing of the hellish forces that are being quickened for destruction. The destruction of diseases, and their subjection to health, is the outer play in the race showing the subjection of the mortal forces to the inner spiritual qualities of consciousness. The natural progression of the race reflects its spiritual progression. But the spiritual is spiritually discerned, hence, only those spiritually unfolding can correctly discern the plane of the natural.

Mortals are in a dual state of nature. They must deal with sickness and health. The harmonious of a dual pair is gained by means of its opposite. Health is gained through mastering sickness. But when sickness is really mastered, health has given way to harmony and wholeness. Wholeness is unity gained through mastering both of a dual state. In this respect, wholeness is gained through mastering both health and disease.

Mortals, intent upon selfish progression, see no reason why they should master health. Health is for their enjoyment, they think. With health present, they may eat, drink, be
merry, and carouse after the manner of men. This brings them to the depths in one way or another. To master health is to have developed to the point where one may serve the race in gladness and peace; not using one's health as a basis of self-enjoyment but as an opportunity by which some racial good may be disseminated. But, until consciousness has advanced considerably, it cannot share its good with another. Because of this innate selfishness it is brought to discord. The discord serves mortals in bringing them to themselves. That is, it enables them to be softened in heart and more considerate of others. Being made helpless oneself gives one a comprehension of the helplessness of others. In this way, consciousness of service is promoted in the mankind that inhabits the earth.

The more genuine service rendered the race, both on the spiritual and the natural planes of expression, have come from people who are suffering or have suffered. While this necessity in the law is disgusting to those able to go free, yet, it can also be understood. Abraham Lincoln attained national immortalization through a long series of tragedies ending in assassination. Jesus, the spiritual figure in this planetary progression, attained
spatial immortalization through suffering for the Kingdom of Heaven’s sake.

Why should people clamor for health if sickness has been the gateway to immortalization? Because the goal of attainment is heaven, the kingdom of harmony within the consciousness. This harmony is to be outwardly manifested and the kingdom of heaven to be in the earth. The earth is the plane of the physical. The promotion of health on the plane of the physical is a symbolization of the desire for the harmony of heaven on that plane. The harmony of heaven is more than health: it is a state of being in which the ego cannot be sick.

There is a state of negation or low order of progression that characterizes mortality. People, of low forces and inclinations on this plane, may have what the world calls health of body. In reality, they are not yet conscious of health. It is conscious consciousness that people live to develop. When man knows the various aspects of good and evil, that is, becomes conscious of them, he may go free from this plane of mortality and its dual factors. Then he will not need to grow by worshipping heroes, and people will not have to be killed to be immortalized. Racial
Steps in the Way

1 immortalization is a figure of man’s immortalization in Christ as a living state of being. To attain this living state he must go through a living death. This is symbolized by martyrdom on the plane of mortality.

People may be highly advanced and not in a state of conscious health. They may be in health in the sense that they are free from physical pain and discord. This may be the result of some phase of previous development. Health, in as real a sense as is possible on the plane to which it relates, is consciously gained through mastering sickness. Hence, one must have been sick to have attained to a state of health. Yet, this attainment is from the consciousness itself and not through the offices of doctors or healers.

One must work out his own natural salvation. This makes him eligible to spiritual salvation. This is not to say that one should not receive help from others; but that one must come to a place where he exercises the same discipline over himself in the attainment of health, as others would exercise. Until one can do this he is a slave, and a promoter of bondage. To call in a doctor to outline a harmonious diet, which one can himself work out, is an act of a weakling. A
weakling continues to suffer and to promote additional agonies in the race, until, through discipline, he becomes strong in the might of his own consciousness. This permits him to be controlled in the might of the Lord by which he is identified in spiritual strength and character.

To understand what constitutes health one must understand disease. One understands only that in which he has been involved. All have been sick in the annals of Time, and the forces promoted thereby are stored up in consciousness. As these break forth in forms of disease, effort to attain health very naturally springs up. The forces of darkness, by which disease exists, must be subjected to the forces of light that promote health.

Disease is a means by which material conditions break up and the energies of spirit, confined in matter, are liberated. This is the cause of physical suffering. Suffering for the Kingdom of Heaven’s sake is incidental to spiritual growth. It is due to the penetration of the physical domains with the spiritual powers and energies; as well as to the formation of the energies being liberated through disease. The spiritual essences must be broken up to be disseminated. Herein is
persecution and suffering for Christ's sake; for the Kingdom of Heaven's sake.

Disease is incidental to the progression of the Spirit through matter to gain the reality of form. People are the aggregation of forces of spirit and matter. They struggle to form themselves as their ideals prompt.

This is but God's way of working out His-Her Ideals.

Health is like wealth: one may have it and still be in poverty. One may be well materially and in a state of health, but be far from being in a whole state of being. A sick or a poverty stricken person may have more real harmony than the so-called healthy and wealthy.

Health, on the natural plane, should be a word used to indicate an all-around harmonious expression. This would include the mental, the soul, and the physical planes of expression.

Health is the positive pole of which sickness is the negative. Both are temporary and are to be superseded by the One Quality, gained from the mastering of the two states. The reality of the two of any dual state is found to be neither one of the duals. The reality back of both health and sickness is a state of harmony, gained in spiritual unfoldment.

The manifestation of this harmony is inci-
dental to the passing of the remnant of mortality. All progression is leading to a God-appointed goal and all things work together to make man conscious of what he is to attain. The things of the natural plane are not for the self-consciousness, but are means by which the ego grows out of the limitations of the self. This growth is through mastering the limitations that beset the self in the Path of Life. The reality of both health and disease is a heavenly consciousness that cannot be sick. This is the character of man spiritualized and reborn.

The idea that people spiritually progressing are not subject to disease or sickness is presumptuous and based upon ignorance of the Law of Progression. So long as a remnant of mortal elements remains in the organism (and these remain until mortality is overthrown in the Divine Law), one is subject to the discords they invite. One may be free, in many ways, from the woes that beset mortals who give no thought to the spiritual, but in a degree one is bound. The “one devil” that holds all egos to the plane of mortality is ultimately used to bring itself and mortality to naught. But it is commendable to work toward the overthrowing of the legions of
devils, reducing them to the one. The one devil or Satan controlled in Christ acts to set man free. It is Christ that frees.

No one suffers so much as the spiritually progressing. But the suffering is induced in the Law of the Lord and makes for redemption from mortality. Having suffered through the plane of the physical, after the manner of men, the ego masters both health and disease. This makes him or her eligible to spiritual progression. On the plane of the spiritual, one suffers for the Kingdom of Heaven’s sake, after the manner of Christ. Yet, on this plane the suffering makes for perfection through dissolving the mortal elements, and is not to be despised.

Truth brings a sword to the flesh and makes for dissolution and anguish. But this is not to suffer as a sick man but as a Christian.

I Pet. 4:12-19. Yet, outwardly such an ego may appear to be in health. Students in the regeneration, forced through family influence to consult doctors, find, that though suffering intensely, the doctor is not able to discern it on the plane of the flesh. This only indicates that the suffering is on the inner planes. That it can be consciously felt is but an evidence that the spiritual forces working out are
What Constitutes Health

including the physical in their scope of action. Health is something more than material well-being. It is a coördination of the natural forces with the spiritual that invites regeneration and redemption. Yet, being of the natural plane it is temporary. Health gives way in the regeneration to a Law of God that makes for eternal harmony and wholeness. Egos who struggle to attain health would find the natural harmonies more quickly if they could lose themselves in unselfish service. Selfishness, even the desire to be well, is an obstruction to obtaining what is desired. The willingness to let the harmonies of Being express more readily promote healing and health. If one seeks first the understanding of the Principles of Truth, all things needed will be added.

MEDITATION

All the forces of consciousness are aligned to the Laws of Being and I am identified in health and harmony.

Health is the symbol of wholeness. I grow by its presence and use my powers toward the promotion of wholeness of mind and spirit. No sense of disease can disturb man, for he is controlled in the Spirit of Divine Love.
Lesson VIII

HEALTH AND HAPPINESS

1   Health and happiness belong together, both standing for harmony. Health pertains to the physical and happiness to the mental. One cannot be happy while sick; except in the development of the capacity to understand the sickness and to master it. One may be healthful but not happy. Hence, health is not an assurance of happiness.

One who has consciously gained health through mastering sickness is in a state of thankfulness that makes for happiness. But people in a state of health, subconsciously expressing, are not always appreciative of their blessings nor their opportunities. Because of lack of knowledge many people suffer. Appreciation and thanksgiving are conducive to health.

Happiness as a word has been used synonymously with heaven. The happiness that mortals experience is not heaven. It is only a counterfeit symbol of heaven. Heaven is a consciousness of Principles of Being, that makes for the impregnation of the ego with Divine Love. Such an ego is male-female as one. This oneness is attained through over-
coming the dual factors of mortality. This means that the happiness of mortality as well as the woe has been mastered. Neither one of a dual pair is eternal. Duality belongs to the flesh-and-blood consciousness. This consciousness does not inherit the kingdom of heaven.

Happiness, common to mortality, is temporary in its nature. It reacts to sorrow in exact karmic law. This is not to say it should not be enjoyed, but that it is not the eternal harmony to be present when heaven is manifested in the earth. That is, when the Principles of Being are manifested in the physical domains. The mastering of both factors of dual progression is essential toward preparing the physical domain to receive the kingdom of Heaven and the harmonies it will bring.

Happiness is primarily promoted through a change of mentality. An optimistic attitude is the beginning of happiness; that is, it prepares the way for mental and spiritual growth. A pessimist obstructs the sunshine of his own soul and makes of his mentality a den of demons. A happy outlook upon life may be cultivated. Since one hurts himself most through being surly and pessimistic, why the
punishment? Surely anyone has enough stamina of character to right himself and dissipate the clouds. Since one receives from the race what he projects toward it, why add unhappiness to unhappiness by remaining in the clouds of one's own mentality? There is a purpose in living other than selfishness. Each one is here to discover that purpose, and to incidentally discover himself.

The old adage, "Life is what we make it," contains a great deal that is true to the natural man. "God helps those who help themselves," should also demand attention. One can master all his moods, change the whole tenor of his life, through deciding to Play the Game of Life like a soldier. One can be a good fighter when need be, but this does not mean living in a surly, aggressive spirit. He fights best who knows why he fights. This demands intelligence and a healthy capacity to discern all things in a fair manner.

Happiness promotes health even as health promotes happiness. One may be physically healthy and not happy but one cannot be happy without being mentally healthy. Mental health will react to physical health. Physical health reacts to mental health only when one is consciously healthy, and in a state of
mastering one's selfish proclivities. When physical health is used as a basis for the exercise of brute strength and domination, happiness cannot be manifested. Happiness is dependent upon a healthy consideration of other people, hence, is characteristic of the human. A sort of animal happiness may attend those of low states of development, but this is of short duration. Happiness developed through licentious expression and self-gratification is a form of hysteria. It is not worthy the name of happiness.

Happiness is a word that suggests wings and sunshine. It promotes more than health. It makes for mental and spiritual uplift. It is not that one naturally happy in the unfoldment of Life and its qualities is expected to be wearing a "perpetual smile." Smiles are no index to genuine happiness. One most happy is grave in the midst of progression, though always able to see the happy side of an experience. In other words, to see the joke in connection with the most serious experiences, is to be happy within in a way that nothing in the without can disturb. A sense of humor is a Godsend and has modified many a serious situation.

Happiness is of the spirit; a state of inner
contentment that springs up, especially, when one is made conscious that God is in the universe and all is well with the world. One developing happiness on all planes, regardless of conditions and experiences, arrives at this conclusion. This enables one to shed all responsibility for the reformation of the world. Such a one serves in the joy of letting the Inner Light shine. The joy of Creation is finally released through an ego, going through the “living death” in the joy of Divine service.

Even the angels glorify God at the advent of an ego into the consciousness of Man. Angels are purified forces of consciousness whose joy is in serving God and the race. They have their tangibility of being in the substantial qualities of Spirit, gained by man.

It has been said, "Happiness must be earned.” This applies to the happiness that is of the spirit; that springs up when consciousness of Truth is gained. To attain to happiness in Truth is to have become selfless in the expression of the real things of Life. Such a one has a healthy outlook of life, understanding the reason for the good and evil of existence.

Happiness is dependent upon understanding. This means understanding the inharmonies as
well as the harmonies. Happiness is not present in a one-sided state of consciousness. One is one-sided when he enjoys the good and repudiates the evil, as though God nor man has no use for it. Health springs from a contented mind. A contented mind is one conscious of the purpose of all things, as they present themselves to his experiences. One repulsing the evils and woes as though they have nothing to do with Life's progression is building up a consciousness of a power other than God; and must some day unhappily reckon with the forces evolved.

The highest happiness is between the soul and its inner God-kingdom. Happiness between people may rise to great heights on this dual plane, but it is still subject to clouds of delusion and woe. Earthly happiness has its highest identity between men and women. Representing the opposite poles of unfolding qualities, they naturally invite the highest harmonies. They also invite the greatest hells. For what is true of a dual pole in one direction is equally true in an opposing direction.

Happiness does not consist of thrills nor sensual pleasure. These are forms of pleasure on their planes of expression, but are more often destructive than constructive in their
effect. Happiness is present in the calm serenity of soul that rests in the Truth. The highest happiness is to understand all things as to their purpose. This eliminates condemnation and ushers the ego into the consciousness of love. Love is the acme of happiness. Spurious forms of mortal love promote temporary happiness, and mortals look upon love as the highest expression of happiness. But until happiness is based upon understanding it is not promotive of eternal advancement. A blind love cannot promote the light of understanding except through what it fails to give.

Happiness is not in being entertained but in finding all things entertaining. This is possible only when one sees everything as a means of teaching something. To live in this spirit is to have a healthy consideration of all things. The health that happiness promotes is not necessarily of the cells of the physical organism. Yet, all sense of happiness has an exhilarating effect upon the physical body, though the stimulation may not always be constructive. The pleasures of today may bring discords tomorrow that must be reckoned with in tears and sorrow.

In the real sense of the word, health in its
highest expression is happiness. Happiness is attained when the ego is able to spiritually discern all things; understanding their purpose in relation to God, the race, and the universe. Humour, optimism, gladness that has depth, frivolity that has its balance in common sense, and the various forms of happiness developed in a race's progression, all have their place in unfoldment. But the heights of all things must be reached and happiness brought up to the throne of the Inner Kingdom. To feel the joy of the Inner Spirit is the highest happiness.

To be opened to the ecstasy of Creation, not as through the outer forms of happiness, but as in the inner planes is the height of happiness. Outer joys, as between men and women in their forms of association, are the highest expressions of mortal happiness; but the joys of the Lord that thrill the devotee of Christ, when he finds the center of his being, make the joys of mortals insignificant. Happiness in its development is leading to this God-appointed end, permitting the Powers of God to blend with the ego, married within herself, to give birth to the God-man. This happiness is the identification of the Kingdom of heaven in the earth. It is the means of the
1 Cause by which the new creature in Christ is brought forth. It is the joy of the Lord revealed to a waiting world.

4 MEDITATION

Health and happiness are omnipresent, harmonizing mind and body.
I am happy through the understanding of
8 Truth and am made whole in mind and body.
I rejoice in the manifestation of happiness and health that make for spiritual progression.
Lesson IX

SIN AND DISEASE

Sin and disease are incidental to mortal progression. Both are the result of the limitations imposed upon the unfoldment of Principles of Being on the plane of the flesh. Sin is the spirit or impetus of disease. Disease is the form of sin. Sin is the unfoldment of consciousness in ignorance of the Principles unfolding. Disease is the formed aspects of the unfolding forces of darkness. The forces of Light, as the Principles of Being, become reversed on the plane of the flesh. This reversal identifies darkness. The unfoldment of the forces of darkness promotes sin. The disordered results of sin’s promotion are called diseases.

Sin is healed when one ceases to sin. The healing of sin is both relative and absolute. The relative healing of sin is through a change of mind. When a change of mind is sufficient to permit the forces of Light to penetrate the consciousness, offsetting the forces of darkness, sin is overcome. The overcoming of sin is the wiping out of sin. The overcoming of sin means a new creature; one free from the tendencies of sin. The absolute healing
of sin is effected in spiritual birth. The regenerating of the forces of consciousness dissolves the elements generated in sin. This means a bodily change as well as a mental one. "Be ye transformed by the renewing of the mind." The dissolution of the evil mind is the end of sin. The mortal mind is the evil mind; that in which are the tendencies of ignorance and lust.

The promotion of sin is lust. Lust, when it is finished, produces death. Death is the means of dissolving the elements of sin. The dissolution of the elements of consciousness by means of death gives the spirit a new habitation in which to attain to Light. Light is the offset of darkness, though primarily it is the cause back of the darkness. Darkness, when it has finished its course, comes under the jurisdiction of Light, and is dissolved. Sin and disease are dissolved with the dissolution of darkness. Darkness is ignorance of the Truth.

Sin and disease are not without their services to the unfolding consciousness. There is no chance in Life's unfoldment. Everything serves the purpose of the All. Both sin and disease are agents by which the Spirit-forces are formed and unformed. The formation of
the forces of the Principles of Being produces matter. Matter is promoted by means of sin or darkness. The dissolution of matter is the liberation of the Spirit-forces confined in it. Disease is an agent by which the dissolution of matter is effected.

Sin is the imperfections of consciousness in processes of development. The goal of the forces of consciousness is Perfection. Perfection is consciously gained through unfolding through the imperfections. The law of necessity is one with sin. The ego of necessity unfolds in sin before coming into knowledge of sin. The knowledge of sin is associated with the “tree of the knowledge of good and evil.” Mortally, man becomes as god knowing good and evil, but he must die to the knowing gained to become the God-Man. This is to say, that sin when it is finished bringing forth death. But death, controlled in Divine Law, divests the ego of the garments of sin and reveals the gained spirit and body of the new creature. The new creature is in Christ, with sin forever annulled. It is the living death that destroys sin.

The processes of sin’s unfoldment are revealed as diseases. Disease is incidental to changes taking place on the mortal plane.
1 Change is the law of growth. Change involves transformation of tissues as well as of consciousness. Disease is incidental to the liberation of the energies of spirit. It is the breaking up of the formed tissues, a material chastening of the spirit of man. Pain and disorder are due to the formation of the new creature. The pain of disease and the pain of regeneration are alike to sense but different in their effect. Fleshly pain is incidental to the changing elements of the flesh. Regenerative pain is incidental to the changing spirit and its emanated energies to form the spiritual being. The former is incidental to disease; the latter to the suffering for the Kingdom of Heaven's sake.

Sin and disease are sense beliefs. These sense beliefs have been set upon something man did not understand. It is not that men, through sense beliefs, have produced sin and disease; they are incidental to the laws of progression. But not understanding the laws of progression, men have called the processes of development all sorts of things. Men have suffered from what they have believed to be true, hence, have suffered most from ignorance. The ignorance of men has been in not discerning God's unfoldment by means of
Sin and Disease

consciousness. Primarily feeling and not knowing, man named the forces felt names of diseases, setting up in the flesh the character of the names. Yet, since Truth cannot be until consciousness is capable of discerning it, ignorance is a necessity under the law of evolution. Sin and disease are also necessities under this law of growth.

It is the Son of man or man conscious of Christ, the Son, that dissolves sin and heals disease. Man conscious of the Son is consciousness identified in Truth. Truth dissolves sin and disease, reducing the elements of mortality to nothingness. At this point, God, the Father-Mother, sets to work to perfect the Son and to reveal the real state of being. Consciousness as man did not produce sin and disease, hence, cannot absolutely destroy them.

The Son of man has power on earth to forgive sins. To forgive is to give for. To give Truth for sin is to incorporate into the organism of consciousness the qualities of Truth by which the ego goes free from sin and its effect, viz., disease. The healing of disease is incidental to Christ's unfoldment in consciousness. Hence, the forgiving of sin and the healing of disease are one in the Law of
the Lord. Sin is the cause, disease is the effect, on the outer planes. But from the inner plane, the Law of the Lord is the author of all and the controller of all. The sins and diseases that men comprehend are not so cognized by Divine Intelligence that sees in purity and Truth.

God does not heal diseases or forgive sins. God, the Absolute Cause, deals with the essences of sin and the elements of disease in the "last day" even as in the beginning, but these are unformed and unidentified. This is to say, they are the essences of darkness and their forms. These, to God, are the primal elements of Hell by which the Heaven-qualities are formed. Hence, the unforming of these elements on the plane of the flesh serves in forming the spiritual qualities of being. It is man, conscious of Christ (Truth) that deals with the outer nature and unforms sin and disease. The dissolved elements of sin are delivered to the Father or Laws of Being. These Laws utilize the primal elements of "worked darkness" to form the body of Light. Man has intercession with God through Jesus Christ. Jesus Christ is the action of God in Christ. Men must attain to the Christ consciousness to be freed from sin and disease.
Sin is healed through understanding it. Understanding is the light that dissolves darkness. Sin is not to be condemned. It is to be understood. To condemn sin is to increase its activities or to suppress its forces. The suppression of the forces of sin results in certain form of diseases. There are diseases common to excessive expression as well as to suppression. The sins of omission are as destructive to the physical domain as the sins of commission. Through understanding sin as phases of progression by which one comes into knowledge, sin is not condemned and its effect is short-lived. Finally, to see sin as an agent of progression in the Law of Life is to see it in relation to Creation. This is to see as God sees, not beholding iniquity but the Truth. The Truth sets man free from sin and disease.

Sin and disease have infinite forms of expression. In this, they reversely objectify the qualities of the Infinite. Sin and disease are aspects of the finiteness of the Infinite. They are incidental to the unfoldment of the Principles of Being. The Principles of Being become nonbeing before they can be. Their nonbeing gives rise to the unprincipled conditions of life. These unprincipled conditions
and forces are called sin. The unprincipled conditions understood give rise to the Principles. The Principles of Truth are quickened by means of the lie. Perfection is gained through living through the imperfections.

Sin is present so long as condemnation exists. Condemnation is lack of understanding. Condemnation offset is Love identified. Love is the fulfilling of the law. The law is progression in sin. Love is the healing agent of consciousness. The Love of God is emanated when sin is understood. Sin understood makes its elements and forces usable in forming the real state of being. The real state is the sinless, sickless, deathless state. Sin understood is the darkness subjected to the light.

Diseases can be reduced to the forces of thought underlying them. These forces of thought can be related to ideas, and ideas to Principles. Through perceiving Principles one may emanate their influences outwardly and heal disease, the effects of sin. The metaphysical healing is from the outer thing to the idea within. An aggregation of ideas, consciously gained through understanding outer conditions, is attractive to illumination of Principles. The consciousness of Principles
is spiritual in contradistinction to the metaphysical. Healing that emanates from the Creative Principles is regenerative and absolute. This is to say, it produces a change in the consciousness and offsets the condition permanently. Metaphysical healing is not permanent. That is, metaphysical healing offsets inharmony but does not change the nature sufficiently to set up righteous alignment of the organism to Principles. This is because it does not include an understanding of sin and disease, but, rather repudiates and disregards them.

Righteous alignment of the forces of the organism to Principles of Being can be effected only through a change of heart. A change of heart is a change of love. Through the forces of love being changed from the basis of sense to that of Truth, the Principles of Being are emanated into the organism. This produces regeneration and rebirth. Through regeneration and rebirth the sinless, sickless, deathless state of consciousness is identified. This identification is the virginal state of being that appears at the end of mortality. This state of being is the new spirit and new body that make for righteousness.
Mental discords are direct promoters of disease. Rheumatism may be traced to greed, fear, bitterness. Fever may have its inception in suppressed passions. Colds are due to negative forces. Failures and indolence promote kidney and bladder disorders. Anger upsets the stomach and digestive organism. Jealousy and envy disorder the liver and gall-bladder. Because mental discords promote diseases, men attempt to attribute diseases to the flesh. In doing this they attempt to exonerate the Creation from having anything to do with diseases.

Why should one suffer mental discords? They are due to ignorance of the Laws of God and the Order of Creation to be unfolded among men. As one advances in intelligence and is able to see all things as working together to promote the good of being, disease is less apt to express. However, the law of sin having been set up in the consciousness must fulfil its course. This is to say, that karmic conditions persist in spite of a change of love and intelligence, until every jot and tittle of the law of karma are fulfilled. Christ (Truth) is an offset to karma, but the sins identified in consciousness must be reckoned with to their complete dissolution. Hence,
Sin and Disease

the more one enters into the spirit of Truth the more rapidly one reaps the fruits of discord. This, however, is the rapid dissolution of evil forces in the presence of a power that controls them.

There are many diseases that are regenerative in their effect. They are the result of the combustion of accumulated forces that impede the progression of the spirit. Other diseases are disintegrating in their effect. But since one grows through the formed and the unformed, both aspects are present in bodily discords. Disease is the lack of order in the cellular organism. This is greatly corrected when an orderly state of mind is identified. However, there is that which is born of the Spirit and that which comes from the flesh. Certain forces, identified in the flesh, increase and multiply, promoting disease of a like nature. These are more fleshly in nature and yield most quickly to the "things of Cæsar." All forms of healing serve men, according to their need.

Pain is incidental to the formation of the spiritual qualities. One spiritually unfolding may suffer pain. In fact, there would be no transformation from the material to the spiritual state without the agency of pain. This
pain is the suffering for Christ's sake, that
an initiate endures; this is the suffering for
the kingdom of heaven's sake. Pain is also
incidental to the changing cells and structures
of the flesh. Pain, when it becomes excessive,
is a promoter of disease. Healing is most
easily accomplished when the pain first
presents itself. Pain, induced by spiritual
regeneration, cannot be healed. Its effect is
spiritual and it is gladly endured for the
Spirit's sake.

Harmony is the goal to be attained, there-
fore the tendency to seek healing when pain
presents itself. If the condition does not yield
to spiritual treatment, then it is oftentimes so
fleshly in its nature as to be subject only to
the things of Caesar. One should seek relief,
either through spiritual or material means.
In this way, the dissolving forces are held in
check and the least inharmony promoted.

Inharmony is disruptive to the organism
and is not to be encouraged. However, what
one needs to suffer, by which he is transposed
from an earthy to a heavenly creature, must
be endured. What the Divine Will promotes
cannot be controlled through the will of man.
Thus, there is a suffering for the Spirit's sake
that partakes of the chastening, inflicted by
Divine Law. This suffering sets in when one has died to sin. It pertains to the remnant of elements that must be dissolved in Divine Law to effect the ego’s redemption. To die to sin is to understand the forces of evil, darkness, and death. This dying involves the ego in the forces of death, in which the remnant of disease and sin inheres. It is the work of the Lord or action of God to set the ego free from sin and disease. This freedom is accomplished through the Law of redemption at the end of mortality.

Sin is both conscious and unconscious. Unconscious sin is the unfoldment of forces of ignorance and darkness by which one grows. Growth is in mastering the inharmonious forces that arise. Conscious sin is in the repetition of evils. Conscious sins result in consciously promoted diseases. Unconscious sins, or ignorance, result in inharmonious bodily effects that bring the ego to a conscious recognition of his transgressions. This recognition makes for the cultivation of health and harmony. On the natural plane, the tribulations of the flesh force conscious seeking after Harmony. The discovery of the laws governing the real nature of man follows in sequential order.
1 MEDITATION

I am free from the belief of sin through the Christ Mind that makes for understanding and illumination.

Sin and disease are understandable in Truth; all sense of fear and ignorance is now overcome.

No sense of disease can hold man in bondage for he is controlled in Divine Love.
Lesson X

UNDERSTANDING SIN

Understanding sin removes sin. Misunderstanding sin makes for sin's increase. To understand sin is to see its relation to God and the race. This is to know the Truth. Truth is possible only when one has finished his course in sin sufficiently to aspire to return to the Father's house. The Father's house is an organism of consciousness in which the harmonies of Being can be revealed. Every person is a prodigal, progressing in sin. When one has finished feeding with the swinish elements of one's nature, he may forsake sin and put on the light of the Christ Mind. The Christ Mind not only makes sin understandable, but dissolves its elements. Through the Truth of the Christ Mind one is redeemed from sin and its effects.

Understanding dissolves sin even as light dissolves darkness. Sin is something more than wrong conduct. Conduct is wrong only because someone has formed a different concept of action. Measuring activities by higher concepts, those that fall short of the ideal are said to be sin. This is only a mortal comprehension of sin. Sin is a development in the
darkness of ignorance. This is incidental to the gaining of Light. Sin is the law of necessity; a necessary discipline by which one is made to master the forces of sin and to come into the Light of Truth.

Everything is right in its time and place by which one progresses. This is the fiat of Truth. This means that the sin is right as a means of progression. This understanding of sin is present when wisdom and love govern. Paradoxically, the whole plane of progression in sin is obnoxious to the Principles of Being. However, the Principles of Being do not reckon with sin until its results are gained. This reckoning makes for the conflict of Christ and Satan at the time of the redemption of the ego.

The more we know, the more of the unknown we are capable of knowing. Hence, the more we progress in light the more darkness arises to be known. The more Truth we gain the more we understand sin. The more capable one is to master the elements of sin the more of sin arises to be mastered. Hence, the tribulations through which the advancing egos are expected to live make for their redemption. The mortal belief that an advancing ego is not involved in sin is a necessary delusion.
It is not that one in Truth is also in sin, but that such an ego must reckon with the forces sin has promoted before he can go free. Even the Saviour is made to partake of sin for the life of the world. Only one freed from sin can offset sin; this involves becoming mixed again with its forces by which they are destroyed in Divine Law.

Primarily, the impetus to be without knowing what man is expected to be identifies sin. Sin is the impetus to know, prompted by the will to be. The will to be acts in ignorance of Being. When the will of Being is gained, one wills to know the Truth and offsets sin. One gains the will of Being when one is ready to die to sin. One who has died to sin is justified from sin. This is to say, that one who has died to sin is made to partake of the elements of sin to destroy them, though this is justified in the Divine Law. This is the Cross that every initiate is called upon to bear in being redeemed from sin and mortality.

Forgiveness of sin is accomplished through knowing the virtues that offset sin. It is to give for the ignorance the truth; for misunderstanding, understanding. Each one must die for his own sins; though, such a one, is used in the Divine Law to make less the sins of the
race. The paradox of the atonement is wrapped up in these ideas. Sin, mastered by anyone, makes sin less sinful for the whole race. Yet, each ego must attain to the understanding of sin and his relation to God to go free from sin and death.

The idea of original sin is in relation to sex. The belief has prevailed that sex is sinful. It is sinful in that it falls short of the Principles of Being. It is a necessary sin of progression. Sexual progress is mortality of consciousness. Mortality is subject to sin, sickness, death. The Divine Law places a check upon the sexual progress because it is temporary. Repulsion to sexual progress is provided for in the consciousness. Through this repulsion one dies to the love of sex which is to die to the love of mortality. To die to the love of mortality is to become eligible to be born of the Spirit. Through being born of the Spirit one is regenerated and manifested in the real state of being.

The fruit of sin is death. Death inheres in sexual love. To die to sexual love is to die to that which makes for death. To withdraw one's love from that which makes for death (sexual love) is to uncover the forces of death. This is automatically to uncover the
forces of Christ. Christ is the Seed of Divine Life. This Seed was given for the life of the race and became its sexual love. The death of the sexual love resurrects the Love of God or the Seed of Divine Life. One does not die to sin because he changes his mind about sex or sin. The elements of sin or sex must die in the ego to effect spiritual birth. These are the elements of death at their ultimate identity. Hence, those who attain the resurrection of Christ must die in the likeness of his death. His death, that is, the death of Christ, is in relation to the death of sexual love. It involves the death of the elements of death. It is in this death that sin is really understood and dissolved. This is a mystery solved in an Initiate, at his-her identification in Life and Love.

The dissolution of sin makes for the identification of the ego in Christ consciousness. In Christ consciousness one understands all dual forces in relation to Creation. This is to see as God sees and to be opened in the body of Light. The body of Light identified dissolves the dual nature and makes for the new creature in Christ. This creature is dead to the loves of the flesh. Before one can die to sin he is made alive in it. The aliveness of sin is
often thought to be the Life of Christ. The aliveness of sin is Death. The Life of Christ is identified at the death of the life of sin. The death of the life of sin is the death of Death. One, dead to sin, is in the understanding of sin and its activities. This is not a disregarding of sin nor a repulsing of its forces, but a mastery of the aspects of sin. One involved in sin cannot understand it. It is only when one has been freed from the sinful tendencies that one understands them. One involved in any experience is in the process of gaining knowledge of its forces. When knowledge of sin is gained one is no longer involved in the experiences of sin. One must develop through all phases of sin before mortality can be finished. Understanding increases and sin lessens the more advanced one becomes. This is the case until one dies to sin, when the life of sin (Death) arises. This phase of progression is one with the mystical death with Christ. One is made to partake of the sins of the world for the dissolution of the worldly elements of one’s own nature in this mystical death. The strength of sin is the law. The law is the necessity of dual progression. Through this necessity sin is increased and multiplied.
The wages of sin are death. Death is the means by which the mortal elements are dissolved and reduced to naught. Without death on the mortal plane, the forces of sin would be more disastrous. Through death, the spirit is freed from its abode of sin, and permitted a fresh unfoldment. While death is an enemy to be overcome, it performs a service on the plane of mortality. When the mortal has grown up by means of sin and death, the ego seeks its freedom to express beyond the planes of limitation. This precipitates the final conflict of the spirit and the flesh, by which the ego goes free from sin and death. To attain this freedom, one is made to partake of the forces of sin and death to their dissolution. This partaking is in the Law of the Lord, and is a "living death" by which death is itself destroyed.

One is expected to become immune to the forces of both good and evil. This is an attainment that is made on the spiritual path. Condemnation of evil is offset with understanding. The natural repulsion to sin and its forces stands in the consciousness through Divine Fiat. This is sufficient to protect the ego from becoming involved in the evil forces. Because one understands sin does not imply
a free mingling with the sinful forces. One is not expected to love the evils as though they were the good. Both good and evil are to be seen as to the particular service they render. This is not to exalt the good nor defame the evil, but it is to see them both as temporary conditions by which one grows. Truth is the One gained through mastering the dual aspects of mortality.

MEDITATION

Through understanding sin, I am freed from sin and its effects.

No sense of sin can control man, for I am made free through Truth.

I rejoice in the forgiveness of sin through Jesus Christ (action of God).
Lesson XI

RIGHTHEOUS CONCEPTS ABOUT THE BODY

Righteous concepts about the body help to conceive the righteous body. What is not conceived in mind is not brought forth. The outer concept of mind is a means by which the Principles back of the conceptions may operate to produce themselves. What one can conceive in mind can be brought forth in form. The righteous conceptions produce their likeness. But to manifest their realities, the present form must undergo a change.

One cannot put new wine into old wine-skins. That is, the body to be is not the body that now is. The body that is now is the means by which consciousness of the realities of Being is gained. These realities form their own state of being, dissolving the elements of matter. The formation of the new states and the dissolution of the old are controlled in one action of Divine Law. Consciousness of realities of Being is in understanding the dual aspects. This is the substance-body in essence.

The body is the formed of the unformed; the visible of the invisible. It is the vehicle through which qualities of consciousness are
expressed. It is also the means by which more is known, the house which the ego inhabits. The actions of the plane of body react to the plane of mind; the forces of the mental plane enact themselves on the plane of body. Body is earthly and heavenly in character, material and spiritual, mortal and immortal. Its character is determined by the developed consciousness. The elements of the body are the solidified essences, generated by the spirit and functioned by the mind and soul. Body is the fourth aspect of consciousness, the outer picture of the forces of spirit, soul, and mind.

The mortal or material body is the product of the senses. It is formed in the elements of sex, hence, is subject to sin, sickness, and death. Sex is the separated state of consciousness. It was identified when the male and female Qualities of Being were cut in two. This twoness characterize the consciousness, making for heavenly and earthly development. The earthly body, the vehicle of mortality, is the garment with which consciousness is clothed while it develops its heavenly qualities. Consciousness must live through the earthly elements before it can put on the heavenly. The forces of mortality,
Righteous Concepts About the Body

mastered, make for consciousness of the heavenly.

The heavenly is reverse to the earthly. Through reversing the earthly forces one gains the heavenly qualities. The heavenly qualities of consciousness fulfilled in Divine Love result in the immortal body. The immortal body is the formed aspect of the heavenly qualities. It is the outpicturing of the involved forces evolved in mortality, that is, mortal forces transposed to their spiritual equivalents. Before the immortal body can be formed it must be identified as substance. The substance of immortality is identified through perceiving and conceiving the truth about the material things. This is to perceive the untruth also.

It is conception that produces body. Perception identifies mind. To mentally perceive the physical aspects, including the body, is to identify the first heaven. The first heaven passes away as the spiritual conceptions of the plane of form are realized. This is also the passing of the first earth, or the elements of material, physical form.

The body to be formed as the vehicle of the immortal is in the consciousness of mortality gained. This is to say, when an ego understands the mortal forces of his consciousness,
the essence of the next plane of being is identified. The reduction of the formed to its essences, through spiritually perceiving it, is that by which the next expression of form is identified. Mental perceptions are from the outer mind while spiritual perceptions are from the inner Spirit. Spiritual perceptions and conceptions are one, the knowing and being of Principles of Being. The reality of body is in this oneness. It is this oneness that makes for a sinless, sickless, deathless state of being.

Mental perceptions of the physical plane of materiality transcend the knowledges of the senses. Mental perception results in increased capacity of health and rejuvenation. Spiritual perceptions and conceptions about the body result in rebirth and regeneration. The reality of being is from the Spirit. Mental perceptions have a renewing and revitalizing effect upon the body, but are not sufficient to change its elements. "Ye must be born again." That is, consciousness must come under the Laws of Being to be manifested in reality of spirit and body. One is reborn through the action of Truth (Christ). Mental development prepares consciousness to know the Truth. Truth is known through an action of God in
the prepared consciousness. Spiritual perception and conception must follow mental perception to permit Truth to be known, and rebirth to result.

The temporary condition of body permits consciousness great freedom. Change is the law of progression. The changing body accommodates itself to the spirit. Until the spirit of man makes connection with the Spirit of God (Christ), the temporary condition of the body results in death. Yet, death is a merciful provision in mortality by which the spirit clothes itself in a new garment. If the spirit could not put on a new bodily garment, it would become confined to matter to its destruction. This would be annihilation of man instead of his being an ever-unfolding consciousness of God. The body without the spirit is dead; but the body joined with the spirit is eternal life. This is not to say that the body is eternal, but that consciousness eternalized can fashion the body according to its needs.

The temporary condition of the mortal body permits the immortal one to appear. To be temporary, the mortal body changes and decays. The reality of the body is in the consciousness of Being gained through living.
1 Being is God. Through understanding oneself in relation to God, one understands God, and the action of God in man. "This is life eternal that they might know God, and Jesus Christ whom he hath sent." Jesus Christ is the action of God to form the reality of being; united spirit and body.

4 The righteous concepts of everything on the formed plane make for the reality of the body. All formed expression is body. To understand the plane of form is possible only from the Spirit that caused it to be. Hence, one does not have the righteous concepts of the plane of form until he attains to Truth. Truth is the identified Spirit of God or Christ.

8 Christ is the light of the body. The body formed from Christ is fourth dimensional; that is, capable of being formed or unformed in Divine Will. This is the garment of egos, born of the Spirit. That which is born of the flesh is subject to limitation and disorder.

12 The reality of being is not in the body that is mortal but in the consciousness of Truth, gained by means of mortal expression. This consciousness is both heavenly and earthly, that is, both unformed and formed. To gain the reality of being one must meet and master the unrealities. The unrealities characterize
the plane of mortality. The inharmonies that beset the mortal are unreal. This is to say they are not permanent or eternal in their character. This is a fortunate provision. Through mastering the forces of inharmonies one makes connection with the Spirit within and is opened in spiritual understanding. Spiritual understanding is the beginning of the identity of the immortal.

The body is more than meat and drink. Yet, righteous treatment of the present body as to food and drink makes for control of appetite. Controlled appetite is the control of the forces underlying appetite. It also leads to righteous concepts of food and their effects. A purified state of mortal body permits the ego to become conscious of harmony. Yet, inharmony forces mastery of the inharmonious conditions and promotes desire for the spiritual. The forces of the body, developed in mortality, are finally mastered by Christ. This is to say that the primal elements of mortality remain to the "last day," stored up in the Law of Creation to effect the dissolution of mortality. This dissolution is in the Law of the Lord, operative in Christ Consciousness.

A polluted body, one full of iniquitous forces and disease, makes for a disordered spirit.
The necessity for health also serves the unfolding Spirit. Man cannot form the spiritual body but he can prepare a proper body-consciousness in which the Spirit may act to bring it forth. Mastering the discords and woes of the bodily plane is part of this preparation. The body of man is the center of which his environment is the circumference. The forces of both planes of body must be mastered to assure righteous bodily consciousness. Except the ego gains harmonious bodily consciousness it does not conform body to the pattern in heaven.

What one does not attain on the natural plane one cannot attain on the spiritual plane. This is to say that every natural force has a spiritual equivalent. To attain to the spiritual force one must master and understand the natural force. This opportunity for progression characterizes the bodily plane.

The spiritual body is the formed aspect of the spiritual consciousness. The spiritual consciousness is the realities gained through understanding the material forces. As the spiritual consciousness is established, the outer body becomes but a shell in which the spiritual body is formed. The spiritual body is formed within while the outer aspect of mortal body
becomes but a "coat of skins" that covers it. The spiritual body is formed through spiritual birth. This is effected in the Law of Life, operative in Jesus Christ. The spiritual body may be felt as a living, pulsing, breathing being, with the remnant of mortality covering it from sight. The spiritual body is gained in the living death. This involves the quickening of the forces that make for death of the mortal body, with the mastering of these forces by Christ.

As the spiritual body is formed within through action of Truth (Christ), the elements of the mortal body are reduced to naught. These essences of naught are translated and re-formed, though there is a remnant that is thrown off at the end of mortality. This is the element of mortality that made man mortal, and for which he is not responsible. It is the function of the Law or Lord to bring a finish to this, even as it produced its beginning. The dissolving of the elements of mortality is in the Law of the Lord. They are absorbed and assimilated by the spiritual body, much as the mortal body assimilates and absorbs the elements of food. The dissolution of the mortal body takes place when the Body of Christ has been introduced
into consciousness. This is introduced in the coming of Christ.

Age is associated with the mortal body because it is temporary and formed in time. The spiritual body is ageless, partaking of the nature of eternity. Eternal youth is one with eternal life. Both characterize the fourth dimensional plane of being. The immortal plane of being is the heavenly identity of the third dimensional. Immortals must grow up to eternal life and being. The restoration of consciousness to its righteous relation to Being will permit the body to share in the Qualities of God. Body will then be free from age and limitation.

The metaphysical tendency to disregard the present body is not conducive toward the identification of righteous body. Body must be regarded and understood on all planes of expression. Consciousness progresses by means of the body and is expected to appreciate it. To disregard the body is to promote the bodiless state of consciousness. This is to be returned to the plane of invisible forces where form is not. Where there is no form there is no consciousness of being. The formless plane is the potentiality of the plane next to be formed.
The gaining of the consciousness of form is that which permits Being to be manifested in righteous bodily expression. Consciousness of form is identified when body is understood in relation to Creation. Body is the earth of the heavens that God created. The earth and heavens are one in God-Mind, and must be so conceived in the mind of Man. Spirit (heaven) and Body (earth) are one. The righteous conception of the spirit of man in relation to the Spirit of God is also the righteous conception of body and its formation.

Body is the product of the love consciousness. It is the vehicle in which consciousness wills to be. When love is restored to Divine Order, and its righteous relation identified in consciousness, body will be transformed as well as formed anew in righteous expression. Love is the transforming and transmuting Power of Being. It is through reborn love that the body is transformed (changed in form). The change is in the elements that compose the body, not in the outline of form. Outline of form is provided for in Divine Mind. Man is the likeness of the Image that exists in God-Mind. The likeness is a state of consciousness of which the body is the image, the Principles of Being reversing on
1 the manifest plane. When consciousness is like God intended, the body is established in righteous expression.

4 MEDITATION

I see the body as the form of spiritual realities.
I rejoice in oneness of spirit and body; in

8 wholeness and harmony.
I die continually to the limited concepts about body and come into the understanding of the temple of God, which I am.
Lesson XII

BODILY EFFECTS OF SPIRITUAL PROGRESSION

Body is the identity of form. Form is the solidified aspect of forces of unfolding consciousness. Forces of thought and feeling, enacted in living, make the body what it is. What is present as Cause is likewise present in the Effect produced. As consciousness advances, feeling and thought change accordingly. This produces a change in the nature of the body as to its elements. Outline of body is from the Creation and not produced by man.

Body is embodiment of primal Creative forces. It is changed by the forces of Truth, when they are thought, felt, and lived. Higher qualities of thought influence the body, but have no power to change the nature of its elements. This change is effected only through a unity of thought, feeling, and act, induced by Truth. Truth is the unity of Wisdom and Love. It is active when the male and female qualities of consciousness have been subjected to each other, and conformed to the Divine Will.

Every organ of the body is primarily the
Steps in the Way

1 formation of specific forces, which consciously known, affect the particular organs formed. Forces of thought and feeling react to the body according to their nature. Happy, bright, optimistic thought and feeling make for greater harmony than heavy, morose, and pessimistic thought and feeling. Fear reacts to the solar plexus and the heart, causing distress to the body. Worry and anxiety make for diseased conditions. Grief poisons the stomach and makes digestion impossible.

Anger has the capacity to upset the organism and interferes with the circulation. Spiritual thought and feeling react to the body in a peculiar way. Instead of building up the mortal body, they begin to tear it down. While this is as it should be, since the new wine cannot be put into the old wine skins, it is more or less surprising to the unfolding ego.

Many will deny this statement because they think that the mental aspirations and thought constitute the spiritual thought and feeling. To think about spiritual ideas and love and think and feel them are two different matters. The former makes for rejuvenation and temporary heaven, the latter for regeneration and the travail of spiritual birth.

John, the Baptist and his disciples fared
better bodily than Jesus and his disciples. The former type the mental unfoldment and the latter the spiritual. Even so, the metaphysical students of this day fare better bodily than the spiritually progressing. This is because the metaphysical student has not experienced a change of heart, by which the nature of the body is disturbed; as has the spiritually progressing student. The effect of spiritual progression upon the body of the ego is to decrease the mortal elements and to increase the spiritual qualities of being. This is dissolution and destruction in the direction of the flesh; but it is construction and rebirth in the direction of the real man to be manifested. The goal of spiritual progression is bodily redemption. While this is not effected in self-will but in Divine Will, all spiritual progression makes consciousness ready to be transformed and the body redeemed.

The body of Light, to be gained as spiritual progression climaxes in the Law of the Lord, is not the body of mortality. The body of Light is formed from the consciousness of Christ; though the darkness of forces must arise because of Christ, this being the means by which the Body of Light is formed. Even as the body of mortality was formed through the
1 progression of the consciousness in the darkness, so the formation of the Christ body is through the darkness, controlled in Christ.

4 The formative power is in hell, that is, the forces of darkness; but these must be controlled to the Lord or Laws of Being. Hence, the necessity of darkness arising because of the Light, so that redemption of the body may be effected.

The introduction of a higher light or intelligence acts favorably upon the body, hence, the first effects of advancement are more harmonious than the later mystical unfoldment of the consciousness. This first harmonious effect is only on the surface, and makes the ego conscious of heaven in a temporary sort of way. The deeper one gets in Truth the more deeply the forces penetrate the organism; and the more changed the body becomes in its elements. The outer aspect of the body is but a "coat of skins" hiding the realities of being.

The twelve centers of Being directly underlie the bodily organism. The consciousness of Truth gained is the opening of these twelve centers of Being. From these, the spiritual qualities penetrate the organism, and the travail of rebirth is carried on. Every organ relates to the character of the forces that
produced it, which in turn relate to the centers. For example, one of the centers is identified in quality as Love. Love gained in Truth changes the quality of the heart, not as to the form of the physical organ, but as to the elements that form the physical. This current of Force is carried by means of the blood to the entire organism, a change of heart, which is a change of Love, effecting the entire body in an organic, vital way.

Body is not blood and muscle but formation of energies, generated through interior processes of spirit, soul, and mind. These appear solid and fixed but in reality are circulatory and changeable. The forces of the body, moving about the twelve centers of Being, are in a process of change. Marked changes of thought and feeling change the elements of the body, and even the texture of it is transformed under deep spiritual experiences. The twelve glands are the connecting link between the twelve centers of Being and the outer body.

The body bears the brunt of all forces, hence, is as the “lamb” that is slain. It is not the Lamb of God, but the objective aspect of it. It is continually slain in some form or another in order that the ego may progress.
The body is more than a vehicle through which consciousness progresses. It is the temple of God, and proper respect for its functions must be gained. Unless the body of mortality is seen in the true light, consciousness of the Real body or temple cannot be attained. This consciousness is not gained through disregarding and disrespecting the body, but by seeing it as sharing in the glory of God.

Rest of body conforms to peace of mind. A relaxed body is equivalent to a mind and spirit freed from anxiety and worry. This means a body in which Creative forces more harmoniously circulate. Poise of body is one with poise of mind and soul. Control and mastery of the various forces of the body promote poise and balance. The body registers the exalted states of spirit and may become light, ethereal, and apparently sensationless. This progress of body is harder to bear, in this world of mortality, than a painful one. But to go free from mortality, one must become conscious of the body to be, and suffer the inconvenience of bridging from the material plane of expression to the spiritual. This is part of the “living death” which egos must experience. But those being spiritually born will not be really hurt in this
"living death." The "living death" is the death of mortality, by which man is made free in spirit and body.

MEDITATION

I see body as the temple of God and deal with it accordingly.

The entire organism is controlled in harmony and peace.

I am the embodiment of the Creative Principles and manifested now in reality of being.
Lesson XIII

SPIRIT-BODY

1 The Spirit-body is the organism created by God. It conforms to the earth of the heavens. It is fashioned in consciousness through the activities of ideas of Truth. That which is created by God is ideal and formed only as to Principles. The formation of the consciousness of the Principles is through Man.

8 Man is consciousness in which the male and female qualities of Creation are equal. Man is not automatically produced. He is the result of ages of progression. When he is manifested he is the Spirit-body, created by God, and not in the material body of flesh, produced from the world.

The Spirit-body is the manifested Holy Spirit, the substance of being. The Holy Spirit projects the shadow of itself as the Holy Ghost. The Holy Ghost is the essence of ideas of Truth realized. At the dissemination of the Holy Spirit, the energy of spiritual ideas, the Holy Ghost is formed. This is the outline, in substance, of the body to be. It is made up of spiritual essences. These essences cannot take form until the elements of mortality have been dissolved. These are dissolved in the
processes of regeneration that follow spiritual birth.

All progression, both natural and spiritual, is for the purpose of making consciousness conscious of the realities of Being. Healing is not for material health and rejuvenation. It is an effort of consciousness to gain harmony. Yet, harmony gained, is present because of the identification of the Spirit-body which cannot be sick; and is not the result of thought or will to be well. The will to be well is the will to be what God created man to be. It ultimates in the Will of Harmony. The Will of Harmony is the operation of the Laws of God (Divine Will), by which the redeemed organism is fashioned and formed.

Man does not form the Spirit-body. Through becoming conscious of the Principles of Truth, the operation of Divine Law is set up by which the Principles of Creation are formed. The Principles of Creation, in operation, form the Spirit-body. These Principles do not work automatically. Consciousness must become conscious of the Qualities they represent to permit their activity. On the natural plane the will to be well or to be in harmony is the reflected aspect of God's will to manifest it own harmonious being. Hence,
1 this will leads to capacity of spiritual unfold-
ment when consciousness becomes unselfish
enough to receive it.

4 It is selfishness that primarily prompts the
desire to be well. The self-consciousness
wants to express in well-being. This aids in
promoting the self. The self-consciousness
must finish its state of progression before the
ego can die to self. At the finding of the self,
what is found is lost, this opening the spiritual
domains of consciousness. As the spiritual
advances the ego becomes selfless; gradually
entering into the Love of the Lord (Love of
the Laws of Being). The Love of the Lord,
opened in consciousness, is the mothering
quality of being by which the Spirit-body is
formed.

The love of Truth or of the Lord is the
capacity to speak and act in keeping with
the Principles idealized and realized. This
capacity to enact what is known and felt
makes for a changed body. To enact the
Principles of Truth is to permit their action
in the consciousness to fashion the Spirit-
body. The new wine of spiritual ideas cannot
be put into the old body or wineskin. The
introduction of the new spirit causes the
cellular organism, formed from the material
forces to be broken up. This permits the formation of the form of the new spirit. There is a tearing down of the old state of consciousness and the formation of the new going on in the unfolding spiritual ego.

Every idea contains its own form to be, even as every flower seed contains the image of what it is to be when planted and reproduced. The radish to be is innate in the radish seed before it is planted. The form to be is innate within the Spirit of Being before it is manifested. The spirit of ideas and principles gained is the heavens that give rise to their own forms of being. To advance to the point that spiritual ideas may unfold through the inspiration of the Almighty is to be changed in form. "Be ye transformed (changed in form) through the renewing of the mind." Man does not fashion the Spirit-body, but it is fashioned when he gains the spirit of the qualities that cause it to be. The aggregation of these qualities is Truth. Truth is the unity of wisdom and love. Wisdom is the intelligences, and love is the feelings, promoted on the natural plane, transposed to their spiritual equivalents.

Students who seek after the things of the flesh, the health of the body, the poise of
mind, and the financial success of affairs, miss the import of progression. While the self must be advanced to a limit of its expression, this is done on the natural plane. Higher advancement comes to put the finishing touches to the natural and to open consciousness to the spiritual. The spiritual is for the purpose of unfolding consciousness so as to be redeemed. To be redeemed is to be restored to a state of being that cannot sin, be sick, suffer, or die. Students who seek after an understanding of the Principles of Being have the added things through the Law of God controlling the natural world. But they have also the capacity to let the Divine Will be done in them to manifest the real state of being.

The purpose of Truth is not to promote the material benefit of people, so as to enable them to live longer in their sin and mortality. Truth comes to manifest a new creature, an ego identified in the Spirit and Body of Being. This is the Spirit and Body that God created when He made man in his image and likeness. Every idea of Truth, realized, permits the principle, underlying the idea, to operate to effect a change in the physical organism.

Truth is always actual. This actuality is phys-
ical as well as spiritual. Truth is regenerative in its effect; changing the qualities of consciousness so as to align the forces of spirit, soul, body, and mind to the Laws of Being.

The Spirit-body is the spirit of the ideas of Truth and the operation of the principles back of the ideas to form themselves. This body is being formed as Truth unfolds in consciousness. This is the Word made flesh, the organism begotten in the Laws of God. This organism characterizes the God-man, when he is manifested. These are the children of God to whom are the promises of scripture. That is to say, these are the states of consciousness that are promised freedom from sin, sickness, and death. These are virgins, male-female in their constituent elements. Being balanced in the Laws of Being, they are in a state of harmony. These constitute the first fruit unto God and unto the Lamb.

The Spirit-body manifests at the passing of mortality. It is fashioned and formed in those who ascend at the end of the cycle, and who come under the authority of the Divine Laws. The qualities that make it were introduced at the beginning of Time; but they are not fashioned and formed until the end of Time. They are formed through the office of Christ.
in the second coming; though the spirit of this body is introduced as a living consciousness in the first coming of Christ. All who are Christ's are manifested in the creative state of being at the passing of mortality. This is the fruit of God's progression through mortality or Time, the goal to be gained. Those so embodied are saved; saved from further necessity of birth and death in limitation.

The body is not for fornication but for the Lord, according to scripture. That is to say, it is not to be held in the mixture of forces in which it is evolved during mortality. It is to come under the Law of God (Lord) and to be manifested in reality of being. The body is the temple of God when properly identified. It is the habitation of God. That is, it is consciousness conformed to Principles of Being, through which the Qualities of God can unfold and express. St. John says, "It is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure." I John 3:2-3 R. V.

The manifestation of the reality of being is at the redemption of the body. This redemp-
tion is effected when Christ takes dominion over the external planes of expression, bringing all into subjection to the Laws of God. The revelation of redeemed body is the kingdom of heaven in the earth.

The Spirit-body, when manifested, will be the body of Light. It will constitute the fourth dimensional state of being. Man, identified in the fourth dimension will have all power in heaven (spirit) and in earth (body). In the Spirit-body, the ego will be opened again to Eden and receive the qualities of the River of Life. These will constitute his perpetuity, he being freed from the necessity of further material reëmbodiments. The Spirit-body will have no density nor grossness. Man, functioning in this body will be able to form him-herself or unform at will. Such a consciousness will have no will of its own, being through spiritual birth a servant of God and active in the Divine Will.

The Spirit-body is that formed through Christ within. This is the hope of glorification. Through gaining the seed elements of intelligence and love in Wisdom and Love of Truth, the Christ Seed is identified. The Christ Seed unfolds to form the body of Light. This is the body of Truth. "If thine eye be single, thy
1 whole body shall be full of light." The eye is single when one sees all things in relation to Truth, understanding good and evil. Thus man becomes as God, able to lay hold of the Tree of Life and live forever.

The Spirit-body is not the body of spiritualistic phenomenon. The body reassembled, through the agency of the medium and those who give their forces of love and intelligence to the spiritualistic belief, is not the body of the Holy Ghost. It is the material counterpart, the essence of disorganized forces. These are endowed with coördination through the forces of the medium. The picture brought forth through materialization is the astral shadow of the body that has been recorded upon the record of consciousness. Such a body is without reality and substance.

The Spirit-body is formed through the ideas of Truth realized. The realization of ideas of Truth causes to decrease the forces that make the mortal body. Every idea of Truth pertains to some particular part of the organism. Each part of the organism relates to the Principles underlying them. Hence, the conscious aliveness of the Principles brings to naught the counterpart mortal forces of the organism to which the ideas of Truth relate.
Thus as Christ increases in consciousness, that fashioned in the mind of man, decreases. Finally, all the forces of consciousness are brought under subjection to Christ and the twelve centers that relate to the Principles of Being. The Will of God set up in such a consciousness operates to produce the spirit-essence of the spirit and body to be.

The dissemination of the spirit-essence of the spirit and body to be manifested, as the children of God, is at Christ's movement in the race. This is culminated in the second coming of Christ. The going forth of this spirit-essence is the projection of the flesh and blood of the body of Christ. From this essence, the spirit and body of the children of God are fashioned. Thus, there is raised up in the last day (or action of God in mortality), a group of egos who partake of the spirit-essence of the Holy Spirit. These are manifested in forms of being, according to the Divine Plan. Some have the glory of the sun, some the glory of the moon, others the glory of the stars; some have the celestial body, some the body terrestrial. Each according to his unfolded consciousness, and the position occupied in the Divine Plan, is manifested in the garment of reality.
1 MEDITATION

"Let Christ be formed in me," becoming the Will of the Spirit-body.

Christ is embodied through the operation of Divine Will, not in the will of man. I rejoice now in the operation of Divine Will, fashioning the body of reality.
Lesson XIV

RELATION OF WILL TO BODY AND HEALTH

Body is the organism of consciousness, the vehicle of will. It is through will that consciousness is unfolded. Will is determination to be. Will is innately united with understanding; though consciousness is not always aware of what is working out. Will is the medium of activity. Through activity forces of spirit, soul, mind, and body are progressed. When the will is consciously coupled with understanding one acts so as to promote harmony and health. There is a long period of growth in which there is no conscious understanding, hence, the will to be persists, the ego acting upon his impulses and sense desires.

The flesh of the Word is the body to be gained. This is the body that is fashioned in Divine Will. Divine Will is not set up in the consciousness until one dies to self-desires and the will of the senses. One cannot die to self-desires until the self-consciousness is completed. One cannot become will-less so as to be opened to the Law of Divine Will until the self-consciousness is culminated in its

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experiences of good and evil. Metaphysics culminates self-conscious progression and
determines the ego's eligibility to enter the
spiritual path, and to come under the Divine Will.

A great many of the disorders that beset self-consciousness are induced by self-will. Not expressing in understanding but following the blind impulses of desire, the ego does many things that are not in keeping with the inherent Will of Being. This builds up karma and necessitates another opportunity by which one finishes what was not before completed. If he fails to do this, more karma is added, until through many reëmbodiments, the will to grow and advance has piled up many discords in which the body is involved. All outer discords react discordantly upon the body, making for sickness and woe. Spirit, soul, and mind are also involved, many distresses accruing to self-consciousness in its effort to progress the self.

Living is the means by which consciousness is gained. Living involves forces of spirit, soul, mind, and body. What one does, says, and thinks affect the body as well as the other departments of consciousness. The body is the "lamb" that is slain from cycle to cycle,
until the consciousness grows up in understanding so as to think, say, and do the Truth. Truth sets man free from karmic conditions, though this is primarily accomplished through a change of thought, word, and act.

Body is the outer factor of consciousness. It suffers from the erroneous forces of the spirit, soul, and mind, as well as from the willful transgressions of the outer man. Body also bears the brunt of transgressions, made in ignorance of the Laws of Being. One suffers as much for what he does not do, when capacity is seeking to assert itself, as for the wrongs committed. The willingness to be all that God requires will free one from suppression; and make for a better state of health. Many discords thought to be physical are the result of suppressed forces of spirit, soul, and mind.

Thought has a direct effect upon the body. The will to think only that which is uplifting and healing has a freeing effect, making for poise of mind and health of body. The will to do good, to master the evil, to conform to humanity of character, all have a harmonizing effect upon the body. Will is the agent of expression and is operative by means of body. The will to think, speak, and do what is in
keeping with the good of all reacts harmoniously to the body of man. Innately, the willingness to be what God intended, and to find the way of Life, is to set the consciousness free from discords and to promote the health of the natural organism. What one frees in the inner forces, one frees in the body. What one binds upon the outer man, that is bound upon the inner forces.

Harmonious conduct reacts harmoniously to the spirit, soul, mind, and body; while inharmonious conduct holds the forces of these departments of consciousness in bondage, making for suppression and woe.

The I is more conscious of body than it is of the spirit. The I develops by means of the will. Primarily, will is confined to doing what selfishness dictates. This makes for bodily discords and inharmonies, but is a phase of development through which one suffers. As selfishness gives way to unselfishness better feeling is expressed, and the body reacts to this more harmonious expression. Unselfishness is not the goal of progression. Selflessness is to be attained; the capacity to subject the thought and feeling to the Divine Will and to be born anew.

It is spiritual birth that frees the body and
ushers the ego into a state of harmony that will be eternal. However, the death of the old man and his deeds, attend the path of spiritual progression. The inharmonies induced in this death are constructive in their tendencies. On the selfish and unselfish planes of progression the inharmonies are destructive, though the desire of the ego to be freed marks the real gain of these experiences.

The self-will relates to person. Person is the mortality of consciousness. Personal forces, engendered in developing sense consciousness, make for ill-health. One can become so self-centered as to be in a state of ill-health. One can so turn the thought of sickness over in the mind, or become a slave to the pains of the body, that it requires a super-action to set the consciousness free. One can will to be free from these enslavements.

Through asserting the will one comes into greater understanding. Will is a great agent of growth to self-consciousness. If one wills only to express harmoniously in regard to all concerned, will becomes an agent of harmonious growth. However, a certain lack of knowledge, at low planes of self-development, permits the will to become assertive and
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1 greedy. This bondage must be broken before will becomes an agent to serve rather than to entice and to destroy.

4 Some of the most common diseases are the result of willfulness. That is to say, an excessive expression of will, without the modifying effect of understanding. Rheumatism is the effect of acidity in the blood and system. Acidity is due to the will of appetite, or the will of emotions not controlled to love and harmony. Where rheumatism results from acidity, physically engendered, appetite is permitted to control without the modification of understanding. When acidity is engendered through false emotions, such as hate, envy, jealousy, the will of feeling has been allowed to control the consciousness, without the modifying effect of love. Paralysis is oftentimes due to excessive expression, mentally, emotionally, or through muscular activity. Forces are depleted and lack of strength and energy ensue. Heart disease may be the result of selfishness, with self-will greedily active to promote personal gains.

There is a positive as well as a negative side to disease. The negative embraces the lack of doing, the positive pertains to the overdoing; to the excessive expression. On the
positive side, it is the will that brings about the inharmony. The will to eat, to think, to say, to do, out of balance and harmony, promote disease and disorder. To wheel the will in line with balance and order, with unselfishness and poise, is a great promoter of health and harmony. To do what one can do in a state of joy and happiness is health-promotive. This does not imply that the thing done occasions the joy and happiness. Joy and happiness must always be found within the consciousness. They spring up through the conviction that what is brought to one's hand to be done is necessary as a means of growth. Each attracts his own in the Law of Life, and nothing happens by chance. One always has something to learn or something to teach others in all experiences.

Finally, to see all things from the standpoint of spiritual law is to set the body free. Body is made up of emanated energies of spirit, soul, mind, and will. It is the formed aspect of one's developed consciousness. Outwardly, bodies of mortals may appear alike, but it is the conscious development of the ego, inhabiting the body, that determines its quality and nature. Since will is the forces of consciousness in expression, and the body
is the aggregation of the forces expressed, nothing relates so closely to the body as the will. It is the will of consciousness, conformed to the Divine Will, that makes for the Spirit-body, the body of realities. Yet, this embraces the will of forces of spirit, soul, mind, and body, and means a change of consciousness from the self-will to the will-less state.

To do the will of the Father assures harmony. Health is an outer aspect of harmony. Health is the symbol of which harmony is the reality. When the real consciousness of being is identified, the forces of spirit, soul, mind, and body are coördinated to the Principles of Being underlying them, and harmony is omnipresent. This capacity is present only to one, dead to self-will and alive in obedience to the Divine Will. The state of harmonious being is worked out through the operation of Divine Will in the processes of spiritual birth. The result of spiritual birth is the body of realities, conformed in its forces to the Principles of Being. Egos so positioned will be whole, made one with Christ. These will be well and harmonious, going free from sin, sickness, and suffering.

Body includes the environment, the outer affairs of living. The will of Truth must be
introduced into the environment and affairs to effect harmony. It is in dealing with these outer things that one bears witness of the will of Truth, or of the will of self. What one enacts, as to its spirit, reacts for good or ill upon the bodily consciousness. It is through the will that one affects the body harmoniously or inharmoniously. The more refined the thought and the love become, and the more these penetrate the will that prompts expression, the more harmonious the reaction to the bodily plane.

One may bolster up the body as it goes through the changes, incidental to a changing consciousness, but only a reborn will furnishes the supply necessary to effect its regeneration and redemption. The will to live by which one may grow in wisdom, love, and grace, causes one to aid the body in artificial ways. Scripture shows it is better to cut off the offending member than that the whole body should perish. It is better to promote harmony in artificial ways than to permit the antagonistic forces to overthrow the consciousness, and demand the body as a forfeit. When one is sufficiently advanced, one can discern these aids as temporary means to a more important end than health, and so be
free from condemnation.

It is not to be well that one spiritually unfolding promotes harmony of thought, feeling, and action. It is to promote the consciousness so that one may advance in Wisdom and Love, coming under the authority of Divine Will. It is through this authority that one is spiritually born and brought to the goal of existence. Health is desirable as a means by which one unfolds spiritually and naturally into the capacity of the real state of being. In this spirit, one always seeks to promote harmony, however it needs to be attained. It is not willful to utilize the means that Intelligence has promoted to assure one’s health.

One spiritually unfolding would rather suffer in the flesh for the Spirit’s sake, if need be, if by so doing a spiritual victory is gained. The will to let the Divine Will be done will give one the clue as to his conduct. All things are permissible to one conformed to the Divine Will, but not all things are expedient. To have no other will but to let the Divine Will direct as to thought, word, and action, is to progress on the spiritual and the natural planes in the way necessary to effect bodily redemption.
If one wills to do the Truth known, he will come into a fuller understanding of the Creative Plan and Principles. Man, governed by Divine Will, is the organism of God by which God works to reveal more of its Plan and Purpose. Man is the Will of God when really identified. Man as the Will of God is the embodiment of Divine Qualities. This organism is free from sin, sickness and death when all states of bondage have been subjected to the action of God (Divine Will) through the service performed. Harmony is gained when the Real Man is identified. This is the earth in which the Will of God is perfectly expressing.

MEDITATION

Body is the organism of consciousness in which the Principles of Being unfold.

I rejoice in the authority of the Divine Will, effecting spiritual birth and redemption.

I am glad to let the Divine Will promote its Qualities to reveal the reality of being.
Lesson XV

DIETETICS AND SPIRITUALITY

1 Dietetics relates to proper diet. Diet is a name applied to combinations of food used to sustain the animal organism. The various degrees of refinement of the animal organism demand different foods. Dietetics, while applied to the regulation of food of the sick, is especially applicable to the promotion of health through right diet. Right diet is harmonious combinations of food. Harmonious combinations of food relate to the natural chemistry of the organism.

12 Spirituality is the unfoldment of consciousness in conformity with spiritual principles. These principles are innate as the governing factors of being. When one has reached a certain limit of natural progression, capacity to spiritually unfold opens. The unfoldment of spiritual principles changes the chemistry of the organism. This, in turn, sets up demands for food that conforms more directly to the forces of nature. The restoration of the organism to conformity to the Principles of Being brings the forces of nature under control of the Spirit. This also controls the desire nature, functioning as appetite and
passion. The demand for the natural foods, chiefly uncooked, gives rise to the necessity of knowledge pertaining to foods.

The ideas, metaphysically entertained, that one can eat anything and pray to offset any resulting inharmony, violate one of the fundamental premises of spiritual unfoldment. The fundamental premise of spiritual unfoldment is to gain wisdom, and to be obedient in the application of that wisdom. To separate the spiritual qualities from their application on the plane of the physical is to continue to keep the "kingdom of heaven" in the air, instead of bringing it to earth.

It is not that food has any power to defile the real consciousness of man. Man is greater than food. The refinement of the vehicle, the body, by which the spiritual qualities function and reëmbody themselves, is greatly worked out by means of regulating the food. Harmonious combinations of food produce harmonious results in the body, when the chemistry of the body is harmonious enough to permit it. Through changing the thought, the chemistry of the organism is changed. To eat in keeping with understanding is to develop obedience and to subject passion of appetite. This is equivalent to subjecting the
1 will, the impetus of bodily expression, to the wisdom of the Spirit, by which the government of Love may be set up in Man.

4 To fail to give the body due consideration in relation to spirituality is to hold the ego in bondage, and to limit the Spirit's expression. If the Spirit could express, independently of the nature of the physical organism, it would have produced its own vehicle of organism before now, and have wiped out the mortality of consciousness. One cannot function the energy rate of spiritual ideas and qualities in the old wine-skin or body. The energy of the body must be raised through subjecting the will of sense to the Divine Will. The will of sense consciousness is greatly operative in the pleasures of food, physical and sexual. Eating is the primal sin. The restoration of eating to right relation to the innate Principles of Being is that which prepares the way for the government of God to be set up in the consciousness of Man.

John the Baptist types the natural man with appetites and passions in control. This is the state of consciousness that marks the fulfilment of the natural. This prepares the way for the Spirit's unfoldment, making straight the path of the Lord (action of God as Laws
of Being). John and his disciples fast and pray. This is to say, consciousness at this stage of progression, fasts from the adverse forces of thought and food, establishing communion with the Inner Spirit. This permits the Principles of Being to unfold, they performing their healing work by coming under the authority of John (natural man). This is descriptive of the baptism of Jesus by John. This is done that the whole law may be fulfilled. For, if the spiritual cannot express by means of the purified natural, how can it project its qualities to man and the race? The kingdom of the Spirit is within the consciousness. It requires a refined and controlled natural organism to permit the qualities of the inner kingdom to penetrate the consciousness of man, giving him rebirth and regeneration.

The adjustment of food is one of the first requirements for the sick. Doctors are not dietitians nor do they give out instructions as to how to continue in health and to promote harmony. It is their business to heal the sick, through mechanical or external means. If they worked to keep people well, through promoting harmonious diet, they would not have as much business. Some
doctors have transcended this current of selfishness enough to join forces with the dietitians, whose chief business is to promote health through food regulation. Anyone, having normal mentality and will-power, ought to be able to regulate his own diet. Such a one need not wait for a doctor to impose his authority, nor the necessity of sickness that forces the authority.

Raw fruits and vegetables are the natural foods. But few, if any, have attained to the capacity to live upon this natural diet. Climatic conditions also enter that make it impossible. People in temperate climates fare best on raw diet. But people, with sufficient will of development, as well as cleanliness of nature, can, during the warm months, live nicely on a raw diet. A complete diet of grapes has been found to be a great cleanser. This is because the grape conforms to the perfected natural consciousness. It is a nontoxic proteid in constituent, and is called the "Queen" of fruits. The "Grape Cure" for cancer has been especially promoted by Johanna Brandt, N.D., Ph.N., M.A., of South Africa.

Raw fruits and vegetables supply the organism with natural elements. These have a
purifying effect upon the organs of the body, as well as a dissolving effect upon filthy accumulations and discords. When one has spiritually subjected the forces of thought, emotion, and will to the Higher Powers, living on a raw food diet has no devitalizing effect. There is no loss of strength, and no great loss of weight. But where the natural elements have never been adjusted, nor the organism cleansed and purified through harmonious diet, one may experience a deteriorating effect from raw food.

The greater the tribulation arising, through adjusting the diet harmoniously, the greater the need to clean up the system. Because severe headaches follow a few days' fasting only imply the poisonous condition the system is in. The more poisons in the system, the greater they are stirred up, under fasting and pure diet. When one can fast, or go on a raw diet without physical disturbance, the system is fairly well balanced and clean. Such a one is always eating harmoniously, though may partake of cooked food. While cooked food is unnatural, the unnatural mortal organism must be sustained until its dissolution, through the Laws of Christ. Hence, cooked foods can be eaten in harmo-
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nious combinations.

One spiritually unfolding cannot overlook the adjustment of the diet. Especially,
because of the relation the body finally bears to the unfolding spiritual qualities. Now that we are coming to the redemption of the body, the forces of the body must be subjected to the Divine Will. In this way, man becomes a living sacrifice as to his emotions and appetites, permitting the Divine Will to beget the new creature. The outer body is to the unfoldment of the new creature, what a vase is to the flowers it contains. If the vase is beautiful the more harmonious will be the appearance of the flowers. When the body is naturally aligned to the laws of self-control and cleanliness, it becomes a more harmonious container to the unfolding spiritual qualities. A purified state of natural consciousness invites the unfoldment of the spiritual.

Many have opened to the spiritual through promoting physical cleanliness and purification through diet. Others, opened mentally to the higher concepts of life and being, include diet in the adjustments made. This unites the spirit and body as one, which is the ultimate goal of Life. While a new spirit and a new body come into manifestation, when the
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creature is revealed, the spirit and body of the natural man must be conformed to each other in harmony, to permit the spirit of union to manifest the new creature.

Each ego is expected to sanctify the vessel of the body and to make it fit to be inhabited by the Spirit. This includes food adjustment as well as other forms of conservation and mastery. The restoration of consciousness to the food, created by God for man from the beginning, is an evidence of mortality's close. That which was idealized in the beginning is actualized in the end of a cycle of progression. While the new creature will be sustained in a Law that transcends dietetics, the mastering of the forces of the material plane of existence is essential toward inviting a new plane of progression. One does not enter the next grade of progression without mastering the forces of the present one. This includes the mastering of appetite, the subjection of the elemental passions of mortal sense to the understanding, given by the Spirit.

The mastering of food is in reality the subjection of the will of the flesh to the will of Intelligence. In this way the entire body can be brought under subjection to Christ. It is not for the material benefit that one
1 progresses, but for the spiritual that may be manifested because the material has been mastered. Every natural force controlled invites its corresponding spiritual into operation. All progression is for the Lord, that is, to permit a fuller action of God to take place in man. A controlled diet is a controlled appetite. A controlled appetite is a controlled will. This is the control of the passions of the flesh. The flesh controlled permits the Spirit, which controls it, to assert itself.

Hence, those who present their bodies as living sacrifices come under the authority of the Divine Will, by which they are spiritually born.

From the small beginning of food control, the organism of consciousness can be controlled to the Laws of God. Especially is this the case when the spiritual progression prompts the control of appetite. The original eating is controlled to the Lord at the point where the Divine Will assumes authority over the flesh, induced by mastering appetite.

Purified appetite changes the sex desires, ultimating, when the will of the flesh is controlled by Divine Will, in the ego being restored to the substance of Being of which he may eat and never hunger again. This is
to eat of the Living Bread that cometh down from Heaven, by which the reality of being is formed as the spiritually born ego.

MEDITATION

Spirit and Body are one in Christ, and I rejoice in their unity.
I eat to glorify the real nature and rejoice in controlled appetite.
I partake of the pure substance of Spirit in all things and am satisfied from the Source of my being.
Lesson XVI

RELATION OF EATING AND THINKING

1 Eating is the digestion and assimilation of elements of food. The food eaten is made up of certain elements. When these elements conform in right combination and quantity to the elements of the body, it is nourished and a state of health expresses. When there is a mixture of elements or an excess, so as to promote inharmony, disease and waste ensue.

The vitamin of food is its spirit. Food is valuable according to its vitamins and its calories. The calorie is its heat-producing energy. The science of food and eating has especially unfolded with the science of mind. A century ago food was anything one wanted to eat, with people entirely governed by their uncontrolled desire as to what they should eat. Even now, people claim that the desire is the index to the food needed. The animal desire has been developed in the sensations of the flesh and must be brought under the dominion of understanding. This will produce a new desire, one partaking of the spirit of knowledge and a controlled will. When one has mastered the forces of self-consciousness, he can depend upon his natural impulses as
a guide as to food selection. The natural should be the result of an intelligence that transcends the knowledges developed on the plane of sense consciousness.

It is the spirit of the food eaten that makes up the nature of the physical organism. From the mental side, the body is affected by the thought. Thought is mental assimilation and digestion, with the forces projected in the process leaving their impression upon the nature. Just as there is a residue of food that makes up the waste of the body, so there is a wasteful residue of thought. Both thinking and eating must be conformed to a higher understanding, and their forces controlled to a higher will, before their effects are harmonious to the organism of the ego.

The spirit of the food eaten, as well as the spirit of the thought, makes up the character of the brain organism; the controlling factor of the entire body. Experiments reveal the residue of spirit-energy of food eaten in the cellular organism of the brain. This has especially been the case when the flesh of animals has been eaten as food. The spirit of fruit and vegetables is of necessity different in its quality than that of meats or animal foods. It is well to know that the essences of
food and thought give characteristic to the mind and body of man, leaving their impressions of good or ill upon the organism.

Back of all formed things is the idea that formed it. Back of the formation of food are the ideas and forces that constitute their elements. When we partake of food we partake of their spirit. Why partake of the spirit of the hog when the spirit of an orange or that of an apple is so much more harmonious to the thought. Ideas are the function of mind. Mind has its center of operation from the brain. The spirit of food has its final identity in the brain. The brain partakes of the essences of thought and of food. Thought in turn, functioned by means of brain, partakes of the character of the spirit of food. Refined food means a refined brain, with capacity of refined thought. A refined brain also is the capacity to receive from the Spirit, from whence cometh the essences of intelligence, or refined ideas.

Man's eating is always in keeping with his will. His will is in keeping with his desires. His desires are in keeping with his thoughts. More refined thought means more refined food, through the law of desire or demand.

Bodily refinement is in keeping with the
mental change. A change in the mental taste builds up a changed physical taste. Taste, as to food, clothing, environment, is in keeping with the mental progression.

One's eating is in the sense consciousness until it is mentally controlled. The sense consciousness follows the natural desires and impulses. Gluttony of food is one with uncontrolled thought. Self-control involves the control of thought, emotions, and appetites. The soul, the plane of feelings, is influenced by the mental unfoldment; and, in turn, exercises an influence over the physical domains. When the feelings are sensual, appetite runs riot. Drinking, eating, and sensual excitations are one to the mind of the sensualist. False stimulation, through strong drink and concoctions of food, quickens the sense passions. Control of thought, with the development of higher intelligence, is the only offset to sensualism of any form.

The mental development must give rise to the spiritual to effect marked physical changes. When the body is seen as the temple of God, and that it is to be a tabernacle in which the Spirit is to abide, desire to include the body in the changing consciousness is aroused. While it is not the material body that is to
become the temple of the Holy Spirit, yet, without seeing the body that now is, in its relation to harmony, proper understanding of the body cannot arise. If the body that is now is not understood, how can the intelligence by which the righteous body is fashioned, be liberated in consciousness? Consciousness works by means of the symbol to gain the capacity to conceive and to bring forth the reality. Righteous consciousness of the present body is essential by which one may be manifested in the righteous body. This is to be formed when the righteous consciousness of body is brought under the control of the Spirit of Christ.

Body is an essential factor of consciousness and the relation it bears to thought and food makes for its materiality or spirituality. Both eating and thinking are individual matters, and keep pace according to the unfoldment of the ego. The methods of advancement of one ego, in respect to thought and food, are similar to that of all advancing egos. Yet, just as a food may agree with one and disagree with another, according to the chemistry of the body, so the application of harmonious thought and food gives rise to particular experiences according to the advancement of
people working out these matters.

No law can be absolutely set down for another as to food or thought. There are impersonal principles relating to each that apply alike to all, according to the unfoldment. What one can work out today, as to food, may not be worked out by another until years hence. A right relation of unfoldment must exist in the consciousness to permit the harmonious outworking of the science of dietetics. Likewise, what one can think today and by his thought adjust his life, others may not attain until later. But because harmonious food and thought produce discords in their application to the individual does not imply that one is pursuing the wrong course. Anything pure projected toward that which is less than itself will cause the corresponding impurities to arise.

The impurities of thought arise in the presence of purity of thought; even so, the effects of impurities of food are stimulated in the presence of harmonious combinations of food. There is no growth on either the mental or the physical plane without struggling with the ignorance and its effects, before indulged in.

Eating and thinking work out as one, and
diet continually undergoes changes. Because one has worked out the problem of food today, finding a harmonious adjustment, does not imply that this is a fixed standard. Food that agrees today with the system may not apply so harmoniously later. This is because the chemistry and alchemy of the body are changing. This change is produced through the spiritualization of energies that is continually going on, especially in one spiritually unfolding. Deep-seated forces are turned over in the regeneration of the consciousness, these throwing out of harmony the system for the time being. One who is advancing in spirit and body as one, operative in regeneration, fares best on a natural diet of raw fruits and vegetables, and cooked vegetables.

Reality of eating is in eating the substance of spiritual principles, projected into the consciousness in regeneration. These mighty forces disturb the natural physical organism. Happy is one who has greatly worked out the food problem before this transition begins. Cleanliness of physical organism greatly aids in the purification of the consciousness, when the spiritual adjustments set in.

Thinking culminates in Truth. Truth is not thought into expression, but thinking promotes
the faculties of consciousness by which one may know the Truth. One does not live by bread alone, that is, through the eating of food, but must also eat or appropriate the substance of Truth, projected from the Kingdom of God within the consciousness. The body is Christ’s and is not to be defiled by the forces of food or thought.

MEDITATION

Appetite is controlled in Laws of Divine Will.

I am satisfied from the Spirit and nourished in understanding.

I rejoice in purity of thought and food.
Lesson XVII

MEAT EATING OR NONMEAT EATING

The eating of meat or not has engaged the attention of a great body of people the last century. Some, in defense of meat eating, have brought forward the Scripture recorded in I Timothy 4:3: “Forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth.” These ideas are advanced as an evidence that one promoting them is controlled by seducing spirits and doctrines of demons.

One should know, if he is opened to the understanding of the Word, as operative in Life or as recorded in the Bible, that there are two poles of expression. These two war against each other in the Law of progression. Every “Thou shalt not,” is contradicted by its complementary opposite, “Thou shalt.” Mortality is in duality and this law of twoness must be maintained to its end. Hence, the warning of the Scripture against all people refraining from marrying or meat eating. In the Law of progression some are called upon to conserve the natural forces, toward the manifestation of the spiritual, by which mor-
tality is overthrown. But not all are expected to be converted at the end of mortality, nor are they expected to be saved. Hence, not all are expected to have the natural forces subjected to the spiritual.

Vegetarianism has always been active on the planet, but not until the more advanced races took it up did it attract much attention. People have attempted to belittle the spread of nonmeat eating, implying that it related to inferior races. Yet, feats of skill and endurance have been performed by vegetarians. Philosophers, scientists, musicians, poets, all advancing states of consciousness, have been characterized by vegetarianism. Vegetables and fruits are natural diets, but not many of the animal-mankind have yet attained to the capacity to live wholly upon them. So long as the elements of animality characterize the organism, animal products seem desirable. The strenuous living of the North American people, as well as climatic conditions, prevent a natural diet from working out more rapidly.

People are deceived about meat as a food. Because, through its rapid decomposition, when taken into the system, it produces a false stimulation, people think it is
strengthening. Yet, the strongest animals are herbivorous. The elephant and the ox are fair examples of animal strength, sustained by a vegetable diet. Carnivorous animals indulge in uncooked meats, and are so constituted, physiologically, as to eliminate the poisons quickly. The bowels of carnivorous animals are not convoluted, making for quick and effective elimination of poisons. No meat-eating animal can live on cooked meats; they must eat it raw, and fresh. Meat for humans is put through the curing process, then it is cooked. When meat is taken into the system of people it becomes highly toxic in its effect, loading the blood with poisons.

Pure blood, an essential to good health and physical harmony, is best promoted through the use of vegetables and fruits. All that is considered food to the system must be converted into a Carbon Hydrate, called grape-sugar. The protein element that the body requires must come from this base. It can not be derived from animal foodstuffs. These only pollute the blood stream and make for inharmonies.

Because the body's essential substance is of a protein nature, people in lack of understanding, thought it had to be supplied from
Meat Eating or Nonmeat Eating

protein foods. This gave rise to meat as a chief diet. Now, in the new physiology that is based also upon a knowledge of chemistry, it is discovered that the protein substance of the body conforms only to that obtained from the natural foods, fruits first, and then from vegetables. The cow builds her body from herbs. No one thinks to give the cow milk to produce milk. But feeding man muscles (of meat) to build muscles is thought to be good sense. Few people have good sense when it comes to food, doctors not excepted. Most people like to eat too well to be interested in the actual composition of the food eaten, or the effect of the food upon the physical system. Even if people must vomit the food afterward, the joy of eating it constitutes a sensual pleasure that many do not care to forego. Yet, just as a cow finds her natural diet and balance, so man is expected to find his. He will not find it by having his herbs second-handed, that is, by eating the cow that has eaten the herbs.

Next in favor with animal-mankind, as flesh food, is the flesh of hogs. Hogs represent the sensual, carnal nature, and when taken into the system of people, contribute their elements to the organism. Since it is the element of
animal food that is found in the brain of meat-eaters, and the brain is the seat of the thought, one can understand why the thought of animal-mankind is principally selfish, sensual, and murderous in its tendency. There is a human aspect of thought that arises from those in whom the spirit dominates the flesh: this is the salvation of animal-mankind and leads in racial advancement.

Science dreams of the time when man will partake only of highly concentrated foods. This will be only if the elements of vegetables and fruits can be concentrated, for the body has little use for any inorganic elements. Inorganic elements, such as drugs, iron, lime, become irritants in the system and add burdens to the physical organism. Science might dream of a different kind of body, a new creature, who will absorb much of his nourishment from the ethers and the air; who will be spiritually sustained and will need little external attention as to food intake. This is typified now by the raw fruit and vegetable diet. Food becomes almost a forgotten subject, with all the clamorings of appetite stilled, when on this natural diet. Animal foods do not build blood at all. They do not give one strength. Man lives,
as well as he does, in spite of his food intake. Because he is gross in nature he does not feel the effects of the grossness of foods. But the more refined one becomes, mentally and spiritually, the more sensitive is the body to the false stimulants introduced from foods. Hence, the necessity of adjusting the food intake in keeping with the unfolding consciousness.

The cleaner the system from the refuse of foodstuffs the stronger and more harmonious one is physically. Strength is a spiritual quality. It is the capacity to endure. When endurance is necessary on the physical plane, due to some latent disorder turning over for elimination, those having the cleanest blood stream and the least poison, weather the storm best. People, laden with food poisons, have not the resistance to the diseases that infest them, and can not endure the trial. Physical strength, however, is not the only sustaining quality. The spiritual quality of strength will wage battle against the fleshly forces and carry one through many trials, whether physical or mental in nature.

It is not for another to say that one should or should not eat meat. The most anyone can do about anything is to marshal the facts.
and covenant himself to be obedient to his understanding. Aside from the pollution that meat-eating causes the physical system, there is the matter of mercy to be considered. Butchery of animals is not a constructive current to be developing in the race. In a good many states, butchers are not permitted to serve on juries, where people are tried for murder. It is presumed that their hearts and minds have undergone such changes, that they could not render a fair and just decision.

Animal life and flesh are distinct in their character. While there is only one Life, it having many forms of expression as flesh, violation of life in any form is not conducive to purity of thought and love. The eating of animal flesh in the course of racial progression has been a necessity. There are many evil necessities in the unfoldment of the animal nature of man. The eating of "flesh with the life thereof, which is the blood thereof," is strictly forbidden in the Plan of Life, as set down in Scripture. Gen. 9:4. But since every fiat of God is primarily reversed on the plane of the world, the eating of flesh would necessarily follow. This is for the purpose of segregating the animal forces and influ-
ences to mankind, the highly evolved animal, with these being dealt with in a Divine Law at the end of mortality or animality.

The tendency not to eat meat is inherent in most children. While this inherent tendency cannot assert itself, except through conscious understanding, all people arrive at some point of their advancement where meat-eating becomes repulsive to them. This is not to say that all people become nonmeat eaters at the same time. But the advanced consciousness of the race, ascending into love and mercy and understanding, takes stock of this matter and comes to the conclusion that “if meat maketh my brother to offend, I eat no meat forever more.”

Some wishing Biblical verification insist that Jesus partook of fish after his resurrection; that he also ate with sinners and gluttons and must have partaken of their viands. If an advanced ego of the cycle is made to partake of the forces of others in order that they may be lifted up, this is not to the discredit of the Master, but to the discredit of the sinners, whose sins the Master must partake of to destroy. There is a mystical procedure at the end of the cycle, that is understandable only to those who function in
1 it. The turning down of Christ Consciousness into the tomb of death, this being the consciousness of the race, is essential. In this way

4 Christ Consciousness is made to partake of the sins of the world, because pure enough to wipe them out. Introducing the Christ Spirit into the race is the one way of bringing

8 many into a like capacity of advancement. One so serving Christ is an exception in the Law. I Cor. 15:27-28.

Every one, in his order, comes into purification and redemption from the forces of animality. This means, primarily, a purified state of consciousness. No one can be pure and partake of the elements of death, resident in meats. It follows, that each ego, accounted worthy of redemption, shall have put away the desires of the flesh and made him-herself ready to partake of the divine nature, according as the Divine Will has purposed. Finally, it is the Lord or Laws of man's being that adjusts the consciousness, spirit, soul, body, and mind, to the order and harmony that

24 God, the Father-Mother has ordained.
MEDITATION

I am established in the consciousness of purity, love, and mercy.
My desires are consecrated to Truth and controlled in the Spirit of Divine Love.
No sense of animality of consciousness can hold Man in subjection, for he is freed through Christ.
Lesson XVIII

FASTING IN RELATION TO HEALTH

1 Fasting is a great agent of elimination and purification on the plane of the physical. It also bears a relation to the unfolding spiritual consciousness. Through fasting the elemental forces of the purely physical organism are subjected to the powers of spirit. These powers have an opportunity to dominate, when the self-nature has been reduced.

2 Fasting and praying, as spiritual functions, have been found to be effective agents in liberating the spirit and the body.

12 Fasting, when associated with spiritual thought and purpose, becomes a rite of purification. Through the physical cleanliness that fasting induces, consciousness is more receptive to the inspirations of the Spirit, if advancement permits. If one's advancement does not permit the inspirations of the Spirit, the psychic forces may be opened. These are often mistaken for spiritual powers. The psychic forces issue from the animal soul plane. When the soul plane is not redeemed from the sensual emotions and desires, the psychic forces assert their dominance and mental disorders arise. People of a psychic
tendency should not indulge in prolonged fasts.

Fasting should never be undertaken without understanding. It involves much more than cessation of food intake. Proper elimination of the poisons exuded from the organs, in the absence of foodstuff with which they are usually working, is imperative. Massage is often needed when through fasting one is no longer able to exercise. The throwing into the blood stream of latent poisons often arises under a fast, and the fast is blamed for the disorder. If one has understanding of fasting, how to both start and break a fast, these eliminations of poisons can be so regulated that the system is not shocked by the stirring up of the accumulated poisons.

Dieting is preliminary to fasting. Except, in severe cases of sickness, dieting should be worked out intelligently before fasting is attempted. It may take years to clean up the system; to stir up the latent poisons, induced greatly by drugs, and to eliminate them harmoniously. Because fasting and dieting are attended with discomfort is principal proof that they are doing their work, and that there was a need for purification. The tongue registers, during a fast, the condition of the
alimentary tract. If it is not beautiful to behold, one can imagine how polluted the rest of the digestive system is.

Fasting is a great adjunct to health. Health is the harmonious expression of the organs of the body, each expressing its own function properly as well as coördinating with the all in harmony. While no one is in a state of health in an absolute sense, temporary physical harmony is present to many. This is called a state of health in contradistinction to disease. Disease is disorder bodily function, when seen from the purely physical standpoint. The cause of inharmonies is greatly mental. This is not alone through the adverse and impure thought forces and emotions that are liberated, but through lack of conformity of consciousness to the standard upheld by the underlying Principles of Being.

Living is a state of unfoldment. The forces of spirit, soul, mind, and body, made up of impulses, emotions, thoughts, and acts are passing through stages of imperfections to become perfectly unfolded and coördinated. When the imperfections of these forces become marked or excessive, discord is present. It is said if one is not in a state of health, that he is sick. The purely animal
creature may react more directly to the influences that touch the body or the outer mind, hence, it is on this outer plane that his education begins. This involves proper thought and food.

Through fasting, the organs of the body are permitted to clean up themselves. There is a great body waste to be reckoned with in the processes of elimination. When the bodily functions are overtaxed by too much food, or too frequent eating, the cleaning up process of the organs themselves is impeded, and discomforts result. Fasting, especially, relieves the body of wastes and makes for purification of the blood and renewal of tissues. Fasting, as well as abstemious eating, exhilarates the organs and makes for youth and longevity.

If one has eaten wrong combinations of food for from ten to thirty or forty years, the only way to clean up the system is through eliminative dieting and a series of fasts. Mental healing may modify the chemistry of the organism but it cannot make a pure vessel of the body that is already a cesspool. The garbage can is a fair example of the digestive apparatus of the average person, who eats what he likes when he likes it. Mental healing or spiritual healing cannot offset effects in
1 the body that are the result of impeded circulation, that can be traced to mucus and slime in the system.

4 The art of dieting and fasting is as important on the plane of the physical as the fasting from mental and emotional forces on the planes of mind and soul. Fasting is first a cutting off of food or thought that pollutes the organism and consciousness. This is followed by an effect, incidental to this elimination. When the food intake is cut off preëxistent inharmonies come to the surface. For this reason, latent diseases may reveal themselves during fasting. On the plane of mind, the inherent confusion and disorder, existent through impure thought and desire, also arise to be dealt with. Any adverse force is mentally subjected by superseding it with the higher thought and desire.

20 The perfected natural gives rise to the spiritual. This is to say that if the forces of spirit, soul, mind, and body are perfected on the natural plane their corresponding spiritual qualities will be uncovered. Fasting, by which the natural body is purified, often gives rise to super powers and forces that make for mental and spiritual illumination. It is as though the spirit delights to be free from a
gross material organism, and reveals itself to one who can hold the physical forces in check.

It requires considerable stamina of character to undergo a fast. When necessity arises, one must do what is needful to bring about harmony. But to fast, subjecting the will and the appetite out of the joy of mastering the elemental forces of nature, is conducive to spiritual power and illumination. Aside from the cleansing process set up in the body, the compensation to be derived from fasting is highly satisfactory. One does not really see himself nor know himself until he can behold the body in subjection to the ego that inhabits it. Fasting is the most effective way to restore the natural man to his God-ordained harmony. At least ninety per cent of the ills of the race can be traced to ungodly mixtures of food. Most people, however, must come under a doctor's care to undergo discipline in regard to food. This is not a commendable fact, and to this necessity can be traced much of the unrighteous conditions of government. "He who cannot govern himself is a slave." The slave to appetite is a slave in other ways, necessitating that someone hold over him the "iron hand of power."
Some dietitians claim that fasting is the only key to a superior unfoldment. It is a scientific fact that one's thinking and feeling change according to the freedom enjoyed by the body. If one is in bondage to an ailing physical organism, the spirit may assert itself in spite of the flesh; but it also is able to soar into greater heights when the necessity for suffering has been overcome. Suffering is a necessity to effect growth, but one mentally and spiritually illumined, finding his love in the pursuit of wisdom, should go free from this necessity.

Mental advancement and fasting go hand in hand. The ascension of the spirit of man above the lower physical plane sets into demand the desire for a purified organism. Mental healing enters at this point, as an agent, by which the forces of the body are changed. Higher thought energies make ready the garment of purity. But this garment cannot be put on if one disregards the mastering of appetite and the regulation of food. Fasting follows as a natural result, the recognition of one's spiritual birthright.

When the body is free from all obstructions, as it is in perfected fasting, the whole consciousness is liberated. A perfected fast is
not possible until the system has been cleansed through proper dieting. Neither can a perfect fast be experienced except by one spiritually unfolding. The effect of the perfect fast is to charge the body with emanations of life, that are like joy coursing through the veins. This is possible only when the blood stream is no longer the abode of the sensual ego, but has become the abode of the Christ Life. The Christ Life, emanated from the Divine Seed of Life, has its identity in the blood, by which it is crossed into the entire organism to effect its regeneration and redemption. The forty day fast of Jesus is under Divine Law; and it is the means by which spirit, soul, and body are freed from obstructions, imposed upon them through inharmonious thought and living.

Through the habit of eating people are subject to all kinds of disorders. Fasting is the cure for all of them, but it must be undertaken in understanding. Because eating food stops certain pains and disorders people have thought that the inharmonies were suppressed. The eating of food, under distress, merely stops the eliminative processes going on and for the time being obscures the condition. Fasting will uncover the hidden
1 conditions and systematically rid man of the disorders, as well as other conditions that are not known to be present. When the organism is cleansed through fasting and the proper food eaten, advancement from plane to plane of consciousness will be a natural result.

4 The Principles of Being to be worked out are inherent in consciousness. This consciousness is present as man. We see it as the body. When the body that houses the Man is clean, the Principles of Being will naturally unfold. Since it is intelligence that prompts the cleansing of the body, both mind and body are prepared to function the Principles of the Spirit. These promote a new state of spirit and body to be manifested as Man. Everything that brings a benefit to the body of man indirectly benefits the spirit, even as the spirit benefits the body, when the forces of flesh have been subjected to the Will of the Spirit. This subjection is effected greatly through mastery of appetite and passions.

8 Fasting, when prompted through spiritual desire, liberates all the forces of consciousness, revealing the governing principles of Life and Being.
MEDITATION

I am glad to fast from all impure thought, food, and emotions.
I rejoice in a purified organism, gained through fasting and praying.
I know to eat and drink what the body requires under the Divine Law.
Lesson XIX

PAIN AND SUFFERING

1 Pain is a rate of inharmonious energy. It is incidental to the formation and the unformation of forces. The form of forces, in relation to man, is called the body. The body is made up of organs which in turn are made up of cells. Cells are the formed identities of energies of forces. Energies are the emissions of powers within the consciousness. These powers have their being from the Source of Being. The energy that pervades the body is called life. Yet, until the life of the body partakes of the Life of God, the energy is death and not life. Hence, in this death-energy of the organism pain and suffering arise.

16 Disease is a name applied to the excessive breaking up of cells in the organism. When this breaking up is excessive, the organism is thrown out of balance and inharmony dominates. Inharmony that is attended by pain is called disease. There are many inharmonious adjustments going on within the constitution of man, but they are not always consciously felt. When they are consciously felt, the inharmony is labeled pain. Excessive pain
indicates a discordant condition in the organism, and may suggest disease. Disease is discomfort; lack of ease. Ease is present in the balanced relation of the positive (male) and the negative (female) forces of the organism. When this balance is offset, pain and suffering result.

There is pain, induced through spiritual progression. This is the suffering by which one is perfected. It is incidental to the formation of spiritual energies and the counterpartal tearing down of their opposite forces. This suffering, while similar to that of a sick man, is not a condition of sickness. It may be painful, weakening, and have many of the symptoms of diseased conditions, and yet not be in the outer body. Many students, in extreme suffering, have been examined by physicians, only to be told that they were perfectly whole and well; though at that very moment were in great pain.

Pain is painful whether it be induced by spiritual progression or by material progression. It is the result of the pain that determines its character. On the natural plane, pains are sometimes spoken of as “growing pains.” Inharmonious conditions of life type these healing or growing pains of the body. One is
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1 cleansed and purified through suffering even on the material plane of existence. How much more one is purified and redeemed on the spiritual plane of progression; when the Laws of Being have opened to work out themselves and to bring forth the new creature in Christ.

4 "For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing." "But even if ye should suffer for righteousness' sake, blessed are ye." Much of the persecution and suffering to which those are subject, in whom the Laws of Being unfold, come from within the organism. This is counterparted by an outer persecution in one's season of advancement, and, thus, one is made to suffer for the kingdom of heaven's sake. This kingdom of heaven is within consciousness. To be penetrated within the organism with energies that transcend the forces of the fleshly nature, is to be subjected to a conflict between the forces of the Spirit and the flesh that is painful. This is like unto the suffering of Christ. Christ is the totality of the Principles of Being within the consciousness. To form itself, Christ must take its victory over the elements of matter (flesh). There is no victory without a conflict.
The relation between spirit and matter becomes so intimate in the ego in whom the dual forces are being made one, that a spiritual suffering is oftentimes hidden behind a material suffering. Each is accomplishing its purpose on its particular plane. One may be aware of the Spirit's purpose and at the same time be entirely too disturbed on the outer plane for comfort. In such cases, such aid as will hold the fleshly forces in check is necessary, else the work of the Spirit will be in vain. When the spiritual suffering has domination over the flesh, one can feel the forces of the Spirit asserting themselves; and know that a victory is being made. But when the forces of the flesh dominate, one is expected to dominate them. The various aids to offset suffering, on the fleshly plane, are the agents of Cæsar and are commended to be used, when necessary; rendering unto the Spirit the things of the Spirit and unto the flesh the things of the flesh.

It is better to suffer in the flesh some inconvenience for the Spirit’s sake than to be afraid to suffer, or to fear the results of suffering. Suffering is a refining, regenerating process, when occasioned by the Spirit. It has the same effect on the plane of the flesh when
it is due to progression. When suffering is the result of deterioration of cells and organism, due to excessive fleshly forces, it is time one received aid according to one's need and receptivity, and took dominion over the adverse forces. Spiritual progression never robs anyone of common sense, though much delusion has entered the race with the metaphysical current, as to suffering and the flesh. Enmity toward healing systems, or toward the use of their services, is not the characteristic of one, established in wisdom and love. Wisdom and love characterize the spiritually progressing.

Students find it difficult to determine, in view of suffering being from the Spirit and from the flesh, as to when the Divine Will is back of it. In the first place, only one in subjection to the Divine Will, suffers in the Divine Will. One in subjection to the Divine Will has died to self-desires and is in the process of becoming a servant of Christ. This is to say, that such a one becomes an organism in which the Christ Seed can unfold itself to produce a new state of being. The death to self-desires is ultimately the death to self-love. Not many are scheduled to die to the love of self, even at the end of mortality,
hence, not many suffer for the kingdom of heaven's sake. That is, are directly under the Divine Will.

Because one is perfected through suffering does not imply that any kind of suffering is permitted to run its course. It is suffering, engendered in the Divine Will, that perfects the ego. The perfecting is not in the suffering but in the refinement and regeneration that take place as a result of the suffering. The effort of the spiritual qualities to form themselves is attended with pain and suffering. This is automatically accompanied with the pain of dissolution at the breaking up of material forces.

When a balance exists between the spiritual and material forces, ecstasy occurs instead of pain. But where there is lack of balance between the opposite forces, enmity of the flesh against the spirit identifies as pain. The suffering, occasioned by the breaking of a bone and its adjustment, or that comes from pneumonia, is not the kind that makes for perfection. Suffering that is occasioned by the Perfect, attempting to work itself out, will produce perfection. The Perfect is a name applied to the Principles of Being.

All pain makes for progression, either...
through mastering and subduing it, or through enduring it. Diseases are incidental to the progression of energies of Spirit in matter. This is not to say that diseases issue from Spirit, but that the energies of spirit, to form themselves, become reversed. These reversed forces are god-less, or un (not) godly. Through the lack of God's energies one gains the godly. The godly is gained through mastering the ungodly; even as the harmonious is gained through mastering the inharmonious.

When the ego has mastered the inharmonies of matter, he gains consciousness of the Spirit that primarily stands back of matter. In this consciousness, the energies of the Spirit open, fluxing themselves into the organism. This may occasion pain and suffering. In the suffering that is occasioned from the plane of the Spirit, one is opened in spiritual understanding, growing in love and grace. Suffering that is from the Spirit produces a spiritual result. The outward man may decrease and die daily but the inward man springs up in newness of life. There is a spiritual compensation for what one suffers in the flesh, for the Spirit's sake. When this compensation is not present, the suffering is material; and should be treated so as to bring
its forces into subjection.

Pain is incidental to the formation of matter and its dissolution. It is also incidental to the formation of spiritual energies. As spiritual energies form, material energies break up, and in this is the mixture of the suffering of the Spirit and the flesh. There is much suffering that does not touch the body in physical ways. Mental and emotional anguish have their demoralizing effects upon the departments of consciousness, as well as their refining effects. Imaginary sufferings, such as jealousies, worries, anxieties, have their deteriorating effects upon the physical organism. All the aspects of suffering that relate to the flesh, as to their forces, are to be mastered and overcome. This is to say, for example, that jealousy is to be overcome, which is in turn to overcome its effects upon the system.

The suffering induced by the Divine Will cannot be overcome by man. It will run its course, accomplishing the purpose contained in the energy liberated from the Source of Being. One may pray to be released from the anguish or pain but cannot offset what has been produced by a Power greater than the self-will. When one knows that the Divine
1 Will is being done, and suffering is from that Source, one does not pray to be released. One drinks this cup of anguish, knowing that in the Father’s will it worketh to accomplish its good purpose.

MEDITATION

“Nevertheless not my will, but thine be done.”

All suffering is controlled, according to the need, and I am established in wholeness and harmony.

12 No sense of pain can control Man for I am controlled in the Law of Divine Love.
Lesson XX

HEALING THROUGH LAW OF PRAYER

The Law of prayer is summed up in these words: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." The Law of Prayer implies a believing that one has already received what one prays and asks for, as well as indicating that this receiving will be in the future. "Believe that ye receive them, and ye shall have them." The Greek translation renders the word receive in the past tense. Received is past tense, while shall have is future perfect tense. Tense is time. This Law of Prayer conforms exactly to the Creative Plan. It idealized what is to be, which is past time or tense to the consciousness, though consciousness receives in the future what is to be, when it becomes aware of what is; that is, of Being.

To be healed through the Law of Prayer one must conform to the spirit of the Law. The letter of the Law availeth nothing. To worship God, one must worship in Spirit and in Truth. To pray to God is to be in a state of adoration or worship; that is, in a thankful recognition of the Qualities of God and man's

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1 relation to them. Since God is Being, and the qualities of Being are already, whether man is aware of them or not, his recognition of them in the spirit of Omnipresence enables them to be manifested. This is the spirit that must characterize healing prayer. This is the gist of the text containing the Law of Prayer. The Law of Prayer does not imply that man assumes that he is well when he is sick. When one is able or willing to be healed by prayer he understands something of the Creation of man by God. He knows that God created man in His image and likeness; and is aware that man is expected to become perfect, even as his Father in heaven is perfect. Knowing this, he knows that man is created in the image and likeness of Perfection. It is perfection that man seeks. This perfection includes harmony. Harmony is its outer aspect as health and its inner as wholeness.

If one needs to be healed, it is implied that one is sick or inharmonious. This is the appearance, but one is to judge not by it, but to judge righteous judgment. The righteous judgment in this case is that Man, as God created and idealized him to be, is whole; united male and female, or image and likeness. To begin with, man must idealize
himself in wholeness and unity, even as God has done. In this, God does not heal, but the Son of Man does the healing. This is to say, that one, conscious of the Real Man or Son, the Man God created, is able to be at-one with the Qualities of Being, resident within the consciousness, and to invite them into expression. This is instantaneous healing. If the healing is not instantaneous, it is because consciousness must be disciplined in making this contact; at the same time mastering the sense of adverse forces in the presence of the Truth to be realized.

What one prays and asks for is expected to be for the purpose of seeing something of God manifested to man. Otherwise, one seeks to consume upon his own flesh the qualities of God and prays amiss. There are several qualifications to prayer. St. John says: "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request." In other words, there is that for which one may pray and there is that about which one is admonished not to make request. This latter aspect pertains to the actions of Divine Will which
man cannot offset by prayer. Selfishness obstructs answer to prayer. Most people want to be healed because they dislike the suffering. Selfishly, they want to be relieved from the discomfort. If this idea is dominant, healing is obstructed and the spirit of prayer prevented. Regardless of the appearance or the desire to be healed, one seeking release through the Law of Prayer, must have uppermost in the consciousness the willingness to let the Qualities of God be manifested, for the sake of the Principles of Being subjecting the adverse forces of the flesh. This feeling is possible only when a great love of God is present in the heart. This great love is also accompanied with a love of seeing that which is highest and best dominate that which is mean and inharmonious; to see Christ master the forces of Satan. In this love one can entirely efface the desires of the self and see the Play that is going on, casting one's forces in the direction of that which is Supreme. This invites the supremacy of Divine Powers in the organism.

It is possible to make connection with the essence of the Principles of Prayer without being at once healed. One is freed from fear and filled with peace, this permitting the
essence of energies to penetrate the consciousness to work out the healing. The author is always reminded of the child’s tendency to “make believe” in connection with the Law of Prayer. A childlike heart, the characteristic of one who believes in healing by prayer, makes it possible for one to play a like game. A boy will “make believe” that a broomstick is a horse, or a bathtub is a boat, and enter into all the imaginations necessary to make the play effective. In a comparable manner, the child of the Kingdom, must “make believe” that he is well when he is sick, keeping uppermost in mind the thoughts and forces that relate to healing and the Principles involved. When there is no room in the mind for the adverse thoughts or forces, the adverse emotions and feelings are controlled, and the Mind of the Spirit has a chance to perform its healing work. “Whosoever shall not receive the kingdom as a little child, he shall in no wise enter therein.”

The childlike state that makes for answered prayer is predicated upon a perfect trust in the Principles of Being. Faith must be coupled with understanding to produce the desired results. When one understands that Man is consciousness in which the Principles
of Harmony unfold, an expectancy toward the good and the harmonious is developed. This makes for receptivity to the unfolding Divine Qualities, by which the goodness of God can be manifested. Yet, this expectancy must transcend the selfish thought and desire to permit the Laws of God to operate.

It is natural, if one is sick, that desire to be well arise. Harmony is the goal of life to be attained. The desire to be well must be merged with the desire to let the Will of God manifest itself in the consciousness, in order to permit healing of a Divine nature. The desire to be well, when personally intensified, is itself an obstruction to the healing. Spiritual healing oftentimes occurs when one is able to give up the desire to be well. At this point the self-sense is removed and the Qualities of Being can influx into the consciousness, in healing power and presence.

Repulsion to the adverse forces must be negative; made in a sense of the noneffectiveness of the adverse forces to control the consciousness. This automatically attracts the opposite qualities that make for healing. Healing through prayer is not alone a science, but an art. It is the art to so place the conscious thought and feeling in alignment with the
inner Principles, thus inviting their activities to promote harmony. The communion (prayer) that brings healing is not a matter of thought and feeling, but of the spirit back of both, that invites the action of God that promotes harmony and wholeness. Yet, thought and feeling must be mastered in their forces, so as to invite the action of the Spirit, to permit healing.

One cannot have his thought centered in sickness, nor his feeling energies centralized in pain and distress, and invite the healing power. There must be a mental mastery of the forces of thought and feeling that are adverse to harmony and Truth. Hence, the mental development occurs as the Law of Healing is ready to operate in consciousness. Through mental illumination, consciousness is unfolded so as to make connection with the Spirit of God. This connection, established, permits prayer to be effective.

Things are added as one unfolds mentally and spiritually. To pray for food, clothes to wear, or for pleasure trips, thinking that the Law of Prayer includes all external things, is not to conform to the science of prayer conveyed in the Law. One is expected to render unto Cæsar the things that belong to his plane,
and to God, the things that belong to God. The understanding that God sustains and supports man, and the giving of thanks for His loving care, is the prayer that includes all the needed things for man. "Your Heavenly Father knoweth that ye have need of all these things." To give thanks for food, for plenty, for needed good, as though one had them already, is to conform to the Law of Prayer that invites into manifestation the things desired. But this must rest upon a realization of the truth of man's relation to God, and not upon sentiments of selfish sense.

"All things whatsoever ye pray and ask for," pertain to that about which we pray. In reality it pertains to that which relates to the Spirit, for to pray pertains to the Spirit. For this reason if one seeks first the kingdom of God and his righteousness, all the things needed are added. This is to say, if one's spirit is right with God and His Laws, the outer things conform accordingly to harmony and order. There is a natural world and a spiritual world. "The natural man receiveth not the things of the Spirit . . . because they are spiritually discerned." Many things that people pray for are not received, for they pertain to the plane of the natural man, and
are governed by the laws of that plane. "Ye  
ask, and receive not, that ye may spend it in  
your pleasures." Jas. 4:3 R. V.

Any form of lack is a state of negation that  
is automatically attractive toward the oppo-  
site quality. Hence, under the Law of Prayer,  
healing can take place when inharmony is  
present, if one's spirit of seeking or asking is  
conformed to the Selfless Spirit of Christ.  
Attaining the selfless spirit that invites heal-  
ing is predicated upon a love of seeing the  
Laws of God work in the consciousness, and  
not upon one's self desires; though inharmo-  
nious conditions, of necessity, force the  
healing. Unfoldment through mortality is  
beset with inharmonies. Opportunities for  
healing, in some form, are omnipresent. To  
be healed through prayer involves a ceaseless  
praying, a resting of consciousness upon the  
inherent Laws of Being. Through keeping  
one's mind stayed upon the Creative Prin-  
ciples, the energies and emanations of these  
Principles are continually invited into action.
1 MEDITATION

I am healed through Jesus Christ, Lord of spirit and body.

4 I am receptive to the Power and Presence of God, keeping my mind stayed on Principles of Truth.

I rejoice in wholeness and health; in omnipresent Good, through the Father-Mother Principle of my being.
Lesson XXI

CONCENTRATION AND PRAYER

Concentration is a centralizing of one's forces to a given interest. To concentrate the forces of mind to spiritual ideas is a mode of prayer. Prayer is communion with God; this is promoted by keeping the mind stayed on spiritual ideas and principles.

Prayer passes through phases of progression; from supplication to declaration of Truth, from realization to reality of being. Concentration is the centering of the attention of consciousness to Principles of Truth, to the exclusion of all other thought or feeling forces. It is the capacity to make every thought and feeling align to a given idea or Principle of Truth. For example: One may concentrate the attention to the spiritual idea, "I am receptive to the unfolding Christ Principle," but immediately forces of an adverse nature arise. One then proceeds to handle these forces, reversing them with the Truth, until one can remain centered in the central idea without being disturbed. When one can do this concentration is effective, and prayer may be entered into.

Concentration is preparatory to prayer. It
1 involves mastering the forces adverse to the ideas and principles concentrated upon. When one is centered in the primal Idea or Principle, one can rest in silent communion with God, which is true prayer. Prayer in its spiritual sense is not a matter of words or declarations of Truth, but one of spirit communion. This is to say, it is a certain spiritual attitude that invites the action of God. Words and thoughts, things and feeling, associated with prayer, are only incidental to preparing the consciousness to pray. When one prays he does so in Spirit and in Truth. This is the true worship and devotion.

Concentration, the centering of one's attention to specific spiritual ideas and principles, is essential to true prayer. To give all the forces of consciousness in a central way is to receive all from the Center of Being. The capacity to perfectly concentrate is dependent upon thought-control. When thought-control is not present, concentration is not possible. The opportunity to master the adverse forces is incidental to concentration. Hence, concentration is a matter of discipline, until one can center to a given Idea or Principle, free from all interference from the forces of the mortal mind.
Concentration is not entirely a matter of mind. One can practice concentrating to the work at hand, to the conversation expressing, and thus develop the capacity to concentrate spiritually in prayer. "This one thing I do," is a good word to center in when performing one's daily duties, thus bringing to bear upon it all the forces of the consciousness. This form of concentration conserves the energies, coördinates the faculties of consciousness, and makes for substantiality and efficiency. To devote attention to a given task, duty or idea, to the exclusion of all other influences, makes for harmonious growth and unfoldment. It enriches the consciousness and invites the needed good. A great deal of the inharmonies that beset mortals are the result of wasteful thought and feeling; uncontrolled thoughts and emotions. These are objectified as all kinds of lacks and privations. Man invites in the without that which is equivalent to his inner unfoldment.

After one has mastered the letter of concentration one comes into the spirit of it. This is the capacity to easily center one's attention to anything, or to refrain from so centering. To refrain from giving attention to that which does not promote a harmonious influence is
Steps in the Way

1 protective and constructive. Yet, when one has advanced to the capacity to understand the evil forces, they are genuinely wiped out and their influences are destroyed. The spirit of concentration, when coupled with spiritual ideas and principles, leads to the capacity to pray, free from all material forces.

4 The spirit of prayer is the capacity to be silent before God within, and to partake of the influence of the inner Principles of Being. Prayer is of the spirit and is effective whether one sits or kneels, walks in peace or in anguish. Kneeling in prayer indicates humility and receptivity and is a form of discipline. It is good for man but not necessary to God.

8 Neither is prayer essential to God, but to man. Man prays that he may become in consciousness an outlet to the powers of God. An ego, aligned to the Principles of Being, is beloved of God, for it is a joyous attainment to both God and Man to come together in unity and Truth.

12 There is a spirit in Man that is the reality of kneeling in prayer. When this spirit has been gained by kneeling, it can be attained without this evidence of devotion. Physically, kneeling in prayer invites an influx of energies, when one attains the spirit of prayer,
that is not possible in any other attitude of prayer. Yet, prayer is something more than the kneeling or the words expressed. It is the spirit of devotion by which man lifts his love to the Love of God, and so receives of the inner Spirit in Truth. The forces received become qualities of consciousness and manifest in forms of expression in the life of man.

One does not need to voice anything in prayer. Yet, until one has stilled the forces of self-thought and feeling, it is well to lay hold of words, conveying spiritual ideas and principles, by which to pray. Words relate to the energies underlying them. To hold in Mind the idea of God or Christ is to be opened, when the spirit is akin to the spirit back of the words, to the energies the words indicate. These energies are from the inner thrones of being, and when one is silent before God, they may be felt pouring into the consciousness. But whether they are felt or not, receptivity to them, developed in prayer, invites them into action, and their effect is felt in the life of one so praying.

One prays to develop his capacities of receptivity, opening to the inspiration of the Almighty, from whence cometh understanding and love. It is a means of contact by
which one comes to be taught of God. Prayer is not for the things that one can get but for the Spirit's sake; a means by which the spirit of man is subjected to the Spirit of God, and the forces of consciousness are changed. Supplicating God in prayer, as though one were a beggar, implies lack of understanding of the real nature of Man and his relation to the God of his Being. Realization that all is already present in Principles of Being, and giving thanks for needed good in this spirit, is the true form of prayer.

When one advises God as to what one needs, or tells Him about what he should do for oneself or a friend, or how to adjust certain situations, as is common with those who ignorantly pray, it is an abomination before the Laws of Being. These Laws demand compliance with their principles and spirit before they can become effective in the life of men. Supplicating or begging God to do this or that, as though man knew the business of the Creation better than God, is an absurdity, bred in ignorance of the Law of Prayer and the true concept of the nature of God and His relation to man. Righteous prayer does not consist of begging or affirming.

God is not a person that is hard of hearing,
that needs to be addressed in loud and pompous tones. The author recalls how very ungodly the prayers she heard in a Presbyterian church sounded after she had come into the science and spirit of answered prayer. It seemed the most wicked thing she had ever contacted—and performed by a Presbyterian minister! Jesus' "Ye blind guides, that strain out the gnat, and swallow the camel!" can well be applied to these religious leaders who will not be instructed into the ways of true prayer, by those in whom the Principles of Being have unfolded; establishing a Light unto those who sit in darkness.

One does not get the answer to prayer through concentrating upon it. The methods of concentration, developed among many of the newer religious societies, by which they hypnotically wrest some good to themselves, are as wicked as the prayers of supplication, offered by those of the old religious school to a God in the skies. Anything not conforming to the Principles of Being is wicked, when developed for selfish purposes.

Concentration is for purposes of discipline by which the faculties of consciousness may be coördinated, and mastery taken over the adverse thoughts and feelings. To concen-
strate upon money, with the idea of getting it, or upon people with the idea of their doing something one wishes, is black art and a violation of the Laws of Wisdom and Love. Everything that comes into the world has a right and a wrong aspect. It is not until one is opened in Truth that both the right and the wrong of anything is mastered, and all things are understood. One woman concentrated upon money; her aunt died and left her some money. Later, when she came to know more about the ways of Truth, it was a grief to her that she may have let her thought wander to her aunt in her concentration, and so helped to effect her death. All selfishness is destructive, and people still in its entanglements are never permitted to partake of genuine Principles of Life, or of the Truth. It is only as one dies to self-thought and desire that one is accounted worthy to be opened to the Principles of Being, and to make genuine connection with Christ within.
MEDITATION

This one thing I do. I am unmoved by outer influences.

I am the concentrated qualities of Being, conscious of Omnipresence.

I pray in faith and in understanding, receiving the good needed.
Lesson XXII

UNCEASING PRAYER

1 Unceasing prayer is the capacity to spiritually comprehend all things. It is a consciousness of Being attained through keeping
4 Mind stayed on Truth. It is the realization of Omnipresence, the capacity to relate all things to the Principles of Being.

It is the unceasing prayer that availeth much. Since one cannot be on his knees all the time, unceasing prayer is something of a different nature than that associated with prayer in the orthodox religious thought.

8 How can one be in unceasing prayer and partake of the life of this planet, which one of necessity, born into the world, must do? Prayer must be reduced to righteous thought,
12 to the thought of Truth. Yet, the thought of Truth is not the prayer, but the discipline that leads to consciousness of Truth by which one may see or understand all things in their
16 relation to the Spirit.

Prayer is devotion; but devotion is loyalty to Truth. One may be devoted to many things, and not be in unceasing prayer. Prayer is
20 communion with God, made possible only when one comes into the understanding of all
things in relation to God. All things include both good and evil. The understanding of one of these dual factors without the other does not permit genuine prayer. To love one’s friends and to despise one’s enemies are not the way of Truth. To love the good and despise the evil are not conducive to a proper spirit. Without a proper spirit one is not able to commune with God. Hence, genuine prayer is possible only in Truth. When one attains to Truth one is in the ceaseless prayer, but is not praying in the formality, common to the old or to the new school of religious progression.

The letter killeth, while the spirit maketh alive. It is as much in the letter to repeat an affirmation of spiritual ideas or of Truth over and over, without getting the spirit of it (which would offset the repeating), as it is to supplicate God after the manner of orthodoxy. Any ritual of prayer is of the letter and destructive to the spirit of prayer. Prayer Books, filled with forms of prayer, serve those well who gain the spirit back of the prayer. But when the spirit is gained these discard the Prayer Books, and become worshippers of the one true God in Spirit and Truth.

Meditations of Truth, common to the newer religious school, promote capacity to think,
to concentrate, to seek after the Inner Spirit through words that suggest a connection; but unless one catches the spirit of them, they availeth little. When meditations contain statements of Truth they help to promote righteous thought, and thus aid in promoting unceasing prayer. All forms and rites of prayer are disciplining in their character, and for this purpose, serve the unfolding ego. But prayer itself springs up within the consciousness, and is the means by which one connects with God and its Qualities.

Unceasing prayer is a mode of thought and living by which all things are seen in the relation they bear to the Creation and its Laws. It is the result of all discipline in relation to prayer. Unceasing prayer is the capacity to maintain connection with the inner Spirit. This is possible only when the Spirit of Truth is identified in the consciousness; and all the forces of one’s being are under the control of the Divine Will.

Prayer is more than thought. It is the spirit of spiritual ideas, thought and realized in the life of man. It is a consciousness of God with man, a resting upon the bosom of the Father-Mother in surety and trust, like a child depends upon its parents for protection and
Unceasing prayer is the consciousness gained in alignment to the Principles of Being; by which one walks with God and God with him, united in a common cause, that of service to God and Man. To be identified in unceasing prayer is to be a Light unto the world, an agent in the Hand (Power) of the Almighty, dissolving darkness.

The prayer of supplication cannot be unceasing, nor can the emotional prayers of religionists, made in the sentiments of religious beliefs, be continuous. The affirmations and denials of metaphysicians are not unceasing. When these are really understood as the "Yea" and "Nay" of consciousness, they are present in their spirit in the acceptance and rejection of all things in relation to the Truth. But something more than affirmations and denials are required to come into the spirit of ceaseless prayer. These discipline the consciousness, affording opportunity to control thoughts and emotions. Unceasing prayer is an attitude of consciousness outwardly, but inwardly, it is a state of being; a conformity of the forces of one's being to the innate Laws of God.

Unceasing prayer is an understanding heart, a united spirit and will (body). One so
advanced is not in a state of super-piety, but in a childlike state of understanding and love. The true expression of Life is a prayer; a conscious alignment of all the qualities of consciousness, spirit, soul, mind, and body, to the governing Laws of God. Unceasing prayer is developed as one turns away from the outer things to the inner Principles, gaining spiritual insight. When one puts into practice in the life what is known, the being of the Principles known is identified. In this action is the union of spirit and body, the within and the without. When both of these poles of one's being are united as One in the love of the Lord, one is in constant communion with the Laws of God. This is not as though one were thinking and talking of ideas of Truth, or elucidating Principles all the time, but one is in qualities of being an organism with which the Principles of Being continually commune. This is the condition of consciousness required to identify the unceasing prayer.

To be in the world, and yet not of it; To walk with God, and sojourn too with men; To be human, yet filled with the divine, To have His good—and yet to others lend.

This is to live and know God's love.
I keep my mind stayed in Truth which is unceasing prayer.

I understand all things in relation to God, maintaining ceaseless communion with Him-Her.

I am established in conscious alignment of spirit, soul, mind, and body to the Principles of Being.
Lesson XXIII

WATCH AND PRAY

1. Take ye heed, watch and pray: for ye know not when the time is . . . And what I say unto you I say unto all, Watch. Mark 13:33, 37, 4

R. V.

When one is spiritually unfolding, the time of the Lord's coming, to which the text refers, is omnipresent. One is continually in the presence of the unfolding powers of God. While there is an absolute coming of God, by which the Principles of Being, identified as Christ, are projected into the race, the relative coming of Christ is present to one growing in spiritual grace and understanding.

To watch is to be on the alert to gain the spiritual significance of every experience. It is to see the Principles of Creation back of the objective world; that is, to reduce all visible things to their invisible status. This is prayer. Materiality objectifies spiritual principles. Our experiences are our opportunities of spiritual growth, the capacity to discern the lessons that make for spiritual advancement.

To watch and pray is to be actively engaged in the pursuit of the spiritual. To pray is to be in a state of spiritual communion, while to
Watch is the alertness or awareness by which all things are made to serve the Inner Spirit. All things serve the Inner Spirit when they promote Wisdom and Love. Man’s advancement is the capacity of God’s Qualities to be projected onto the plane of form, and to eventually bring forth the reality of being. One is especially admonished to be watchful after the Spirit of Christ has entered the race. This is because of the necessity of understanding the evil forces. It is through understanding the evil forces that they are mastered and brought to naught.

When Christ moves in the earth, antichrist moves also. One is expected to be watchful that he knows both good and evil; not calling the good evil nor the evil good, but knowing each for what it is. In this one needs to be watchful, after the Law of the Lord has moved to prove up both, and to utilize their forces for the Cause of Creation, for which purpose good and evil were primarily projected.

Through prayer one gains spiritual understanding. To be watchful of all things, seeking their relation to the One Cause, and to be prayerful also, is to make everything serve toward spiritual advancement. As the parable
of the coming of the Kingdom of Heaven records, the Son of man soweth the good seed in the field of the world. The tares are automatically sown by antichrist or the devil when the good seed or spiritual qualities are sown. This takes place at the end of the world, that is, at the end of mortality or materiality. It is at this time that one is admonished especially to watch and pray. It is a time of confusion, of a babble of doctrines, or a mixture of black and white art.

It is the time when only through spiritual understanding, gained through communion with God, one is enabled to know the Truth. It is the time, when, if it were possible, the very elect, or those who function the Christ Principles, would be deceived.

It is the author's conviction that now is the time when one is expected to watch and pray; to be on the alert to test the spirits, to determine whether they are of Christ or of antichrist. Now is the time of trial that comes upon the earth to prove who have the spirit of God and who have the spirit of the Adversary.

Prayer is realization of Truth, based upon spiritual understanding. It is not of the mentality nor of the soul, though spurious
forms of prayer exist on the lesser planes of development. All ideas and principles unfold in some form on planes of lesser advancement, producing symbols and fallacies of themselves; by which it is proven who have the love and understanding of Truth. There is an inworking of error in the law of progression. It serves by which one may know the Truth, and ultimately, know the lie also. One in the Truth knows the lie as well as the Truth; evil as well as good. To understand both is to bring to naught the first heaven and the first earth, or the spirit and body consciousness developed in the outer man. One becomes as God, knowing good and evil. To know both the lie and the Truth, is to know the One by which the two come to exist, but in which the two have no existence.

To watch is not to be careful lest one become involved in the evil forces, but it is to be ready to understand all things as of the Lord and for him. True watching does not develop fear but understanding and love. Prayer denotes a spirit of peace. It is based upon an acknowledgment of God's power and presence. The spirit of prayer is present in spite of the appearance. When all activity is seen in its relation to God's purpose, one
1 does not pray to offset the evils but to understand them. The understanding, acting as light in darkness, brings the adverse forces to naught.

God does not answer prayer in the sense that He is asked for something and gives it. God is the totality of all that is, hence, an acknowledgment of His presence as the good needed, is that which invites the good into manifestation. Yet, prayer relates to the evils also, but should amount to something more than pleas for protection and freedom from the bondages they impose. Through understanding the evils as the primal darkness, and the relation of darkness to light, even the enemies are made to be at peace with one and made to serve.

Many forces seem to man to be of God that are of the devil. These serve a purpose when understood. Many forces that are of the devil are made to seem like the presence of God. Both of these aspects of consciousness must be understood and dealt with accordingly. Thus it is that it is needful to watch as well as to pray that one may judge aright. Both the Christ and the Satanic forces become very active at the end of a cycle. Even as Light and Darkness moved as one in the Creation, when
the world was formed, so they move as one in their developed forces at the end of the world. These Christ and antichrist forces express in service to the Creation; but only that which partakes of the nature of God is accounted worthy to inherit the reality of Being.

It is well to watch what the Lord is working out at the ends of cycles, as well as to be on the alert to learn the spiritual import of experiences and conditions of living. All things are reversed at the end of the order, hence, one needs to be watchful to understand Christ's work, as a thief in the night, lest one resist the chastising powers of God, thinking them to be Satanic. Yet, the sheep are not expected to be devoured by the wolves, and one is watchful that he does not lose his crown for which he may have endured much.

Crowned with the intelligence of Truth, one is expected to watch and pray that he may judge both good and evil factors aright. In the understanding of Truth, one is kept from the temptations that naturally arise to entice egos at the ends of cycles. Yet, the temptation to save one's life instead of dying for the Christ's sake is also to be overcome. There is much need to watch and pray at the time
of the race's transition from one cycle of expression to another.

MEDITATION

4 I am established in the watchfulness of the Christ Mind.
   Prayers are means by which the Divine consciousness is promoted.
8 Mind and Will are united as one in consciousness, and I know to do what is needful by which I unfold the realities of being.
Lesson XXIV

LAW OF FORGIVENESS

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6:14-15 R. V.

The Law of Forgiveness intimately relates to prayer and healing. God can give to man only what man gives to himself, through giving to his fellow men. In this is a law of progression. Through giving to one's fellow man one develops qualities of consciousness. These enable one to make contact with corresponding Qualities of God.

Every spiritual quality is counterparted by a natural one. Until man brings up the natural quality to perfection he does not make union with the corresponding spiritual. It is through the union of the spiritual and the natural that one connects with the Qualities and Powers of God. The spiritual represents the spirit, while the natural the body. The oneness of the spirit and the body is the oneness of consciousness necessary to connect man with the One, God.

Union with God is necessary if one is to

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Pray aright and to receive the bounties and goodness of Creation. Man cannot give God anything, but God gives man all things. God's gifts to man are measured in qualities of consciousness. When these have been consciously received by man, he becomes the embodiment of God. Man thus embodied is the god-man. This is the fruit of God's gift of His Son for the life of the race.

If one thinks he can offer anything to God within his soul or consciousness, and, at the same time, have aught against his brother, he is commanded to go his way and first be reconciled with his brother, and then come and offer his gift. Matt. 5:23-24. If man does not forgive those who transgress against him, the heavenly Father or Laws of Being cannot forgive man. God cannot give to man what he is not capable of receiving. Man becomes capable of receiving through giving.

Forgiveness promotes love and understanding. Forgiveness is incidental to a cycle of progression in sin. Sin is lack of illumination and perfection. It is a phase of development by which consciousness comes into the Qualities of real being through mastering the forces opposed to them. To forgive sin is to give for the sin that which makes for perfection.
and illumination. To transcend the limited thought and act with the unlimited is to give for, to forgive.

Forgive means to give for; to give for ignorance the Truth; to give for hate, love. To give for any form of limitation and lack that which makes for the opposite result is the art of forgiveness. Forgiveness has phases of development. It operates by understanding the thing formerly misunderstood. All conditions that require forgiveness are the result of misunderstanding. Misunderstanding is a form of ignorance: it is wiped out by understanding.

Forgiveness is both individual and universal. The forgiveness of man by man is the individual process; while the forgiveness of man by God is the universal. When the cycle of sin has been fulfilled for an ego, the individual goes through the process of forgiving himself of the limitations and ignorances, developed in the senses. Through this process, one comes to see himself as he is in Divine Mind, and to give for the ignorance a newborn understanding. This individual process has its inception on the metaphysical plane; though it has its culmination on the plane of the spiritual.
1 When one has gained the Mind of the Spirit, and the Laws of God have become operative in the consciousness, then it is that God forgives man his trespasses. Finally, one's iniquities are wiped out and remembered no more. This does not imply an automatic action of God, without conscious knowledge of man; but it is predicated upon the ego's developed understanding of all things in relation to God. When all things are understood, all the ignorances and their limitations are forgiven. In this is God's forgiveness of man because of man's forgiveness of the trespasses of men. It is the Son of Man who has power on earth to forgive sins. This is man, conscious of the Son, or Christ. God does not forgive in the sense that man forgives. Man's forgiveness is the identification of qualities of consciousness, by which the Power and Presence of God enter the consciousness to give for the limitations and imperfections the limitless, perfect expression. In this is God's forgiveness in that it is His-Her opportunity to fashion the real state of man.

Sin is forgiven when one ceases to sin. Anything that is forgiven ceases to be, as an energy of force, in the consciousness of the
one in which forgiveness has taken place. If one gives for the energies of hate the energies of love, hate is not present; hence, one has given for the limited, imperfect expression that which makes for its annihilation.

Forgiveness is a factor in healing. One cannot be in a state of hatred or antagonism toward people and be harmonious. All forces of thought and feeling generate energies equivalent in character, and these flood the physical organism for good or ill. Ill will toward anyone or anything promotes disease and discord, while good will promotes harmony and well-being. Yet, optimism is not sufficient to promote the well-being or health of the natural man. Life is for a different purpose than that of material well-being. The organism is that in which the spiritual qualities unfold themselves, and their progression effects the physical plane to a considerable degree. A harmonious state of mind will promote a temporary condition of well-being, and is to be encouraged as a means by which one connects with higher Laws of Being.

The goal of life is Perfection. All things that make for harmony and perfection are to be encouraged as a means to the end. Through forgiveness one can wipe off the
errors of today, and assure a more harmonious harvest for tomorrow. Because mistakes are made does not imply that their effects are ever-present. Forgiveness brings to naught many adverse forces, giving the consciousness a new starting point.

Forgiveness is not alone a matter between people. One must also forgive the limitations and ignorance of his own consciousness; giving for the imperfections and untruth that which is perfect and true. When one has gained his Real Self and is true to it, there will be little necessity for forgiveness in relation to his fellow men. Finally, one arrives at a point of advancement where the Principles of Truth give for the limited state of being the realities, manifesting man perfect as the Principles that produced him. A man, so begotten, would be fourth-dimensional in character, freed from the necessity of sin, sickness, and death. God’s forgiveness sets man free from mortality altogether, identifying him in eternal life and being; but, this of necessity comes as a new state of being.

Christ, God’s gift to man, when gained, is the totality of the Principles of Being in identity. The unfoldment of these Principles will bring to light the hidden darkness. It is
through Christ that sin is finally forgiven and one is freed from mortality. This is effected in spiritual birth, and involves the forces of a living death. In the living death, one gives up all that has been gained, both natural and spiritual, and is conformed to the Laws of Being.

Man is here to attain consciousness of Christ. Christ is that through which God acts. This action is Jesus Christ. What man does not know about God is that much of consciousness unknown to God. In this lack of knowing God are the forces of sin, sickness, and death expressing. As man comes into the conscious knowing of God and its Laws, and his relation to his fellow men, the Love and Wisdom of God are identified in the soul and a new creature is in the process of being born.

To forgive is both personal and spiritual. Spiritually, it operates when one gives for the limited thought and feeling the one of Wisdom and Love. It implies a change of heart. Personally, forgiveness is outer and is a matter between people. It reacts to the mind and soul, begetting understanding and good will. It is often a surface effect on this plane of expression and a symbol of the true for-
giveness. True forgiveness involves a wiping out of the discord, with all resentment and antagonism about it being remembered no more.

To forgive anything is to be unmoved by thought of the offense. One may not forget the incident so as to have no recollection of it, but it is as though it had not been. To continue to commit an offense, even though it has been forgiven many times, is to develop sin and hypocrisy. Yet, one is commanded in the Law of forgiveness to forgive seventy times seven. This is to say that so long as an offense is committed it must be forgiven. When it is genuinely forgiven, producing a change of mind and heart, it ceases to be expressed. It must be forgiven in the offender to cease to be. Each one dies to his own sins.

Love is developed through forgiveness. When one has gained Love, with which is Wisdom also, offenses are forgiven before they are committed, for they are understood. Where understanding is there is forgiveness.

To be in the love of forgiveness does not mean that one does not have enemies, but that one understands their purpose. To emanate love is one thing, while to invite love is dependent upon another’s consciousness. One
may express forgiveness in the direction of another, but not invite forgiveness from that direction. Each is responsible to the Laws of his own being. To align properly to God is what is required of each.

To have a forgiving spirit does not imply being an easy mark. When one advances to the point where a forgiving love could be present, capability to master hard conditions is present. Such a one is given the greater work to do, hence, meets the greater trials. In this, the Love and Wisdom identified in such a one are projected toward those lesser advanced, this acting as a healing agent.

One who loves most is capable of greater forgiveness. Such a one meets the evil forces in a different spirit, and is a greater agent of good in the race. To be forgiving, one is not negative and unthinking. One may be positive in his expressions, even chastising in word and act, and still not hold the discords against anyone. People are the agents by which forces of good and evil are promoted. In the law of progression, the forces of good and evil are pitted against each other. Those in the love of the good should be more forgiving than those in the love of the evil, for these are expected to be more understanding.
Forgiveness, identified in the heart, wipes out past offenses as well as present and future ones. A change of mind respecting any force, so as to bring to light the Truth, will wipe out the former adverse forces. A change of act will make null and void former inharmonious acts. A change of thought or action toward one person will offset inharmonious thoughts and actions held against another person. It is forces of consciousness that one deals with in the art of forgiveness, and not with people. People are the agents by which forces of consciousness are promoted. Through forgiveness one makes the record of his own consciousness clean.

Love is the fulfilling of the law. The law, by which all things progress, is fulfilled with love when all things are viewed in understanding; whether this relates to external conditions and experiences or to inner thoughts and feelings. To forgive one’s own trespasses within the consciousness is to also forgive the trespasses committed outwardly toward people. When the consciousness is clean before God (Laws of Being), the forgiveness of God has expressed, and one is free.

If people persist in being at enmity toward one that is their matter. One may forgive
another, but they may not forgive. After one has done all that can be done to bring about an understanding, if the unforgiving attitude remains, the retribution of it will be reaped by those entertaining it. If I forgive another and they do not forgive me, I receive forgiveness in exact law of God; but the one not forgiving does not receive forgiveness. One can receive from God only what he can give toward his fellow men, as the Law of Forgiveness implies.

MEDITATION

The forgiving Love of God establishes man in wholeness and order.
God forgives my debts as I forgive my debtors.
Through understanding, I am established in forgiving love.
Lesson XXV

VAIN REPETITIONS

1 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. Matt. 6:7-8 R. V.

A repetition is a repeating. In relation to prayer, it is the tendency to say over and over the same thing; or to pray again and again for the same thing. That which is vain is without effect. Primarily, it is without proper motive and spirit. One must pray in a proper spirit to make connection with the Principles of Being (God).

Man does not pray to God to be heard by Him. He prays in order to come into a spirit of devotion so as to connect with the Inner Spirit. However, if only the need for things prompt prayer, the spirit is selfish and the prayer unanswered. Because one prays again and again for something suggests that God has not heard him the first time. People who think that God hears because of their much speaking are praying in vain.

In the orthodox school of religion there is
much vain repetition. Telling God over and over what is needed implies that God does not know what man has need of before He is asked. Some might say, if He does know man's needs before He is asked, why should man pray at all? Man does not pray for God's sake, but for his own sake. He prays that he may develop the spirit of himself, by which he will, when it is properly aligned, conform to the Spirit of God. When Man is conformed to the Spirit of God, he is the new creature, and does not need to pray. However, this Man is brought forth at the end of mortality, and is the identification of the heavenly character.

On the metaphysical plane of progression, repeated denials and affirmations may be vain repetitions. Any statement, meant to be directed toward God, is vain when not made in a godly spirit. It is the Spirit that quickeneth. Statements of Truth or those embodying spiritual ideas are made in order to discipline the consciousness. These cause the forces of thought and feeling that are opposed to the Spirit to arise, necessitating mastering and overcoming.

One may think much in order to understand spiritual ideas and principles. This is
meditation but it is not prayer. Prayer is communion with God, the union with the Spirit. It occurs when the discipline of thought and meditation has ceased. Prayer is not in words. It is a unity of the spirit of man with the Spirit of God. It is silent alignment of consciousness to the Principles of Being.

One may think much before expressing the thought in words. When the words are expressed they should be meant. "Let your speech be, Yea, yea; Nay, nay: for whatsoever it more than these is of the evil one." This is to say that one affirms anything in its relation to Truth, or denies its relationship.

This discipline makes for capacity to say what one means and to mean what one says. What is more is of ignorance and confusion.

Words are the formative power of ideas. They follow the thought. Words may be silent or audible. When one knows, words convey the knowing to those who can receive it. Repetition of words is always for the purpose of making the idea clearer to those not understanding. The Father, or Laws of Being, knows its need before man asks Him. Its needs is to manifest its image and likeness; Man in divine character.
God is not contacted through much speaking or thinking. Both speaking and thinking are for purposes of self-development. When the self is in proper discipline to Laws of Being, contact with God is omnipresent. This is not as through a conscious state of prayer, but as through a conscious state of being. Repetition of words or experiences is no longer necessary to one in continual communion with the Inner Spirit. This communion expresses in the Life, radiating the presence and power of God in the ideas, words, and acts.

When one thinks effectively, one will speak effectively. One thinks effectively when one thinks the Truth. Yet, primarily, Truth is not thought into existence but is known because it is. Much thinking, conforming thought to spiritual ideas, makes possible the knowing of Truth. Analysis of ideas is always in order. This makes for clarity of thought. To think so as to attain to understanding is not vain repetition, for it makes for substance and power.

Much energy can be wasted through talking and thinking. Vain repetitions of both thought and words make for waste. They are ofttimes the result of lack of control of thought.
Thought control makes for word control, and eliminates vain repetitions. Man's contact with the Inner Spirit is governed by his outer development. Hence, the necessity of aligning the forces of the natural man so as to bring every thought into captivity to Truth.

The need for prayer is in Man. It is not the thing that is needed, but the qualities back of the thing that need to be gained. All outer things symbolize inner qualities. The gain of the inner qualities is the connection of the natural world with the spiritual. Through this unity one makes contact with God, which is the true prayer. Man is not expected to work hard for his needs as though God were unmindful of them. When Man is mind-full of God God is Mind-full of him and his needs. Prayer is the capacity to acknowledge the presence of God in one's life and affairs. God supplies man's needs in Divine Law. While this Law has its operation, by means of the things of the natural plane, this is only the case in mortality. When the without becomes as the within, the actions of God will express directly in the life of Man, free from the delusions of sense or the playthings of mortality.

God is not deaf that man needs to shout his repetitions over and over. It is man that
needs to have an ear that hears. To hear is to receive what is given from the Within, from the Spirit. To hear implies obedience to what is heard. One is not to be a hearer only but a doer also. Prayer, the means by which one becomes receptive to God, fills man with illuminations of Spirit to be put into practice in the Life.

God's need is to manifest the Man that was created. Man's need is to be conformed in forces of consciousness to the Laws of Being (God), by which the Qualities of Being may express. Prayer is for the purpose of establishing equality with God in the consciousness. When one attains to the proper spirit, he communes with God without the need of thoughts or words. This connection is not in vain for it yields its spiritual results. An ego, connected with God, becomes a Light by which the Qualities of God are projected into the race. In this is the love of the neighbor genuinely expressing. The love of the neighbor follows in sequential order the conforming of the forces of the spirit, soul, mind, and body to the love of the Lord of the being.

Those who know not God supplicate, exhort, petition, beg, and implore the attention of God. These are the characteristics of heathen.
It does not matter if people are found in the churches of the world thus praying, they are heathen, nevertheless. They are full of vain repetitions that make for repeated difficulties in the race. Vain repetitions apply to all things repeated that someone may learn a needed lesson. If mortals were apt scholars, they would learn their lessons in the first experience. But, because they are not developed to the capacity to understand the Laws of Being, they repeat many things, engendering waste and discord in the race.

Vain repetitions are due to lack of contacting the spiritual import of words. This capacity is not present until one is spiritually unfolding. Hence, those on the natural plane of progression, who cannot discern spiritual things, indulge in vain repetitions. These are for purposes of developing understanding and belief. Waste is incidental to growth. To worship God in Spirit and in Truth is not in vain. Anything is vain that does not bring forth a godly result; or that does not make for advancement by which one can contact the Spirit.

Material living is vanity. All is vain that does not make one conscious of his-her godhood. Karma is vain repetition on the plane
of living; sowing and reaping again and again, because experiences are not spiritually comprehended. Yet, consciousness cannot comprehend anything spiritually until through repeated processes of growth it is made capable. Because of this necessity of development, there is much vain repetition.

When one has become spiritually conscious, vain repetitions may cease. Then it is that one thinks in Truth, speaks in Truth, acts in keeping with the underlying Principles. Conserved in the Laws of Being in all one’s forces, one becomes an agent in the Hand of God, by which the powers of God may be projected into the race and into the universe. No one attains the godly alignment for himself. Man is not his own but is Christ’s, when alignment with the Laws of Being has been made. This alignment is a result of spiritual progression and is known to one so positioned. Such an ego is through with vain repetitions. Living his last lifetime on this plane, he becomes a Standard Bearer for the next order of progression. He raises the ensign of Truth, lifts aloft the Principles of Being, pointing all to a God-ordained goal. Culminating herself consciousness in universal service, all debts to God and man are paid. Such an ego
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1 goes free forever more! Such an ego enters into eternal life, being freed from the necessity of vain repetitions of birth and death.

4 MEDITATION

I say what I mean and I mean what I say. Words are means by which energies are disseminated, therefore, I speak in recognition of their power.

8 I pray in Spirit and in understanding also.
Lesson XXVI

THE SILENCE

The Silence is a name applied to discipline and prayer. It is the capacity to find the Secret Place of Being and to commune with God in the Holy of Holies. The Secret Place of Being is in the throne of God within the consciousness of Man. When one has stilled the activities of the outer man, those of mind and soul and will, one may enter the Silence and commune with God.

Going into the Silence is a discipline by which one becomes centered in the within. This is superseded, when advancement permits, with going in the Silence. To be active in the Silence is the unceasing prayer, the acme of all discipline in relation to prayer. Going into the Silence implies being out of the center of Being at times. To be out of center is to be involved in the forces of circumference and to be separated from the controlling Powers of God.

All are out of center of Being until they attain consciousness of the within. This is attained by turning away from the material comprehensions of life and discerning the spiritual qualities back of the natural world.
When one walks with God, seeing all things in relation to the Creation, both good and evil, one goes in the Silence; that is, is active in the Spirit. This is not a constant thought of God and the relation things bear to Him-Her, but it is a state of being; an alignment of the forces of consciousness to the Principles, by which one is controlled from within. Spirituality, when actually identified, is the natural expression of the ego. To be so identified is to be in the Silence, to dwell in the omnipresence of the Most High.

The purpose of Silence is to become centered in the Principles of Being; to contact them within and to feel their power and presence. To attain any goal or purpose, one must pass through the discipline necessary. The discipline associated with the Silence is not the Silence. The Silence is what the name implies; nonaction, a resting in the Presence of God, without any sense of obstructions from the self-consciousness. The Silence is not an unconsciousness, but a living consciousness gained; a unity of God and Man so that there is only One.

Four steps enter the practice of the Silence, viz., Relaxation, Concentration, Meditation, Realization. Relaxation pertains to the body,
Concentration to the mind, Meditation to the soul, and Realization to the spirit. The four departments of consciousness, viz., Spirit, Soul, Mind, and Body, united as One, is the Love of God in expression. This truth is set forth in the first great commandment, given by Jesus, by which the love of the neighbor is also gained. Oneness of the four departments of one's being is the Christ Consciousness. This is identified when one is in a state of ceaseless prayer. It is a constant abiding in the Secret Place of the Most High, being governed by the Wisdom and Love of Divine Being.

Relaxation pertains to ease of body and mind. It has its outer and inner expression. Outwardly, it pertains to a position of body that makes for comfort and ease. One may lie or sit in the practice of relaxation. It is a great art to properly relax; to be able to let go of all things and rest in the consciousness of God. Like all steps in relation to anything, their perfection is not attained until the goal sought is gained. When the silence is gained then it is that one is perfectly relaxed, and is resting upon the bosom of the Father-Mother.

Relaxation is something that anyone can
practice, regardless of spiritual discipline. When the body is relaxed, the mind gives up its burdens, and the energies of the organism, both nervous and circulatory, flow more perfectly through the body. When natural relaxation is coupled with a spiritual purpose, one receives the harmonizing influx of forces, superior to those of the natural organism, and in this is great rejuvenating power. When in the practice of the Silence, one is relaxed, letting go physically and mentally, he is ready to lay hold of spiritual ideas or Principles of Truth, and to begin to concentrate. It is well, when sitting, to place the feet flat on the floor, raise the head and mind as in prayer, sit upright with chest lifted. One cannot take a slouchy physical position and relax. Yet, the practice of a proper physical position of the body, when sitting, lying, and standing, is an omnipresent relaxation that is to be encouraged.

Contemplation of spiritual ideas is an outer practice of the Silence, common to mental or metaphysical workers. When carried to a climax, if the development of one permits, one may be opened to spiritual illuminations, by which Principles of Truth are known. The contemplation of spiritual ideas, in the
practice of the Silence, and the centering in Principles of Truth, are two phases of expression. Those mentally developing dwell on spiritual ideas (mentally) while those spiritually unfolding dwell on Principles of Truth. Whatever be one’s plane of progression, of that will the nature of the practice of the Silence partake. This is as it should be and makes for the highest expression with the least confusion.

Concentration consists of centering one’s attention to spiritual ideas or to Principles of Truth. To keep the mind stayed on the ideas or Principles, to the exclusion of all other forces, is true concentration. But, before true concentration can take place, one must meet and subject to the ideas or Principles upheld in mind, all forces that present themselves at this time of practice.

One is not expected to disregard the multitude of thoughts and impressions that intrude upon the consciousness when one seeks to enter the Silence. These are to be met in such a way as to subject the opposing or dissenting forces to the qualities held in mind. Even though the invading forces be harmless, anything that seeks to detract attention from the ideas or Principles concentrated upon,
dissipates the forces to be centered, and must be dealt with intelligently. When one intelligently comprehends any force of feeling or thought it is no longer an agitation to the consciousness; and ceases to attack one when the Silence is being practiced.

The capacity to bring every thought into captivity to Truth is righteous concentration. This is thought-control. This control is not alone attained when trying to go into the Silence but is to be a continual practice.

When all thought and feeling forces are subjected to Truth, thought and emotional control are identified, and one is in a state of ceaseless prayer. Then one goes in the Silence, no longer needing to practice the formality of discipline, indicated in going into the Silence. Life itself is a prayer—a continual communion with God, not as by thought of mind or by words of mouth, but by a state of being; by which the forces of consciousness are aligned to the Principles of Being (God).

Meditation, the third step in the practice of the Silence, is so interrelated to the second step, Concentration, that it can hardly be separated. Yet, Meditation, in its reality, is not possible until thought-control, in relation
to concentration, is worked out. To meditate upon ideas and Principles of Truth one must be freed from all opposing and dissenting forces. True meditation is not a thinking upon ideas and Principles, but their operation in consciousness so that the Mind of Christ thinks man. When this is identified, it is not man who lives, but the Spirit of God in him.

The purpose of the practice of the Silence, in any and all of its steps, is to attain to the realities underlying them. It is not to become proficient in meditation that one meditates nor to become efficient in concentration that one concentrates, but to attain to union with Principles of Being; by which one will not need to pray in any outer sense. Prayer is a practice by which one makes connection with God; but when this connection is made and one comes to dwell in the presence of God, all these formalities give way to their realities. Spiritual being is then brought forth, not in the will and work of man, but in the Will of God.

Meditation makes for spiritual illumination, if one is sufficiently advanced in selflessness to be opened to the inspirations of the Almighty. With the entrance of the qualities
and emanations of Divine Principles, the mind and soul are opened to ideas and feelings that transcend anything begotten in the mind of the flesh. If the mind of the flesh governs one, he may relax and concentrate and meditate in outer ways, but it will not bring spiritual unfoldment. To spiritually unfold, one must contact the Mind of the Spirit. This is possible only when the thoughts and emotions, developed on the sense plane in the mind of the flesh, have been subjected to ideas and Principles that supersede them. When the Mind of the Spirit dominates the consciousness, one may be instructed into the things of the Spirit.

Realization, the fourth step of the Silence, is the capacity to be convinced without effort of the truth of ideas and Principles meditated upon. It is the witness of the Inner Spirit of the Truth held in Mind. Realization is the spiritual reality of soul conviction. It involves the feeling also. It is not enough for one to think that something is true; he must know it. Even so, in the Silence, it is not enough to hold in mind what one believes to be the Truth; this must be witnessed so as to produce an eternal conviction. It follows, that if one is not able to witness the Truth, not having
brought the forces of the mind of the flesh in subjection to the Mind of the Spirit, there is no realization nor inner witnessing.

One may come to a realization in the outer mind without ever touching the Mind of the Spirit; in this is no evidence of the presence of Truth. What one believes in today, in the outer mind, may have passed from consciousness tomorrow. Realization, associated with prayer, is a conviction that is not from the mind of man. It is an operation of Divine Principles by which one is made to know. Once knowing any Truth, no outer force or agitation can ever separate one from the Wisdom of God, with which is the Love also. To know the Truth is to know that one knows, for it is not known of oneself, but through the Spirit of God (Christ). Men know the things of men through the outer mind; but the things of God no man knows except through the Spirit of God.

When one has advanced through these steps of discipline, so as to be in thought and emotional control, one is opened to spiritual illumination by which one comes to know the Truth. Hence, the steps of the Silence are not practiced, by which, one attaining the Secret Place, may tell God that a new automobile or
a winter coat is needed, but that one may be opened to the Principles of Being, and come into the knowing of Truth. The Truth known, sets up its own Laws by which the reality of Being, spiritual man, is brought forth.

Man does not pray in order to get things, though he is permitted to enjoy this outer aspect of prayer that he may come to know there is a God that controls the affairs of men. But the control of the affairs of men is superseded with the control of the forces of man, himself, by which God can bring forth the Son-Daughter (image-likeness) of Him-Herself.

To be silent before God is to be receptive to the influx of Creative Force, all obstructions to the action of God having been removed in the death of the self-will and love. The goal of the practice of the Silence is that man may become negative to God, thus receiving the influx of the Powers of God that will give him spiritual birth and eternal identity. All the opposing forces of the consciousness are brought into captivity to Christ in one who has entered into the Silence of his own being. It is in the Secret Place of the Most High, within the thrones of one’s own being, that the Principles of God unfold to manifest the righteous
spirit and body. One in the Silence is being begotten in the image and likeness of God. This is the ultimate purpose of prayer.

**MEDITATION**

I am silent before God, receptive to the action of Divine Will.

I go in the Silence, continually beholding God's Presence and Power.

Not by might nor by power, but by the Spirit of God within, am I spiritually born and manifested in reality of Being.
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