

# Beginning Rightly

A talk at The Principle Foundation 1990 Annual Meeting by Daniel L. Jensen, C.S.B.

Mrs. Eddy tells us, "To begin rightly is to end rightly." (*S&H* 262:28 only) And that's what I'd like to talk to you about this morning - "Beginning Rightly." In our prayers and in our treatments, from which premise do we begin? Spirit, or matter?

Mortal mind presents its material claims of disease and discord and lack to all mankind, it seems. And since most of the world is ignorantly deceived into accepting these material sense pictures as "instant reality," they undertake to heal them in the only way they know - materially. But almost the first thing a student of Christian Science learns is that we do not, in the practice of this Science, use material means for healing. Gradually, we come to understand something of *why* we don't, and *how* we turn to spiritual means alone. This premise in the solution is pretty generally accepted among Scientists. Most Scientists believe in using metaphysics, and using it alone. Not to mix it. But there is one vitally important area where all too often we go astray. Any experienced Christian Science practitioner will tell you that nine out of ten patients come wanting metaphysical help, but to do what? To heal a material body, a material situation - through spiritual means.

What does this effort reveal? Well, it tells us unmistakably that we, too, have been deceived by the "primary error" - the reality of matter. We have been duped into accepting the wrong premise - that matter is real, that man is mortal, and that therefore it is matter that needs healing. This, of course, is not "beginning rightly." True, we are not using material means to solve our problem, but the problem itself is seen to be a material one. Our view of the problem is often as material as the doctors', or the referees' in bankruptcy. The only difference in our methods is that we attempt to use spiritual means to cure it. Is this Christian Science? No, I'm afraid not. It would probably be classified as a form of "mind over matter," or psychosomatic medicine, Christian Science style ... or at best, faith healing.

But Mrs. Eddy admonishes: "It is mental quackery to make disease a reality - to hold it as something seen and felt - and then to attempt its cure through Mind." (*S&H* 395:21-23) Now nothing could say it any clearer than that. But isn't that what we often find ourselves doing?

In our discussion of beginning rightly, let's consider an actual case. I received a call one afternoon from a man who despairingly told me that the finest clinics in the state had agreed that his mother would be dead of a malignancy within two weeks. They said it had spread over her entire body and there was nothing that could be done. So they were turning to Christian Science as a last hope! He then volunteered a detailed description of the medical diagnosis and evidence. As you can see, mortal mind, the playwright, was carefully setting the scene.

I agreed to visit the patient. When I arrived, one element of sense testimony after another was convincingly presented by the medical nurses in attendance. No medicine or treatment was being given because they said there wasn't anything that could be done. It appeared that every argument mortal mind could devise was set forth. A picture of incurability and hopelessness was depicted.

Now, consider that *you* are the practitioner presented with such a picture. You are, perhaps, at the most crucial point in that case. *You are, perhaps, at the most crucial point in the case.* For it is here that the most basic decision must be made, and it must be made correctly in order to facilitate a healing. In spite of the vividness of the sense-testimony and its claim to reality, there is a choice to be made.

(I remember when I was in college I had a professor that every morning when we came in, he would say, "Mere repetition does not insure learning. Mere repetition does not insure learning." It's the only thing in the course I remember. So you may hear a little repetition today.)

So, how will you view the problem? Which premise will you accept? The *one* - that matter, the body, is real; that it has substance, life, and sensation, yet is destructible in nature; that it must be repaired or restored, one way or another, physically or metaphysically? It's the body that you find yourself looking at. And when it hurts, it makes it more real. Or *two* - the premise that Spirit is real and that man is totally spiritual, eternal, perfect, and indestructible; that therefore this so-called matter is but a mental picture, a mental picture that is unreal and illusory. *Which premise is to be accepted at the outset in your work?*

Sitting here in the calm of a hypothetical situation, the choice of a spiritual premise is pretty obvious, isn't it? But as we all know, we can often be partially or completely deceived by mortal mind's mental picture before we know it, and find ourselves accepting the material premise.

When I went into the Christian Science practice, my teacher illustrated unforgettably this point of choosing the correct premise. Early in her practice, her infant son had become paralyzed from the waist down with a belief of polio. Well, you can imagine how earnestly that mother worked - hours every day.

And then, naturally enough humanly, she'd look under the blanket to see if he could move his little legs when she finished the treatment. This went on for four solid months, and finally she went to a practitioner herself, and she told the circumstances to the practitioner, who just smiled, and made one simple revealing statement: "Quit peeking, dear." And she saw immediately what she had been doing.

"She went home and gave that child a treatment as she should have to begin with. And the next morning, when she went to bathe the child, he about jumped out of the pan! No atrophy, no time of recovery! In telling this to me, she said, "It never occurred to me to look at his legs again. What had that got to do with it? Nothing. *Nothing.*"

I sometimes do this when I'm working on something and the evidence appears pretty real I just say to myself, "Nothing. *Nothing,*" to emphasize it, because that's exactly what we're dealing with. A mental illusion.

Even the most experienced Scientists can be deceived, it seems. One of Mrs. Eddy's students told of an incident when our Leader suddenly turned from the bedside of a critically ill patient she was treating. She walked to the window, and in abject humility, quietly exclaimed, "My dear heavenly Father, please forgive me for looking at matter." The healing followed immediately. There was simply a change in premise, leaving the deception of matter for a spiritual reality.

When mortal mind gradually or abruptly presents its vivid mental images to human consciousness, its picture of disease, discord, or lack, it always appears to be a material condition or situation, just as it does in our night dreams. We must *be* and *remain* alert to the fact that its picture is a mental deception, a lie - not reality, as Mrs. Eddy's experience shows.

May I dwell on this for a moment, because it's such an important point? Mrs. Eddy realized how deceptive sense testimony can be ... particularly when it hurts. She said that sleep and mesmerism explain the mythical nature of material sense.

What's a myth? It's a make-believe story; it's an illusion, isn't it? Now, why would she pick those two things to explain what we were experiencing? Because it appears very real. Everyone has experienced dreams and how real they seem, or we wouldn't cry out or laugh or whatever in a sleeping dream. But we know immediately upon waking that it was a total illusion. If you were driving a ten-ton locomotive, and you woke up, what happened to that ten tons of steel when you woke up?

In regard to her use of sleep or the dream, you might find it interesting to go to the third story of *We Knew Mary Baker Eddy*, page 44. She wrote a letter to Calvin Hill, who was suffering from a problem of a lung disease. Now he hadn't told her, but she intuited this. And he was terrified because his father had passed on before him from tuberculosis. And she told him that this is no more real in your waking dream than it is in your sleeping dream. And she told him to go to page 188, paragraph 3 of *Science and Health*, which talks about the waking and sleeping dreams.

To supplement that, may I recommend that you go to page 250, lines 14-27, of *Science and Health*, which includes this question: "Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, ..." You see, she was trying to get across the idea by comparing with the dream, because it is a very apt comparison, and then to help us realize that what we're seeing now is a dream.

Today scarcely anyone, particularly among the young, has ever seen anyone hypnotized. But in her day, hypnotists were a part of almost every vaudeville act. Everybody on the street knew what hypnotism was and most of them had seen it, and that's why she used the example of mesmerism. At first, I saw this more clearly through the hypnotic suggestion, because I've seen a lot of people hypnotized. But the dream is spoken about again and again in her writings, because it illustrates the two are similar. They're almost identical. And once we realize this, it changes the whole nature of it if you can bring that to bear in your thinking.

Now, I'll just tell you one little experience. My dad, when he was a young man, was rooming with another young man. They went to a show one night, and there was a hypnotist there, and my dad's roommate volunteered to go up on the stage. He was hypnotized, and told that he was sitting on a hot cook stove. He was actually sitting on a little bench. But he was squirming and squirming, and pretty soon he's in agony - to the delight of the audience, because they could see there wasn't anything going on. He was screaming and yelling in pain, and finally, they let him off. My dad said when they got home, he had big water blisters all over his body, so real had been the mental image. And we see that all the time in Christian Science practice ... this hypnotic suggestion.

So Mrs. Eddy used a very apt means of explaining to us the unreality of it. She says this is the primary error - the claim of reality in matter. And she warns us, "Admit the existence of matter, and you admit that mortality (and therefore disease) has a foundation in fact." (*S&H* 368:27-29) And elsewhere, "Matter is ... sometimes beautiful, always erroneous." (277:30)

A woman once came to Edward Kimball complaining that she had yellow canary feathers growing all over her arms. He said, "Madam, there are no canary feathers on your arms." But she was just adamant about this, saying, "Of course there are. Look at this." Canary feathers were as real to her as anything else. Now, how much time do you think Mr. Kimball spent trying to get rid of feathers? His task, he knew, was simply to dissolve a mental illusion, a delusion. And he did this by acknowledging the spiritual fact that man is the image and likeness of God and therefore perfect *now*.

In such a case, it is comparatively easy to avoid trying to change matter and to start from a spiritual premise, because we know that women do not grow feathers. Birds grow feathers.

But what if the woman had presented arms that were covered with an ugly appearing skin disease? Uh-oh. Wouldn't it be tempting to start from a material premise and try to heal matter? In reality, however, would the situation be one bit more material? Wouldn't it, too, be just a mental illusion? So wouldn't the same spiritual premise be the correct starting point? Of course it would. But it requires consistent alertness to be instantly aware that matter - good or bad appearing - is the illusion, and not to be tempted to assume the premise of material reality, and then try to heal *it*.

Another very helpful assistance in learning to begin rightly in that wonderful short paragraph on page 123 of our textbook. It reads: "The verity of Mind shows conclusively how it is that matter seems to be, but is not. Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas." It says almost the same thing on page 269, and again in *Miscellaneous Writings*.

Now, let's look a little more closely at the reminders contained in this statement. You see, we can't take these beautiful things that she says just on their face. We've got to think about them a little. Now as an example of this, I would like to refer you to the first testimony 'in the March 1918 *Journal*. You will find it probably the most remarkable testimony you've ever read in your life. But the thing is, when you hear of somebody hearing after 20 minutes of reading *Science and Health* for the first time in their lives, and she's hearing with an ear where the eardrum and ear bone had been surgically removed, and hearing the tick of the tiny little watch, besides the other things that she was healed of, you begin to think it might be worthwhile.

But I'm referring it to you because of the manner in which she read. There are two or three paragraphs in there that describe how she read, and it's so important to see how she went about reading, and that's why I'm talking about this example of this statement on 123 - of taking them apart and thinking about them.

Now, in this statement, "the verity of Mind" (Truth) shows us "conclusively" (that is, beyond question, decisively, absolutely, categorically) that matter only "seems to be, but is not." It is "divine Science" which enables us to rise "above physical theories," to "exclude matter," and to "resolve things into thoughts" - that is, to see that everything which appears to be material is only thought, a mental concept. (Are you in this building, or is this building in you? Are you occupying a matter body, or is the body in you?)

When we see this, of course, the claim is recognized as a mental one, so can be dealt with. But so long as one is dealing with "things," with matter, he's not even in the ball game. He's still out in the parking lot.

Why is this resolution of things into thoughts so important? Well, in the first place, when you are dealing with thoughts, you're dealing with something that can be changed, replaced, corrected. But who ever heard of an unchangeable thought? Do you see what this does to the claim of incurability? Who ever heard of an incurable thought? There's never been such a thing. This resolution of things into thoughts allows us to see things as simply illusions, mental mistakes or errors, rather than as realities or frightful material conditions.

You know, Mrs. Eddy required members of her household, if they had a claim, to put two words before it: "belief of." If they had a stomach ache, it was "belief of a stomach ache." But what does that do, the minute you put "belief of" in front of it? You've got a different ball game. It's hard to think of it as matter, if you do that simple thing. Therefore, it keeps us from trying to heal (repair, or restore materially) what we now recognize it to be *mental illusions*.

Have you ever thought of trying to heal the train tracks that look to you and to everyone else as though they came together just outside of town? And why not? Because you have come to know, through experience or education, that their merging is an illusion.

Imagine trying to get your practitioner to heal the merging tracks. It would be a little embarrassing, wouldn't it? The need would be to realize that they never merged in the first place! We simply don't try to heal feathers, or merging tracks, or anything that we understand, *understand*, to be mental illusion. If we

understand it to be a mental illusion, it would be silly to try to fix it. The challenge, therefore, is to look *through* the false testimony of the senses, the material picture presented, and recognize (understand) it to be a mental error.

And how do you do this? You know the answer so well. Dwell on the fact, the spiritual fact, as taught in divine Science. Dwell on it so single-mindedly and resolutely that only this truth has reality to you. The illusion will become self-evident. This is destroying the illusion through divine metaphysics, and not through an act of will power. It is the power of Truth that heals. *It is the power of Truth that heals.*

You see, all that has happened is that this false belief has settled in human consciousness and it has become temporarily a reality to us. That's why we think we see the flu, or a broken arm, or lack, or whatever. And it's that false belief that has to be dealt with. Now the process of this is set out in this Science of the Christ.

Let me just for a minute go very briefly into that process, because sometimes we just get so high-falutin' in our approach to things that we forget the basics of it. First, we're going to deny. And our denial doesn't have to be a complicated thing. Bicknell Young set it up so simply. He said, "First, you realize that there is no origin to that belief. Second, that it has no substance, no reality in its lying plane, Third, that it has no law to support it. No source, no substance, no law." *No source, no substance, no law.*

What you are doing with that denial is simply wiping the mental blackboard. There's very little healing going on about this denial, but this denial is an important part of the Science of the Christ. I'm just reviewing some of the simplest things Mrs. Eddy tells us in our textbook about it.

And, then we go to affirmation. We affirm the spiritual facts. Now what do we do this for? Because it's the spiritual fact that destroys the lie. Nothing else can or will. You wipe the blackboard and then you affirm these truths about man. This is the active ingredient. Mrs. Eddy says, "Truth has a healing effect, even when not fully understood." (*S&H 152:8*) That's always very helpful to me. But sometimes, it takes us a while to get these things, these truths. And we work on them. And we turn them every which way. That's why I gave you this testimony to read, because the woman turned it every which way, looking at it. Her eyes were so weak she couldn't do it but just one line at a time. And she didn't even think of being healed. She wasn't declaring these truths to fix anything. She was doing it simply to see the truth in them. And that's what we're doing. We're just seeing the truth, the Christ truth, because that is what has the power that destroys the lie, that appears so real to us. This is part of "beginning rightly."

As this goes on, this truth, without a conscious effort, is quietly destroying the lie. You know yourself sometimes in working and knowing the truth about something, you've had claims healed that you weren't even working on. I've often had that with patients. But when you realize that it is the power of the truth, then it takes away your personal responsibility. You declare the truth; it enforces itself. That's where the power lies.

For a moment, let's talk a bit more specifically and focus on the particular challenge of *supply*. For isn't this largely what The Principle Foundation deals with? And don't you, in your workshops, seek to handle pictures of claims of finiteness spiritually?

When I've served on the boards of various philanthropic organizations, our chief concerns were raising money and then deciding who should receive it. We usually had some criteria for selecting the recipients, as well as a few professional fund-raisers in our midst who were willing to give us pointers on how to contact prospective donors, and which buttons to press. Everything about our efforts was built on a humanly good motive or purpose, but utilized material methods. And, inevitably, material methods bring with them their material concomitants of deficiency, scarcity, shortage, fear, and lack.

No wonder our Leader advises against the use of such methods. In *Retrospection and Introspection*, page 47, she says, "Christian Science shuns whatever involves material means for the promotion of spiritual ends." And in his *Years of Authority*, Robert Peel quotes from the article by Alfred Farlow, our first Committee on Publication, that seems most appropriate here. Mr. Peel writes, "Despite an increasing number of articles on 'demonstrating supply' in the Christian Science periodicals in the first decade of the century, Mrs. Eddy was extremely chary of having people turn to Christian Science for the loaves and fishes, and she especially commended an article by Farlow in *The American Business Man*, which said among other things: 'Sometimes individual prosperity is not rightly grounded, and like a house with inadequate foundation, it must therefore be taken down and rebuilt .... That which is not rightly done is a misdoing, not a real accomplishment, and, painful as the ordeal may seem to the one concerned, the sooner there is an undoing and a redoing, the better. What appears to be loss under circumstances is not loss but gain. If our riches are not fittingly acquired, they are not really ours, and the sooner we lose them and learn our actual situation, the better.'" (pp. 330-331)

Isn't it wonderful that you folks can be a part of an effort that is based on a spiritual concept of supply?

You are building on the Rock! This uplifted premise allows you, as you put your unselfish purpose of giving and sharing into action, to grow spiritually - and to help others, both donors and recipients, grow as well. Isn't this spiritual growth our individual "life purpose," our very reason for being? The spiritual growth you're making?

We're not striving to be the richest man in the graveyard, you know, but to progress spiritually in what Mrs. Eddy calls "earth's preparatory school." We're all in school. These problems that come to us look so bad. We ask, "Why does this have to happen to me? I went to Sunday School every day, and I did all the right things, and why did this have to happen?"

It's part of the learning process. These are learning problems that are coming to us. It's the way you learn algebra, or anything else. You're taught a lot of theories, and then they send home problems that night with you for you to work out. And that's how you learn it. You didn't learn it by just sitting reading the theories. It's in solving the problems that it becomes ours to use instinctively and quickly and automatically when these things are presented to us.

Is this belief of *lack* basically any different from the other faces that mortal mind wears ... disease, sin, turmoil, strife? I'm talking about this right now because that's what you are going to be facing, basically. You simply can't stand aghast at this belief of lack. Are the rules any different? Do we start out to heal feathers, the delusion? Don't we have to "begin rightly" in order to "end rightly" with this error, as with any other error?

Our Leader provides us with a clear sense of supply, when she says: "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for tomorrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment." (Misc 307:1-5)

Isn't that beautifully simple and direct? *Spiritual ideas*, she says, are what God provides. Now, starting with this realization that there is an *absolutely unlimited supply of divine ideas* and that the activity of an idea can never be impaired or depleted, we begin to see that we are dealing with infinity itself! Why? Because supply is as unlimited and ever-present as the supreme Giver.

Mortal mind tries, through its delusion of finiteness, to mesmerize man into accepting that he has somehow been separated from God's inexhaustible flow of ideas, his birthright. This sense (this beclouding *belief*) of *separation* causes him to feel incapable of accepting or seeing these supply-producing ideas - ideas supported and enforced by divine law. It's like the miser who starves to death right outside the bank where he's got millions unknown to him.

So it is the elimination of this befogging belief that we're concerned with, isn't it? We are not trying to create more supply, but are interested in having revealed what is already provided by our infinite source. And what alone can remove this murky cloud, leaving revealed this spiritual provision? What allowed Hagar to see the well and to find help for her child? It was God's angel, His spiritual idea or Christ. And that's what allows us to see the same.

I know this works. I'm going to transgress to tell a personal experience that illustrates this point. It did to me, beautifully. When I got out of the Navy, I went to law school at the University of California, and after the second year, a friend of mine who was in the third year, was about to take the bar exam. He said, "Why don't you take the bar with me?" And I said, "Ha-ha-ha. The third year is the hardest year of law school, with thousands of cases to be read, and the heaviest courses." And he said, "Come on, you can do that." Well, I went in and talked to the Dean at this big law school, and he just laughed at me. He said, "Why, nobody's ever done that. You can't do that. You can't pass the bar with two years!"

I left his office and went downtown and talked to my mother's Christian Science teacher. He said the most wonderful thing to me. He said, "When you are going to school, all you are doing is pulling aside the curtains of limitation to leave revealed what is already there. I learned the third year in two weeks. I took all the tests and got straight A's. I took the bar and passed it. It was the first time it had ever been done in the history of the University of California. Not because I was bright (there were a lot of fellows in the class who were brighter), but I got a glimpse of the source. Just a glimpse. But it was enough. That's what we're doing is getting a glimpse of the infinity of this supply. "

God's laws are perfectly reciprocal laws of being that coordinate and are fitly joined together. What is apparent in human thought as one person or thing supplying the need of another person or thing is actually the reciprocal law of being reflecting the wholeness of itself. We should more and more recognize and utilize this reciprocal law of being that is ever in operation on our behalf - and in behalf of those with whom we deal.

It is sometimes said that we do our work in the absolute (the spiritual) and it manifests itself in the world of symbols (humanly). One thing we do know is, we don't start out to heal "lack," or "feathers," or

disease, or any other illusion (delusion) metaphysically. We practice the Science of the Christ by denying *understandingly* the falsity of the belief and affirming with confidence and constancy the Christ-truth of man's continuing relationship to God.

This truth dissolves the misleading lie of mortal mind. It's all that can or does destroy this false belief, and leave revealed man's unbroken unity with God. Nothing else can or will. We call this "healing," but its results are simply the side-effects of this affirmation of what is real!

In short, lack isn't truly overcome by getting more money, education, or possessions - but by relinquishing the belief of limitation. Supply isn't found by accumulating, but in eliminating the beclouding belief of lack.

And that's all you are doing, folks. In that temporary help you give, it sometimes helps to give a little lift when a patient has been working, and working, and working, and they just seem to be exhausted. Sometimes I tell them, "You go home and go to sleep. I'll take it here for a while." And just the thought that this burden is going off them for a little bit enables them to break the burden of that disease *dis-ease* (put a mental hyphen in it). And sometimes that is what you are doing. You're breaking something of the spell, and allowing them to get a glimpse.

That truth is quietly at work all of the time. That truth is at work, destroying the lie. Real supply isn't found in things coming to us; rather it's discovered in ideas which appear *through* us, through the transparency (the clarity, purity, and spirituality) of enlightened thought.

I trust that the spiritual nature of supply, of God's provision for his idea, man, has become a little more apparent. As it does, the means and methods of the work of your Foundation will become proportionably clearer. These spiritually-based activities of yours must bless everyone they touch. Don't lose sight of that. *They must bless everyone they touch.* That's the donor as well as the recipients. Mrs. Eddy tells us, "Matter examined in the light of divine metaphysics disappears." (*S&H* 274:31~ Of course it does. She says it again and again. When she wrote the "Scientific Statement of Being," the first time she wrote it, "There is no matter; all is infinite Mind and its infinite manifestation." Then, to make it more palatable, she changed it to the way it is now. But if you take that first sentence the way it is now, there's still no matter.

In *Miscellany*, page 357/she says, "*Spirit is all,*" and she says that in italics. When she says something in italics, you'd better look. Then she says, "There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated." Now, if anybody says anything cold turkey, that's it. There's no messing around about that, no way to misinterpret that. It's the very basis of our work. Our books provide this wonderful healing light through their inspired statements of spiritual truth. For instance, isn't this a practical way of dealing with mortal error?

Now, think of *this* carefully. It's in *Science and Health*, 233:28-29: "The counter fact relative to any disease is required to cure it." Look at "required" there. It can mean the counter fact *must* cure the disease. Or, it can mean it is *necessary* for the cure. The counter fact.

How often I've turned to this and begun the dissolution of the mortal claim by making a list of the "counter facts" of the specific lie, then going to the Concordance to learn more about each counter fact or truth. The wealth of specific truths just pours out and brings "the light of divine metaphysics" directly to bear. This is particularly effective when we feel overwhelmed or when mortal mind's opiate of apathy or discouragement suggests itself. This process may be almost mechanical at first, but soon the inspiration begins to flow. But sometime, when you feel overwhelmed about something, go to this method.

I'll give you an example. One weekend I had six heart attack cases. Three of them passed out on the phone. There was a lot of commotion going on. If you have a belief of a stomach ache or something, you think, well, in a little while, it's going to be all right. But a heart attack? Uh-oh. What's the fear? Death. What's the counter fact of death? Life! It's the only thing that is.

From my law days I always keep a pad by my desk, so I grabbed my pen. I'd never done this before. I began to write down the things that came to me as I thought about Life. That was the counter fact of death. Energy. Vitality. Movement. Freedom. Strength. And so forth. These ideas came to me and pretty soon I exhausted every word I could think of. So I went and got my thesaurus. And I took those words, and I added to them. I got a couple of dictionaries. I used everything I could find to add to it. In the meanwhile, mortal mind is giving me a hard time. It said, "You'd better get busy, or you're going to have some dead patients." . /

By this time, I realized the power within this activity. You see, the search is sweet. What's your state of mind while you're looking for these counter facts of that lie? Spiritually, it's uplifting, buoying, as you think of these things. I remember, I got 65 of them before I quit. I remember that one of them was

"evergreen." Now that maybe didn't mean anything to anybody else, but to me it had a sort of freshness and vitality and renewing.

Anyway, I went to my Concordance, and I looked up every word. Now, not everything fit, but boy, the ideas that came flowing out of that book as I read about Life! I must have been four or five hours at that. By the time I finished, I had a dearer sense of life than I had ever had before. The counter facts became reality. There couldn't be anything but Life, when I finished. I felt that.

By Monday morning, all six of them were back at work. Now, if I had been trying to fix cholesterol, or arteries, or valves, or something else, I could have been working still.

You see, it's this counter fact of it. And it's so simple to do. No matter how disturbed you are, you can get a pad and you can begin to write these counter facts. Pretty soon, you see the fear quiet down, and pretty soon, it's making sense to you and you read these beautiful statements pouring out from the books - beautiful things. You never saw them like that before. The loveliness of them just comes out. We are so blessed to have these books.

You know, Mrs. Eddy told us to look for her in her books. And sometimes I say, when I'm by myself, "I'm coming in for a visit with my dearest friend" I feel that way. And that state of mind opens it up, folks. It's exactly the state of mind you need in order to realize these spiritual facts. And as we do, the ideas just pour out. Or we work with Biblical truths, such as "Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of." (Isa. 2:22) What does this say to mortal mind's demand that we heal matter? "Cease ye."

We all know of these and hundreds of other familiar spiritual tools, and have used them often in our healing work. But it behooves us to be alert at the outset, *at the outset* - at the first onslaught of mortal mind's picture - so we *begin rightly from the spiritual premise* and do not think we are using these spiritual truths to try to heal matter.

This is the constant challenge, isn't it? I've known people who have just spent years and years in the most earnest study. In fact, every delayed healing I've ever seen has been principally because they went down the wrong path; somehow or other they are trying to fix matter. Yet we knew that the power you are dealing with is omnipotent. We have a right to expect this healing to come. Because the power behind us is so much greater than anything before us. We have a right to feel this way.'

Before we close, let me tell you the outcome of the real-life example we mentioned earlier. When the patient reported that every vestige of the disease had vanished (the cancer was gone), for a moment I tried to think back a week to when I first saw her. I then realized that the important thing about this healing was that for the life of me, I could not remember seeing a single physical symptom or appearance of that problem, so completely free from matter had become my view of her. Not for one moment had there been an effort to heal or repair a material body. Every denial and affirmation was single-mindedly devoted to dissolving a lie and seeing in its place a perfect idea of God. (I wish I could do that more consistently. But it's a wonderful experience when you see this.)

Her son had been a close friend of the Governor of California, and he had made personal arrangements for her to be examined by the finest clinics in the state, and their diagnosis was unanimous. There was no way she could live. But that belief had no source - it had no substance in its lying claim - and there was no law to support it, known or unknown, medically or otherwise. With that, you wipe the blackboard. Then you affirm what is true, and do that consistently.

Our Leader sets this forth in a statement you know so well, "Jesus beheld in Science the perfect man, who appeared to Him where sinning mortal man appears to mortals. In this perfect man, the Saviour saw God's own likeness, and this correct view of man healed the sick." (S&H 476:32-4)

Once again, healing is simply the practical application of the rules of this Science of the Christ, and "beginning rightly" is one of the rules. It is pretty well summed up in this: we're not trying to see mortal man as the image and likeness of God; we're trying to see the image and likeness of God *instead* of mortal man. Doesn't that make our goal in healing clear? And that's "beginning rightly."