

TREATMENT, OR HEALING BY TRUE PRAYER

Treatment is the word used to indicate that form of prayer which is based upon right thinking, namely, thinking of absolute good. It is actively thinking of the world of reality, or the absolute, called by the theologians, God and heaven; by scientific men, cause and its manifestation; and by metaphysicians, Mind and its ideas. It is true communion with God, holy communion, the realisation of which the Church endeavours to bring about by the use of the bread and wine as symbols.

The word treatment therefore signifies the line of demarcation between prayer thus understood and prayer based upon supplication addressed to a distant omnipotent being who, many think, may or may not answer or even hear the cry of the suppliant.

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The principle of treatment is shown in the statement headed "WATCH AND PRAY", which will be found on page 33. It is to stop thinking of the evil and to think of absolute good, namely, of God and heaven. Whilst thinking of heaven one denies the existence in that perfect world of the evil against which one is working and then dwells in thought upon the opposite perfection.

The denial should be short and emphatic. The affirmation should be dwelt upon as long as possible. The reason for this is that the denial is the quickest way of getting the wrong thought out of one's mind, but it only gives temporary relief. The affirmation is the permanent healing or purification of the mind, and therefore should be dwelt upon as long as possible. The denial should only be used when there is a thought of evil in the mind. The affirmation or realisation of God's perfect world should be dwelt upon right throughout

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the day as much as possible. Man's progress depends solely upon the number of seconds during the day in which he is thinking of the world of reality, of God and heaven.

One should, so to speak, dwell in the presence of God, realising God and His manifestation as omnipresent. Every man should be recognised as in Love. Every man should be to you the son of God. This is why St. Paul said, "*Henceforth know we no man after the flesh*" (2 Cor. 5 : 16). When we are thinking of the material world we are thinking of evil, and evil follows. When we are thinking of God or of heaven we are dwelling on a higher sense of good and so-called good follows.

The denial and affirmation are continually referred to throughout the Bible, as the greater light and the lesser light, as the rod and the staff, as rebuke and chasten. The importance of it is shown by the fact that our Lord said "*Let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil*" (Matt. 5 : 37). "Yea, yea" is the affirmation and "Nay, nay" is the denial. The denial is called the Angel Michael, which destroys Satan and Satan's angels ; the Angel Gabriel is the affirmation, which came to Esdras and to Daniel to give them knowledge.

By the affirmation, by the realisation that God is Truth and man knows Truth, a man can get any knowledge that is needful to him, either of the material world or of the spiritual world. We have to rely upon God in this way to lead us to a real understanding of how to pray, for God is Truth.

THINK GOOD, GOOD FOLLOWS ; THINK EVIL, EVIL FOLLOWS

There are to-day fifty or sixty sects and probably over a hundred schools of psychology, some millions of mental workers in all, with many varying beliefs. They all recognise the importance of thinking rightly ; there is only one point, however, upon which they all agree, namely, that if a man thinks good it is followed by good ; if he thinks evil it is followed by evil. In other words, we make our own comparative heaven and our own hell by the way we think. Heaven is a perfect state of consciousness. The only power that evil

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has is the power we give it in our own so-called mind by recognising it—re-cognising it. If you stop thinking of the evil, that is the end of the evil. It is easy to stop thinking evil with the conscious mind; for instance, read an interesting book. The difficulty is in stopping the subconscious mind from thinking evil, and the only way in which this can be done is by actively thinking of good. When you think of good, however, you must not think lies and think that you are well when you are ill. You must not even think of the so-called good of the material world and think strongly of what you hope for. You have to think of absolute good, God and heaven. In other words, you must think of an absolutely perfect, ideal, mental, spiritual world in which you have always existed, you exist now, and always will exist. Good is always absolute, as our Lord pointed out when he said "*Why callest thou me good? there is none good but one, that is, God*" (Matt. 19 : 17). Evil is relative. Everything in the so-called material world is more or less evil, some of it so little that we call it good. This is because the material world is the world of reality, heaven, partly hidden by an hypothetical or imaginary "mist" of matter (see Genesis 2 : 6), or "*vail that is spread over all nations*" (Is. 25 : 7). This "mist" or "vail" is steadily thinning and disappearing, slowly always when we are thinking of the material world; rapidly when we are thinking of God and heaven. All the so-called good which we see around us is part of heaven hidden more or less by this "mist" of matter, which is only imaginary, but which seems to hide heaven from us. Directly we start to think of good, of God and heaven, it commences to thin and disappear more rapidly. All the evil was there at the so-called commencement of the material world, which is best described as a series of cinema or moving pictures. These pictures are made up of heaven and an imaginary "mist of matter" and the evil in these pictures gradually disappears, as the mist disappears, until there is nothing but the good left.

There is no intrinsic merit in thinking of the good. It is not this that brings about the desired result. When the vane points to the North, it is a sign that the North wind is blowing.

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It does not cause the North wind to blow. When thinking of God and heaven, one stops thinking of the evil, and this is the proof that the mist is thinning and the so-called evil, which is a suppositional absence of good, is disappearing. There is no cause but God.

You cannot think of relative or so-called good, which is only lesser evil, and of what is called evil at the same time. Consequently it does not matter so very much what your concept of God and heaven is, so long as it is your best concept. The higher the concept, the better the result. The more the "mist" has thinned, the better heaven is seen. What you want to do is to get right away from all thoughts of the material world, and realise, or make as real as possible to yourself, the world of reality, heaven. When you are doing this, the evil is disappearing rapidly; otherwise it disappears very, very slowly.

FIVE IMPORTANT THINGS TO REMEMBER

There are five points we have to keep clearly in our mind :

1. There is nothing but God and His manifestation. When you recognise this, you will see that there is nothing true that you can say of the material world except that it does not exist. There are three licensed classes of "liars" (1), the theologian, the metaphysician and the natural scientist; for there is nothing true that we can say of the material world, as it does not exist. We can, however, say what is correct or accurate, that is, as true as anything can be, about a material world that has no reality about it.

2. Whilst the so-called material world is not real, we have to recognise and deal with the illusion so as to get rid of the troubles that come in its train, and there is nothing even correct or accurate we can say of the so-called material world unless it agrees with the following statement :

Nothing of any kind or description takes place in the so-called material world except the apparent thinning and disappearance of the imaginary mist of matter, which seems to hide heaven from us.

You will see in this statement that there is no existence or

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reality of any kind or description given to the so-called material world or anything connected with it.

3. We have now an absolute standard of good, namely, God and heaven. We therefore can always tell which of two things is the right thing to do. It is the one most like the world of reality.

4. We must as far as possible give up doing things materially and do everything by treatment. We have never before been able to understand what Lao-Tze meant when he said "You can do all things by doing nothing," but St. Paul meant the same thing when he said "*I can do all things through Christ which strengtheneth me*" (Phil. 4 : 13). This means that there is not a single thing that cannot be done, in fact be better done, by doing nothing materially and treating. Trying to do things materially is, as a rule, the intensification of the very thoughts that would disappear when treatment takes place.

5. Finally, we have to do everything that our fellow man wants, *after having got rid of fear by treatment*. When one is afraid that doing what another wants will bring difficulties it means that there is trouble ahead. When treatment takes place and the fear disappears it means that the trouble in the cinema pictures of the future, the cause of the fear, has disappeared, and then it will be found that the best thing to do is always the thing that our fellow man wants and not the thing that we think is the best to be done.

THE NATURE OF GOD

If, in order to get rid of trouble, you have to think of God, then it is necessary to know something of what God is. If we try to discover from the Bible what God is we find ourselves in difficulties because the Bible contains the evolution of man's knowledge of God. It commences with the idea of a God who is tyrannical (Gen. 3 : 15), remorseful (Gen. 6 : 6), changeable (Gen. 6 : 7), jealous (Ex. 20 : 5), and ends with the God which is "All-in-all," the God who is "*Alpha and Omega, the beginning and the end, the first and the last*" (Rev. 22 : 13).

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When you consider the true "name" or "nature" of God and His "Christ," the true idea of God, you have to recognise that there are three ways of looking at life—the religious, the metaphysical, and that of natural science. To understand God, one has to understand something of the teachings of these schools of thought. It is axiomatic in natural science that there can only be one cause. If evil really exists there must be a cause for it, a cause other than God; and this evil cause and the evil must have existed always, as God, absolute good, cannot be the cause of evil. As Zeno, of whom Aristotle spoke as "The Father of Logic," said: "Ex nihilo, nihil fit"; in other words, you cannot make anything out of nothing. Consequently cause and its manifestation must have existed always. What is the nature of cause? It must be the cause of something and therefore have its manifestation. If there had been a good cause and a bad cause, one of these causes must have got rid of the other in infinite time, and the very nature of evil is to be self-destructive. The nature of good is to be permanent. Evil is the opposite of good, therefore it is impermanent and must in time disappear. However slowly evil disappears, if there ever could have been such a thing, go back as far as you like to go, back and back, and back, forever, it must have disappeared an infinite time ago and therefore could never have existed. So one proves the non-reality of evil by a *reductio ad absurdum*. Neither can there be two good causes. Because good is absolute, it cannot change, and cause can only be known by its manifestation, which also is absolutely good and cannot change. If there could be two good causes they would both have the same manifestation, and therefore be absolutely the same, as there is no space in which two perfect infinite causes could exist. Therefore, there can be only one good cause and its absolutely good manifestation. As there is only one cause, this cause must be infinite and its manifestation must be infinite.

Let us apply this knowledge to metaphysics, which teaches that there is only one Mind and its ideas. We find then that there is one infinite Mind, absolutely good. Mind cannot

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be Mind unless it thinks. It must, therefore, think ideas. These ideas are its manifestation and are therefore infinite in number and absolutely good.

Now let us apply to God what we have logically learnt. Then we find that there is only one God, infinite and absolutely good, thinking infinite ideas, all absolutely good, and man is the perfect manifestation of this infinite God, a perfect being, in a perfect world, governed by a perfect God. This is clearly set out in the Bible when you understand its teachings. Take one passage alone, "*The Lord possessed me in the beginning of his way . . . While as yet he had not made the earth When he prepared the heavens, I was there When he appointed the foundations of the earth [before the ether and the electrons ever appeared to start]: Then I was by him, as one brought up with him [the real spiritual man is God's consciousness]: and I was daily his delight, rejoicing always before him [God receives his joy by means of His consciousness, man]; Rejoicing in the habitable part of his earth [the real spiritual earth, which we see falsely]; and my delights were with the sons of men*" [the spiritual realities of whom we see as material men and women] (Prov. 8 : 22-31).

MAN IS SPIRITUAL

There are many passages in the Bible which show that man is not material but spiritual; for instance, in the words of the Psalmist, "*What is man, that thou art mindful of him? . . . thou hast made him but little lower than God, and crownest him with glory and honour. Thou madest him to have dominion over the works of thy hands*" (Ps. 8 R.V.). In other words, we are, each of us, "*partakers of the divine nature*" (2 Peter 1 : 4), having dominion, by true prayer, over every form of evil. "*Now are we the sons of God*" (1 John 3 : 2), "*in Christ*" (Rom. 12 : 5), "*hid with Christ in God*" (Col. 3 : 3). The Christ is the highest possible thing next to God, without being God. The Christ is the true idea of God and His manifestation, the true idea of all that is, namely, the true idea of all that is permanent. St. Paul pointed out that the Christ, of which, as he showed, your true self is a part, is "*the power of God, and the wisdom of God*" (1 Cor. 1 : 24). St. Paul also said: "*Now ye are the body of Christ, and members*

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in particular" (1 Cor. 12 : 27). Our Lord, through his wonderful knowledge, as he usually did, put it more strongly than anyone else. As recorded in John 10 : 34, he quoted the 82nd Psalm and said, "*ye are gods,*" and drove it home by adding, "*and the scripture cannot be broken.*" This is why St. Paul said : "*We are the children of God : And if children, then heirs ; heirs of God, and joint-heirs with Christ*" (Rom. 8 : 16, 17) "*In him [God] we live, and move, and have our being*" (Acts 17 : 28). In other words, "*God created man in his own image*" (Gen. 1 : 27) ; "*For God created man to be immortal and made him to be an image of his own eternity*" (Wisdom of Solomon 2 : 23). Man always has been, and always will be, a perfect being, in a perfect world, governed by a perfect God. "*Whosoever is born of God doth not commit sin*" (1 John 3 : 9). "*For ye are all the children of God*" (Gal. 3 : 26). "*Ye are of God . . . greater is he that is in you, than he that is in the world*" (1 John 4 : 4).

This truth is not new. It is from everlasting to everlasting, and it has come shining through the mist of matter into the world whenever there was any one sufficiently pure and perfect to teach and demonstrate it. Our Lord was the great example, and he gave the knowledge to mankind, proving it in a way in which no one else has ever done. He was continually demonstrating his knowledge of God.

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In starting a treatment, it is a good thing to think of God in His various aspects of Love, Life, and Truth ; of Mind, which gives all the mental activity in heaven ; Soul, which gives all the wonderful wisdom and knowledge that the real man has ; Spirit, which is the cause of all the goodness, purity and holiness (remember that holiness means wholeness, or perfection) ; substance, which gives permanence to everything in the spiritual world ; intelligence ; and last, but not least, Principle, the Principle of peace, harmony, joy, activity, energy, the Principle of all law and order and of the many qualities that are not included in the above eight main aspects or qualities of God.