

CORRECTING TREATMENTS

FORMULAS A MISTAKE

In the early days of metaphysical healing the better educated people would not take the trouble to investigate the subject and, as exemplified in the life of Jesus, it was amongst the lower classes that the truth spread more rapidly. It was found that if a man of the lower classes was shown a method of working, he was apt to make it a formula, namely, he did not understand what was said and it became a group of words which did not convey an adequate meaning. Consequently, in the early days of metaphysical healing each person was usually left to work out a method of treatment from the standpoint of personal understanding. When he did this the words he used had a definite meaning to him and he did not have to try to think out what the writer of the words meant. Consequently in teaching, it is better to get the student to write out the way in which he treats and then to correct it and give him additional points as to the improvement of the treatment.

The main point in treating is to gain a better sense of the perfection of the world of reality and of man's unity with God. When a thorough understanding of my method of treatment is gained, then and only then is it possible to discriminate between it and other ways of working, and, as St. Paul says, by careful study to "*prove all things : hold fast that which is good*" (1 Thess. 5 : 1).

LET GOD LEAD

It is a mistake to write out much for a student or patient. Let God teach, not man. There is no harm, however, when a man appears to have a great deal of evil to work against, to show him how to treat just for the main troubles, so that he should start as soon as possible working properly for himself. Even in that case it is better to let him write out his method of treatment and then to correct it and return it to him with additional points. "*The letter killeth, but the spirit giveth life*" (2 Cor. 3 : 6).

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However correct a treatment may be in the wording, one has to get the realisation, namely, to make the statement real to one's self. "*When ye pray, use not vain repetitions*" (Matt. 6 : 7). Mere lip statements of Truth are not of much value, but if you keep on making statements of Truth it will gradually lead to realisation, as you cannot continue to make a statement, whether of evil or of good, without thinking it a little. Every time you think it, consciousness becomes a little clearer. Words are intensified thoughts.

LET LAW AND ORDER GOVERN

Whilst it does not matter in what order one works against the various troubles, it is just as well to have a regular order and in every treatment to work against the three main evils ; mortal mind, false medical beliefs—technically known as thoughts of *materia medica*—and fear. Then I usually realise what man is, namely, God's consciousness, and realise that he reflects, or manifests, the main aspects or qualities of God, namely, Life, Truth, Love—and wisdom.

TREAT AGAINST THE SYMPTOMS

Next you can take all the symptoms of the troubles, denying separately their existence in heaven, one by one, and following each denial with as full an affirmation as possible of the existence in heaven of the opposite good. Then you may end with treatment for the general things, such as spiritual perception, spiritual discernment, spiritual understanding, and knowledge. The order in which a student writes out his treatment need not be altered, but it is well to let him know that it is advisable to have his treatment in a systematic order.

NEVER TWO DENIALS TOGETHER

One should never have two denials together, nor should one ever end with a denial. The sole object of the denial is to get the evil thought out of the mind as rapidly as possible, and it should be used only when there are evil thoughts or thoughts of the material world in one's so-called mind. It results in temporary relief, as when one denies the existence

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(in heaven) of the evil, clearly enough, the evil temporarily disappears ; the thoughts (which are merely from the natural science point of view, high tension electrical currents, called now radio-activity), short-circuit themselves. This is especially important in cases of pain, as one can keep the pain down by means of the denial, until with the affirmation of the opposite good, the joy, bliss and happiness in heaven, the so-called mind becomes so purified that no evil thoughts of the kind in question can cause any response, and the patient is free.

DWELL ON THE AFFIRMATIONS

The affirmation should be dwelt upon as long as possible and therefore should be fairly full. It is the permanent purification of the human mind. The fuller and clearer it is, the better one gets away from all thoughts of the material world and the higher one is able to climb in the search after Truth.

WORK AGAINST THE MAIN EVILS

Each time a treatment is corrected the number of the main evils which the student can work against in every treatment, should be increased by calling his attention to one or two more of them. The affirmations should not be given. These should be left to the student to add.

The principal evils to be worked against are mental malpractice, aggressive mental suggestion, hypnotism, mental assassination, animal magnetism and malice against Truth. Sometimes such things as erroneous theology, planetary influences and personality have to be worked against, but only where there is a belief that they cause trouble.

NEVER THINK OF THE MATERIAL EXCEPT TO DENY ITS EXISTENCE

The principal thing to be guarded against in treatment is allowing one's thought when treating to drop on to a material basis ; for instance, to say such a thing as "*Perfect love casteth out fear*" (1 John 4 : 18). In heaven there is naturally no fear to be cast out. In treatment it must not be forgotten that one should be thinking of God and heaven the whole time. Such Psalms, for instance, as the ninety-first which is so

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constantly used by some people, are largely a treatment in evil, making a reality for instance of the "*terror by night*" and the "*pestilence that walketh in darkness.*" Even the first verse is not absolutely scientific. "*He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty*" looks as if some had not this perfect dwelling place. "*Man dwelleth always in the secret place of the most High and abides forever under the shadow of the Almighty*" would be more correct.

USE BIBLE TEXTS AND STATEMENTS OF ABSOLUTE TRUTH

It is always advisable to use texts of the Bible, where they are on a spiritual basis and therefore scientific. Keep to statements of absolute Truth.

A common mistake is to say that man reflects the *ideas* of God, whereas man reflects only God and the various aspects or qualities of God.

It is better not to have the same affirmation for different denials nor to repeat a given idea too much. Love is often taken as an affirmation for many things, where different affirmations would be better. The mind should be as active as possible, as in this way it gets away better from the thought of the material world and is actively thinking of the world of reality.

CAPITALISATION AND PUNCTUATION OF IMPORTANCE

The capitalisation and punctuation should be correct. It is by proper capitalisation that we give the different synonyms of God their proper place, so that a more correct understanding is obtained. For instance, you can speak of the love of Love, meaning the spiritual man. Our knowledge of God will grow in proportion to our understanding until we can say with some realisation of its true meaning the words "*Hallowed be thy name*" (Matt. 6 : 9). The use or absence of the capitals sets the beginner trying to find out what the reason for this is, and from this sincere seeking, finding must follow. "*Seek, and ye shall find; knock, and it shall be opened unto you*" (Matt. 7 : 7). There are very few words that have to be capitalised; the seven main aspects of God: Life, Truth,

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Love; Mind, Soul, Spirit, and Principle, and a few adjectives, such as Almighty God, Supreme Being, and Divine Being, have capitals when so used.

MENTAL ACTIVITY OF IMPORTANCE

In treatment there should be as much mental activity as possible. Contemplation and meditation, whilst better than nothing, are not the highest form of treatment. Treatment is *actively* thinking of God and heaven. The greater the activity the better the result, because one is then more like the spiritual man, who is always actively thinking of God and heaven, the world of reality. We have now the standard of good, namely, God and heaven, by which we can tell which of two evils is the lesser one. In the material world it is always a question of which is the lesser of two evils.

When helping anyone an uplifting thought should be given. For instance, it might be pointed out that the human mind can never get worse, it is always improving slowly. When one treats it means that the imaginary mist of matter is thinning in front of the spiritual man and he is seen more clearly. Attention may be drawn to the fact that when he affirms, his mind is permanently improved right up to the end of the so-called material world, and that after treatment things are always better in the future than they would otherwise have been. One might also state, if he is advanced enough, that, when we treat, we are not helping a patient nor ourselves; it is a sign that the mist of matter is thinning in front of ourselves and in front of the patient, and an infallible sign, so that we need not have any feeling of responsibility or anxiety, but just do our best and leave the results to God.

DO NOT USE WILL POWER, RELY ON GOD

When one cannot treat, one should not try to force oneself to treat. This is a form of will power, using the human mind, and is harmful. If one cannot treat, one should "*Rest in the Lord, and wait patiently for him*" (Ps. 37 : 7); that is, think of some simple thought. For instance, think of the peace or harmony in heaven. This shows that the imaginary mist of

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matter hiding the spiritual reality of the practitioner is somewhat thinning. It will then be found that the mist will thin still more and the so-called practitioner will be seen more as the spiritual man really is, namely, actively thinking of God and of heaven.

So the work continues, "*Precept upon precept . . . line upon line; here a little, and there a little*" (Is. 28 : 10), until at last "*they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more*" (Jer. 31 : 34).

IF POSSIBLE, GIVE ONLY THE METHOD AND NOT DETAILS

In teaching people how to work, it does not do to give them too much detail at once. It is better to give them the main lines and let them work things out for themselves.

A beginner should amplify the affirmation as much as possible. For instance, it is excellent to incorporate in the treatment any texts from the Bible or passages from other spiritual writings that bear on the subject. While treating, care must be taken not to use passages in the Bible such as "*A thousand shall fall at thy side . . . but it shall not come nigh thee*" (Ps. 91 : 7), or "*Perfect love casteth out fear*" (1 John 4 : 18), as this is believing in the existence of the evil. They are correct statements with regard to the material so-called world, called the relative, and may appear to help a materially minded person, but they do not really help and they certainly do not help those relying upon their realisation of God for help. No statements should be used that are not true of the world of reality, heaven. Such texts as "*In thy presence is fulness of joy*" (Ps. 16 : 11) and "*All the sons of God shouted for joy*" (Job 38 : 7) are excellent.

Very often by turning to the cross references given in some of the examples of treatment herein, fresh ideas or more suitable ideas for the one treating will be obtained, which will help him to get better away from thoughts of the material world and to continue dwelling in thought on the world of reality.

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I have left blank pages at the end of each letter of the alphabet in which special statements of Truth, or statements which are treatments and which appeal to the owner of the book, can be written.

THE BASIS OF HEALING

The foregoing method of working is only one amongst many. The principal thing is to get right away from all thought of the patient, his troubles and the material world, keeping yourself actively thinking of God or God's perfect world, and what takes place there. You should not even think of yourself when you are working for yourself. This active, conscious communion with God is "*Emmanuel, which being interpreted is, God with us*" (Matt. 1 : 23).

The mere detail of the words, or, indeed, the detail of what you think, is not of so much importance. The whole object in treatment is to get right away from the material world, so that you are *actively* thinking of God and heaven; then if you have a good idea of what is going on in heaven, it is easier to continue dwelling on the perfection of that perfect world than if you did not know what is taking place.

BE LOYAL TO GOD

When you treat, you do not do anything. It is a sign, and an infallible sign, that the imaginary mist of matter which seems to hide heaven from us is thinning and disappearing, and that the person for whom you are working is permanently better.

When you treat, you should not treat to obtain results, as you then are believing in the evil. You should treat to be loyal to God, to give evil no power whatsoever in your mind. You must not even be grateful for a demonstration, as this is blaspheming, believing that "*God created man in his own image, in the image of God*" (Gen. 1 : 27), but made him so badly that trouble took place, and then you are grateful because God having made man badly put him right. The only legitimate thing to be grateful for is that God exists and that you are part of His infinite consciousness, with all the benefits arising