

# ***Résumé***

**Practice Book for High Mysticism**

**by**

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## Monday First Week

The High and Lofty One inhabiting Eternity has been understood by His lovers to be forever inviting humanity to look unto His Countenance shining as the Sun with healing strength. The Deity looks upon us; let us look to the Deity. This is the way of salvation from sin, sickness, misfortune, and death. Isaiah understood it as a Soundless Mandate: "Look unto me and be ye saved, all the ends of the earth." (Is 45:22) Ezekiel understood it as the law of repentance, or returning: "Repent, and turn away your faces from all your abominations." (Eze 14:6) Jesus called it the Watch: "What I say unto you, I say unto all, Watch" (Mark 13:37). It has been found that what we vision steadily causes our thinking. We secretly perceive toward an object before thinking it. What we call our "me" is that to which we most often set our visional sense. It can be set either toward God or toward the workings of our own brain.

We will choose the "Great, the Mighty God, great in counsel and mighty in work" (Jer 32:19), for our objective. This is the way of being God-taught. "I will instruct thee and teach thee" (Ps 32:8). It is the way of being divinely guided. "I will guide thee with mine eye." (Ps 32:8) John the Revelator was God-taught. He saw all truth in symbols, or pictures. He called the great lessons he learned, Angels, or Messages. He divided them into seven. The seventh he repeats over and over, like Joshua sounding one tone with rams' horns on the seventh day of his circling of Jericho. The tone John sounds is, "I looked," and, "I beheld." With obedience to the mandate, "Look unto me," (Is 45:22) John saw hail and fire mingled with blood, fall upon the earth (Rev. 8). Hail is new fresh truth. How can we help having new truth if we set our eye in a new direction? It is the resistless truth of the eternal Heights. Fire is the emblem of heavenly fervor. The heart flames up with new zeal, new ardor, and new love, if the vision is upward. Blood is the emblem of new life. There are those who can appear who were not born of the will of humankind but of the will of God. The Name They sometimes appear in our own age. Two were seen by a highway robber to be walking along with a missionary at midnight when the missionary supposed himself to be alone. The robber hurried away from the three of them.

This is the new life we cannot help encountering as we seek our highest Good at the highest Source. The disciples felt their hearts burn while they talked with the one who appeared to them as they walked toward Emmaus. Their frequent gaze had been heavenward where, on the right hand of God Omnipotent, they had envisioned their Lord and Master, Jesus the Christ. Because of their upward watch, the empowering Angel of God's Presence was tangible to them. Such appearances are the blood of obedience.

John the Revelator sees a third of the trees disappear. He sees all the green grass burn up (Rev. 8). Trees are the emblems of flourishing practices. One-third of these practices cease, in the life of the individual, as the flaming zeal for God kindles. Competitive examinations, competitive trades, and competitive platforms, which constitute the ginger and glow of the non-visioning life,

cease. For they know that their true provisions and their true positions come straight from above, and nothing and nobody can take them from them.

Everything that is strenuous in any way must cease. The laborers and anarchists, the pole hunters and the gold grabbers must calm down. The Countenance that shines hot with healing tenderness and with rich giving is of more value than all that can possibly come by the clash of endeavor.

Grass is emblem of the seasons of human life, childhood, youth, middle age, and old age, such as the new people know not. The visional sense that seeks the Vast Countenance ever shining toward us, can bring back news of any objective it sets itself toward, from the rocks of the gorges to the midnight stars. Obeying the sublime mandate, "Look unto me," (Is 45:22) we sense the mystery of redemptive energy. John tells us that the Redeemed are given two songs (Rev. 15). The name, I Am That I Am, was the song of Moses and the name Jesus Christ, was the song of the first Christians. These names are full of the meaning of life and the transports of Eternal Truth.

"The Lord is high above all nations and his glory above the heavens. Who is like unto the Lord our God who exalteth himself to dwell on high? He raiseth the poor up out of the dust that He may set him with princes (Ps. 113:4-8) "There is none other name under heaven given among men, whereby we must be saved," he said (Acts 4:12). Let us take Monday to repent, to turn away our faces from all the things, events and people that call our attention. Let us often look upward toward the Deity ever beholding us. Let us tell that Ain Soph, Great Countenance of the Absolute above thinking and above being, as the Kabbalah avers, that we know His Name of uplifting might. His Name of majesty and grandeur is, I Am That I Am, (Yod He Vav He). Let us tell Him that we know His Name of manifestation in the flesh, His embodying Name, His Name of our own manifested health and undefeatable free Spirit. This Name is Jesus Christ.

## Tuesday First Week

It is a principle that what we most often view with the inner eye, will show forth outwardly. This is how we can easily understand why the poor cripple near the temple gate (Acts 3), with vision in the dust, had.

never felt the dissolving of the manacles of impotence, until Peter and John bade him look up. Something then fell down over his upward visioning and undid his chains of mind and body. "Preach remission," (Lk 24:47) said Jesus. Preach the dissolving Grace.

"When men are cast down thou shalt say, there is lifting up, and God shall save the humble person." (Job 22:29) There are shouts of free-dom, handed down from antiquity, that represent the experiences of remission, or liberation of the upward watchers throughout the ages.

They declare the disappearance of foolishness and ignorance. They recognize that foolish virgins or objectives, with no oil of healing and no oil of illuminating in their sayings, are shut out.

There is no oil of healing and no oil of illuminating in descriptions of evil. Description of evil is a foolish virgin. The description of evil doubles evil. It does not lessen it. See then how foolish it is to describe evil and thereby double it.

If we see an army of locusts alighting on some green vegetation, we mourn because the people must starve. This is our foolishness. We increase starvation by such mourning. According to Jesus, the risen and triumphant man of God, we are to look up to the shining Face of our Father looking tenderly down upon us, and declare, "Steadfastly facing Thee, there is no evil on my pathway." For only abundance and gentle kindness, fall from the Vast Countenance ever shining toward us.

God sees no evil. We catch the viewpoint of those with whom we associate. Let us catch the High God's viewpoint, and go free from sight of evil. "Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The Lord has taken away the judgments against you. He has cast out your enemies. The King of Israel, the Lord, is in your midst; you shall fear evil no more." (Zeph 3:14-15) Matter also has been found to have no health in its operations. No descriptions of matter quicken the pulses with healing blood, or fill the stomach with strengthening energy. No study of matter illuminates the spiritual wisdom that waits like unlit candles just above our heads. Only the kindling fires of God's hot glance can illuminate our waiting intelligence. We must recognize the glance, acting under obedience to the order, "Behold Me" (Is 65:1) Matter moves aside for indestructible free grace to act, when by upward viewing we shout, "Facing Thee, There is no matter with its laws." Neither is there any oil of healing in descriptions of lack and deprivation. "They shall want for no good thing." (Ps.

34:10) We must preach to the heavens that: Denial of all but God “Facing the Father there is neither lack nor deprivation.” There is no acting free grace visible to one who describes hurts and pains. Peter sank into the raging waters when he took his gaze off the powerful Jesus. (Matt 14) But with his eye uplifted, he walked above the waves, side by side with Omnipotence. There is a shout of liberty any one can give when hurts come grinding and burning upon him: “Facing Thee, There is nothing to fear, for nothing shall by any means hurt me.”(Luke 10:19) All hurting power is darkness. The dayspring from on high gives light to them that sit in darkness, to guide their feet into the way of peace. (Luke 1:79) Sinfulness with its sickness and death, is only the description of that which is encountered by those with aberrant vision, or downward gaze.

It is gazing downward to describe a child’s bad temper or a friend’s unkindness. It does not only affect them, but also those who engage into the descriptions.

The shout of the free must be given before we feel freedom. Did not Jesus shout, “It is finished,” (Jn 19:30) before it was finished? See how quickly the anguish left him when he shouted with a loud voice, “It is finished” (John 19:30).

Let us take Tuesday to shout liberty – free grace – remission – unburdening, as we look upward. Free grace comes softly stealing over the Tao, or Track, of the upward watch. Take the shouts in order. Look up to the Vast Countenance with its beaming and kindling free grace, its dissolving Alkahest, ever streaming toward us, and with joyous heart let us proclaim: Steadfastly facing Thee, there is no evil on my pathway.

Steadfastly facing Thee, there is no matter with its laws.

Steadfastly facing Thee, there is no loss, no lack, no absence and no deprivation.

Steadfastly facing Thee, there is nothing to fear, for there shall be no power to hurt.

Steadfastly facing Thee, there is neither sin, nor sickness, nor death.

Because Thou art The Unconditioned and The Absolute, I also am Unconditioned and Absolute.

Because Thou art Omnipotent Free Spirit, I also am Omnipotent Free Spirit.

Because Thou art the Self-Existent, I also am Self-Existent.

## Wednesday First Week

If nothing hurts Free Spirit and I am Free Spirit, unhurt forever – I have something given for the imagination of hurting which has now slipped away from me. This that takes the place of hurts is Beauty, Joy, Praise, and Wholeness.

Preach forgiveness, or the given-for. “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.”(Is 61:10-11) As the needle can become a magnet by rubbing against a magnet, so we can do God-works by closely relating ourselves to the Healer of all diseases, the Redeemer from destruction, the Great in Counsel. As the needle must utterly yield herself so must we utterly yield ourselves. We must have our eye single to One Only - to be full of that One Only.

Utter yielding is called “meekness,” in the Scriptures.

There is a Divine Fiat ever going forth. There is a Divine Providence always acting. If we hold the magnetic needle still, it is restless until it is free to point north. So we are restless under the cramps formulated by our own visioning toward evil, or the body of matter, of pain and decay..Affirmation of all as God These slough off with the high watch and the shouts of the free. We sense the Divine Providence — the Heavenly Fiat. The sense of the kind and good and joy-giving Providence up-bearing us forever has been called the Cosmic Consciousness. Its ecstasy of rest in the Lord has been called forgiveness.

Great Proclamations have issued forth from those who have experienced the cosmic consciousness, or forgiveness. These proclamations have been called Affirmations of Eternal Truth. They have been called Hymns to the Eternal. They have been figuratively spoken of as Wise Virgins, with oil of healing and oil of illuminating in their influence.

The needle cannot attract like a magnet if it does not yield itself in toto, to the magnet. So it is that no one can be the embodiment of the five eternal proclamations, unless they have let their mind, their life, their heart, and their body, go free to the winds of the Divine Fiat. They must first look up often to the Sun of Righteousness with healing in his wings.

“There is none beside Thee.”(I Chr 17:20) “The Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.”(I Sam 2:10) A young man volitionally offered himself to the Stream of Divine Order, letting go of himself like a reed in the

wind, fully expecting annihilation. To his surprise he found his bad habits gone, his despair dissolved, his character and body strengthened and his whole being infused with radiance.

The risen Christ taught volitional meekness, volitional offering: “He that humbleth himself shall be exalted.”(Luke 14:11) Let us take Wednesday to voluntarily offer ourselves to the King of Kings and Lord of Lords. They that worship in meekness are the ready harp strings for the divine melodies of the five hymns of praise – the five proclamations of truth. They are the voicing of instruments of health and quickening life.

Here is my mind; I spread it out before Thee.

For-give Thou its foolishness and ignorance with Thy Bright Wisdom.

Here is my life impulsion; I offer it to Thee.

For-give thou all its contrariness to Thee.

Here is my heart; it is Thine only.

For-give Thou its dissatisfactions; for-give its restlessness.

For-give its discouragements; for-give its elations.

For-give its hopes and its fears, its loves and its hates.

Here is my body I cast it down before Thee.

For-give Thou its imperfections with Thy Perfection..For-give me altogether with Thyself.

So only can I be the life and inspiration of the five bold words of Truth – Hymns to the eternal glowing Virgins with oil of healing and oil of illumination in their everlasting lamps.

1. Thou art and there is none beside Thee, in Thine own Omnipresence, Omnipotence, and Omniscience.

2. I am Thine only and in Thee I live, move and have my being.

3. I am Thine own Substance, Power and Light, and I shed abroad wisdom, strength, and holiness from Thee.

4. Thou art now working through me to will and to do that which ought to be done by me.



5. I am for-given and governed by Thee alone, and I cannot sin, I cannot suffer for sin, nor fear sin, sickness, or death.

## Thursday First Week

That nature, before which we have worshipped, rises up in us. The meek Jesus was worshipper before the King of Kings and Lord of Lords, therefore he must at some moment proclaim, “All power is given unto me in heaven and in earth.” (Matt 28:18) “I have overcome the world.” (Jn 16:33) “He that hath seen me hath seen the Father.” (Jn 14:9) There is no nature worth practicing subservience unto, except the Ruler in the heavens and the earth. “Let the Lord be thy confidence, he will not suffer thy foot to be taken” (Prov 3:26). “Hast thou faith? have it to thyself before God.” (Rom 14:22) God is the Author of faith. Jesus of Nazareth caught this so completely that the whole creation was subject to his strong word of authority. Faith is always associated with authority. Faith is confidence to command. One little spark of it, no larger than a mustard seed, would cause authority enough to move a mountain. (Matt 17:20) We must become meek and lowly to the loss of self-consciousness, while kneeling before God. Self-consciousness is sometimes called self-will, because it is a perversity of the whole constitution. The divine authority that rises out of the demolition of the self-will is a new will.

The exercise of authority is a good exercise. It gets its kindling from practicing upon the most obedient servant first. The Supreme God is the most docile and obedient servant. We must practice commanding the Supreme Presence in the Universe. While listening in lowly humility before Him. “Concerning the works of my hands command ye me.” (Is 45:11) Jesus commanded the Supreme Servant, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” (Jn 17:5) On the cross he cried, “How Thou hast glorified me!” This is one of the translations of the words reported in the Gospel of Mark, as “Eloi, Eloi, lama sabachthani?” which is also being interpreted, “My God, my God, why hast thou forsaken me?” (Mk 15: 34) It is always by lowly meekness that the confidence to command arises. Jacob commanded the Angel of God’s Presence: “I will not let thee go except thou bless me!” (Gen 32:26) Job said, “I will demand of thee, and declare thou unto me.” (Job 42) Jesus commanded the God of Lazarus; He commanded the God of the withered arm.

Jesus told his disciples to speak to the Supreme Servant in the terms of the Lord’s prayer as the firm insistence of their own lordship or hidden being of the heart whom all authorities obey. This formula is full. Faith, the evidence that God is all of short commands to the Great Servant who asks, “Is anything too hard for me?” (Jer 32:27) We will take Thursday to practice speaking to the Great Servant with firm command. We will use the words of the hidden Lord’s Formula.

(Matt 6:9-13) We will speak it over and over, fifteen times, as the sick people do at the Waters of Lourdes, when they are urging God to heal them by way of the Waters. Fifteen is the number where the waters of misfortune cease to prevail against us. (Gen 7:20) It is the number by which we rise up to walk above hardships.

1. Hallowed be Thy name.
2. Thy kingdom come.
3. Thy will be done.
4. Give me this day my super-substantial bread.
5. Forgive my debt of confidence to command Thee.

Give for my emptiness Thy substance 6. Let me not into temptation.

Warn me when I turn away from Thee 7. Deliver me from evil.

Grow more and more urgent, insistent and commanding, as you go on repeating the Great Formula to the Greatest Servant among us. Let confidence solidify. Let the God-Spark speak.

“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all. In thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.”(I Chr 29:11-13)

## Friday First Week

Faith without works does not exist. Faith always works. It stirs boldness and confidence, to dare the seemingly impossible. Notice Elisha's bold faith when he ordered the widow to borrow vessels and pour oil, seemingly from nowhere, into them. (II Kings 4) Command of the Great Servant is a practice that changes the nature from timidity and doubt to commanding boldness. It changes the nature from timid following to daring leadership, and from obedience to authority. So was Jacob's name changed to Israel, when he fought with the angel at daybreak, and won in the battle. (Gen 32) Authority with God discloses authority with the Self. The divine Self lies quiescent and still, waiting in all humankind to be stirred into action by the outer self. Two kinds of action stir the still Self into action: command and praise.

Once the Spirit is recognized, it acts. Recognition has a subtle law of its own. Body and its speech are woven into relationship with the Soul, or Self, by recognition.

We are to turn and speak to the divine Self back of us. As our speech has so far been shot forward, speaking to our neighbor, so now at the turn of the tongue, we speak backward to raise up our outer self by our hidden Self. This Self back of us, like a Shekinah pillar of cloud by day and of fire by night, is the friend of our outer self or outer life. It can make the outer life whole, strong, and sane. For the truly sane know, that health can be awakened outwardly by the recognition of the Soul's free, flawless and immortal excellence. "The Spirit of a man is the candle of the Lord." (Ps 20:27) And by recognizing this candle sound health is established in the outer experience. "Awake up, my glory!" (Ps 57:8) "Awake thou that sleepest!" (Eph 5:14) This is addressing with ever-strong command the ever-present, glorious Soul. Works are the rest of mind in the Presence of God 59 Those whose Soul glows and flames through all they do and think, have discovered a bottomless well of living refreshment to draw from.

Everything they do has the touch of spiritual charm about it. For the Soul is the everlasting reservoir of enchantment. "The fifth angel sounded," said John the Revelator (Rev 9:1) and a star-like character appeared upon the depths of their own Soul, or the bottomless well of power and glory. And John saw that the being of Soul showed humankind how to put their consciousness of flesh limitation and common sensation of pain and pleasure into trance, or sleep, for the sense of God's Presence to be most real. And thereby humanity should know new laws of life.

For centuries, we have been urged to praise and command the hidden limitless Self of us. Let us begin now, to praise and command the Self: "Oh Wonderful Me! Oh, strong and unspoilable Me! Beautiful Me! Influential Me! Enchanting and Immortal Wisdom!" It answers, "I am all that, and more." For "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by

his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”(I Cor 2:9-10) Let us continue with strong commands to our great Self: “Rise up, my Soul, and heal the sick wherever I walk! Show people how to be strong! Make people love God! Quicken me with heavenly fervor! Show me the finished kingdom through which I walk! Show me the words that make the world glad and sane!” The Soul, or Free Spirit, answers: “I can all that and more.” We must never give over commanding the Soul Self, every night before we sleep. Some day, like Jesus of Nazareth, we shall sense our ever-present abilities. It was by the sense of his masterful Soul that Jesus saw he could take all the sin and all the consequences of the sins of the world into himself. Because he was full of the Godhead bodily, he could utterly annihilate sin, sickness, and death.

There is a strange and very little observed law ever operating among us. It is the law of vicarious or transferred suffering. Jesus saw this law and entered it, and for all who would accept his great offer, there is freedom from unconscious or mechanical guilt. Jesus offered to take our guilt and the consequences of guilt into his own self, and thereby lift the weight of the law. “God sent forth his son to redeem them that were under the law.”(Gal 4:5) He offered to do this for all unwitting sinners upon the earth. “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.”(I Jn 2:2) Let us acknowledge the great, unprecedented, and uncopiable achievement of Jesus of Nazareth, who, by recognition of his own Soul, did the humanly impossible. He is the pivotal man. He is the Soul-bloom in the garden of man, the first fruits of them that slept. (I Cor 15:20) We will take Friday to acknowledge before High God the surpassing accomplishment of Jesus of Nazareth. Let us acknowledge before God, that we walk through a redeemed, healed, unpunishable world, because of the vicarious suffering of Jesus of Nazareth. He, being all God-hood, was and is forever Christ Jesus – or God Jesus – the living manifestation of what humanity can do and be by recognition of their own son-ship to Omnipotence. “That God the Father may give you the spirit of Wisdom and revelation for the acknowledgment of him.”(Eph 1:17) Let us accept our liberty. Let us accept our health; let us accept our redemption, by stating what hath been done. So shall we by sighting one completed work enter upon our own ordained opus. “God is not unrighteous that he will forget our work.”(Heb 6:10) There is but one unit one, but as many expressions of the unit one as we please. Each expression occupying an independent and differentiated position, so there is but One Supreme Self in the universe. It manifests as the Self of Jesus, or your-self, or my-self. There is but one work for each of us. As Jesus did his work, so we are to do ours.

Every Friday, let us lift up our voices to acknowledge that, “Jesus Christ, as Emmanuel, God with us, hath borne my griefs and carried my sorrows.

He was wounded for my transgressions. He was bruised for my iniquities, the chastisement of my peace was upon him, and by his stripes I am healed. He Himself took my infirmities and bore my sicknesses. He is the propitiation for my sins and not for mine only but for the sins of the

world.”(Is 53:4 -5) This acknowledgment is promised to send ether balm across the heart and brain.

## Saturday & Sunday First Week

When the disciples had associated with the Risen Christ long enough, they sensed that he had been wounded for the transgressions of a world. They realized that by acknowledgment of the same the world might go free, “then opened he their understanding that they might understand the Scriptures.”(Lk 24:25) And the Scriptures he gave them was his own name: “The Holy Ghost whom the Father will send in my name shall teach you all things.”(Jn 14:26) This name constitutes the most remarkable book ever mentioned on earth, for the Spirit of Truth it wakens, shall guide into all truth, and show humankind of things to come (Jn 16:13).

Every name conveys the bearer’s qualities, and when called earnestly, imbues the caller with that quality. “I have made thee like unto Him, even God, who quickeneth the dead, and calleth those things which be not as though they were.”(Rom 4:17) “For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?”(Deut 4:7) Surely, by this law, the man who has shown the most super human power must confer the most super human powers through his name. No man’s name ever named stands for such colossal achievements as Christ Jesus whom the apostles spent so many weeks calling upon.

John the Revelator had been among the callers, and he knew that the little book in the right hand of him that sat upon the throne (Rev. 5) was the name, Jesus Christ.

“The throne had six steps.”(I Kings 10:19) Six is the number of attainment to spiritual insight, or illumination above the brain. It is often rendered understanding.

A person can be so full of epidemic that whosoever but touches the hem of their garment may be cast down into a bed of sickness. Has any one seen a man so full of the contagion of God that whosoever touched his raiment was instantly healed, and now sheds abroad health like a contagion? Saul was told to call upon the name Jesus Christ. (Acts 22) His name was changed to Paul, and his aprons and handkerchiefs were full of the contagion of God. (Acts 19) “As many as touched Jesus were made. Understanding of God whole.”(Matt 4:36). Whosoever stepped into the shadow of Peter, calling on Jesus Christ, was healed. (Acts 5:15).

That contagion still exists, but there is either curiosity mixed with doubt, or pure doubt without curiosity, in the minds of all who are now told to call upon it, to cry sharply upon it.

The name is like an alabaster box that has to be sharply broken open in order that the precious ointment may be obtained. Is it not written “Thy name is as ointment poured forth?”(Cant 1:3) We will choose the name of the one who wrought forth power over earth and heaven, and in whose name is folded the new name with new powers in it. (Rev. 2:17) We will choose the name

of Him who has redeemed us out of every nation. (Rev. 5) To sight toward an object with fixed, steady attention and call its name is to be related to it in the end. We must give out strict attention to something supernally worthwhile.

Let us take Saturday and Sunday to call upon the name Jesus Christ.

“Far above all rule and dominion, and above every name that is named, not only in this age but also in that which is to come.”(Eph 1:21) We will stretch up our hands and cry to that name.

“Does not Wisdom call, does not understanding raise her voice?”(Prov 8:1) Let us declare our great need, for he answers, What wilt thou? He has promised, “Whatsoever ye shall ask in my name, that will I do.”(Jn 14:13).

There is an ineffable name, the key to the mysteries of the universe.

According to the Christian Scriptures, the name Jesus Christ is that revealing name, key to all understanding.

He that seeks Me identifies with Me. He reigns with Me. He lives as My life, he strengthens as My strength, he understands as My understanding. What I Am he is.

He calls upon My victorious Name, and whatsoever he does prospers, reminding humankind of My ever present, ever friendly, ever available Supremacy.

For I send the Healing Ghost, the Enwisdoming Breath, to him that calls My Miracle-Working Name Christ Jesus, bursting through which is the other Name, only known to them that invoke His Anointing Name.



## Monday, Second Week

We have called unto One whose kingdom is Soul, Free Spirit. It need not surprise us to find the Free Spirit of our neighbors appearing before our inner eye at any moment, putting out for us all outer consciousness of their disease and pain, and even death.

The Soul-Self is the everlasting reality of every person. The outer body is the shadow system hiding the smiling Soul-Self. If anybody will turn to recognize their own Soul-Self, or Free Omnipotence, they will find their outer form improving in looks, in health, in strength, and in speech.

The Christ Jesus Name is an embodying Name, causing to see embodying of beauty, wealth, strength, and fresh life. If we recognize our spiritual Self, we must go on recognizing it. Years and years of turning to the flesh with its bones and nerves can hardly be undone by a little hit-or-miss attention to the Shekinah glory that stands behind us..Birth, or bringing forth, is seeing God only 89 Our neighbors all have a Free, Wise, Un-killable Free Self. Nothing can injure the immortal principle of the Soul.

If we are suddenly aware of the Free Self, which comes sweeping in with our neighbor, a very little silent description will cause the shadowy system to drop its gloom of illness and decay. We must go on describing the Free Soul by praising it, commanding it, that the shadows of sickness and pain may move aside for the smile of health to glow in the face and form of our neighbor.

It is possible by persistent praise of the Free Self to make an utter change in the appearance of a person. So shall the praise of the Free Divine Self waken the unhindered Soul to stand before us at every turn.

The praise of the Real Self is the law of Soul manifestation. To speak silently the spiritual truth about our neighbors and never to agree with their physical descriptions is to live by the word of the Spirit, or the Soul's law. It is speaking the Truth.

It is the day of the new tongue when the true description is perpetually in our heart, and in our thought, and in our speech.

To see the Free Self is to speak words that harmonize with it.

“Beautiful, Strong, Joyous, Flawless,” – we say silently. No one can fail to carry health if this secret tongue is all praise, never yielding to condemnation, no matter what the claim or temptation.

All the rest of our life we are to praise the free Self of our neighbors.

None so mistaken, but we are to praise their wise free Spirit only. None so negligent or reprehensible, but we are to praise silently their integrity and righteousness. None so old, but we are to praise their beautiful free Self. None so sick or lame, but we are to praise their flawless divinity.

On Monday, we must choose some sick person as they appear outwardly, and praise their Divine Self. Speak silently to their Omnipotent God-Self. No matter how long it takes, keep on, Monday after Monday.

“The Lord turned the captivity of Job when he prayed for his friends.”(Job 42:10) Something falls away from us as we pray in the words of praise and command to the Free Omnipotence, or the Jesus Christ of our neighbors.

There is no set formula for praising the transcending Self, but here is a silent description with great awakening in it. Make it the key speech of your opinion of your neighbors every time you see them outwardly as sick or poor or unhappy. Let no such images keep before your eye.

Remember the Real Self. Describe it. And on Monday remember the particular case you are to bring forth out of the darkness..Treatment “I see you, beloved being of light, transcending your past. I see you un-weighted, free. I see you as complete Spirit. Nothing can be added to you. Nothing can be taken from you. I see you as Health. You are one with Universal Health. Nothing can spoil Universal Health. It is God putting away disease. I see you as Omnipotence. It puts aside weakness and shows me God working before me for you, and through you, and by you, forever and ever. I see you as Wisdom looking toward me to speak by you of your heavenly wholeness and peace. I see you as Peace. I see you facing me as Peace that the world cannot take away. I see you as Peace putting aside discord. God is showing Peace now with its touch on your outer life at every point.

You are free God becoming visible for my sake, that truth may prevail.

By the grace of God Almighty – by the grace of the Holy Spirit– by the grace of Jesus Christ now falling upon you, and working in you, I command you to show yourself to all the world as untainted Health, and free Omnipotence, from this day forth. And so it is.

## Tuesday, Second Week

“The eighth lot came forth to Abijah.”(I Chron 24) Abijah is the son of the speaker, Aaron. A son is an idea. The order is very direct. An idea always comes to us at some point in our descriptions of the Real Self of our neighbor. This idea tells us what to add to our previous phrases and commands. Each neighbor needs some special message. When an idea comes, we can speak it audibly to the neighbor, if we like. Its effect is almost always instantaneous. If it is the message his whole being craves his disease will soon drop off and his smile break forth.

In the Talmud, it is written that the Messiah will come when the people hearken to the voice of God. In the Hebrew Testament, we are told that the escaped of the free Spirit, will cause us to hear, or to have the right idea. (Ezra 24:26) After eight days, Jesus the Risen, came visibly present to the waiting disciples and said, “Peace be unto you.”(Jn 20:21) Only the upward watcher hears the promise of peace and health and forgiveness. That which is told from above is always of universal application and universal worth and is therefore worth writing. “Write thee all the words that I have spoken unto thee in a book.”(Jer 30:2) We may spend a while in a listening attitude before one whose Free Omnipotence we have praised. The air has been spiritualized by describing silently the Free Spirit. We are ready to hear the words, which strike into view the answer to our prayer. “He shall come unto thee to cause thee to hear.”(Ezek 24:26) We must repeat the idea firmly, as if it were the final word..Sight – The Spiritual Mind is never deceived The ‘eighth’ is circumcision (Phil 3:5) Circumcised on the eighth day, means that we are cut off from the stories of pain, disease, poverty, and death. We are hearkening intently to the heavenly speech. The Holy Ghost is the teacher. The harvest of sayings from the Holy Ghost above causes the end of the world.

The sign of the cross is the sign of the undoing of the past by the sight and hearing of the New. It is the sign of the blotting out of ordinances against us, as Paul discovered (Col 2:14) It is the symbol of erasure. Making the sign of the cross signifies that what is presenting itself is nothing at all: the unseen Christ is all.

How can the ears hear the truth regarding the blind while the blindness seems so real and sad? No wonder that we need to have some sign that the flesh profiteth nothing, as Jesus said (Jn 6:63) Only the words of the Healing Spirit are life and healing strength.

Take Tuesday to blot out all the words of sickness, pain, and death.

Take Tuesday to erase the pain, poverty, and disease from over the free Spirit of some one person. Take Tuesday to hearken to the particular message that belongs to Monday’s case. Hearken all day Tuesday to the voice of the Lord whispering behind thee. It comes as an idea. It is undeniably true. Remember that the Truth makes free. (Jn 8:32) All sick, or lame or unhappy

people would spring suddenly into freedom if someone would speak to them the truth belonging to them.

“A right word, how good it is; who can measure the force of a right word?”(Prov 15:23) “He sent forth his word and healed them.”(Ps 107:20) “He wakeneth thine ear to hear as the learned.”(Is 50:4) “The tongue of the wise is health.”(Prov 12:18) “A good word maketh the heart glad.”(Prov 12:25) “The Lord hath opened mine ear and I was not rebellious, neither turned away back.”(Is 50:5) They that can hear the word of healing have touched the beryl stone of character. They are of value on land and sea as the beryl stone is the color of both land and sea. Their written words convey health to all who read them.

## Wednesday, Second Week

The law of listening is the law of joy. Upward watchers get their inner ear opened to know how matters and things are progressing.

The mystics have always failed in proportion with their insistence on the wickedness and failings of their neighbors. But even on the cross Jesus saw the forgiven world. It is strong, fixed, sight that governs the ideas that show in conduct and in flesh.

If you forget a name look steadily toward the person who bears it, and the name will come to you. If you do not get it promptly, it is evident that your vision does not stay fixed. The photographic plate has to be exposed to the object long enough to catch its impression distinctly or the configuration is indistinct. Try again and look longer.

Looking toward God on high, we can catch the law just suited to the person who seems to be unhappy. If we do not catch the law at first we must look again..Holiness – The only nature of things 113 The words caught from above have always uplifting and healing potency in them. “Thy word was unto me the joy and rejoicing of my heart”(Jer 15:16).

The description of the strong and beautiful Self localizes the Universal Truth. This localizing is called healing. “I will give you pastors that shall feed you with knowledge,” said the Lord to Jeremiah, (Jer 3:15) and all the people shall be new and glad. How can pastors feed with the joy of right if they have not themselves been fed? There is a root of strength and vitality about everybody and everything. The right speech with the right tonic in it can animate it into astonishing virility. Even an apparently dead tree is reachable by those with the tone of this vitalizing mystery, in their secret speech. It is an unkillable quality resident at the roots of life, just as the actinic ray, that sweetens the grape, is an unquenchable constituent of the sunshine.

Joy must be quickened from somewhere. The Scriptures declare that it is quickened from hearing vitalizing truth. “Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart”(Jer 15:16). This joy, that comes of being in direct communication with the I AM, is an increasable product.

When we speak to the Soul, the Jesus Christ of our neighbor, we are comradng with the Supernal Neighbor. We are keeping High Company.

“God hath set us on high because we have first known his name,”(Ps.

91:14), and at every turn we behold Divinity manifesting as beauty, health and joy – the outward signs of the Universal Highest.

Joy is the large and formidable power resident in humanity. Whoever can awaken God-joy in his neighbor brings forth the most powerful principle he covers.

It is a secret charm, which people covet, and follow after and get comfort from. Haggai says that it is the real desire of all nations.”(Hag.

2:7) Its symbol is the topaz stone. It signifies that the triumph of steadfast vision has come in the words which set nobility where wickedness had hereto been visible.

Often glancing to the Heights brings back transforming words that stir the joy chords. For it is a joy to tell the words that transform pain into peace, and disease into health. It awakens youth to feel the joy currents leap within us. It makes the hand magnetic to the angel, so that it pulls the angel of our neighbor’s presence forward when we stretch forth the hand. Jesus touched the free Spirit of the leper (Matt 8) and the angel of the child of Nain (Luke 7). He said we ought to lay hands on the sick to make them recover (Mk 16:18). He means that we have to come to the ninth stone of character, where the angel is tangible to us..Let us practice touching the invisible, yet tangible present angel of some sick person. Let us take Wednesday to stretch forth invisible hands and urge the angel to make himself manifest. This urge is our will. It is our neighbor’s will. It is God’s will. This is the song of the topaz, or of the Universal Will to be well.

There is a pulling power in the hand as we say to the Angel of the Presence: “Come forth! It is God’s will, it is your will, it is my will that you be well and strong and glad. Come forth!” Tell him your most joyous text. Repeat it over and over as a song is repeated. “I took them up in my arms; but they did not know that I healed them. I led them with cords of compassion, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them.”

(Hos 11:3-4)

## Thursday, Second Week

The tenth stone of character is the chrysoprasus. (Rev 21) This signifies that no situation daunts us. The people came up out of the raging waters of Jordan on the tenth day (Josh 4:19), but they had not noticed the raging waters their vision was so glued to liberty. To them the water had parted. (Josh 3) When we mean to heal our neighbors, we sometimes find that their whole secret mind opposes the healing truth we so ardently tell them.

Their mind and body get excited with pain or sickness. All their old diseases show forth. They are irritable, confused, and weepy.

To be phased by such a showing forth is to prove that we have not come to the tenth stone of character. "If thou faint in the day of adversity, thy strength is small," said Solomon. (Prov 24:10) To stand on our stone of confidence, assurance, and certainty, with respect to someone who is very sick, is to reach the everlasting health, which shines like a sun back of their sickness. That sun with its healing beams can brush aside their sickness as the sun in the skies brushes aside the clouds. The clouds may hurry, and scurry, and glower darkly, but they have nothing to do with altering the sun. The sun is the same it was before the clouds gathered.

When the Sun of health back of sickness is once seen, the sickness is not recognized. It is a great day when nothing moves us, either pain, or disease, or crying, because we are sighting the reality of peace. It brings forth happy neighbors. They feel the apple green chrysoprasus of a new base. They suddenly shine forth saying, "I see that my life is God, to whom I am looking for life." To yield to doubt and fear because conditions are gloomy is not to hold out to the end of the clouds. Some people let go of God and the Great Truth with which they had started. So they never see their victory in this life. It is pretty certain they will have a chance to try again somewhere, but how much better to settle the question of the high watch and the truth of the Soul right here, now! Our neighbors are Free Spirit. Neither pain nor disease can be added to the Free Spirit, or taken from it. Our neighbors are not flesh and blood, quaking, and crying. We touch them as the Angel of God's Presence. We speak to them as Omnipotent Soul. This is Truth, whether they show it outwardly today or not. If they do not show it outwardly, but instead complain and have more trouble than ever, the truth is true all the same.

At our interior God-point, "Mine integrity within me," (Ps 7:8) we see as God sees and know as God knows. In the midst of affliction, we must speak forth this secret knowing and seeing. It is the heavenly fact told us in secret to be proclaimed upon the housetops. (Matt 10). The Divine Self – One in All Whenever any one to whom we have whispered the praises of Soul, begins to act quite wretched in his body, let us look to our temple place, our sanctuary within, where we know as God and see as God. Let us "look to the rock whence we are hewn." (Is 51:1) Let us read from the law as it is in our inward parts (Jer 31:33) "In mine integrity within me, where I see as

God and know as God, I know you, Beloved, as Free Spirit. I know you as alive with life that death cannot touch. I know you as strong with Omnipotence, whole and complete as a Child of God, wise to know yourself as unhurt by matter or mind. Show yourself to all the world as I know you at my integrity point. Acknowledge with boldness and confidence that you are free, strong, glad Spirit, without pain or disease.” We will take Thursday to regard our neighbors as within, at our hidden meeting place with God. Also on Thursday, we will speak to the one that we love best, at our meeting place with God. This is a good treatment to give concerning one who had an accident or who has been taken ill suddenly. It takes them past the chemical change, or Jordan River they are passing through.

There is an angel always standing near someone in trouble. Let us agree with the angel and see health and strength made visible by our firm secret insistence.

“He hath put wisdom in the inward parts.”(Job 38:36) There is no healing that we can trust, like the healing that comes from recognizing from our own unshakable center, just how it is forever with our neighbors.

“Go stand and speak to the people in the temple,” said the angel to the apostles. (Acts 5:20) “Ye are the temple.”(I Cor 3 16,17) “I in you.”(Jn 14:20) “Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.”(Ex 4:12)



## Friday, Second Week

House signifies character. A person's judgment constitutes the sum total of their character. A good judge is more sought unto than a king is, for he establishes right relations.

Those with right judgment according to the Jesus Christ of themselves know instantly what to do to heal the sick person, or raise the dead, or help the disheartened.

All the voluntary practices of the Presence of God, which we are making, have been the inspirations of such as have beheld their Heavenly Father's countenance until they knew that whatever they themselves did was right. They could see that whatever was happening outwardly had back of it and over it some wonderful blessing. They did not have to scramble and pull things and events into order. By sighting the Trend, or the Providence, or the Fiat, and seeing the finished fact, they accomplished mighty things.

The whole creation is finished, complete, now, in the eyes of God.

To see for three seconds a thing in its completeness, as it truly is, is to find the thing acting of its own weight to exhibit itself to everybody as complete.

The new healing is a process of seeing a strong arm where a withered one claimed to exist, as Jesus cried with a loud voice to the living Lazarus.

Whatever we see with the inner eye comes by and by to the outer eye. Everywhere we look a finished objective faces us.

It is the angle of repose between God and humankind to see as God sees. "Is he not too pure to behold iniquity?" (Hab 1:13) Everyone's lot or portion in life is seeking them or looking toward them. He called upon us to be at rest from seeking our good. It is in straight line with us. We can pray as if we had received, for here it is, no matter what it is we have asked for. "Pray as if ye had received – believe that ye receive," said Jesus (Mark 11:24) "Ask what ye will," he said. (Jn 15:14) Judgment is communicable. We catch God-Judgment from the Face of God. "Many seek the ruler's face, but every man's judgment cometh from the Lord." (Prov 29:26) We will take Friday to stop throwing any estimates out over people.

We will let the finished good of them declare itself to us.

By this stopping of thoughts engendered by associating with downward watching people, the Son of God faces us in all. His judgment and our judgment is one judgment. "The eleven stars did obeisance to Joseph." (Gen 37:9) This means that every estimate falls down into nothingness before the God-estimate.

Joseph means he will add. That is, he will add to life as it now stands a life by a miracle of God. He will add to gold as it now stands riches by the miracle of God.

To let the ark move forward is to let the great Trend alone – to rest, because it is finished. “In earing time and harvest thou shalt rest,”(Ex 34:21) for, “God shall bring forth thy judgment as the noonday.”(Ps 37:6) “The eleventh was the jacinth”(Rev 21:20) – the rubellite. Pushing red to its acme of perfection it is the priceless ruby, emblem of priceless judgment.

Beauty is another word for judgment. Beauty is poise, balance, as judgment is balance. “Out of Zion, the perfection of beauty, God hath shined.”(Ps 50:2) According to Thy judgment it is well with me, therefore it is well. (Is 3:10) According to Thy judgment it is well with all of humankind, therefore it is well.

## Saturday and Sunday, Second Week

“The twelfth lot came forth to Jakim,” – whom God sets up. (I Chr 24:12) “He is set on high because he hath known my name.”(Ps 91:14) Jakim, the true High Priest, is not man-taught. He is taught from above.

“And the twelfth lot came forth to Hashabiah,” head of the twelfth course of Levitical singers. (I Chr 25:19) The Levitical singers cause people to forget trouble and anger – as Paul and Silas forgot they were in prison while singing of the Free Spirit (Acts 16) When curses can be turned into blessings, we have touched the divine alchemy. The oyster that turns the anguish-giving sand grain into a pearl with the luster of the skies in its whiteness, is emblem of humanity glorying in the midst of affliction. “We glory in tribulations,” said Paul. (Rom 5:3) Paul was the collect of all the apostolic virtues in the earth. It took twelve Apostles to strike his curses into blessings. He was the convert from animosity to identification. “Canst thou bring forth the twelve signs?” asks God of Job (Job 38:32) The practice of looking toward the Judge of all earth who doeth right, (Gen 18:25) causes us to recognize the right judgment native to every man, woman and child on earth.

As what we recognize comes to the surface in its own good time, our neighbor’s outward actions and speech must soon be according to our recognition.

People catch our prejudices as they catch our measles. They catch our right judgment as they catch our smallpox. Notice how soon they look up if we look up.

“By me kings reign,” says the Lord of Hosts (Prov 8:15). This means that we have kingship by associating with the King. We have wisdom by associating with the Author of Wisdom. “I will instruct thee and teach. 154 thee.”(Ps 32:8). But we have to give strict attention to Him.

At the point of identification with the King of Kings and Lord of Lords, the world seeks the men and women so identified, to snatch health and vigor from their bright flying sparks of secret God-quality.

They rest from their efforts but their works are effectual. As it is written, “They rest from their labors and their works do follow them.”(Rev 14:13) God gives us this rest, and our works go forth. “I will give you rest.”(Matt 11:28) It is the highest state of ministry possible when without thinking anything or trying in any way to help our neighbors we are yet their health and their joy. “Let us labor therefore to enter into that rest,” said Paul (Heb 4:11).

The twelfth symbolic stone of character is the amethyst. It is the emblem of rest; of arrival. The harness is put off. We, passing through the valley of Baca, weeping, make it a well of

refreshment. (Ps 84:6) As the ruby is most precious of all the precious stones, so the amethyst is least precious. It is the emblem of taking the weak things of this world to confound the mighty and the prudent. (I Cor 1:27).

They who touch the twelfth characteristics have no hope. What shall one hope for who hath attained all? The amethyst symbolizes one without expectation. This is a state held in low esteem on earth, but in heaven, it is the state of the angels. They who touch the twelfth characteristic are indifferent to sickness and crying. Does the sun regard whether it is ripening the apple or rotting the pear? The greatest healers are so identified with Health that even their outer ears cannot hear complaints of sickness. "Who is deaf as my messenger that I sent?" says the Lord (Is 42:19) The Lord's messenger sees only the Lord's finished work. He hears only the talk of wholeness.

To him there is neither male nor female (Gal 3:28). To him it is easy to eat what is set before him, and ask no questions.

The two that are in the field are, Soul unmolested, and flesh in mental turmoil. "Two shall be in the field," said Jesus the Master of Unspoken Name, "the one shall be taken, the other left." (Matt 24:40) John the Revelator told us to write to the Soul. There are seven types to whose angel we must write (Rev 2). First, there is the Ephesus type.

They are the emotional, the excitement lovers. Then, the Smyrnans, they are the lovers of adornment. Then, there are the Pergamites, lovers of art, literature, science, and statecraft. Out of the Pergamos type is to come the writer of the little book which is to alter the life of the world and usher in a new dispensation. Then, there is the Sardis type they are body devotees. They are afraid of draughts. They are afraid of accidents. They are afraid of what they eat. They are always seeking the comfortable, the soft, the pleasant things of bodily life. Then there are the Thyatyrans.

These are the easily offended. And the Philadelphians, are the philanthropists of human existence. They seem so worth while, yet their vision is glued to human woe. We must write to their angel, otherwise their mind will never agree with the doctrine of unmolested Sonship of Jehovah. We must write to the angel of the Laodiceans also. They always changing their religion.

We need not show these people the letters we have written to them.

We can burn the letters. All addresses to the Angel have subtle flavors that can penetrate through the strong walls of unlikeness to the meanings, without the necessity for acknowledged communion.

"Now ye are come to an innumerable company of angels, written in heaven," (Heb 12:22) said Paul to the Hebrews.

We must take Saturday and Sunday of each week to write to the angel of some otherwise unreachable neighbor. We must keep high company. We are on a great ministry. It is no less than showing people their Sonship to God and their inheritance of the Jesus Christ character, free from the law of matter.

For Thine, O Lord, is the Kingdom And the Power and the Glory Forever and ever Amen.