

## GUIDE FOR SPIRITUAL LIVING

# SCIENCE OF MIND®

### READ “THE SCIENCE OF MIND” TEXTBOOK IN A YEAR!

The book “The Science of Mind” (Definitive Edition) by Ernest Holmes is considered the go-to source for core teachings of Religious Science. Below is the schedule for November, which continues an easy way to read this life-transforming book in one year. Scattered through the daily readings are “Meditations for Self-Help and Healing” (indicated by the letter “M”).

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November 1

531.M3 & 532.M1

*Inspiration*

Come, Thou Great and Infinite Mind and inspire me to do great deeds.  
Acquaint me with Thy knowledge and in Thy wisdom make me wise.  
I would be taught of Thee, Inner Light, and inspired by Thy presence.  
I will listen for Thy Voice and it will tell me of great things to be done.  
I will walk in Thy Paths and they will lead me into All Good.  
I will be inspired from On High.  
O Wonderful Presence, flooding me, filling me with Thy Light,  
Thou dost inspire me!

*I feel the inspiration of Spirit.*

*The Dawn Has Come*

Out of the darkness of the long night the Dawn has come.  
I rise to meet the new day, filled with confidence and strength.  
I arise and go forth into the dawn, inspired and refreshed by the Living Spirit  
within me.  
O Day, you shall never die; the sun shall never set upon your perfect glory.  
For the Lamp of the Soul has been re-kindled with the oil of Faith,  
And Love has cleansed the windows of Life with the spirit of gladness.  
They shall nevermore grow dim with fear, for Perfect Love casteth out all fear.  
I am renewed in strength through knowing Good.

*My light has come.*

November 2

308.1-309.4

### The Practice of Spiritual Mind Healing

Spirituality is natural goodness. God is not a person; God is a Presence personified in us. Spirituality is not a thing; It is the atmosphere of God's Presence, goodness, truth and beauty. Religion is a life, a living. If we could forget that philosophy is profound, that religion is spiritual and life serious – all of which may be true – but if we could forget all these things, and approach Reality as normally as we go about our daily affairs, we would be better off.

If there is one thing we should learn it is that spiritual treatment must not be confused with *mental concentration*. A treatment is an active thing, if we are going to treat by a technique, by a method of procedure, if we are going to treat by a mental process. If we are going to reduce spiritual treatment to a mental science, then there is a method, a technique and a procedure in mental treatment. There is a certain mental attention we should have in giving a treatment, but this is different from the popular idea of mental concentration, as though we must hold the mind to one thought for a certain period of time.

Start with this simple proposition: The nature of God, of man and of being is perfect, harmonious, whole – Perfect God, Perfect Man, and Perfect Being – and in treatment conform your thought to this idea. Then let the treatment be a moving thing, a series of thoughts or statements followed by realization.

Gradually a conviction dawns that God is all there is, and as this conviction grows the work is done more easily, and with a greater degree of acceptance...a growing spiritual atmosphere comes into it. When this truth takes hold of our consciousness, and we contact what appears to be imperfect man, imperfect God, and imperfect being, we shall better know that the manifestation of imperfection has no right to exist. In actual practice, this becomes a series of statements – arguments perhaps – but a series of statements which finally culminate in the mental evidence being in favor of Perfect God, Perfect Man, and Perfect Being.

The way to learn how to treat, is to treat. At first one has the feeling in treating of wondering if anything is really happening, *until he finally realizes that this apparent nothingness with which he deals is the only ultimate something out of which tangible things could be made.*

November 3

309.5-311.1

Recent research in the field of physics has revealed that this metaphysical abstraction is the thing that physics begins with – energy and intelligence. We would add to this that intelligence may be directed by consciousness. In mental and spiritual treatment, the practitioner endeavors to enter into the consciousness of a state of unity of all life, in which unity exists past, present and future; the person for whom he is working and the unborn but potential possibility of the condition for which he works. He is dealing not with mental suggestion but with a spiritual Presence, he does not seek to force an issue, but rather permits a Creative Intelligence to perform a certain act.

We are all familiar with the idea of unity in this physical world, this physical universe: all physical form is made of one ultimate stuff, of which no one knows the nature. We are acquainted with the form. As stated above, physics has chased this form, as it were, back into a primordial unity of energy and intelligence. Perhaps this is what Emerson had in mind when he said that every fact is fluid; or what Spinoza had in mind when he said: "I do not say that mind is one thing and matter another; I say they are the same thing."

All forms are theoretically resolvable into a universal energy and substance, upon which, and through which, Intelligence operates. The Bible says: "In the beginning was the Word and the Word was with God and the Word was God; and all things were made by the Word, and without the Word was not anything made that was made." The Bible clearly speaks of the physical universe and everything in it *as though it were a word in form*; that God is Spirit; that the action of Spirit upon Itself produces creation; that man is a complement of the Universe, an incarnation of the universe, partaking of the same nature. Consequently, *his word is creative!* This should answer the question of the students who are unable to understand how thought can become a thing; how thought can influence objective life, whether it be the physical body or the physical environment. The Bible further explains to us the uses we can make of this power of the word. It gives us the story of Adam and the Garden of Eden and the Fall to show the wrong use. Then it gives us the story of Jesus, the Christ, and His spiritual teachings, to show us the right use; and again – "As in Adam, all die, even so in Christ all are made alive." It says also that "...in the beginning God made man perfect, but man has sought out many inventions." It very boldly declares that death and resurrection are inventions of the human mind and not a decree of the Almighty. Referring to Adam and to Christ, the Bible says, "The first man is of the earth, earthy; the second man is the Lord from heaven." And when the disciples of Jesus asked him, "What is God's relationship to the dead?" he replied, "God is not a God of the dead but of the living, for in His sight all are alive." In other words, the Bible clearly states that we are living in a spiritual Universe, governed by mental laws; that there is an action of Consciousness as Law, upon Substance, forever

producing form, and forever withdrawing from any particular form, thus producing another; that the form changes but the Formless never.

November 4

311.2-312.2

Science tells us that all form comes from One Substance, made manifest through vibration. This further helps us to see the relationship of the Word to the formless, and teaches us the indestructibility and eternity of energy and cosmic stuff. The coal and oil we burn today passed, millions of years ago, from one form into another, and now, as they burn, are passing back into energy again. Nothing has happened to the energy except that it was temporarily imprisoned, that in its release and explosion it might produce heat and energy for utilitarian purposes. But nothing has happened to it.

The great souls gave us this spiritual consciousness five thousand years ago, but it was hard to make us believe it. They have had to remain in the background until science at last resolves the physical universe into that – not vacuum – but that substance, indefinable and indivisible, which men like Socrates announced, and upon which conclusions men like Jesus based their whole system of thought and method of procedure.

We are not denying the physical universe when we seek to explain it. Physical form is real and if it were not for form, God, or Intelligence, would not be expressed. But right here students are puzzled when we say that God does know form but not size. As Emerson said: "There is no great and no small, to the Soul that maketh all; whence It cometh all things are, and It cometh everywhere." So far as the Law is concerned, It does not know anything about big and little. Someone will at once say: "If God knows anything, God knows big and little." God cannot know anything which is contradictory to the Divine Being. It is impossible for the Infinite to know that which is finite. The superlative cannot be the comparative.

This does not mean that God cannot know the mountain and the molehill. We have tried to make it plain that God knows form but not size. He knows both the mountain and the molehill, but not as big and little. The Infinite knows experience but not duration. *Anything that Spirit knows, is!* Because Its Being passes into becoming through Its Self-Knowing.

November 5

312.3-313.1

We believe in science, because it is organized, systematized knowledge and it is only when knowledge is organized and systematized that it can be utilized. Science is leading us surely, by its process and method, back again to the great spiritual deductions of the ages: the physical universe is One; Mind is One. I could not talk to you and you could not talk to me if your mind had a sharp cleavage, a differentiation in Reality from mine. There would be something unlike us between, and we could not converse. The very fact that we are here and can communicate with each other, establishes the Unity of Mind, and it also establishes the fact that Intelligence contacts and communicates with Itself.

Mind is individualized but never individual. This Mind which is Universal will never be any less than Universal; It will never be individual, but It will be individualized. There is a great difference. *The wave in the ocean will never be a wave by itself.* IT WILL BE THE OCEAN AS A WAVE. That is all it will be, caught up as a wave but still the ocean. Perhaps that is the concept Jesus had when he said that God delivered everything to Him, but He could do nothing except God as Him, in Him, "doeth the works."

*The individualization of the Universal comes to a point in the personal, just as the human body is one with the entire physical universe. It is a different type of the same thing. So my so-called mind is not another mind, it is this Mind, but it is thinking individually. That is all. Thinking individually, it thinks differently – not necessarily better or worse, but differently.*

November 6

313.2-314.3

We are individual entities in a Universe which furnishes the background and the foreground for each of us, but each is unique, different yet fundamentally alike. Why then should it seem strange – if this whole differentiation of the physical universe is but a difference of form, distinguishing objects one from another because of arrangement – that the enlightened should see back of this arrangement the Word of God?

In other words, the Cosmic Order is the Divine Mind; the Universe in which we live is a Spiritual System; we are spiritual beings but we do not know it, we do not understand it. In our ignorance we misuse our divinity without changing or destroying it. We can never change Reality, cannot destroy It nor break Its laws; but we place ourselves in such a position to It that It appears limited and unhappy and even appears to die. “By man came death, by man came also the resurrection of the dead.” What is this but stating that man figured out how to die and how to be born again? God had nothing to do with it, because God “is not a God of the dead but of the living: for all live unto Him.”

We are, therefore, members of the Universe, and *being members of that which unites everything, we are some part of each other!* “I am the vine and ye are the branches...” Jesus’ words were symbols of the Universe in which we live. Except the branch abide in the vine, it shall not bear fruit, but “if ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.” This is the Father glorified in the Son.

Our thought, then, is creative in our world. Macrocosm – the big world – and microcosm – the little world. We reproduce the Cosmos in our individual world. The Father is greater than the Son, *yet the Father is the Son, and we are each other, and It is in all of us.* So every day we are living from this Unity, and projecting the experiences from it upon the screen of our objective lives. We have done this so long in ignorance that we appear to be bound by the outlines of the forms which our ignorance has projected. That is what Plato meant when he gave us the story of the slaves in the cave. They saw the *shadows* of bondage, and thought they were bound, while all the while the chains had no reality.

We seek a practical use of the Truth. The Spirit is the starting point of everything. There is a Presence in the Universe which we call God, Intelligence, Law, which by the very act of Its Word creates an objective form which is like Its Word. The Word becomes flesh. We are some part of this creative order and we cannot change our nature. We have to accept the truth and we should make use of it. We had better use it constructively than destructively; in happiness rather than in misery. They are made out of the same thing, but let us try to arrive at heaven instead of hell. Hell cools off when we think of heaven.



And we wish to demonstrate. What do we mean by demonstration? Nothing peculiar, nothing weird, nothing that pertains to ghost walking. To *demonstrate* means to prove, to exemplify, to manifest, to bring forth, to project into our experience something that is better than we had yesterday...less pain, less unhappiness, less poverty, less misery, *more good*...this is what is meant by a demonstration.

November 7

532.M2 & 533.M1

*Complete Confidence*

My confidence in the All Good is complete.  
My faith in the Power of Spirit is supreme.  
I have no doubts nor uncertainties.  
I know that my Good is at hand, and  
I realize that no fear can hinder  
That Good from making Its appearance in my life and affairs.  
I know that my Life and Good are complete.  
Evil cannot touch nor hinder my work.  
I rest in security, for  
THE ONE MIND IS MY COMPLETE REFUGE AND STRENGTH.

*I am serene and confident.*

*Drawing the Good*

I draw my Good to me as I travel along the Way of Life, and nothing can keep It from me.  
My Good will always follow me.  
I accept the Good and rejoice that it is with me.

*I accept the Good.*

November 8

533.M2 & M3

*I Fear No Evil*

"I will fear no evil, for Thou art with me."

I will not be afraid, for the All Good is constantly with me and is always near at hand to guide and comfort.

There is no evil in the Truth, and no power of darkness to hinder the Light from shining.

I will not be afraid, for there is One within Who protects and keeps me from all harm.

*I fear no evil.*

*I Have Known, Always*

I have always known the Truth, and no fear can keep my inner knowledge from me.

My wisdom from within comes forth into daily expression.

Knowledge from On High is given to me, and I shall always be led of the Spirit.

*I know the Truth.*

November 9

314.4-315.3

We would like to be happier, have greater physical health. We would like to have more of what it takes to be happy, whether it be millions or marbles. These things are nothing of themselves. It is only when we think of them as entities, within themselves, that we fall down and worship them; and then that which we should possess, possesses and obsesses us. Every great spiritual genius has taught us to this effect: If you have possessions which possess you, it is better for you to lose them that you may understand their temporary, fleeting form. No great spiritual teacher has denied the advisability of using possessions. Emerson says to cast them upon every wind of heaven, do not hold them. "Beware of holding too much good in your hand."

We would like to help- ourselves and each other through using the Law of Mind. This we may do by treatment. What is treatment? It is something the mind becomes aware of. Someone might ask, "Is it something the Spirit of God does to us?" Yes, the Spirit of God is everything, but the mind must accept, and since the mind cannot accept what it rejects, then the mind must unqualifiedly accept. This is where the trouble comes in. *We all have the spiritual power to raise the dead*, but we do not believe we have. Our mind does not *unqualifiedly accept* this. Therefore, that which we are, through disbelief, projects the form of *have-not* rather than the form of HAVE, but even in taking the form of have-not, *it demonstrates that it has what it BELIEVES*.

We enter the Absolute in such degree as we withdraw from the relative. The Bible tells us not to count our enemies. It is not easy, is it, to turn from a disease and KNOW THAT THERE IS NO DISEASE, when we know very well that it is an experience of the moment. This is not easy, but the one who can do just this, can heal. The All-Creative Wisdom does not think one thing is difficult and another easy. With God all things are possible. We must *know* this and this Power of God must be hooked up with our thought, with what we are doing. Energy unconnected does nothing; it is only when it is used, properly directed, that it accomplishes things.

November 10

315.4-316.2

We must conceive of the Spirit, God, as governing, controlling and directing man's activity. *God is not a failure.* Therefore, we must resolutely turn away from every experience which has been negative, from every experience which has been a failure, and from every experience which denies God. The mental and spiritual practitioner should deal with his field alone. He is not opposed to the medical practitioner, he does not say, "I cannot treat this man if he takes a pill." Unless the practitioner can *prove* that the man does not *need* to take a pill, the patient had better take it if it will benefit him. There is nothing weird about the application of Truth. We should not be superstitious in using the Law of Mind. But the mental practitioner should remain in his own field, which is always the field of thought.

If one is working for a person who has "high blood pressure" or "low blood pressure," after a few treatments he might have his patient go back to his physician for a physical check-up. "But," one may ask, "can I have spiritual treatment if I do this?" This is a superstitious reaction and all superstition is ignorance. If the mental and spiritual practitioner can restore normal blood pressure for his patient, a doctor who can weigh and measure it, can quickly ascertain if the work has been done. When this is understood, the closest co-operation will be brought about between physician and metaphysician. It is inevitable that the day shall come when they will understand each other. They are working in mental unity in one primal principle. But the mental and spiritual practitioner works in the field of Mind alone.

November 11

316.3-317.2

Unlike the physician who must diagnose the disease and work with it, the metaphysician turns entirely away from the disease in his thought. Diseases – whether they be mumps, measles, poverty or unhappiness – all are wrong adjustments to life; this is what disease is. Lack of ease. The mental and spiritual practitioner must turn completely from the condition, as it is, and MUST CONTEMPLATE IT AS IT OUGHT TO BE...never as it appears to be.

And he has a technique for this, a method of procedure. He has a *way* in which he thinks. He starts with the premise that God is perfect, the Spiritual System is perfect, man is a part of this Spiritual System, therefore, the *spiritual man* is perfect, and that disease cannot attach itself to this spiritual man. If he were dealing directly with disease, poverty or unhappiness, he would be caught in its mental vibration. We should seek to disentangle our imagination from the material man and join it with our contemplation of the spiritual man. THE SPIRITUAL MAN IS PERFECT. The spiritual man is continuously remolding and remaking the material or physical man.

In the natural process of evolution, what we call time elapses – one day, one week, one month, one year – but in Spirit there is no time. The Spirit is Timeless. Therefore the mental and spiritual practitioner must not deal with time, he must transcend time. Not only must he transcend time, but he must resolutely turn away from *any* form of limitation. God is not limited by any form. He turns to the Formless, for out of this a new form shall come.

November 12

317.3-318.3

Let us again briefly go over what it is that one must do. He must first of all BELIEVE. The supposition is that the reader already believes or he would not be studying thus far. Why must we believe? Because God is belief. God is belief and belief is Law, and Law produces form, in substance. When Jesus explained to his disciples that they had failed to heal because of lack of faith, they protested that they did have faith *in* God. Jesus explained to them that this was insufficient; they must have the faith *of* God. *The faith of God* is very different from *a faith in God*. The faith of God IS God, and somewhere along the line of our spiritual evolution this transition will gradually take place, where we shall cease having a faith IN and shall have the faith OF. Always in such degree as this happens, a demonstration takes place. We must believe because God is belief; the physical Universe is built out of belief – faith, belief, acceptance, conviction. This is only the starting point. What good is the possibility until it is used? What good is knowledge unless we make practical application of it? Therefore we must definitely speak our conviction in concrete form in Mind. A treatment should always be definite, specific, concrete. In practical treatment one does not become subjective. The creative act is always conscious. In other words, a treatment moves in thought, sets something in motion, is an active thing. For instance, suppose we have received a request for help for a physical condition. Immediately we take the name of the person in consciousness – as every man maintains his identity in Universal Mind, just as he maintains it in the physical world – and we declare the truth about that man, the truth about the *spiritual man*, and we know that the truth about Spiritual Man is the truth about *that* man's condition right now. First, recognition; second, unification. We continue to do this until something comes into our consciousness which says "Yes." We know the work has been accomplished. This is the third step: realization. This is what a treatment is. Perhaps we would hold this consciousness a while, and we might repeat this treatment two or three times a day for a time. If we have agreed to treat the man, we should be certain to do so. At the same time, we should be careful, after the treatment has been given, that we take no responsibility of trying to make it work. The Law will work from its own energy; *how*, we do not know.

November 13

318.4-319.2

No matter what the need may be, whether we call it physical disease, poverty, unhappiness, lack of opportunity, or need for love and friendship, we should conform the words in our treatment to meet the necessity of the case. Because we are all members of one another, the word of the practitioner will rise through the consciousness of his patient into experience. There is a law in physics which says that water will reach its own level by its own weight. There is a law of metaphysics corresponding to it; consciousness will externalize at its own level, by its own recognition. We may call this faith, we may call it embodiment, we may call it whatever we will, there is something in the Universe which responds and corresponds to our mental states.

Therefore, it is imperative that we turn from the relative, because TO VIEW LIMITATION IS TO IMPRESS IT UPON THE MIND, and accentuate the state of consciousness which produced it. It is not always easy to turn from fear, from poverty and pain, and from the hurt of human existence, to that which is perfect. But whoever can do this – and will train himself to do it – will be like the man healed of blindness. He had little comprehension of *how* it had been done; he could only say: “Whereas I was blind, now I see.”



November 14

533.M4 &534.M1

*I Meet My Good*

Today I meet my Good; it knows me and will not let me depart from it.  
My Good is at hand, and I cannot be robbed of it.  
Good is forever expressing itself to me and mine.  
I can even now see and hear and feel the All Good in and around me.  
It presses itself against me, and fills me with a great surge of Life.

*My Good is at hand.*

*My Atmosphere*

My atmosphere is attracting the Good; it is constantly on the alert to see and know the Good, and to bring it into my experience.

There is that within me that calls forth abundance and happiness from Life. I am surrounded with an atmosphere of Peace, Poise and Power.

All who come in contact with that great Calm of my Life are made strong and confident, are healed and blessed.

“Bless the Lord, O my Soul, and all that is within me, bless His Holy Name.”

*I am hid with Christ in God.*

November 15

534.M2 & M3

*My Good is Complete*

My Good is complete; it is finished; it is now here and is conscious of me and of mine.  
I do not have to wait for my Good; it is at hand and ever ready to spring forth and express itself to me.

I accept my Good and gladly acknowledge it to be my daily companion.  
My Good is mine now, and I can see it and feel it and know it.

*Today I claim my Good.*

*My Own Shall Come to Me*

From far and near my own shall come to me. Even now it is coming to me and I receive it.

My own is now manifesting itself to me, and I see and know its presence. My own shall know and respond to me.

My own cannot be kept from me, neither can I keep my good away from me. I receive my good NOW.

My own shall find me. No matter where I go, it will follow and claim me.

I cannot hide myself from my own.

My own shall come to me, even though I deny it; for there is nothing in me that can hinder it from entering and taking possession of my Soul.

*My own is now expressed.*

November 16

319.3-320.4

*Brief Reminders on How to Give Spiritual Treatment*

Suppose when one begins to treat a great surge of fear comes over him, arguing that he cannot give a good treatment. The thing to do is to treat this fear as a suggestion which has no power, and which, therefore, cannot convince him that he lacks the power to heal. He should say: "There is nothing in me which can doubt my ability to heal." This will neutralize the fear and free his effort.

How do we know when we have treated a patient long enough? How would one know when to stop seeing him if he were a doctor? When he is well he will need no more treatments; until this time comes, treat every day for a realization of perfection. Begin each treatment as if you had never treated the patient before, trying to realize each time that this particular treatment is going to do the work...perfectly.

Does it make any difference whether or not the patient is taking medicine? Not at all. If it gives him any relief, he should have it. We need all the relief we can get. The patient is healed when he no longer needs medicine. Some think they dishonor God when they take a pill. This is superstition. Discard these thoughts and give your entire attention to realizing perfection for your patient.

Healing is not accomplished through will power but by knowing the Truth. This Truth is that the Spiritual Man is already Perfect, no matter what the appearance may be. "Holding thoughts" has nothing to do with this form of treatment. If you find when you begin to give a treatment that the process gives you a headache, know that you are doing your work on the mental plane and not through spiritual realization. A treatment should leave the practitioner in better condition than before he gave it; otherwise, it is not a good treatment.

One might ask: "Is all mental disease a thought held in the conscious mind of the patient?" No, not necessarily. It may be a subconscious thought, or it may be the result of many thoughts, which brought together produce a definite result. Combinations of thought unite to produce definite effects.

Limitation and poverty are not things, but are the results of restricted ways of thinking. We are surrounded by a Subjective Intelligence, which receives the impress of our thought and acts upon it. This natural Law in the Mental World is neither good nor bad. It can only be said of It that IT IS, and that we may consciously use It. The Law is a law of reflection; for Life is a mirror, reflecting to us as conditions the images of our thinking. Whatever one thinks tends to take form and become a part of his experience. The Medium of all thought is the Universal Mind, acting as Law. Law is always impersonal, neutral, receptive and reactive.

November 17

321.1-321.2

A sense of separation from good causes us to feel restricted; while a sense of our Unity with GOOD changes the currents of Causation and brings a happier condition into the experience. Everything in the physical universe is an effect, and exists only by virtue of some invisible cause. Man's individuality enables him to make such use of the Law as he desires. He is bound, not by limitation but by limited thought. The same power which binds him will free him when he understands the Law to be one of liberty and not of bondage. The power within man can free him from all distasteful conditions if the Law governing this power is properly understood and utilized.

The Law of Mind, which is the Medium of all action, is a law of perfect balance: the objective world perfectly balances the images within the subjective world. Water will reach its own level by its own weight; and according to the same law, consciousness will externalize at its own level by its own weight. Cause and effect are but two sides of the same thing, one being an image in mind and the other its objective condition. Here is the invariable rule for knowing how to treat. We can judge the subjective concept only by its objective effect. If everything a man does leads to confusion, we should treat to know that he is poised. The Spirit is not confused over anything. If everything a man does turns out to be a failure, we must know that the Spirit within him cannot conceive failure. What we put into the treatment will come out of it. *More* than we appear to put into it can come out of it, but not a *different* type. If I plant a watermelon seed, I will get watermelons, but I will get a number of melons, and they will have a lot of seeds which can produce more melons, so the thought is MULTIPLICITY but never DIVISION. Treatment is a definite, conscious, concrete thing. There is *intention* in a treatment and there should be a definite acceptance.

November 18

322.1-322.3

The manifest universe is a result of the Self-Contemplation of God. *Man's world of affairs is the result of his self-contemplation.* He is at first ignorant of this and so binds himself through wrong thought and action. As he reverses this thought, he reverses the condition attendant upon it. There is neither effort nor strain in knowing the Truth. Right action will be compelled through right knowing. Therefore, when we know the Truth, It will compel us to act in a correct manner. Attraction and repulsion are mental qualities, and may be consciously utilized for definite purposes. Man, automatically and according to Law, attracts to himself a correspondence of his inner mental attitudes. Inner mental attitudes may be induced through right thinking and correct knowing. The subjective state of thought is a power always at work; it is the result of the sum total of all beliefs, consciously and unconsciously held. The subjective state of thought may be consciously changed through right mental action. The conscious thought controls the subconscious and, in its turn, the subconscious controls conditions.

Since the Law is *mental*, one must believe in It, in order to have It work affirmatively for him. But *It is always working according to his belief*, whether he is conscious of this truth or not. Demonstration takes place through the field of the One Universal Mind. We set the Power in motion; the Law produces the effect. We plant the seed and the Law produces the plant.

November 19

322.4-323.2

One should never allow himself to think of, or talk about, limitation or poverty. Life is a mirror and will reflect back to the thinker what he thinks into it. The more spiritual the thought, the higher its manifestation. Spiritual thought means an absolute belief in, and reliance upon, Truth. This is both natural and normal.

All is Love and yet all is Law. Love is the impelling force and Law executes the will of Love. Man is a center of God-Consciousness in the great Whole. He cannot deface his real being, but may hinder the Whole from coming into a complete expression through his life. Turning to the One with a complete abandonment and in absolute trust, he will find that he is already saved, healed and prospered.

There is One Infinite Mind from which all things come. This Mind is through, in, and around man. It is the Only Mind there is and every time man thinks he uses It. There is One Infinite Spirit and every time man says "I am" he proclaims It. There is One Infinite Substance and every time man moves he moves in It. There is One Infinite Law and every time man thinks he sets this Law in motion. There is One Infinite God and every time man speaks to this God, he receives a direct answer. ONE! ONE! ONE! "I am God and there is none else." There is One Limitless Life, which returns to the thinker exactly what he thinks into It. One! One! One! "In all, over all, and through all." Talk, live, act, believe and know that you are a center in this One. All the Power there is, all the Presence there is, all the Love there is, all the Peace there is, all the Good there is, and the Only God there is, is Omnipresent, Consequently, the Infinite is in and through man and is in and through everything. "Act as though I am and I will be."

November 20

535.M1

*My Soul Reflects Thy Life*

My Soul reflects Thy Life and rejoices in the happy thought that it looks on Thee alone.

O Soul of mine, look out and up and on; and reflect to me the wondrous Life of the All Good.

Look thou upon The One, and be saved.

Behold thou His Face forevermore.

*My Soul reflects Thy Life.*

November 21

535.M2

*Sorrow Flees from Me*

As the Great Joy of Life comes into my Soul, flooding me with Its wondrous light,  
all sorrow and sadness flee from me.

I shall not grieve, for nothing is lost nor gone from me.

My own cannot be kept from me.

My own knows me and will follow me wherever I go.

I am filled with the Joy of living and the Great Peace that comes to all who believe.

*I am made glad forevermore.*



November 22

536.M1 & M2

*The Ever and the All*

Like always was and evermore shall be, "World without end."  
All the Power there is, is mine now.  
All the Life, Truth and Love of the Universe is now and forever  
Flowing through my Soul.  
The All Good cannot change.  
I shall always have access to my Eternal God within me.

*I am Changeless Life within me.*

*The House of Love*

I dwell in the house of Love;  
My dwelling place is filled with peace and eternal calm.  
Love attends me in my home of the Soul, and  
Joy awaits upon me in the "Secret Place of the Most High."  
My house is built for me by the hand of Love, and  
I shall never leave this Home of the Spirit, for it is always present.  
I shall abide in this home forevermore.

*My house is a house of love.*

November 23

253.3-254.3

*Treating Kidney, Bladder and Liver Disturbances*

Mental agencies which contribute to the production of all kinds of kidney trouble are worry, anxiety, fear, and criticism. Acute attacks of nephritis, followed by death, have been caused by sudden shock and grief. The conscious knowledge that in Divine Mind we are known only as *perfection* so uplifts the thought that every mental and emotional reaction to circumstances and conditions is improved.

*Diabetes:* "Since the life of God is pure and complete, and since the Life of God within me is mighty to heal, than I know that this thing which calls itself by the name of diabetes is neither person, place nor thing. I cannot be compelled to suffer from or by it. It cannot operate through me, nor be believed in by me. Whatever my blood stream needs or ought to have, it does have right now, for God is all, in all, over all, and through all, and the God Substance of my body makes me free from all claim to diabetes.

"My kidneys perform their natural function and are adjusted to their natural and spiritual perfection and operation. They are perfect because they are spiritual ideas and all that God conceived is now perfect. There is no discouragement and no condemnation operating through me. My life within me is perfect and harmonious right now and will continue to remain perfect and harmonious. I am now healed and made glad. My blood stream is pure, perfect and spiritual. I sense this, know it and understand it.

"My system which is spiritual and perfect, contains within itself, every chemical requirement. Spirit cannot make a mistake, cannot withhold from my system anything that the system needs. There is perfect elimination and I abandon myself to the life giving force of pure Spirit."

November 24

254.4-255.2

*Bladder trouble:* In treating bladder trouble it is well to calm the thought. To remove any sense of inner irritation or agitation will always be of great value in removing this particular trouble. Again we should remind ourselves that there can be no real specific treatment for any particular trouble, but there is a certain way of approaching different troubles with good possibility of success. To follow the leadings of our own thought in all cases, is right, but to pay particular attention to the *specific idea* which causes the patient to suffer is always a correct method for practice.

Purity and strength, with perfect elimination, free from any sense of condemnation, is a good central thought to work on. Remember that thoughts are things and therefore different kinds of thought give rise to different types of manifestation.

“There is no irritation, agitation or inflammation in Spirit and man is pure Spirit right now. There is perfect and divine order in every organ and function of the body. There is a discerning Intelligence which separates the false from the true. No waste substance is allowed to remain in the system. The joyous, free flow of Life and Spirit is now active through me, cleansing my mind and body from all impurities, in thought, or of the flesh. There is no worry, irritation or agitation. I am sustained in a deep inner calm. Spirit flows through me and is never obstructed by anything unlike Itself. There is no over-action, no inaction, nor is there any wrong action of Spirit within me. Its action is complete, harmonious and perfect. Everything that does not belong to Pure Spirit is washed away.”

In this treatment the intention is that as a result of the statement, the bladder will be restored to its natural, perfect state.

November 25

255.3-256.1

Thoughts of greed, selfishness and jealousy cause congestion in various functions of the body, especially the kidneys. The work of the kidneys is to eliminate the poisons of the body, but when our minds are filled with thoughts of anger, hatred and resentment, we are pouring into our body *poisons in the making*. Too much of this makes a burden the kidneys are unable to carry and the up-building of body tissues is disturbed. But degenerative thoughts can be turned into creative, energizing vitalizing ones. Anger can be turned into love, and the very power that has been destroying can be made to build up, not only the kidneys, but the entire body.

The liver, the great laboratory of the body, which abstracts certain materials from the blood, and converts them into new substances which can be used by the body for up-building, or eliminated when its work is done, functioning as it does with other digestive organs is an important factor in maintaining the orderly balance of the body.

When disturbances arise in the liver, it is important to erase every unpleasant experience from the memory; every hard, tense thought from the mind. Just as the liver can convert certain substances into building material for the body, so the mind – filled with the knowledge that there is but One Divine, Powerful, Vital Essence – can change inharmonious thoughts into ideas that heal, cleanse and uplift.

November 26

256.2-256.5

*Treating Stomach and Bowel Troubles*

No organ in the body is more quickly upset by a disturbed mental condition than is the stomach. Frequently people, not even familiar with the manner in which thought controls the body, are heard to remark that a certain experience has "upset my stomach."

Even those who do not habitually say grace before meals would do well to lift thought in thanksgiving – putting aside all thought of worry, distrust, and anxiety – and thereby insure a wonderful digestant, a perfect aid to assimilation.

Sometimes a constant conflict in the emotional nature because of hurt feelings will become such an irritation that it manifests as hemorrhage or stomach ulcer. Also, a deep-seated sense of discouragement and disappointment will objectify in a disturbed condition of the stomach and bowels. (Constipation is treated under a separate head.) A patient may need to be shown that super-sensitiveness is nothing more or less than an expression of selfishness, the presence of which may be unknown to him.

The very best mental remedy for stomach trouble is love and joy. Say to yourself: "The glory of my thought makes me immune to negative experiences, even to negative suggestions. The very life of God vitalizes my every organ and tissue. I now have perfect and complete faith in God as my ever-present Good. My faith fills me and elates my entire being. As my thought relaxes, all the muscles of my body relax, the Life Spirit flows through me, and my body responds perfectly to Its healing activity, and every function of my body is now brought into perfect action. The Infinite Life which is within me now healing me, making me whole, after the pattern of an Infinite and Eternal Perfection."

November 27

257.1-257.5

*Treating Insomnia*

Insomnia is the result of a disturbed mental condition, either conscious or subconscious. Sometimes this arises from shock, grief, or anxiety, though often it is merely an inability to let go of the affairs of the day. Perfect trust in God within is the secret of relaxation, rest and renewal. The following is one treatment for insomnia:

“The Spirit within me is in perfect rest. The center of my being is quiet and poised. I let my inner spirit fill my whole being with peace and stillness. With this word, I now relax in body and mind. I let the Divine Tranquility fill me.

“My mind now releases all sense of burden or strain. Nothing can hurt or disturb my spiritual self. I am free and safe. All plans and ideas can wait until later. The Divine Wisdom works through me and I am protected from mistakes. My mind is quiet, calm, and deeply still. All tension is released and the great inner peace flows out through every nerve. My body rests in the still silence of the Spirit. I bless my body and my mind, for they are good and worthy of my love.

“The great blessing of the Spirit pours through me now and protects me in all my ways. My good is around and with me so that I am secure and safe. The loving presence of Spirit is with me now and forever, so that I am divinely protected. I let go of all problems and know that Spirit is with me. The great quietness and calm of the Universal Love is within me. I am richly blessed.

“Rest permeates my mind and body with its healing presence. I do not try to make anything happen, I accept restful sleep. Restfulness pervades my room and my bed. I let the Spirit take care of the Universe and my affairs, while I release all responsibility and sleep. The all-powerful Mind of the Indwelling Christ within me dissolves all sense of wakefulness and I am at peace.”

November 28

535.M3

*Substance and Supply*

The Substance of the Spirit is my Daily Supply.

I cannot be without my Good.

I can see that the constant stream of Life, flowing to me, brings into my experience all that makes Life happy and worthwhile.

I rest in security, knowing that Infinite Good is within and is expressing through me.

*I receive my good.*

November 29

549.M3

*I Am Complete in Thee*

Almighty God, Everlasting Good, Eternal Spirit, Makes of all things and Keeper of my Life, Thou art All.

Infinite Presence within, in Whom all live; Joy Supreme, flooding all with gladness I adore Thee  
Eternal Peace, undisturbed and quiet, I feel Thy calm.

O Thou Who dost inhabit Eternity and dost dwell within all Creation, Who Dost live through all things and in all people, hear Thou my prayer

I would enter Thy gates with joy and live at peace in Thy House.

I would find a resting place in Thee, and in Thy presence live.

Make me to do Thy will and from Thy wisdom teach me the ways of Truth.

Compel me to follow Thee and let me not pursue the paths of my own counsel.

O Eternal and Blessed Presence, illumine my mind and command my will that my Soul may be refreshed and that my life may be renewed.

As deep cries unto deep, so my thought cries unto Thee and Thou dost answer.

I am renewed and refreshed; my whole being responds to Thy love, and I am complete in Thee.

All my ways are guarded and guided, and I shall live with Thee eternally.

O Lover of my Soul and Keeper of my Spirit none can separate us, for we are One.

So shall Thy Wisdom guide me, Thy Presence dwell within me. Thy Love keep me and Thy Life envelop me now and forevermore.

*I rest in Thee.*



November 30

414.1-417.2

Effective treatment must be independent of any existing circumstance whatsoever else it will not enter the realm of an Unconditioned Causation. It will have fallen to the level of those secondary causes which seek to perpetuate themselves in human experience. To rise above the contemplation of conditions is to enter that field of Causation which makes all things new in our experience. From this viewpoint there is no hard and no easy case to handle. All cases represent but different phases of human belief and one would yield to the Truth as quickly as another if we were sure of our spiritual position.

Thoughts are more than things, they are the cause of things. Things have no independent existence since there can be nothing external to some comprehending mind. Our work is done in Mind alone and our entire equipment is thought and a knowledge of the Power which it utilizes. This Power is superior to the intellect in Its creativeness.

Only when we put our very best into our spiritual work will it satisfy us. A spiritual power is released through true thinking that is as much a law as is chemical affinity. There is no deliverance of the real self without mental conviction. To have faith in God is to follow this faith through by having faith in the self. The real self is God and as such is to be implicitly trusted. The spark which burns at the center of our own soul is caught from the living and eternal flame of the Spirit.

But the letter without the Spirit does not quicken the flesh into newness of action. It is cold and unresponsive. Feeling is at the center of the Universe and reflected through man's consciousness sheds its glow wherever the thought travels. Law governs its action and God Himself fulfils its promises.

There must come a time in our experience when we speak the conviction that is within us. The conviction of the Spiritual Universe in which we live is real and powerful. The light cannot be borrowed from another. Each has been furnished with a divine torch whose wick burns from the oil of the eternal and ever renewing substance of faith in oneself and in others.

No good can come to us unless it make its advent through the center of God Consciousness which we are. The hope of destiny is latent in the slumbering thought and genius lies buried until the attention is winged with love and reason. To help those in need is indeed a great privilege. But the blind cannot lead the blind. We must awake to the realization that a Divine Partnership has already been formed between the seen and the invisible.

Unless there were a unifying Principle of life existing as One all-embracing Mind, in which everyone lives and everything subsists, then we could not recognize each other. Indeed we could not be conscious of living in the same world. This Mind in which we live is at all times independent of any individual action on our part. We are in It and It flows through us, but It is always more than we are.

Our own presence and our consciousness of the presence of the physical world around us implies the necessity of a Universal Intelligence which co-ordinates everything into one complete Unity. This means that there must be a universal standard of Reality which we do not set, but which we may discover. One of the first discoveries we make is that living in a mechanical world we are still spontaneous individualities.

The physical universe is always mechanical. The Spirit is always spontaneous but because the Spirit is a Unity, It can never do anything that would contradict Its own nature.

Into this world we project an idea of ourselves as personalities. Since this action is spontaneous, but at the same time subject to the reaction of the mechanics of the Universe, we may or may not be reflecting freedom, happiness and apparent wholeness into the Law. Personality is bound, in its objective form only, to mechanical laws. This is necessary else there could be no self-expression. The way personality uses these mechanical laws, whether consciously or unconsciously, depends upon a realization of its right relationship to God, man and the Universe. The chief characteristic of the subjective Law is that It is sensitive, creative and can reason only from a deductive viewpoint. Being the very essence of sensitiveness It is compelled to receive the slightest impression of thought; being creative, It is compelled to act upon this thought; and being deductive, It cannot argue back or deny any use of It that may be made.

If someone should ask whether or not God has any intention for him the answer would be that the only intention God could have, if man is an individual, would be to let the individual alone to discover himself. In this discovery of the self-man impresses the Law (which is sensitive, creative and can deduce only) with the images of his own belief about himself, and the Law creates a form around these images.

Other than the instinctive and automatic actions of the physical body, the Law knows about us only that which we know about ourselves. Therefore it makes all the difference in the world what we are impressing upon the Law as being true about ourselves. For if we think poverty and lack we are certainly creating them and causing them to be projected into our experience. If, on the other hand, we think abundance, then the Law will as easily and as willingly create abundance for us. It is all so simple that it seems unbelievable. But for the average person who has no knowledge of this Law, his only use of It will be a reflection of what the consensus of human opinion believes must take place in the life of the majority of individuals who may happen to be living at any time on this earth. The savage thinks after the mode of his tribe and the more civilized thinks after the mold of racial belief.

To assert our individuality is to rise above the law of averages into that more highly specialized use of the Law which brings freedom rather than bondage, joy in the place of grief and wholeness instead of sickness. We cannot do this unless we are first willing to "judge not according to appearance." In this judging "not according to appearances" we are impressing the Law with a new idea of ourselves...a less limited idea; and we are learning to think independently of any existing circumstances. This is what is meant by entering the Absolute.

