

CHARLES FILLMORE



CHRISTIAN HEALING

THE NEW THOUGHT ARCHIVES

Christian Healing

Charles Fillmore

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Preface

These are not simply lectures; they are, rather, lessons. They are not merely to be read; they are to be studied and applied as one studies and applies mathematical rules.

When the text suggests that the reader "hold a thought," or affirm or deny a certain proposition, the student should stop reading, and both audibly and mentally do as bidden. This will set up new thought currents in mind and body, and will make way for the spiritual illumination that will follow in all who are faithful to these instructions.

The statements following each lesson should be used for mental discipline. Write these statements down and apply them daily while studying the lesson to which they correspond. Anyone can do spiritual healing who will use the simple rules of denial and affirmation here set forth. If

you wish to heal another, hold him in mind and mentally repeat the denials and affirmations; this will raise your consciousness to spiritual reality, where all healing power originates. If you wish to heal yourself, talk to your mind and body as you would talk to a patient.

Lesson 1 - The True Character of Being

1. "There is a spirit in man, and the breath of the Almighty giveth them understanding." The science that is here set forth is founded upon Spirit. It does not always conform to intellectual standards, but it is, nevertheless, scientific. The facts of Spirit are of a spiritual character and, when understood in their right relation, they are orderly. Orderliness is law, and is the test of true science.

2. The lawful truths of Spirit are more scientific than the constantly shifting opinions based on intellectual standards. The only real science is the science of Spirit. It never changes. It is universally accepted by all who are in Spirit, but one must be "in the Spirit" before one can understand this science of Spirit. The mind of Spirit must become active in those who would grasp the orderly science of Being that these lessons proclaim.

3. It is not absolutely necessary that the spiritual part of man's nature be active at the beginning of his study of this science. The primal object of the lessons is to quicken the spiritual realm of consciousness and to bring about the "breath of the Almighty" that gives understanding.

4. So let it be understood that we are teaching the science of Spirit, and that those who are receptive to the teaching will be inspired to spiritual consciousness. It is not difficult to accomplish, this receiving the "breath" or inspiration of

Spirit. We all are inspired by Spirit, in certain states of consciousness. Understanding of the laws governing the realm of Spirit will make it possible to attain this consciousness and to receive this inspiration whenever requirements are met.

5. The starting point in spiritual realization is a right understanding of that One designated as the Almighty. It is strictly logical and scientific to assume that man comes forth from this One, who is named variously, but who, all agree, is the origin of everything. Since man is the offspring of the Almighty, he must have the character of his Parent. If the earthly child resembles his parents, how much more should the heavenly child resemble his Parent. The truth that God is the Father of man does away with the oft proclaimed presumption that it is impossible for the finite to understand the Infinite. God must be in His universe as everywhere intelligent power; otherwise, it would fall to pieces. God is in the universe as its constant "breath" or inspiration; hence it is only necessary to find the point of contact in order to understand the One in whom we all "live, and move, and have our being."

6. A sense of logic is a fundamental constituent of man's being, and all minds acquiesce in statements of logical sequence. We all see the relation and unity of cause and effect, mentally stated, but, because the realm of forms does not always carry out our premise, we fall away from the true standard and try to convince ourselves that our logic is, somehow, defective. The one important thing that the student of spiritual science must learn is to trust the logic of mind. If appearances are out of harmony with your mental premise, do not let them unseat your logic. "Judge not according to appearance, but judge righteous judgment." You would not take the mixed figures of a child working a problem in mathematics as an example of the

trueness of the principle; nor could you detect an error in the problem unless you were somewhat familiar with the rules of mathematics. Mental propositions are the standards and governing principles in all sciences developed by man. In the science of creation the same rule holds good. You may rest in the assurance that the principles that you mentally perceive as true of God are inviolate, and that, if there seems to be error in their outworking, it is because of some misapplication on the part of the demonstrator. By holding to the principle and insisting upon its accuracy, you open the way to a fuller understanding of it; you will also be shown the cause of the errors in the demonstration.

7. Then, if you have been in confusion mentally through contemplation of a world both good and evil, and have, in consequence, got into skeptical ways, the only true remedy is to stand by the pure reason of your spiritual perception and let it clear up the proposition for you. Dismiss all prejudices based upon the mixed perception; make your mind receptive to the clearer understanding that will surely appear when you have taken sides with Spirit, when you look to Spirit alone for the outworking of the problem.

8. This is not blind belief; it is, in the superconsciousness, an acquiescence in the logic of Being. The superconsciousness is man's only sure guide in the mazes of the creative process. By trusting to the infallibility of this guide, man opens himself to the inspiration of the Almighty. Spirituality may be cultivated by, and the deep things of God may be revealed to, anyone who will mentally proclaim and affirm the logical perception of the goodness and the Truth of Being.

9. The central proposition in the inspiration of Spirit is that God, or primal Cause, is good. It does not make any great

difference what you name this primal Cause; the important consideration is a right concept of its character. The Hindu calls it Brahma, a being of such stupendous proportions that man shrinks into nothingness in contemplating it. Although this greatness of absolute Being is true, there is also another point of view--the smallness of that same Being as evidenced in the presence of its life in the most insignificant creations. So, in order to get at the very heart of Being, it is necessary to realize that it is manifesting in the least as well as in the greatest, and that, in the bringing forth of a universe, not one idea could be taken away without unbalancing the whole. This brings us to a fuller realization of our importance in the universe and to the necessity of finding our right place. It also puts us into very close touch with the Father of all, the one omnipresent Intelligence pervading everything.

10. The Father within you, so lovingly and familiarly revealed by Jesus, is not a distance, far away in a place called "heaven." His abode is in the spiritual realms that underlie all creative forces. As Jesus realized and taught, "the kingdom of God is within you." Spirit is the seat of power; its abode is on the invisible side of man's nature.

11. This revelation of God immanent in the universe was clearly set forth by Paul: "over all, and through all, and in all." The inspired ministers of all times have proclaimed the same.

12. The Power that creates and sustains the universe includes in its activity the creating and the sustaining of man. The desire for a fuller understanding of this Power has awakened a great inquiry into the character of the all-pervading One. On every hand men are earnestly seeking to know about God, seeking to come into harmonious relation with Him. Some are succeeding, while others seem

to make but little progress. The diversity of results obtained is caused by the variety of ways of approaching the one Mind--for such God is. In mind is the key to the whole situation, and when man clearly discerns the science of mind, he will solve easily all the mysteries of creation.

13. The dictionary definitions of mind and spirit are nearly identical; with this analogy realized, we much more easily get in touch with God. If spirit and mind are synonymous, we readily perceive that there is no great mystery about spiritual things, that they are not far removed from our daily thoughts and experiences. "Ye are a temple of God, and . . . the Spirit of God dwelleth in you," simply means that God dwells in us as our mind dwells in our body. Thus we see that God creates and moves creation through the power of mind. The vehicles of mind are thoughts, and it is through our mind in thought action that we shall find God and do His will.

14. There are mental laws that investigators are discovering, observing, and tabulating as never before in the world's history. Man has the ability to discern and understand the various factors entering into the creative processes of mind, and he is, through the study of mental laws, perceiving and accepting the science of ideas, thoughts, and words. But those who investigate nature and her laws from the intellectual and physical viewpoint fall short of complete understanding, because they fail to trace back to the causing Mind the multitudinous symbols that make up the visible universe. The material forms that we see about us are the chalk marks of a mighty problem being outworked by the one Mind. To comprehend that problem and to catch a slight glimpse of its meaning, we must grasp the ideas that the chalk marks represent; this is what we mean by studying Mind back of nature. Man is

mind and he is capable of comprehending the plan and the detailed ideas of the supreme Mind.

15. Divine ideas are man's inheritance; they are pregnant with all possibility, because ideas are the foundation and cause of all that man desires. With this understanding as a foundation, we easily perceive how "all . . . mine are thine." All the ideas contained in the one Father-Mind are at the mental command of its offspring. Get behind a thing into the mental realm where it exists as an inexhaustible idea, and you can draw upon it perpetually and never deplete the source.

16. With this understanding of the potentiality of primal Cause, we find it a simple matter to work the problem of life--the key to the situation being ideas. Thus life in expression is activity; in Being it is an idea of activity. To make life appear on the visible plane, we have but to open our mind and our thoughts to the divine idea of life and activity, and lo, all visibility is obedient to us. It is through this understanding, and its cultivation in various degrees, that men have acquired the ability to raise dead bodies. Jesus understood this realm of supreme ideas, or, as He termed it, "the kingdom of God . . . within you." When He raised Lazarus He invoked this power. When Martha talked about a future resurrection, He said, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live." One who identifies his whole mind with omnipresent Mind becomes so much at one with it that he can overcome death.

17. The real of the universe is held in the mind of Being as ideas of life, love, substance, intelligence, Truth, and so forth. These ideas may be combined in a multitude of ways, producing infinite variety in the realm of forms. There is a right combination, which constitutes the divine order, the

kingdom of heaven on earth. This right relation of ideas and the science of right thought is practical Christianity.

18. The student in the science of Being should start all his investigations and mental activities from the one-Mind foundation. If you are skeptical about the existence of God, or if you are an abstract believer in God without having had any experience or conscious mental awakening that has given you proof, you should be very industrious in prayer, affirmation, and invocation. Remember, God is not a king who can force his presence upon you whether you will or not, but an omnipresent Mind enfolding and interpenetrating all things.

19. There are goodness everlasting and joy beyond expression in a perfect union between your mind and this perfect Mind. The point of contact is a willingness and a seeking on your part. "Seek, and ye shall find; knock, and it shall be opened unto you."

20. This question naturally presents itself: If we are offspring of Divine Mind, why are we not naturally conscious of its presence? The answer to this is: In using the privilege of our inheritance--the power to make ideas visible as things--we have created a realm that separates us in consciousness from the Father-Mind. This is the teaching of Jesus in the parable of the prodigal son. When we are weary of the sense consciousness, we have only to turn our face (intelligence) toward our Father's house; there we shall meet a loving welcome.

21. The understanding that God is not in a distant heaven, nor located in any way geographically, gives us a feeling of nearness to and unity with the parent Mind. This intercommunion of the man consciousness with the omnipresent spiritual force of the universe was beautifully

exemplified by Jesus. God was closer to Him than hands or feet. He referred all things to this loving Father, who was in constant communion and cooperation with the Son; yet there was, even in His case, the independent personal consciousness that beset Him when He sought to be free from mortal limitations. So we should not be discouraged or cast down if we do not quickly find the kingdom of God within us. Jesus spent whole nights in prayer; we should not be weary with a few moments each day. A daily half hour of meditation will open up the mind to a consciousness of the inner One and will reveal many things that are hidden from the natural man.

22. The fact is, Truth cannot be imparted--it must be individually experienced. The presence of Divine Mind in the soul cannot be told in words; it can be hinted at and referred to in parable and likened to this or to that, but it can never be described as it is. The ability of the individual mind to combine the ideas of Divine Mind in a consciousness of its own makes each of us the "only begotten Son," a particular and special creation. No two individuals in all the universe are exactly alike, because there is always diversity in the ideas appropriated by each individual from Divine Mind.

23. The truth is, then:

That God is Principle, Law, Being, Mind, Spirit, All-Good, omnipotent, omniscient, omnipresent, unchangeable, Creator, Father, Cause, and source of all that is;

That God is individually formed in consciousness in each of us, and is known to us as "Father" when we recognize Him within us as our Creator, as our mind, as our life, as our very being;

That mind has ideas and that ideas have expression; that all manifestation in our world is the result of the ideas that we are holding in mind and are expressing;

That to bring forth or to manifest the harmony of Divine Mind, or the "kingdom of heaven," all our ideas must be one with divine ideas, and must be expressed in the divine order of Divine Mind.

Statements For The Realization Of Divine Mind

(To be used in connection with Lesson One)

1. There is one Presence, one Intelligence, one Substance, one Life: the good omnipotent.
2. God is the name of the everywhere-present Principle, in whom I live, move, and have my being.
3. God is the name of my good.
4. God almighty, "Father of all, who is over all, and through all, and in all."
5. Thy name is Spirit. I know Thee as the one, the all-seeing, Mind.
6. "Our Father who art in heaven [the everywhere-present inner harmony], Hallowed be thy name [wholeness manifests Thy character]."
7. Thou art always with me as indwelling wisdom and love.
8. Thy law is now the standard of my life, and I am at peace.

9. "I in thee . . . and thou in me."

10. Thou art never absent from me--I now see Thee face to face.

11. I think Thy thoughts after Thee.

12. I dwell in Thee and share Thine omnipotence.

13. In Thee is my perfection.

Lesson 2 - Being's Perfect Idea

1. The foundation of our religion is Spirit, and there must be a science of Truth. The science of Truth is God thinking out creation. God is the original Mind in which all real ideas exist. The one original Mind creates by thought. This is stated in the first chapter of John:

2. In the beginning was the Word [Logos--thought-word], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made.

3. Eadie's Biblical Cyclopedia says: "The term Logos means thought expressed, either as an idea in mind or as vocal speech."

4. An understanding of the Logos reveals to us the law under which all things are brought forth--the law of mind action. Creation takes place through the operation of the Logos. God is thinking the universe into manifestation right now. Even He cannot create without law. The law of the