

The Heart of Mysticism, Volume 5: 1958 Infinite Way Letters
Chapter 3, “The Practice of Spiritual Healing”
Material not included in Recording 171B

Recording 171B is the basis for Chapter 3, “The Practice of Spiritual Healing,” in [The Heart of Mysticism, Volume 5: 1958 Infinite Way Letters](#). The chapter is an edited version of the recording with additional material on the nature of matter and the relationship of spiritual living to spiritual healing.

Since [The Compendium](#) cites only one source for Chapter 3—Recording 171B—it is reasonable to assume that Joel and Lorraine added content to the chapter, which is the Infinite Way Monthly Letter for March 1958. This additional content is given below.

The Subject of Matter

Students of metaphysics often find difficulty in solving their problems of health because of a misunderstanding concerning the nature of their bodies, which in its turn is based on a misunderstanding of the nature of matter.

In the early days of modern metaphysics, it was the practice to deny matter. Much was written about the unreality of matter, and this led to a denial of the body, to the doctrine of the unreality of the body, and in many cases to the desire to overcome the body or get rid of the body. It must be understood that while our unenlightened concepts of God, life, man, and body form the illusions of sense, nevertheless, God made all that was made, and all that God made is good, and therefore, from this standpoint, everything that exists must partake of the nature of God.

Physical science has revealed that matter itself is indestructible, and that matter never had a beginning, and that matter can never have an end. Matter changes forms, but according to the scientists of today, matter never began nor can it ever end; and of course, this reveals not only the indestructibility of matter, but actually the immortality of matter. Unless the nature of matter, its origin, and that which is its substance and governing power, can be discovered, we are left in as much of a dilemma as when we denied matter but did not understand what we were doing or why.

The Infinite Way reveals that mind is matter. Mind is the substance of that which the world calls matter, and it is for this reason that mind governs and controls matter. Mind imbued with truth produces harmonious matter—form or body. Mind imbued with error—with ignorance, with falsities about God, life, man, body, and matter—produces inharmonious, discordant matter or body.

While this may appear to you as a revolutionary idea, since it has not been revealed to you in this way before, nevertheless, we have been witnessing the proof of this in the past seventy-five years of metaphysical healing in situations where an individual, acting as a practitioner and knowing the truth, has produced harmony in a body where discord and inharmony had existed until the request for help. Every form of disease has, at some time or another, been met by metaphysical treatment, that is, by knowing the truth. Knowing the truth has transformed inactive bodies into active ones, diseased organs into healthy organs, diseased brains into harmonious, acting brains; it has reduced fevers, removed tumors, eliminated infection, and, in every possible manner, has transformed sick bodies into well bodies by the process of knowing the truth.

Sometimes this has been construed to mean that mind governs matter or that mind governs the body, but this is only partly true, because the full truth is that mind is matter, and mind constitutes the substance of which the body is formed. It is for this reason that mind, imbued with truth, reveals the harmony of mind and body, whereas mind, imbued with untruth, false theories and ignorance, produces the discords of human experience.

Governing the body through the activity of truth consciously known through the mind, however, is but a beginning step toward spiritual development, unfoldment, and demonstration. Above the realm of the conscious, thinking mind is the universal Spirit, where Consciousness Itself, without the benefit of words or thoughts, governs individual life, including the body, harmoniously, joyously, prosperously.

It is difficult to attain this higher state of consciousness in which life is spiritually lived until one has been through the preliminary step of understanding that mind is the substance of the physical body and that mind imbued with truth will result in a completely transformed body.

Relation of Spiritual Living to Spiritual Healing

Spiritual healing and spiritual living are inseparable; they go hand in hand. The source of healing is the consciousness of the individual who is at the moment acting as practitioner. Let it be understood that, if the effect is to be pure, the source must be kept free and pure. Naturally, the best results will flow forth from the purest consciousness, and therefore, a person expecting to bring about healing must live up to certain standards before this can be accomplished. Students should give serious study to the chapter on "The Healing Ministry" in [*The Master Speaks*](#).

For this reason, every student on the spiritual path must have a period of preparation before entering upon healing work. This preparation consists of two parts: first, the study of the correct letter of truth; and second, the self-discipline which such a path involves. During this period of preparation, it is necessary to study the [*Sermon on the Mount*](#) and to attempt, as fast as possible, to release yourself from such conduct as is described in those passages which begin

“Ye have heard that it was said by them of old . . .” and then watch and see to what degree your life begins to conform to those parts which begin with “But I say unto you . . .”

As your consciousness is purged of hate, animosity, resentment, jealousy, envy, self-seeking, self-glorification, etc., it becomes a fit instrument for spiritual healing. It is during this period of preparation that you must adjust yourself to the idea of God as one power and, at the same time, give up the conventional belief that God is a great power which can be used to destroy evil powers.

You will be able to heal successfully only in proportion to your willingness to “die daily” to all the traits of character which constitute humanhood and to be reborn into spiritual consciousness, a consciousness which contains neither love, hate, nor fear of evil. Let no one believe that he can be the same human being that he has heretofore been and yet be successful in spiritual healing. The reason we have so few spiritual healers is that there are so few people who are ready to undertake this preparatory period of study and practice; there are so few who are willing to undergo the self-discipline which removes their lives from the law of the Ten Commandments and lifts them into the atmosphere of grace—into the atmosphere of but two commandments: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself.”

It is only in the surrender of the human sense of life that the full spiritual heritage can become manifest in our experience. Spiritual healing, without some measure of spiritual living, is almost unthinkable and almost impossible. The spiritual way of life is a reversal of the human way of life. Human beings nearly always want something; they are nearly always trying to get something. Human living is based largely on getting: getting supply, getting health, getting companionship, getting married or getting unmarried, getting a home, getting away for a vacation, or getting back—getting, getting, getting, always getting. The essence of human experience could almost be summed up in some such way as this: What can I add to myself? In what way can I increase my good? In what way can I acquire more?

Living the Spiritual Life

Spiritual living is the reverse of all that. Spiritual living begins with the premise that I and the Father are one and that all that the Father has is mine. Spiritual living, therefore, begins with the realization that we are already infinite, that we already embrace within ourselves all of the good that God has to bestow. Such a realization immediately removes all desire to get, to accomplish, or to achieve.

How can a person come into this living experience of his divine inheritance? Truly, the answer is very simple. There is a way—the Master has pointed the way very clearly—but it is the putting into practice of that way which is the stumbling block. Why? Look about you. Look into your own heart. See with what tenacity human beings clutch to themselves their possessions. This is what makes the practice of the Christ-teaching so difficult. But now, turn ye—“Turn ye, and live.”

Begin to loose that which you already have in such infinite abundance; cast your bread upon the waters. Instead of seeking love, love; be loving; find some way, some place, somehow to express love. Instead of seeking cooperation, begin to give cooperation. Instead of seeking blessings, seek to bless. Instead of seeking to get, seek to give. It makes no difference whether you begin with pennies, nickels, or dimes; it makes no difference if you begin by giving only fifteen minutes of service to someone in need of your service. What counts is that you make the acknowledgment:

*All that the Father has is mine. Right now, the place whereon I stand is holy ground. Nothing need be added to me. I am this instant in one of those many mansions of the Father's, even if appearances do not testify to this. "I and my Father are one." In my true being, in my true identity, "I and my Father are one."

God's nature is available to all who seek it. God's will is done on earth as it is in heaven, and there is no other will. God's will is the only will. God's will is the only will being done on earth as it is in heaven.

Here and now, God's presence fulfills me; God's presence is the fulfillment of my whole life. To experience the realization of the presence of God is to have my whole life fulfilled. God's grace is my sufficiency in all things, omnipresent where I am. It is not absent from me; it does not have to be attained; God's grace need only be realized, and then it is my sufficiency in all things.

Our aim is to get nothing, to acquire nothing, to receive nothing except a continuous realization of God's presence. That must be done three, four, or five times a day—as many times as we can find two or three minutes to steal away alone just for the realization of God's presence. In the human picture, we look to the world for what we need. Some people find themselves dependent upon their jobs or their employers; some are dependent on business; some are dependent on husbands or wives; some are dependent on climate and weather; some are dependent on the government. The spiritual picture is the reverse of that: "Thy grace, God's grace, is my sufficiency." That breaks every human tie and every human bond. We continue to associate with each other and to share with each other, but we no longer have a dependence on each other. Spiritual living means that every service of wife, husband, mother, or father is performed through love, not through duty or necessity. There is now only one necessity—to receive God's grace.

If you are living spiritually, you are losing your dependence on man whose breath is in his nostrils: You lose your dependence on weather and climate; you lose your dependence on money; and you acquire your complete freedom in the realization that I and the Father are one, that all that the Father has is mine, and that is why the place whereon I stand is holy ground. Remember, this will not be true after a treatment. Treatment is merely to bring to light that which already is. Before Abraham was, this truth is and has been true of you. Wake up out of the

Adam-dream—the belief that there is either good or evil in any form—and come into the realization of your spiritual sonship.

If we are children of God, we are heirs, and if heirs, joint-heirs with Christ in God. What can we need and whom can we need? Nothing but this realization. The realization of God's presence is what breaks the mesmeric sense of a selfhood apart from God, of a person apart from God, or a condition apart from God. This is the very realization that breaks the whole Adam-dream. When we wake up, we find that we are children of God and that we are really in heaven, because when once we are freed of material dependencies, earth is heaven

There is no other heaven than this; there is no other body than this. This is the perfect body which God gave you and the only reason that you find it disturbing is because you have allowed the mesmerism of this world to inflict itself upon you with its beliefs. Once you break that dream, you will be satisfied with this body. It will move about and do everything you tell it to do.

When you remove power from the form, you will find that it is literally true that God gave you dominion over this body, over everything on earth, everything in the air, everything beneath the waters. You will discover that that is true, and then you will be satisfied. The body will be a fine instrument to use, and you will be satisfied with it; the body will be so responsive to what you want it to do, when you want it to do it, that you will be grateful that you have this body.

This life you are living is the very life you have been seeking. You have been going places and doing things to find it, when all the time, satisfaction and fulfillment were right here with you. It is you, yourself, who have permitted the mesmerism of good and evil to block it off from your view. Wake up. "Awake thou that sleepest . . . and Christ shall give thee light." Awake and realize:

This is the very minute that God gave me. This is the body God gave me. This is the consciousness, the life, the Soul, the Spirit that God gave me. This is the infinity of supply that God gave me—all here, and all right where I am now.

As you abide in that truth and let that truth abide in you, the dream vanishes, and you really wake up to find that this is heaven. Sometimes, in waking up, it moves you out of the physical or material environment to which you have been bound by the mesmerism of human existence. You then find yourself in green pastures and beside still waters, whereas before that, you may have found yourself on a battlefield of some sort or other.

As you study The Infinite Way writings, try to understand what the message is: It is not the healing of minds, bodies, or pocketbooks; it is not physical healing or mental healing; it is awakening out of a dream and finding that now are we the sons of God. That is the essence of this message.