

Lesson XX

HEALING THROUGH LAW OF PRAYER

The Law of prayer is summed up in these 1
words: "All things whatsoever ye pray and
ask for, believe that ye receive them, and ye
shall have them." The Law of Prayer implies 4
a believing that one has already received
what one prays and asks for, as well as indi-
cating that this receiving will be in the future.
"Believe that ye receive them, and ye shall 8
have them." The Greek translation renders
the word receive in the past tense. Received
is past tense, while *shall have* is future perfect
tense. Tense is time. This Law of Prayer 12
conforms exactly to the Creative Plan. It
idealized what is to be, which is past time or
tense to the consciousness, though conscious-
ness receives in the future what is to be, when 16
it becomes aware of what is; that is, of
Being.

To be healed through the Law of Prayer
one must conform to the spirit of the Law. 20
The letter of the Law availeth nothing. To
worship God, one must worship in Spirit and
in Truth. To pray to God is to be in a state
of adoration or worship; that is, in a thankful 24
recognition of the Qualities of God and man's

- 1 relation to them. Since God is Being, and
the qualities of Being are already, whether
man is aware of them or not, his recognition
4 of them in the spirit of Omnipresence enables
them to be manifested. This is the spirit that
must characterize healing prayer. This is the
gist of the text containing the Law of Prayer.
- 8 The Law of Prayer does not imply that man
assumes that he is well when he is sick. When
one is able or willing to be healed by prayer
he understands something of the Creation of
12 man by God. He knows that God created man
in His image and likeness; and is aware that
man is expected to become perfect, even as
his Father in heaven is perfect. Knowing this,
16 he knows that man is created in the image
and likeness of Perfection. It is perfection
that man seeks. This perfection includes har-
mony. Harmony is its outer aspect as health
20 and its inner as wholeness.
- If one needs to be healed, it is implied that
one is sick or inharmonious. This is the
appearance, but one is to judge not by it, but
24 to judge righteous judgment. The righteous
judgment in this case is that Man, as God
created and idealized him to be, is whole;
united male and female, or image and
28 likeness. To begin with, man must idealize

himself in wholeness and unity, even as God 1
has done. In this, God does not heal, but the
Son of Man does the healing. This is to say,
that one, conscious of the Real Man or Son, 4
the Man God created, is able to be at-one with
the Qualities of Being, resident within the
consciousness, and to invite them into expres-
sion. This is instantaneous healing. If the 8
healing is not instantaneous, it is because
consciousness must be disciplined in making
this contact; at the same time mastering the
sense of adverse forces in the presence of the 12
Truth to be realized.

What one prays and asks for is expected to
be for the purpose of seeing something of God
manifested to man. Otherwise, one seeks to 16
consume upon his own flesh the qualities of
God and prays amiss. There are several qual-
ifications to prayer. St. John says: "If any
man see his brother sinning a sin not unto 20
death, he shall ask, and God will give him life
for them that sin not unto death. There is a
sin unto death: not concerning this do I say
that he should make request." In other 24
words, there is that for which one may pray
and there is that about which one is admon-
ished not to make request. This latter aspect
pertains to the actions of Divine Will which 28

1 man cannot offset by prayer.

Selfishness obstructs answer to prayer. Most people want to be healed because they
4 dislike the suffering. Selfishly, they want to be relieved from the discomfort. If this idea is dominant, healing is obstructed and the spirit of prayer prevented. Regardless of the
8 appearance or the desire to be healed, one seeking release through the Law of Prayer, must have uppermost in the consciousness the willingness to let the Qualities of God be
12 manifested, for the sake of the Principles of Being subjecting the adverse forces of the flesh. This feeling is possible only when a great love of God is present in the heart.
16 This great love is also accompanied with a love of seeing that which is highest and best dominate that which is mean and inharmonious; to see Christ master the forces of
20 Satan. In this love one can entirely efface the desires of the self and see the Play that is going on, casting one's forces in the direction of that which is Supreme. This invites the
24 supremacy of Divine Powers in the organism.

It is possible to make connection with the essence of the Principles of Prayer without being at once healed. One is freed from fear
28 and filled with peace, this permitting the

essence of energies to penetrate the consciousness to work out the healing. The author is always reminded of the child's tendency to "make believe" in connection with the Law of Prayer. A childlike heart, the characteristic of one who believes in healing by prayer, makes it possible for one to play a like game. A boy will "make believe" that a broomstick is a horse, or a bathtub is a boat, and enter into all the imaginations necessary to make the play effective. In a comparable manner, the child of the Kingdom, must "make believe" that he is well when he is sick, keeping uppermost in mind the thoughts and forces that relate to healing and the Principles involved. When there is no room in the mind for the adverse thoughts or forces, the adverse emotions and feelings are controlled, and the Mind of the Spirit has a chance to perform its healing work. "Whosoever shall not receive the kingdom as a little child, he shall in no wise enter therein."

The childlike state that makes for answered prayer is predicated upon a perfect trust in the Principles of Being. Faith must be coupled with understanding to produce the desired results. When one understands that Man is consciousness in which the Principles

- 1 of Harmony unfold, an expectancy toward the
good and the harmonious is developed. This
makes for receptivity to the unfolding Divine
4 Qualities, by which the goodness of God can
be manifested. Yet, this expectancy must
transcend the selfish thought and desire to
permit the Laws of God to operate.
- 8 It is natural, if one is sick, that desire to
be well arise. Harmony is the goal of life to
be attained. The desire to be well must be
merged with the desire to let the Will of God
12 manifest itself in the consciousness, in order
to permit healing of a Divine nature. The
desire to be well, when personally intensified,
is itself an obstruction to the healing. Spirit-
16 ual healing oftentimes occurs when one is able
to give up the desire to be well. At this point
the self-sense is removed and the Qualities
of Being can influx into the consciousness, in
20 healing power and presence.
- Repulsion to the adverse forces must be
negative; made in a sense of the noneffective-
ness of the adverse forces to control the
24 consciousness. This automatically attracts the
opposite qualities that make for healing.
Healing through prayer is not alone a science,
but an art. It is the art to so place the conscious
28 thought and feeling in alignment with the

inner Principles, thus inviting their activities 1
to promote harmony. The communion
(prayer) that brings healing is not a matter
of thought and feeling, but of the spirit back 4
of both, that invites the action of God that
promotes harmony and wholeness. Yet,
thought and feeling must be mastered in their
forces, so as to invite the action of the Spirit, 8
to permit healing.

One cannot have his thought centered in
sickness, nor his feeling energies centralized 12
in pain and distress, and invite the healing
power. There must be a mental mastery of
the forces of thought and feeling that are
adverse to harmony and Truth. Hence, the
mental development occurs as the Law of 16
Healing is ready to operate in consciousness.
Through mental illumination, consciousness
is unfolded so as to make connection with the
Spirit of God. This connection, established, 20
permits prayer to be effective.

Things are added as one unfolds mentally
and spiritually. To pray for food, clothes to 24
wear, or for pleasure trips, thinking that the
Law of Prayer includes all external things,
is not to conform to the science of prayer con-
veyed in the Law. One is expected to render
unto Cæsar the things that belong to his plane, 28

1 and to God, the things that belong to God.
The understanding that God sustains and
supports man, and the giving of thanks for
4 His loving care, is the prayer that includes
all the needed things for man. "Your Heavenly
Father knoweth that ye have need of all these
things." To give thanks for food, for plenty,
8 for needed good, as though one had them
already, is to conform to the Law of Prayer
that invites into manifestation the things
desired. But this must rest upon a realization
12 of the truth of man's relation to God, and not
upon sentiments of selfish sense.

"All things whatsoever ye pray and ask
for," pertain to that about which we pray. In
16 reality it pertains to that which relates to the
Spirit, for to pray pertains to the Spirit. For
this reason if one seeks first the kingdom of
God and his righteousness, all the things
20 needed are added. This is to say, if one's spirit
is right with God and His Laws, the outer things
conform accordingly to harmony and order.
There is a natural world and a spiritual
24 world. "The natural man receiveth not the
things of the Spirit . . . because they are
spiritually discerned." Many things that
people pray for are not received, for they
28 pertain to the plane of the natural man, and

are governed by the laws of that plane. "Ye 1
ask, and receive not, that ye may spend it in
your pleasures." Jas. 4:3 R. V.

Any form of lack is a state of negation that 4
is automatically attractive toward the oppo-
site quality. Hence, under the Law of Prayer,
healing can take place when inharmony is 8
present, if one's spirit of seeking or asking is
conformed to the Selfless Spirit of Christ.
Attaining the selfless spirit that invites heal-
ing is predicated upon a love of seeing the
Laws of God work in the consciousness, and 12
not upon one's self desires; though inharmoni-
ous conditions, of necessity, force the
healing. Unfoldment through mortality is
beset with inharmonies. Opportunities for 16
healing, in some form, are omnipresent. To
be healed through prayer involves a ceaseless
praying, a resting of consciousness upon the
inherent Laws of Being. Through keeping 20
one's mind stayed upon the Creative Prin-
ciples, the energies and emanations of these
Principles are continually invited into action.

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MEDITATION

I am healed through Jesus Christ, Lord of spirit and body.

4 I am receptive to the Power and Presence of God, keeping my mind stayed on Principles of Truth.

I rejoice in wholeness and health; in omnipresent Good, through the Father-Mother Principle of my being.

