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## HOW SHALL I CURE MYSELF.

A Practical Course of Lessons in the Art and Science of  
Self-Healing.

BY P. BRAUN, PH. D.

### II.—THE MIGHT OF SUGGESTION.

[CONTINUED.]

There might be a seeming aggravation for some time, because of the opposition of the old suggestions and conditions to the newcomers, but the might of truth would prevail in the end as it always does, and all falsehood is dissolved before its magic ray as the shadows vanish before the approach of light.

The hypnotic subject accepts some of my suggestions because his objective mind has been rendered inactive for the time being, and he finds it easier in most cases to follow my suggestions than to analyze and reason upon them. But let me suggest something against his established convictions, and I encounter opposition immediately, because he does not have to reason in this case. He has done the reasoning before.

It may surprise you somewhat when I tell you that most of us have been little better in the past than the hypnotic subject. We have not reasoned enough, but blindly accepted the conclusions of other people. And nowhere has this been more the case than on the most important points, those pertaining to what is termed

*Religion*, that is, our relation to the source and root of our being, and the nature of God and Man. If we really understood more of our relation to God, and comprehended our own nature and powers better, we would more readily overcome our diseases, our moral weaknesses and poverty. We would believe differently, and according to our faith so would it be with us.

Thought is a most marvellous power. By it Prof. Crookes has moved a pendulum and tipped a scale. By it images have been produced on photographic plates. Anything that produces motion and change is a force, and if we continue the exercise of thought long enough, the brain becomes weary. If the exercise of thought is sustained abnormally for long periods the brain deteriorates and breaks down. It has been demonstrated that there is no movement among the brain cells during periods of unconsciousness. As soon as consciousness returns motion and activity is re-established among them.

Have not some thoughts blanched your cheeks or covered them with burning blushes? Have they not lowered or accelerated the beat of your pulse and the throb of your heart? Have not some almost paralyzed you and others filled you with life and buoyancy? Have you not felt your nerves vibrate harmoniously and have they not tingled painfully and discordantly at other times?

As different thoughts and suggestions depress or invigorate us mentally, so do they also have their effects on the physical system. Those who have studied metaphysics for some time undoubtedly have met with references to the labors, investigations and conclusions of Prof. Elmer Gates. We have not space here to give a detailed account of them. We can only sum up his results as follows. That he has analyzed the blood, sweat and other secretions of people who were laboring under various mental moods. That he

has found a precipitate which was the same in people who happened to be in the same mental or emotional state, but that this differed in cases of differing mental and emotional states.

This proves that thought does produce a *chemical change* in the blood, nerves and tissues of the body. Prof. Gates found some 40 distinct beneficial and a like number of destructive mental moods. Some were of a harmonizing and upbuilding, and others of a discordant and destructive nature, that is, either health promoting, or health destroying.

Every sane mind will at once see the relation of these conclusions to the experiences of each individual and the race at large. Has not the bite of an angry man caused blood poisoning, and has not the milk of an angry mother caused spasms or even the death of the child? Does not worry impair the digestive functions, bleach the hair prematurely and lower the tone of the nervous system? And so we might go through the whole catalogue of destructive emotions and find that they throw the physical system or various portions of it out of harmony, which means out of health.

And this is so because the primitive mind naturally vibrates in harmony with the universal mind. As long as the body is subject to the vibrations of the primitive mind mainly, it is harmonious and healthy, unless perchance some outside influences cause unharmonious conditions. But as soon as an inharmonious element enters the mental life long or strong enough, it will cause inharmony, weakness or disease in the body.

Now it is well to emancipate yourself from the bondage of old delusions and errors, and give your subconscious mind a course of vigorous and healthy suggestions such as I have outlined in the first lesson. But that is not enough. Many diseases are caused directly by thoughts of anger, worry, jealousy, fear, etc., and your next effort must be to overcome them.

How? Evil can successfully be overcome only through good. You must affirm for yourself the opposite good qualities, thoughts and emotions to those which are ruling your life, health and destiny now. The philosophy which I shall briefly outline later on will help you wonderfully in this endeavor. But a daily course of suggestions, such as I will give you at the end of this lesson will also help you as long as you have not yet reached the inner conviction or realization. You will not only gain health by overcoming your tendency to give way to negative thoughts and emotions, but you will gain more. You will gain peace of mind. You will gain strength of will and a mastery over outward adverse conditions to which you have been a stranger heretofore. It is also one of the necessary steps to take for all who aspire to an initiation into the higher mysteries, and no neophyte ever was admitted to the higher degrees of Adeptship until he was master over his thoughts and emotions. It is furthermore a step which every soul *must* take in its evolution God-ward. It is a state which the higher orders in the spiritual world have reached, and none can enter the hallowed spheres where these dwell unless he or she has gone through this process of purification. As long as it is a task which we *must* undertake and complete, and as long as there is no complete happiness without this, why prolong the agony of the crucifixion? Do it now. Begin this day. Do not mind apparent setbacks and discouragement. The child has many a fall before its limbs become strong enough to bear its weight. But through the attempts which it makes it develops the strength which enables it to walk upright before God and men. And we are all but children mentally. We become strong not by meekly submitting and saying "It is God's Will," but by asserting our divine right to be free, healthy and strong.

God's will and our ultimate destiny is to be masters

over nature and self. But we are allowed to tarry on the way. The corrections we receive are for the sole purpose of arousing us and awakening a desire to get away from our pains, miseries and aches. When that desire comes then are we ready to make the step. Nature is also ready to furnish the needed strength, if we will only assert ourselves and affirm that this strength is ours for the asking.

Oh, my brother and sister. Awake from the hypnotic spell which hereditary influences, former teachings and false suggestions have cast over you. Affirm your Divine Sonship. You are heirs to the Father's power. It is yours potentially, but you must make it an active, dynamic force by believing in your possessions, and then by USING them. There is nothing that we ever learn without effort. When you were born you possessed the power to speak potentially only. You learned to speak by making use of that latent power. USE is the great developer. Do not say "I have not the strength or the will to do this or that." The will and the strength is within you if you will only bring it out into the light of day by use. Try, try! is the word, and never cease trying. When the seed opens and sends forth its first blade or leaves, we cannot see the branches, flowers or fruits. These all come later through the efforts which the indwelling life of the plant makes to bring them forth. The power to bring them into manifestation is given the plant, and it makes use of that power, because there are no false suggestions which could hinder it from working out its destiny.

Now, we all believe in a higher destiny for ourselves, a destiny free from the cares, sorrows, weaknesses of mind and body which beset us now. Do you ever think that we will reach that state without bringing into use the powers which nature has implanted in us? Never. The soul is a growing thing like the plant. All power to work out its destiny is

given it from God, its Father and Source. It is a sacrilege not to believe this, and that is just what Jesus wanted us to believe. He said that God was our Father and that the Kingdom was within us. He further gave us the beautiful parable of the lillies of the field, to show us that we should not be over anxious about unessential matters. All the powers which we needed are given us just as they are given the lily. The Father knows what we need, and he has already given it in the powers which we inherited from Him. Trusting and believing, we must work out our destinies. To doubt our powers, and disbelief in God's goodness and love, are the only things which can weaken and paralyze us.

In order to show you how our thoughts decide or make for us conditions, I will give you two illustrations.

A lady had a pair of diamond earrings which she valued beyond any other piece of jewelry in her possession, although she seldom wore them. One day an old schoolmate came to visit her. This lady, whom we will call Alice, had been her bosom friend for many years. A more than sisterly affection existed between the two. One afternoon the hostess brought down her earrings and showed them to Alice. While the other was admiring the gems some one rapped at the door, and the lady hurriedly left the room to see who it was. It happened to be another lady friend, and for a time the earrings were forgotten. When the last comer had gone the lady remembered her earrings and asked Alice what had become of them. Alice did not know. She said that her friend must surely have taken them with her when she responded to the knock at the door. A search was made immediately but the earrings were nowhere to be found. This was a most embarrassing incident for Alice, for she was afraid that it might cast a suspicion on her. For some days the search was continued fruitlessly.

The lady began to mistrust her friend, for she could account in no other way for the disappearance of the gems. The fact that Alice was poor and very fond of adornment only helped her in her suspicions. In vain did she remember the many tokens of love and kindness which she had received from Alice. Her manner toward the latter grew cold. Alice felt grieved and there were some hot words which parted them for life. Bitterness and hatred had grown up in place of old time love and friendship.

Alice died some years afterward. One day while the lady was engaged in house cleaning she knocked over and broke a narrow-necked Japanese vase, and lo, from between the fragments rolled the long lost earrings. The lady saw it all in an instant. While going out of the room to open the door for her caller, she dropped the trinkets into the vase unobserved by Alice and forgotten afterwards by herself. The shock of the discovery was so great and her remorse so intense that it made her quite sick for a few days.

We here see that one of the lady's weaknesses was a distrustful nature. This impelled her to take the gems with her, instead of leaving them in the care of Alice. It caused her also to distrust Alice, and the result was a broken friendship, hate and bitterness. How different would the result have been if the lady had overcome her suspicions by a course of vigorous auto suggestions affirming her faith and trust in her friend. But she allowed herself to become a passive victim of the first suggestions which came to her, and those were in line with her natural disposition, and those suggestions decided whether it would be love or hate between herself and friend henceforth.

Now, my friend, can you not call up many instances in your own life where you have allowed yourself to become a passive victim of the first adverse suggestions that came to you in answer to your pre-dispositions, and where the results would have been differ-

ent for yourself and others had you chosen to combat them with another kind? Think of this earnestly and begin *now* in your daily life to exercise your divine right to control yourself and future destiny.

I said in my first lesson that thought was creative. Man does not only invent the telegraph, telephone, steam engine and sewing machine through the exercise of his thoughts, but he often determines what his physical condition shall be. Not long ago I read of a well authenticated case where a man came home from a visit to his brother in another state. While there his brother was taken sick and showed some of the symptoms of typhoid fever. As this man was always in fear of catching infectious diseases, he left his brother suddenly and came home. He told his people that he was sure he would be sick, and according to his faith it came to pass. In about two weeks he had all the symptoms of a violent case of typhoid fever and died. The disease was not an imaginary one, but the power of the man's imagination *produced* the condition, just as the signs of a fever can be produced in a hypnotized person. We all have heard of cases where people were made sick through the power of thought upon the subject, or through their fears. But we have thought perhaps that their sickness was imaginary or that they were exceptional cases. By no means. Such cases are more frequent than is believed, and while our physicians agree to the proposition that people may become ill through an inordinate exercise of imagination, they will fight the idea that people may be cured by the exercise of the same faculty. It is a poor rule which does not work both ways. I related a case to a physician recently of a lady who had cured herself through the exercise of this creative faculty, and his answer was, "Oh, she imagines herself cured, but she really cannot be." It is by far better to "imagine" yourself well than sick.

God bless that kind of imagination. Would that we had more of it.

HEALING SUGGESTIONS FOR THOSE "ON THE WAY."

A TALK TO THE OBJECTIVE MIND.

"See here, my worthy servant. I am the master that slept and allowed you to do very much as you pleased during the past. You were allowed to think inharmonious, unhealthy thoughts. You gave expression to thoughts of anger, ridicule, malice, jealousy, impurity, covetousness, uncharitableness, selfishness, cruelty, etc. You did not know that you were hurting both yourself and body. Know henceforth that I am Spirit. I am flame of the universal flame. Being of and from God, I share with Him all His attributes. I am Love. I am Wisdom. I am Justice. I am Power. I am Purity, and Beauty, and Gentleness, and Mercy. Being one with the Universal Power, how could I ever fear and doubt and feel myself weak? Well, I, the spirit never did. But you did, and so there were brought into my kingdom vibrations which were not in harmony with my inner, potential nature.

I am life. I, the pure essence from God, can never be sick. I can never die. And yet you, my organ, my servant, you feared death and felt yourself weak. You failed to assert the powers which were sleeping in me, and so you allowed the discords and pains to rule you. Although I am life, you did not open yourself to the divine life which is mine. You made yourself positive and closed yourself to the influx of life, courage, assurance and power from me. You were not in harmony with the root and cause of your being. You wanted to be master, and see what the results have been. Hereafter you will acknowledge me thy Lord and God. You will be submissive, obedient and receptive. You will allow my will to be done; and you will come into harmony and at-one-

ment with your true self. You will affirm that I am Life. You will affirm that I am power. And then you will be still and receptive, and my Life and Power will control you and become manifest through you. In place of the old aches and pains which the body has suffered it will become receptive through you to the vibrations of eternal Life, Harmony and Beauty from the Within, the higher Self, Me. In the place of disease there will appear health, vitality and strength.

Thinking yourself master, and not knowing that you were one with all that is, you felt alone. You believed in the heresy of separateness, which is the great liar and deceiver. You trusted not in the higher powers vested in me, your source. Therefore your frantic struggles to get your neighbor's portion. Most of your time you occupied by working to lay up earthly treasures and providing for the future. You did not know that your neighbor is a part of the universal spirit like myself. You thought him something foreign to yourself. You failed in mercy, charitableness and justice towards him. You did not follow the soft whisperings of the inner voice, and so you sinned against yourself.

Know henceforth that only in following the will and the dictates of the higher nature will you find rest and peace, harmony and health, strength and courage. Hereafter you will doubt no longer my power to lead you safely through the life on this earth. You will believe in my power to heal. You will think and act merciful, forgiving, just, loving, openhearted and kind towards your fellow travelers. You will acknowledge me your Lord, and you will come into perfect at-one-ment with my nature and my laws. You will be truly saved from all the pains and penalties which follow all infringements of my laws. You will be happy, healthy and free. Being open to my guidance, you will be led safely over life's rough

path, and by trusting in my power you will compel me to exercise it in your behalf. Your diseases and imperfections of mind and body will disappear and you will become a perfect expression of myself, thy Lord, thy God. Thou wilt become the Christ-mind and be a teacher of those in darkness. Henceforth the light of the Spirit will shine upon thee, illuminate thee, and possess thee. I am thy shield and refuge. I am thy strong arm. I will guard thee from all harm and danger, and the gates of hell shall in no wise prevail against thee. Peace, be still. There is nothing to fear. Thou hast found thy home in a safe place. Thou and thy God are one."

This should be read mornings before rising, and evenings before dropping off to sleep.

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BY P. BRAUN, PH. D.

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#### III—THE CURE OF MORAL WEAKNESSES.

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This course of lessons is written to help you bring out into manifestation the latent strength in you which nature has placed there to be brought out and made use of in your growth and evolution God-ward. It is my duty to point out to you as clearly as I can, the things which weaken you. Of course, I will necessarily mention some which do not apply to your case at all, but they will be for someone else. One of the things which is often the cause of a disease as well as a preventative of a cure is some moral weakness. I will mention only a few of the principal ones. That dishonesty is a direct cause of sickness is not asserted here. But as Nature has given each plant

the power to draw to it all the substances which it needs, so has it implanted this same power in each human soul. But as the plant sends out its roots in search of moisture and the mineral salts, or opens its leaves and flowers to receive the light of the sun, so must man make a legitimate effort to earn his living. Perhaps nothing else causes so many failures in business as the tendency to get into somebody else's place. Each man and woman has latent certain faculties which are more readily developed than others, and which fit him or her for a particular work in life. But so many allow these faculties to lay dormant. They want a job, a trade or profession because there seems to be more money in it than in something else. So they crowd into a line of work for which somebody else is fitted much better. Consequently they are making a failure or only a half success. The choice of its future life work is a very solemn thing for each child, and how often is it done lightly or hastily. If dissatisfaction, failure and restlessness do not cause diseases, they will weaken their victims, and help in conjunction with other causes.

Dishonesty in our dealings and relations to others weakens us more than most people ever dream of. Its root is fear, the fear that we shall be unable to procure sufficient for our needs by honest means. And this fear weakens the very power implanted in us by which we draw to us the necessities of life. Dishonesty brings a discord into our being, and health means harmony. We are conscious that we are not doing our best, and the fear that we may be found out makes us cowards. A coward cannot become a master until he overcomes his cowardice and the cause of it.

If you want to become healthy and remain so, you must stoutly resist each temptation to be dishonest or untruthful. Dedicate your life to the good and the true. Make up your mind to be true to your heritage

from God, the kingdom within. It is that kingdom which Jesus taught us to work and pray for. The native righteousness in each soul must sooner or later manifest, and as long as it does not there is soul hunger and unrest within us. When once this hunger becomes so strong that we make up our minds to have it stilled, then we are blessed indeed, and the promise made by Jesus on the mount is ours.

Another great source of disease and misery is inordinate sex passion. Once in every month the sex organ in both man and woman gathers more life force, which manifests in an intense craving in all who have never attempted the control of that passion. The forces which if retained would bless the retainer with strength of mind and body are wasted in excesses, and the life wave having passed out there remains a sense of loss and weakness. This often makes cowards of people, and gives them a sense of being unequal of the struggle for subsistence. Others it makes shy negative, in which condition they become the victims of the more vigorous and stronger minded ones with whom they have any dealings more or less readily.

The means and methods of gaining control over the sex nature have been discussed at great length in the *Mastery of Fate*, and all who have any need of help are referred to the two volumes, particularly the second.

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