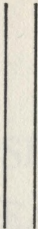
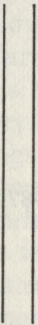


**THE SECRET
OF HEALING**

DR. FREDERICK BAILES



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THE SECRET OF HEALING

THERE is no secret of healing, for its method is spread across the face of nature. Starting less than one hundred years ago, the mental-spiritual healing movement has spread, slowly at first, but with accelerated pace during the past two or three decades. It was not a new movement, for throughout history there have been fully authenticated healings of this nature. But they were widely separated in time and place, sometimes a whole century elapsing between them. Jesus was one of the few to attract widespread attention by this method of healing; the others get only passing mention.

In the past century, however, the movement has grown by leaps and bounds. The "converts" have been gathered into various organizations, the literature of healing has been multiplying, and even the medical

profession, attracted by the unmistakable results, has started to investigate the laws by which these healings have been brought about. As a result, it has added courses in psychosomatic medicine to the curricula of various medical schools.

REASON FOR INCREASE OF MENTAL- SPIRITUAL HEALING

This movement has grown by the fact that it has produced definite and incontrovertible results. Treated at first with scorn by those steeped in the old idea that a physical body needed "something stronger than thought" to heal it, it has made its way through its demonstrations. Those who had seen friends and relatives, given up as hopeless by the doctor, restored to joyous health and vitality through mental-spiritual treatment, were thus compelled by the evidence of their own senses to admit that a definite "something" had taken place. Thus the circle was gradually widened, and a broader fringe was thrown out beyond the circle of those healed. This led in turn to a still wider circle. Thus the truth has grown.

ATTITUDES TOWARD MEDICAL ASSISTANCE

Some dyed-in-the-wool spiritual practitioners do not permit those they treat to use medical assistance. We do not take this extreme attitude; we know that medicinal assistance has often had a very beneficial effect. But at the beginning of the modern movement the leaders broke clean and said: "Not one drop of medicine," and "Doctors cause more disease than they cure." The practice of medicine at that time was extremely crude; many doctors were ignorant men who had learned their profession by extreme short cuts, and the stock in trade of some of them was a bag of leeches and a supply of calomel. So the patients were perhaps delivered from a worse fate by turning to spiritual healing.

Medical practice in this day has advanced its knowledge considerably and refined its practice. Moreover, it is adding a certain amount of the mental approach, which we trust will increase. We feel therefore that the person who wishes to have medical assistance is quite within his rights; however, since the profession admits that

the majority of its patients' troubles originate in their tangled emotions, we stress the necessity of the healing from the inside out.

The dyed-in-the-wool attitude had one serious drawback. Sometimes the person being treated was allowed to sink constantly lower, showing that either his or his practitioner's consciousness was not clear enough to accomplish the healing. Some passed on, when it might have been that the broader view, furnishing them with some material assistance, would have brought them recovery by removing some physical obstruction or rectifying conditions which were plainly the effect of violation of natural law.

We do not criticize the individual who either takes or refrains from medicine, because we believe that this is a matter for the individual consciousness. Some persons have such a high consciousness that drugs would not affect them beneficially anyway, for they are above drugs. If so, medical treatment would only harm them.

THE ART OF HEALING

Mental Healing has called for a decided departure from the views of healing treatment held up until this time in that it has shifted the origin of disease and of health from the body to the mind and emotions.

Moreover, the knowledge and understanding of the techniques involved has been greatly increased by the continuity of the movement. Whereas in olden times one healer worked by himself and left no notes on his methods, the modern exponents of spiritual healing build from generation to generation on the written material left by their predecessors. Thus, there is improvement and advancement of techniques, and the gradual accumulation of a vast body of factual material which is being scanned, dissected, and analyzed by earnest and capable students, who build upon it "more stately mansions."

The procedure at the present might be called an art rather than a science, judged by twentieth-century standards of material science, for its practitioners are not required to study modern bacteriology, em-

bryology, endocrinology, or even the older sciences of anatomy and physiology, in order to practice it; therefore, when he approaches his work, the practitioner does not have the kind of scholastic background which is usually considered scientific, although some practitioners are fortunate enough to have this.

THE SCIENTIFIC ASPECT

The practitioners are scientifically trained, however, in another direction. They have seen the play of unseen currents of energy upon and through the physical organism, and, having seen the results following certain mental procedures, they have gathered all the knowledge possible concerning those techniques, and since they are thorough students, they are thus laying the foundation for what will eventually become an accepted science of the mind.

Another thing—they do not base their work upon the older method of deductions from symptomatology. The doctor has to follow signs and symptoms, observed through the media of eye, ear, fingers, and laboratory equipment, then piece together

the picture to give him a complete story of the physical condition. In the Science of Mind, we also train our practitioners to observe closely from the outer as a guide to the inner, but many practitioners of other schools say, "I do not wish to hear any description of symptoms." They will then give the treatment, completely ignoring physical signs and symptoms, ignoring equally that which the doctor has told the client about his condition.

This type of practitioner gets away from one difficulty. If the doctor's prognosis has been that the condition is incurable, the practitioner does not have the added burden of combatting something which has been accepted as hopeless by a doctor. Instead, he draws the client mentally to him, envelops him in the highest spiritual consciousness of which he is capable, and begins to treat for the very highest manifestation of the Godhead in this person; therefore, in his approach there would be no need of listening to the recital of symptoms.

THE UNIVERSAL HEALING PRINCIPLE

These things are mentioned to show that there are different approaches to this method of healing, but they all come together at one point. Whether he listens to symptoms or not; whether he thinks of different conditions as difficult or easy to treat; whether he allows his clients to consult a doctor or take medicine or not, all practitioners draw their work down to one definite point, which is that there is a Universal Healing Principle at work, operating in some way within all men; that this invisible, perfect, inward Healing Presence operates in and through the physical structure of this person; moreover, that it acts as the result of definite mental work done on behalf of the client by the practitioner.

So we know that there is a method of healing through thought which can be used successfully by those who know the laws of thought, even though they might not be trained in the structure and function of the organs of the body.

MIND AND BODY

Basic to this belief is the fact that there is a flow of energy in and through the organism of a kind that is so adapted to the protoplasm that it can influence and mold it. Conversely, the tissues are evidently so constructed that they can be played upon and affected by this particular form of energy. There is apparently some affinity between thought and flesh, as between rubber cement and rubber, which allows for amalgamation between the two. In fact, thought and flesh are basically the same, except that they are in different form. If they were different, the one could not affect the other.

It might be better understood by thinking of a Servel and a Frigidaire. Both are refrigerators, but one is operated by a gas flame and the other by electricity. Neither will work by the flow of energy that operates the other. The flow of power through the mechanism must be so adapted to the mechanism, and the mechanism must be of a nature to respond to that sort of power. Otherwise there is no result.

So the fact that physical healing is possible by the flow of thought speaks of a connection between the nature of the two which makes the healing a scientific procedure.

Now here we have a human body. Man has discovered that there are currents of energy flowing through it. Moreover, he has found that without any material intervention whatever, merely as a result of the directing and the alteration of that flow of this particular kind of energy, there is an alteration corresponding in some way to the flow and to its direction. As a result, man has found that this energy is in some way concerned with his own thought. One thing that we know is that when the healing manifests, it comes in the last analysis in the way that the individual thinks of life. His own thought is the final stage in that healing.

"Well," someone says, "if that is the case, one has only to change his thought." This is partly true. But we add another thing at this point. We say that as man changes his thought, he must have some

Absolute to which he will change it. There must be some perfect pattern. The most perfect picture man could hold, the most complete concept he could entertain of what he would call perfection, must be woefully inadequate and incomplete; so if there is to be healing, there must be somewhere a perfect pattern. This we believe to be held in the Mind of the Infinite. We believe further that it is the flow of thought-energy, originating in and coming from the Infinite Mind, which eventually heals the condition.

MEANING OF THE CHRIST

The name that has been given to this Absolute is *The Christ*. It is a great pity that the term "Christ" has become so badly misunderstood. Modern Christians have the term tied in with religious associations, and when they hear the word, they immediately have one of two reactions. Either they assume a churchy or a reverent attitude, or they turn away scornfully, saying, "Don't hand me any of that stuff. I want none of it."

It would be much easier to explain the

Christ to savages who had never heard of Christianity, for then one could explain to them what this healing Christ is that is in all men. Their reaction would be entirely different from ours. We are not always aware of the vast subjective field of association that is opened and becomes active within us at the mention of the word, and which colors our emotional response to it.

The fact is that, long before Jesus of Nazareth was born, the Christ was the name for the Divine Wisdom. It was not applied to any particular individual. But twenty centuries of its use as part of the name of the founder of Christianity has misled us as to its real and proper meaning and significance. It was not originally part of his name. He was born and named Jesus *Bar-Joseph*, meaning Jesus, son of Joseph. He was not named Jesus Christ. The people of his day knew him as Jesus of Nazareth. Later, the organized church called him Jesus the Christ, later shortened to Jesus Christ, because he gave evidence of being filled with the Absolute Wisdom to a higher degree than any individual who had ever lived, and of being a clear, open channel

for the flow of Divine Wisdom, Intelligence, Love, Peace, and Power.

Consequently, men have gained the false impression that the name Christ signifies something which is peculiar to Jesus. It is not. The Christ Wisdom was known for ages before his time.

It is to be hoped that we shall not be misunderstood if we say that men would better understand the Christ by substituting the word "nature." While not entirely accurate, it would be much nearer the truth. The physician is really referring to the Christ when he uses the word "nature." He says that while he treats the patient, it is "nature" or "God" that heals. He is fully cognizant of the fact that there is at this moment within every cell, within every organ, and within the body as a whole, an Infinite Wisdom which is doing easily and effortlessly what we with all our intelligence could not do. He says that this is what heals. He usually calls it nature.

PHYSICAL CONDITIONS HEALED

Two recent instances illustrate this. Persons who had been treated by a spiritual

practitioner surprised their physicians by showing no trace of the condition for which they had been going to him. The doctors expressed their surprise at the recoveries, and said something like this, "Well, that shows how nature sometimes takes hold of these things and clears them up unaided." The fact is, that the "Christ" of the spiritual practitioner and "nature" of the physician are one and the same thing. If we can get away from the churchy feeling at the mention of the Christ, we shall better understand this divine Principle through which healing is accomplished.

LIMITLESSNESS OF THE CHRIST

There is a religious idea involved, but not a churchy superstition. The Christ is ageless and eternal. It operated aeons before Jesus, and will operate aeons after we are gone. It was not something given once to one man only, for it is in all men forever.

The Christ is not limited to any one system of belief, nor is it bound to one creed, race, or color. It operates equally in men of all sorts and conditions, and in all re-

ligions, even those which deny it. The proof of this is seen in the fact that a cut finger in any of them is healed in precisely the same manner, by the Christ Wisdom, or Nature, which in its Infinite Knowledge understands the mechanics of laying down cell after cell to heal the wound; therefore, the Christ of healing is not confined to any particular creed, cult, or sect. Some "believers" might be shocked to learn that it operates in the atheist, but when they come to realize that Christ is not a religious person, but the wisdom of nature, they will be able to reconcile their observational belief with their religious faith.

In point of time the Christ is eternal. Stretch out time far into the past or the future; there never was a day when the Christ was not healing, and there never will be a day when it ceases to heal. Stretch out space, away beyond the farthest star, the same Christ is there, and if there were need for healing, it would be operating as the healing agency exactly as it does here. In point of power, the Christ is limitless. Nothing that is ever presented to it is bigger than it is. Regardless of the trepidation with

which we mortals might approach a situation, there is never a condition anywhere that is beyond the circle of its power, or from which it would shrink, for its power is effortless, since it knows its own limitless resources.

THE BODY MAINTAINED IN HEALTH

But while it is doing the more spectacular work of healing that which man calls disease, it is momentarily performing the even greater miracle of health. These fragile, delicate, easily upset bodies are maintained in balance by the healing Christ, so that in the majority of persons there is a reasonable degree of well-being. At this moment, Wisdom is performing in billions of earth-dwellers the incredible mysteries of digestion and metabolism, whereby it takes the food and by an elusive system which in certain stages is incomprehensible, breaks it up into minute parts, and builds its elements into actual flesh and blood, so that the food becomes the personal body. A mystery and a miracle if ever there was one.

Take the miracle of breathing. No one

knows exactly how it is carried on. The doctor can explain what is happening, how the motor impulses carried over the nerves cause the diaphragm to rise and fall, forcing air into and out of the lungs. But no one knows exactly how the nerve impulses originate, and why it is that they are started sixteen times every minute. Every breath that man draws is a miracle, but we accept it as a commonplace. It can even be called a miracle of healing, since healing is to keep whole, and this operation keeps the organism whole.

It might be of comfort to someone to know that this is all done so easily and effortlessly as to indicate a power that knows no impossible; therefore, if one is depressed because he has been told his condition is incurable, he might remember that in him *now* is a Wisdom, deep within his body, having a knowledge so comprehensive as to the rebuilding process that it knows how to rebuild completely any cell and bring it back to proper function. The healing of any condition, therefore, is entirely possible as far as the eternal Wisdom is concerned. It remains for us to bring

our belief up to the level upon which the Infinite already acts.

WHERE THE REAL HEALING LIES

There is more to be said about the Christ, because healing is more than the correction of a physical abnormality. This is where many have missed the path. Naturally, the condition which bothers us physically shrieks for attention; it is close to us; we want to get rid of it. On the other hand, our moral and ethical deformity or insufficiency causes us less concern, because the world does not see it, or it does not cause us too great discomfort. Because of this, man has stressed physical healing to a lopsided degree. He has said, "If my changed thought can change my body, I am going to change it." He has failed to see that true healing is the making whole of the entire man. A person who is healed is made whole.

A dishonest man is not whole, nor is he whole who is greedy, critical, gossipy, jealous, stingy, sensitive, easily hurt, prejudiced, or intolerant; therefore, in seeking only the physical healing because it hurts

us, while persisting in our negative attitudes which bother others, we are double minded. "The double minded man is unstable in all his ways." The bi-focused mind does not produce wholeness. "If one's eye be single, his whole body shall be full of light"—it shall be healed. Healing follows the unification of the whole man, and a single-focused mind is a healed mind.

The individual would be a far happier person if he were whole at all points. He would be more joyous if he were following the law of love, if he were cultivating those attitudes in which he was deliberately and "with benevolence aforethought" encircling others, and thinking kindly of them. When the tendency is to tear others to shreds in our thoughts, if not verbally, over weaknesses in them which irk us, we should painstakingly search for the one good thing in them, deliberately withholding our criticism, loving those who in themselves are unlovable. The one who does this is filling in another segment of his personal circle, the final result of which is wholeness for himself, or healing.

We have not time to go into all the

mental, moral, and ethical points at which this might be done, but it can be summed up by saying that the person who is healed through the Science of Mind method becomes a whole person, and if his healing is genuine instead of partial, he will become kinder and more accommodating; he will become more generous in his attitudes, and will make more allowances for the less pleasant person stumbling blindly along the pathway of life. He will be a more mellow person than the ordinary man. In fact, such an alteration in his attitudes would tend to improve his physical condition, even though he knew nothing of the Science of Mind.

THE CHRIST IS THE KNOWER

The Christ Wisdom in man is also the Knower. Man gets the furrows in his brow because he thinks of himself as confronted with problems too big for him to understand and handle. He fears to make a decision because of the possibility of loss. The Christ that is fully conversant with the way to make an enzyme for digesting starches is as fully informed upon what

man calls his business or domestic problem. Again we are dealing with an Intelligence that knows no limit. There is nothing unseen or unknown to it. The same Wisdom that knows how to build the delicate linings of the tiny bronchials knows the answer to the situation confronting him elsewhere. It is the same Wisdom that flows through the mind of every successful businessman or housewife.

Thus man begins to add knowledge to his faith. It is good to have a simple faith, but it is better to have an intelligent faith. The world is richer for those simple souls who have said, "Just trust God and everything will come out all right," but after repeated setbacks and bafflement they have become puzzled and have wondered if God has not let them down. Some of them have eventually thrown up all belief in a good God. They failed to see that the more intelligent understanding that they get of this that works within them, the better able they are to face the mysteries of life.

This Infinite Wisdom projected in man becomes the mind of man. There are un-

dreamed of depths to man's mind. The answer to every problem lies hidden there somewhere in its deeper levels. But man becomes panicky; the winds of his surface emotions whip up his conscious mind until his true knowledge has no chance to assert itself. Then, having made a mistake, he has less confidence in his judgment next time, and the vicious cycle repeats itself. During all this time, the Knower rests quietly within him, and at any point would have guided his judgment so long as he did not give way to fear, for the thing that is twisted and tangled to our panicky human view is a straight line to the Infinite Knower "stretched in smiling repose."

BE STILL; STAND STILL

Two verses in the Old Testament give us a key to the method which can be employed to allow the Knower to know through us. The first is "*Be still and know that I am God.*" The second is "*Stand still, and see the salvation of the Lord.*"

Who is God? The Christ *in* man; Nature; Wisdom; Intelligence; Love; Peace. All these are ways in which the Father is mani-

fested in man, for God is the Absolute of which man's partial experience of these qualities is the relative. One can be still as he realizes that God is within him manifesting as these values.

But crisis arises, and we have to do something. If mentally we have not cultivated the ability to *be* still, we shall find it hard to *stand* still and see this thing clarify itself. Instead we begin to run around mentally, becoming more and more distraught.

But when we learn to cultivate an attitude that within us is a Knower that carries the answer to this thing, and that therefore there is no problem, we can then stand still and see the salvation of the Lord. Standing still does not mean inaction. We are using the best judgment of which we are capable, using the soundest business principles we know, but standing still mentally with an unexcited assurance that the Knower within has it all straight, and that we are being led through an unafraid use of our best judgment to the correct decision. Thus the Knower has a chance to act through the unhurried judgment of what we call "our" mind.

It must be a confident attitude, devoid of fear. Fear always twists the judgment. We should never make a decision when under the influence of fear. It's a wrong one from the start, for it is not the knowledge of the unafraid Knower. *Be still and know. Stand still and see.*

THE CHRIST IS THE HARMONIZER

The Christ is also the Harmonizer, constantly bringing together those persons, places, and things that are in harmony, and gently or violently separating those things that cease to be in harmony. This is why the person who entertains bitterness and rancor will find that he draws inharmony into his affairs. The healing of the condition comes from opening up to the Harmonizing Christ. We do not have to change others, but ourselves; the others will change and become co-operative when we do.

THE CHRIST IS THE OPENER

The Christ is also the Opener of gates. Man runs into brick walls during his passage through life. He would like to gain entry here, or open up a source of business

or income there, but the way is barred. The harder he batters at the walls, the less inclined they seem to open. The Infinite Christ is the Opener. At whatever point one finds himself shut away from his good, he has within him that which will open the gateway to it. It does not call for "storming the gates," for "it is not by might, nor by power, but by my Spirit, saith the Lord." But it all comes back again to "*Be still,*" and "*Stand still.*" Inward restfulness coupled with sensible industry is the key.

THE PERSONAL AND THE IMPERSONAL

People are sometimes shocked by our use of the pronoun "It" applied to the Christ. They will use it freely in regard to Nature or Intelligence, but shrink from using it with reference to the Christ. The inflexibility of this great Law of Nature demands that we recognize its impersonalities; therefore we say "It." The Christ is always subjective, impersonal, operating under the impulses of that which we call "Our Father." God—warm, personal, part of us, and we part of Him—and the Christ, the Absolute

standard that is set, operating by law, impersonal, filled with all intelligence and with all creative power, always operating to follow out the word of the Father. When God said, "Let there be light," it was the Christ that made it possible for Him to say "And there was light." It is our understanding of this relationship which enables us to live intelligently.

ESTABLISHING THE RELATIONSHIP

This relationship is established through scientific prayer. Even when others have prayed in ways in which we have not prayed, where the prayer has followed these principles, they have had their answer. Such externals as facing the east, kneeling, clasping the hands, or ending with the words "In Jesus' name" are all inconsequential. The fundamentals which make prayer an actual force that brings answers are hidden in the words, "Be still and know that within you is a Healing Christ that has never been baffled, that is able to solve this situation." Then, don't be jittery; stand still quietly within yourself, knowing that the Infinite Healing Presence never has to

be begged or placated; it has only to be recognized.

Man has been as one in a deep sleep, dreaming nightmares and experiencing the nightmares of his sleep. As he comes to the place of the open eye, he sees that right here within him now the Healing Presence is altering conditions as he allows it to operate in his stillness. Thus the secret of healing is hidden from no one.

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