

CHARLES FILLMORE--SUNDAY, APRIL 2, 1933.

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I call your attention again to the text of the lesson from the 7th chapter of Mark, in which Jesus healed two cases: one in which a little girl was demonized by an impure state of consciousness or, as the text says, an unclean spirit; and there was a case in which a boy had

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an impediment and was deaf; an impediment in his speech.

We should preface this lesson with an explanation that we look upon Jesus as One who had an understanding beyond the ordinary Jewish rabbi, of the real character of man, and how to deal with that character. We have efficiency experts. They go into an industry and take up the slack where there is waste motion, too much attention to details and not enough to essentials. We consider Jesus

Christ as a religious efficiency man. He went into the religious law and the teaching of the rabbis, and He showed them where they could make a good many short cuts. They could do away with a good many of their inefficient laws. They had made many, many laws based upon the books of Moses, and those laws had become burdensome because no man, unless he was well read in the law, could fulfill them. Jesus came not to break the law but, as He said, to fulfill

it; to show how the law could be abridged. He said, "It is written in the law, An eye for an eye and a tooth for a tooth; but I say unto you that you love your enemies."

Here was a complete reversal of their law, and so in nearly every case that we have a record of, He changed the whole character of the law. He showed them that there was a spiritual side to their laws. Now Jesus was a Jew, and as we read His life, His experiences, we can readily see that

He continued to be a Jew. He was ruled largely by the Jewish religion.

Now the healing that our attention is first called to this morning was that of the little girl of a woman who belonged to an alien race. She was a Greek, and the Jews were very exclusive in their religion. They believed that there were only two classes of people in the world: those were Jews, and all the others were pagans; were dogs.

They called them dogs. All those outside of the Jewish religion were called dogs, and when this woman asked Jesus to heal her little daughter He said, "Why should I give this bread of life to the dogs? It should be reserved for the children"; that is, the Israelites. She came back at him. She was evidently a very bright woman, and she said, "The dogs eat the crumbs under the table. And Jesus saw the point, and He said, "For this saying your little daughter

is healed," and she found that that was true.

He said, "For this saying." Now we look at His work in a spiritual light, and it must have been that the attitude of this woman had something to do with the healing, and we must reduce all these characters to their primal elements. That woman represents something in us. What did she represent? She was alien to the real religion of the country. She had not been baptized; she had not been in any

way made acquainted with the religious part of the man, the spiritual. So we can say that she represented a desire or faith for higher things in all of us, and yet it had not been rounded out sufficiently. In other words, the woman represented just human love, and her daughter represented that which flows out through human love, which is the mere animal sensation.

This was represented in the life of John the Baptist.

Herod's daughter requested the head of John the Baptist when she danced before Herod. That means this dancing sensation of the sense life is dragging us away from the spiritual life. It is giving us something that is not real and true, and it becomes demonized; it is impure. What casts out this impurity? The real love in man, which has not been yet spiritualized but it is open to this spiritual consciousness. It has faith in the power of the spiritual

man, the Christ, and it refuses to be discouraged in its search for that power.

Here is a lesson of courage for us also, and persistency. We find frequently that the evil in us seems so great that we give up too easily. We think, "Oh, I don't know; the Lord heals some persons, but I am so steeped in my iniquity that I don't think He will ever heal me." We mustn't get an idea of that kind, because this healing power of the infinite

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mind has been implanted in every one of us, and all we need is to be courageous and strong and bold, as Jehovah said to Joshua: "Be strong, and of good courage. Be not afraid, neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest." This is true of every one of us, and we should never give up to discouragement in our healing. That healing will be found in some change of mind, some mental attitude that we are harboring; and it may be, as I say, that

this discouragement comes in the thought that we can't be healed except in some material way.

It is said that the Devil--and we know who the Devil is and where he is--has some thoughts that he tempts men with and causes them to be weak and subject to evil. I once read a little allegory. It was that a man observed a little company of men with sacks on their shoulders, and they were throwing out of these sacks tracts, and these tracts

were temptations of all kinds: temper and anger and jealousy and all those things that we count as evils. These men were throwing them out of the sacks, and the sacks were all labeled. Each one was doing his work, and he was represented as an imp of Satan. There was one sack that they were carrying, and yet they didn't throw out any tracts. One man became curious, and said, "What is in those tracts?" They said, "That is a secret, and that belongs to the Devil

himself; and when we fail in tempting man, the Devil throws out the tracts from this sack and they go out into the air and they are absorbed by the minds that are not busy about something. Satan finds some evil work for idle minds to do." And he looked into the sack and he found that it was labeled Discouragement. Here is undoubtedly the strongest thought that this adversary or this Satan has upon any of us, and that is discouragement. You get discouraged, and that opens

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your mind to all kinds of negative complexed. You are apt to go down if you get discouraged. So we find that this woman gained her healing through her persistency; through sticking right to the proposition.

Then we are told that this evil was one that had come upon the little girl through apparently some demon. Did Jesus believe in demons? The modern religious world look upon the belief in evil entities or demons as superstition.

They say Jesus could not have believed in that because He was not superstitious. God could not be superstitious, and Jesus was God. It is very evident that Jesus did recognize demons and they recognized Him, and He cast them out; and all the evidence is that He knew something about demons. What did He know about demons? He knew that they were entities; that through our wrong thinking we have built up ideas about harmony and peace and love, and we become demon-

ized, and that the demons in that day were identified in their right relation. But we have become so scientific in our age that we don't believe in demons; but they are just as ripe today, they are just as active in the world as they ever were; and we get the effect of some of these demonized thoughts that exist in our subconscious minds. We let the doctors name them some disease, and we have operations for those diseases; but you can't remove these demons of the mind

through operations, I will tell you that. You have got to get at the cause, and that cause is always in some impure thought; that or some angry thought. Those thoughts in the mind will form centers in the nervous system, and they will become demonized, and they have to be cast out. And the spiritual mind in man knows how to cast them out.

The next lesson we have in our morning demonstration is casting out deafness, and ~~an~~ impediment of speech. This

young man was troubled with a condition that we all have, in a measure, and that is we are a little dull of hearing. We don't all hear the voice of the Lord when we ought to be hearing it. It is possible for our ears to become so acute, so sensitive that we can reach down in the temple of God and hear voices that the outer ear has no concept of. It needs practice. This boy was healed by Jesus. He took him aside from the multitude and put His fingers into his ears, and

He spat and touched his tongue, and the boy's voice came to him. He talked clearly, we are told, and he could hear.

Is that a guide for us? Yes, if we understand the metaphysical side of the proposition. He took him aside from the multitude. Our ears are so entranced by what we hear outwardly; we listen to the radio; we listen to people's talk; we listen to the clamor that is going on in the outer until the tintinnabulation dulls the flow of the ether over

our ears, and we get dull of hearing.

What should we do first? Get away from that multitude. Get away from those outer thoughts and be still, be still. Then do we hear anything outwardly? People say all that is necessary is just to do spiritual work, and then everything will be taken care of. It is necessary not only to have faith, but also to do works; so we do something. It is possible for the ears to become dull, and the vibratory

energy needs to be stirred up. So, if you are dull of hearing, first get the thought going; from this outer realm get into the Spirit, and then put your fingers in your ears and stir up the action. The twelve elements that enter into the action of the body are here in their fullness, but the spiritual man, the Christ, must come, that we may have more life and more abundant life.

We are told that He spat, too. What has that to do with

it? There is, all through, the mucous lining, in the ears and eyes and all through the body, the saliva; and that needs to be stirred up too. That is a form of the nerve plasm. It is that plasm which interpenetrates the whole sensation of the body, and you must think of the life in that and stir that up also.

Then He touched his tongue, we are told. Here again, the tongue is a very sensitive organ. We need to project

our thought into the tongue, even. This Christ is here as a quickening spirit, and it needs to go into every part of the organism in detail, if necessary. We have thought that all we had to do was just to pray to God, and He would heal our deafness. Yes, but Christ expects us to take care of this body. This body belongs to us, and God is the indwelling Spirit; and we have within us all the avenues and all the powers necessary to heal this organism,

and we must be about our Father's business, which is to be a business executive; carry on the work of the Spirit.

So we find as we apply these laws that there is abundant evidence that man has power and dominion over his body; over every organ of the body, every function; that he has here within him a dynamo. Our physiologists tell us that the nervous system is divided into two great parts; that within the trunk of the body we have the original,

real nervous system, and that those nerves are never increased nor diminished. They seem to be given to us from the beginning, and that they throw out nerve tissues.

In other words, you might have your arms cut off, your legs cut off, and you would still have the capacity to function; that is, your mind would work, and under certain circumstances it might be that you could live without arms and without legs, because the original nerves are like the

dynamo: they are within the trunk, and they generate a force continually; that those who apply it can work like the crab, which when one of its claws is broken off, can grow another one. We have instances of new eyes being rebuilt when one had been removed; under metaphysical treatment, when fingers had been removed, they built in new fingers. They are not so efficient as the original fingers, but it shows the power of the mind to throw itself into

action in this dynamo of God and build whatever you want. It is a matter of persistence, of courage, of God. When you have that idea of the thought of God working in you as God in action, and that that is always at work, everything will come your way; but you must decree a thing, and it shall be established unto you.