

meaning it has already been done. You are the mirror of the Universe, you are the inlet and the outlet of all that God already is and God's work already is (you could say it is already done but that done would give a bad connotation); it is eternal, it never changes, it never starts, it never stops, it always is. Creation is, but man then has this wonderful ability, he is the pivotal being, he is Son of God and he is son of man, he is a giver because he is first a receiver, he does only because he can duplicate, "he doeth what the Father hath done," and in that sense man is, really is the mirror of the universe. In other words, you discern principle and you can do anything that principle is and what more can we ask. "For what things soever the Father doeth, these the Son also doeth in like manner." He duplicates. This is not a cold, abstract, impersonal relationship between the Father and the Son, the Father loveth the Son, this is important. If you leave the love-factor out of it, it will all sounds so "cosmic". It is not "cosmic" in the academic sense of that word, it is intimate, it is personal, it is warm, all the words that we can think of that are synonymous with a loving relationship are applicable here, and cold abstractions are misinformation here, "the Father loveth the Son and sheweth him all things that himself doeth and greater works than these will he show him, that ye may marvel." (John 5:19-20)

This excerpt means more and more to me as I grow older. Having a feeling for this kind of Truth produces a feeling of getting better as you grow older. Learning deeper levels of the classic Truth that Jesus really taught will accomplish that for you; it will bring a quiet kind of joy and approval within yourself that couldn't get by any other type of approach or teaching, that as you get older you are simply getting deeper and better and more lived in, not bolder but more lived in and this is a very wonderful thing to realize.

Cronologically we now come to the Sermon on the Mount but since we have already had a course on this part of the Gospels and also Ed has a ~~three~~cassette album on it, we are going to skip it in this opportunity.

Jesus Heals a Centurion's Servant at Capernaum (Matt. 8:5-13,  
Luke 7:1-10,  
Page 55 H.G.)

(Ed reads the Matthew's version and he makes the following remarks along the reading): Verses 8:7, "And He saith unto him, I will come and heal him". Please remember that Jesus spoke those words, you can quote Jesus as saying, "I will come and heal him." Verses 8:8, "I am not worthy, that thou shouldest come under my roof: but only say the word, and my servant shall be healed." The centurion is, of course, a Roman, high in

military rank and here for the second time we have somebody totally depending, totally believing in the power of of Jesus to heal. Very interesting.

"For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth;" This is illustrating the power of denial, "and to another, Come, and he cometh;" This illustrates the power of affirmation. The centurion understood, "I am under authority and I have under me those who obey my word which is my given authority." (Remember, "All authority hath been given unto me in heaven and on earth.") "and to my servant, Do this, and he doeth it." This illustrates the dominion and authority of man when he recognizes under who he has authority and over what he has authority." "And when Jesus heard it, he marveled, and said to them that followed, Very I say unto you, I have not found so great faith, no, not in Israel." And Jesus could have added understanding, faith and understanding. "no, not in Israel." In other words, not among the Jews but in a Roman who wasn't so high bound to the letter and Spirit was able to work with him.

Here Ed skips by now the reference comprised between verses 11 and 12.

"And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee." Do you notice something strange here? He is not talking about the sick servant. Jesus knew his healing was inevitable that the centurion's state of consciousness which was connected to his servant's healing need had already brought forth the healing, had already brought it forth; now he is only up to one more factor if it was to be a fact or not, it was the servant's willingness, that is all, and the servant must have been willing because he was healed, "And the servant was healed in that hour."

The centurion of the incident displays an understanding of a metaphysical principle which he may or may not have been educated to. In those days there were many secret societies which taught metaphysical principles very similar to the way we teach, only their own terminology, with their own sets of symbols; but in those days to come into spiritual awareness such as we today think of it, required something which seems to have disappeared because of our particular level of evolution as a family, and that is the initiation. We don't go through that in the same way that they used to, but I think we all undergo a private, personal, secret kind of initiation that we either pass or fail, but instead of being unlookers to conduct it and judge the outcomes, we ourselves are the unlooker, the participant and the judges; but somehow this centurion had caught an understanding of the process of spiritual healing, what it really is and what man's part is in it as a healer. To me this is very significant; in fact, this is the first Bible interpretation which came to me which started the process of freeing me from worrying about the patient's state of consciousness, and once I got over that hang-up my healing work became

a thousand times better than it used to be without this new understanding.

We go through all of the healing works of Jesus and we find that he only refers in one manner to the cause of sickness and he uses not a personal blaming diagnostic word but a generic word, SIN, just sin. Not, you did this sin and you have to cleanse that sin out of you or you can't get any healing. He never did this; it was always, what is the attitude concerning healing? That is all. Do you still begrudge a person a physical healing because his mental state isn't perfect? Then you are outside the Kingdom. We must be willing for all to be healed even if the originating sins have not been overcome by that person, otherwise we will not be effective healers after the manner of Jesus Christ. In other words,

God's divine idea of Health must come first, all other factors which enter into the complications must be secondary. This centurion, and Jesus never discussed why that servant was sick, what sin needed to be overcome, what error was he entertaining in consciousness and all that stuff. It was just that the centurion described his understanding of the healing process. He said, "I also am a man under authority," he is comparing his position with Jesus position as the great spiritual healer of that moment. "Under authority." he saw that this was an important thing to realize, I am authorized to do good in my world, I am authorized to be instrumental in offering whatever help is being requested of me, not, whatever help he deserves to get, but whatever help I am being requested to participate in, I am under authority to do this. Folks, if that wasn't our authority for having existence on this planet, what in the world's authority would you want? If it isn't the authority of being instrumental and helpful wherever you are, and in whatever situation is brought to your attention, what authority can you think of would you rather have? It is the one we all want anyway and that is the one we've all got, we are under authority. Then the centurion begins to say that under him, in the military chain of command there are soldiers and servants but there is always the authority about the centurion; and the centurion by accepting his authority, his commission, his rightful place in the scheme of things, then has the power, the right to speak the word and get results from subsidiary agents within the process. I hope you are all equating this now with the healing process. We are under authority to express and help bring forth healing wherever it is needed, but that higher authority under which we are is the divine idea of health and God's will, and the Father, Spirit; but then we accept this, a need is brought to our attention, we are asked for help, then we can extend that authority which we are under to parts of the process which come after us. In the Chapter, "How to control thought" Mr. Fillmore says, intelligence is a divine idea and divine ideas are omnipresent, therefore, there is an all pervading intelligence in every human element, atom, everything in the universe. However, most of that intelligence is expressing in a state we would call subjective; it is intelligence, it knows itself but that is about it, it is subjective. Man has a unique

place. He has not only that same subjective intelligence that all the rest of the universe has, but he has a dimension of intelligence unique to him, objective intelligence; that is, he is not just intelligent but he knows his own intelligence, he knows from whence it cometh and he knows what to do with it, and he can make choices. Therefore, when man speaks the word from his level of awareness or Superconsciousness, the I Am, then his objective intelligence directly activates it to carry out that word of intelligence. In the case of healing we use our objective intelligence which is of the Superconsciousness, we are under that authority or even higher than that; Divine Mind, who is our real authority and then, by speaking the word of Truth for the purpose of healing we cause the soldiers and the servants which will further carry out the healing process to become activated and they will do so even in the body of other persons. and Then that has fulfilled our authority, we have obeyed the command to heal. But there is still a factor that is not mentioned here but we know does exist within this process which has to do with the patient. "I do not have authority to force you to be healed whether you like it or not." because "I have a divine commission," nor do I have the authority to refuse to allow you to be healed because "you haven't cleared your consciousness yet." I have authority only to speak the word through my objective intelligence and my divine motivation and from then on it is up to the soul of the one who may or may not have this healing. It is interesting that in the Gospels there is only one reason attributed for a person not getting healed when Jesus made it available; and it was not anything other than unbelief, he won't accept it, he won't have it, that is all, it is not, "Oh he didn't make up for the karma that he caused when he threw the virgin to the lions three incarnations ago; it simply says, because of their unbelief. Now, their unbelief, their unwillingness could, of course, be connected to a karmic factor that that person felt he or she had not atoned properly, had not made it up enough yet and that could have been behind the refusal to believe or to accept, but, you see? That is not our job to figure all that out; we carry out our divine commission, we are under authority to do this, we speak the word from Objective Intelligence or Superconsciousness and we have the healing consciousness which we will talk about later. Then the servants and the soldiers that I hope you all understand what they stand for, the further extension of activity in the healing process in the patient, and then the patient's activities and then the decision. The opportunity for choice has been made available and the soul may choose.

I have a question and I would like you to answer from a personal point rather than from an academical point of view. What do you feel should be the attitude of the healer when he realizes his efforts are in vain? (students give their different expressions) Ed comments, Yes I think all of your contributions were correct, you caught the real thing. You have to know that the soul, just as you do, has its right to make its choices; and while we would



like that his choice is my choice, nevertheless, if it be not thus, let the Father's will in him be done as he sees it. Somebody suggested we keep praying. Yes, let's keep praying, and let's keep the availability for the choice alive in the relationship between the Father and the patient.

LECTURE No. 12 (February 6, 1976)

The Message from the Baptist and the Eulogy of Jesus (Matt 11:2-19,  
Luke 7:18-35,  
(Interpretation centered on the analogy of the children sitting on the market places) H.G. p.57)

Here we come to a scene wherein Jesus is confronting a group of persons who are muttering and complaining about Him and His personal life, and I am sure about His teachings. I've rather doubted that they were complaining about His teachings but many of these people had done the same thing in regard to John the Baptist, they had become his followers with much zeal and enthusiasm; and then they began to criticize him as a person, as a personality, and evidently then dropped their affiliation with him and now simply switched their affiliation to Jesus and we are now in the process of the story repeating itself. And so we have these words that Jesus spake to them. First He talks about John the Baptist, how great he was, how worthy he was and so forth but then He says, "He that hath ears to hear let him hear." (Ed continues reading Matt 16-17 and Luke 7:31-35.) This is a rather ironic parable that Jesus is using here. He is calling attention not only to this people but to all mankind; he is calling attention to a ridiculous trait that has become rather typical of human nature which has not achieved certain level of spiritual understanding, a childish habit, kind of a thro. in an evolutionary sense to a more immature state of mankind in general and this is the almost irresistible impulse in human nature to voice objections all the time. Just because there is a difference of mode of preference or mode of expression or a manner of choice, Much of human nature seems to think this causes a necessity for becoming objectionable. I use that word meaning that you vocalize and intrude your objection on what is going on. There is a great difference between your God-given right to reject that which you will reject; I don't care if it is in a Unity class, a church, a marriage or any other situation, you as an individual always have your God-given right of "yea, yea; nay, nay," and you may reject that which your superconsciousness tells you. "The idea of no is appropriate here." And so you form your thought on that and your renunciation faculty does its job and you are allowed to reject, or eliminate, or disconnect yourself from that which appears to you worthy of that kind of a response; but there is a big difference between that God-given freedom and the impolite, inconsidered compulsion to voice objections all over the place or in any place because you feel the impulse. It is really more a matter of consideration and politeness than it is high metaphysics; and yet high metaphysics are intimately connected with proper, considerate