

Title

Direct Healing

By

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About this eBook

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DIRECT HEALING

I. The Magical Word

Among an infinite multiplicity of teachers, preachers, healers, doctors, and reformers, how shall the seeker, weary of failure, of plausible theories which refuse to work, of entanglements and contradictions which the wisdom of the intellect cannot solve — how shall the seeker after truth find that truth which indeed brings freedom, and serene joy, and the highest success? Not by looking without, dear friend, and of that be assured. For, "There is a spirit in man; and the inspiration of the Almighty giveth him understanding." And it is only as the things I write are susceptible of demonstration by each individual who will give them an honest trial that I claim for them any authority.

Within yourself lies all that you desire and need. You were created whole and complete; and it is only because you have been satisfied to live a fractional life that you have ever experienced lack of any good thing. Your belief in the necessity or the desirability of deprivation and suffering, which you may have accepted from your neighbors or from your ancestors — this, unless you have worked faithfully at erasing it, is still with you. Perhaps you don't recognize it now, but the time will come as you go deeper and deeper into that storehouse of resources of every kind which lies within you, when you will suddenly stop and say:

"But all this means that I can be what I choose! That I make my own life, and need not be limited in any way! It does away with the discipline of suffering and the virtue of patience! It does away with God's overshadowing providence in my life — if I can choose whatsoever things I desire and really obtain them, what becomes of 'Thy will be done?'"

Some of the objections to that new way of living which is vaguely comprehended under "New Thought" are so plausible and subtle that I am not going to say much about them just now. "New Thought" is not altogether a matter of thinking, you will find. It is a way of living, and as you advance in it, many of the theoretical objections will attend to themselves. Saladin found it impossible to believe that the surface of a river could ever furnish substantial footing to a horseman; but if he had himself crossed a river over the ice, it would not have been necessary to explain to him that a higher law often does away with a lower without violating it. And so I am going to ask you to take this book as a sort of working basis and its statements as formulae which are to be tested by living them rather than by arguing about them. If you do this, you will find that many things which perhaps I have not succeeded in conveying to you just as I intended to will adjust themselves; you will work out your individual formula; and you will know, past the possibility of argument, that nothing is "too good to be true".

There is a spirit in man, latent usually, but which may be quickened and made positive and dominant in the life. When; this quickening takes place, the individual ceases to be an insulated unit, at variance with every other unit, and becomes one with that Universal Spirit which permeates and controls all things. Such a man becomes truly a wonder-worker, for he is filled with wisdom and power, and with that broad and tolerant sympathy which brings him into harmony with the soul of things.

This regenerated life is not one of abnegation or poverty. The twice-born consciousness does not cling to things, because it does not need to. It is creative, with the power of molding and transforming matter. Physical things are merely the clay with which it works, and are seen in their true light. To such a one, physical substance comes as it is needed, in abundant measure; and there is no need for hoarding. He does not work for material wage, but because he and the Father are so truly one that it is easy and normal and the most joyous thing in the world for him to create, to do the things which spiritually he sees the Father doing.

Poverty and sickness and squalor, all lack of beauty and perfection, come from looking away from the life which is hid with God to that barren existence which clings, barnacle-like, to the shells and husks of reality. The man who lives to eat and to acquire property which he may put a fence around and call his own, is not really living. Life is masterful, creative, free from all encumbrance and limitation. Do you fear to strike off into the un-known, without the staff of a bank account to catch you when you slip? Yet the life which you are came to you without effort on your part, and will come until your tensions and fears and materiality have finally choked it. Life comes, and with it the wisdom and power to use it according to the Father's perfect plan. Only relax your little personal will, which now is set so fearfully on the "problems" of the day or of the future. Take time to be still, to listen. Ears have you, but they have been so long unused that it will take time for you to learn to hear the voice of the Spirit, of your own glorified self. Yet be firm, and declare that you will not endure longer the treadmill, but will live for some better reason than simply to gain the means of living. You are a creator, a master, not a beggar. Let those who will wrestle with the "problems of existence." Do you cast aside the old garment of sackcloth, and stand forth in your real character as the child of God. There will always be "problems" for those who seek them; and there will always be life, and an abundance of all good, for those who seek the higher things.

Don't worry that in living this regenerated life you are neglecting your duty to your neighbor. If he insisted on living in a box in his own back yard, would you likewise move into a box in your yard? You might feel sorry for his cramped mind, which led him into such a cramped way of living; but I think you would continue to dwell in your house. And in the end you would help him more by furnishing him a standard of wise living with which to contrast his own squalor than you would by following his example. Society is living in a hovel, when it might dwell in a palace. If you are looking for a duty to perform, choose this consistent one: learn to live so grandly, so perfectly, that all with whom you come in contact shall acquire an incurable dissatisfaction with anything less than the best. Demonstrate, and you will not need to argue.

Scientists and mystics alike, all through the ages, have been whispering of the wonderful things which lay just over the threshold of today. There have been many "ages of gold," but the Age of Crystal, of the white light of Spirit, is still to come. That is the mystical interpretation of "Thy Kingdom come!" The kingdom of God, which has so long been germinating the hearts of men! And even now the dawn of this new day is breaking in the east, and we who are light sleepers may arise and behold its coming.

"Thy Kingdom come!" The kingdom of peace, of plenty, of good will from all living creatures to all living creatures! Have you ever stopped to realize just what this kingdom and its coming would mean? The old idea was of golden harps, and of millenniums of psalms singing and idleness. Some of us would not care for that kind of a kingdom. And I am afraid that this idea, so jealously defended by many well meaning but theoretical people, has done much to turn away from the real Kingdom some of the men and women who would have made its best citizens; active, creative people, who would sooner build office buildings or paint pictures, or perhaps even darn stockings than sit playing hymns on a harp. But the Kingdom which is coming will be one from which no doer need turn back.

Now is the time. Unrest and unsettlement of all established things are abroad, throughout the world. Men are seeking for something "practical"; something that will enable them to master the great game of life. Look back into the centuries that lie behind us, and you will realize that the achievements of society have been made possible by the suffering of the many. The pyramids were builded on the broken bodies of countless thousands of human draught animals. The temples and cathedrals, the public buildings and works of art of the middle ages, were created by depriving the "masses" of all but the barest necessities of life.

These conditions have passed, never to return. The founding of a few meager public schools led to the Mexican revolution. Ignorance is a necessary ingredient of barbaric splendor, and ignorance is passing. The advance of mankind, from this time on, will have to be made by the voluntary action and interaction of all of those isolated individuals who, in times past, could be fused into a "peasantry."

"Thy Kingdom come!" The kingdom of peace and good will, but also of masterful accomplishment and perfected activity! Multiply the producing, creating power of the leaders of the past by the number of the individual citizens of this New State; add to this the almost inconceivable saving which will be effected by the elimination of the destructive activities of war, pestilence, unnecessary competition; the possibilities, with all mankind working together under perfect conditions of training and intellectual education, are startling, are they not? But we haven't touched the surface, in such a survey. For the Kingdom of God, for which we have so long been praying, is one differing from this old order in kind rather than in degree; and to

all this saving which right arrangement and wise management on the physical and intellectual plane will bring about, it will add that infinitely greater increment produced by the regeneration of the individual.

"Thy Kingdom come!" Not a kingdom of idleness or lotus-eating, but one of perfected accomplishment in every line; of new and glorified architecture; of science, transcending the dreams of alchemists; of a new art and a new literature. And all this will come about — how? By the regeneration, the new birth, the awakening to true self-consciousness, of many individuals. I do not mean to say that all of the so-called "reforms" with which society is so busily engaged are useless; in so far as they are unselfishly executed, they will at least benefit their exponents. But it is impossible to regulate selfishness. Regulation and suppression are alike ineffectual in the long run. Regeneration of the individual, by which the dross of selfishness and sensuality is changed, under the transforming magic of Spirit, into love and comprehension — this alone effects true re-form.

But until this day which is dawning is fully come, is it possible for the seeker after truth to live in the world but not be of it, in so far as it is following after strange gods? Indeed it is. You can live your own life, wherever you may be, and no power of the carnal world can touch you. The invisible but all-potent mantle of the Spirit will surround you, and you will not need to raise a hand to protect your "rights." It is your duty, indeed, to live in the world and to conquer the obstacles to spiritual living, both within and without. This does not mean that you are to do away with all desire, but that you are to learn the true meaning of unselfishness. Many things which the world calls "good" really are so; but they must not be made first y must not be sought at the cost of suffering to others or of a loss of self-respect to ourselves.

In concluding this chapter, which perhaps has seemed to dwell upon theory rather than practice, I want to leave with you four very practical things. Two of these have to do with tendencies against which you will need to be on your guard; one is a formula for attaining self-realization; the fourth is a word, the Magic Word, which unlocks the treasure house of the Infinite.

The first tendency is that toward strained and anxious effort. Spiritual growth is growth. And this means that it is not instantaneous, and that it cannot be forced. Don't try to "push on the lines," and don't dig yourself up to see whether roots are forming. Remember that your Father created you for growth, that all the requirements are provided for, and that your part is simply to live from day to day as it is given you to live. The time has come for you to open out into the full self-consciousness of the regeneration, or you would not desire it; but this will come about by an orderly and entirely natural process. You don't need to go to India, or to study under a "master." All that you need lies within, and God will teach you to unlock these resources as fast as you can use them. Be serene.

The second tendency is an entirely different one. It may even seem to contradict the first, but in reality it does not. Perhaps I can state it best in the form of a warning.

Don't be satisfied with mere intellectual perception. It isn't enough to see that a thing is possible. Many of us know that sickness is unnecessary; but if we keep on "taking cold" or having "hay fever," our perception is not doing as much for us as it should. Intellectual perception, the perception that a thing is "reasonable," precedes demonstration that it is practicable. But don't let it stop here. I shall have more to say about this later, but let me call your attention now to the necessity for making your theories work. I have had a chance to