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# THE POWER TO HEAL

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The Power To Heal  
*Merry Christmas*

PART I. ESCAPE FROM EGYPT

PART II. GRACE AND JOY OF  
KNOWLEDGE

*from*

Public Lecture

*by*  
Mr. and Mrs. J. M. Sinclair

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# The Power To Heal

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*by*

Mary Lamoreaux Burnell

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## \* The Power To Heal

### PART I. ESCAPE FROM EGYPT

When the mind is allowed to remain still for a few moments, it begins, by a natural process of its own, to precipitate the roil that is in the water—comparing the mind, as they did in ancient times, to a pan of water in which there is sediment. In the appearance of the sediment going to the bottom, there is another appearance which is, perhaps, not noted; it is as though something rose to the top; as it used to be said, a clarity rises to the top, a purity, an unmixed state—nothing does really rise to the top, but that is the appearance. Therefore, in this world we say that certain things come to the surface under given conditions, when, actually, they do not come to the surface; but they remain where they are, and the roil that was

\*Public lecture, January 29, 1922



concealing, hiding, is precipitated. Sometimes we become aware, in an instant's rest—which is that marvelous day of the Divine Mind—we become aware of things that are as they are, without deception, without mask.

Sometimes this true state which seems to rise to the surface, is more evident at one time than at another. Sometimes it is prominent; sometimes there is merely a hint of the fact that there is something marvelous, wonderful, which is already in the possession of every individual, needing only to have cleared away the things that have obscured it and made it apparently invisible and impracticable.

It was told in parable form in the old Hebrew writings, and, in fact, in the writings of all of the races of the world, that human beings are held in bondage. They feel this bondage, and on account of this feeling they wish very much to make their escape, though they do not know how to do this. They have no advice on the subject and remain, therefore, in constant servitude to conditions that are not pleasant. In the writings of the Hebrews, we have the

account of the children of the chosen people being in bondage to a dark land, a land of Egypt. That is a story which applies to every one individually. It is not really the account of a nation, any more than it is the account of a person. So every one should take into consideration the fact that he is a Bible, and he is the stories in the Bible; it is all an account of him, and his present occupations, and his former doings.

To be in the land of Egypt (this is supposed to be one of the kindergarten stories) means that man is sold into darkness, and is kept in conditions that oppress him. Now, the land of Egypt is not a country, nor is it a state of mind. Sometimes it seems like a new discovery or an advanced form of philosophy, to say, Things are not material, they are only mental. To say, Egypt is not the body, but it is mind, might be taken to be an advanced interpretation. But whether mind or body, it is the same. If one is in a body, it is because he is in the belief in materiality. He believes in the physical. He believes in the reality of things that are made of

matter. He believes in walls and stone sidewalks, rocky roads. He believes in things with crusts and hard formations and limitations.

One might easily test whether he is in the land of Egypt or not by reviewing some of his perplexities. In the Bible story it was said they had to make bricks without straw. Is it that if one has the idea that he is material, he is put into occupations of that kind, and ground down under the heel of a taskmaster enforcing his authority, compelling an output when there is no substance of which to make it? One has a compelling, demanding desire for things that would mean freedom and happiness, and he is given no material to make these. Perhaps he wants a house, and he says, I have no material of which to make it. And yet, the demand in him is great: I want a house! And he has no materials to make it of; and more than that, he has no money to buy the materials with; and more than that, he has no occupation that will give him the money to buy the materials; and more than that, he has no friends who will introduce him to an occupation, recommend

him. He might carry this on for a long, long chain of deprivations; he is not this, and he has not that; nothing to use as his material. His house must, therefore, go unmade; and yet the demand is insistent.

How many things does one want in this world? Should he have those things, or should he decide, It is not best for man to have the desires of his heart? Should he not have the house, the automobile, the opportunities that he wishes? Should he not have the kind of clothes he wishes to wear? Should he not have the kind of food he desires? Is it wrong for man to desire fruit out of season, things that are hard to obtain? The suggestion of Egypt is that it might be easier to do away with the desires, because man does not find himself able to get together the materials.

Now, after it dawns on any individual that he can escape, he must pass through the Red Sea. He must pass through the waters of purging, the waters of denial. On either side of him these waters must bank up, like walls, so that he has a path to walk in through the denials—



that which he thrusts aside, that which he pushes back; that which the power within him stands on edge, that he may walk through. And after he has fled from his material concept, he is pursued by the horsemen and the chariots, by the men of authority and the powers, that they may capture him and bring him back into his material concept. So that when it is proposed that man shall get away from the belief that he is a material being, he may as well study the story and see what he has to carry out.

Some, in interpreting that story, say, Well, we may as well not undertake it. It is really easier to go without the things we want than to make the effort to get them under such conditions. Man is not born with the idea that he is a god, so the materialists argue. Therefore, let him not aim at acting as though he were a god. Let him be content with little. Let him put up with the plagues. Let him have his measles and his whooping-cough; let him have the things that are thrown at him in this dark land, and make the best of it all.

Now, no one is really compelled to live in

such a country, to be afflicted. No one is really bound. No one is bound! All are called to come forth out of the land. And they may respond, they may walk out; and the way will be made for them into freedom.

This way out is called the power to heal. It may also be called by other names. It may be called emancipation. It may be called release. There are very wonderful names that start the mind out in long lines of philosophizing and arguing. But there is a very simple thought which is the explanation of how man gets out of his trouble, and that is as already stated: He has the power to heal.

What is this healing to be applied to? If man is in the land of Egypt in the belief of plagues, pestilences, death, annoyance on every hand, so that he cannot raise his fruits or his grains or his vegetables or his trees without the attack of locust and animal and worm and bird; and experiences everything in the form of annoyance and plague; in this land would it not appear that he had plenty of opportunity to use the power to heal? But does the power

to heal reach all the plagues? Can it be applied to frogs, toads, squirrels, to blasting heat and wind? The power to heal is a simple expression for the understanding that lies close to the heart of man: that he is enthroned in power.

There is an expression written across the mind of the race in glowing letters, not because the letters are illumined, but because they are burning into the imaginations of the mind of the race; and these words are, Christ entombed. Christ entombed! They all see that. They see with these the account of the tragedy. But how long did the Christ remain entombed? Not long. And what is the grave? What is the sepulchre? It is the belief in matter. And who is the Christ? And who is it that shall be raised and shall come out of the tomb? Of whom can you speak? Of your neighbor? Of some figure in history? Of some extolled, divine character? Or do you speak of yourself? Is there any other of whom you may speak than of yourself?

If one wanted to trace the answer to that question, he might very easily come to the conclusion that there is no one but himself. Yet

he thinks there is another. By whose consciousness does he decide there is another? By whose eyes—that do not really see, the mind only, within, seeing—by whose mind does he decide there is another? Every one decides by his own mind whom he is to see and what he is to see and how many he is to see. The drunkard having his senses excited, may see many objects in place of the one that is confronting him. And he may reach for the one that is not the right one, in his stolid delusion; and because he does not find the right one, he topples over. He is not stable, he is not firm upon his feet, he cannot walk erect and straight; because he is not true in his vision. He is seeing double. And every one who sees double in this universe, sees that which makes him go astray.

They said in the olden times, If one sees double, if he sees another than the one, then he has fear; and fear is the beginning of all the troubles, for fear is that which crowds him to do and think and feel as he ought not to do and think and feel; because he is acting on the ground of there being something that could



cause his fears.

Nowadays, one does not have to go far to find those who understand that there is but one being. One finds a surprising number of people. In all the sects, in all the advanced forms of metaphysics, in the churches, in the schools and the colleges, in the magazines and in the scientific organs, one finds reference to life that is supreme, absolute, the only one. And they come boldly forward and say, Those who are able to come in touch with this life demonstrate vitalism. They begin to live more expertly, more divinely, more cleverly, more dexterously. All things perform and operate about them as though they themselves had some active energy within them compelling their environments to respond.

Now, the power to heal must work upon that which already is nothing. Is not that quite plain? Would the power to heal work upon that which already is perfect? As they used to say, Why do you bring the perfect ones to be healed? To those old physicians who had such magic power, they said, Why bring those who

are now already right, for healing? Because there were no others to bring. But is today different? Are there now other sorts of people and other kinds of beings, so that the maimed, the halt, the blind, the diseased, the dying, may be brought? No, the times have not changed. What has come over the minds of the people that they should believe there are sick and dying, that there are diseased beings, that they live in the dark country? Well, that which has come over their minds can be removed; and the power to heal consists in nothing more nor less than removing from the mind the deception about what man is.

Man does not have to be changed in any way. He comes to the physician healed. Therefore, the physician greets him as his equal. He greets him as he would greet divinity. He greets him as he would greet the deity. He greets him with joy, with open arms. He does not take a snake to his breast. He opens his arms to receive Almighty God. There is none else to come. There is none else to be. There is no other presense than Almighty God. If any one thinks

there is any other presence, let him be challenged, let him bring in his proofs. Let the drunkard argue that there are many lamp-posts, and let him bring in the proofs.

The power of the healer consists in making all things fall flat that would set up an argument in favor of disease; so that everything of the sort seems to dwindle and lose its backbone and its character and its force when it comes into the presence of a true healer. Therefore the healer has nothing to do. It is done already. It is finished. He knows that.

One of the names given to Satan—One might talk about this Satan at great length, for his personality is most dynamic and most operative. As the old Egyptians used to say, Satan is the science of demonstration. But, being the science of demonstration, it must first of all put up its limitations; for if it is going to demonstrate over a stone wall, it must first make the stone wall. If one believes in demonstration, he must first believe that he has something to demonstrate over. Therefore, Satan has to have two natures; and the old Bohemians claimed that

Satan was a majestically divine being, because he was willing to be accredited with all the evil, that he might afterwards carry out his purpose, to show there is no evil. And one of the appellations for this personality, or mentality—if you prefer that description—is The Lord of Limit.

If a person wants to demonstrate over an empty pocketbook, he must first engage the services of The Lord of Limit to establish a reason why he can be supposed to demonstrate over this limitation. Is it true that people make their own evils? Is it true that they are their own Satans, their own lords and gods and saviors? It would appear that if a person thought he had an empty pocketbook, he might think it could be filled. It might be that if he thought he were sick, he might be made to think that he could be strong; for one idea makes the other possible.

Who are the great beings who live above the pairs of opposites; who are these? Have you ever seen those who live in that region where evil is not made that it may be overcome; where



there is no idea of overcoming evil or of the making of evil? There are those who live and move and have their being in that region in which, in order to demonstrate life and health, they do not need to overcome. But in this terrestrial plane we think there is no demonstration without overcoming. Something must be put aside before we can have the experience of the true life. But is not that a state of mind, to believe in that way? It is quite unfamiliar to most of us, the state of mind that does not put down one thing in order to erect another, that does not need to tear down a stone wall in order to walk along a smooth path.

Some beings have the understanding of that region; and when they have it, they are said to have the Grace of God; for the Grace of God means that the will of man—that is, whatever he wishes done—is the same as the will of God. It is said that David had that union of his will with the divine will, so that he was said to be a man of grace. The Grace of God was upon him because his will was always the will of truth, and the will of truth is that everything

is perfect, it was perfect, and it will be perfect. There is no time about it. It is not going to be perfect. It was, it is, it will be perfect. And when all three forms of time are included in perfection like that, time is annihilated. When all that was and all that is and all that will be, come together in one, it is called eternity. That is the will, the divine will. And that Grace is upon those who understand that nothing is to be done, and demonstration is not really the doing of anything true, noble. Demonstration is that it is now done, which is the setting aside of The Lord of Limit and not requiring his services any more. So that one would not demonstrate that he had a full pocketbook against the background of an empty pocketbook; but he would demonstrate his opulence against the background of eternity: It was, it is, and it will be! There is no limit to be overcome, no Satan. There never was a limit made. It is now all, and complete. This may be a belief and may enter into the mind, an actual working belief. When one can believe these things, then he has the power to heal.

## PART II. GRACE AND JOY OF KNOWLEDGE

A great teacher repaired one day to the house of a student, and, having enlightened him by a number of means, returned to his abode. Though thus informed, the student, having no faith in what he had heard, got the false conviction that ceremonies were to be performed, that they were really what was meant by the instruction; and he applied himself to the performance of ceremonies. Just as, if one were told that he has opulence now, he might think he had received that instruction, when it would merely become to him a practice of ritualism. He would say, I am opulent, I am never destitute, I am rich, I am in possession of all things, and this instruction would become the performance of a ceremony. People have wasted years and years of time in trying to be rich by their

ritualisms. They do not get rich in that way.

\*The teacher anxious lest his pupil should be misled from the true aim of existence returned in full compassion and advised him again. Even then his false conviction was not shaken. The teacher repeated his visit a third time, when on proper expostulation, the pupil gave up his false knowledge. Doubt and false knowledge of the nature respectively of having no grasp of the truth and having only a perverted glimpse of the same,—prevent knowledge from bearing its real fruit.

Doubt and false knowledge, or a perverted knowledge, prevent knowledge from bearing its real fruit.

The real fruit of knowledge is the power to heal and to have instantly whatever is desired; to have instantly the word of fruition, to have revealed that which is desired. As the clear water in a pan of roiled water will become apparent and seem to rise to the top which the roil has settled, so when doubt and false knowledge and false application of knowledge and false conviction and perverted influences settle

\*Jivanmukti-Viveka, page 147



to the bottom and are no more evident in the mind, then this clear, lucid, pure knowledge rises and bears fruit; and the fruit of the Spirit is that one has instantaneous fruition for whatsoever he desires.

When, by rigid knowledge entering into the mind, it is cleared, purified, without any false notions at all, without the belief that something must be done to carry out an end, without the belief in overcoming limitations; when the pure knowledge of what is actually so now is evident, the most surprising activities are presented to the mind; so that the mind sometimes will take a peculiar turn that will not seem to be at all in keeping with what is to be done; as though one laid aside what is to be done, and went about something else.

I was told of a case which might be well accredited anywhere, a case of healing in which the person demonstrating, feeling the desperate situation, feeling that The Lord of Limit had placed all kinds of bondage about and was holding his own, tried not attacking this principle of evil, not aggressively going out to

destroy its limitations or remove them. The person tried an indirection; an expert, wonderful deviation from the thing in hand; forgot all about the problem, the situation, the person involved, his trials and his sufferings, and turned within; went down, deeper and deeper and deeper within, into a dark region that seemed to have no bottom at all and no light. He went down and down and down, away from everything that could show up in light of day, and finally was caught by the word, All is well. And that was all. That was enough. That was the demonstration. The case was healed.

Now, what is this, All is well? It has nothing to do with time. It does not stimulate the mind to hope for something that is about to happen, or might or ought to happen. It is related to the eternal: All is well. There never was anything wrong.

I was told of another case (and the person who told me this is now in the room) where a patient who was supposed not to be able to survive more than a day longer, was told by

this healer—or at least the husband of the woman was told—At seven o'clock (this was about noontime), at seven o'clock tonight, I will treat your wife. And from that moment a great joy came in the mind of the healer, an ecstasy, an overpowering joy; and it lasted during the afternoon. Not the joy of having given the treatment, not the joy of having seen the patient healed, at all. It was the joy: I will treat at seven o'clock. Finally the hour came around, and though otherwise occupied, the healer thought, I said I would treat at seven o'clock. Then this knowledge came: There is no time. When I said I would treat at seven o'clock, I did not mean anything by the clock, anything by the sun, anything by the position of this earth in relation to the sun. What I meant was: I shall know that this woman is well. And that was the healing. That night the woman slept all night, and the next day she was filled with the joy which this healer had had the afternoon before—the joy of life and truth and health—and was well.

Now, the knowledge of truth is not the

knowledge of things; it has no relation to objects at all. The power to heal has nothing to do with patients or their attitudes or their states of mind or what they are doing. It has nothing to do with the clock or with the sun; nothing to do with day or night. The power to heal has to do with that which is. The definition of truth, that it is that which is, is dynamic; and so dynamic that a person cannot hold to it very long at a time without feeling that he has hold of a battery. Let one try it. Let him take the sentence, The truth is that which is so. Not that which anybody may have said is so; not what the mind may have declared is so; not what anybody may have thought or believed; but that which is so now; that is the truth. He will find in that that he has an open door into health, an open door into life, into immortality, into perfection, into freedom; for that which is so now is perfection. It is the "All is well."

\*The great being has his mind ever centered in me.

\*Jivanmukti-Viveka, page 167



Usually, the understanding is: Let the meditations of my heart be acceptable to Thee, O Lord. But this is a reversal:

The great being has his mind ever centered in me, and in consequence I manifest myself always in him.

That is the key to demonstration. There is, therefore, no hunting for this great being who is the truth, who is all health, who is all life. There is no search to be made. He is centered in me. And in consequence—what is consequence? It is the fruit, the fruit of the Spirit. In consequence I manifest myself in him. My manifestations are the manifestations of truth. They are the manifestations in the light of the glory of truth. I manifest in Him; in light, in health, in life, in all things that are truth, I manifest. I do not manifest in error. I do not manifest in mistakes, in crooked ways and turns, and crooked conditions of body. I manifest in truth; for the great being is centered in me. That union, that unity, is the power.

Moreover, no one hears an announcement

like that without having the sting of it in him for all eternity. No one hears sentences of truth read, such as these, or any other sentences that are true, without being impregnated with the truth itself; for that which is the hearing of those words, is the great being manifest in me.

As a simple rule to start with in the practice of healing, one should feel that only healthy beings come for treatment. That is a good beginning for a healer. It is simple. It does not torture his mind at all with arguments; and he adopts that as his premise of practicality: All the patients that come to me are healed already. Only healthy ones can come to me. Therefore, I am always working with those who are perfectly well. Therefore, I have an easy task; and it is only a bluff to the world that I do great deeds, that I perform miracles. Let the world look on them as it pleases, but I understand in my relation to truth that nothing is done. My work is finished, from the beginning.

Who understands that, who keeps his mind

in that place, who never leaves that place, will  
heal the sick, cleanse the lepers, cast out  
demons, and raise the dead!

MARY LAMOREAUX BURNELL







