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The Healing Miracles of Christ Jesus



By Corinne Heline

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THE HEALING MIRACLES OF CHRIST JESUS



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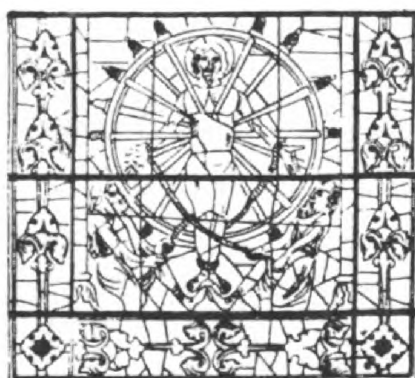
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THE HEALING MIRACLES OF CHRIST JESUS

Christ Jesus commanded: "Preach the gospel and heal the sick." Permanent healing demands that this twofold injunction be obeyed. By the "gospel" is meant an inner understanding of the laws of life and being. Early man knew himself, as Virgin Spirit, to be made in the image and likeness of God. He was the ward of Angels and lived in harmony with the music of the spheres. Parturition was painless, youth eternal and death unknown. Then came the Lucifer Spirits who impregnated the desire body of man with a new impulse—the lower destructive fire force, as a result of which man gradually lost conscious touch with Cosmic Law. He fell into "coats of skin" and his consciousness became focused in the personal life instead of in the universal as hitherto. This opened the way for sorrow through disease, poverty and death.

The Old Testament carries the story of the coming of Lucifer, the False Light. The New Testament tells the story of Christ, the True Light, the World Saviour who was born of an Immaculate Conception and who came with healing in His Wings.

The purpose of Christ's coming was to teach man how to save himself through regeneration, and this He taught by example as well as by precept, for not otherwise could it be successfully taught. By awakening the Christ within himself, man lifts himself above and beyond all personal limitations into a consciousness of peace, harmony and plenty. He then realizes a new life where there is "no more sorrow, no more tears, no more death, for the former things have passed away."

The Supreme healer was also the Master Occultist. His healing ministry held a twofold purpose—to heal the sick and to impart

lessons of profound metaphysical import to His disciples at the same time. Every biblical healing contains a key to spiritual Illumination or Initiation.

If we study carefully the various methods and words which the Christ employed in His healing works, we shall discover that all of the most important phases of occult law were brought into operation. He was concerned not alone with the imperfections of the outer physical instrument but took into account also the invisible bodies, wherein lies the origin of all disease as well as the beginning of the healing process.

Illness of any kind is nature's endeavor to focus attention on a weak link in the chain of perfect becoming and being. If we learn the lesson aright, permanent cure is the inevitable result. Illness should never leave us where it found us. This truth is emphasized throughout the ministry of Christ Jesus. Those who refused to heed it went away unhealed "because of their unbelief." In the light of this understanding, remember there is no such thing as incurable disease.

The Blind Man of Bethsaida

Mark 8:22-25

Every organ of the body is a replica of a mental concept and is a projection of that concept into physical manifestation. The eyes represent the conscious knowing of Spirit. The ego in its many earthly pilgrimages oftentimes loses the perfect attunement with the Ideal World which it enjoyed prior to descending into rebirth, and the imperfect sight which usually accompanies the maturity of years attests to this fact. Deliberately shutting ourselves away from spiritual truth during one or more lives tends toward physical blindness in some future incarnation.

Christ Jesus prefaced each of his restorings of sight with a lesson stressing the importance of spiritual understanding. *Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?* These were His words just preceding the healing of the blind man as recounted in Mark 8:22-25.

John refers to Christ as the bread of life. The Disciples lament that they do not understand Him better because they have no bread—which is symbolic of their lack of spiritual knowledge.

Bethsaida means a house or place of fishing, and fish is

representative of the Initiate in the New Dispensation inaugurated by Christ Jesus and outlined in the New Testament. That the healing of the blind man of Bethsaida deals with initiatory processes is evident from the rite observed by the Master in its enactment. The blind man (or neophyte) was taken to a holy place away from the town, and there the Teacher focused His great life force upon him. His vision was opened to the evolutionary epochs of the past and he was enabled to trace the path of human development through the mists of the past until in the clear light of the present Aryan age he "saw every man very clearly."

Bartimaeus—The Blind Man of Jericho

Mark 10:46-52

Of the four healings of blindness, one is given by Matthew as occurring at Capernaum, one by Mark at Bethsaida, one by John at Jerusalem, and the healing now under consideration is described in all three of the synoptic accounts as taking place at Jericho.

Jericho is the Moon City, a symbol of the sense life. Here is the story of one Bartimaeus, blinded by the intensity of emotional reactions: Observe that he cast off his garment before he could receive healing. Then, "he immediately received his sight and followed Jesus in the Way." Through purification he became one of the pupils of the Master and began to walk in the path of discipleship. The healing at Bethsaida and that at Jericho do not represent equal degrees of advancement. One deals with the preparation for the novitiate, the other with definite attainment of first-hand development.

The pledging of the neophyte by the Master was preceded then, as now and always, by the words: "Whosoever would be first among you shall be your servant."

Two Blind Men Healed

Matt. 9:27-30

None are so blind as those who are unawakened to spiritual truth. Faith is emphasized in most New Testament healings because this attribute is one of the necessary essentials for true inner-plane illumination; not in the sense of a blind intellectual acceptance of certain statements supposed to be authoritative, but in the quiet,

deep conviction that spiritual things do exist, and that they represent the Ultimate Good. Without that conviction, we have not sufficient incentive to put forth the effort necessary to attain liberation.

"According to your faith be it unto you." So said the Great Physician. In Nazareth He was not able to perform many works because of the people's unbelief.

Practitioners of all schools of healing realize the curative power of faith, and that permanent healing is effected to the degree that the consciousness of the patient becomes centered in the realization of the power of Spirit to heal. Will, Imagination and Faith are triune powers by means of which the wonders of magic are performed. By calling them into action disease can be cured. They must, however, be sufficiently developed to accomplish such a result, but we are reminded that if we have even the faith of a mustard seed we can perform miracles.

In the incident under discussion, the restoration of sight for the two blind men took place immediately after the raising of Jairus' daughter, and bears reference to the raising into equilibrium of the two poles of the Spirit in man by which means the darkness of material blindness and ignorance is dissipated for all time and the powers of eternal life made manifest here and now.

The Blind Man by the Pool of Siloam John 9th Chapter

Disease is not a punishment but is the inevitable result of a violation of nature's laws. The suffering it brings will in time prove to be an enlightener restoring us to the ways of the highest law. When the ego awakens to a consciousness of its lack of proper adjustment to Cosmic Law, disease disappears and harmony or health is restored. This is the meaning of the Master's question related in John's Gospel 9:1-7.

"And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who sinned, this man or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents."

"But," continued the Master, "that the works of God should be made manifest in him, we must work the works of Him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken,

he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing."

"The body proclaims the shortcomings of the soul:" Blindness is also the result of a neglected effort in the past to think clearly. A warped and twisted mental viewpoint will eventually produce a similar condition in physical sight; as deafness in like manner results from turning away from spiritual instruction.

"The body always represents the past; but the personal past of Everyman is a microcosmic fragment of his macrocosmic past, and both are impressed in his body." The Supreme Healer never observed the apparent limitations of the physical body. He worked always with the inner man, demanding that the spirit exert its own God-given powers, for only in this manner can permanent healing be obtained. His first question to this man according to Tyndale's version was, "Wilt thou be whole?" Will is the positive, masculine pole of Spirit. Faith belongs to the feminine principle symbolized in clear, pure water. When these two conjoin "Whatsoever ye ask in My name it shall be done unto you."

In all pre-Christian ceremonies of Initiation the neophyte was required in the preparatory purification exercises to wash in a lake or pool. Those sacred waters were near the Temple or holy place. The pool of Siloam is an old Egyptian Temple term familiar to all Temple aspirants.

Familiar also to the ancient novitiate was the anointing of the eyes with clay which is afterward washed away in the holy water. This ritual gesture has reference to the opening of the interior organs of vision by means of which the neophyte is able to see at will into the spiritual worlds, though as yet he may be unable to function therein. (That requires still further preparation.) The pineal gland is often called the third eye, but balanced vision requires the harmonious functioning of both the pineal gland the pituitary body. Of these glands, Uranus rules the pituitary body and Neptune the pineal; the pituitary is predominantly feminine in potency, the pineal masculine. Their awakening and manner of development determines the nature of the inner sight which is achieved by the neophyte.

The work of transfiguration or regeneration of which these supernormal faculties are but the earliest tokens, must take place while the ego inhabits a physical body. All egos after putting off the

fleshly sheath in the process of death become awake in the spiritual worlds, and therefore possess to some degree the power to see and experience the realities of that world. This, however, is not the same power as that of the Initiate in the Christ Mysteries who, *while yet in the body*, accomplishes a conscious severance of the soul from the body before this occurs in the normal process of death. To achieve this, the neophyte must cleanse his moral and mental nature by his own efforts as nature would otherwise cleanse it for him in the after-death state of Purgatory. Thus the Initiate lives both his Purgatory and his Heaven while still on earth in the body of clay. Hence the words of the Christ: "I must work while it is day; the night [death] cometh when no man can work."

His final triumphant proclamation will resound through all eternity, a clarion call to whosoever *wills* to follow in the Christed Way, the Way of Initiation, which was opened by the highest Initiator of them all, earth's Supreme Teacher when He declared I AM THE LIGHT OF THE WORLD.

The Leper Cleansed

Mark 1:40-44

Leprosy, the causation of which was the unbridled misuse of the creative life forces in ancient Lemuria and Atlantis, is one of the most terrible of all diseases. "An intimate tie binds the generator to that which is generated. Past generations are utilized in the construction of the future body; they are woven into the body as a tendency to some ailment, affecting either disposition or the life forces. This poison of past lives must somewhere be changed into healthfulness. This struggle comes through infections. Epidemics of races are materialized evils of the past. The Plague of Black Death takes its heaviest toll in countries where the practice of black magic flourished in incantations and passion charms." (Paracelsus.)

There is perhaps no more interesting phase of rebirth than that which reveals the past causation of disease. All disease is the result of some previously existing cause. Again quoting the celebrated Swiss physician, Paracelsus, who has given so much light on the problem of disease in relation to reincarnation, we read: "No physician should presume to know the hour of recovery because it is not given man to judge the offense of another and the inner temple containing mysteries in which no uninitiated stranger is permitted to spy. If the

trial is over, God will send the healer; if the patient recovers it is a sign the help was sent by God. If no recovery takes place, God did not send the physician."

Leprosy and cancer are "fire diseases" and have their matrix in the desire body. Both maladies are the consequence of an ungoverned desire nature in either present or past incarnations. Cancer takes the heavy toll in modern life that leprosy did in the past, and for like reasons.

Both the mind and the body of man are composed of rotating and revolving atoms. The stronger control the weaker. Mind is superior to matter, such is nature's law.

During health, the atoms of the body rotate positively from left to right. In a diseased matrix, as of cancer or leprosy for instance, they rotate negatively from right to left. In the latter case the rate of rotation is slower and the atoms also differ in color from those in a state of health. Negative mind atoms breed destruction, poverty, disease, anarchy and death. Positive mind atoms manifest peace, health, happiness, harmony and plenty. All things either evolve or "de-evolve." Death is a dissolution of the body atoms. Life is evolution, and the goal of its interrelated cycles is spiritualized man.

During the Old Testament Dispensation leprosy was referred to as the "finger of God." People in general knew of its ancient origin and had become familiar with its terrible and inexorable expiation. An eye for an eye and a tooth for a tooth—the function you misuse becomes your enemy. Thus they understood the Jehovistic law which regulated man's relation to his own body.

The New Dispensation under Christ has brought grace to supersede Law, Love to overcome and replace fear. And being moved with compassion, He stretched forth His hand and touched him. . . saith unto him, *I will*, be thou made clean." And the leper, banned and isolated because of what mortal concept termed incurable and untouchable, was enabled through his faith, humility, and devotion to the Master to sever the bonds of the past and to come forth clean.

That this cleansing is symbolic of an exalted spiritual preparation is evidenced by the fact that in the Gospel of Matthew it occurs shortly after the giving of the Sermon on the Mount, and so belongs to the high phases of esoteric teaching. Mark includes it among the first works succeeding the Rite of the Baptism, and Luke places it immediately following the profoundly esoteric work of the Draught of the Fishes.

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Not all the lepers who approached the great Healer were made whole again, as we shall see in the case of the Ten Lepers recorded by Luke. We can only understand this fact in the light of past causation. Some were not yet ready to break their bonds. No one can perform this office for us. Others can only point the way, we must do the work individually. It was not difficult for the Master to read the aura of a penitent before him and so to know when he was ready for his freedom from just debts.

The Ten Lepers
Luke 17:11-19

In this instance, the Master gave a demonstration of the fact familiar to all esotericists that man decrees his own sickness and his own time of healing. Ten lepers approached the Master and asked His mercy. His love and compassionate tenderness enveloped them all equally, but only one returned—healed.

Paracelsus attests to the universality of the Law of Healing when he declares, "No disease is incurable save when death is present. In the wisdom of the future all disease will have an end. Regenerative processes in illness are due to the Eternal in man."

The healing of the Ten Lepers is recorded only in the Gospel of Luke. Ten (10) is the number of equilibrium and Luke's Gospel is an important treatise on this subject for the esotericist.

The Capernaum Demoniac
Mark 1:23-26

There has been much controversy among biblical scholars as to the extent of the belief in demoniac possession current in Palestine during the time of Christ. The esotericist understands, however, and not without historical foundation, that demonology was a familiar subject to the Jews of that day, as was also the knowledge of its sinister and far-reaching effects. Members of the Sanhedrin were required to understand the workings of magic so as to be able to deal with questions concerning it. Demoniac possession was included in this category and was also well known as a cause of disease. Rabbis and priests were instructed in the arts of exorcism. So much was this the case that the word "Jew" was almost synonymous with "magician" throughout the Roman Empire, and this helps us to

understand the charges of sorcery so often brought against the early Christian communities.

Obsession was so prevalent and its increase so marked in the entire ancient world (not in Palestine only) that prominent among the seven great reasons for the coming of Christ at this particular time was this one, to break the spell between man and evil discarnates and elemental spirits by cleansing and purifying the currents of the desire realm, and thus make humanity amenable to a new and higher evolutionary impulse. The casting out of demons consequently occupies a conspicuous place in the healing ministry of the Messiah and its importance is stressed as an essential of His disciples' high training.

The writers of the Gospels set obsession apart as an entirely different malady from any other described. Obsessions are still a prevailing malady among primitive peoples and are recognized often as such by modern missionaries, many of whom have discovered the power of exorcism in the use of the name of Christ Jesus. Miss Mildred Cable, a missionary in China, has made many interesting observations relative to obsession, as the following quotation gives evidence:

Our first woman patient in Hwochou Opium Refuge became interested in the Gospel, and on her return home destroyed her images, reserving however the beautifully carved idol shrines which she placed in her son's room. About six months later we were sent for by special messenger to see the son's wife who had occupied this room. When we arrived the girl was chanting the weird minor note of the possessed, the voice, as in every case I have seen, clearly distinguishing it from madness. This can perhaps best be described as a voice distinct from the personality of the one under possession. It seems as though the demon used the organs of speech of the victim for the conveyance of its own voice. She refused to wear clothes or to take food, and by her violence terrorized the community. Immediately upon our entering the room, she ceased her chanting and slowly pointing her finger at us, remained in this posture for some time. As we knelt upon the *kang* to pray, she trembled and said, "The room is full of givei," (a term used by the common people to indicate discarnates who receive from every family certain propitiatory offerings). "As soon as one goes another comes," she said. We endeavored to calm her and made her join us in repeating, "Lord Jesus, save me." After considerable effort she succeeded in

pronouncing the words and when she had done so, we commanded the demon to leave her, whereupon her body trembled and she sneezed some fifty or sixty times, then suddenly came to herself, asked for her clothes and food and seeming perfectly well resumed her work. So persistently did she reiterate the statement that the demons were using the idol shrine as a refuge, that during the proceedings just mentioned, her parents willingly handed over to the Christians present these valuable carvings, and joined with them in their destruction. From this time onward she was perfectly well, a normal and healthy young woman.

Among the individual healings by Christ Jesus recorded in the New Testament seven are of demoniacs: five men, one boy, and one girl. In each of these cases the Master used different and specific methods in obtaining cures which are well worth the careful study of the spiritual healer. As mentioned before, Christ was engaged not only in healing the sick but was at the same time instructing His disciples in the performance of the same works which He did, and when He sent them forth two by two into wider fields of service He gave them power over unclean spirits. (Mark 6:7)

The first act of exorcism is recorded by both Mark and Luke and was among the earliest events in the healing ministry. This occurred on Sunday in Capernaum of Galilee, in the synagogue. Capernaum has been called the city of Jesus because He adopted it as His home when He was driven from Nazareth. It was also the home town of four of His closest Disciples and the scene of many of His most far-reaching works.

The words in which the Master addressed the demoniac shows that he spoke not to the man himself but some other being who abode temporarily within the man.

It is indeed noteworthy that all the obsessing entities knew the Christ, recognized His power over them, and felt that they must acknowledge themselves subject to Him at all times. This entity calls out: "Let us alone; what have we to do with thee, Thou Jesus of Nazareth?" But in response to the firm command of Christ, "Hold thy peace and come out of him," the entity obeyed His words and according to Luke, the physician, left the man unhurt. Whereupon the people who saw this, talked together of a new authority, and the law of healing introduced by the Christ, for, said they, "He commandeth even the unclean spirits and they obey Him."

In this case, the obsessing spirit seems to have been a human

intelligence, still clinging to the earth and the pleasures of the senses, which it could enjoy only by usurping the sense organs of an embodied ego. It could therefore use the human larynx to produce speech, and used in ways recognizably human, though malevolent, the body which it had taken.

The Deaf and Dumb Demoniac

Matt. 9:32-33.

In the case of the deaf and dumb demoniac the possessing demon controlled the man's organs of speech and hearing, depriving him of their use. As soon as the evil spell was broken, the man could speak and was his normal self again. Hence the people who heard of these healings began to call Jesus both the "Son of Daniel" and the "Son of God."

The curing of obsession or casting out of devils will again, as in the time of Christ, become one of the chief ministries of healing in the New Age. Obsession is seldom healed at the present time because it is so little understood, usually being classed erroneously with insanity and various nervous disorders. To deal successfully with this form of disease, the healer must be one possessing the highest state of spiritualized consciousness. Many persons confined today in insane asylums are pitiful examples of obsession. Generally this terrible malady is the fruit of past causation and often the direct result of the practice of hypnotism. There is no sin bearing a heavier causation than that of depriving an ego, even momentarily, of its free will, its most priceless heritage.

The Demoniac of Gerasa; Their Name is Legion

Matt. 8:28-32. Mark 5:1-16. Luke 8:26-39.

"Their name is Legion." This healing is of special interest since it is described in Matthew, Mark and Luke, with slight variations in accordance with the phase of development each writer desires to emphasize. Paul admonishes neophytes to pray without ceasing, and again, to put on the whole armor of God or in other words, to keep oneself enveloped in an aura of prayer. This is most necessary for the aspirant when he first begins investigations upon the inner planes. He then finds himself confronted by much more subtle tests than those which confront him in the outer physical world, where evil impacts

are somewhat deadened by dense matter. On the inner planes there is no such protective barrier. The legion of negative thoughts, words and deeds constantly being generated and set into motion on earth find embodiment on the lowest plane of the Desire World. Some of these are ensouled by elementals while others are fortified and used as magnetic channels of approach by earthbound spirits who are yet enmeshed in the evil of their recent earth lives.

Often these entities succeed in obsessing one who does not know how to command and control them. The aid of a Teacher is then necessary as in this biblical instance. "Come out of the man, thou unclean spirit," commanded the Christ. Evil spirits cannot harm one who is fearless and loving or who understands how to use the Name of Christ Jesus, that sacred NAME which is a talisman on both the inner and outer planes.

As soon as the Master had the *name* of the obsessing discarnate, it was completely under His power, and had no choice but to obey Him. This was a more difficult case than the ones previously discussed, and the great Teacher was also instructing His disciples in the secret power concealed in names (vibration) and how this power may be used for healing and upliftment.

The man at Gerasa (or Gadera) was controlled alternately by many demons, all exhibiting the most ferocious and destructive characteristics. The poor victim in his agony and despair had cut himself with stones and had slashed and lacerated his body. The transformation was instantaneous and complete: From a wild, demented beast whom all feared and shunned, he changed into a normal human being, and sat down like a child at the feet of Jesus. When the Master returned to the boat, he followed, asking only that he might remain near the wonderful Presence. Recognizing his utter dedication, the Master appointed him as His apostle and witness among the peoples of that area; and in obedience to the Master's wishes, he testified in Gadera and all the other cities of Decapolis the wonderful things that he knew of Christ Jesus and His works.

Swine in ancient Egyptian symbolism were identified with Mars, the lower or passional nature of man. The presence of the herd of swine in this case is perhaps more reminiscent of a healing ritual for obsession in ancient Babylon, in which an image of an animal, usually a pig, was placed beside the patient before the healer began his exorcisms; these included the command that the demon enter into the image, which was later destroyed. The great Lord of Life

and Love would not condemn innocent animals to death. What He did was to return the evil spirits to their own element, symbolized in the herd of swine. He came not to destroy evil, but to teach man how to transmute it, to lift it up into a greater power for good, so that the greatest sinner may become indeed the greatest saint.

The casting out of the legion of demons occurred shortly after the Master had proved His high Initiate powers in stilling the waters and calming the storm.

*The Healing of the Demoniac at the Foot
of Mount Hermon*

Matt. 17:14-21; Mark 9:14-29; Luke 9:37-42.

Immediately after the glory of the Rite of Transfiguration (which was witnessed only by the most advanced of the Disciples, Peter, James and John) occurred the most difficult of all the healings of obsession, and one which the Disciples themselves were unable to achieve.

Although the Disciples had already exorcised many evil spirits successfully, they found themselves powerless before this one. "Ofttimes it hath cast him into the fire and into the waters to destroy him." Here is the mystic key. This boy had in former lives been a follower of the Mysteries, working in the Temples with both the elements of fire and water. He had doubtless misused his powers and turned to black magic, hence in this life, "from a child," he had been under the control of powerful evil forces emanating from the center of the Black Brotherhoods. For this reason the Disciples, despite their high attainment, could not loosen this hold. Only a Master superior to the black arts could accomplish it.

"Why could we not cast him out?" the Disciples asked Him when they were come. "This kind can come forth by nothing but by prayer and fasting." In other words, it is only by the most complete life dedication through purity that the tenacious grip of the black magician can be broken.

This case has generally been taken to be one of epilepsy. It is significant in this instance to note that Aretaeus in his treatise on chronic diseases states that epilepsy is considered a disgraceful disease, for it is thought to be inflicted upon persons who have sinned against the *moon*. Galen in his book, *Critical Days*, asserts that the moon governs the period of epileptic seizures. (*Miracles and*

the New Psychology, Micklen.)

The Man Healed of Palsy

Matt. 9:2-7.

Throughout the pages of the Bible the teaching is explicit that sin or wrongdoing is the direct causation of disease. According to Leviticus leprosy was the result of slander. Miriam was once stricken with leprosy following words of evil spoken against Moses during the years in the wilderness.

Among the early Christians it was believed that "Diseases come from seven sins: for slander, shedding blood, false oaths, unchastity, arrogance, robbery and envy." Christ Jesus emphasized the same truth often in His talks with the Twelve, as in the question He put to them after he had healed the paralytic by saying: "Have courage, my son, your sins have been forgiven. Arise, take up your bed and go to your home." He asked: "Is it easier to say *thy sins be forgiven thee*, or to say *arise and walk*?"

Permanent healing comes only at the end of a cycle of causation of which the illness is the concluding portion. Christ Jesus could easily, by His own cosmic powers, have instantaneously healed anyone of any disease whatsoever. However, if the sufferer had not learned the soul lesson involved, his infirmity would sooner or later have reappeared. It is only when the seed atom in the heart, which bears a record of the misdirected efforts (sin), has been cleansed by repentance, reform, and restitution that the Christ will say, "Arise, you are free." The Master can command, "Arise and walk," but only man himself can make it possible for Him to declare, "Thy sins are forgiven thee."

Paralysis, as all spiritual healers know, is the result of some form of fear. A deep and profound fear centered in the subconscious mind, perhaps for many lives, impedes and slows down the life functions, until ultimately the physical body becomes inert and unresponsive to the communication of the Ego: it has become paralyzed.

It was immediately after this inspiring healing that there came the calling of Matthew, who, no doubt exalted by this sublime manifestation of the great Teacher's healing power, willingly renounced all things belonging to his former personal life and gladly followed Him. Later events in his life of glorious apostleship give

evidence of how complete and unalterable his dedication was.

The Healing of Peter's Wife's Mother

Matt. 8:14-15

After the healing of the demoniac in the synagogue in Capernaum on the Sabbath Day, Christ Jesus returned home with Peter and Andrew, and they were accompanied by James and John. The house was in gala attire and the seven-branched candlestick was burning for the holy meal, the noon breakfast. This weekly festival was to be especially elaborate in honor of the presence of the beloved Master. However, when they arrived at the house, as Luke writes in his gospel, "Simon's wife's mother was holden with a great fever." He came and stood over her and rebuked the fever, and then took her by the hand and raised her up; and the fever left her, "and immediately she rose up and ministered to them."

In every instance of healing the great Physician used the Word of Power, and sometimes augmented this with the touch of His hand. The hands are messengers of healing and service. When the heart center is awakened, the hands become powerful channels for the inner healing forces.

Tears, colds, and similar physical conditions belong to the water element and may be traced to the lack of control in the emotional nature. Fevers relate to the fiery element and originate in a lack of control in the passional nature. Destructive or negative thinking, even insanity, pertains to the air element, and represents a failure to master the mental (especially the imaginative) processes which are closely linked with the creative energy. The physical body is but the sounding board of the inner vehicles which registers faithfully both their discordant and their harmonious notes.

Every infirmity is connected with one of the four elements. No fiery disease can exist in the water force, nor can any weakness connected with water exist in the fire element. All poisons are of fiery origin and have their center in the desire body, wherefore the spirit of poison can have no power when the lower desires have been transmuted. To such as the Disciples of the Christ who had accomplished the transmutation, the Master could say, "Thou shalt drink any deadly thing and it shall not harm thee."

Fever is a means of Fire purification, a process of cleansing the carnal desire nature. The experience of Peter's wife's mother was a

dedicatory one for this woman who immediately arose and began to serve.

Love, service and sacrifice form the threefold path that leads to the spiritually creative work of true discipleship.

Healing the Syrophenician's Daughter

Mark 7:24-30; Matt. 15:21-28.

Christ Jesus had gone into retirement for a time and desired that no one should know where He had gone. Mark writes that although Christ Jesus had thus sought seclusion, having "entered into a house, and would have no man know of it," yet, "He could not be hid." The compassion of His great heart always encompassed all sorrow and suffering so that He could not remain away when His succor was so much needed. Nor is He ever hidden from those who earnestly seek Him, nor heedless of any sincere call for help on any plane. "Lo, I am with you always," is His promise.

A Phoenician woman, whose name was Justa according to the Clementine writings, had journeyed one hundred and fifty miles or more in quest of His aid for her child. She was a follower of the cult of Astarte, the Moon goddess, but the fame of the Divine Healer had reached her in her far-off home, and when she had come to the place where the Disciples were she besought them to intercede with the Master for her.

At last she was brought into His Presence. In response to her pleas, He said, "it is not meet to take the children's bread and cast it to the dogs," and in these words we may perceive the spiritual status of this woman. She did not belong to the inner circle of students, therefore she was not ready to receive the bread (deeper teaching) of the children, (inner group). That she had, however, made the complete surrender of her personal life and was determined to walk in the Way leading to the inner circle is evidenced by her reply: "Yes, Lord, for even the dogs eat of the crumbs which fall from their Master's table."

Her dedication was accepted, and her daughter was instantly healed as the Master declared, "Oh, woman, great is thy faith, be it done unto thee even as thou wilt." These words hold high promise of the attainment that was later to be hers.

In this healing Christ Jesus demonstrated to His Disciples the truth that Spirit is all powerful and that it transcends the barriers of time and space. The girl was healed at His word, though miles stretched

between her and the Christ, and He had had no previous contact with her.

Faith, humility and devotion without reservation will always open the door for every aspiring neophyte: "Great is thy faith, be it done unto thee as thou wilt."

The Man Healed of Dropsy

Luke 14:1-6.

Christ Jesus, the Lord of Love, centered His work in the supreme Law which is Love. He lost no opportunity of teaching and demonstrating this fundamental truth whenever He could and wherever He might be. On this occasion, as on a previous Sabbath, He sought to teach the literalists the preeminence of Love over the rigid and formal code which was the only Law they knew. This He achieved by healing a man of dropsy, in defiance of the Sabbatical laws which the literalists interpreted to prohibit anything in the way of labor on the Sabbath, even if it were the divine labor of healing.

The Sabbath observance was one of many customs which the Hebrews inherited from Chaldea. The Chaldeans observed five Sabbaths a month, and it was they who divided their month into the weekly period of seven days, dedicated successively to the Sun, Moon and five planets. This division of time was in use in Chaldea even so long ago as the time of Abraham, who, as a Chaldean Prince, must have been familiar with it before he heard the Voice of a New Revelation calling him to go forth into a new land. An Assyrian calendar explains that the Sabbath means "completion of work, a day of rest for the soul." It appears that it was unlawful to cook food, to change clothing, or even to offer sacrifice on the Sabbath; and the king was forbidden, we are told, to speak in public, to ride in a chariot, to perform any kind of military or civil duty and *even to take medicine* on this day.

As there were five Babylonian Sabbaths each month, there were sometimes more than one in a week. These Sabbaths, however, were not dedicated to any particular day, but came regularly on the 7th, 14th, 19th, 21st and 28th day of the month, regardless of the day of the week on which those dates fell. Thus all the star deities received homage in regular succession, and if any Sabbath was holier than another that was due to the special reverence felt for certain gods in localities sacred to them from remote antiquity. Not only the

Assyrians and Jews but also the Phoenicians shared the Babylonian Sabbath observance.

It is significant that of these Sabbaths, the Jews selected for special observance only the Day of Saturn, or Saturday, the seventh day of the week. Seven is the number of completion, enfoldment, rest, assimilation. Thus in the course of time their Sabbatical laws expressed more and more the rigidity of the Saturnian principle in its negative, or formalistic, aspect. Christ Jesus came bringing a new pronouncement, the power and light of a New Day and a New Age, based upon the Solar Principle. It has been frequently remarked by astrological students of such matters that the word "Satan" derives from Saturn, and in the Arabic language "Shaitan" means "He who despairs." Arabic and Hebrew bear much the same resemblance as we find between Spanish and Portuguese.

The Day of the Sun sponsored by the Christ bears a much deeper significance than the average individual comprehends. The Sun is the center of life, light and love for the entire solar system to which this earth belongs. The Sun's Day therefore should be the day in which we dedicate ourselves to becoming miniature Suns, centers of radiating love, light and helpfulness as far as the radius of our influence extends.

Sunday is the first day, the New Day, the beginning of a new week, a time for the *assimilation* of the soul essences extracted from the experiences of the preceding week; and this assimilation is the starting point of a *new process*, for which it is the alchemical stone of tincture. The new Sun Laws of fellowship, equality and oneness which the Master championed, and which He immortalized in the Sermon on the Mount, are yet, even after two thousand years have elapsed, a center of controversy wherever an individual or a group have caught a vision of their meaning and have endeavored to introduce them into practical, everyday living. Had mankind followed the Sun Laws of Christ instead of the Saturn laws of the Scribes and Pharisees the world would not be the sorry place it is today.

On another Sabbath the Master tried to teach the supremacy of Love over Law when He healed the withered hand publicly. On this Sabbath day He endeavored to soften the Pharisaic obduracy by healing the dropsical man in the home of one of the leading Pharisees where He had gone to partake of the sacred Sunday meal. But minds and hearts were closed to His teachings, hence their ultimate destiny

was the loss of all those *things* which they put before Christ. The same fate awaits the modern followers of pharisaical law, be they Jew, Christian or pagan.

In the lesson which the Christ gives immediately following the healing of the man with dropsy, He conveys a subtle intimation as to its cause and ultimate cure. This is to be found in the parable of humility wherein He admonishes those who come to the banquet to be content with the lower seats until invited by the host to come higher. He then adds the formula for true spiritual attainment which all Masters of Wisdom have handed down since the beginning of time, but which, even to this modern day, is the most difficult for the aspirant to accept and follow: "For whosoever exalts himself shall be humbled; and whosoever humbles himself shall be exalted" (Luke 14:11).

The Healing of the Withered Hand

Mark 3:1-5; Luke 6:6-10.

In addition to teaching profound occult truths through His healing works, the Master also gave some practical truths consistent with everyday living, as in the case of the man with the withered hand. His words and acts were not only for the people of His own time but are equally applicable to the needs of the moderns.

The Scribes and Pharisees are always with us and sometimes they are even within us. Intolerance and condemnation of the action of others is pharisaical. Living in such strict accordance with the letter of the law that we relegate mercy, compassion and love to the background is characteristic of those literalists whom the Master reprimanded so often and so sternly.

Because it was the Sabbath, the Pharisees objected to healing works being performed. The compassionate Lord was sad because of the hardness of their hearts and inquired of them, "Is it lawful to do good or evil on the Sabbath, to save a life or to destroy it?" They were silent before His question. Ofttimes the Christ power within us is hampered by rigid adherence to regulations which exclude the personal equation of pity and love and service outside the prescribed path.

In all spiritual healing, faith is the prime essential. Often the Christ used the word in His work; if not, then He caused the patient to demonstrate it. The man with the withered hand was commanded to

“stretch it forth.” With no thought of refusal, the effort was made—and the hand was moved and was whole again.

The annals of Mystic Masonry contain this same legend as related by Luke, who adds that it was the right hand which was withered or useless. The two hands symbolize the two paths of service in the occult world. Man in his present materialistic phase has virtually slain the Love power, allowing it to wither from disuse. When the Supreme Lord of Love appeared, He awakened the heart, and as the fires of the heart burned their path outward into the hands, the withered member was healed and made available once more for constructive work in the world.

It is significant in this connection that the withered hand was healed within the precincts of the Temple.

Healing the Centurion's Servant
Luke 7:1-10.

The story of the Centurion is recorded by both Matthew and Luke. This man, vested in military authority under the Roman government, had yet learned in his worldly contacts to practice the two principles which the Master enjoined upon all His disciples, namely, humility or self-effacement and active faith; truly an unusual achievement. Thus he was already qualified to become a follower of the Way, and to be made immediately the recipient of the Master's interest and benefits. “I have not found so great a faith, no, not in Israel,” were the Master's words descriptive of the Centurion. The Centurion's bond slave, who was dear to him, was ill, and he had sent friends to ask the aid of the Great Healer, a request which was instantly granted. When the messengers returned home, they found the bond slave whole.

A supremely dedicated life centered in humility and service for others is the working formula for successful discipleship, and will always be productive of results, as exemplified in the response of the Master to the Centurion's request.

In this case, we have another instance of absent healing, as we saw in the story of the Syrophenician woman and her daughter. Spirit permeates all things and all places in its active or positive manifestation, and matter itself is also Spirit, form being the result of crystallizations around the negative pole of Spirit, which is Space. Therefore the occultist declares that God is Spirit and that no man

can be separated from Him in reality. Separateness of Man from God, Matter from Spirit is but illusion; Unity is the reality, and as the concept of Unity is developed in consciousness, healing at a distance becomes possible. This is what Christ was demonstrating and teaching to the Disciples when He accomplished healings at a distance from the patient.

Verse eight is an esoteric description of a long and earnest preparatory training which leads to the conquest of self. The soldiers and servants are faculties within man himself. When the modern aspirant can affirm: "I say to this one, go, and he goes: and to another, come, and he comes, and to my servant, do this, and he does it," then he, too, is ready to receive the commendation and favor of the Master and to become aware that his life and his work have been found worthy to come into the aura of His divine and protective Presence.

Healing of the Infirm Woman
Luke 13:10-13.

Again the healing ministry was continued in the synagogue on the Sabbath day, and yet again the blind leaders of the blind continued to remonstrate, rigid in their adherence to the letter of the law while altogether oblivious of the Spirit contained therein.

This healing concerns a woman who had been unable to straighten her body into a natural, normal position for eighteen years. Esoterically, the healings which occur within the synagogue and Temple precincts all have a special hidden meaning not ordinarily found in the other healings. Kabalistically, eighteen yields the number of nine, which is the cipher of freedom, of liberation and illumination. This woman had been inclined toward the earth (mortality) but now having found the Christ she is free, uplifted, centered no longer in the mortal life but in the way of Spirit. "He laid His hands on her and instantly she became erect and glorified God."

In the choosing of His disciples, invariably the Scriptures state: "He called unto them and they came to Him." In this statement we discover the first requisite of discipleship. He called, and this woman came, and she found the "Light which lighteth every man." He called to her, He spoke to her, He touched her. These are the first three steps taken by one who is ready to receive a higher unfoldment of

consciousness, and they indicate the opening of the spiritual sense faculties by means of which the neophyte discovers a new world within himself and within nature.

The Woman Who Touched Him

Matt. 9:18-25; Mark 5:25-34; Luke 8:43-48.

Matthew, Mark and Luke all tell the story of the woman who had suffered with an infirmity for twelve years, and who was among the multitudes pressing and thronging about the Master as He passed on the way to the house of the nobleman, Jairus.

"If I but touch His garments I shall be made whole." These words ascribed to the woman are a part of an initiatory mantram. The garment represents the soul body in contradistinction to the personality. To become whole is to be able to pass through the portals of Initiation where one no longer "sees through a glass darkly, but face to face."

This woman and her healing represent the lifting of the feminine pole and rightfully belongs to the initiatory processes symbolically described in the raising of the daughter of Jairus. In the same way the raising of the Son of the Widow deals with the lifting of the masculine pole and is a part of the initiatory process described in the Resurrection of Lazarus.

The daughter of Jairus was twelve years of age. The infirm woman had been afflicted for sixty-two years. The two instances are related in all three of the synoptic Gospels.

In order to understand the esoteric meaning underlying the healing of this woman who had been afflicted with an issue of blood for the greater part of life, we look to the ancient teachings on the mystery of the blood. "The blood is a most peculiar essence," Goethe tells us, and its vibratory rate indicates the esoteric status of the individual. The flowing of blood is a great cleanser and purifier of the desire nature. One who is ready for high spiritual work as prophet, teacher or healer, often undergoes some experience whereby a great loss of blood ensues. After this cleansing, he finds it less difficult to still the sense nature, and to silence the clamoring of appetite. Red blood represents man's carnal and materialistic nature. Eventually, through transmutation, blood will become a shining white essence.

All blood diseases are correlated to the element of Fire, and usually result from an overly stimulated desire body, either in the

present embodiment or in some previous one.

The Initiator is always very solicitous of His charges as He instructs them in these veiled truths. This is the only recorded instance where Christ Jesus addressed a woman as "daughter." The Teacher becomes in very truth the father and protector of the "new-born" one.

Matthew records His salutation to her as, "Be of good courage." Mark and Luke, "Go in Peace," or "Go into Peace"—that Peace which passeth all understanding, for it has found its center in Omnipotent and Omnipresent Good.

Eusebius in the seventh book of his *Ecclesiastical History* states that he saw at Cesarea Phillipi a statue erected by this woman at the gates of her house, representing Christ standing with His hands outstretched to her kneeling before Him "like one entreating."

Raising the Daughter of Jairus

Matt. 9:18-19,23-26; Mark 5:22-24,35-43;

Luke 8:41-42,49-55.

This beautiful story, which veils the processes of Initiation from the general reader, is outlined in the three Gospels of Matthew, Mark and Luke.

Initiation is truly a dying to the old, personal life and being born anew. Luke says that the daughter of Jairus, a twelve-year old girl, "lay a-dying." But Christ said, "The maid is not dead but sleepeth." These are not contradictory statements when interpreted in the light of the Mystery Teachings, but have reference to the same experience.

Christ Jesus endeavored to demonstrate for the Disciples the healing of many and various forms of disease, their pre-existing cause and the method of dealing with it. In the presence of the most advanced of His Disciples He assisted three others to pass into the illumined state of Initiation.

The ego which inhabited the body of the daughter of Jairus was a very advanced one. In her we find an Initiate of the ancient Mysteries, returning as one of the earliest pioneers of the Christian Dispensation. She had been liberated on the inner planes, receiving the holy teachings pertaining to a higher awakened consciousness while her loved ones kept sacred vigil beside her physical casement. At the proper time, Christ, in the presence of the sleeping girl's father and mother and of Peter, James and John, (evidently the only

ones present who were ready to understand these inner truths) assisted the maiden in returning and re-entering her physical body.

The Master greeted the girl when she returned with an expression of infinite beauty and tenderness revealing a wealth of inner meaning to the esotericist. Mark tells us that He said, "Talitha cumi." The word Talitha is an Aramaic diminutive meaning "little lamb." His words to her were, "Little Lamb, arise." Lamb or sheep is used throughout both the Old and New Testaments to describe the Initiate. The majority of high seers in the Mosaic era were "Shepherds." The Master Himself came as the Lamb of God, and in the later Initiation of Peter, His keynote is sounded in "Feed my sheep."

In the life cycle of the individual, the symbolic age of twelve is the crucial point for the child. It is then that the youth's desire nature begins to awaken, and the proclivities of past lives begin to manifest themselves. In an instance such as this of Jairus' daughter, an "old soul," one who has known many lives of experience in the earth school, this age marks a definite development of the spiritual nature. Instead of the awakening of the physical desires, there is a definite quickening of the accumulated soul powers of the past. Such a one has worked definitely and consciously with the processes of transmutation for many past lives. This was the case with the child Samuel when he began to prophesy, and the Master Jesus who was also twelve years old when He taught the elders in the Temple. Inspirational experiences are fairly common even among ordinary adolescents, and psychologists have observed that if an individual goes not undergo a religious conversion during this period of life it is likely he will never have such an experience.

It is significant to observe that in all three of the synoptic Gospels, the raising of Jairus' Daughter is preceded by the exorcism of evil spirits.

In the experiences of the Initiate himself the expulsion of devils has reference to passing the Dweller on the Threshold, which is an entity formed of the essence of all evil and negative deeds of past lives, and which the newly initiated must face, conquer and dissolve (partially at least) by transmutation before he can pass into "realms of light" to be hailed as a "new born."

Jairus was a nobleman, a ruler in the synagogue, and therefore a man of high authority. When anyone attains the degree to which this girl Initiate had attained, such are always the sons and daughters of

the king, for having found and claimed the rightful heritage of Spirit, one demonstrates true kinship with the Father, "All that the Father hath is mine."

All scriptural references to raising the dead to life refer to the latent divinity within man, which when awakened causes him to become an illumined or enlightened one. Many biblical references to persons being "dead" or "asleep" refer to the materially-minded.

When the silver cord which links the ego to the body has been severed, it is no longer possible to re-animate the body. The Master stated clearly for those who have eyes to see and ears to hear. "the maid is not dead, but sleepeth," indicating that the ego was still linked to the body, which was therefore yet alive.

The Nobleman's Son
John 4:46-53.

As we have seen, the Gospels of Matthew, Mark and Luke contain the story of the healing of Jairus' Daughter, which occurs comparatively early in the Gospel narratives because it symbolizes one of the first and most important of the purification works to be accomplished. There is, however, no mention of this event in John, for his Gospel, the most deeply esoteric of the four, deals with work of still higher import. Instead of the raising of Jairus' daughter, John substitutes that of the Nobleman's Son.

The Gospels as studied occultly reveal the path of Initiation in the Christian Mysteries, each character representing some particular attribute in process of development. The Nobleman's Son is not mentioned in the works of Matthew, Mark or Luke. The reason for this is to be found in the fact that in the process of spiritual attainment, the feminine principle must first be lifted and restored from its fall, as noted in the restoration of Jairus' Daughter. When this is accomplished, then follows the establishment of its equilibrium with the masculine. The first three Gospels are concerned with the former, John with the latter.

The mystic wedding feast at Cana of Galilee with which John opens his Gospel contains deeper teachings regarding the harmonizing of these two principles within the body of the aspirant for Initiation. The Nobleman's Son represents one who in his own life was demonstrating the work given by the Christ. The Scriptures state that after this raising, the nobleman and all of his household

became followers of Christ Jesus.

Throughout the Bible the deeper teaching is symbolically concealed beneath the literal record which forms the basis for most of the current creeds.

When the masculine principle (the head; Hermes) represented by the raising of the Nobleman's Son, *who was not dead but at the point of death*, and the feminine principle (the heart; Aphrodite) typified by Jairus' Daughter, *who was not dead but asleep*, are again in equilibrium, the Cross will no longer be the symbol of Christianity. It will be represented by the two upright pillars, the Yachin and Boaz that adorn the entrance of the Temple of Solomon and represent the Divine Hermephrodite. The neophyte or candidate will no longer be the "Widow's Son" but will become the Master who has found the Light in the East.

The Resurrection of Lazarus
John 11:1-44.

The nine Lesser Mysteries, also called the Lunar Mysteries, have been given in some form throughout the history of man. The advent of the Christ introduced the new or Solar Initiations to the world and it is to these higher truths, destined to serve humanity during the Great Sidereal Year beginning with the Sun's last precessional passage through Aries, that these Mysteries pertain. The religion of the Lamb bears a deeper and more far-reaching significance than is at the present time generally understood.

Lazarus was the most spiritually advanced of all the disciples who were under the tutelage of Christ Jesus. (The others did not reach this attainment until the Day of Pentecost.)

Exoteric religionists are puzzled to account for Christ's delay of two days before going to the aid of Lazarus. The esotericist knows that Christ was aware that only the body of Lazarus was in the tomb, whereas his spirit was on the inner planes receiving the initiatory work that gives entrance into the deeper Christian Mysteries. The Master Jesus was initiated into these Mysteries in the Rite of Baptism, and Lazarus, the next in spiritual attainment, at the time of his supposed death.

Christ Jesus described this Initiation in the words, "This sickness is not unto death but for the glory of God." In other phraseology, Lazarus now becomes a more perfect channel for receiving and

disseminating the glories of God upon the earth.

Mary and Martha, the two sisters of Lazarus, were among the highest in development of the women disciples of Christ. They were thus able to take part in the initiatory of Resurrection Rite of their brother, as did the father and mother of Jairus' Daughter. Mary symbolizes the mystic path, or the faith of the heart; Martha, the occult path, or the reasoning of the mind. The union of heart (love) and head (understanding) produce *Wisdom*, the true essence of the soul. Lazarus represents this twofold blending, which lifts the neophyte to a state of consciousness far transcending that possessed by ordinary humanity.

"Martha went out to meet Him, but Mary sat still in the house" (John 11:20). Martha, the mind, is ever seeking light through externalities. Mary, the heart, in stillness turns within to find the kingdom of heaven.

Christ Jesus said unto Martha: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?"

And Martha made reply, "Yea, Lord: I have believed that thou art the Christ, the Son of God, even He that cometh into the world."

And when she had said this, she went away and called Mary her sister secretly, saying, "The teacher is here, and calleth thee."

These words of the Master to Martha have been called the human passport to immortality. They are not words addressed only to Martha, the sister of Lazarus; they are the call of the Christ to the reasoning or concrete mind of all humanity. "Be ye transformed by the renewing of the mind." This is accomplished by linking the mind with the "I Am" consciousness wherein dwells the realization of resurrection into eternal life.

The glorious message of New Age Bible interpretation is that this consciousness can be awakened here and now; it is not necessary to await death to work this transformation. "He that believeth in me, though he were dead [in materiality] yet shall he live again"—in renewed body, environment, and concept of life—a resurrection into a new being on every plane of consciousness. Truly a human passport to immortality.

John 11:38-39; 41-44.

Jesus therefore again groaning cometh to the tomb. Now it was a

cave, and a stone lay against it. Jesus saith, Take ye away the stone. So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou bearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

All higher birth must take place in a cave or stable; the Christ can be born within only through regenerative work upon the lower man. In Capricorn the Christ is born in the cave of the lower nature by purification. In Virgo He is born in the cave of the heart through transmutation. "Lazare deuro exo—Lazarus hither out! Loose him and let him go" These mystic words bear the message of the spiritual victory of Lazarus.

The Pharisees and priests were cognizant to some extent of the Mystery Teachings. Indeed, Arthur Weigall, the world-renowned Egyptologist, now deceased, declares that his researches in ancient religions have convinced him the the New Testament describes a ritual in which a condemned criminal was executed as a sacrifice, as in ancient Babylon, and that Jesus, when condemned to death, was crucified in accordance with the ritual demands. Dr. Rudolf Steiner stated that the Master Jesus was an Initiate in the Hebrew Mysteries but made them public (according to His own declaration, *Whosoever wills may come*) and as death was the penalty among all ancient nations for revealing the secrets of the Mysteries, He was immediately condemned to death.

A like case in Greek history is that of Aeschylus who, though called in a dream by Dionysius himself to write tragedy, was nevertheless threatened with death by an angry mob in a theater where one of his plays was produced, on the charge that he had revealed certain inviolable secrets from the Mysteries. He saved his life by taking refuge at the altar of Dionysius in the orchestra, and later was successful in proving before the Areopagus that he had not known that what he said was secret. Jesus, however, made no attempt to vindicate Himself, since He purposely revealed the Secrets of Israel, and willingly suffered the extreme penalty.

The Raising of the Widow's Son of Nain
Luke 7:11-15.

The raising of the Widow's Son as recounted by Luke contains also the outline of Lazarus' illumination or Christing. *Nain* (the name of the village) means Nine, and *the death of the Widow's Son* is mystic phraseology descriptive of one who has traveled the tortuous Way which leads through death (of the personal) to resurrection (into the impersonal). Such an one is no longer "the son of a widow." Luke explicitly states that after he arose Christ "delivered him to his mother." Equilibrium between the two poles of Spirit, masculine and feminine, was established. This is the supreme attainment of the Christian Mysteries, foreshadowed in the Rites of ancient times but consummated in the Mysteries established by the Christ. Thus it is that Christ is the Light of the World, the goal of all ancient Teachings. Equilibrium in Spirit had been lost under the old regime; even the Mysteries had degenerated into almost meaningless (and frequently cruel) ritual in many instances. Christ Jesus came pointing the way back: "I am the Way, the Truth, and the Life." To become Christed or initiated in *His Name* is the supreme purpose of earth evolution.

The son of a widow is an allegorical phrase that has reference to one who is attempting to develop the polarity of Spirit within. From the days of ancient Egypt to the present, members of the Masonic Order have been so styled.

The "widow's son of Nain" refers to one who has passed through the nine Lesser Mysteries and is now prepared (as was Lazarus) to be raised by Christ into the Greater or Christian Mystic Initiations. This is the ultimate of the 33rd degree ($3 \times 3 = 9$). It is foreshadowed in the 18th degree ($8 + 1 = 9$).

Beginning with the Degree of the Rose Croix (18th degree), and continuing through the 33rd degree, the Candidate is working definitely on the completion of his own selfhood, that Temple made without hands, but eternal in the heavens. This is his golden wedding garment, or perfected soul body. With the consummation of this Work he is no longer the Widow's Son. Polarity is attained, and his "healing" is complete.

The Deaf and Dumb Man Healed
Mark 7:31-35.

We are in bondage under the Law so long as we remain in ignorance of its true nature, but in the wisdom of the Christ we become free, because there is no longer any dissonance between our individual keynote and that of the Universe. This is the meaning of the teaching of Paul, the great biblical metaphysician.

"Behold I make all things new," declared Christ. When we are worthy to be freed from past karmic bonds, we contact the Law of Liberation. The choice is then ours, to reject or to accept, to remain under bondage or to be free. All biblical healings were so ordained by the worthiness of the recipient.

"The soul's faults of today crystallize into the body's ailments of tomorrow. Spirit is always the builder of the body. The miracles of the Master's healings are only for those who have ears to hear and eyes to see." Thus wrote the great Paracelsus.

Impediment of speech follows upon a misuse of the sacred life force. An injury or loss of the tongue is a consequence of blasphemy, the injury of others through gossip, or the betrayal of a sacred trust. "The tongue is a little member full of deadly evils." Other illustrations of the Law may be observed in the loss of fingers, as the karmic result of unfair and dishonest practices; loss of hands, as a result of committing wanton destruction as frequently occurs in war, for instance; loss of feet, resulting from walking paths of wrong-doing and leading others therein; bodily deformity resulting from the perpetration of cruelties such as the hideous punishments of the horror chambers of the Inquisition; spinal trouble, through using spiritual forces for purposes of black magic and the like; stomach and digestive troubles from a gluttonous and debauched appetite; heart trouble through intense selfish and personal love which failed to regard the welfare of others; and tuberculosis resulting from materialistic thinking and living. Sometimes the karmic consequences of violation of cosmic law follow within one lifetime; more often they occur in later incarnations, after an interval of death, so that an individual may be born innocent in respect of the one lifetime known to him yet suffer these karmic retributions carried over from the past.

In the case of the deaf and dumb man described in the gospel of Mark, Christ Jesus touched the man's ears and his tongue, and

looking up to heaven (the symbol of the Eternal), He said, "*Ephphatha*," which means, "Be opened." He had chosen to follow Christ into the heaven of a new life, freed from the limiting restrictions of the old. His choice may be ours with the same results.

Ephphatha, "be thou opened," refers esoterically to the development of clairvoyance, clairaudience and the power of the spoken Word awakened in the disciple. This symbolic act of the Christ has been commemorated in both the Greek and Roman churches in the Baptismal Rite where the priest touches the ears and mouth of the penitent with a finger which has touched his own lips, and pronounced the word, *Ephphatha*.

The early Church referred to *Ephphatha* as the mystery of the *Apertio*, or Opening, and connected it in the Mysteries of Christ Jesus with the Rite of Baptism wherein the disciple also received the powers of extended sight and hearing. It was possible for the Archangel whom we know as the Christ to permeate all crystallized atoms with the powers emanating from His own home world, the realms of Life Spirit (the Buddhic Plane), where all is life, light and love. Because of this, healings were instantaneous in all cases where He chose to make them so. Such were the forces resident in Him, whose radiations were so powerful that even those who touched His garment were made new again. This fact was again evidenced in the healing of Malchus' ear at the time of the arrest of the Master in Gethsemane.

After the prolonged exercise of His powers, the glorious Christ Spirit would depart for a season of solitude in an Essenian retreat, in order that His mighty vibrations should not completely shatter the human body of Jesus which He had assumed at the time of the Baptism and used throughout His ministry on earth. During these retreats from the public ministry, He withdrew from the mortal body, leaving it in the care of the Essenes, who worked upon it in His absence. This was a specialized work the Essenes were able to do because of their own high spiritual powers which they radiated from themselves. Advanced souls invariably work by projecting their vibrational powers. Thus also did Christ cast out the evil spirits with a word, and healed all that were sick and whose karma entitled them to healing, that it might be fulfilled which was spoken by Isaiah, the prophet, saying, "Himself took our infirmities and bore our diseases." (Matt. 8:16).

Paracelsus admonishes us to remember that the subject of disease

and healing can be understood only when considered in the light of karmic law, and this affects not only the physical body, but also the several interpenetrating invisible vehicles of man. "There is a twofold power active in man," he says, "a visible and an invisible. The visible body has its natural forces and the invisible body has its natural forces—and the remedy of all disease and injury that may affect the visible form are contained in the invisible body, because the latter is the seat of power that infuses life into the former and without which the former would have no life."

Visible and invisible body building is divided into cycles of seven. The first cycle of seven is concerned chiefly with the building of the physical and vital bodies, which correlate to the development of the glandular system. The second cycle is concerned with the development of the desire body. It is fiery, and correlates with the chemistry of the circulatory blood system. The third cycle is given over to the development of the mental body. It is airy. Thought now becomes the supreme creative power. In the subconscious it establishes habits, the tendency of which is to crystallize the etheric or vital body. The fourth cycle summarizes or synthesizes the preceding septenates. It recapitulates the past, and in so doing frequently touches karma that has been carried over from previous earth existences, and which is now scheduled for payment.

The age of twenty-eight marks the completion of the fourth septenary cycle when, in the occult sense, the true mental life of the ego is considered to have begun. It marks the final maturation of the four etheric "sheaths" which are the matrix of physical growth.

"For ye should comprehend that there be seven lives in man, of which not one attaineth to the true life which is in the soul." These seven lives are the seven septenary periods from birth to forty-nine years of age, which is the "Middle Age" of the occultist, and marks a time of profound and fundamental change leading to new vision in one who has found "the *true* life which is in the soul." The seven must be transformed before the fullness of development is realized. Christ Jesus cast seven devils out of Mary of Magdala, which has reference to this sevenfold attainment. After this experience she became the foremost woman disciple of the Master and was the first of them all to be able to lift herself sufficiently high in consciousness to recognize Him when He returned on the blessed Easter Day.

"The true physician must both understand and perceive," writes Paracelsus further. "If he does not see the patient's astrality, he

cannot prescribe that which being the curative opposing force, must be roused within the patient's spirit. The true healer looks not for causes in the visible, but seeks to understand the invisible." Truly, man will never know perfect health until he learns to live in harmony with the laws of life. Again in the words of Paracelsus: "Sickness is the expression of a fight that is being waged by the occult man against the degenerate conditions of his nature."

All truth is one and eternal,, and the teachings of the Christ have reached down the centuries in the testimonies of the wise and the virtuous to our own day. The following words of a truly New Age teacher, Doctor Alexis Carrel, in his popular book, "Man the Unknown," are to the point: "Science," says he, "studies intensely man's liver, kidneys, all his physical functions, everything except the only important function, which is Thought." This sounds the keynote of the regenerative processes of the New Age. Christing the mind, Paul called it. When this is done, the purification and the perfecting of the body follow. The chains of past causation and the bondage of heredity hold us only so long as we permit them to do so. We are in bondage under the law; we are free in Christ.

"Go and sin no more lest a worse thing come upon thee." These words well express the close connection existing between disease and sin, sin being all that which is not in accord with the constructive powers of nature, or in other words, with divine Law. Illumination and regeneration are one in the processes of healing. To know continuous radiant health is to live in constant communion with the divinity within. This was the message of the Christ as it is of all true teachers who have both preceded and come after Him.

The physical body is a reflection of the Divine Plan as it manifests in the universe about us. It is composed of molecules ensouled by a central point of light or spiritual power, which controls its vibratory rate or motion. Every element in the universe is within man. The microcosm is the child of the macrocosm. Inharmonious interaction, or disease, manifests in the etheric body before it registers in the physical. The tone of the vitalizing vehicle is lowered; it is "jangled out of tune" by ceasing to vibrate in harmony with the keynote of its archetypal pattern.

Positive affirmations and constructive thinking rapidly restore the normal tone of the etheric body and contrariwise, fear is the greatest deterrent to the restoration of health. The Twenty-third Psalm holds a magical power for the alleviation of fear. Let the rhythm of its

declarations impart their harmony and strength into the whole being. It will make for health and wholeness. "The Lord is my shepherd, I will not fear." "I will fear no evil for Thou art with me."

The true spiritual healer possesses faculties with which the inner bodies of the patient and their relation to the physical vehicle may be examined. "If our medical students," writes Franz Hartmann, the noted occult writer and physician, "were to apply a part of the time which they employ for the study of external sciences which are practically useless to them, to the development of their interior perceptions, they would become able to *see* certain processes within the organism of man which are to them at present a mere matter of speculation and which are not discernible by physical means."

The day is not far distant when orthodox medicine, like orthodox science as a whole, and also orthodox religion, will experience a spiritual awakening that will lift it to new heights of service. The quickening activity is under way. Ever greater are the numbers of awakened souls earnestly striving toward the ideal enunciated by the Blessed Lord Himself when He said:

"Be ye perfect, even as your
Father in Heaven is perfect."

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