

HEALING

Curing vs. Healing

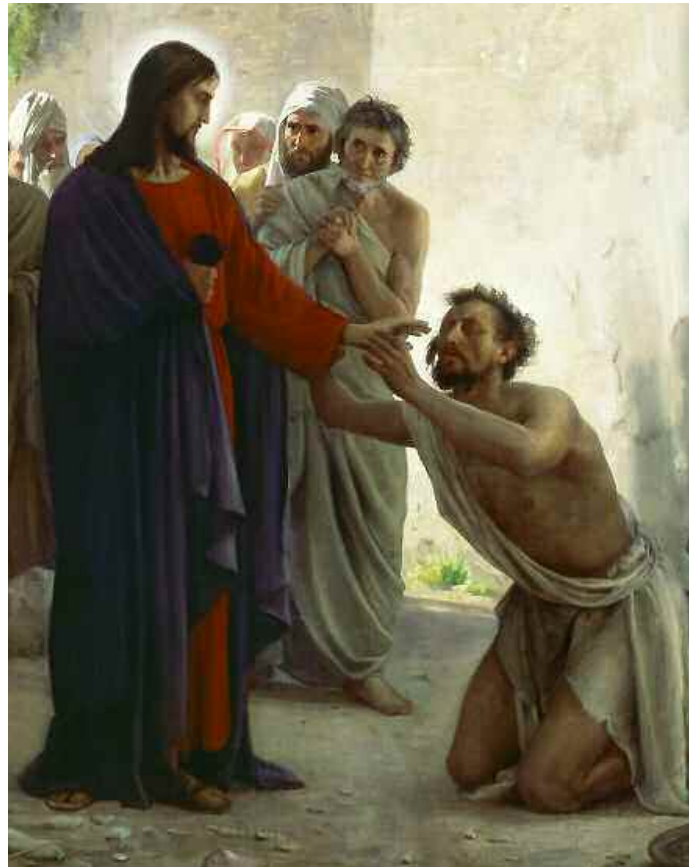
AS THE GREAT majority of people do not make a distinction between curing and healing, it may be well to explain the difference, which is primarily one of cooperation or the lack thereof.*

One person may undertake to “cure” another by massage or drugs; the patient in either of these cases is passive as the clay that is being molded by the potter. There is no doubt that under such treatment trouble may disappear and the person be made well, but this is only a temporary relief; he has not received the proper appreciation of the underlying cause of his disease. He does not understand that the illness was a consequence of breaking the laws of nature, and is therefore very liable to go and do the same things over again with the result that his malady returns.

A “cure” is a physical process. Healing is radically different; there the sufferer is always required to cooperate both spiritually and physically with the healer.

To make this clear we can do no better than view the life and work of our great Leader, the Christ. When people came to Him to be healed they did not expect a physical treatment, but knew that relief would be given through the power of the Spirit. They had unlimited confidence in Him, and that this was essential we see from the incidents recorded in the thirteenth chapter of Matthew where He is said to have gone among the people with whom Jesus, the original owner of the body [now being used by Christ], had dwelt in early

*This article comes from Max Heindel's book, **Occult Principles of Health and Healing**, pages 99-101.*



Oil on canvas (detail), Carl Bloch (1834-1890). Chapel at Frederiksborg Castle, Denmark

The Healing of the Blind Bartameus

Active cooperation with the healer is a requisite for real healing.

youth. They saw only the outward man: “Is this not Jesus, the son of Joseph; are not his brethren with us?” They believed that nothing great could come out of Nazareth, and according to their faith it was done unto them, for we read that “He did not many mighty works there because of their unbelief.”

But faith without works is dead, and in every case where Christ healed anyone, this person had to do something; he had to cooperate actively with the great Healer before his cure could be accomplished. He said, “Stretch forth thy hand,” and when the man did so the hand was healed; to another, “Take up thy bed and walk,” and when he did so the malady disappeared; to the blind, “Go and bathe in the pool of Siloam”; to the leper, “Show thyself to the Priest, offer your gifts,” etc.

In every case there was active cooperation upon the part of the one to be healed, which helped the Healer. They were simple requirements, but such as they were they had to be complied with, so that the spirit of obedience could aid the Healer's work.

When Naaman came to Elijah and thought that this prophet was going to come out with a great show of magic and ceremony to dispel the leprosy spots from his body, he was doomed to disappointment. And when the prophet sent word to him, "Go and wash seven times in the river Jordan," he was enraged to the point of crying out, "Have we not great rivers in Assyria and why should I go and wash in the Jordan? What nonsense!" He lacked the spirit of submission which is absolutely necessary in order that the work may be done, and it is safe to say that had he persisted he would not have received the healing of his malady.

Neither would any of those who were healed by the Christ have been affected unless they had obeyed and had done as they were bidden. This is a law of Nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether that involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm which may come through the Christ, or through a healer of one kind or another as the case may be. Primarily, in all cases, the healing force comes from our Heavenly Father, Who is the Great Physician.

These are the three great factors in healing: first, the power, from our Father in Heaven; next, the healer; and third, the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.

Let us now understand that the whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature. That is the great certainty.

The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the Infinite, there is no limit to the wonderful works of the Father which may be performed through him when opportunity presents a patient of a properly recep-



F.W.W. Topham, 1838-1924

She Waited on Naaman's Wife

Displaying the active faith initially lacking in Naaman, the arrogant Assyrian captain who wanted Elijah to cure his leprosy, the maid of Naaman's despairing wife said, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." (2 Kings 5:3).

tive and obedient mind. □

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 (7:30 when Daylight time is in effect) and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

May.....5—11—18—25
 June.....2—9—15—22—29

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on Divine Love and Healing.