

The Ministry of Healing

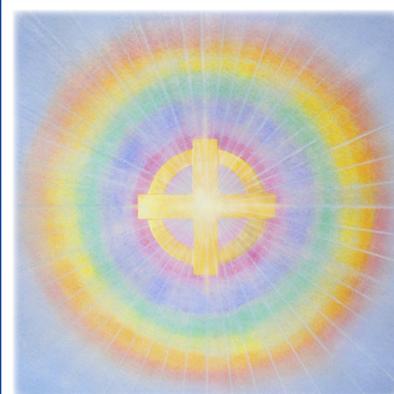
Healing is one of the most beautiful ministries committed to the care of man. It is an office which should ever be held sacred, never thought lightly of, nor used for personal ends. The power to heal is a gift bestowed by the Eternal Love alone; and if it seems to belong to the individual healer, it is only because the Divine Love is able to make use of some special faculty with which that one has been endowed.

There is much that passes for spiritual and divine healing which we could not possibly bring under the cover of so sacred a science.... But true divine healing is ever soulic. It is of God through the healer and in the healed. It is never personal, though the personal touch may be used. It is never merely individual, though the individual is the vehicle of its expression. It is always, and must ever be so regarded, of that most glorious One from whom all Being proceeds, and in whom and from whom alone power is realized for the healing of Souls.

To heal is not to patch up. To heal is not simply to suspend pain or the outer manifestation of some trouble in the organism. To heal truly is to get at the cause, which is usually deep seated in the mind or in the emotion of the individual, and by a true spiritual pathology, to proceed from there outward, driving the trouble out of the vehicle through healing the cause of it in the mind, or in the emotion, or, it may be, in the love-principle, or even in the higher will.

It is from that Centre alone that the healing can come. It is God within that Being who alone can accomplish the healing. For those things impossible to man of himself, are always possible where the Eternal Soul reigns.

Life's Mysteries Unveiled pages 367-371 (excerpts)



The Order of the Cross

Spiritual Reflections

May 2016

Thoughts on the Teachings

John
Pignéguy

MODERN LIFE IS FULL OF FADS AND FANCIES – food, fashion, image, all loom large, along with the addictive nature of social media, all making headlines far in excess of their intrinsic value. These are things that can affect us all if we are not mindful. In addition, the main media in all its various forms (and for its own purposes) adds yet another baleful level of false values into the arena of human experience. Why is this so? And why do we often let it be so with us, when we do actually know and feel otherwise? Is this a symptom of some sort of dis-ease that we feel with the way that the world runs itself, and what our part in all of this should be, but maybe isn't? And how do we achieve what we could/should be doing, if only we could work out what that actually is?

All of this is very understandable as we seek the way forward and upward. Thus the dis-ease that the world may bring to us can somehow be brought up 'into the light,' as it were, to be seen for what it is, and in so doing, giving us more of a sense of balance, perspective and harmony in our relationship not only to the world and those with whom we interact, but most especially within ourselves. This process could be thought of as a kind of 'healing of the spirit,' a 'making right' of those things that may have gone wrong, possibly without us properly noticing the process that has made this happen to us.

Our Friend writes in the cover-extract: 'The whole world cries out for healing,' and that may sound a bit demoralising, but it should not be – instead it should be our inspiration and privilege to play our full part, through the way we live our lives, in the creating of such conditions that will help bring quiet healing not only to us as individuals but also to where it is really needed in our daily experience and beyond. It will never be personal. It will always be through 'God within the Being who alone can accomplish the healing.'

Gateways to God: The Gateway of Vision

HOW WE ALL LONG CONSCIOUSLY AND UNCONSCIOUSLY for what is beautiful, for what is true, to see it and to come to know it as being both beautiful and true. This is an inherent quality in the soul itself and it is of God. This being so we are ever unconsciously seeking to see what is of God and from God, in ourselves and in what we see about us. And it is wonderful, is it not, that He has so provided for us that we can do this? More, we can as we are willing and able, come to hear Him, sense Him, drink in of the fragrance He distils, taste of His goodness and be so touched by Him that we can touch for Him. We can also come to feel Him near us and even feel Him in his motion moving within and through us.

For these are there means, the avenues by which we may approach Him, receive from Him and creatively express those things which reveal Him.

It is true that the senses have been regarded as something outward, of the body, having their seat there. They have been thought of as either something to turn away from or overcome, or, on the other hand as something to be indulged in for self gratification.

Now we may be sure that if we have been created by Him, then whatever we have of power, of attribute, of gifts and functions must have their origin in Him. That being so, notwithstanding all that may have taken place concerning them, they must be, being of Him and from Him, sacred and holy.

Let us take the gift of sight, for instance. What a wondrous gift! What is it? Is it something that is merely outward? Or is the outward sight the outward correspondence or extension of a more inward seeing, even that of the soul? We can see with the mind, although this is a beholding rather than a seeing. We can see also with the heart. That is, we can see into what we are looking at. For with the eyes of love we can see that which we cannot see outwardly or behold mentally. For we may look at an object, even a divinely begotten object such as a flower, and we may see it as a beautiful outward object. We may also have botanical knowledge concerning it and yet not perceive what it really is, what it is really saying to us. Now the heart – the spiritual heart that is, of which the physical heart is

a correspondence - can see, through its own loving identification with the object, that which the mind and physical eyes cannot. But if the eyes of the soul be open then it will see much more. It will also understand what it sees and because of this be able to interpret it. You may say, 'but how do I know this to be true?' You cannot until you have experienced it. None of us can.

At one time men and women of a high degree of spiritual attainment possessed such vision. But it became veiled, obscured and finally lost save in the very few, such as the great artists, poets, musicians and saints, who were able from time to time to reveal what had been seen and experienced by them. Their poetry, paintings, sculpture, compositions and works clearly reveal this. Indeed it was part of their service to help other souls to see that there were more inward realms which could be entered.

Today we know that it is possible for that vision to be restored to all who truly seek. But it can only come gradually and only as souls are willing to come and see, and to walk that path which will make this possible.

How then may we pass through this wondrous gateway of vision? How may we have our eyes, our outer eyes, our mental eyes, the eyes of our hearts and the eyes of our soul re-opened? For if it be true that men and women once had that vision then it will be a re-opening, although it may seem to them as if it were a new vision. And, of course, in one sense, it will be so.

To see we must have light, not only outwardly but also inwardly. Outwardly that light is provided by the sun or in other outward ways. Inwardly it comes through the quality of our thinking and feeling, through the purity of our desires and the true aspirations of our soul together with the endeavour to apply the vision we already possess.

If we have a degree of the vision of the Truth how should we apply it? Lovingly and in balance, is the answer. For when we begin to look lovingly at everything we see outwardly, then that will help us to see more lovingly inwardly. As we seek to do this and then in our service lovingly apply what we see, then we are putting into practice the Law of Life, which is none other than the Law of Love

– the Law of God’s Love, that is - which uses our human love as it is able to enter it and which enables Him to heal us of everything that has veiled our vision.

His Love does much more than that, of course, for it will heal the whole of our life; soul, heart, mind and body. But He seeks to heal our vision first. Until this happens we cannot see what He would have us see, in the sense He would have us see it. For until that happens we see only what we want to see, or that which perhaps we have been made to see, or that which we have built up in our consciousness over many lives, that which we have thought to be the Truth, and which we may still think to be the Truth.

Can we really see the Truth in relation to the flowers, to what we see outwardly, or in relation to ourselves? Can we see the Truth about ourselves? It may be something quite different from what we conceive it to be.

But if we are willing to look at, to look into with the heart, to penetrate and enter into what we are beholding with our mind, lovingly, for that is the key, then because we are in the right relationship to what we are looking at we shall in some small degree see as He sees. And what we see may astonish us. It will certainly fill us with wonder. And being filled with wonder we shall want to see more. We will inquire because we have been stimulated to inquire because of what we may have seen. We see here surely how wondrously God leads us. He leads us through the right and loving use of whatever gift He has bestowed upon us. This is not a leading of us through beliefs as propounded by man but through what is already in us organically and spiritually insofar as it is or has remained spiritual.

Now we can see here how we may have misused this gift of vision, for our own gratification, to further our own ambitions and desire for power. Insofar as we have done this then we have violated His Law of Love and in doing so we have veiled our inward vision, though the more outward vision and mental beholding will remain, though becoming less and less spiritual. We can see how if this is persisted in, the vision of Life could become completely materialistic.

But in the measure in which this may have become so in ourselves

we would have, as it were, scales on our eyes. And until these scales drop from our eyes and the veils within us part, we can be said to be in degree as those who are spiritually blind.

This is no easy thing either to accept, or face up to, should it be true. But once we see that in some things at least it may well be so, then the scales will gradually drop away. For as we try to look into everything lovingly then somehow everything will begin to look different. We begin to see differently. We see more clearly. We see more inwardly. We may see what had been impossible to see. And this will be because there is more light within. We, through our prayers and our loving endeavours, through purity of thought and desires, generate that light. Thus we are able to see more clearly, more beautifully, more inwardly those things which are of Him, from Him whether they be upon the earth or within ourselves.

And this is but the beginning. For when we truly begin to look into things we see how wonderfully He has provided for us. He has given us of Himself. He has given to us of His own gifts and, among others, the gift of Vision. Then he has provided light. Then he has provided divinely begotten objects which have their living correspondences within our own soul; else we could never come to know and understand them. But He has also given to us the power, if we will, to generate light wherewith to see. But to be able to generate that light we must apply the Law of Love. We do this as I have just indicated and by serving lovingly, beautifully, uprightly, in our outer, mental, emotional and soul life. For the quality of our life must correspond to that which alone can generate that light which is Love.

How wonderfully we are led! Have you ever looked at and into a snowdrop? You will see in its form, colour and fragrance in tiny miniature the correspondence of that which we may find within ourselves though in greater degree.

First it grows and unfolds, at present in difficult climatic conditions, coming up through the cold hard earth to be as a portent and herald of the coming Spring.

Stoop to look into it - and we have to stoop to do this - and lift up its lovely white cup and what do we see? We see first of all an outer

trinity of white petals. Then we see there is an inner trinity which is in the form of a cup. Each one of these inner petals is heart shaped. Upon each petal there are seven or eight green lines, also heart shaped. Why should they be heart shaped and formed into a cup? But does not love reveal itself in its own form, of which the heart is a symbol and indeed a living chalice, container and distributor, be this outward or inward, within the kingdom of nature or in the constitution of man?

Then as we look more closely we see six golden stamens, again the colour of love in its more inward signification. But more. For at a given time and for a short time only these stamens form another trinity and triangle equidistant from each other and in the centre a golden pistil making a seventh. At this point the pistil, the stamens, the inner cup, the outer trinity of petals in their relation to each other in terms of form and colour, in terms of size in themselves and distance from each other are in perfect proportion. And from that wondrous revelation in the kingdom of nature, for that is what it is, though I have but indicated it, there is distilled a delicate and wondrous fragrance, the very essence of the mystery lying at the heart of the snowdrop, and providing for the early bees the nectar of love itself, and conveying to all whose eyes are open and through the sense of smell the promise not only of an outward spring but also that inward and spiritual Spring that awaits each one of us.

If so much is revealed in a simple flower of the field and garden, what think you lies within the human soul waiting to be revealed? For we shall find there, though in greater degree, the trinity of love and life and light. We shall find the chalice heart distilling its fragrance. We shall find also the mystery of His Cross there, even the sign of His Presence wherever we find it.

Thus may we be led as our eyes open outwardly, mentally, emotionally and soulfully. We shall come to see as we move more inwardly the correspondences of all that we see outwardly. They will be even more beautiful, more revelatory of Him whom they represent, each in its own kingdom.

May we indeed pray that we may be found more willing and able to be more lowly, gentle, pure, upright, balanced, loving, in mind, heart and soul. For then more light will break within us. In that light and as we pass through the gateway of vision we shall find unto the entering of it that Kingdom, spoken of by the Master in other days, which is none other than the Kingdom of God.

For that purpose did our Father and Mother give us eyes, vision, light, love, that we might in due season find Him, wherever we are, for evermore.

Help us, O Lord, in our infirmities, to rise above this world's night, that we may perceive the Dawn, which although, as yet, unseen by the many, is again breaking upon the world.

Open Thou our eyes, our ears and our hearts, that we may again be willing and able to see and hear the works of Thy Hand, within and around us. Help us not only to see and hear and sense them, but to become what in us of Thee they represent.

Unto that end forgive us our sins. Help us to be more like Thee in all our ways.

We would indeed be still before Thee....We would inbreathe deeply of the fragrance of Thy Love, indrink of its living streams, bathe in its healing waters, that we may be able to feel again Thy living Touch, to be moved by it, that we may witness and testify to the reality of the becoming of the Dawn of Thine Own Love within us. Help us in the seeing of it to become like it, and to embody it in all life's ways and deeds.

We thank Thee. We bless Thee. We would evermore, through the power of Thy Love within us, seek to be like Thee in all the ways of our going and in all our service for Thee.

Amen

The Crown of the Ascension

AS THE GREAT FESTIVALS of Christmas, Easter, the Ascension and Pentecost, come and go in these Days of the Regeneration there is borne in upon us more and more, not only how different is our interpretation of their significance from that of the orthodox Church, but also how greatly our realization of the Mystery expressed in each Festival has grown, expanded, and deepened through the years. In no self-righteous or complacent spirit but in one of lowly thanksgiving to our FATHER-MOTHER, we rejoice in the opening up of the Heavens to our vision as we re-ascend the Hills of GOD. We have come to understand to some degree that it is the Heavens of our own Being which are gradually opening for us as the Motion of the Divine Spirit within our Spiral draws us ever inward and upward. Is it not of the sublime resultant of that process – already begun within us – that the Festival of Pentecost speaks?

In the Message we are told that Pentecost was a Divine Event in the form of a prophecy. 'It was a prophetic story of that which would be accomplished as the result of the Message which had been sent from the Heavens to Israel. And the accomplishment was to be in those who could receive the Message. But it could not come until the days of the Return of Israel'.

What immediate and profound significance these words have for us! We realise that, while the orthodox Church looks back today to a supposed historical event of nearly two thousand years ago, we look forward to that which is to be accomplished through our response to the call of the Word of GOD in the Message. It is the prophecy of a re-ascended Israel, for 'Pentecost is the Crown of the Ascension'.

Now why is the Ascension of the Being in state so necessary? Why can there be no 'Baptism of the Spirit' without it? It is because of the true nature and constitution of the Soul and the law of growth obtaining universally. The Message assures us that Divine endowments are never given irrespective of the qualifications of the recipients. They are a testimony to the Soul's endeavour, growth, acquisition, and attainment. By prayer, aspiration and service, we

need to draw from the great Deep of the sacred Mystery of Being, and to drink in continuously of the magnetic streams which proceed from the LORD of Being, and to feel the Motion of His Breath through all our planes. Thus do we ascend in state before HIM, and, as we ascend, we are endowed for greater service.

Now it is obvious that the appeal in the Message to take again the great degrees of Ascension expressed as the ‘Sabbaths of the Regeneration’ could be made only to those Souls who had at one time attained to such heights in consciousness, vision, realization, and service. It is because these Souls were the Immortals in this world that they are now called, not only to manifest the Redeemed Life, but also, through Regeneration, to arise to dwell in the High Places, and receive in increasing measure the Divine Substance in the form of primal elements from the inexhaustible Fountain of Being. How can the Being attain to endure such a Baptism? We are told on page 129 of *Herald 8* ‘The Mystery of the Divine Ætheria’:

[It is] an experience that can come only to those who live in a state of Divine Charity or Love, and atmosphere of prayer and sacrifice, making of Life the offering up of Living Sacrifice or Divine Mass in the service of the Supreme LORD.

It is that state wherein the outer circumstances of Life are transcended, and all human experiences become what are called in the Message

spiritual stepping stones to Divine Realities, by which the Being may ascend from Realm to Realm.

Those who have known the high estate of Son of God are now very specially called to ‘come up higher’, to become empowered to move above all outer things – not to fail in any outer service, but to have that service proceed from an ever higher and more inward realm. We are told that it is possible even to change the elements and make them partake of the quality of the Divine purpose in their manifestation and service.

And what is the one Power in the Universe which can change the elements? Is it not the Power of Divine Love? In a profound passage concerning the ministry of the Archangel Michael, we find these words:

All divine potencies made manifest in creation have their origin in the motion of the secret elements of which Divine Love is composed and are the expositions of the polar action of that Love.

That is the Power from on High which the Pentecostal Baptism is to bring – the Power of the Infinite and Eternal Love in the Omnipotency of its motion mediated through Michael. As Gabriel announces to the House of Israel the coming of the LORD, so Michael is now ministering that Israel may realize in degrees of ever-increasing intensity the Power of the Divine Love.

At every stage of the Soul's ascent, the Divine Love is accommodated to meet its need. Those who were Immortals in ministry to this World's children had attained after ages of growth to that estate when in their love they were like the Divine, that is, they were vehicles through which the Divine Love mediated to Souls. But after the great descent of this World, they gradually became limited and personal in their love like the children of this World.

But now there has come in the Message such a sublime revelation of the nature and the quality of the Divine Love as must stir the deeps within and speak directly to the Being. You will remember in *The Master*, in the chapter on 'The Christ and Simon Peter', that most moving interpretation of the question: 'Simon, son of John, lovest thou me more these?' and the fear of the Master that, after the travail of the Oblation, His Love would no longer be like the Divine – impersonal and universal – but personal and limited like that of the World's children. In like manner, if in less degree, to each returning Soul there comes in searching question:

Lovest thou me more than those - more than self, more than all else?

And how careful must be the Soul in answering!

For what are the essential characteristics of the Divine Love? We are told in the beautiful *Logia*: 'Love Transcendent'. But may it not be that we read these exquisite phrases so often that their meaning is lost a little? We have to seek beyond the words, and we find that Divine Love is selfless and disinterested, and, therefore, it is unchanging and universal. How often the Message speaks of

the Love that 'Loves all and passes by none'! then the second characteristic of Divine Love manifested through a Soul is peace and tranquillity. The restless excitement of personal emotion is absent. The Soul has sacrificed the individual will that only the Divine Will may be accomplished and so has entered into the Rest of GOD. And, finally, the Divine Love in manifestation is characterized by that lovely quality – humility.

Lowliness doth ever garment the Soul in whom the Divine Love is called forth.

It is such Love, realised and manifested in the House of Israel, individually and communally, which alone will bring the Pentecostal Baptism of Power from on High for the healing and 'restitution of all things'.

The Ascension by William Blake circa 1805-6



GATHERINGS AND EVENTS

July-August

27-3 Natural Movement Dance and Families Gathering: Ammerdown

September

23-25 Northern Area Gathering: Gartmore House, Stirling, Scotland

October

11-14 Gathering: Charney Manor

December-January

30-4 New Year Gathering: Swanage

CHANGES OF ADDRESS

If you have changed your address or any of your contact details, please notify Roger Score at:

The Order of the Cross
27 Old Gloucester Street, London, WC1N 3AX
Email: light@orderofthecross.org or
Telephone 0207 1176 059

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David Everett, 112 Hankinson Road, Bournemouth, Dorset, BH9 1HX
Email: editor@orderofthecross.org

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