

THE RELATIONSHIP
WITH GOD
AND THE APPROACH
TO HEALING

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What happened that caused the Master to have total trust in God?

As a child He was taught to trust in God, and this itself was the beginning; but as He faced many situations, even at that time—and this has already been spoken of [see pages 378-383]—situations in which there was no place to turn except to the Father, He began to trust that this was the right thing to do. As He saw situations where, on the earth level of the personality and the body, He knew that He would not be able to bring to that person or to that condition or circumstance that which might heal it, purify it, or bring a resolution—a harmonious and holy resolution—He would ask the Father to provide. And as He had more and more experiences of this, He began to see the results of this approach—coupled with His intention, which He deliberately had set to be God’s vessel in order to allow the Father through Him to extend His Love on earth, to bring to all those whom He encountered that which was available, and to also help them to be able to accept what the Father was offering.

Even when there were situations where there seemed no light at the end of the tunnel—where there seemed to be no way in

which basic necessities would be provided—things began to happen; and as is often so with prayer and God’s way of providing, these things just seemed to happen, almost as a coincidence. It didn’t seem to have been a miracle poured out from heaven but just a natural way of events taking a turn in a different direction. Because of this, He developed trust, and He also knew that of Himself, on the earth level, He could do nothing, but if He allowed the Father to work through Him, all things in accordance with the Father’s Will would be provided. So, after a number of such experiences, a trust developed and became total. And He also reached a point where, when He prayed and asked for help and it appeared that nothing was happening, He trusted that what was the Father’s Will in that situation was indeed happening. This total trust was something that was built, experience upon experience, even from a very early age.

What were the experiences with God like—visual, auditory, a feeling? Indescribable?

The experiences were not always the same. As He would come to the Father seeking in love, He also desired and experienced the Father’s unconditional Love. As it flowed through Him and blessed those around Him, He was transported by this Love into a state of, one might say, ecstasy. And the sheer joy of this Love radiated from Him, from His countenance. But there were also times when He experienced brilliant and blinding Light and the feeling of a knowing of a state of holiness—pure Holiness—which can only be from the Father. At times, when He was able to withdraw from the world around Him and go deep within and speak with God, He became aware of these experiences in more than one way simultaneously: there was the Love and there was the Light,

and there was a feeling of being embraced by the Father—of resting in His arms. And sometimes there were also auditory experiences—higher vibrational sounds, somewhat as of music—but also, in addition to receiving a knowing from the Father, there were times when He heard a voice, a voice speaking to Him very quietly, encouraging and assuring Him. So He became very familiar with many different ways of experiencing this Presence of the Father, and He always knew that it was the Father. As He grew and matured He never doubted the validity of this by thinking that He might be imagining these things or hallucinating, but He opened Himself to these experiences by approaching and expecting to experience pure Holiness. And He never asked for the presence of other beings or intercessories—or even angels, although He certainly had great respect for them and gave honor to them if God chose to send them—but He always, when He turned within, turned to the Father and brought with that turning a purity within His own heart.

As His focus in life became one of offering Himself to be the Father’s emissary on earth for the purpose of bringing comfort, guidance, and wholeness to the beings of earth, this itself opened the door, and it was always open. And that is not to say that, in carrying on conversation with other people or interacting with them in the marketplace, or in other ways, He was so overpowered by this Presence of the Father that He was acting like a zombie. That was not true. The door was always open, and He felt and knew the Father’s Presence, but at the same time He kept enough focus on the human, earthly level that He could carry out His mission—that He could bring comfort and Love and also give guidance and teachings to those who were capable and desirous of receiving such. And it is very interesting to note that as different ones

came to Him, He very quickly realized that one can't just give a general paragraph or a memorized summary of spiritual teachings—that each person, each soul, is different and, in order to receive the maximum benefit, each one needs to have those teachings and other blessings that are brought to them tailored to their own vibration, their own uniqueness. And He soon learned to do this and to ask of the Father, “Speak the words through Me that will touch this particular heart, this person, this soul, or bless him in some way through Me.” And even if it is just a touch on the shoulder, there are some beings on earth who would receive a blessing from this, whereas there are others who don't really care to be touched.

*So He was constantly asking the Father, “What is needed on My part to allow You to perfectly express through Me in order to bless and to heal each one, who is unique, and to help him in the way that is best suited for him?” And it is interesting to observe that when He was addressing a group of people—and of course everyone is different—He was able to see that what was given by the Father through Him was given in a way that each one could be touched. And it might be that if He was talking about the spirit within, one sentence would strike a note, a tone, in one person, whereas another sentence would touch someone else, but no one left without having received something and having been blessed at the deepest level. This goes back, as has been said before, to having set an intention. It is very important that those on earth who wish to serve as the Father's vessels realize that they must **set this intention every day** and not wander through life expecting God the Father to just do things to them, or through them, without their having participated themselves and asked that this be done. They should ask that they be prepared, ask that if there were something that was*

bothering them or they felt defiled in some way by a sense of guilt, that this be cleansed from them—that it be lifted—in order that they may be pure vessels so that the Father might express through them in whatever way would be most beneficial and that as many brothers on earth as possible might be touched and helped to the extent they are able to accept at this particular point in their lives.

Regarding the meditative life of Jesus, is the description of the ecstasy, the brilliant Light, and so on, the same as what is referred to in spiritual literature as cosmic consciousness?

It would be similar, although the term “cosmic consciousness” might have different connotations for different people. He certainly was aware of the entire cosmos at times and that there were beings in other realms and other galaxies who had an interest in what was going on here. He also did not allow Himself to become distracted by sheer curiosity about these things, although He had a total interest in all of the Father’s creation, even the creation that might have been in some way tampered with, or altered by, the Son’s own ideas of creating; however, in communing with the Father, He had experiences of the Light and the Love as are sometimes described in some of the Eastern literature. But also at times something happened that went beyond what could be described as an experience—and of course this was not early on as a child that He developed this—but rather going beyond even the Light and the Love to just resting in Peace and Pure Being, knowing Himself there and also knowing that this was something that could not be described in human terms.

Did He experience a kundalini awakening [energy forces that sometimes travel up and down the spine when one is in a high

spiritual state of consciousness] as part of His preparation for these deepened states of communion?

He experienced aligning Himself, first in spirit, and then aligning the mind and the thoughts, aligning the emotions, the feelings, as well as aligning the body; and in so doing, the energies of the body flowed through without any obstruction in an ideal and perfect way so that these energies were going up and down the spine as is described in some literature. But this was not something He focused upon, as some people focus upon these energies and want to awaken them—that is their ideal. This was not His goal and His purpose. His goal and purpose went far beyond that, and these things aligned themselves with His own ideal; whereas, if you focus upon these primarily and do not go beyond them, they can become a curse to you because once these things are awakened and the energies are flowing, and you have not focused them and set your intention upon the divine, they have to express in some way; and this can cause problems. So this was, you might say, a sideline of the spiritual development that was a part of it, but not the main focus.

Did the Master ever use sound as a means of attuning, either through vocalizing chants or holding tones deep within Himself? Were those a part of His practice?

Oh yes, He was very interested in sound and also in music itself; and even when He played instruments, He was interested in experimenting and finding the tones that could awaken the spiritual parts of one's being. And He also realized that there were other tones that were used—could be used, and eventually would be used—in music that actually draw the soul down into areas that certainly have no spiritual

potential to them. But He knew that there were certain pure sounds and tones, certain vibrations—if you had the tone exactly the way it should be—that awaken different chakras [energy centers in the spine that correlate to the seven seals mentioned in the book of Revelation in the Bible] and could be used in attuning Himself so that the Father could perfectly express through Him. He realized that if we don't give attention to the body in keeping it pure, it will have an effect upon the thoughts and feelings—if you eat some sort of food that is not easily digestible, then you might have nightmares, and certainly you won't have close communion with the Father while you are having a nightmare. So, He used all of these things to assist Himself in purifying His whole being, but as He grew older, attunement was just something that, you might say, happened automatically and instantaneously. When He was interacting with people and turned within to the Father, He didn't have to go sit down and do a meditation for half an hour in order to tune in and see what the Father's Will was. He could do this instantaneously, because not only had He practiced doing this, but He also had set His ideal in the right place, which was with the Father; and these other things would just fall into line behind that, or with it—trail along with it.

The reference to diet raises the question of whether the Master observed particular dietary practices to facilitate that deeper connection and the raising of the vibrations of the flesh.

There were times when He did experiment with diet in particular, and He realized that certain foods do bring a lightness to the soul and make it easier for it to take flight to commune with the Father. However, as He matured and was out in the world and dealing with all sorts of people, He had

reached a point where He was capable of living in the world and still being not of it, being of the world of spirit, so that if He was invited into a home and they had roasted lamb—and whatever else goes with it—He did not insult His host by refusing to take it. And because of the high vibration of His body, when He ingested these foods, they were themselves raised to a higher vibration. Of course that is not to say that on occasions when He was a guest, if the host kept bringing out more and more goblets of wine, He drank so much that He became intoxicated. One can be a guest and not offend the host without going overboard, and of course He did realize that.

Was the relationship between Jesus and God constant, or only when He turned inward?

The relationship with God certainly begins when you turn inward, but with our blessed Master it became the focus of His life, so that it was almost constant because He was almost always turning inward in all situations. As we have been told, He delighted in children—He adored them—they were so innocent and full of life and so lacking in guile, usually. And even though He might just become so fascinated with a sweet child that He would stop to play with it and at that time be focusing on the child, also right there in the back of His mind was the Father; and even while thinking about the child and playing with it, He was at the same time thinking about the Spirit of God within it. So it became constant through His focusing on the inner essence of every situation He was in and every person He was around as He went through the events of the day. But of course when one lives on earth—when one has an earth body—one does have to take that into consideration; and one can't get a lot of sleep at night if he is

meditating and communing with God all night long. And being in the high, spiritual state in which He was all through the day, He was not nearly as tired and exhausted and not nearly in as much need of rest as other human beings, but still, when He lay down to sleep, which He did, He spoke to the Father and communed with Him. And then He slept; however, He slept in a state that was like communing, but it was not a conscious thing that He was doing. And He awoke refreshed and had the feeling that He had been in the Presence of God.

How would we prepare ourselves to have the same kind of relationship with God?

As has been said and implied many times, Jesus was the pattern. And He is still the pattern for those on earth, so you read and try to find out as much as you can about Him. Then you attempt to emulate Him, to pattern your life after Him, knowing that His constant communion with God was not something that was just poured out upon Him but that He took deliberate steps to make this come about. And you should realize that you must also do that. Just first of all set the intention to be in communication with God all through the day—start that in the morning. Next, you ask the Father to help you so that you will think of Him in situations—to nudge you, to tap you on the heart, in order to remind you—and then also, as you go forth, to remind you to remember, in whatever comes up, to seek to commune with the Spirit of God that is behind the form—that which sustains the person and is behind him and the situations that come up—and say, "Blessed Father, I know not what this means. I ask that it be a holy occurrence for all involved and that we each receive a blessing from You through it." And when you begin to desire

that, it is also part of loving the Lord God with all your heart, your mind, and your soul [see Matt 22:37].

Then you begin to turn to God in every little situation, no matter what it might be. You can be in the supermarket and see someone who is not well, or you go into a restaurant and see someone who is definitely having problems; and at first it grips your heart, but that is only a reminder to you to turn within. Then you no longer linger on that which grips your heart because you would be identifying that person with what appears to be something imperfect and lacking in wholeness. You look beyond that and use the situation as another opportunity to commune with God. You acknowledge the Spirit of God within the person and focus on it to such an extent that you are accepting no other identity for him than that holiness and that Light; and then you realize that in some way, as it might seem, the situation or bodily deformity, or whatever might be there, is serving a holy purpose: It is a vehicle through which holiness can be carried to other people. You don't identify the people with these impurities—lacking in wholeness in body—or the situation they are in, but you identify them as that Holy Spirit of the Father within, and you see the other only as a tool they are using, or at least a potential tool, for them to be the Father's perfect vessel. And when you focus only on the holiness within them, you are giving them the greatest blessing they can receive from you. If you touch that, acknowledge it, and embrace the Spirit of God within them, it is not possible that they would not, at least in some way, be blessed by it and quite likely become aware, even though faintly, that something is happening there. And if you do this more and more and with great intensity, it will attract their attention away from those things that are depressing them, things that might seem to them to be a curse in their

lives, so that their thoughts don't dwell there any more. You are lifting them with you into the realms of Light and Love and into the heart of the Father, as well as helping them to play their perfect role, or play their role on earth more perfectly, and also be the Father's vessel.

It is important to realize that sometimes it is the Father's Will that you express through what on the earth level would be judged as, or perceived as, an imperfect body and that this is not in any way something you should feel bad about, in that you would feel you must have sinned greatly and need to go through a long penance in order to lift it. You simply offer it to the Father and say, "If this is no longer needed, I ask that You remove it. If it is needed, help me to accept to express in this way and to also accept that if by being in this limited body or in this difficult situation other people are better able to identify with me and to accept that they can also follow the ways of holiness in similar situations, they will thus be inspired to do so." If, on the other hand, you come to earth in a perfect body and have everything you need, and you are trying to teach spirituality, people may think, "Well, it's easy for him to say; he doesn't have any problems." But if they see how you don't let what they would perceive as a problem really be a problem for you and you allow God to express through you, then you have helped them greatly. This is because you have allowed yourself to be one they can identify with, and as a result of this they know that you totally understand their situation and are willing to stand by them through it.

Was Jesus always aware in advance of the outcome of situations?

He did not attempt to become aware of the outcome of situations because He realized that it was not necessary and was also not a part of His role. He saw part of His role in being on earth as that of being one who trusted the Father totally—trusted that the Father will cause all things to develop in accordance with His Will and that His Will is holy. And He did not need to know in advance how that would be. He just allowed it to unfold to Him, and He stayed focused on the Father and walked through the situations in whatever way they were. Although on a human level you might say that you have a preference as to the outcome of a situation, you are limiting God if that is focused upon as the desired outcome—or if you ask God to reveal the outcome in advance. You do not need to know that. Jesus was the pattern for the earth, and He attempted in all ways to be the perfect pattern. That entailed having perfect trust in God and not trying to know in advance what God's Will was or trying to tell God what the perfect solution to people's problems was. He did not have an inappropriate curiosity. His goal was to be the Father's vessel and stay anchored in Light and Love and in the Spirit of the Father, and just allow God to bring about all things according to His Will.

It is important to realize that when you do this, you are relieved of a lot of stress, because you are not worried about, or thinking about, things that are going to happen—you just allow them to come up. Even though you might say, "Well, I need to know if I'm going to have ten guests for dinner tonight because I will need to go and buy some food," the thing is that when you are so totally anchored in God, God just suddenly puts these little thoughts into your mind; and when you are driving home you find yourself turning in at the grocery store and getting things, not really knowing why. You

learn to recognize those nudgings of the Father, and you know they are not just idle thoughts drifting through the atmosphere. And you also learn to follow through with them—not question them. When you become so anchored in the Father, it becomes natural that you do so.

Did the Master always know the spiritual potential of people He encountered?

In most cases He did know, because His interest was to be a vessel of the Father through which everyone He encountered might receive some blessing for his own spiritual development. He was able, because of His attunement with the Father, to also be attuned to the Spirit of God in each person; and by being attuned to that, He very often saw the highest potential for development and expression of that soul. But it was not something He was trying to do just for the sake of curiosity or to make an impression upon people by speaking of it. He was able to see the unique expression of the Spirit of God in each person. And also, because He focused upon the Father's Will and had set His intention to be the vessel through which blessings could flow to His fellowman, it was revealed to Him—to whatever extent He needed to know—the things that needed to be done and how He could align Himself with that person to allow things to flow through so that this one might be touched in some way, or blessed, or have his attention attracted away from distracting things and turned back toward the Light—toward the Divine Spirit within him.

What happened deep within when Jesus had compassion for His fellowmen and desired to help them?

A total Love welled up within His heart; a gentleness expressed itself in His voice and in the touch of His hands; and He focused entirely upon the holiness within them. He was not distracted by anything that might have appeared to be less than holy, nor was He distracted by other things going on around Him. When He spoke with people or gave them attention, they realized that He was totally focused upon them, giving them all the attention He had, and that He had no judgments of any kind about them—that He was seeing them as having a potential for expressing holiness and goodness and that He was willing and ready to do anything He could to play His role in being of assistance. So, as He encountered people, He would just look deep into their eyes and speak to them, and He was speaking to the soul within—He was communing with the spirit within and not just the superficial personality and the outer levels of their being. And without being intrusive, He, by asking the Father to help Him, offered in whatever ways were appropriate for them any kind of suggestions or inspirations that would lift them up.

He realized that the path of spiritual development for individuals has steps to it, and He didn't just focus on getting them there in two minutes. He realized that they go from one situation and one lesson to the next, and each builds upon the ones that have gone before it, so that He was able to allow Himself to be a blessing to them at the point where they were at that time and in a way that would help them up to the next step above where they were. So, He was able to be the Father's vessel to bring about a turning back toward the Light and a raising of the vibrations in a very harmonious and, therefore, a very comfortable way for those who had any desire whatsoever to receive such blessings. His Love was without any limits, and people realized that; and unless they

were totally dedicated to being evil, they were touched by it. Even some who were very much engaged in evil were touched by it in some way, and at some point they remembered this touch and saw themselves as being at a fork in the road where they could choose, and choose differently from what they had chosen before. All who came to Him, particularly those who were seeking and were open to receiving, were deeply touched by the Love and the gentleness that He expressed toward them, as well as His absolute dedication to them in the moment, not being distracted or causing them to feel, “Well, He is going to tell me something, but He really wants to get finished with me and get on to something else.” He was totally with them and able, as well as willing and desirous, to dedicate Himself to them for everything that was possible for Him to do at that point in time, and He was not in a rush to get on with things or to get away from that situation.

Would the Master tell us about His approach to healing?

The approach to healing is one in which you realize on the personality level—the earth mind level—that there are situations that are out of harmony and need to be brought into harmonious expression, and if you didn’t see and recognize these things on the earth level, then you wouldn’t be in a position to be God’s vessel for healing. But once you see the situation, then you don’t dwell there anymore. You just see it and know that this is an opportunity; this is God knocking on the door of your heart and saying, “Here is one with whom you can commune and whom you can embrace and bring with you to Me.” Then you go deep within—you look at that Spirit of the Father within and you acknowledge It and the holiness there. You give thanks and have a total appreciation for the beauty that is there, and you don’t think for one moment that

you have to go off to a mountaintop somewhere to commune with God. You realize that you commune with God and experience all the Love and Joy, and the Light and whatever else—the Peace and dwelling on the highest levels of communion—right there with the Spirit of God in that person, because that Spirit of God within him is a part of God and in no way lesser in its quality.

So, the Master rejoiced in that and gave thanks for it; He embraced it. And then He quietly asked, “What would be appropriate? Is there anything that I need to do on the outer levels?” And He realized that there are some people, perhaps a number of people, who carry around with them vibrations that sometimes have the appearance of a cloud, or something like a murky darkness. Very often those who are depressed do have this with them—also those who are in pain frequently have it—and then He would offer, if it was the Father’s Will and they would allow it—He would ask their permission—to gather these clouds together, this murkiness, and as it were just give the soul a little cleaning up—give it a shower. And He would offer this energy, which had a negative vibration, to the Father to be cleansed—to be brought into perfect harmony so that these clouds might not linger around and perhaps have an effect on other people. Then He asked the Father if there was something that might need to be done, and He listened quietly—attentively—to any promptings of Spirit, realizing that sometimes there are things that need to be done on the physical level. Healing is a process that comes from within, and you are acknowledging the pure holiness there, but you also realize that each soul is expressing through a physical body on earth, that the physical body might not be in harmony with Spirit, and that there are sometimes things that need to be corrected or rearranged in the body. If it is the

Father's Will—and that person is willing to have this done—then vibrations can be given, there can be laying on of hands, or there can even be the using of some current techniques of healing to bring the body into harmony with the soul that is aligning itself with the Father so that it perfectly expresses what that particular soul truly is, which is holiness.

He was always open to anything and never in any way rejecting or saying, “Well, don't worry about the body; don't worry about the psyche; don't worry about the emotions. We're just going to commune with the Spirit of God there, and the rest is going to take care of itself.” He was totally dedicated to every part of the person's being and willing to do anything the Father might prompt Him to do to bring any sort of relief, or solace, or freedom from pain, or wholeness to that person. He did not ask this for the sake of demonstrating, for He did not have the intention of demonstrating, but for the sake of allowing that person to more perfectly express the spirit within, so that he would then be better prepared to himself be a vessel of the Father, and go forth into the world and gather unto him also and bring to the Father those who were in need and who, in a sense, had lost their way and were wandering in darkness.

You mentioned these murky clouds. Did the Master perceive these clouds visually, or did He use His hand to pick up the vibration of these disturbances?

Actually, He was extremely sensitive, and He became aware of these things in more than one way. He often just sensed the psychic, or emotional, state of the person; but if He happened to be touching the body, He was also very sensitive there and felt when energies were not flowing through perfectly. And as

He would participate in some sort of healing practice, as He sometimes did as a child with the herbs and other things, He not only was, say, placing the herb on the arthritis in the knee—or whatever might have been the complaint—or massaging the muscles, but He soon realized that He was also at the same time cleansing more subtle areas around the body that interact with and express through it. So, it was a total process and a total awareness that He came into, and it was at a fairly early age—because of His interest even as a child in becoming knowledgeable about these things and in being of service.

We are told that He gathered the murky clouds and cleansed the soul and that He worked with subtle energies. Specifically, how was this done?

This can be done in more than one way. One can begin by visualizing—whether in prayer and meditation or in the physical presence of people—that one is allowing the Light of the Father to flow through the arms and the hands into the person and that this Light is shining away all the darkness and cleansing all parts. One can also, when one becomes aware of these murky clouds, simply in spirit—in visualizing or even using the hands around the body—just gather them into one’s arms—in a sense raking them away from the body—and then allow them to be cleansed—first removing them and then allowing them to be cleansed—or simply surround the whole body with such Light—embracing it—that it shines away all the darkness and purifies it. But the process is slightly different with each soul, according to its uniqueness, and the Father would express to Him—or He just became aware of it intuitively—what was the perfect way for this to come about with each one. This is always true, and all those who would

emulate the Master should in every instance just turn to the Father and wait for the prompting of how it might be done.

One is not interfering with the soul or the holy process simply by doing some cleansing, as long as one is not trying to change something that is appropriate for and is chosen by the soul at that time as a means of learning to grow spiritually—and also if that soul is willing to release these things. And there are some souls who are not willing to release the things that cause their pain and anguish. They suffer and they cry out, and yet they don't want to release these things because they seem to want to suffer and they enjoy the attention they get from it. So, in a case like that, the healing process might very well begin on the level where the choice was made to indulge in this suffering and use it as a way of getting attention, because the soul needs to realize that it doesn't need this kind of attention—that if it comes into alignment with the Spirit of God within and it experiences the holiness of the Father there, it is not going to need such attention from other human beings.

The Master always worked on various levels. Sometimes you begin with one level and at other times with another. If a person is screaming with pain, you want to do something with that level to quiet it down a little before you can do some work with him on deeper levels, because he is totally focused on what is going on with the body if he is in a lot of pain. So, each situation is unique. You turn to the Father, you ask, and you follow His promptings as to what level you work with first; and you don't just think, "Well, I'll do one level, and that's it." You keep asking, "Is there more? Is there more? Is there another level? What else can I do?" or, "Do I come again at a later date?" Everything is not always done totally

at one particular time with each person. There are some people for whom you may pray, with whom you may commune, for a year—or even several years—and it could be that you may be, in this case, walking down the road—or you may be driving down the road—and you happen to think of someone for whom you have been praying for a long time. Then you offer Light and Love and acknowledgment of the Holiness within him, and you are still working with him although he may be a thousand miles away.

The Master continued to work with people, realizing that they cannot accept all blessings the Father has piled up before the door of their hearts at one time. They have to accept them at the rate they are capable of, and He was always ready to come back again when more could be accepted. In fact—in fact—when He was on trial and even when He was being led to the cross, He was blessing other people. If the Father put into His mind the thought of a person who might be able to accept a blessing at that particular time, He was doing it. And this could be said to have made enduring the experience much, much easier for Him because He was not focusing on the brutality of it but focusing on the Father and never once giving up the thought that He could be the Father’s vessel to express to, or to bring blessings to, someone else. That is where His focus of attention was, and so that is how He walked through the situation and remained connected with the Spirit of the Father—and did not lose that connection.

Some writings have spoken of the Master as healing with “the Holy Word.” Is any comment available on that?

There are words that when spoken, and there are tones that when chanted, have a deep, healing effect on certain parts of

*the soul. These are techniques that can be used, and in some particular cases this is the appropriate and best thing. Because the Master was so in tune with the Father, when such situations came up, He immediately knew what was appropriate, and He offered it at that time. And if it was the chant, or to speak certain syllables or holy words, He was aware of how it was touching the inner being of that person. The Father has myriad ways of helping our fellowman. One should always be open to His making us aware of that—and then following through with it, even though the earth mind might think it is sheer nonsense. **Anytime one has the connection with the Father, there is no doubt within the mind when He is speaking, when He is prompting as to what to do.** And it is by no means appropriate for one to doubt this or question it in any way. The response should always be, “I thank You, blessed Father, for this opportunity and for making me aware of anything that I can do to allow You through me to express perfectly and to touch, to awaken, to lift up this soul—the soul of this person with whom I am working at this time. And I ask that You help me at all times to be willing and ready and in all ways to be able to have the awareness to receive all Your promptings so that I not miss a single opportunity—that not one soul is left without the blessing he might have received had I been willing, ready, prepared, or pure enough to receive it and allow it to flow through.”*

When Jesus restored the man’s sight with clay and spittle, was that a symbolic act to increase the man’s faith, or was there physical efficacy to what He did with the clay and spittle? [See John 9:6.]

It was both. The man, in some way in his psyche, needed to feel that something was being applied to his body; however,

*as the Master mixed the spittle and the clay, He was having the intention of infusing into that a vibration so intense, so holy, and so perfectly aligned with the healing that was needed at that time, that when it was applied to the man's body, the vibration was able to harmonize and make whole those parts of his body that needed to be brought into alignment with perfection. And at the same time it was able to touch the soul and make it willing to receive this and to accept the responsibility the man would have, once he was made whole, to go out into the world and then do something himself—do something to help others and no longer have to sit and beg and wait for people to bring things to him. The vibration was able to inspire that soul, to touch it, to make it feel the **desire** to go forth and itself offer consolation and healing if it could be given, as well as bring food and water and whatever else other people might need. So, this was partly for the benefit of allowing the man himself to open up, to receive and believe it could happen. It was also part of the Master's way of aligning the body, the spirit, and the mind to accept this and to accept His embrace and His acknowledgment that this was a brother, pure and holy, who came forth from the Heart of God and was only here for the purpose of expressing that—which included accepting his responsibility to his fellowman. And it was with great gentleness and Love that He went about the healing process. He had great joy in His heart as He did this, and the man felt it throughout his whole being—and gave thanks.*

When the woman touched the hem of Jesus' garment and the New Testament states that He felt the virtue go out of Him, is that an accurate translation, and could we understand better what occurred in that situation? [See Mark 5:30.]

*Human words do not adequately express what happens on the level of spirit, and then in the process of translation often things get changed around. To say that virtue went out from Him: In reading the story you might get the impression that He felt He had been robbed, that someone had taken some of His energy from Him and He noticed it. He had no less energy—no less of anything from the Father and His spiritual being—after this happened than He had beforehand. He did realize that there was a **sharing** of energy—that there was the Father’s energy flowing **through** Him and being given to this woman. So, it was a joyous experience for Him—He was elated when He felt it. And it was the sheer faith of the woman that allowed it to happen and to bring about her own healing. He felt the Father flowing through Him and was so overjoyed that He turned to see what was causing this. He wanted to see who it was and to embrace this person in spirit, to look her in the eye and have her know the tremendous love He had for her and His deep appreciation for the remarkable faith that she had. He realized that a person of this nature, who had such faith, also had a natural ability to be of great assistance to her fellowman—to uplift the hearts of other people and go forth allowing spiritual energy to flow through her also. So He rejoiced and turned around, acknowledging who she was and giving her that beautiful, radiant smile that He always had. And He couldn’t resist a soft laugh—because it was such a joyous experience.*

Was there a difference in the Master’s inner approach to different types of healing, such as mental, possession, or physical healing?

Basically and initially there was not a difference, because He was acknowledging the Spirit of God in each person—He was

*acknowledging that It was pure, holy, and undefiled—and He was giving thanks to the Father. However, on outer levels, when it was appropriate, and often this was so, there was sometimes a difference. People who were mentally disturbed were more often than not among those who had these murky clouds around them, and sometimes it appeared that the clouds were in the head area. So, after acknowledging the holiness and embracing them, asking the Father what was His Will, and asking if they gave Him permission to do so, then He would cleanse this from them—from their minds and from the aura—and infuse them as was appropriate for each one with a Holiness, and a Light and a Love, that made them have a feeling of balance and joy. Whereas, if there was a physical illness, there could still be murky energy; and even if there was a broken bone, He might Himself have put His hand upon whatever part of the body that was in need of healing and allowed energy to flow through. And mark you, I say **allowed** it to flow through—not focusing on it Himself, trying to direct it and to tell the energy what to do—**allowed** the Father through Him to flow, and the Father to do His Will.*

However, it was somewhat different when it came to the situation of possession. Even though there are some who don't believe that this happens, it is true that there are those who are possessed; and this was particularly true in His day, at least until Jesus Himself came, changed much of what was happening on the earth, and in some way limited the ability of discarnate entities—or even those who perhaps had never been incarnate on the earth—who were not filled with Love and Light and who wanted to use, and sometimes delighted in oppressing, those on earth. The Master realized what the situation was and also realized that something had to be done; and He was Himself not one to just leave situations that

needed help. He prayed to the Father and asked Him to relieve these people if it was the best thing for their own development at that particular point in time—and this was often the case, in that they were brought into His Presence because it was the appropriate time for them to get relief.

So, He asked the Father. And then He also did not just cast these beings out and leave them there in the atmosphere or cast them into outer darkness—or whatever you might think. He was concerned about those entities also. He asked the Father for blessings for them and asked that they be offered every possible opportunity to choose the way of Light. He talked to them and asked them if they would be willing for Him to take them with Him to a place of Light and Love, to a place where they could know Love and no longer feel that they had to prey on other people and their energy and could learn a more loving way of expressing themselves. And because His Love was so total, it was very often disarming to those spirits who had negative intentions. A total Love can so often cause these beings to release the inclination toward evil, for the reason that they have taken these evil intentions because they feel there is no love there—they are suffering from lack of love and this is their way of expressing the agony within their own souls.

In the case of possession, here He had a double miracle in mind—He was working with more than one being. And although sometimes these situations were a bit bizarre, He always welcomed the opportunity to be the Father’s emissary on earth; and He gathered all souls who came to Him, whether they were incarnate on earth or not—all those who came to Him or whom He could even coax or entice to come to Him. He gathered them into His arms; He embraced them; and He

took them to realms of Light—or as far as they were willing to go at that particular time. So, this was somewhat a different type of healing, but the healing always begins with the acknowledgment of the Holiness of the Father in each one—looking upon every situation, every need for healing, as an opportunity to acknowledge Holiness, to allow Holiness to flow through, and to be of assistance in every possible way.