

# WESTERN WISDOM BIBLE STUDY

## Healing Miracles of Christ

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### *Healing of the Infirm Woman*

And he was teaching in one of the synagogues on the sabbath.

And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

And he laid his hands on her: and immediately she was made straight, and glorified God.—*Luke* 13:10-13.

Again the healing ministry was continued in the synagogues 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. Kabbalistically, 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*

While he spake these things unto them, Behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

And Jesus arose, and followed him, and so did his disciples.

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

For she said within herself, If I may but touch his garment, I shall be whole.

But Jesus turned him about; and when he saw her, he said, daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

And when Jesus came into the ruler's house and saw the minstrels and the people making a noise,

He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when the people were put forth, he went in, and took her by the hand, and the maid arose.—*Matt.* 9:18-25.

And a certain woman, which had an issue of blood twelve years.

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

When she had heard of Jesus, came in the press behind, and touched his garment:

For she said, If I may touch but his clothes, I shall be whole.

And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

And he looked round about to see her

that had done this thing.

But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him the truth.

And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.—*Mark 5:25-34.* (Also *Luke 3:43-48.*)

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 together 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 her life, we look to the ancient teaching 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 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 “newborn” one.

Mark and Luke record His salutation to her as, “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.”

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