

Order of St. Raphael Study Guide

Taken from the teachings of Tau Malachi and the Sophian tradition (www.sophian.org)



Study Guide produced by Magdalene Circle (www.magdalene-circle.org) an affiliate of Ecclesia Pistis Sophia in Austin Texas.



Sophian Orders

The Sophian Orders are designed to be in-depth teachings and study areas for Sophian Initiates so that they can delve deeper into the mysteries of Logos and Sophia. Each order is designed to help those with particular gifts and interests explore their calling and their path with others and individually. These Orders are as old as the tradition itself, but are living so that they grow and change with each generation. If you find yourself interested in an Order, please contact Brother Mark+ and he will get you involved with the other members of the Order.

The Order of Saint Raphael



In the Gnostic Christian stream we are called to the threefold spiritual labor – we are called to be Light-bearers, Healers and Peacemakers. The Order of St. Raphael, as its name implies, represents teachings and practices of the Healing Way, a vehicle of Self-realization through the practice of healing arts. Quite naturally anyone called as a healer is called into the service of others, having a desire to facilitate the healing of others; yet the foundation of the healing way is the healing of ourselves, for as the old saying goes, “Physician heal yourself.”

In Gnosticism we understand the essence of healing ourselves in the phrase, “Know yourself,” for all illness and dis-ease, all sorrow and suffering arises from a fundamental ignorance of ourselves, ignorance regarding the nature of our mind, consciousness or soul, and our innate unity with the Divine (God and Godhead). Whether we are experiencing illness or dis-ease on a spiritual, psychic (mental-emotional) or physical level it is rooted in the mind, in our consciousness or soul, and in our relationship with the source of our being, the Divine. Thus, in seeking our healing on any level, first and foremost we must look into the state of our own mind or soul and into our relationship with the Divine; for ultimately it is from our inmost being and the source of our being that we can receive healing and potentially facilitate the healing of others.

The primary focus of the Order of St. Raphael is spiritual and psychic healing, as basically speaking, illness and dis-ease in the body has its root in our spiritual and psychic being. Thus our focus is cultivating our spiritual life and practice through which we can heal ourselves on a spiritual level, and through which we can activate the power of the mind or soul that can bring about radical healing on a psychic and physical level.

This is reflected in the two sayings of the Master that typically followed the healings he performed. He would either say, “Your faith has healed you,” or he would say, “Go and sin no more.” In both cases he points to the spiritual life of a person as the foundation of illness and wellness, as well as the cause of inauspicious and auspicious circumstances in life; our health and happiness depend upon the development of our interior life, according to the teachings of Master Yeshua, who was perhaps the greatest of all healers to ever walk among us.

Thus, the foundation of all healing practices of the Order is the development of your own interior life – the aspirant to the Order of St. Raphael developing a daily practice of prayer and meditation integrated to their daily living. At the outset aspirants are asked to gain skill with several basic Sophian practices: Silent Witness, Primordial Meditation, Middle Pillar Meditation, Giving and Receiving Meditation and at least one Partzuf Meditation – for all of these are integral to the healing art taught within the Order. (Instructions for all of these practices are provided on our website.)

Initiation into the Order is based upon the inner form of the Threefold Rite of Initiation within the Sophian Gnostic lineage – a spiritual transmission communicated through “mystic word, radiant holy

breath and the laying on of hands.” The inner form of the Threefold Rite is imparted when the Gnostic and Light Transmission begins to occur in the interior life of an initiate and serves to facilitate the unfolding of higher gradations of the Light Transmission in their experience. Essentially, it is akin to “Shaktipat” in Eastern schools, when a spiritual adept or master facilitates the awakening of the Serpent Power (or “Kundalini Energy”) in the disciple. However, in this Gnostic initiation, the awakening of the Serpent Power is coupled with an experience of the “reception of Divine Light from above”; hence, it is a moment of Light Transmission, the transmission of a living presence and power. When the inner forum of the Threefold Rite is in place, then the initiation into the Order of St. Raphael can be given to those who seek it, for the necessary development of the interior life of the aspirant is present through which such an initiation can be received and integrated.

Of course, Sophian initiates can study, practice and benefit from the healing methods taught in the Order of St. Raphael without being an actual initiate of the Order; there is nothing to preclude a person from taking up and using the practices – but the actual initiation and empowerments for the practices are only imparted with the corresponding maturation of the interior life, reflecting and facilitating the initiate’s own process of Self-realization in Christ.

In this forum we will post the basic teachings and practices of the Order of St. Raphael, and entertain discussions that may arise based upon the practices of the Order, making the teachings and practice available to members of our online community and Ecclesia Pistis Sophia.

Generally speaking, initiates of the Order study various other healing arts, such as working with herbs and other therapies, along with the methods taught in the Order. Thus for many initiates their study of healing arts and practices extends well beyond what is taught within the Order of St. Raphael, and initiates are encouraged to study any healing art they feel inclined to study, as well as to share their knowledge with one another.

Here it must be said: At no time do we discourage individuals from seeking proper medical treatment or advocate that an individual uses only spiritual and psychic methods of healing; but rather, we advocate the use of spiritual and psychic methods of healing as a support to whatever other forms of medical treatment an individual might seek, whether “traditional” Western medicine or “alternative” medicine. We believe in the healing power of faith and the healing power of the mind – the healing power of the Divine in us; yet we also believe in the human intelligence and its capacity to cultivate various methods of healing and medicine; for as it is said in Sophian teachings, “All truth is Divine Truth,” regardless of whatever form it might assume.

Raphael: Maggid of Healing

(Healing with the Image, the Name and Chants)



Contemplation of St. Raphael

The meaning of the name of Archangel Raphael is well known – “healing of God” or “God’s healing”; hence, the power of God, the True Light, to heal the heart and soul, mind and body. In terms of the great adepts and masters who have walked on the face of the earth – the divine and enlightened ones who have lived and moved among us, no doubt, Yeshua Messiah embodied this divine power more than any other, expressing the mercy and love of God through a ministry of exorcism and healing – the banishing of unclean and dark spirits from people and the healing of illnesses in the body, both of which are forms of tikkune-healing. On account of this, of course, the masters of the Christian Kabbalah teach us that Archangel Raphael is the emanation of Tiferet at the level of Beriyah, the Holy Sefirah of the Messiah on the Tree of Life, the center of the Middle Pillar, which is called Rehamim-Compassion.

In the Christian Kabbalah the Messiah is called the Spiritual Sun – the Sun of God, and the celestial attribute of Tiferet is shemesh, the sun; the sun being the emanation of Tiferet at the level of Asiyah, the material dimension. Thus, it is not surprising to find the principle image of Archangel Raphael as a human one with great wings in a body of brilliant light, as though formed of sunlight; an image envisioned in a clear blue sky, as though the sun shining in its full glory and power at dawn. This, quite naturally inspires all of the practices associated with the light of the sun in the healing arts of our lineage – for the sun is understood as the vehicle of this healing power on a subtle level within the material dimension, the light and life of this world; it is like a body of St. Raphael emanating in space-time to shine upon us.

As we have said, Archangel Raphael is the power of God to heal the heart and soul, mind and body. The healing of the heart is the restoration of faith in God, the One Life-power, and the opening of the heart in love and compassion – the active concern for the well-being and welfare of others, and the acceptance and forgiveness of others. Thus, in faith, in love and compassion, and in forgiveness, we find something of the healing power of God, and when we live by faith, and generate love and compassion, and are forgiving, we access healing power. The healing of the soul is the restoration of our sense of connection with the Spirit of God and with God’s creation, for the illusion of separation and the delusion of lack it generates is a spiritual illness, which in turn becomes the cause of psychic (mental-emotional) and physical illnesses; likewise, the healing of the soul corresponds to a level of exorcism, which is the dispelling of negative karma that is often behind ill-fortune and serious illnesses that arise in life. The healing of the mind is healing in thought and emotion – psychological, restoring faith and hope, peace and joy, and dispelling habitual negative patterns of thought and emotion; to the

extent that self-negativity attracts and facilitates links with impure and dark spirits, and is, in essence, the manifestation of “inner demons,” this represents another level of exorcism, or the banishing of shades and shadows. The true healing of the body is founded upon healing the heart and soul, and the mind, for ultimately the body and our life is the expression of the soul, and of the mind and heart – an expression of our being and consciousness; basically speaking, the reality of our experience in any dimension, whether in waking consciousness, sleep and dream, or death and the afterlife, is a radiant display of our own mind, consciousness or soul. Healing in the body is the restoration to health and well-being, and to the fullness of life – a state of balance and harmony representing a capacity to truly live our life. The presence of Archangel Raphael can bring about healing on all of these levels – though here we may say that the ultimate healing is in the knowledge of God and union with God, the experience of enlightenment or divine illumination, Divine Gnosis.

Thus, Archangel Raphael presides over the Way of Knowledge – specifically, the generation of the presence of awareness that gives penetrating insight, dispelling falsehood and negativity that lies within and behind all illness in body or dis-ease in consciousness; likewise, St. Raphael presides over the angelic order of the Malachim, the emanation of Tiferet at the level of Yetzirah – the name “Malakim” literally means “messengers,” for the Malachim are holy angels that bring us the word of God and knowledge of God, and who inform us of hidden things.

Although in modern times, due to our overemphasis of the human intellect, when we hear the term “knowledge” or “intelligence” we think of the brain in our head, in wisdom traditions around the world it is not the head that is viewed as the center of our true human intelligence, but rather it is the “heart” – the seat of our faith and inner knowing, true knowledge, understanding and wisdom, the fruit of which is the profound awareness of our interconnection and interdependence with the universe and our innate unity with the source of our being, God; hence, in a word – *love*, as embodied in the Messiah, the Anointed of God.

In this we may know and understand that healing is a state of mind, a state of consciousness; and the key to all healing lies in a positive state of mind and an open heart – a luminous and spacious state of consciousness, as reflected in the image of Archangel Raphael we envision during healing work. Meditating on the traditional image of St. Raphael, quite naturally we elevate and expand our consciousness, generating a positive state of mind, opening our mind and heart to the Spirit and Light of God, the healing power of God – a Light-presence (Christ) and Light-power (Holy Spirit) that is both within us and beyond us.

Thus, when you are in need of the healing power of God, or you know of someone in need of healing, simply holding the image of Archangel Rachael in mind and taking up the basic chant for St. Raphael, as given in Gnosis of the Cosmic Christ, can facilitate healing:

Ar Iyah Raphael (Ra-Fa-El, all short vowels)

When we are drawing healing power to ourselves, first we will envision the Spiritual Sun in our hearts and we will chant the Blessed Name of Yeshua Messiah; and then we will envision Archangel Raphael magically appearing in the space before us – taking up the chant we will envision the healing power of Raphael pouring out upon us as streams of golden sunlight light, and in conclusion we will envision that Raphael dissolves into fluid flowing light that pours into us, merging with us and healing us, our own body becoming self-radiant like that of the archangel. When this is complete we will pray for all who are in need of healing and pray that the Holy Light of God shines upon all, blessing and healing all beings.

Alternatively, rather than envisioning the dissolution of the archangel's body of light, through the power of the holy angel's blessing and grace of God, we will envision that we dissolve into fluid light and pour into the archangel – once in union with the holy angel of God, we will then envision that as the archangel we magically disappear, merging with the infinite space of the sky, being healed in repose with Christ in God. As in the first method, in conclusion we will pray for the healing and illumination of all beings, and pray that all might be taken up into rapturous union.

Contemplation of the Name of St. Raphael

Now, in the Holy Kabbalah the letters that form words are viewed as spiritual energies – forms of divine power, and they are often called “angels.” The Hebrew letters represent the basic energy-intelligences of the Divine that form all things, and they all have both simple and deep metaphysical meaning – contemplating the holy letters that form a word or name we can gain insight into that thing or being; likewise, we may draw upon the spiritual energy or light-power that is in them.

The name of Archangel Raphael is spelt with four letters: Resh-Peh-Alef-Lamed, and there is much to be gleaned by contemplation and meditation on these letters – there is healing power in them. Alef and Lamed are a common end of the names of angels and they form a Holy Name of God corresponding with the mercy of God, the Sefirah Hesed – the Holy Name of El. Alef is the first letter of the Hebrew Alef-Bet, and as well as a letter it is the number one, indicating the unity of God in Godself, and the unity of God with creation; as a word itself, Alef literally means either “ox,” or the “yoke of an ox,” and it is called a “Mother Letter,” representing the primordial element of air, also indicating the Spirit of God. Lamed is the eleventh letter of the Hebrew Alef-Bet, holding the place of the last letter of the first half of the Alef-Bet; it literally means “ox-goad” (or “cattle prod”) and it implies the motivating power of God's Spirit, the Spirit of God in motion, as in creation. One is reminded of Ruach Elohim, the Spirit of God, moving over the surface of the primordial deep at the outset of creation in Genesis. Thus, together, these two letters represent the mercy and grace of God, the outpouring of the power of God in creation – and to the extent that creation is an ongoing process, not an event of the past but something occurring in every instant, sustaining and supporting all creatures and creation throughout their existence, healing comes from our re-creation each moment. In essence, when we experience healing it is as though we are created anew by God – El.

Resh and Peh are very interesting letters together, for Resh means “face” or “countenance,” and Peh means “mouth.” You may recall that God creates by speaking ten holy utterances, which implies the function of the face and mouth of God, if such a thing may be said; while Raphael literally means “healing of God,” by the letters that form the name it also means the “face and mouth of God,” and implies the “speaking of God” and “word of “God,” the utterance or word of God being that which heals – God speaks our healing. Hallelu El! Praise God!

Now, by definition in the Holy Kabbalah the human being is the “speaking one” or “speaking being,” and the letters composing the name of Archangel Raphael reveal to us the central place and importance of speech for our health and well-being. Essentially, right speech tends to produce health and happiness, and the misuse of speech tends to produce illness and unhappiness – when we are seeking healing or working with others for their healing considering the use of speech, which includes thoughts and emotions that lay within and behind speech, and actions, which follow speech, becomes part of the process, for often there is a need to heal our speech in order to heal our bodies and lives. After all, as human beings, we think and speak our lives into existence in a very real way, and according to how we think and speak our lives are shaped, whether for good or ill, or for better or worse – if there is illness or ill-fortune in life we are wise to consider how we are using the power of speech.

Here it must be said that according to mystical traditions around the world, speech is associated with the flow of energy in our subtle body; likewise, it is associated with invoking and banishing spiritual forces in the subtle dimension of our environment – our linking with spiritual forces, whether positive or negative. Thus, as known and understood by mystics around the world, there is very real power within and behind speech – far more than most of us realize. This is strongly reflected in Christian tradition by the frequent use of the term Word for Christ – the Word that we are taught is the light and life of all beings in the prologue to the Gospel of St. John.

The name Raphael directly points to the central place of sound-vibration and the power of speech in healing arts – thus, coupled with visualization, touch, gesture and such almost always we find the use of sound-vibration and speaking as part of healing work, as though we are speaking the healing. When “speech” is truly understood in its energetic and spiritual sense – everything we are doing in healing work is a form of speech, whether inward or outward, or in mind, heart or body, and ultimately it is all the expression of the Word of God, and the healing that transpires is the healing spoken by God (El).

In this, perhaps, you may gain a sense of the profound connection between the healer and the prophet, or healing and prophecy; for if in prophecy we bear the word of God or speak the vision of God to the people, and in healing work we are vehicles of God who speak the healing of souls, then the movement is basically the same, only the application is different. Yet, if we look into the role of the prophet, the application is not really so different, for the messages the prophets bring typically identify illness and seek to bring about tikkune-healing in the relationship of the people and God, healing in the relationship of the people and their source of health and happiness.

In the midst of healing work we often experience something prophetic, for intuitions arise of illnesses and the causes within and behind them, and the healing work – the methods we use, become the “speaking” of those intuitions, the speaking of the word of God placed into our hearts. The very name Raphael teaches us this – we become as the face and mouth of the presence of God’s healing, the vehicle of God’s healing.

Now, just as we may envision the image of Archangel Raphael during healing work we may also envision the holy letters of the archangels name – the same healing power is in them as in the anthropomorphic image of the angel, and some would say that an even more essential and potent form of the healing power of God is in the letters of the name.

When we know a person is in need of healing we can envision the letters of the name over a person’s head and intone the Blessed Name of Yeshua Messiah; then we take up the sacred chant:

Ya-Ha-Sha-Va-Ha Ra-Fa-Ah-La (healing on all levels)

As we chant we can envision healing power in the form of light raying down upon the person – as though the face of God is shining upon them through these holy images of the letters; we envision fire flashing forth, dispelling the causes of illness and dis-ease, and golden light raying out, illuminating and healing – and at the end of the chant we envision the holy letters dissolving and pouring down into the person, envisioning the Spiritual Sun ignited in their heart, envisioning them healed, whole and complete in the Light of the Sun of God.

- This same chant can also be used in the healing practice given above – it is a common chant for healing that combines the Name of Yeshua and Raphael.

Here we can also share some other chants with Archangel Raphael for healing work:

1. ReSha PeHa AhLaFa LaMaDa (healing of karmic causes)
2. Yah-Ra-Fa-Ah-La (spiritual healing and illumination)
3. Ya-YaHa-YaHaVa-YaHa-Va-Ha Ra-Fa-Ah-La (soul healing)
4. Ah-AhLa-AhLaSha-AhLaShaDa- AhLaShaDaYah Ra-Fa-Ah-La (mind-heart healing)
5. Ah-AhDa-AhDaNa-AhDaNaYa Ra-Fa-Ah-La (body healing)

- These are the standard basic intonements, but other intonements are also generated by changing the vowels sounds, all dependent upon the energy of sound-vibration that is needed for the healing

The third through the fifth chants are extensions of the Divine Names Yahweh, El Shaddai and Adonai joined to Raphael, respectively, and can be used individually as needed, but they are often used together to form a holistic healing movement. The following is a practice using all three together:

Begin by praying over the person and ask them to pray with you for their healing – begin your prayers as a devotee of Yeshua Messiah, praying to the Holy One in the blessed Name of the Messiah, but as you pray shift, envisioning yourself magically transformed into Adonai Yeshua and pray to Hayyah Abba (the Living Father) as Adonai Messiah, drawing close to the Holy One.

When you have prayed in this way, envision and inverse pyramid of translucent golden light above the head of the person you are working with for their healing, the apex penetrating their brow star and the corners to the four directions – at the apex envision the letter Shin and at the four corners the letters of the Great Name of Yahweh: Yod, south; first He, west; Vau, east; and He final, north.

Above this envision a sphere of white brilliance, a diamond-like light radiant with rainbow glory.

Envision the person in a dim and cloudy body of light at the outset, with only the slightest aura, and at their heart envision a tiny spark of light.

Holding this body of vision in the mind's eye, chant the Holy Name of Yeshua: Yah-Ha-Sha-Va-Ha.

Then, focusing on the brow star, and through the brow all three upper interior stars, chant the extension of Yahweh with Raphael for the healing of the soul.

When this is accomplished, then focus on the heart star, and the throat and solar plexus through it, and intone the extension of Shaddai with Raphael for the healing of the heart and mind.

Then focus on the navel star, and through it the three lower stars, and intone the extension of Adonai with Raphael for the healing of the body.

Throughout this process envision the interior stars opening in descending order, the body of light of the person growing brighter, the glory of their aura growing more brilliant, and the radiant holy breaths (subtle energies) freely flowing through the channel-ways of the body of light.

In fruition intone Eheieh: Ah-Ha-Yah, and envision an influx of white brilliance descending, as though a thunderbolt illumination of the person, sealing them in the grace of Hayyah Yeshua, the Risen Messiah.

As you do this, lay hands on the person and then anoint them with holy oil, saying, "In Ha-Shem you are anointed and healed."

Then, with the person, give praise and thanks to El Elyon and pray for the healing and illumination of all living spirits and souls – the fruition of all in the Great Resurrection and Ascension.

When all is accomplished, make the sign of the cross before the person and bless them, and say, "Amen," and "shalom." This completes the healing.

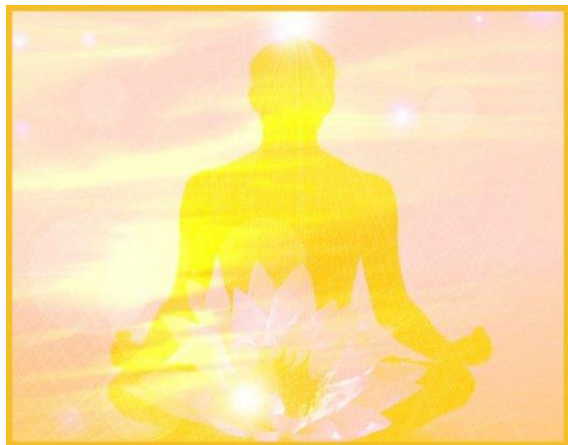
- If moved by the Holy Spirit this healing work can be sealed with an essential Wedding Feast.

- A variation of this practice is used by initiates of the Order of St. Gabriel for the invocation of a prophetic state of consciousness – the sole difference is that they shift their center of consciousness into the Supernal Light Sphere above following the influx, intoning Ah as they do so.

Through this contemplation of St. Raphael and his name, along with the practices and chants that are given, you can extend and deepen your practice of healing with St. Raphael. The more intimately acquainted you are with this holy archangel of God, the more you will find that your body of light and auric field resonates with this emanation of the Divine Presence and Power, and the more the healing power of God will flow through you. Thus, it is good for initiates of the Order of St. Raphael to contemplate St. Raphael frequently and to invoke him often, both for instruction through communion with the holy maggid and in healing work.

Practices of the Order of Saint Raphael

Awakening the Healing Power



Healing energy may be drawn from any of the elements, earth, water, fire, air or space, but the most essential healing principle is “light” – the Divine Light. According to Gnostic Christianity our true nature is Divine Light, spacious radiant being – the Human One of Light, and so the Master has said, “I am the light of the world,” and speaking to his disciples he has said to us, “You are the light of the world.”

Master Yeshua revealed the truth of this Divine Light in the transfiguration when it is said that his body shone with brilliant light and “his clothes became dazzling white, such as no one on earth could bleach them.” Likewise, according to the Gnostic gospel, Pistis Sophia, in the resurrection the Master revealed an even greater glory of Divine Light, assuming three light-vestures, the threefold light-body.

In the Gospel of St. Thomas it is written, “Yeshua said, I am the light over all things. I am all. From me all has come forth, and to me all has reached. Split a piece of wood. I am there. Lift up a stone and you will find me there” (saying seventy-seven).

This light is within us and all around us. It is within everything and everyone, within every cell of our body and within every particle of matter in the universe. As one modern physicist has said, matter, in essence, is “frozen light,” a truth that has long been taught in the Holy Kabbalah and authentic wisdom traditions around the world. Early in our experience of Light Transmission, when our interior senses open and we begin to look and see the metadimensional nature of reality, we perceive this truth directly, becoming aware of the Divine Light within us and all around us – the entire reality-display becoming self-radiant, as though with heavenly glory. This Divine Light within us and within all things is the “Healing Power”, and the release of the light from within the cells and matter of our body is the ultimate healing, as we witness in the resurrection and ascension – it is the healing of all illness and disease, bringing “Life Eternal”.

Thus, in any way that we can, we wish to become aware of this Divine Light within ourselves and others, within all things; opening our mind, heart and body to the spiritual truth of Divine Light – the Healing Power of God, the source of our being.

Hands of Light Practice:

As an experiment with the healing power of the light that is in you, the next time you are experiencing pain, with conscious intention ask the Divine Light to help you. Envision that your hands become

“hands of light” and envision that rays of rainbow light stream forth from your fingers; then, with conscious intention, focus these rays of Divine Light on the painful area of your body, drawing out the light from within the cells of your body and dispelling any darkness or negativity that might be behind the pain. Do not grasp at results, as though to avoid the pain, but open your mind and heart to the possibility of the Healing Power of God, the Divine Light; and you will experience a gradual release of the pain. In the same way, if a friend or loved one is experiencing pain, you can offer to lay hands upon them and use the very same method, inviting them to open their mind and heart to the Healing Power of the Divine – have them ask the Divine Light for help with you and then lay hands on them in this way.

After any healing work always give praise and thanks to the Divine and to the holy ones who help in the work, and encourage others to give praise and thanks who are helped by the Divine Light – cultivate a heart of gratitude and appreciation for the Life-power, the Light-power in all things. This, itself, is a powerful healing practice, for positive emotions generate a stronger immune system in the body; conversely, negative emotions break down our immune system – thus cultivating positive emotions contributes to happiness and health.

Extending the practice of praise and thanksgiving, after any session of healing work cultivate the Sacred Heart of love and compassion for all beings, praying that all beings might receive the Healing Power of the Divine and be liberated from their sorrow and suffering – praying that all beings might be happy and healthy, blessed by the Risen Christ. The nature of the Divine Light is love and compassion – it shines on everyone and everything; thus, love and compassion is the manifestation of the Healing Power of Divine Being.

Body of Light Practice:

As an exercise to awaken the Healing Power within you, meditate upon your body as a source of tremendous energy, as though a great shining star giving light and life to all that is surrounding it.

Sit and abide in Primordial Meditation and follow your breath; then gently shift your focus to contemplate your body with holy awe and wonder – considering how amazing the life in the body is, the skin and bones, muscles and nerves, and all of the various organs, and the billions and billions of cells composing the body – all the way down to the molecules, atoms and nuclei that form the underlying structure of the cells.

- The key of the healing meditation is to utilize whatever imagery helps you realize your body as a positive abode of immeasurable energy and resilience – a palace of lights.

Now direct your consciousness into one single cell of your body and imagine it resonating with a certain sound-vibration, having its own tone, and feel it alive and pulsing with life-power and strength

– envision that it is glowing with light from within itself, self-radiant with the glory of the One Life-power (or Light-power).

Gradually broaden your meditation to include two or three more cells, feeling and envisioning them in the same way, progressively becoming aware of your body’s vastness, and its incredible strength and capacity to heal. Feel that you are in a place of great beauty and holiness, a place of wonder and infinite richness, and feel the pure delight of being, of life, allowing appreciation and gratitude to fill your consciousness and overflow from you.

Continue to extend this luminous awareness throughout your entire body – cell to cell, region to region, until your whole body of self-radiant and taken up in this divine rapture. Feeling the vibrant warmth of light pervading your entire body, celebrate this peaceful and joyful palace of light – this grand microcosm of life and light, innately righteous and true as it is in being, in consciousness, in Christ.

Imagine and feel that any tension or stress, any form of negativity, pain or darkness is naturally and spontaneously self-liberated, released by this radiant awareness in the body; abide in the awareness of your being and your body whole and complete as you are, innately aligned and in harmony with Divine Being, with the Light-presence (Christ) and Light-power (Holy Spirit).

As your body is pervaded by this pure radiant awareness, envision the light in the body become brighter and brighter, the glow becoming a blaze, and the blaze an intense brilliance – become the Light-presence and Light-power, the Human One of Light.

Your body becomes filled with Divine Light, the cells of your body shining from within themselves as though they are billions and billions of suns, the light of which fills the infinite inner space of your body – “return to this feeling again and again, resting and bathing yourself in it”.

When this cycle is complete, running and returning again and again in this way, envision this light and energy raying out from your body, as though a radiant sphere of solar light forms a protective aura of healing energy all around you. Then envision that this healing power extends to other people and other places, imbuing them with light and peace, activating the Light-presence and Light-power that is in them. Eventually, as you become an experienced practitioner this field of Divine Energy can be extended to include the whole world, or even the entire universe, all as in your Body of Light as the Human One of Light.

- It can be especially powerful to perform this practice out in nature.

If you wish to strengthen this practice, when the body of light is generated you can envision yourself in the body of light transforming into the Divine Image of a Partzuf, such as Master Yeshua, Lady Mirya, the Virgin Mother or St. Raphael, aware of this innate divinity and wisdom within you and calling it forth from within you to help in your healing work.

Quite naturally, generating the body of light and the aura of the healing power, you can transmit the healing power to another person through touch, laying hands upon them as inspired by the Light-presence and Light-power; essentially envisioning the same transfiguration of the person's body with whom you are engaging in healing work as with your own.

As a way of focusing the mind while laying on hands and calling upon the Healing Power of Divine Being, chants of divine names may be used – soft vibrational intonement. Two most commonly used with this practice are IAO and Ya Ha Sha Va Ha.

Whether performed with oneself or with another person this practice is concluded with praise and thanksgiving, the generation of the Sacred Heart and sending forth blessings to all beings, wishing for the health and happiness of all.

Body of Light Self-Empowerment:

Using a method similar to what has been given above, an adept or master of the tradition can impart a "Light Body Empowerment," helping to activate the Healing Power in us, and it is a wonderful blessing if we are able to receive this essential empowerment, for as Master Yeshua said in the name of the Divine I Am, "Where two or more are gathered in my name, I am there with them." Yet, if we are not fortunate enough to encounter an apostle of light in the material dimension we can seek to receive this empowerment through the subtle inner dimensions, performing the Body of Light Self-Empowerment.

Sitting in Primordial Meditation envision the Spiritual Sun within the sanctuary of your heart; then, envision a ray of light leaping forth from your heart and magically appearing in the space before you as the Messiah in the Transfiguration.

The Holy Master appears in robes of brilliant white, with a shawl of brilliant white over his head – his faces shines with glory, as though with sunlight. He has an olive complexion, dark hair and deep brown eyes, and there is a great solar aura surrounding him – in the atmosphere about him one senses a vast host of heavenly angels, and perhaps one feels the rustling of their wings, perhaps glimpsing their wings filling endless space about him, as though an extension of his aura. (This entire image is formed of translucent light, like a rainbow in the sky.)

Open your mind, heart and life to this Living Presence and Power, and invite the Messiah to take up your life and to empower you as a conscious agent of the Divine Will and Light Realm – pray for all blessings and spiritual gifts necessary for you to accomplish the Great Work, and most especially for the gift of the Healing Power.

Take up the chant: Yah Ha Sha Va Ha, and as you do envision the Master smiling upon you and envision his body spontaneously transforming into Divine Light – Solar or Supernal Light, and envision streams of light flowing from him and blessing you, and envision that he draws near and lays hands on you. As he lays hands on you, feel the vibration and warmth of the light and energy streaming from his body

into yours, and as with the practice of the Generation of the Light Body, envision the light released from the cells of your body gradually – cell group to cell group, region to region, until your entire body is transfigured, shining with Divine Light, just as the Holy Body of the Master.

Letting go of the chant, envision the image of Master Yeshua dissolve into fluid flowing light, and envision that light gathering at the top of your head, and then see it pouring down into your heart – your mind, heart and body merging with the Light-presence of the Messiah. Abide in this Union as long as you can.

Now envision that your light-body magically transforms into the image of the Holy Master, and envision many peoples, many beings, gathering around you seeking blessings and healings – let your heart and mind open to them, and envision streams of light going out to them from your light-body as Master Yeshua, blessing them and healing them as you have been blessed and healed. As you envision the extension of blessing and grace take up the chant: Ah Ha Yah, and hear all beings present take up this holy chant with you, all becoming transfigured with you, all joyful and at peace with you; all in the Mystical Body of Messiah.

When this is accomplished, envision that these countless beings going out bearing forth the Healing Power of the Divine Light into all realms, worlds and universes of the Entirety – the assembly dispersing as Divine Light extending into all direction of infinite space, as though Healing Rays of the Spiritual Sun.

Letting go of the body of vision, give praise and thanksgiving for the blessing, healing and empowerment you have received, and pray for all beings to be blessed with the Light of the True Cross – the Risen Messiah. Then seal this practice by tracing a cross with your hand in each of the six directions: above, below, east, west, south and north. As you do this hold the conscious intention of sending forth blessings to all beings, in all realms, worlds and universes of the Entirety – the Divine Light extending to one and all alike.

- Before the cycle of praise, thanksgiving and blessing, perhaps you may wish to perform a self-anointing as an outward gesture of the spiritual empowerment you have received. If so, anoint your brow, throat and heart centers with holy oil that has previously been blessed, and anoint your hands and then your feet; aware that you walk in beauty and holiness as a conscious agent of the Healing Power of Divine Being. (Frequently, anointing the brow, throat and heart of a person, along with the nap of their neck, is part of a healing ceremony performed by initiates of the Order.)

As you begin to work with the exercises given above, seek to sense and perceive the Divine Light in the earth, water, fire, air and space, within everyone and everything – open your mind and heart to the Divine Light in every possible way that you can conceive throughout every day of your life. Seek to become open and sensitive, and to pray without ceasing for the welfare and well-being of all; commune in the Light-presence and Light-power within and all around you.

Here we may also share another practice taught in the Sophian lineage that is used by initiates of the Order of St. Raphael to awaken the Healing Power and for the healing work of laying-on-hands.

Spiritual Sun & Light Pillar Practice:

When you awaken in the morning and before you go to sleep at night, take a couple of minutes – standing, envision the Spiritual Sun in your heart and envision yourself standing in a Pillar of White Brilliance, a pillar of diamond-like light sparkling with rainbow hues of light. Holding this image for a couple of minute – it is enough.

- This practice can be done at various times throughout the day, for it is simple and swift.

(To this practice the intonement of Ah-Ha-Yah may be added if you wish.)

This visualization may be held while an initiate performs a laying on of hands, and the initiate can envision the white brilliance flowing out of their hands, dispelling any darkness in the body as the body becomes filled with the Divine Light and transformed into Divine Light. It is simple but very effective. As with the self-practice the intonement of Ah-Ha-Yah may be used during the laying on of hands.

(Using this method with another person, in conclusion it is good to guide them in this visualization for themselves so that they envision themselves in this way upon completion of the healing work. In this way they can continue the healing work with themselves, supported by the healer.)

All of the above are good beginning practices for aspirants of the Order of St. Raphael, initiating a continuum of practice in the healing arts.

Radiant Holy Breath: Five Breaths



Within and behind the breath there is a radiant holy breath – a current of subtle energy. In our healing work we want to become aware of the energy within breath, for directing healing power is often linked with breath and the radiant holy breath itself is a manifestation of healing power. Giving and Receiving Meditation, in which we link our breath with the Spiritual Sun in our heart, is a good beginning way to become conscious of the subtle energy behind breath and provides us with a very powerful method of healing ourselves and others. Yet, at some point, we will wish to take up exercises with breath that will serve to facilitate direct recognition of the radiant holy breath and allow us to cultivate the capacity to consciously direct healing power

through breath.

The radiant holy breath is a current of energy in the subtle body and, in fact, is composed of many different energy currents – these movements of “inner breath” often being called “winds” by both Western and Eastern traditions. In healing work, as in practices associated with awakening the serpent power, opening the interior stars (centers or chakras) and generating the body of light, essentially there are five main winds or breaths we use, corresponding to the five elements of earth, water, fire, air and space. In Sophian teachings these breaths are named for the interior stars or centers in the subtle body to which they correspond, save for one, which is called the “jar” or “vase breath” due to its frequent use by lineage-holders during empowerments and the legend of Magdalene’s alabaster jar used in anointing the Lord.

Each breath corresponds to a controlled pattern of breathing in practice, so that breathing in that pattern we can learn to draw upon that specific current of energy in our healing work. The patterns of breath are as follows:

Root Breath (or Equal Abiding Wind), corresponding to the earth: The pattern of breathing is like a square, so that we inhale, hold in, exhale and hold out, for equal durations of time; for example, if we inhale to the count of six, then the same count would be applied to holding the breath in, exhaling and holding the breath out.

Navel Breath (or Downward Moving Wind), corresponding to water: The pattern of this breath resembles an upward pointing triangle, so that we inhale, exhale and hold the breath out to an equal count – with this breath we do not hold the breath in.

Solar Plexus Breath (or Upward Moving Wind), corresponding to fire: The pattern of this breath resembles a downward pointing triangle, so that we inhale, hold the breath in and exhale – with this breath we do not hold the breath out.

Heart Breath (or All-Pervading Wind), corresponding to air: The pattern of this breath resembles a line, for it is composed of an equal and smooth inhalation and exhalation with no holding of the breath in between.

Jar Breath (or Vase Breath), corresponding to space: The pattern of this breath is like a sesame seed or pointed oval, tapered at either end – we begin inhalation gently, allowing it to become more forceful at the middle of the inhalation, then gradually more gentle again at the end, and we do the same with the exhalation without holding the breath in or out in between.

Using these patterns of breath to become aware of the radiant holy breath, instead of focusing on the breath itself while we breathe, we focus on the *rise and fall of the diaphragm* – focusing on the breath itself usually obstructs this recognition, but by shifting our awareness to the movement of the diaphragm we find that the recognition of the energetic quality of breath typically occurs easier and swifter.

Taking up breath exercises we begin with a small count – such as counting six for the duration of each cycle of the breath; then, progressively, we extend the count more and more, cultivating prolonged breath which tends to be more subtle and generates more energy. For the purposes of healing work the ability to extend the breath to a count of *eight to twelve* will serve our intention; thus there is no need to push beyond this stage of breath practice in our healing work.

Here it must be said that practice with the energetic currents within and behind breath can be dangerous – imbalances in these energy currents can cause mental-emotional dis-ease and even physical illness. Thus, if an aspirant seeks to push their work with the radiant holy breath further than what we are talking about for the purposes of healing practices it is wise to do so only under the supervision of an experienced teacher and guide – a spiritual adept or master.

Quite naturally, because imbalances in these energy currents are typically the cause of illness and dis-ease, in our healing work we wish to be aware of them and to develop a capacity to manipulate them within the subtle bodies ourselves and others, for restoring the balance and harmony of these energy currents is often central to healing work. However, we are not seeking to acquire magic-powers beyond what is necessary for our healing work, therefore we have no reason to cultivate these breaths further – so long as our aim is healing and we walk in a sacred manner, cultivating the radiant holy breath in the context we are speaking about, we should come to no harm.

Breath Practice Continuum:

Begin by using the Heart and Root Breaths, alternating between them from one day to another.

Sit, abiding in Primordial Meditation, then take up the breath exercise, starting with a short count and focusing on the diaphragm – use the method for about five minutes at first. After the exercise, abide in Primordial Meditation, or shift to another daily spiritual practice.

Gradually increase the count and extend the sessions of breath practice over time. (There should be no need to go beyond a count of twelve or to extend the practice with breath beyond twenty minutes for the purpose of healing work.)

Generally speaking, initiates will work with the Heart and Root Breaths until there is recognition of the energetic current within and behind the breath, and then work with all five of the breaths, taking one each day through cycles until they are familiar with all of the breaths, having acquired experiential knowledge of them. Once this is in place they will conclude their regular practices with the breaths, only using the breaths in their healing work, whether with themselves or others, as the whole point of breath practices is to become conscious of the five breaths so that they can be used during healing work.

In any work with breath practices it is always good to taper off the practice rather than to abruptly stop it. In other words, we seek to work with the radiant holy breath in a mindful and respectful fashion. Thus, an initiate will cut back the length of sessions and frequency of sessions over the period of a few weeks, and then drop the practice altogether, creating a more gentle and conscious transition.

The awareness of the radiant holy breath may dawn swiftly for some, though more often than not it can take some time, requiring consistent daily practice over a prolonged period of time. At times, for some practitioners, even after working with breath for a prolonged period the recognition of the energy current might not occur – this does not preclude their healing work. Rather, nevertheless, they will practice to become familiar with the breath and will use them in their healing work, directing them with conscious intention instead of direct awareness. Often, using the breaths in healing work will facilitate recognition of the radiant holy breath over time. Ideally, of course, we would like to have direct recognition of the luminous energy current early in our healing work.

As mentioned, these breaths correspond to specific centers, the jar or vase breath corresponding to the three upper centers, and the other four to the centers after which they are named; likewise they correspond to the elemental forces of consciousness. Thus, they can be used to heal spiritual, psychic and physical difficulties corresponding to the centers or elements, restoring balance and harmony to the winds in one's own subtle body or in the subtle body of a person you are doing healing work with.

Healing Practice with the Five Breaths & Elements:

The Root Breath can be used to help conditions related to a fitful, speedy, dreamy, floating or weak mind, or with individuals who may lack common sense, discipline or clear and conscious direction.

(Coupled with working with the Root Breath, a person could also go out and relate with the earth element, seeking to draw upon its stable grounding energy for their healing. They could go out and touch the earth and stone with their hands and feet, consciously drawing its energy into their aura and subtle body; likewise they could sit or lie down on the earth, charging the aura and subtle body with the earth's strong force – feeling themselves grounding and stabilizing in consciousness. An Earth

Meditation: Sitting or lying on the earth, imagine that all unhealthy energies in your body that cause you anxiety, worry, insecurity, apathy, laziness, inertia and such are removed, being drawn out of you by the power of earth – become one with the earth's immeasurable strength, and let gratitude and thanksgiving arise for the healing energy of the earth, and for the tolerance and bounty of the earth that sustains life.)

The Navel Breath can be used to help conditions related to inconsistency, lack of unification or difficulty in bringing plans to fruition; likewise, rigidity or lack of fluidity, excitability, or lack of rest or peace of mind.

(Coupled with working with the Navel Breath a person could go out to a place of water in nature and abide with the water, enjoying a creek or river, a pond, lake or the ocean, drawing in the power of water – its consistency, harmony and its synthesizing quality, fluidity and its calming quality. A Water Meditation: Drinking water, let yourself fully taste the water and feel the deep satisfaction of your thirst, appreciating the water fully, thankful for this life sustaining element; bathing or showering, feel the soothing quality of water, and as you are cleansed outwardly, image that all inner negativity is washed out of your subtle body and aura; standing in the rain be purified by the rain; go out with spiritual friends and enact a water ceremony – baptism. Alternatively, sit by a lake or stream, and meditate, resting your mind upon the waters and releasing all negativity, letting the power of water heal you and set you free – if you cannot go to a body of water, then envision one.)

The Solar Plexus Breath can be used for conditions related to a lack of zeal and will, lack of inspiration, drive or motivation in life, lack of courage or conviction, or the inability to get things moving or achieve one's goals or intentions.

(Coupled with working with the Solar Plexus Breath you can sit by a fire, whether indoors or outdoors, drawing in the strength of its motion, warmth and light; likewise they may go out and enjoy sunlight, drawing strength from the sun's great power. A Fire Meditation: Focus your mind on the forceful, blazing, powerful qualities of fire, and its consuming and radiant nature, drawing in its strength; Envision fire within your subtle body and an aura of flames surrounding you, aware of it burning away all negativity, transforming shades and shadows into light, and protecting from all negativity; be thankful each day for the sun's light and soak in its healing power. Alternatively, envision the Spiritual Sun in the sanctuary of your heart and a golden aura surrounding you, your subtle body filled with the Divine Light as you abide in the remembrance of the Indwelling Christ.)

The Heart Breath can be used for conditions related to confusion, flightiness, general imbalances with breath and breathing, difficulties concentrating and qualities that suggest a lack of mental clarity; also slowness, dullness, heaviness of mind, laziness and lack of insight.

(Coupled with working with the Heart Breath, draw healing energy from the pervasive, flowing, light quality of the air around you, or go out into nature and experience a breeze or the wind and gain strength from it – or if stillness, gain its calm abiding. An Air Meditation: Standing in a breeze or in the

wind, envision it purifying your aura and subtle body, blowing away all negativity and charging your with its power; speak prayers or intone chants in the wind, letting the wind carry them over the land and set your spirit free upon the wings of the winds; envision your subtle body crystal clear and hollow, filled with the all-pervading and light quality of the air, and be uplifted by the power of the air.)

The Jar Breath can be used for conditions related to constriction, confinement, lack of clarity or perception, density in mind and body, feelings of being blocked or obstructed, or extreme tension or stress; also for difficulties in memory or the retention of energy in the subtle body and aura [The Root Breath and the earth element can also help with memory and sealing of energy in the subtle body.]

(Coupled with working with the Jar Breath, become aware of the openness and spaciousness around you, and the infinite possibilities of life generated by the unfolding of spirit-space and arising of the elements – let all negativity dissolve into space. Meditation: Rest your mind on the space of your environment, or go to a place with a view and rest your mind in the openness and vastness of space or the sky; practice releasing into space all your worries, stresses and negativity, setting your mind free in the spacious luminosity of your inmost nature. Alternatively, envision yourself in a body of translucent light, and envision that you disappear like a rainbow in the sky.)

The above provides a beginning for the use of the five breaths and power of the elements within our healing work. Quite naturally, with time and experience we will learn much more about the breaths and elements and their use in healing – a knowledge and understanding will be far more empowering than anything that might be written or told to us. Essentially, we must begin to work with the breaths and elements in our healing practices to really learn about them and, as in all forms of practice, we must be creative and seek to live within and be guided from within – educated by the Light-presence (Christ) and the Light-power (Holy Spirit) in us.

As we outline various healing practices more will be said about the breaths and their use.

In closing we may say this: Working with the five breaths set aside, remember your breath and the healing power in it – be conscious of your breath and remember to breathe deep and full, with fluid rhythm, for breathing properly you will bolster your health and sense of well-being. (Consciously breathing, allowing the body to find its own natural rhythm of breath in the presence of awareness, tends to spontaneously align and harmonize the five winds in the subtle body.)

Giving and Receiving: Lay On Of Hands



This is a method for the laying on of hands that allows a flow of healing power into the body of a person you are working with, while simultaneously drawing out negative energy and transforming it via the spiritual sun in your heart. Essentially, it is a method of Giving and Receiving Practice that creates a circuit of energy flowing through your hands and arms, and through the spiritual sun in your heart and the body of the person you are working with. Before taking this practice up, therefore, an initiate should be very familiar with Giving and Receiving Practice, as that is the foundation of this method of healing work.

The Basic Practice:

Have the person you are working with lay down and make sure that they are comfortable and invite them to pray with you and ask for the help of the Divine Light and the holy ones of the Divine Order, inviting and welcoming the Light-presence and Light-power into the sacred space. Pray that the Divine Light of Messiah shines from within you and that the Holy Shekinah of the Messiah flows with, in and through you – pray that you might be a conscious vehicle of the Healing Power of Divine Being (St. Raphael).

- Position yourself at the feet of the person you are working with at the outset, whether standing or sitting.

Then, let your body find its own natural rhythm of breath and set your awareness on your breath, bringing yourself and your energy fully into the moment, fully into this sacred healing space; as you breathe out, breathe into the spaciousness of the gap at the end of your exhalation, becoming empty of yourself so that you might be Spirit-filled.

- If standing let your hands be at your side; if sitting let them be on your lap palms facing up.

Shift your attention to your heart center and envision the spiritual sun shining there, as though in the midst – envision your body as though formed of golden translucent light, but hollow, with the sphere of the sun in the center of your chest, its rays of light pervading your light-body, and as you envision this become aware of great aura of healing light all around you.

Now link your breath with the spiritual sun in your heart and perform a basic giving and receiving practice on the person you are working with, not laying on hands at this time; when this cycle is complete, raise your right hand and trace a cross of light over the person, envisioning it growing brighter and brighter through the power of the radiant holy breath – then envision that it dissolves

into fluid flowing light and pours into the heart center of the person, blessing them. (This cycle should be fairly swift and not drawn out too long, as the key work is done during the laying on of hands.)

- During the giving and receiving, let your hand form the sign of prayer over your heart center, palms pressed together gathering light-power.

Go to the side of the person you are working with, and lay hands on them, your right hand on their forehead or brow center and your left hand on their belly or navel center. As you exhale, envision the healing power of light flowing out from the spiritual sun through your right hand and envision the negative energy drawn up into the spiritual sun through your left hand – continue this until all darkness or negativity is dispelled from the person’s body and their entire body is filled with Divine Light.

- If a practitioner is left handed, then the instructions are reversed, as their left hand is the “active” or “sending hand” and their right hand is the “passive” or “receiving hand” – and so it is in all energy work for them.

After laying on hand, bring your hands again into the sign of prayer over your heart center and begin to intone IAO – as you intone this divine name, let your hands move to a gesture of blessing, palms facing out and down, directing the energy of the intonement into the person you are working with. When you do this, envision a sphere of white brilliance above you, diamond-like light sparkling with rainbow hues, and envision it flowing down through the top of your head, pervading your body, and flowing out of your hands into the person.

When this cycle is complete, make the sign of the cross over the person and then turn your palms upward and intone Hallelu Yah three times, and then Amin. *"Amin" is used for purposes of intonement.

(At this point you may wish to anoint the person on the brow, throat and heart in the name of the Living Father, Spiritual Sun and Mother Spirit – or saying, “Be blessed by the Divine Truth, Divine Light and Divine Spirit, amen.” If you anoint the person holy oil should be used that has previously been blessed.)

Close with a prayer of praise and thanksgiving, and the extension of blessings and grace to all beings – the wish for all beings to be healthy and happy.

At times, to strengthen this healing practice initiates will envision the image of the Virgin Mother, Lord Yeshua, Lady Mirya or St. Raphael above their head throughout the working – in which case the descent of white brilliance is envisioned flowing from the heart center of the Partzuf. Alternatively, to strengthen this practice, having generated the light-body, the initiate will envision their light-body magically transforming into the light-image of the Partzuf, and perform the healing self-generated as the Partzuf – this can prove very powerful.

This practice can also be strengthened by envisioning the four archangels of the sacred circle standing in their corresponding directions; or by envisioning a host of forty angels encircling us and extending their light and blessings during the working – all as inspired.

Sometimes when using this method we may be called to place our hands under the neck and lower back of the person, as though holding them up, instead of on the brow and navel – if that is the case we should follow the inspiration.

Often, before a healing work like this initiates will meditate and may perform a Middle Pillar and/or Union with Partzuf Practice. Always, at the outset, before the person arrives and, at the conclusion, after the person has departed, the healer purifies the sacred space and prays for the person – clearing the sacred space before a healing session and releasing negative energy afterwards is very important.

(If a person lives at a distance, having gained skill with this practice, it can be performed as a visualized meditation, or we may actually project the light-body to the place where the person is and perform it in the astral dimension – this latter method being common to adepts and masters of the tradition.)

This represents a common method of laying on of hands used by initiates of the Order of St. Raphael, and is an excellent practice for beginners in the healing arts of the Order – it has proved so effective that some initiates have done all their healing work through it, simply changing the divine beings envisioned and invoked according to the need for healing, as well as shifting the color of light envisioned and chant intoned to correspond with the need they intuit through the Holy Spirit.

- This practice is often used by initiates of the Order of St. Lazarus with individuals who are dying, though when used during the actual dying process the visualizations are modified and the direction of the current of light is reversed to facilitate the transition of the mind or soul-stream.

Healing Power of God in the Sun: A Solar Communion



According to the Holy Kabbalah and Rosicrucian teachings the stars are emanation bodies of archangelic powers, and as we know from modern science the death of the stars is the life and light of the worlds in the material universe, reflecting the spiritual truth of the Messiah of God, the One Anointed with the Supernal Light of God. Gazing upon the sun in the sky and looking out at the plethora of life, the flow of Life-power that manifests as the solar sphere is perfectly clear – it is the physical life and

light of our bodies and world. The masters of the tradition have said, “The sun is the emanation of the Healing Power of God (Raphael) and it reflects the nature One-Like-Unto-God (Michael).” Thus, in our Holy Order, we practice viewing the sun as an emanation body of St. Raphael. In so doing, we learn to draw upon the healing power of the solar sphere just as we draw healing power from the Spiritual Sun, the Indwelling Christ in us.

Of course, we do not worship the sun, any more than we would worship an archangel or cosmic force as though it were the True God, the Holy One of Being; and yet, all that appears flows out of El Elyon, God Most High, and we may draw to ourselves the blessings of El Elyon from all that appears, as well as be called into remembrance of the source of our being, the True Light, the Holy One. Thus, we receive the sun as the glory of Divine Being, as with all that appears, and we receive the light and warmth of the sun as the blessing of the One Life-power upon us, and we learn to draw upon the Healing Power of God manifest as the sun and its light – all according to Divine Wisdom.

First Practice: Acquaintanceship with the Sun & Stars

Go out at night and gaze at the stars, as though they are holes in a vast tapestry, a great veil before the holy of holiness of the celestial temple – the Divine Light of the Pleroma shining through as the light of the stars; then go out at dawn and bear witness to the Bright Morning Star in the predawn sky and to the rising of the Sun, receiving the Light of Dawn as the blessing of the Risen Christ and Pleroma of Light. In this way become acquainted with the stars and the sun, and recognize the blessing power and grace of God in them – draw forth blessings to yourself and to all beings. It is all a matter of the presence of awareness and conscious intention in the Divine Mind of the Human One, Christ in you. Hallelu Yah!

Indeed, in this way you may begin to entertain a spiritual communion with the sun as an emanation body of the Healing Power of God – the sphere of the sun is the emanation body of the archangel and the rays of sunlight flowing forth are holy angels of the choir, each and every ray a living presence and

power. If you can look and see this, becoming conscious of the Healing Power manifest as the sun, then you can draw upon that power.

Here we may say: With holy eyes of awe and wonder look and see, “Who created these?”

Second Practice: A Solar Self-Empowerment

Go out before dawn and bear witness to the rise of the Bright Morning Star and pray to El Elyon for the blessing of the Opener of the Way – remember and contemplate the Tzaddik of the Messiah, John the Baptist, the embodiment of the Spirit of Elijah; pray for the gift of prophecy in your healing work to know the cause of illness or dis-ease and the way it can be healed – so also pray for the blessing of the Holy Tzaddik through which Christ is made manifest in you so that with the Power of Christ you might take up your healing work.

Then abide in Primordial Meditation, resting your mind in its intrinsic nature as in the luminosity of the predawn sky, awaiting the blessing of the Solar Dawn.

As the morning’s light increases outwardly, envision the Spiritual Sun in the sanctuary of your heart – first as a subtle and gentle light, then increasing in brightness and intensity, joined to the increase of morning’s light outwardly. As the sun outwardly crosses the threshold of the horizon and its rays reach you, envision the same inwardly with the Spiritual Sun in your heart center, contemplating the outer and inner sun as inseparable – Christ in Yeshua and your Holy Tzaddik, and Christ in you, the same Light-presence: One Anointed by the Supernal Light of God.

Abiding in this awareness of Holy Union, with affirmation in the name of the Divine I Am, pray as a Light-bearer, Healer and Peacemaker for the people, for all beings, and receive the empowerment of a Holy Apostle of the Light – a Gnostic of the Light Realm. Be awake and alive in the Holy Spirit – the Light-power, and let the Holy Spirit pour over you, and move with, in and through you, and let the Divine Spirit be manifest as you, even as in the Holy Master, Yeshua Messiah.

Completing this practice and sealing the empowerment received, intone: Ah Ha Yah seven times, and then perform the Kabbalistic Cross.

- As more subtle practice, in the fashion of Primordial Contemplate as explained in the Melchizedek teachings, the same basic practice can be performed without recourse to thought and thinking as Primordial Meditation at dawn, nothing more or less: Pure Being.
- As an alternative, also from the Melchizedek teaching: At predawn, gaze where sky and earth meet, there in the gap, Primordial Being; see the arising of all in the rising of the sun – remember who and what you are, the Anointed.

(Of these two more subtle and sublime practices we may say this: They are the very essence of all healing – the ultimate tikkune-healing of the mind or soul-stream.)

To integrate this practice into daily living, walk throughout the day as the Human One of Light – walk in beauty and holiness as the Sun of God.

Third Practice: A Holy Remembrance

Meditate on the sun, envisioning yourself as the sun shining in the midst of infinite space, and recognize that in the sphere of the sun there has never been night and day, or any play darkness and light – only perpetual self-radiance of the Pure Light Realm. Recognize the empty nature of the play of dualism, set yourself free in non-dual realization – remembering the Spiritual Sun within you, your bornless being in the Light Realm.

When this recognition dawns, envision that infinite space becomes as an ocean of light, and envision all beings in this Light Realm – all beings health and happy, whole and complete, just as they are. This is a healing prayer for all beings – all in the Light of Messiah; amen.

(Acquiring this Divine Wisdom, perhaps we shall inquire: Has any shade or shadow ever existed before the sun?)

Fourth Practice: Solar Body Healing

Go out at dawn and greet the sun as an emanation body of St. Raphael – when the angels emanating as his rays strike your body envision that they activate the Healing Power of God in your body, the cells of the body sending forth their Light-power so that you shine as the Spiritual Sun, the Human One of Light. See all shades and shadows banished and your whole body pervaded with Divine Light, the Healing Power of God.

Once you can do this with yourself, envision countless beings gathered with you, all receiving the same blessing and grace of the Healing Power, and pray that all who are touched by the light of the sun are healed and illumined, all shades and shadows being driven out from the people and the land.

Give praise and thanksgiving to El Elyon for the extension of the True Light into all realms, worlds and universes of the Entirety; pray for the continue revelation of the Pleroma of Light – then say, “Amen.”

Fifth Practice: Holy Water of Light

When you want to purify and consecrate water, and sanctify it as holy water with Healing Power in it, fill a special jar or vase with water and go out at dawn to greet the sun as an emanation body of Archangel Raphael, placing the jar or vase of water before you.

Pray to the Holy One and give thanks for the Divine Incarnation of the Gnostic Revealer – the Light-bearers who come among us, and give praise and thanks for the emanation of the Healing Power from the Risen Christ, and invoke Archangel Raphael, seeing the sun as the physical presence of the Great and Holy Angel.

See the sun's rays of light as holy angels Raphael sends forth and pray that the water is purified and blessed by them, imbued with holiness and healing power; pray that the presence and power of Archangel Raphael, the Healing and Illuminating Power of Christ, is in the water. Then, tracing a cross of golden solar light over the vessel (drawing out light from the Spiritual Sun within you), say, "O creature of water, in the blessed name of the Holy One – the Living Father, Spiritual Sun and Mother Spirit; be holy and filled with the Light of Divine Being – the Healing Power of God. Amen."

Having done this, then take the jar or vase into your hands and envision it filled with light and power, and give praise and thanks to the Holy One, and to the Light-presence (Christ) and Light-power (Holy Spirit), praying that it be a blessing of Healing Power upon all whom it touches and all who drink it – banishing all darkness and negativity, healing all illness and disease, and illuminating; then pray for this very blessing to pour out on all beings – the extension of Divine Light and Life to all beings. (Alternatively, in place of prayer the chant of the Blessed Name could be used, along with the chant: Ar lyah Raphael, while holding a similar conscious intention to that of the prayers.)

When consecrated in this way, let the water be treated in a sacred and holy manner, with all due reverence.

This water can now be used in spiritual work, especially healing work, and quantities of this water can be shared with individuals in need of it, as there is Healing Power in it – it is true Holy Water.

As an example, if an initiate were working with a person for their healing they might send a quantity of healing water with them and ask that they drink some each day in the morning, extending the healing work – in many and diverse ways this holy water is put to use.

Alternatively, if an initiate is in a need of healing, or for the sake of maintaining health, a glass of water may be consecrated in basically the same way, and at the conclusion of the practice the initiate can drink the water, as though drinking fluid sunlight or healing power – the divine energy in the water activating the healing power in the body. (Water could also be poured from the jar or vase into a glass, with the same intention.)

There is also a variation of this practice using the knowledge of stones, so that a stone bearing specific healing energy is put into the water and a special consecration is performed with the corresponding intention for healing. Likewise, initiates with knowledge of herbal and flower tinctures may add them to water and adapt this practice for specific healing intentions, using the solar energy to empower and support the healing energy of the herb or flower being used.

Practice Six: Drawing in Healing Power

Throughout the day notice the sun and the play of the sun's light, remembering the sun as the emanation body of St. Raphael, and its rays as healing angels and angels of knowledge; then, with conscious intention, draw in the Healing Power of the sun, soaking in its rays at every opportunity with

appreciation and gratitude. This can be a very healing and nurturing practice, though simple it may seem.

Practice Seven: Remembering the Sun

Whenever the sun is veiled by weather conditions or clouds, remember that it shines just the same. Contemplating this truth of the sun, recognize that it reflects the truth of the Spiritual Sun in you, which also shines just the same, regardless of whatever thoughts, emotions or moods you might experience.

With this empowerment set in place, any time you find yourself seemingly encumbered by negativity, remember this truth of the Sun of God, and envisioning the Spiritual Sun in your heart, let all shades and shadows, all negativity pass away before the Divine Light of the Sun of God.

Practice Eight: “Sunwise” – The Sacred Circle of the Sun

The sun may be viewed as the emanation body of Archangel Raphael, but it is also said to be the emanation body of all six archangels of the Sacred Circle: Height, Depth, East, West, South and North; Metatron, Sandalfon, Raphael, Gabriel, Michael and Uriel, respectively.

Metatron corresponds to the Sun of God, which is to say the Solar Sphere as it is in God; Sandalfon is the Light of the Sun within the matter of the Earth – Raphael is the sun in the morning, Michael is the sun at noonday, Gabriel is the sun in the evening, and Uriel is the sun at midnight.

Each if the six Archangels may be said to bear Healing Power transmitted by the light of the sun: Metatron is said to bear the healing power of the essence if light, the Clear Light Nature of the Supernal; Sandalfon bears the healing power of the release of light from within matter – the union of the light above and below; Raphael bears the healing power of mental being; Michael bears the healing power of spiritual being; Gabriel bears the healing power of emotional being; and Uriel bears the healing power of physical being and material life. With these correspondences in mind a continuum of healing prayers can be kept throughout the day, all as inspired from your heart, and in this way you can draw upon the Healing Power of the Spiritual Sun.

Likewise, there is another practice with the four archangels of the sacred circle proper (Raphael, Michael, Gabriel and Uriel) using different attributions for prayers throughout the day, as taught in the Kabbalah. In the morning with the Blessed Name invoke Raphael, and take up prayers of Mercy, seeking a flow of healing power and grace; at noon with the Blessed Name invoke Michael, and take up prayers of Severity, seeking to restrict, bind and banish all negativity, all shades and shadows; at evening with the Blessed Name invoke Gabriel, and take up prayers of Compassion, seeking the illumination and liberation of all beings; and at midnight with the Blessed Name invoke Uriel, taking up prayers of the Supernal Abode, seeking the fruition of the Divine Revelation in the Second Coming or Gnosis of the Bridal Chamber. In this way follow the Path of the Sun of God throughout the day – there is much healing in this.

There are many other practices associated with the sun in the Order of St. Raphael, but these are a good beginning to cultivating a continuum of communion with the sun and to learn how to draw upon the healing power of the sun – the ability to do so will empower your healing work.

Healing Power of the Rose Cross



The Rose Cross has been a symbol of the Christian Gnosticism taught in the Sophian lineage for many generations – a holy sign of the Light Transmission that flows through the Inner Order that is within and behind all of the Orders of our lineage. The golden cross of solar light is Our Lord (Christ the Logos) and the brilliant red rose of ruby light at the center is Our Lady (Christ the Sophia) – their union in this symbol represents the divine fullness of the Christos, the grace of the Risen Christ.

On one hand, the Rose Cross is a symbol of Divine Illumination – the Gnosis of the Risen Christ, and the peace and joy of the Indwelling Christ; on the other hand, it is a symbol of the Healing Power of Christ, for the initiates of the Holy Order of which it is a symbol are healers, according to the tradition. Thus, the symbol of the Rose Cross is frequently used in the Order of St. Raphael during healing work and many practices of healing have been developed based upon it.

The Flower of Grace & Healing:

Abide in Primordial Meditation, and then envision your body as light with the Spiritual Sun in the sanctuary of your heart – from the Spiritual Sun envision that a ray of light shoots forth, magically appearing as a Cross of Golden Light with a Red Ruby Rose of Light in the center (at first envision the rose as a bud that is not yet opened for the purpose of this practice).

Feel the peace and joy of the Spiritual Sun that is expressed by the image of the Rose Cross before you, and feel the warmth of the light and love of this most Holy Sign – the grace of the Risen Christ. Become aware of the Divine Presence and Power within and all around you, represented by the Rose Cross.

Now think of yourself as a flower – like the rose bud on the cross, as though your aura and body is a budding flower. Flowers bud through the nurturance of soft rain and dew, the warmth of sunlight and the life-giving grace of the gentle breeze – feel these blessings naturally with you in the Divine Presence and Power.

Envision that the Holy Rose begins to bloom, and that with it you begin to bloom – envision a center of white brilliance within the rose, and as it is revealed in the blossoming of the rose, envision that a center of white brilliance magically appears above your head; in your blooming become open and sensitive to the Divine Presence and Power, and to the Divine Light shining from above. (Take your time meditating on the blossoming of the flower, the blossoming of yourself opening to the Divine Light and Healing Power of the Christos.)

As the Holy Rose comes to full bloom, so also do you – and rays of Divine Light shine upon you from above, and light streams out of the Rose Cross upon you; take up the chant: Ah-Ha-Yah (“I Am” or “I Shall Be,” Eheieh).

Let the Light from above and the Light shining from the Rose Cross pervade your entire body and being, dispelling all tension and stress, all negativity, dissolving all shades and shadows, and envision yourself becoming radiant with this diamond-like light, whole and complete in the Light of the Risen Savior.

Then take up the chant: Yah-Sha-Va Ma-Ra-Yah, and as you do envision the Rose Cross dissolving into fluid flowing light and pouring into your heart center – merging with you completely as you bring the chant to cessation. Envision that the Rose Cross reappears in your heart center, as though the Spiritual Sun is transformed into it, and then envision this image expands through your entire body – stretching out your arms to make the Sign of the Cross.

Envision that the Light of the Risen Christ shines forth from you appearing as the Rose Cross – the blessings and grace, the Healing Power of Christ, extending throughout the land and the entire world, all beings becoming blessed and healed. As you envision this intone: Yah-Ha-Va.

Then, bring your hands together in the gesture of prayer at the level of your heart center and with the conscious intention for the fulfillment of all beings in the Great Resurrection and Ascension – Divine Rapture, intone: IAO.

You can perform this practice as a method of blessing or healing someone else by merely modifying the visualizations and performing it on their behalf; likewise, you can perform this practice with yourself, and then lay hands on a person with the conscious intention of blessing and healing, envisioning the Light of the Cross flowing into them through your hands. If you perform a healing with the laying on of hands, at the conclusion of the healing envision the Rose Cross in the body of the person and with your active hand of transmission make the Sign of the Cross before them while intoning: Adonai Yeshua, and then Amen.

Rose Cross Heart:

Anytime you encounter a person in need of blessings and healing, envision the Rose Cross in your heart center and be filled with the Healing Power of Christ – then with mystic word, radiant holy breath or touch, or even with a glance or a gaze, impart the blessings and healing grace, all in the name of the Anointed of God.

When you have done this, uplift the person in your prayers, and pray for all who are in need of blessings and healing.

- Alternative to the Flower of Grace and Healing practice above, instead of projecting the Rose Cross before you, you can envision the Spiritual Sun in your heart transforms into the Rose Cross and envision the Holy Rose blossoming in your heart as the Sacred Heart – the visualization of the Light above and chants remain the same.

Rose Cross as the Sacred Heart:

Whenever you perform union meditations with the Holy Mother, Our Lord or Our Lady, envision the Rose Cross as their Sacred Heart and let the Sacred Heart open in you – pray to be guided and empowered as a healer in the Way; abide in the remembrance of the Healing Power of Christ and walk in the world as an emanation of the Light of the True Cross.

Foundation of the Cross:

Lay yourself down with arms outstretched like a cross and abide in Primordial Meditation; then, envision the light-body and Spiritual Sun – see a great ray of light go up out of the Spiritual Sun in your heart center and from that great ray behold the Rose Cross magically appear with the Holy Rose in full bloom.

(Alternatively, you can be seated and envision the Rose Cross on top of your head for this practice – both are good methods.)

- As one practice, rest your mind on the Rose Cross as the object of meditation – nothing more or less than this, aware of yourself whole and complete, free from all negativity.

As the Holy Cross appears, take up the chant: Ah-Ha-Yah Or (“I Am Light”) and envision Divine Light pouring down from the Cross into the Spiritual Sun in your heart, and the Divine Light of the Spiritual Sun growing bright and blazing forth to fill your entire body, progressively transforming your body into the Light of the Spiritual Sun.

Then take up the chant: Yah-Ha-Ah, and gather your consciousness into the Spiritual Sun in your heart and envision your light-body dissolve and be drawn into the Spiritual Sun; then as you bring the chant to its conclusion, envision that you, as the Spiritual Sun, dissolve and ascend into the Rose Cross.

Envision countless beings surrounding you filling endless space, above and below and all around, and as the Holy Cross shine upon them and bless them, envisioning the Light and Healing Power of the Cross streaming out upon them. With ruby red light dispel all causes of illness and dis-ease, with golden solar light bless and heal, and with the white brilliance illuminate: dispelling the cause of illness and disease, chant Adonai; blessing and healing chant El Shaddai; illuminating, chant Yeshua Messiah.

When all is accomplished, envision all the beings dissolve into an ocean of light and pour into you as the Holy Cross; then intone Ah and envision that you disappear like a rainbow in the sky – Divine Rapture, all in the Holy Light.

When your mind moves, envision yourself in a Diamond Light-Body, the Holy Cross as the Sacred Heart in you, and as the Divine I Am speak blessings upon beings and upon the world; then, letting go of the visualization, give praise and thanksgiving to El Elyon and pray for the tikkune-healing of all beings, the gathering of all sparks into the Mystical Body of the Risen Savior, and dedicate the merit to all beings.

- The Rose Cross can be envisioned in this way arising from the heart center of a person you are healing while you lay on hands; if you wish a flow of greater healing power, as in other healing work, envision Our Lord at their head and Our Lady at their feet laying on hands with you.

Rose Cross in the Head:

Envision the Rose Cross in the center of your head, and intone the Blessed Name into your Brow Star with conscious intention to experience the Mind of Christ; specifically the gnosis of the healing arts.

- This can be an excellent practice to dispel negative thoughts that might cause illness or disease.

The Rose Body:

Image that your body is the Holy Rose upon the Cross and chant: Hallelu Yah, with the conscious intention of offering your soul's fragrance as healing for all beings.

Alternatively, abide in Primordial Meditation and envision your body as most subtle light with the Spiritual Sun in its place; chanting Ma-Ra-Yah Ma-Ga-Da-La, envision your whole body magically transformed into ruby red light, the cause of all illness and dis-ease instantly dispelled.

Then chant Yah-Ha-Sha-Va-Ha Ma-Sa-Yah, and envision rays of light from the Spiritual Sun forming the Cross of Light in your red light-body; and chanting Ah-Ha-Yah envision the Spiritual Sun transforming into a Sphere of White Brilliance, diamond-like light sparkling with rainbow hues.

With the wish that all beings be blessed and healed, chant: Io Adonai.

With the conscious intention to dedicate all merit say, Amen.

- This practice can be modified for use on a person your are healing; likewise, through it you can generate a light-body for the healing work of laying on hands.

The Rose Throne:

Sit in Primordial Meditation, then self-generate in light body.

Envision that you are seated in a great red rose, with an equal-armed cross of golden light beneath it; and envision that your light-body appears in a pillar of white brilliance.

Take up the chant: Ka-Ah-La-La-Ha Ma-Sa-Yah, and envision your body of light magically transformed into the glory body of Our Lady.

Then, take up the chant: Yah-Ha-Sha-Va-Ha Ma-Sa-Yah, and envision you, in the glory body of Our Lady, magically transform into the glory body emanation of Our Lord

When you have done this, chant: Ah-Ha-Ha and envision yourself in Jeweled Diamond Body – the emanation of the Anointed of God as yourself.

As the emanation of Messiah you may bless and heal through the laying on of hands or, alternatively, you may envision rays of light streaming out and becoming holy angels, and send forth blessings and healing to people in this way. (See the angels merge with those who are blessed or healed.)

When all is accomplished, with the conscious intention of all beings blessed and healed, chant: Ah-Da-Na-Yah.

Seal the practice by intoning Hallelu Yah three times, and then say, Amen.

- You may also perform this practice on a person you are healing as the method of healing them.

These are a few practices using the Rose Cross, all of which are good for beginners and advanced practitioners alike; using them you can draw upon the Healing Power of the Rose Cross, the grace of the Risen Christ.

Healing Union with Lord Yeshua & Lady Mirya



In almost all healing works in the Order of St. Raphael we envision tzaddikim (holy ones – adepts and masters) and maggidim (angels or divine beings) in the environment of the healing, drawing upon the healing power of divinity in them and generating a matrix of divine energy, creating sacred space. At the same time we either envision ourselves in solar light-body or we self-generate in light-body as a partzuf (divine personification), transforming our light-body into an image of divinity, whether as the Holy Mother, Our Lord or Our Lady, or an archangel or other divine being.

Envisioning ourselves in a light-body is a way we are able to become a channel or vehicle of healing power, and self-generating as a partzuf in light-body can help us draw upon an even greater force of healing power; likewise, it is a practice of divine pride or spiritual self-worth that may help to facilitate our Self-realization in Christ.

Essentially, while engaged in the spiritual labor of a Light-bearer, Healer and Peacemaker we create the conditions necessary for Divine Grace to accomplish the Great Work with, in and through us – the conditions through which spiritual recognition and realization may transpire; and to the extent that we are able to unfold our Self-realization in Christ, through the agency of Divine Grace, we are embowered to be of greater service and benefit to others. Thus, as much as to facilitate the spiritual labor intended, all Sophian practices are designed to be vehicles of Divine Illumination.

The very nature of the enlightenment experience is the Sacred Heart – love and compassion, and the desire for the liberation of all beings from sorrow and suffering. Therefore, quite naturally, taking up “good works” on behalf of others we enact our faith and create the conditions in which Divine Gnosis may dawn, for we are living according to the Truth and Light revealed in our experience, and thus serve to embody that Truth and Light – such is what “realization” means.

What is the very essence of healing? It is the embodiment of the Divine Presence and Power – the Light-presence and Light-power, and the experience of conscious unification with the Divine, God and Godhead.

Self-Generation as the Lord and Holy Shekinah:

At the outset of the healing movement abide in Primordial Meditation, resting your attention upon your breath – then shift your focus, envisioning the Spiritual Sun in your heart and your body as though formed of solar light.

Confident of the Human One of Light (Christ) in you, pray that you might become a vehicle of the Healing Power of God and that Divine Grace might flow with, in and through you, and pray for the person that you are working with, that they might be blessed and healed through the Grace of the Risen Christ.

Then, with the intonement of Yah-Ha-Sha-Va-Ha, envision that your light-body is magically transformed into the glory body of the Risen Christ – inner robe of white brilliance, outer robe of violet light, body like the sun with an aura of rainbow glory, the spiritual sun shining in your heart center and all seven interior stars in their places.

As the emanation of the Risen Christ, abiding in the holy awareness of the Divine I Am, go to the person in need of healing and stand at their head – reaching over them, with your light-hand (using your active transmitting hand) trace an equal-armed cross over their heart center, envisioning it as light, with the conscious intention that they are blessed and empowered to be open to the flow of Healing Grace (envision this image dissolve into fluid light and pour into their heart as the blessing). Then trace a cross of light (“Calvary cross”) in the air above them, its base over the heart as though upon the point of the previous symbol traced over their heart, holding the conscious intention that they might feel the Divine Presence and Power with them and experience a Spirit-connection, knowing the light and love of the Divine shining upon them.

When this has been done, as the emanation of the Risen Christ, envision a sphere of white brilliance (diamond-like light sparkling with dazzling rainbow hues) magically form above your head, and placing your hands on the sides of the person’s head, or beneath their head as though cupping it in your hands; intone: Ah-Ha-Yah, and envision a stream of this Supernal Light pouring down into the Spiritual Sun in your heart, transforming the Spiritual Sun into the image of itself, and envision the Light of the Spiritual Sun pouring through your hands into the person – envision it passing through their body and out their feet. As the Divine Light goes out of their feet, envision that your Shekinah Consort appears in the form of Lady Mirya, with her hands on their feet.

She appears with an inner robe of black and outer robe of crimson red, her body also formed as though of sunlight, with a great aura of flaming fire within which there is a Divine Radiance. As she magically appears, envision that the four archangels of the sacred circle appear in human form with two great wings each, their bodies formed of jeweled light of their corresponding colors, with outer robes of the same color and inner robes of white brilliance. Along with them, envision that an assembly of countless maggidim (angels) filling endless space in all directions appears, a great luminous assembly of holy maggidim encircling you, all shining upon the person being healed, as well as upon you as the vehicle of the Healing Power of God, the Anointed.

Imagine that the flow of Divine Energy becomes linked with your breath, so that as you inhale, Holy Fire is drawn up through the person’s body, burning away all negativity, all illness and disease, and that as you exhale Divine Light passes down through their body, healing them and comforting them –

activating the healing power in the cells of their body: envision this wave-like motion of fire and light moving through the body of the person between you as the Lord and Lady Mirya, your Shekinah Consort. (Continue this cycle as long as seems necessary according to the inspiration of the Holy Spirit.)

Then, focus only on the flow of Divine Light from above, the Divine Light moving through you and through the person, passing down into the Magdalene – envision her passing the Light-power back to you from her heart to your heart, seeing yourself, the person and her growing brighter and brighter, more and more self-radiant. Envision that all negative energy passes out of the person’s feet and becomes consumed by the fiery aura of the Holy Shekinah Consort – consciously direct the flow of the Light-power to the place of suffering in the person’s body, and in a gentle way envision that the Light-power pushes through any and every resistance, unblocking all obstructions to the flow of energy in the person’s subtle body. As you do this, intone: Yah-Ha-Va. (Continue this cycle as long as seems necessary.)

Now, shift your chant to: Ma-Ra-Yah, Sha-Ka-Na-Yah Ma-Sa-Yah, with “Ma-Ra-Yah” focus on the star of white brilliance above your head, and with the seven seed syllables focus on the flow of that light through the seven interior stars, holding the conscious intention that the person you are working with to receives the Light from above and that their seven interior stars open from crown to root.

Then, shift your chant to: IAO, envisioning the person in light-body, with the Spiritual Sun shining brightly in the heart center, all interior stars open, all energies flowing in balance, smoothly – envision them healed and illumined, all in the Divine Light.

When this is accomplished, envision that the entire luminous assembly dissolves into fluid flowing light and pours into the Sacred Heart of Lady Mirya, and envision Lady Mirya dissolves into fluid flowing light, pouring up through the person’s body, back through your hands and into the Spiritual Sun in your heart; then, envision the person dissolves into fluid flowing light that passes through your hands and arms into the Spiritual Sun in your heart – with the intonement of Ah, as the Risen Christ you dissolve and merge with the Sphere of White Brilliance above. (Abide in this union of perfect tikkune-healing as long as you can.)

When your mind moves again, envision both yourself and the person in solar light-body with the Spiritual Sun shining in your hearts, and remove your hands from their head.

As praise and as a blessing upon the person, intone: El Elyon, Eheieh, Yahweh, El Shaddai and Adonai, and then say, Amen. This concludes the healing practice with Our Lord and Our Lady.

- Alternatively, the person being healed may be seated in a chair rather than laying down, in which case you stand behind them as the Risen Christ, placing your hands on the top of their head or on the sides of their head and Magdalene is envisioned kneeling at their feet, as though in the anointing. Other than this the practice remains basically the same.

This practice can be done by two initiates of the Order acting together, one self-generating as Our Lord and the other as Our Lady.

If we are working with a person who is dying then Magdalene is at the head and Lord Yeshua at the feet, and the focus is the flow of energy out of the top of the head throughout the healing work, seeking to facilitate the transition of the mind or soul-stream out of the body. (For spiritual work with the dying see the teachings and practices of the Order of St. Lazarus.)

This practice can be modified in any number of ways to accommodate various needs – the chants and visualizations of energy being changed accordingly, while maintaining the basic pattern of the practice. Likewise, as well as performing this method in the physical presence of the person we can do so at a distance by proxy or by pure visualization, working through the inner dimensions.

(By “proxy” means that an initiate identifies with the person in need of spiritual assistance and acts as the person in need during the working, their body becoming a talisman of the person that is being assisted.)

Standing in the Midst:

Alternatively, pray to be a vehicle of the Healing Power of Christ and pray for the person to be blessed and healed - then self-generate in solar body with the Spiritual Sun in your heart, and from the Spiritual Sun in your heart envision two rays of light shoot forth, magically appearing as Our Lord and Lady at the head and feet of the person to be healed – then lay your hands on the person’s brow and belly, and use intonements and visualizations of healing energy as inspired by the Holy Spirit. Complete this movement of healing with praise and thanksgiving.

- The rays that magically appear as Our Lord and Our Lady may also be envisioned coming from the Spiritual Sun in the heart of the person being healed, you serving as the midwife to the healing power that is in them.

Healing Power of the Maggidim: The Holy Angels



If we are ever blessed to experience the physical presence of a holy tzaddik – a spiritual adept or master, and blessed to be open and sensitive at the time, we will find a distinct field of divine energy-intelligence around them, as though a great matrix of Light-presence and Light-power, of which they serve the center of activity within space-time. If our interior senses are open we may perceive a luminous assembly of tzaddikim (holy ones) and maggidim (angels), and various divine beings gathered around them, and we may perceive a constant coming and going of luminous beings from their presence; it can truly be an awesome and wonderful experience, and we may find that blessings naturally flow in their presence. It is as

though they are seated in the midst of a Great Palace of Light, akin to the palaces of light we envision in partzuf meditations, the holy tzaddik serving as the channel or vehicle of the Divine Presence and Power in the material dimension.

This matrix of Light-presence and Light-power that we encounter around a holy tzaddik is basically the same as the field of divine energy-intelligence we wish to generate in the sacred space of our healing work. Thus, at the outset of a healing session, after banishing or clearing the space, we almost always invoke a luminous assembly of tzaddikim and maggidim through prayer, chant and visualization, sometimes even integrating outward ceremonial gestures as part of our invocation. Essentially, in much the same way a living tzaddik acts as a channel or vehicle of the Divine Presence and Power in the material dimension, so also do we become a conduit of Light-presence and Light-power during a healing session, or any other spiritual labor we might undertake – our body serves as a focus of the Healing Power of the luminous assembly invoked, which we then direct with conscious intention into the person in need of healing.

In almost all methods of healing work with others we envision tzaddikim or partzufim in the environment, such as Lord Yeshua, Lady Mirya or the Holy Mother, but also, even when not present in the instructions, we often envision hosts of maggidim in the environment who labor with us in the healing work. According to the masters of the tradition the principle task of maggidim, aside from worship, is tikkune-healing, and it is said all maggidim bear something of the Healing Power of God.

St. Raphael is, perhaps, the most commonly invoked archangel for healing work, yet any of the archangels of the sacred circle and the Tree of Life may be invoked during healing work, and various orders of angels may be invoked – all depending upon the nature of the illness or dis-ease in need of tikkune-healing.

Quite naturally we cannot effectively invoke maggidim for healing work, or any other theurgic work for that matter, if we do not develop a connection and relationship with them – it is much the same as in friendship, if we wish friends to be present with us in life then we must be present with them, cultivating our friendships. It is really just the same with angelic and divine beings, for the masters of the tradition have taught us that when we think of the angels of God, they think of us, and if we will invoke their emanations often then they will be present with us and commune with us, coming and going perpetually in the subtle environment around us. This is reflected in the field of divine energy-intelligence we find around a holy tzaddik, which is, on one level, a luminous assembly of tzaddikim and maggidim gathered around them in the subtle dimensions. Essentially, it is the expression of the power of their daily spiritual life and practice, the power of their realization which has come into being through the continuum of prayer, meditation and sacred ritual they have kept. Therefore, as we take up our spiritual labor of healing in the Order we wish to become well acquainted with the archangels and orders of angels – the maggidim, and begin to invoke and commune with them often, apart from the times we call upon them for healing work.

If you look into Gnosis of the Cosmic Christ you will find that much is shared about the archangels and orders of angels associated with the Tree of Life, along with visualizations and chants to invoke most of the archangels – that can be a good place to begin. However, many volumes could be written by any adept or master of the tradition who has entertained the communion of the maggidim over the years, sharing different chants they have learned, various forms the angels assume, and diverse reasons specific archangels and orders of angels might be invoked. In much the same way that they have gathered the bulk of their knowledge and understanding of the maggidim, so must we: through direct spiritual and mystical experience of the angels of God.

The following are some way to begin your communion with the maggidim and seek knowledge through your own spiritual and mystical experience with them.

Seeking the Acquaintance of the Maggidim:

Perhaps the best place to begin to seek the acquaintance of archangels and their orders is with the archangels of the sacred circle, which are those most commonly invoked in healing work: Raphael, Michael, Gabriel and Uriel, as well as Metatron and Sandalfon.

Beginning with Raphael, the archangel associated with the eastern quarter of the sacred circle, invoke each archangel every day for one week, contemplating all of the attributes known to you about the archangel and praying that the Holy Shekinah and the archangel might reveal the mysteries of its dominion to you – its various powers and knowledge, and mysteries of the spiritual and angelic realms and orders over which it presides. When you have gone around the sacred circle in this way, including the height (Metatron) and depth (Sandalfon), then invoke the archangels of the Tree of Life, from Keter to Malkut, one each week, as with the sacred circle. (When you come to archangels attributed to the sacred circle seek knowledge and communion with them in the context of the Holy Sefirot to which

they are attributed.) As you invoke the archangels of the Sefirot, also invoke the corresponding orders of angels with them, seeking knowledge and communion with the maggidim of the Tree of Life.

In this continuum, as much as praying you also want to envision and meditate upon the archangels. To do this, envision yourself in a solar light-body with the Spiritual Sun in your heart and take up the chant of the corresponding divine name, whether of the direction of the sacred circle or the Sefirot – as you conclude the intonement of the divine name, envision a ray of light shoots out of the Spiritual Sun in your heart and magically appears as the archangel before you.

The visualizations for the archangels given in Gnosis of the Cosmic Christ may be used. Or, alternatively, you may envision them in human form with two great wings, their bodies and outer robes formed of jeweled light, corresponding with their attribute, with inner robes of white brilliance – and you can envision them bearing a symbol corresponding to their dominion (for example, Uriel might bear a pentacle or cornucopia – some symbol of the earth or the abundance of life). If detailed visualization is difficult, you could simply envision a pillar of light or light-presence of the appropriate color – it is all about making some vital and mental connection with the archangels.

In whatever way you might visualize them, holding the image in your mind, you can pray and commune with them in the Divine Presence and Power, and then you can take up the chant of their name – as you chant, envision them growing brighter and light streaming from their bodies, pouring out upon you as a blessing and empowerment from the divinity of which they are an emanation. At the conclusion of the chant of their name, see them dissolve into fluid flowing light that gathers at the top of your head and then pours down into your heart, merging with you.

Give praise and thanksgiving to El Elyon, the Divine Most High, and pray for blessings to pour out upon others as well; then dedicate the blessings and grace generated by your practice to all beings.

(The invocation of the archangels could be begun and concluded with a Kabbalistic Cross; likewise, before meditating on an archangel we could perform a Middle Pillar to make ourselves more open and sensitive to the communion of the maggidim.)

As you seek to develop knowledge and communion with the maggidim it is important to remember that we link with spiritual forces that correspond on a vibrational level with our thoughts, emotions, words and actions. Thus, if we want to entertain communion with angels and divine beings we must pay attention to our thoughts, speech and actions, cultivating positive thoughts and emotions, words and deeds. If we do not tend to the cultivation of positive energy in our mind, heart and life, we will not be empowered to invoke and link with angelic and luminous divine beings – our invocations will be in vain, or worse, what will come appearing like “angels” and “divine beings” will be admixed and dark forces, deceptive spirits. (This is a plight that many psychics and occultists suffer from when the egoistic motivations are present or they do not seek to unfold an actual self-realization, and therefore do not take up the spiritual life and practice integrated their to daily living.)

During this continuum of becoming acquainted with the archangels and their orders it is good to keep a journal and to record what you intuit and learn about the archangels and angelic orders, beginning your own book of knowledge about them.

This same continuum of acquaintanceship is part of the teachings of the Order of St. Uriel, as theurgic work with maggidim is a significant part of the practice of that Order; likewise, initiates of the Order of St. Gabriel take up a similar practice for their work of prophetic meditation – in other words, acquaintance with the maggidim is a common practice to many of the orders.

Invoking the Holy Guardian Angel:

It is said that every soul has a holy guardian angel – an angel that guides and protects the soul in its development and evolution. Naturally, if you are seeking to develop knowledge and communion with the maggidim it is good to invoke your holy guardian angel; likewise, in healing work contact with your guardian angel can prove very helpful, as in any spiritual labor. The following is a simple way to seek contact with your guardian angel.

Take up a continuum of prayer requesting the Divine to grant you conscious knowledge and communion with your holy guardian angel – beginning on the new moon, pray each day, offering up lights and incense.

Then, when the moon waxes full, sit in Primordial Meditation, abiding with the conscious intention of knowledge and communion with your holy guardian angel. As you are sitting, imagine that a Light-presence appears above and behind you, as though a holy angel is standing over you; then imagine that the Light-presence “steps into you” and merges with you – as though it is within and all around you. Feel the warmth and love of your angel’s embrace, and let your mind and heart open to your holy guardian angel, letting it reveal itself to you; as you commune with your holy guardian angel ask her or his help in developing your knowledge and understanding of the maggidim, and your communion with them – ask for guidance in your spiritual development (or whatever you might be inclined to ask for).

When your communion is complete, bid farewell to your angel and let go of the visualization, giving praise and thanks to the Divine, and praying that all who desire knowledge and communion with their guardian angel might receive it.

Although this is a very simple method, many initiates have found it effective for entering into contact with their guardian angel.

Invoking the Great Ofan or Band of Forty Angels:

Traditionally, if a person is in need of spiritual protection, blessing or healing we will pray that the Holy One gives charge to an archangel concerning the person and pray that a band of forty angels surrounds the person, giving them the invisible spiritual assistance that they need – a similar practice may be used to facilitate our communion with the maggidim.

Abide in Primordial Meditation – then envision yourself in solar body of light, with the Spiritual Sun in your heart.

Aware of the Light-presence within you and beyond you, the Light-power within and all around you, pray to the Divine to give charge to a band of forty angels to send forth their emanations and surround you; then take up the chant: Yahweh Elohim Tzavaot (LORD God of Hosts).

As you take up this holy chant envision that a great ray of light ascends from the Spiritual Sun in your heart out the top of your head, and magically forms a greater Light-presence above your head, as though a Jeweled Diamond Light Being; then envision rays going out of the Archangelic Presence, magically appearing as forty holy angels formed of diamond-like light, sparkling with dazzling rainbow hues. (The band is envisioned as four circles of ten angels.)

Intone the divine name: Eheieh, and envision that a great pillar of white brilliance descends upon you, your solar body continuing to appear, but now within the pillar of white brilliance; then intone the name of Metatron: Torahkiel Yod-He-Vau-He, as you do this envision the outermost circle of angels are transformed into images of radiant emerald green light, the next circle of angels becomes golden light images, the next sapphire blue and the inmost circle ruby red light images – this is the image of a Great Ofan (Wheel Angel), the band of forty angels being its emanation body.

Now take up the chant: Sha Da Ya Ma Sandalfon (or So Da Yo Ma Sandalfon), and envision an outer ring of flaming fire appears – a fifth outermost circle formed of great flames.

Holding the conscious intention in mind for which you have called upon the Great Ofan, take up the chant: Yahweh Elohim, Shaddai, knowing that intention fulfilled by the power of the divine name.

Then, with the conscious intention for the extension of Divine Light, so that all beings might be blessed, chant: Adonai.

- You can perform this practice on behalf of a person in need of spiritual protection or blessing, or for healing work with a person – it is a powerful practice and is an angelic invocation that corresponds to the practice of Putting On the Name as taught in the Continuum of Union with the Holy Master within the Order of St. Michael.
- This same method, following the basic pattern given, can be used to invoke any of the archangels – you simply change the divine names and visualizations to correspond with the archangel and hosts being invoked. For example, if you were invoking Raphael and a band of forty angels for healing, the divine name Yeshua Messiah or Yahweh Elohenu would be used, followed by a chant of Raphael – the Divine Light above would be like that of the Spiritual Sun, though brighter, and the entire gathering of hosts would be formed of golden solar light. Then, laying on hands the healer would direct this healing power into the subtle body of the person they are working with, or else envision the archangel doing so – all as is appropriate.

A very simple form of this practice may also be used – chanting: Yahweh Elohim Tzavaot, the Light-presence above and the band of forty angels instantly appears; chanting: Adonai the intention is instantly fulfilled. Then, giving praise and thanksgiving to the Holy One of Being, and praying for others, one concludes the practice with the dedication of merit.

The Supernal Palace of Metatron:

It is said that when Enoch was taken up by Ha-Shem he was translated into the Archangel Metatron and set over all of the holy angels of Ha-Shem; thus, seeking knowledge and communion with the maggidim, once becoming acquainted it can be good to practice the Supernal Palace of Metatron and enter into union with the Prince of the Face – the Holy Tzaddik who is also the Holy Maggid.

Abide in Primordial Meditation and then generate the crystalline light-body, with seven interior stars, three channels ways, and the Spiritual Sun in the heart.

Take up the chant: Sar Ha-Olam, and envision a ray of light shooting up through the central channel from the Spiritual Sun in your heart and magically appearing as a Holy Star of White Brilliance above your head.

With the chant: Torahkiel Yahweh, envision this Holy Star magically transforms into the image of Archangel Metatron, and envision that through rays of light streaming forth from his Diamond Body the Supernal Palace magically appears.

He-She appears as the youthful Human One (androgynous), whose divine body is something like a great crystalline entity, with one thousand wings forming something like a great wheel, with tens of thousands of eyes in the wheel of wings, and he-she has two great arms that, themselves, seem like archangelic beings – gazing, it is as though the body of Metatron spans infinite space and contains countless supernal realms, worlds and universes, the whole Pleroma of Light that is revealed in the Risen Messiah. (He-She is a Great Diamond Being, formed of white brilliance that shines with rainbow hues, surrounded by unimaginable supernal glory.)

He-She appear as the One-Who-Sits-Upon-The-Throne in a glorious golden celestial temple, the inside of which is as though formed with celestial diamonds, studded with celestial jewels of various splendid colors; the floor is made of what appears like fluid sapphire, and Metatron is seated in the midst on a great Living Throne, which itself is a crystalline entity. Above Archangel Metatron is radiant Clear Light such as cannot be described – holy living creatures surround the image of Metatron, then serafim, then kerubim and then ofanim all manner of holy angels fill the limitless space of this Temple-Palace, and angels are continually coming and going from the presence of the Archangel. There are two glorious archangels on either side of the Metatron, and seven archangels hovering in the air encircling him, and the twelve who are archangels of the powers of the twelve saviors encircle those.

Above, in the radiance of the Clear Light, are images of Holy Ones and Immortals of the Divine Order – the Holy Mother, the Master, and the Shekinah of Messiah appear in the Clear Light Radiance, all are

there in the Supernal Light of El Elyon, the Palace of Great Maggid being as a Supernal Emanation of the Holy One and Divine Order.

There eight great gates to this Palace of Light, and sixteen archangelic princes who stand as guardians, outer and inner – eight are seen and eight are hidden, and so also with the holy princes before and behind the Holy Throne.

All of this, and all of creation, the Pleroma and the Entirety, is within the Divine Body of the Archangel, yet it all is as an aura emanating from the Divine Body of the Archangel, such as cannot be spoken – it is an awesome and wonderful Body of Vision to behold, the Archangelic Emanation of the Human One of Light. Hallelu Yah!

When this Body of Vision is generated, take up the chant: Yah-Ha-Va, and at the fruition of the chant envision a stream of Light descending from the Archangel, like a lightening bolt flashing down through the top of your head, striking your Root Star. Take up the chant: Ah-Ha-Yah, imagine that instantly you become that flashing fire and that you are taken up in Divine Rapture, merging with Archangel Metatron – you become the Great Maggid.

Let the awareness dawn of the countless sentient beings, within the countless realms, worlds and universes, in need of divine assistance for their enlightenment and liberation; with conscious intention of innumerable angelic emanations streaming forth from your Diamond Body going out to help them and uplift them, take up the chant: IAO.

Envision angelic emanations running and returning in your Divine Body, going out and blessing beings, and gathering in their holy sparks to your Divine Body – awakening countless being to the Divine Reality.

Then, let the awareness arise of the Palace of Light and your Divine Body being as the Entirety, and hold in your heart the conscious intention of the Entirety uplifted into the Pleroma of Light, and take up the chant: Ah-Ha-Yah-Ha-Va-Ha, and envision the entire palace and luminous assembly become as dazzling brilliance and dissolve into your divine body of emanation; then with the chant: Ah, as the Glory Body of the Great Maggid, envision you disappear like a rainbow in the sky, dissolving into Clear Light Radiance – Pure Awareness. Abide in this Union of Pure Radiant Awareness as long as you can.

When your mind moves, envision yourself once again in crystalline light-body, but with Diamond Radiance as the Spiritual Sun within your heart – envision all of the interior stars brightly shining and a brilliant aura of rainbow glory surrounding you.

Envision individuals around you in need of blessing and healing, and as yourself in Jeweled Body, take up the chant: IAO again, envisioning Divine Light streaming out of you as a blessing upon them.

After blessing those you know who are in need of blessing, as you continue the chant envision the Divine Light extending from your light-body into the whole world – seeing all beings and the world become self-radiant with Divine Light.

Once the blessings and grace of Divine Light have been shared, with the conscious intention of praise and thanksgiving of the Divine Most High, chant: El Elyon.

Then, with conscious intention for the dedication of merit chant: Adonai.

This concludes the practice of the Supernal Palace of Metatron.

- All of these practices are from the Order of St. Uriel, but they are also part of the teachings of the Order of St. Raphael to provide a means for initiates of the Order to develop knowledge and communion with the maggidim necessary for their healing work. These practices are a beginning of acquaintanceship, of course, not the fruition – they are akin to a self-initiation into the communion of the holy angels. Ultimately our greater knowledge and understanding comes with time as we take up our spiritual labor with the maggidim and our communion deepens, and we experience the real intelligence and power of the angels of God in the Great Work.

Invocation of Healing Power: Raphael



A Healing Practice with Archangel Raphael:

At the outset, using one method or another, banish or clear the sacred space for healing and perform a general invocation of the Divine Presence and Power, lighting the candles on your altar or shrine, and offering up incense; then abide in Primordial Meditation, open and sensitive to the Holy Spirit, looking to see the need of the person you are going to be working with for healing. (This is the standard way we prepare the sacred space for healing work before receiving the person we will be working with – hence, before the person arrives.)

Once you receive the person and have spoken with them about their need for healing, and they have settled in, return to Primordial Meditation for a few moments so that you might listen and hear the guidance of the Divine Spirit. (As in all healing work, let the Mother Spirit direct the movement of the work.)

When it is time, call upon Divine Being, asking for a flow of Divine Grace in the form of Healing Power, and as you do envision the Spiritual Sun in your heart and generate the solar light body – seeing your body self-radiant like the sun.

Softly take up the chant: Ha-Yah-Yah-Ha, Yah-Ha-Sha-Va-Ha, and envision a stream of light going from the Spiritual Sun in your heart out the top of your head, magically appearing as a sphere of white brilliance above your head – be aware of this Holy Star as the Light-presence of the Risen Christ, the Divine I Am.

Then, softly take up the chant: Ah-Ha-Yah, Adonai Yeshua, Adonai Raphael, and as you chant envision that rays of light stream out of the Holy Star, descending upon you like a shower of Divine Light – as this Divine Light passes through your light-body envision yourself magically transformed into the Glory Body of Archangel Raphael:

Archangel Raphael appears as the Human One with a jeweled body of golden light, and an outer robe of golden light with an inner robe of white brilliance, and has two great wings with healing power in them, as though the Breath of God – the Archangel is surrounded with solar and rainbow glory, most awesome in divine beauty, with a voice that speaks in the most exquisite resonate harmonies, like a choir of many angelic voices.

Arising as the emanation of Archangel Raphael, the grace and healing power of the Living Yeshua, drawing near to the person to be healed intone: Yah-Ha-Vah, and envision Divine Light raying out of your heart center as Raphael – the Spiritual Sun in your heart being as the sphere of white brilliance

above your head; as above, so below. Envision that these rays of white brilliance stream out and magically appear as four great angels, with countless hosts of angelic beings filling endless space beyond them: envision a great luminous assembly of maggidim (holy angels).

- At this point specific archangels may be invoked if there is an intuition they are needed, or they may be called upon as the Holy Spirit speaks in your during the healing work to follow. If they are invoked they are visualized emanating from oneself as Archangel Raphael in the same way as the luminous assembly, and they are envisioned appearing in the environment according to their own correspondences in color and such.

With conscious intention, open your mind and heart to the person in need of healing, and open your field of divine energy to them – feel the innate love of the Divine for them, as though you are the manifestation of that light and love of the Divine for them, and with your hands about an inch or two away from their body, scan their body seeking to feel the cause of illness or dis-ease, their need for healing.

As you do this, let the Holy Spirit speak with, in and through you, and let the Holy Spirit move you, as though the Healing Spirit of the Risen Messiah is manifest as you – let go of thought and thinking, but feel and follow the intelligence of the Sacred Heart in you, laying on hands and envisioning the flow of Healing Power into the person's body and soul as guided by the Divine Spirit.

As you are laying on hands, envision the luminous assembly channeling their light and love, their Healing Power, through you into the person being healed, and envision the Divine Light of the Risen Christ pouring down from above into the Spiritual Sun in your heart, and pouring out of the Spiritual Sun through your arms and hands – as though the Light-power is linked to your breath, with conscious intention you direct it through your body into any place necessary in the body of the person being healed.

- During the healing a form of Giving and Receiving Practice may be used to remove any cause of illness or dis-ease; likewise, any shade or shadow may be envisioned as transform by the Healing Light flowing through the person's body. Various sound-vibrations may also be used to move the Healing Light through the body of the person, as well as to dispel any cause of illness or dis-ease.

When the healing movement is approaching its fruition, take up the chant: IAO softly (or another chant as inspired), and envision the Spiritual Sun shining in the person's heart and their whole body transformed into a solar body of light – envision them whole and complete, healed and Spirit-connected.

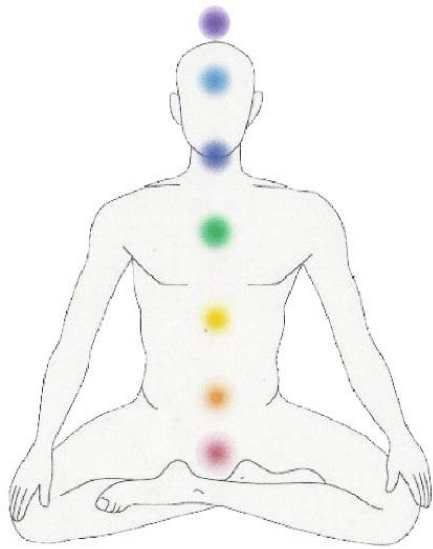
Once this is accomplished step away from the person and as the emanation of Archangel Raphael, bring your hands into a gesture of prayer over your heart – intone the divine name: Adonai, and as you do envision the luminous assembly grow brilliant and dissolve into fluid flowing light, and envision that

light pours back into your heart center; then, continuing the chant, envision that Divine Light streams out of your heart and light-body, blessing the person and sealing the healing movement. As you bring the chant to an end, let go of the Body of Vision and hold the conscious intention of all being receiving the blessing and grace of the Healing Power of God.

Give praise and thanksgiving, and dedicate the merit of the practice to all beings.

When the person has departed, by the same method used at the outset, banish or clear the sacred space of all residual energy, and ground through Primordial Meditation. This concludes the healing movement with Archangel Raphael.

Healing the Zelem (Self-Image)



Within and behind all illness and dis-ease in consciousness are two principle causes – first, in one way or another, our relationship with God, the True Light, is impaired, and second, we have a false negative image of ourselves, and are bound up in some form of self-negativity; this hinders and obstructs the flow of the Divine Light, the Life-power, resulting in illness and dis-ease.

God, the True Light, is the source and sustenance of all beings, the foundation of all consciousness; and in our inmost being, the inmost part of our soul, we are inseparable from God, the Divine – because of the illusion of separation and the delusion of lack arising from it, however, in effect, we cut ourselves off from this divine nature, this Light-presence (Christ) and Light-power (Holy Spirit) in us, and the result is illness and dis-ease, or sorrow and suffering. All healing therefore must begin with the healing of our relationship with God, the restoration of our faith and hope in God, and with the healing of our self-image, seeking the image of who and what we are in God, the True Light.

The very first task of a spiritual healer is to seek to restore a person’s faith and hope in God, the Divine, and to help the person in need of healing let go of their false and negative self-image, and discover something of their true self-image as they are in God. Thus, at the outset we inquire about a person’s relationship with God, seeking to discern how it may be impaired and why it became impaired, and we inquire about how a person feels about themselves and the image they hold of themselves – in so doing we are seeking to help the person recognize the necessary tikkune-healing of their soul within and behind whatever illness or dis-ease they may be suffering from. This is essential, for all of the energetic healing work that we might do with a person in the Spirit will have its foundation in their faith and hope, and in the true image of themselves as they are in God – as Adonai Yeshua often teaches in the Gospel, it is the power of faith and hope in a person that brings about their healing, and likewise the release of negative self-images; hence his common saying to people he healed, “Go and sin no more” – go and do not hold on to a negative image of yourself any more.

Here it must be said that very often healing transpires simply by praying and meditating with a person, helping open their mind and heart to the Light and Healing Power of God, restoring their relationship with God, which also serves to heal their self-image as they are illuminated and uplifted in prayer – simply praying with a person and laying hands on them can bring about their healing. When this is the case we encourage them to cultivate a prayer life and restore themselves to the spiritual life and practice to continue their healing and to prevent further suffering.

Praying with a person and laying hands on them – restoring their feeling of connectedness, very often may be all that is needed; yet, often more energetic and spiritual work is called for, more specific methods of healing their relationship with the Divine Light and healing their self-image.

In the Sophian tradition, of course, we are all well acquainted with meditations in which we dissolve the image of ourselves, dissolution in union with holy partzufim and dissolution in union with the Clear Light, the Ain Nature. In many and diverse ways we are constantly practicing dissolution and transformation of the image of ourselves, letting go of grasping at name and form, and personal history, to generate a new self-identity with fully evolved and enlightened being – Divine Being, Christ and Sophia. This is the generation of spiritual self-worth, coupled with spiritual humility relying upon Divine Grace; and it is an essential practice of healing, for all such practices can be adapted for healing work, and in the midst of them, without even intending to, many of us experience radical healings in body, heart and mind, as well as in our soul.

There is a passage from Ezekiel that on one level is taken as a teaching about the practice of the dissolution of our limited and negative self-image, and the generation of a new image as we are in God, the True Light.

In this vision the Spirit of God takes the prophet Ezekiel to a valley of dry bones and tells the prophet to “prophesy to these bones,” and so the prophet does what the Spirit of God tells him to do:

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin covered them; but there was no breath in them. Then he said to me, “Prophesy to the breath, mortal, and say to the breath: Thus says Yahweh Elohim: Come from the four winds, O breath, and breathe upon these slain that they might live.” I prophesied as he commanded me, and breath came into them, and they lived, and stood on their feet, a vast multitude (Ezekiel 37:7-10).

The following is a practice drawn from this vision of the prophet:

Healing of Dissolution & Regeneration

Having inquired of the person who has come for healing about their relationship with God – their relationship with life, and inquired about their self-image, uplift them in faith and hope, pray with them for their opening to the Divine Light and Healing Power of God, and pray with them for their empowerment to dissolve and heal their self-image, praying for the revelation of their image as they are in the Risen Messiah, as they are in God, the True Light.

When you have prayed with them ask them to hold the conscious intention of being open and sensitive to the Divine Light, to hold the conscious intention for the reception of an influx of the Light of the Messiah, the Healing Power of God.

Then, begin to chant the Supreme Name of Adonai Yeshua Messiah softly, and envision the Spiritual Sun in your heart, and envision your body of light in the image of the Risen Messiah; as you arise in the image of the Messiah, the Anointed of God, envision light streaming from you and blessing and empowering the person in need, and let the light and love of the Messiah fill you as you hold this child of God in your heart.

When this is complete, envision that this holy light and love flowing from you as the Risen Messiah causes the appearance of the person to transform into translucent light, like a brilliant rainbow in the sky, and then that their image disappears in the emptiness of the sky-like nature, the Clear Light – as you envision this intone El Elyon.

(Al-La Al-La-Yah-On, all vowels are short except for the “o” which is long)

Then begin to envision that the person magically reappears, starting with their bones – the bones being formed of brilliant light and vibrating with power of the Name of God; as you envision this breathe the radiant holy breath inwardly holding the Name of Adonai in your mind, and then intone Adonai.

Then envision the formation of sinews and flesh and skin of light; as you envision, again breathe the radiant holy breath inwardly holding the Name of El Shaddai in your mind, and then intone El Shaddai.

Now envision a sphere of white brilliance magically appearing above their head – the diamond-like light sparkingly with rainbow hues, and go and lay hands on them, and breathe the radiant holy breath upon them, and envision the influx of the Divine Light pouring down through the top of their head and pervading their body, as though their holy soul and Christ Presence entering them; as you envision this intone the Name of Yahweh.

- As you lay hands on the person and prepare to breathe on them, you may wish to use three cycles of each of the five breaths, generating the full charge of the radiant holy breath in your body of light.

When they have been regenerated in this image of the body of light, anoint them with holy oil consecrated for healing, and as you anoint them intone Yahweh Elohim, and then say, “In the Name of the Holy One be healed and anointed.” Then intone Yeshua Messiah, and then say, “Be sealed in the Anointed of God.”

- If the person has not intoned the Holy Names with you, you may wish to invite them to intone the Blessed Name of Yeshua Messiah with you.

In fruition, the Name of Eheieh is intoned: Ah-Ha-Yah, and then say, “May you know and remember the Divine I Am in you – may you know and remember yourself as you are in God, the True Light. Amen.”

- If inspired to do so an essential Wedding Feast may be celebrated in closing – an intimate communion in Spirit between friends in the presence of Ha-Shem.

(This is the practice of healing through dissolution and regeneration, and as well as performed as outlined, it may be modified to be a guided meditation you lead the person through for their healing, or perhaps lead a group of people through.)

This, of course, is only one example of a practice of healing through dissolution and regeneration – as shared above, any of the practices of dissolution and transformation may be modified and adapted for healing work, all depending upon the need of the person you are working with and the inspiration of the Holy Spirit.

It is important to remember the lesson on spiritual healing given with this practice, though, for in all of our healing work in the Order of St. Raphael part of a healing session always includes our inquiry about the person's current life, their relationship with the Divine and their self-image, as addressing whatever issues there may be on these levels is integral to their true and full healing. Faith and hope, and spiritual self-worth, or a positive self-image, are always integral to works of healing and the reception of healing – when these are impaired, the potential for the reception of the Healing Power of God (Raphael) is compromised.

- When we inquire into such sensitive and delicate matters it is very important that we enter into the discussion with an open heart and with love, and with no judgment or condemnation whatsoever – it is all about what will nurture, bless and empower the person we are working with, and perchance bring about their healing and illumination, restoring their well-being in life. Our aim is their health and happiness, and fullness in life.

Healing Prayer & Chrism (Anointing)



As it well known, the foundation of all healing is in our relationship with God, and when there is illness in the body or dis-ease in consciousness, in some way or another our relationship with God, the True Light, has been compromised, whether in this life or a previous life – thus, restoring faith and hope in God, the Divine, is integral to the work of spiritual healing.

There are many healing practices in the Order of St. Raphael, but perhaps one of the simplest of healing practices and most straightforward is healing prayer, anointing and laying on of hands – very simply, we offer to pray with a person in need of healing, and we offer to anoint them with holy oil (consecrated for healing work), and we offer to lay hands on them in the Blessed Name of Yeshua Messiah, and if they are willing to pray with us, this is what we do.

When we pray with them, we call upon Ha-Shem, the Name of God, using the Divine Names corresponding to their ailment, along with those inspire by the Holy Spirit during our prayer with them, for there is light power, healing power, in the Names of God that have been given to us; and coupled with the Names of God we speak a prayer from our heart for the healing of the person, for their anointing with the Healing Power of the Messiah and God, the True Light – in the midst of the prayer we lay hands on the person, and when it seems right we anoint them with holy oil.

- Among the Divine Names the Blessed Name of Yeshua Messiah is always used by initiates of our Holy Order – for always we pray in the Name of the Messiah, the Anointed of God (EI).
- Along with Divine Names, we may also called upon the names of holy ones, prophets and apostles of God, and the holy angels of God – archangels and orders of angels, all as the Holy Spirit leads us to do in our prayer with our brother or sister.
- Innate to prayers for healing is praise, thanksgiving and glorification of God, for giving praise and thanks itself can prove very healing; in the midst of true worship very often wonders and healings take place, as is well known among the faithful.

Adonai Messiah has said, “Where two or more are gathered in my name, I am there with them” and so as we pray we may envision the luminous image of Yeshua Messiah with us, the Light of the Messiah pouring out upon us and upon the person we are praying with, illuminating and healing. Likewise, we may envision Archangel Raphael, and a choir of luminous healing angels with him – healing power of light-images of the holy angels filling the environment surrounding us, shining their blessings and light on us.

When we lay hands upon the person and are praying, we will envision ourselves in a body of light with the Spiritual Sun shining in place of our heart – the Divine Light flowing through us into the person we are praying for, transforming their body into a body of light; and then as we anoint them we may envision Supernal Light, white brilliance, passing through us to them, completing their healing in the Spirit.

After praying with a person, laying hands on them and anointing them, if it seems appropriate and circumstances allow for it, an essential Wedding Feast may be celebrated, sealing the healing with prayers for the tikkune-healing of all beings in Hayyah Yeshua, the Risen Messiah.

In this way many wonders and radical healings have transpired through the power of the Holy Spirit – the power of prayer in healing is never to be underestimated, for it is not the healer who heals people, but the Healing Power that God places into the healer when they are called to this spiritual work.

After praying with a person, then each day for a week, or even longer if called to do so by the Holy Spirit, we will uplift this person in prayer, praying for their full healing in Yeshua Messiah and God, the True Light; and when we do we will envision them in the Divine Light, healed and made whole in the Risen Messiah. Along with this we may make offerings to the Holy One on their behalf, such as lights and incense in a shrine, or other offerings in a sacred place; and whenever our minds turn to them, we will send the blessings and light in the Name of Adonai Yeshua Messiah and the Shekinah of Messiah, the Holy Bride.

In this way we are often tending a continuum of healing prayer for many people – as we will take up a continuum of prayer like this for all who come to us for healing or spiritual help.

We often pray, lay on hands and anoint for healing, and we never know when we might be called upon to do this in our spiritual labor as a healer in the assembly, therefore we will typically carry consecrated holy oil for healing with us wherever we go, in case there is a need for healing prayer and anointing.

Traditionally, the most common oil used for anointing in healing is called *Rose Cross Oil*, which is olive oil with frankincense and myrrh in it, combined with rose – one equal part of each fragrance.

It is not uncommon for initiates of the Order of St. Raphael to ask an holy tzaddik or apostle to bless and consecrate oil for their healing work, but we may also consecrate our own holy oil through a simple prayer and sacred ceremony, asking God to purify and sanctify it for healing work, and imbuing it with the Healing Power of Yeshua Messiah and Archangel Raphael. Holding a vial of oil in our hands and speaking a heartfelt prayer for purification and consecration of the oil, intoning the Blessed Name and envisioning the Healing Power of God entering into it as an influx of Divine Light, the oil is made holy. Once consecrated, it is then dealt with as sacred and holy, having the Healing Power of God in it.

- Sometimes we may consecrate a vial of holy oil for healing and give it to a person and ask them to pray and anoint themselves each day for healing, while we also tend to a continuum of prayer for their healing – this is especially good when there is a need for spiritual self-worth as

part of a person's healing, or when through the Holy Spirit we know that a person needs to be actively involved in the healing process. Other methods are also often used that involve people we are working with for the same reasons – for example, asking a person to offer up of prayers and the lighting of candles and incense, or other offerings.

This practice is often performed one-on-one with a single individual, but it is also used as a method for a healing circle – we pray over everyone in need, lay hands in them and anoint them, and we may even receive this for another person who is not able to be present, performing the healing prayer and chrism by proxy; through works by proxy many wonders and healings have transpired – it is amazingly powerful and effective whenever the fullness of faith and devotion is present.

As mention at the outset, when there is some illness or dis-ease there is a need for a restoration of a person's relationship with God in some way, or the restoration of their faith and hope in God; sometimes there may be a need for a rededication of their life to Yeshua Messiah and God, the True Light. Thus, in some cases, there is a natural extension of this healing practice through the Threefold Rite of Initiation – baptism, chrism and wedding feast, but joined to prayers of tikkune-healing. Like healing prayer and anointing, this also can be done by proxy for a person not able to go out to living waters themselves, either that, or it may be modified to be performed in the environment of the person in need. Thus, coupled with healing prayers and invocations – oriented to healing, the Threefold Rite is a healing practice as well. Indeed, for it is the gate into the Sanctuary of Grace from which all healing flows, the Holy Sanctuary of the ultimate healing of our soul in union with the Messiah in El Elyon, the Human One of Light in God, the True Light.

Healing with the Names of God



In the Holy Scriptures various names of God are revealed representing attributes or qualities the Infinite (Ain Sof); according to the Holy Kabbalah these Holy Names are the Sefirot in Atzilut – emanations of the Light of the Infinite (Or Ain Sof). Thus, the light and life power of the Sefirot are in the Holy Names – healing power of God, and chanting the Names and praying with the Names can bring about healing in the body, heart and mind, and in the soul.

Along with a Holy Name of God, there are archangels and orders of angels associated with each Sefirah, and when the corresponding Name of God is uttered, according to the masters of the tradition, the influence of the archangel and order of angels is invoked and there is an emanation of their presence into the subtle environment where the Names of God are intoned and prayers are spoken; however, if and when a healer or wonderworker seeks a stronger and more direct emanation of the archangel and angels they will called upon them by name along with the intonation of the corresponding Name of God.

There is no end to the knowledge of the Names of God and Sefirot, for they are endless depths of mystery – the presence and power of the Infinite, the Holy One of Being; thus, merely recording all of the various corresponding ailments for which specific Divine Names might be called upon in healing work, along with how they might be used, could filled several volumes, and still all of the different ailments for which any Divine Name might be invoked would not be exhausted. Essentially, knowledge of the Holy Names of God comes from knowledge of the Sefirot and their correspondences, and from contemplation and meditation directly of the Holy Names, with prayer asking that the Spirit of God reveals the deeper mysteries of the Holy Names to the healer or wonderworker. This, coupled with visitation of Mekubalim who may share secret knowledge of the Divine Names, is how we come to understand the various reasons they might be invoked and how they might be used in healing work – and it is a process of our spiritual education that is ongoing throughout of lives, for as much as any one of us may know and understand of the Names of God, there will always be more that can be revealed to us.

Now, through the revelation of the Holy Gospel by Divine Incarnation there is a Supreme Name revealed within which is the spiritual power of all Names of God – Adonai Yeshua Messiah; and there is the Essential Name from which all Names of God emanate, the Holy Name in which Yeshua Messiah often spoke teachings and through which he performed many great wonders – Eheieh, I Am or I Shall Be. When joined together, Adonai Yeshua Messiah and Eheieh invoke the spiritual power of the Middle Pillar of the Tree of Life, which united the Pillars of Mercy and Severity – thus when joined they invoke the full presence and power of all Names of God, all the Holy Sefirot (Light Emanations).

Adonai corresponds to Malkut-Kingdom; Yeshua corresponds to Yesod-Foundation; Messiah corresponds to Tiferet-Beauty, the “Christ Sefirah”; and Eheieh corresponds to Keter-Crown, the very first Holy Emanation of all – this is the Middle Pillar, the Healing Pillar, which is called the Pillar of Compassion (Rehamim). Here it must be said, the cultivation of the Sacred Heart of love and compassion is the key to all tikkune-healing, whether in the body or beyond the body, and it is an open heart of love and compassion that attracts the Holy Spirit by affinity who is the Healing Power of God (El). Thus, having faith in Adonai Yeshua as the Messiah – the Spiritual Sun of God, and having knowledge and understanding of the Holy Names of Eheieh and Adonai Yeshua Messiah, with an open heart, simply through intoning these Names of God, laying on hands, and perhaps anointing with holy oil, all manner of healings can be brought about – all through the Holy Spirit, the grace that flows from Hayyah Yeshua, the Risen Messiah.

Hayyah Yeshua (Living Yeshua) is the Holy Name of the Risen Messiah – this is the Holy Name in which the Gospel of St. Thomas is spoken, the secret teachings of whom it is said that if a soul understands them, they will not experience death. Thus, as in the Supreme Name of Adonai Yeshua Messiah, there is immeasurable healing power in the Holy Name of Hayyah Yeshua – the power to heal not only in the body, but beyond the body, so that when we are performing healing works with those who are dying this Holy Name is first and foremost among those that we use.

Of this Most Holy Name it is said that in it is all tikkune-healing, for the whole of creation is healed and uplifted in the Risen Messiah, and the inmost mysteries of God, the True Light, are revealed in the risen Messiah – it is the Name of the wonder of wonders which draws souls into eternal life and union with El Elyon, the Supreme.

El Elyon and Eheieh are Divine Names of Keter, and like Eheieh, El Elyon invokes the Supernal Light of Keter, the inmost emanation of Divine Light – when an illness has a spiritual cause of disbelief in the Most High, or a severe impairment of faith, El Elyon is invoked during healing, also when there is a need for the dissolution of a false or negative self-image and the reformation of self-image as the soul is in God; when an illness has a spiritual cause of confusion regarding the Divine Intention for a soul, or a soul is in opposition to God’s will, Eheieh is invoked – also, following the dissolution of self-image, Eheieh is typically invoked in the reformation of the self-image.

Yah is the culmination of the Essential Name of Eheieh, and it is the first half of the Great Name of Yahweh, and it is itself a Name of God, corresponding with Hokmah on the Tree of Life, the Sefirah of Abba-Father; this Divine Name is invoked when there is a need to draw in life-power or to energize a person, and may be called upon in cases where there is lethargy, or low energy or lack of enthusiasm in life, or where depression may be coupled with the illness – also when the loss of hope may be involved in the illness.

Yahweh is in the Blessed Name of Yeshua, and it too contains all of the Divine Names – there is great wonderworking and healing power in it; it corresponds to Hokmah and to Tiferet – this Holy Name is

invoked for any number of reasons, though always when great force is needed for tikkune-healing and there is a need for reintegration of the soul with the Light Continuum or God, the True Light. (When pronounced correctly, this Holy Name is composed of all vowel sounds.)

The Great Name forms the image of a human being when the holy letters are envisioned in a vertical column – Yod, form the head, the first He the shoulders and arms, the Vau the torso, and the final He the hips and legs; envisioning this Holy Name formed of fiery light in the body of a person being healed, while intoning the Name and laying on hands, has often brought about radical healings.

Yahweh Elohim is the Divine Name corresponding to Binah on the Tree of Life, the Sefirah of Imma-Mother, and it is the Holy Name called upon when the cause behind an illness is discerned as occurring in a previous incarnation, a manifestation of the karmic continuum of the soul; also it is called upon when there is a need for remembrance of the soul and God in a person, or when there is a need for insight into previous incarnations, previous knowledge and understanding acquired in the soul's development, or awareness of a soul's disposition or predestination – when there is an imbalance with regards to feminine energy behind an illness, whether on a physical, psychic or spiritual level, it is also invoked.

According to Genesis, this is the Holy Name with which the Most High breathed hayyah nefesh (living soul) into the body of the human one – thus when there is a need to restore the soul to the body as part of healing this is the Divine Name we call upon.

El is the Divine Name that corresponds to Hesed-Mercy, and it is the Holy Name of all blessings and grace; when illness arises from feelings of lack or ill-fortune, or arises from anxieties and stress because of inauspicious circumstances in life, we call upon this Holy Name – also, we invoke it for the blessing of long life or the extension of life.

Elohim or Elohim Givur is the Divine Name corresponding to Gevurah-Judgment, and it holds the power of divine protection; this Divine Name may be invoked to dispel powerful karmic influences within and behind illness, but also may be invoked to extend divine protection when the cause of illness may have the influence of psychic or magical assault, or an influence of dark and hostiles forces behind it.

Yahweh Elohenu is among the Divine Names corresponding with Tiferet – this is a Holy Name invoked to restore balance and harmony in the body and life, and to help restore a person's feeling of Spirit-connectedness.

Yahweh Tzavaot corresponds to Netzach – this Holy Name may be invoked when an imbalance in relationships is within and behind an illness, or when an obstruction to the flow of inspiration and creativity is the spiritual cause of illness; also, it may be called upon when there is resistance to the Divine Dominion in a person's life, or resistance to Divine Guidance, or resistance to a call by the Holy Spirit.

Elohim Tzavaot corresponds to Hod – this Holy Name we call upon when there are difficulties with study and the retention of knowledge behind an illness, or when there are issues with proper boundaries within and behind an illness; also, when issues with surrender or submission are present, or hyperactivity or a workaholic syndrome, or injury or illness related with travel.

- Yahweh Elohim Tzavaot can be invoked to dispel karmic causes, but also for the influence of the great luminous assembly of tzaddikim and maggidim in the space of healing – calling upon this Holy Name envision endless space in all directions filled with the holy and shining ones, all sending blessings of healing light to the person you are working with.

Shaddai, El Shaddai and Shaddai El Hai are all Holy Names of Yesod. If bad dreams or dark imaginings are within and behind illness, or difficulties with sleep, we may invoke the Name of Shaddai; if there is an imbalance in desire-energy behind illness, then we may called upon the Name of El Shaddai; when there are obstructions to the flow of life-energy in the subtle body, causing illness in the physical body, we may called upon Shaddai El Hai.

El Hai itself is a Divine Name, translated the same as Hayyah Elohim – “Living God,” although they are different from one another. El Hai is invoked for similar reason as Yah, but specifically as a restoration to life when a person has retreated or withdrawn from life because of Klippah Nogah – a hardening of the heart do to injury or grief; Hayyah Elohim is called upon to invoke the inner dimensions of the soul as part of healing work, for tikkune of the aspects of the soul restored to their innate unity.

Adonai corresponds to Malkut and the Holy Shekinah – it is invoke for all manner of blessings and healings, but specifically for the grounding of the soul in life and the body, and the grounding of various Divine Powers invoked in spiritual work.

Now there is a way to invoke the Names of God by extension, based upon the teaching of emanation “reaching and not reaching until there is reaching” in the Kabbalah – the wave-like motion of emanation or coming into being; intoning a Name of God by extension can facilitate deeper healing, progressively drawing in the light-power of the Holy Name in a gentle wave-like movement that may penetrate hidden causes behind illnesses.

Here we may give two common examples with Yahweh and Adonai:

Ya-YaHa-YaHaVa-YaHaVaHa; this Name equals 72, and the power of the 72 Names of God are in it, and if the Seventy-Two Names of God are used in healing work, this Holy Name is used to activate them.

- The 72 Names of God are a teaching unto themselves in the tradition, so this is neither the time nor place to share more about them.

Ah-AhDa-AhDaNa-AhDaNaYa; the Name equals 126, which is the number of Nachon (“established”), as in: “Established was Your throne long ago” (Psalms 93:2).

In a similar way all of the Divine Names may be invoked by extension – through study and contemplation of them you will discern the special reasons or circumstances in which each might be invoked for healing.

When we use the Holy Names of God in healing work we want to be intimately acquainted with them – contemplating and meditating upon them in every possible way we can conceive. This includes considering the holy letters that form the Divine Names, which illuminates hidden meaning and powers of the Names and empowers us to visualize them during healing work. Ultimately, praying about the Holy Names of God, contemplating them and meditating upon them, we become more and more acquainted with them over time – especially as we take them up in spiritual work and witness what transpires through Ha-Shem, The Name.

- When you are acquainted with the Holy Names, as well as some of the extensions of the Holy Names, you may wish to look into teachings on the Yichudim in the Order of St. Gabriel, as the Yichudim are also used in the healing arts by Mekubalim.

Naturally, this is only a brief overview of the Names of God for use in healing work – as I mentioned above, volumes could be written in this subject and still not exhaust it; however, perhaps what is written here may be a place to begin.

- See Gnosis of the Cosmic Christ for an introduction to the Names and Sefirot, as well as the archangels, orders of angels and other correspondences – based upon this, no doubt, you will recognize many other reasons for which specific Divine Names might be invoked in healing work.

Healing the Zelem with Yahweh



Above we shared a general visualization of the Holy Name of Yahweh in a person's body during healing work, and elsewhere we have shared essential teachings on healing through the dissolution of a false or negative zelem (self-image) a person might hold of themselves and the reformation of a positive zelem as their soul is in God, the True Light. These two methods are joined in the following practice:

Have the person you are performing healing work on recline, laying down, and let them settle, perhaps asking them to focus on their breath for a few moments and relax, letting go of extraneous thoughts, tense and stress to be fully present with you in the Divine Presence – as they are breathing, remind that that they are always connected to the source of their being, the Infinite (Ain Sof), and that the presence and power of God is always present with them, within and all around them. When they have settled, invite them to open their mind and heart, and their whole being, to the presence and power of God, the True Light; and specifically to the Healing Power of God as embodied in Yeshua Messiah – then begin to pray over them, and as you are praying intone the Supreme Name, Adonai Yeshua Messiah, and lay hands on them and anoint them in the Holy Name of Adonai Messiah.

- As you are doing this, assume the zelem of Hayyah Yeshua in your body of light and touch them with hands of light, as Hayyah Messiah, letting the Divine Light flow with, in and through you to them, pervading their body and soul, healing and blessing them.

Now intone El Elyon for a cycle, and in fruition intone Ah three times; as you intone Ah, envision that the body of the person becomes translucent light, like that of a rainbow in the sky, and envision that like a rainbow, their body disappears.

Abide for a few moments with this image of emptiness, holding the conscious intention of uplifting this child of God to El Elyon through the grace of Hayyah Yeshua; then, inwardly, begin to pray for their rebirth and reformation through Ruach Ha-Elohim, as though they are to be created anew, according to their innate purity and being in God, the True Light.

Then begin the intonement of Yahweh in extension, and envision their body reformed by the holy letters of the Great Name, their head, shoulders and arms, torso, and then hips and legs as you progress through the intonement of Yahweh in extension:

Ya-YaHa-YaHaVa-YaHaVaHa (short vowel)

Yi-YiHi-YiHiVi-YiHiViHi (short vowel)

Yo-YoHo-YoHoVo-YoHoVoHo (long vowel)

Yu-YuHu-YuHuVu-YuHuVuHu (long vowel)

- Using these vowel intonements the healer holds the kavvanot (mystical intentions) of drawing spiritual power from Hokmah, Binah, Tiferet and Malkut, respectively.

Intone this cycle of extensions of Yahweh three or seven times, depending on the guidance of the Holy Spirit during the healing work – as you do this envision that at first the luminous image of the body as the Great Name is faintly present, but with each cycle envision that it becomes increasingly distinct and brilliant, until in fruition the whole body of the person is fiery light formed as the Great Name; hence a radiant brilliance like spiritual nuclear fire.

At the end of the final cycle of the chant, envision the body of light of this person magically transforming into a self-radiant angelic appearance that looks like them, with a radiant rainbow aura – an image akin to that of Hayyah Yeshua, but in their own zelem; and envisioning this transformation intone Eheieh:

Ah-Ha-Yah (all short vowels)

- Intone this thirteen times, or as the Holy Spirit leads you in the session.

Lay hands on the person again as you come to the end of this chant and touch the place of their anointing, reminding them of their anointing with the healing power of the Holy One and bless them, and as you bless them make the sign of the cross over them, and seal the healing work by saying, “amen,” and “shalom.”

This completes the healing work.

- At time, when led to do so by the Spirit, we may make a scroll with a prayer and the letters of the Great Name on it that a person may wear for a time, akin to a medicine bag – when this is done it is purified and consecrated before it is given, and a copy of the prayer written on the scroll is given to the person so that they might pray it daily, along with whatever other daily spiritual practices they might perform. When this is done, the prayer we write is specifically inspired by the Holy Spirit for that person, or else is one given by a maggid (angel) – it is an inspired prayer of the heart for that person’s healing in God, the True Light.

This is a very powerful healing practice with the Great Name of God – often during sessions using this practice deep spiritual and mystical experiences transpire, and frequently wonders are beheld in the environment where it is performed.

- Always with such practices we must bear in mind the Third Commandment, and use the Names of God with reverence and respect, and always in an appropriate state of consciousness – our consciousness uplifted in worship of Ha-Shem.

Naming Ceremony for Healing



In the midst of this life in the physical world we often get bound up in our surface consciousness, and in name and form, and personal history – life karma. The effect of this is that we lose touch with our soul, the deeper levels of our being and consciousness, essentially becoming cut off from the inner parts of our soul and its source, God. Indeed, it can seem to us as though all we are is the turbulent surface consciousness, name and form, and personal history, and quite naturally this tends to produce illness in the body and dis-ease in consciousness – it is the cause of much sorrow and suffering. Yet, our soul is an emanation of the Divine – it is an emanation of the Light of the Infinite (Or Ain Sof), and the true nature of our soul is the Divine, it is the Light-presence (Christ) and Light-power (Holy Spirit) that we see embodied in Messiah Yeshua.

When we are completely identified with name and form, and personal history, we cannot draw upon the healing power that is in us. Thus, part of the healing process is remembering our divine nature, our true being as we are in God; it is a process of letting go of our self-identification with our limited and mortal name and form, and personal history, and in place of it generating a new self-identity with fully evolved and enlightened being, Christ or Messiah.

We have discussed the need for restoring our relationship and connection with God in the healing process, as well as our need to dissolve negative self-images and generate new positive self-images that accord with who and what we are in God; as part of this, at times, the giving of a new spiritual name can prove very powerful and helpful to reinforce a new positive self-image and for the remembrance of our innate unity with God, the True Light.

In the Kabbalah the giving of a new name as part of a spiritual healing process was very common in the past, especially in the case of serious illness that was life threatening. Essentially, a ceremony of giving a new name was used to facilitate a spiritual death and rebirth process that served to rematrix the soul in its incarnation and give new life – with the giving of a new name, new life-force (hayyah) was drawn into the person, and with new life-force, a new fortune in life.

Something similar may also occur in the process of spiritual initiation and empowerment in the Christian Kabbalah – it is very common for a holy tzaddik or apostle to give a spiritual friend a new spiritual name, one that reflects the true power of their soul and who they are in God; this serves as a blessing and empowerment of the person in their spiritual life and practice, a remembrance of the new self they have put on in Christ, their Inner and Higher Self, or their Christ Self.

In times past, of course, when a new name was given everyone in a person's family and community would call them by their new name, helping to empower the person's healing or spiritual rebirth – those were times when the matrix of faith was very strong and most peoples had faith in God and the

healing power of God. Today it can often prove somewhat difficult to get the support of family and community in a change of name, but nevertheless receiving a new spiritual name to be used in our spiritual life and practice can help and empower us in a healing process or spiritual rebirth – a name we might use with very close friends or in spiritual community, and that we might use in prayer, meditation and sacred ceremony as we commune with the holy angels and God.

In the past, when a healer performed a Naming Ceremony they would go within and seek the guidance of the Holy Spirit to choose a new name for the person; in a similar fashion, when a holy tzaddik or apostle gives an initiate a new name, typically the name that is given comes through the inspiration of the Holy Spirit. If a healer has the gift of naming, and a person is willing, they may choose a new name for the person they are working with, or, if that is not the case, they may work with the person to find a spiritual name that resonates with the person, which can then be given to them in a sacred healing ceremony.

When a new name is to be given as part of a healing: First one of the healing practices dissolving and reforming self-image is used; that, or a Threefold Rite of baptism, chrism and wedding feast may be used, the new name being given as part of the chrism. Essentially, either way, the person is anointed with holy oil, and with their anointing their new name is given, and as we give the new name we pray that the healing and transforming power of God comes upon them – the Holy Spirit, and we pray that the spirits of tzaddikim (saints) and maggidim (angels) bear witness in the presence of God to the rebirth of the person, healed and made whole in the Divine Light.

Once the naming ceremony is complete, the healer will use the new name of the person as they speak with them, and they will give praise and thanks for their rebirth and healing, and they will encourage the person to use their new name in their spiritual life and practice, and perhaps encourage them to even ask a few close friends and relatives to help empower them by the use of their new spiritual name.

The effect of a new spiritual name can often prove very powerful, surprisingly so, for very often the mundane name we were given at birth does not really resonate with us or inspire us, and never has – it really does not seem or feel as though it has much to do with who we are on the inside; frequently this becomes quite apparent after receiving a new spiritual name, as though we notice it by contrast as we begin to use a name we feel expresses who and what we truly are in God's presence.

Naming Ceremony for Healing in Circle

- A healer working with a person alone can perform a name giving ceremony, but it is ideal if a healing circle can be formed for the giving of a new name – three, five, seven or ten people is a good number for a naming ceremony: three is the number of the Mother, birth and manifestation; five is the number corresponding to an illumined human being, or an embodiment of the Divine; seven is the number of wholeness and completion, and the full

spectrum of the soul's energy; ten is the Holy Shekinah manifest in her fullness – all spiritual power of the Holy Sefirot.

- If there is a close friend or family member that wishes to attend and participate in the naming ceremony that can be especially empowering for the person being renamed and healed.

At the outset, let the person being healed sit or lay down in the center of the circle, and let all who are participating encircle them – ask all who are present to bring themselves into the moment, becoming aware of their breath and the Spiritual Sun in their heart, aware of the presence of God in that place, in that moment.

- If appropriate candles and incense can be offered up on the altar or shrine in the room.

When this is done let the leader of the healing circle perform the Kabbalistic Cross and then invite everyone to join in the Lord's Prayer:

Our Father in heaven, hallowed be your name.

Your kingdom come, your will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts as we forgive our debtors.

Do not let us fall into temptation, but deliver us from all evil.

For yours is the kingdom, the power and the glory forever, amen.

Then let the leader say:

Adonai Yeshua has promised us, saying, "Where two or more are gathered in my name I am with them." So also he said, "Whatever you ask of God in my name you will receive and it will come to pass." (Saying this, let the leader intone Vehayah – "and it shall come to pass.")

Having said this, let the leader invite all who are present to chant the Supreme Name of Adonai Yeshua Messiah.

Then, let a prayer for the healing of the person be spoken, calling upon Holy One and Shekinah in the Blessed Name of Yeshua Messiah, and let the archangels of the Sacred Circle be invoked: Rafael, Gavriel, Michael, Oriel, Metatron and Sandalfon.

Facing East: Raphael, healing power of God, we call upon you in the Blessed Name of Yeshua Messiah, we invite you and we welcome you; please come into our sacred circle, sending forth your emanation, and the healing and illuminating power in your wings – come to us with the Spirit of Yahweh, the source of light and life.

Facing West: Gavriel, strength of God, we call upon you in the Blessed Name of Yeshua Messiah, we invite you and we welcome you; please come into our sacred circle, sending forth your emanation, and the strength and visionary power in your wings – come to us with the Spirit of Wisdom and Understanding, the source of strength and divine vision.

Facing South: Michael, you who are like unto God, we call upon you in the Blessed Name of Yeshua Messiah, we invite you and we welcome you; please come into our sacred circle, sending forth your emanation, and the power and glory of God in your wings – come to us with the Spirit of Counsel and Might, the source of all goodness and righteousness.

Facing North: Oriel, light of God, we call upon you in the Blessed Name of Yeshua Messiah, we invite you and we welcome you; please come into our sacred circle, sending forth your emanation, and the light and knowledge power in your wings – come to us with the Spirit of Knowing and Seeing Yahweh, the source of all divine knowledge and revelation.

Gazing upward with hands raised on high: Metatron, Prince of the Face, we call upon you in the Blessed Name of Hayyah Yeshua, we invite you and we welcome you; please come into our sacred circle, sending forth your holy emanation, and the Supernal Mercy and Grace that is in your many wings – come with Ruach Ha-Elohim, the Spirit of God from which all creation comes.

Gazing down and gesturing to the earth: Sandalfon, Shoe Angel, Archangel of the Holy Shekinah, we call upon you in the Blessed Name of Yeshua Messiah and Kallah Messiah, we invite you and we welcome you; please come into our sacred circle, sending forth your emanation, and the prayer and redemption power in your wings – come with Ruach Ha-Kodesh, the Holy Spirit that accomplishes all good works.

When the archangels have been called upon the leader of the healing circle will speak a prayer invoking their blessings upon the person for healing and spiritual rebirth, and as they pray, everyone will envision streams of light flowing from the archangels to the person, blessing the person.

At the end of this prayer, the leader will take up the sacred chant: Yah-Ha-Sha-Va-Ha, and everyone will take up the chant with them, envisioning the Risen Messiah magically appearing over the person.

Then, the leader will guide a cycle of Giving and Receiving Meditation – everyone performing giving and receiving practice with the person being healed; all will envision breathing out light and blessings upon the person, and breathing into the Spiritual Sun in their hearts all shades and shadows from the person until the person is radiant with Divine Light like the archangels and those in circle around them.

When this is done the leader will make the sign of the cross before or above the person, intoning Abba-Imma, Yeshua Messiah and Ruach Ha-Kodesh; as they do this everyone will envision that the person dissolves into fluid flow light and ascends to merge with Hayyah Yeshua, the Risen Messiah.

Then the leader will intone Ah, and all will envision Hayyah Yeshua going into the Divine Light – disappearing in a flash of white brilliance like a rainbow in the sky.

When this happens, the leader will guide the circle in the intonement of the extension of Yahweh:

Ya-YaHa-YaHaVa-YaHaVaHa, and as this is intoned all will envision the person reappearing in a body of light with the holy letters of the Great Name of Yahweh in them, their body formed of golden light, and these holy letters of white brilliance with rainbow hues within their body of light.

Then, the leader will go and anoint the person, speaking as inspired by the Holy Spirit in the power of the moment, and they will invite all to come and lay hands on the person, and with everyone laying hands on them they will speak their new name in the Messiah, asking that the spirits of tzaddikim and maggidim bear witness to their healing and rebirth in the presence of God; and everyone will join in speaking prayers for the person and blessing them, using their new spiritual name, and will give praise and thanks to El Elyon for their healing and spiritual rebirth.

- Following this an essential Wedding Feast may be performed if appropriate.

In closing there will be praise and thanksgiving to God and prayers for the healing and illumination of all beings – prayers for the extension of the Divine Light and the Great Resurrection and Ascension.

- Afterward, everyone will welcome the person in their new name and will call them by that name. This completes the Naming Ceremony for Healing in Circle.
- It is not uncommon that the new name will be painted on a white stone and given to the person; when this is done the talisman is purified and consecrated during the ceremony, anointed with the person and passed to them at that time. This extends a further blessing and empowerment and provides the person with a talisman that they can use put on their altar or shrine at home and use in their own spiritual practice as inspired. (See Revelation 2:17, which is the inspiration behind this practice of giving a stone with a name on it).

In the week following all who attended the sacred ceremony will be asked to pray for the person using their new name.

This can be a very powerful form of healing circle, one that invokes deep spiritual and mystical experiences – a radical spiritual conversion or transformation.

Unlike other healing practices that can be used many times with a person, the Naming Ceremony for Healing rarely used more than once – if it is used more than once, then many years have passed before it is used again.

The Healings of Yeshua Messiah: Contemplation Invoking Healing Power



According to the Gospel of St. Luke disciples of Yohanan the Baptist were sent to Adonai Yeshua to inquire of his works and if he was the Messiah, the Anointed of God; of the time that they came to him the gospel says:

Yeshua had just cured many people of diseases and plagues, and evil spirits, and had given sight to many who were blind (Luke 7:21).

In answer to their question, according to this gospel Adonai Yeshua responds, saying, “Go and tell Yohanan what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offense at me” (7:22-23).

Adonai Yeshua, from all accounts, was the greatest of healers and wonderworkers to walk among us, and as the Messiah, the Holy One of Supernal Chrism, he is the embodiment of God’s presence and power; specifically, the mercy of God, the love of God, the compassion of God – Yeshua’s ministry of healing is the expression of that love and compassion embodied in him. Healing people and teaching them the way of the spiritual life, he loved them and had compassion on them, restoring them to wholeness of being and fullness of life, and restoring their faith and hope in God, the True Light.

In Yeshua Messiah we have the image of a true and powerful healer, the mystery of the crucifixion and resurrection representing the ultimate healing, the tikkune-healing of souls through the restoration of their innate unity with God, the source of their being, and their reintegration into the Light Continuum from which they emanate. Thus, if we wish to know and understand the way of the healer in the Christian tradition will study and contemplate the gospels – the stories of Adonai Yeshua’s life, his teachings and healing ministry, and we will pay special attention to all of the healings recorded in the gospels, and all mentions of healing, looking to see what he did, and listening to hear what he said, considering how healing transpires through the Messiah.

Studying and contemplating the gospels, and paying close attention to all of the healings and mention of healing, we will pray and meditate on the healings and teachings of healings – going within and seeking the illumination of the Holy Spirit of the healing ways. These cannot be separated from the gospels as a whole, however, for the entire spiritual life and practice of Yeshua Messiah, and all of his teachings, all that he did, is the generation of the healing power of God, the Light-presence (Messiah) and Light-power (Holy Spirit) embodied in him.

This is reflected in the story of the woman who suffered from hemorrhaging for twelve years who approaches Yeshua Messiah in the midst of a crowd and merely touched his cloak and was

immediately healed, a healing told in the Gospel of St. Mark, 5:24-34. When this happens Adonai Yeshua is on his way to raise the daughter of Jairus from death, and so, indeed, is moving with healing power; yet, that a woman can touch his garment and be healed speaks to a continuum of prayer and meditation within and behind his healing ministry, one that generates light-power, healing power, which flows out of him as he ministers to the people and attends to their needs. Thus, for example, when the gospels speak of his spiritual retreats to “pray in secret” at night, or stepping way from his ministry at times to commune with the Father, we learn that spiritual retreats and a continuum of prayer and meditation in communion with the angels and God is integral to a healing practice. After all, everything the Master did is an integral part of the healings and wonders he performed, so that we know that the flow of the Shekinah, the Divine Presence and Power, does not exactly come out of nowhere, but rather flows out of his spiritual life and practice, his way in life.

Thus, as we study and contemplate the healings and every mention of healing in the gospels, we must also consider them in the context of the entire gospel – the more holistic life story of Adonai Yeshua. In so doing we will glean much knowledge of the healing way.

There is a very powerful way to study and contemplate the gospels in the tradition, and to pray and meditate on them. First we read them and envision what is happening as though we are present there, but as an outsider of the circle of the Master – a person just encountering Yeshua Messiah, listening to his teachings and watching the wonders transpire; and from this view we contemplate the gospels, and we pray and meditate seeking insight. Then, when we have considered the gospels from this point of view, we do the same thing again, but this time we assume the view of one of his close friends or disciples, and from this view we contemplate the events of the gospel, and we pray and meditate seeking deeper insight, as only a person close to the Holy Master would receive. Finally, when we have considered the gospel from these two views, we then consider them from the view of the Master himself – identifying ourselves with Yeshua Messiah, we reflect upon and contemplate the gospel, and we pray and meditate seeking the most intimate knowledge and understanding.

This is a method of study and contemplation of the gospels used in the preparation of those who feel called to the service of lineage-holders, elders and tau, and priests and bishops, in the tradition, but also one that is taught to all initiates in the Sophian Gnostic tradition – when done with full focus it tends to generate penetrating insight and deep intimacy with the gospels, and often invokes powerful spiritual and mystical experiences.

Aside from this method, we can share some teachings in the tradition from the verses quoted above, giving an example of a contemplation of the deeper implications and layers of meaning in passages that recount healings or that mention healing – based upon such a contemplation, an initiate will then pray about and meditate upon what they have seen or heard, seeking illuminations from the Spirit of God, the Holy Spirit.

According to the first verse, Adonai Yeshua had just “cured many people,” which speaks to the generation of a vast flow of healing power, as though an exhaustless source of healing energy or wonderworking power. This suggests that when Adonai Yeshua performed healings that he did not draw the healing power from himself, but rather from God – Ain Sof, the Infinite; and it reflects that Adonai Yeshua knew how to concentrate (kavvanah) and how to cleave (devekut) to God, the True Light – it implies a self-identification or union with the Divine Light during healing work. This teaches us that in our soul we are also connected to an exhaustless source of healing energy or wonderworking power, and that if we learn how to concentrate and cleave to God we can draw upon that infinite resource of Divine Presence and Power, and thus serve as a vehicle for the healing power of God – it is not we who heal, but it is God who heals. Likewise, it teaches us the most essential aspect of all spiritual healing, as we have shared elsewhere – that at the very heart of spiritual healing is the restoration of a person’s relationship with God, or their awareness of their innate Spirit-connection; this is how we are empowered to heal, and it is how a person is able to experience healing in their lives.

After indicating that many people were healed, the verse then goes on to cite the cure of “diseases and plagues,” and then “evil spirits,” and then the “giving of sight to the blind.” This indicates different causes of illness and illness on different levels – for example, we must question what the difference is between a disease and a plague. A disease implies something a person picked up in this life – something caused by an imbalance or disharmony arising in this life, leading to an experience of illness; a plague, on the other hand, implies the judgment of God, which is to say an operation of the law of cause and effect, or negative karma stemming from a previous life. These are two very different situations, the latter requiring greater power to heal.

Now, here, exorcisms are mentioned as healings – curing a person of “evil spirits,” and this implies healing on a mental and emotional level, as well as a spiritual or soul level, for shades and shadows, or unclean and evil spirits, link and enter due to negative thoughts and emotions, or psychic imbalance, and due to imbalance on spiritual levels, sever imbalances in the soul. At times part of healing works is exorcism and psychic defense – the severing of links with negative spiritual forces and the removal of them from the auric field and subtle body, for very often negative spiritual forces are the cause of illness in the body and dis-ease in consciousness. Thus, from this verse we know to look for this in healing work and it invokes us to consider how such dark and negative influences are to be dealt with when we encounter them in our healing work – in other words, the mention of this as a form of healing calls our attention to the awareness of the play of spiritual forces in our healing practice.

Then there is the mention of restoring sight to the blind. On one hand, we understand this as quite literal, and it speaks to the power of faith that can bring about the most miraculous forms of healing, even in sever karmic circumstances, such as blindness from birth or other disabilities from birth typically indicate, or in what might seem hopeless situations. Thus it teaches us that we must always proceed in the fullness of faith in our healing work, never doubting the power of God to heal. On the

other hand, we may also understand this metaphorically, in terms of spiritual sight, or spiritual knowledge. understanding and wisdom; the imparting of spiritual teachings and practices, restoring a person to the spiritual life and opening their sight into the World of the Holy Spirit, can be understood as the highest form of healing on a spiritual or soul level; hence, teaching and initiating, or facilitating and experience of the Gnostic and Light Transmission, is part of our healing practice. After all, if healing our relationship with God is integral to the healing of our body, mind and spirit, then the removal of spiritual blindness or spiritual ignorance is an essential part of the healing way.

The same may be said for the healing of the deaf and dumb, as well as the lame, which are mentioned in the flowing verse; but with the subject of the lame we may say something more specific – it is the restoration of mobility and self-reliance, responsibility for one’s own life. Often within and behind illness there is can be a deep insecurity and feeling of inability, and often, on an unconscious level, when overwhelmed in life, or feeling that we are not capable of overcoming a challenge in life, or bound up in fears of failure, illness becomes our “way out,” and shelters us. This can be especially true of many types of chronic illness that limit a person’s activities – part of healing in such cases is helping a person restore their feeling of empowerment in life, and while restoring their sense of self-reliance, helping them restore their faith and their reliance upon God, the One Life-power; if they are willing to walk and accept their empowerment to walk, they can walk with God – they do not have to meet the challenges of life alone.

The cleansing of lepers has very specific meaning in the scriptures – it qualifies as a plague, but it is a state of impurity and lepers were cast out of society; this reflects that often behind many illnesses there are feelings of impurity, inability to be forgiven, or feelings of being an outcast and feelings of persecution – when these are present they need to be addressed in a healing session.

There is also the mention of raising the dead – and this, too, we may take in both a literal and metaphorical level; specifically, though, according to the masters of the tradition, this is the generation of consciousness beyond the body, and the capacity of the transference of consciousness from the physical body to a body of light – a capacity in which death is no longer “death,” but rather a transition to eternal life, or the enlightenment and liberation of the soul. Essentially, all healing does not transpire in the body, but often the fullness of healing occurs only when the soul passes out of the body, and whether returning to the body, as those who have had near-death experiences and been radically healed and transformed by them, or not returning to the body, many healings take place beyond the body – when we are working with those suffering from terminal illnesses, this exactly is the spiritual hope that we can offer them: that their life or being does not end with the death of the body, and that their greater healing in the Messiah can very well come when they pass out of the body. Thus, often, in healing work we teach and practice methods of the transference of consciousness when working with the dying, and as we discover if we actually develop this capacity, in it is the power to bring souls back into the body from apparent death under certain conditions – hence, the resurrection power.

- In this you will recognize that initiates of the Order of St. Raphael are typically well versed in the teachings and practices of the Order of St. Lazarus, for as said, “All healing is not in one of these bodies.”

The final comment made in regards to healing is that “the poor have good news [the gospel] brought to them,” which emphasizes that the sharing of the gospel, spiritual teachings and practices, is integral to a healing practice, and it points to our need of an intimate acquaintance with the gospels, and with the teachings and practices of the tradition (the Christian Kabbalah).

In closing, what he has to say to the disciples of the prophet Yohanan, Adonai Yeshua says, “And blessed is anyone who takes no offense at me,” is illuminating. This alludes to a central key in our healing work – as we engage in healing we cleave to God through the Messiah, cleaving to the Messiah and Shekinah of Messiah with our mind, heart and life, and our soul, our whole being; yet more, we actually practice merging ourselves with Yeshua Messiah, taking up the image of Hayyah Yeshua, the Risen Messiah, in our body of light as we perform healing works. It is the Light-presence (Messiah) and Light-power (Holy Spirit) in us that bring about healings and works wonders – when we take up a healing movement we let go of our grasping at name and form, and we identify ourselves with Christ and the Holy Spirit, the true healing power of God (EI).

This also teaches us that the healing way is a path of passionate love and devotion, and at the center of it is the generation of the Sacred Heart – having passion love and devotion to Yeshua Messiah, we are compelled to love the presence of Messiah in all people, and to have mercy and compassion on them, to do whatever we can to relieve their sorrow and suffering, in whatever way we can, to whatever extent we can, understanding that ultimately it is God who blesses, heals and works wonders.

In this brief contemplation of three verses on healing we have drawn out some essential principles and teachings of the healing art, including some of the practices within and behind the healing art – in a similar way we wish to consider all of the healings and mentions of healing in the gospels, and contemplate them in the larger context of the gospels, seeking to draw out as much knowledge and understanding of healing as we can, and seeking to invoke illuminations on healing from the Holy Spirit.

An entire study, no doubt, could be generated on the healings performed by the Master, and in the midst of discourses between initiates of the Order of St. Raphael the equivalent certainly exists as an oral transmission in our lineage; but truly, to take up this study and contemplation for yourself, and to pray and meditate on the healings as you are inclined and inspired is an empowering activity, and it may very well prove more fruitful in your own healing practice, for all the insights you receive will be given to you by the Holy Spirit and will directly relate to your practice as a healer in Christ – a practice that will be unique to you in Christ and the Holy Spirit.

Here we must say that when we are seeking spiritual empowerment as a healer, or in any spiritual work to which we are called, to receive an initiation or empowerment we must first be willing to

empower ourselves through our own study and contemplation, and the cultivation of our own spiritual life and practice – the exercise of an active and dynamic surrender to Christ and the Holy Spirit, cooperation with Divine Grace.

Indeed, in the midst of this practice it is not uncommon for us to experience the visitations of tzaddikim (saints) and maggidim (angels) sharing secret teachings with us of the healing way, along with experiences of illuminations by the Holy Spirit; and along with this, very often, we experience flows and waves of light-power or healing power moving with, in and through us, an activation of a greater Light-presence and Light-power in us that empowers us to heal, and that may empower us with other spiritual gifts as well.

There is light-power in the scriptures, as well as in various esoteric source works of the Kabbalah – studying and contemplating them with kavvanah and devekut, and with prayer and meditation, we draw out their light-power.

Healing Meditation with Lord Yeshua



A version of this practice was given in Gnosis of the Cosmic Christ reflecting Tiferet as the emanation of the Healing Power of God on the Tree of Life – it is a good practice for self-healing and for beginners, so here we will give another version taught in the Order of St. Raphael.

The Healing Meditation:

Take up a continuum, praying to the Lord for healing, whether for yourself or another – as you begin your prayers, envision yourself in a body of light with the Spiritual Sun as the image of the Indwelling Christ, and envision that a ray of light shoots forth from the Spiritual Sun, magically appearing as Lord

Yeshua in the space before you.

The image of Lord Yeshua as the healer: The Lord appears robed in white, a soft buttery color like ivory, and he wears a shawl over his head of the same color; his eyes are dark brown and filled with love and compassion, and his skin is an olive complexion – his smile is subtle and comforting, and his presence is charismatic, filling you with faith and confidence. His body is radiant with heavenly glory, and as you gaze upon him it is as though there are thousands of angel's wings behind him – as though in a great company of holy maggidim.

When you have prayed for the healing you are seeking, take up the chant: Ah-Da-Na-Yah Yah-Ha-Sha-Va-Ha (or Adonai Yeshua), and envision light streaming from his emanation body blessing you and empowering the healing you have requested. See the glory of the Lord grow brighter and brighter, and see your own light-body increase in self-radiance, as you open your mind and heart to the Healing Power of Christ.

Then, take up the chant: Ah-Da-Na-Yah Ra-Fa-Ah-El (or Adonai Raphael), and envision the hands of the Lord becoming pure light, and envision that he reaches into your body with his hands of light, touching the place of your suffering, your pain – letting go to him, feel the vibration and warmth of the Healing Power moving through him, and feel the release of the pain, the comfort of his touch, as he heals you with his hands of Divine Light. The place of your pain is as a smoke-like form or darkness in the body which the Lord fills with Light-power, healing the cause of illness or dis-ease.

As the Lord shares his Healing Power with you, listen for a word of knowledge – listen to what the Divine Presence and Power instructs you to do to complete your healing, or for whatever insights might come in the healing movement.

When the healing movement is complete, envision that the Lord removes his hands from you and take up the chant: Yeshua Messiah, and envision the image of the Lord dissolves into fluid flowing light and

that the light streams to a point above your head, forming a Holy Star of White Brilliance there – then, with the chant: Ah-Ha-Yah (or Eheieh), envision that Divine Light pours down through the top of your head into the Spiritual Sun in your heart, envisioning the Sun in your heart transformed into the Light of that Holy Star – with this transformation of the Spiritual Sun envision a great aura of rainbow glory shining around you, and when you conclude the chant abide in the confidence of your healing.

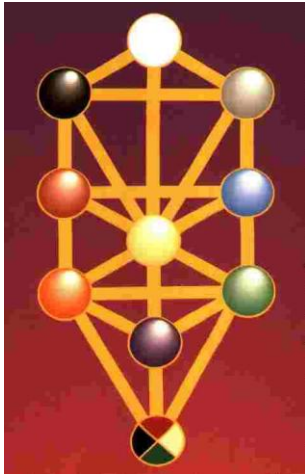
Give praise and thanks to El Elyon and Messiah Melchizedek, and pray for the tikkune-healing of all beings and the entire world; then, dedicate the merit of the practice for the sake of all beings, wishing for the health and happiness of all beings. This concludes the Healing Meditation with Lord Yeshua.

- This same practice may be performed as a healing session for another person by simply envisioning the person receiving the blessing and healing in place of yourself – this can be used to communicate healing to a person at a distance, but it can also be especially potent if the person is praying with you and is willing to be guided through the practice, with you acting as the Lord laying on hands at the appropriate point. (You could also self-generate in light-body as the image of the Lord to perform a laying on of hands, akin to methods of self-generation as the Risen Christ for healing work, but using this image instead.)
- This practice reflects a visualization that may be used during a laying on of hands – one’s hands becoming light and the visualization of one’s hands actually reaching into the pain of the person one is working with.

Though simple, this practice can prove quite powerful for healing – many have found it very effective and experienced significant healing through it.

The Middle Pillar: Divine Names in Extension

(Invocation of Supernal Influx)



There is a significantly more energetic way to perform the Middle Pillar Meditation, one that is taught both in the Order of St. Raphael and the Order of St. Gabriel – the Holy Orders teaching the Way of Healing and Way of Prophecy.

Here we may give the modification of the Middle Pillar coupled with a healing practice as taught in the Order of St. Raphael.

The Healing Practice:

At the outset abide in primordial meditation resting the mind upon the breath and following the breath into the gap; that, or rest the mind upon a sacred and holy object such as a healing crystal or your healing shrine – abide in the awareness of the presence of God and your innate unity with God, the source of all being, in this way.

When the Holy Spirit moves you, unify your soul with the Sefirot of the Middle Pillar in ascent, understanding the Middle Pillar as the Light-presence and Light-power of Hayyah Yeshua, the Risen Messiah.

To do this, focus your mind upon Malkut and the Divine Name of Adonai as the Shekinah of Messiah, and envision your body as light and your environment as light, aware of the Light Realm, the kingdom of heaven, within and all around you; as you envision this, chant Adonai.

Then focus your mind upon Yesod and the Divine Name of El Shaddai as the company of the Holy Shekinah – the luminous assembly of tzaddikim (saints) and maggidim (angels), and envision the great luminous assembly filling endless space around you, above, below, east, west, north and south; as you envision this, chant El Shaddai.

Then shift your focus to Tiferet, the Sefirah of the Messiah, and the Blessed Name of Yeshua, and envision that your body of light magically transforms into the image of Hayyah Yeshua – your body is formed of sunlight, you are wearing an inner robe of white brilliance and an outer robe of violet light, with a great aura of rainbow glory enshrouding you; as you envision this transformation and union, chant Yeshua.

When this is accomplished, focus your mind on Da'at and the Divine Name of Yahweh, and envision a Holy Dove of White Brilliance above your head – the diamond-like light sparkling with rainbow hues; as you envision this, chant Yahweh.

Then focus your mind on Keter and the Divine Name of El Elyon, and envision an Influx of the Supernal Light flashing down into you, aware of your innate union with Hayyah Abba, the Living Father; as you envision this, chant El Elyon.

Now, perform the Middle Pillar bringing down the Supernal Chrism or Influx through the Five Centers, from Crown to Throat, Center of Torso, Groin and Feet, just as in the basic Middle Pillar Meditation, but chant the Divine Names through extension:

Crown-Eheieh: Ah-AhHa-AhHaYa-AhHaYaHa

Throat-Yahweh: Ya-YaHa-YaHaVa-YaHaVaHa

Center of Torso-Yeshua: Yo-YoHo-YoHoSho-YoHoShoVo-YoHoShoVoHo

Groin-El Shaddai: Ah-AhLa-AhLaSha-AhLaShaDa-AhLaShaDaYa

Feet-Adonai: Ah-AhDa-AhDaNa-AhDaNaYa

Continue through the Middle Pillar Meditation as usual, but holding the image of your body of light as Yeshua Messiah with the Luminous Assembly and Light Realm surrounding you.

Now, if the person to be healed is present with you go and lay hands on them, breath on them and pray over them as Ruach Ha-Kodesh, the Holy Spirit, inspires you, and envision the Holy Light flowing from your hands and breath into them – envision their body transformed into light, all shades and shadows dispelled, and their healing in the Divine Light; and then, into their body of light as a holy vessel, envision an influx of the Supernal Light from above flashing down into them, blessing them and completing their healing with sanctification, illumination.

Then, seal this movement with an anointing of the person with holy oil and speaking a blessing over them, and then give praise and thanks to the Holy One and worship in the presence of the Holy One, and pray for the tikkune-healing of all beings and all creation in the Blessed Name of Yeshua Messiah and El Elyon. This completes the healing work.

- At times, as part of a healing movement like this, using a mantle (tallit), the mantle may be extended or thrown over the person being healing during the laying on of hands, then removed just before the anointing – this is akin to the way of navim in the extension of blessings and spiritual empowerments, as well as akin to the empowerment of taking a person under the Mantle of the Holy Bride in the Order of St. Mary Magdalene.

If a person is not present, but you are performing a healing at a distance the very same thing can be done, but all through visualization of the person as though they are present with you; conversely, however, if the healer knows how to transfer their consciousness into a body of light, they may go to the person and perform this healing work in the subtle or astral dimension of the place where the person is – they merely need to envision the person and place, and intend to go to them, and they will be in that place with the person.

This method of the Middle Pillar invokes a far greater Influx of Divine Light and is the Way of the Middle Pillar taught by Tau Miriam expressing her Supernal Realization; it is especially excellent for

healing, the invocation of Ruach Ha-Kodesh for prophecy and as an invocation of the Shekinah of Messiah for wonderworking.

- This method of the Middle Pillar also reflects a traditional method of unifying the soul with the Middle Pillar and bringing down Supernal Shefa in traditional Judaic Kabbalah from the School of Safed.

Many healings and wonders and prophecy (illuminations) have transpired through this method of the Middle Pillar Meditation – it is an invocation of the Supernal Grace embodied in Adonai Yeshua Messiah, blessed be his Holy Name and the Holy Name of Hayyah Abba, the Living Father. Hallelu Yah! Praise the Lord!

Healing Circles



Often a person may need a greater healing force in their lives, when this is the case initiates of the Order will call upon their sisters and brothers to gather with them and form a healing circle. There are many different practices for healing circles in the Order of St. Raphael, but to begin with we may speak of two practices that can include beginning and advanced practitioners of the healing arts and that may be used by any group of spiritual friends to help facilitate the healing of a person in need.

Middle Pillar Healing Circle:

Let initiates sit in a circle and place the person in need of healing in the center – if a holy tzaddik is present, or if a member of the sacred priesthood is present, let the person being healed face them.

Let the initiates perform the Middle Pillar Meditation, one initiate gently guiding the practice through its various cycles; then, when the practice is complete, let Light-power be passed sunwise (clockwise) around the circle and then let it be passed counter-sunwise (counter-clockwise), creating a great circle or vortex of Light-power. (To do this let initiates envision that light passes out of their left side with their exhalation and into their right side with their inhalation, and then let them reverse this process, creating a flow in the opposite direction.)

- While the initiates are performing the Middle Pillar in their own subtle body and aura, they envision it also manifesting in the subtle body and aura of the person they are performing healing work on.

Then let the initiates stand and give a gesture of blessing, and let them intone Yah several times, envisioning healing power as a ray of fiery light going from their crown center to the crown center of the person; in the same way, let them intone the syllables "Ha," "Sha," "Va" and "Ha" several times each, envisioning light passing from their corresponding centers to the centers of the person they are performing healing work on. As they bless the centers of the person let them envision the centers shine with intense brilliance, and let them envision a brighter and more fluid flow of the fiery light through the central channel and aura of the person.

When this is accomplished, let the initiates go to the person and lay hands on them, softly intoning Yah Ha Sha Va Ha and envisioning fiery light passing from their hands and flowing to the place of pain and suffering – dispelling darkness and negativity and restoring the luminosity of health and happiness to that part of the body, and to the whole body. (Often when working in a group, practitioners will only lay one hand on the person, as space will not allow both hands to be laid on by everyone in the group. However, at least one initiate will have both hands on the person, usually the initiate who is guiding

the work. If the group is so large that all initiates cannot have one hand on the person, then they will lay hands upon those who are able to reach the person and pass energy to the person in this way.)

Then, with at least one hand on the body of the person, let them speak healing prayers and affirmations as they are inspired; and then, when the flow of inspiration ends, let them return to their seats, and let them intone Ah Do Na Yah, envisioning the person healed appearing as the Human One of Light – perfectly whole and complete, abiding in the peace and joy of the Light Realm.

After intoning Adonai in this way, let all say, “Amen.”

Then, let prayers of praise and thanksgiving be spoken, and let the blessing and grace generated by the practice be extended to all who are in need – to all beings. This concludes the Middle Pillar Healing Circle.

This practice can be performed for a person at a distance by merely envisioning that person in a subtle body in the center of the circle – a picture of the person can be useful if the initiates have never met the person before. Likewise, a similar practice can be done even if there is no specific person in need of assistance – for the sake of all who are in need.

- A similar method could be used by an individual initiate with a person in need of healing. Sitting in front of the person they can perform the Middle Pillar in their own subtle body as that of the person. Then, using the same chants and visualizations they can follow the same procedure, merely adapting it to a one-on-one healing practice.

Giving & Receiving Healing Circle:

Let the initiates sit in a circle with the person in need of healing in the center of the circle, as in the practice above – instead of the Middle Pillar, let them perform Giving and Receiving Practice with the person, all at the same time. (It may be good for an initiate to gently guide this meditation to bring everyone’s timing in sync.)

When the Giving and Receiving is complete, let the initiates stand and go to the person and lay hands on them, envisioning the healing power of the spiritual sun flowing out of their hands into the person’s body, and envisioning it going to where the healing is needed – then to the entire body as a whole. As they do this, let them intone IAO-OAI.

Then let the initiates return to their seats and envision the image of Yeshua Messiah above the person; then, let them take up the chant: Adonai Yeshua, Yeshua Messiah, and as they chant let them envision Master Yeshua blessing the person with streams of light pour down upon them, and blessing the assembly in the same way. At the conclusion of the chant, let them envision the image of Master Yeshua dissolve into fluid flowing light and pour down through the top of the persons head, merging with the spiritual sun in their heart.

When this is accomplished, let all say “amen.”

Then let there be prayers of praise and thanksgiving, and the extension of blessing to all beings, praying for the health and happiness of all beings.

Just as with the Middle Pillar method this practice can be performed for a person at a distance. In either practice, a ceremony of anointing may be included, an initiate performing it at the conclusion of the practice.

As in the healing work performed by an individual initiate, the sacred space should be cleansed before and after the healing work in a group – an initiate can be chosen for this task.

These are two simple but power methods for a healing circle.