

## A SIMILITUDE

Jesus evidently on occasions taught the healing and saving power of Spirit, God, by means of the symbol of water, for as we read John's Gospel, we find John striving to make the point apparently taught him.

In the very first chapter we find John the Baptist baptizing with water, pointing out the baptism of the Holy Ghost, whereby one's consciousness becomes the temple of God, or the temple of the Holy Ghost. We also have our first introduction to the fishermen disciples, who are to become fishers of men. In chapter two we have the turning of water into wine, typical of changing the insipidity of water into the virility, strength, life, and inspiration of wine, the turning from the crass materiality of the human mind to the inspiration of Spirit, divine Mind. In chapter three we come upon Jesus' conversation with Nicodemus. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jeremiah, ages before, said, "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" I take it that Jesus was indicating that we must be cleansed by the Spirit even as we are washed by water, cleansed of the human, mortal, or death-mind and its thinking. In the fourth chapter of John we have the unequalled story of the woman of Samaria at Jacob's well and the inimitable parallel of the water of the well and the water of life, wherein the story ends, "God is a Spirit; and they that worship him must worship him in spirit and in Truth."

In the fifth chapter of John we have that most wonderful example of the cleansing by the Spirit and healing power of Spirit as illustrated by the Pool of Bethesda, which has been dealt with specifically in a chapter of a previous volume of mine entitled *Let God Do It*.

In the sixth chapter of John, commencing at verse fifteen, there is to be found a remarkable parallel and illustration, first telling us of the attempt to force consciousness and make Jesus a king, temporary king of Israel; rather than, through the orderly operation of Mind's power, to make him spiritual king of Israel, or to attain man's dominion, which can never be forced by the operation of the human mind, nor by the denial of self can man's dominion be attained or that kingship of Israel be won. We find him then having "departed again into a mountain himself alone."

What, though, of the disciples? Again we have this simile of water. "The disciples went down unto the sea." Jesus had gone up, they went down, down into the depths of the human or mortal mind, while Jesus, denying self, had let the Christ arise in him and he was on the mountain top.

It goes on to say, they "entered into a ship [into a state of consciousness] and went over the sea [began to rise above the stark human mind] toward Capernaum." Capernaum means repentance or change of mind, not change of thought from wrong to right of the same human mind, but change of mind from the human mind to the one Mind or Christ-

Mind. It goes on: "It was now dark, and Jesus was not come to them." No wonder it was dark! For the Christ light had not come to them or penetrated their consciousness. "And the sea arose by reason of a great wind that blew." The human mind became angry, or in a storm, threatening destructive and dire penalties by reason of a great wind that blew. "Wind. That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things." (*Science and Health*) So with such a wind, it was not surprising that "the sea arose," or the human mind was in a great turmoil.

"So when they had rowed about five and twenty or thirty furlongs [when they had turned steadfastly toward God, or made their way over the sea toward Capernaum, toward the one Mind and away from the human mind] they see Jesus walking on the sea, and drawing nigh unto the ship [the Christ appears. "And o'er earth's troubled, angry sea I see Christ walk, and come to me, and tenderly, divinely talk" (Poem, "Christ My Refuge" by Mary Baker Eddy)]. "He saith unto them, It is I, be not afraid [The "I," God, Spirit, had come unto them] and immediately the ship was at the land whither they went [immediately spiritual consciousness was attained]. The Christ-Mind was in the ascendancy. The victory was won.

And so it goes on — the symbol of water indicating Spirit and its operation, including, "He that cometh to Me [Spirit] shall never hunger; and he that believeth on Me [Spirit] shall never thirst" — even as water quenches the thirst, so he that believes that the "I" is Spirit shall never thirst.

In the seventh chapter we find Jesus again saying on the last day of the feast of the tabernacles: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water," and then it adds, making it perfectly plain, "But this spake he of the Spirit, which they that believe on him should receive."

Every one of those chapters contains at least one, and some more than one, reference to water symbolizing Spirit; and in the thirteenth chapter, we find Jesus washing the feet of the disciples with water from a basin, indicating the purification of or cleansing of Spirit, or being "washed in the blood of the Lamb."

In the ninth chapter, however, perhaps we have the plainest of all illustrations. It relates: "As Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" — meaning, not as has been believed for many generations, that God had done this evil to the man, in order to later show His power to heal, but that this was an opportunity to show forth the ever-available power of God, Spirit, as Jesus so earnestly had been preaching and teaching. It says, "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing."

That is the entire story of this marvelous healing of a man born blind! Surely if the clay and spittle had any power to heal blindness, the very earth of Jerusalem would long since have been used over and over again; but on the very face of it, no one believes there was potency in the earth or the spittle of Jesus or anyone else to heal. In what is probably another account of the same healing incident (Mark 8:23), it is related that Jesus spit on the eyes of the blind man. What does it mean?

It is manifestly absurd to believe that a gentle, kindly, peace-loving man such as Jesus could have done such a thing as spit on the eyes of a poor blind man, and a beggar at that. Poor fellow! Could anyone be so inhuman and cruel? The world has striven for years to explain this action of Jesus, if it were his action, but the writer has no hesitation whatsoever in saying that Jesus never did any such thing. It would be too incongruous, too utterly impossible. Some have said that to spit was an indication of contempt, and that when Jesus spit on the eyes of the blind man, it signified his utter contempt for the material temptation to believe in this blindness to withstand the power of God. But even if this were so, why in the world should that most loving man spit on the poor man's eyes? In fact, whatever might be the excuse for doing such a thing, it is utterly inconceivable that Jesus, of all men, could stoop to such a mean, common, vulgar thing. It is impossible! Utterly inconceivable!

After many years of study and practice of Christian Science, it becomes plain to the author that this was but a symbol or an illustration which Jesus used to indicate the nothingness of disease and error, and the omnipotence and omnipresence of God, and so awaken the patient from his human-mind beliefs and lethargy. The account is garbled because the hearers, and probably the man himself, didn't understand altogether what was going on. He was a beggar well known by sight to everyone in Jerusalem who passed that way and saw him begging; they probably pitied him and threw him a coin occasionally.

Let us imagine the following to have been the immediate cause of the story as we find it, garbled, as has been said: A man is walking along the street, when walking toward him briskly, comes a tall, upright, husky chap, dinner pail in hand, evidently hustling to work. As the latter approaches, head up, whistling happily, swinging his pail in rhythm with his step and tune, the former looks at him, stares, and then as the man with the pail passes him, he blurts out, "Hey there!" The other stops, smiles, looks at him as though he knew him, whereupon the one who stopped him (we shall call him Isaacson and the other Jacobson) says: "Isn't your name Jacobson? Aren't you the fellow who was born blind and sat and begged?" To this the second man says, "Yes, sir. I am Jacobson, the blind man, but I'm all right now. I work down at the pottery and am just on my way."

"Well," says Isaacson, "how is it that you who were born blind, now see? I never heard of such a thing."

Jacobson replied warily, for Jesus had warned him that he should not talk about his healing, and for him to talk freely of it to anyone required that the inquirer really should be desirous of knowing of it and that it be not mere idle curiosity. He relied, therefore, with this in mind, whereupon Isaacson indicated his intense interest, and Jacobson said simply, "I was healed by the Nazarene." Isaacson was immediately further interested and said, "Oh, I've heard about him. Wasn't he the fellow who was crucified and of whom his followers told some ridiculous story about him coming into life again? That he raised some other people from the dead also, and healed all manner of illness? I never believed any of those wild tales, but I certainly know you are Jacobson, that you were a beggar and blind from birth, and now I meet you on the street perfectly well, able to see, going to work and also well able to take care of yourself in every way! Tell me about it. What happened?"

Then Jacobson opened his heart and said: "Well, it was this way. Whenever Jesus passed by the corner where I begged for alms, he would speak kindly to me and tell me some truth to cheer me up, and he seemed so different from the others who passed by that

I inquired about him, and heard of those healings and his preaching, but I couldn't get much out of it. Then one day he himself was coming along toward me. His disciples were with him, and I heard them talking among themselves — you know a blind man's hearing is so acute that he can hear what others are quite unable to hear, and though of course they didn't expect me to do so, I heard every word plainly. One of his disciples — I afterwards found out it was Thomas, called Didymus — was always asking questions. It always seemed as though he couldn't get things through his head, but when he did, you just couldn't get them out again! Well, Thomas said to Jesus, 'Master, who did sin, this man, or his parents, that he was born blind?'"

Here Isaacson broke in and said, "That was a stumper, I'll wager. What did he answer?" Isaacson was just a man about town, wholly material and with little or no spirituality, which accounts for the materiality of the relation of the whole incident, and for his irreverence.

Jacobson said, "That was the thing that interested me and led up to my healing, for I had always thought I was blind because of some hereditary cause. Jesus readily answered Thomas and said, 'Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.'"

Isaacson said, "Oh, I see. He taught that God had made you blind so that later on he could show forth God's power to heal you? Well, take it from me, Jacobson, I want no such God as that in my life."

"Oh, no," said Jacobson, "Jesus taught no such thing. He simply meant that neither were my parents nor I to be held responsible, because the whole business of being blind was illusion, for God made everything good; but that here was an opportunity for him to show forth a proof of his teaching that the work of God is wholly good, and evil utterly unreal, by healing me. Then he came over to me and said, 'Young fellow, do you know that you can see, have always been able to see, and have just as good eyesight as any of us?'"

"I answered that my eyes had been examined by a lot of fine specialists and they said that so far as they could observe, my eyes were all right; but just the same I was unable to see and had never seen since I was born.

"To this Jesus replied by telling me that disease of any kind was wholly unreal, that it was simply illusion, never created by God, who had made everything and made it good, and that I was suffering from false beliefs superimposed on the body; but I couldn't understand what he meant because to me I was certainly stone blind. So then Jesus set about to explain to me by an illustration. Since I've been able to see, I have listened to him explain things by means of parables and illustrations, and he certainly made things plain, as he did to me that day."

"What did he say?" said Isaacson.

Jacobson went on, "Well, he went on to tell me that it was not because there was anything the matter with my eyes, but because I believed so, that I was blind and totally unable to see; but as I have said, I couldn't understand that at all. It was Greek to me; so then he spat on the ground, and with his foot made a little clay or paste of the earth and spittle."

Isaacson interjected, "How did you know what he did if you couldn't see?"

"Oh," said Jacobson, "he told me so as he did it. He was talking to me all the

while; so as I said, he spat on the ground, made clay of the spittle and earth and then said to me, 'Now suppose your eyes were perfectly all right and you could see as well as anyone else, and I took this paste and spread it over your eyes, what would happen?' I said, 'Why, I wouldn't be able to see. The clay over my eyes would prevent it. I'd be blinded by the clay.' He said, 'Right! and that is just what has happened to you. Your eyes are all right, but they are blinded not by clay but by a lot of false human mind clay, or material beliefs of one kind and another, which like the clay prevents you from seeing, and until you get rid of those beliefs you'll remain blind. Do you understand me?' To this I replied that I heard him, but whether I understood or not I wasn't so sure, because it seemed so absurd to me, who had been totally blind for some twenty-odd years, and all because I believed something to be true which was not true! At this he laughed and said, 'Well, you'll understand before long.' His very laugh was inspiring, so different from others, it sort of gave me courage to take in earnest what he said. Well, then he said, 'Now suppose while this clay covers your eyes, I were to lead you over to the pool of Siloam' (we were quite close to it) 'and dipped you in or ducked your head in it, what would happen to you then?'

Here again Isaacson stopped Jacobson and said: "Did he put the spittle or clay actually on your eyes? Did he spit on your eyes? What for? To show his contempt for the disease, or what?"

"Oh, no," said Jacobson. "Oh, no! He just illustrated it. You don't suppose a man such as he would do that to another. Why, even though his contempt for disease and other evils of the human or mortal mind was so marked, yet he would never do such a thing as spit on an unfortunate blind person's eyes. Oh, no, he was too considerate and compassionate. Well, as I was saying, Jesus went on to say, 'Suppose that having blinded you with the clay and spittle, I were to lead you over to the pool of Siloam and duck you under the water, what would happen to you?' 'Why,' I replied, 'the clay would be washed off my eyes.' 'And then?' asked Jesus. 'Why then,' said I, 'the clay having been washed off my eyes, I would be able to see.' 'Of course,' said Jesus, 'and suppose at the first dip into the pool the clay came off only in part, what then?' 'Well,' I answered, 'I would only be able to see in so far as the clay was cleansed from my eyes. I might see partially or in a distorted manner. I might see men as trees walking.' 'Then,' said Jesus, 'if I ducked you again until the clay was wholly washed away, what then?' 'Why, I would see perfectly.' To this Jesus replied, 'Well, son, that is just the way it is. You are blind because your eyes are covered, not with clay, but with material or human mind beliefs. That is all. For because God made you perfect in every way, you are so and remain so always. Now when you come to me, you come into my consciousness to the Father that dwelleth in me, or into the Kingdom of Heaven, or Kingdom of God, the temple of the Holy Ghost, or into the temple of the living God, or into a pool of spiritual consciousness; this would wash the clay and spittle off your eyes and so enable you to see, so now in this pool of spiritual consciousness those false beliefs are washed away by the pure water of life and you will see as well as anyone else.' He further explained to me that these beliefs were the product of the human or carnal mind and that my own thinking was responsible for my troubles, as Solomon had said years ago, 'As a man thinketh in his heart so is he' — and this being so, if I would stop my own thinking, and still the human mind — 'silence the material senses' (*Science and Health*) — if I would eliminate or deny self, take No thought, then would

these false beliefs disappear, for the Christ-Mind would arise and cleanse them from human consciousness precisely as the light comes and dispels darkness — a perfect example, for just as there is no darkness, neither is there disease or other evil.

“He went on to say, ‘When you go into the kingdom of Neptune, you step out on the promise or dictum of the ocean to make you every whit clean, and when you go into the Kingdom of God, you should likewise step out on the promise or decree of God to make you every whit whole. When you go into the kingdom of Neptune, it matters not a particle to it how dirty you may be, how long you have been dirty, what kind of dirt it is, how thick it lies on you, or whence it came or where it is on your body, for this water seeks out the hidden part of the body, and finds the dirt wherever it may be and cleanses you; and in the Kingdom of God, it matters not in the very least what is the matter, whence came the matter, how serious is the matter, how long it has been the matter, or where is the matter, for it is all the same to the Kingdom of God; and this presence of God instantly proceeds to seek out and find the hidden parts of the body and cleanses away the errors and false beliefs and makes you every whit whole, ‘For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.’

“When you go into the kingdom of Neptune, you do not pray to Neptune to make you every whit clean, but you pray the prayer of acceptance or expectation that it will cleanse you; and so you simply act as being in the kingdom of Neptune; you swim and dive, and splash about in the ocean; and while you are doing this, the ocean itself proceeds to fulfill its prerogative; and of itself, without the slightest aid from you, it seeks out the hidden parts of the body, finds the dirt and makes you every whit clean.

“In the Kingdom of God, likewise, you do not pray to God to make you every whit whole; but you step out on God’s promise or decree that He will do so, for ‘what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them,’ and thus you pray the true prayer, the prayer of acceptance or expectation that the Kingdom of God will carry out and perform its function and prerogative to search out the hidden parts of the body, ‘piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart,’ will do these very things, uncover, cleanse away and destroy the error whatever it may be, and so make you every whit whole.

“There is this to be done, also, as when you go into the kingdom of Neptune: you cast aside your garments which have enveloped you, and so enable the water to envelop you, and thus have full opportunity to wash the body and make it clean, sweet and cool, so in the Kingdom of God, as with blind Bartimeus, another beggar who, ‘casting away his garment, rose, and came to Jesus’ and was healed, we too must cast aside this garment of the human mind with its thinking in which we have been enveloped, and so enable the Christ-Mind, the one Mind, God, to envelop us and so have full opportunity to cleanse, as it were, the body with the ‘pure water of Life,’ and make us every whit whole.

“When you go into the Kingdom of God, you act as being in that Kingdom even as you acted, when there, as being in the kingdom of Neptune. How? By ‘speaking in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord’; you must be filled with joy, for ‘with joy shall ye draw water out of the wells of

salvation'; you must be filled with laughter and mirth, and be merry, for 'a merry heart doeth good like a medicine; but a broken spirit drieth the bones;' you must praise and glorify and give thanks continually to God, and steadfastly refuse to praise and glorify the human mind, the only devil there is or ever will be, by talking of or claiming or admitting the presence of disease or other evils, which is like loading yourself with leaden weights when you would enjoy the ocean delights.

"In *Unity of Good* we find this remarkable statement: 'To say there is a false claim, called sickness, is to admit all there is of sickness; for it is nothing but a false claim. To be healed, one must lose sight of a false claim. If the claim be present to the thought, then disease becomes as tangible as any reality.' Then, when and as you act as being in the Kingdom of God, and, stepping out on the promises of God you let go and let God do it, you will find that as the water of the ocean laves and cleanses the body, so this water of Life will cleanse and purify and heal and save your body.

"So I began to act as being in the Kingdom of God, and I was instantly healed by this power of God."

So said Jacobson to Isaacson, and beholding the man which was healed standing before him, he could say nothing against it.

And so will anyone be healed, for the removal of the belief is the removal of the disease or trouble, just as the removal of the obstacle removes the shadow cast by that obstacle.

From the above imaginative story, which may easily be the way the once blind man told of his healing, may have been handed down the story as we have it in the Bible today, but whatever may have been the original descriptive tale, no doubt this is the substance of the healing as done through the great Master when he used the simile of the pool of Siloam and the clay and spittle.