



Spiritual Healing

An increasing interest is being shown in spiritual healing on television and other media. Both with healing and Spiritualism in general, more and more people are coming to realize that “there is something in it”.

Many people call it faith healing. Faith can play a part, particularly by the patient but there is more to it than that. For one thing, some remarkable cures have taken place with children who do not know much about faith and others too weak or ill, to bother about it either.

It must be said at the outset that no healer can or would guarantee a cure. He can only do his best to help and if a patient is beyond medical aid, his or her passing can be made easier. On the other hand hundreds, even thousands of persons given up by doctors have been cured through spiritual healing. We say through, because it is not the healers who perform these modern miracles; they are but the instruments of the higher divine spirit. Every healer has his or her helper from the other side, usually doctors who were highly skilled when on earth.

Encouraging Sign

This is a very significant fact when the medical profession condemns our efforts to carry out Christ’s exhortation “Heal the sick”. Nevertheless, it is an encouraging sign that an increasing number of hospitals are admitting healers into the wards for treatment of patients, when the latter ask for help.

The principal healing organization is the Guild of Spiritualist Healers sponsored by the Spiritualists’ National Union. Most Spiritualist Churches have a healing session at least once a week and there are countless sanctuaries in all parts of the country conducted by groups of healers.

As to the methods of healing adopted, this is entirely a matter for the individual healer, but in most cases it is performed by the laying on of hands, backed by prayer for spirit guidance. It is carried out as simply as possible without any dramatization, remembering that healing is a form of mediumship.

There is another form of healing which we call absent healing—which is healing by thought and prayer for those unable to come to a healing session. Some equally remarkable cures have resulted from this means, even with people living perhaps at the other side of the world and who may not even be aware that this is taking place.

This is one way in which we can all take part. How often have we seen people in the street who are obviously ill or crippled and because of our narrow conventions, we are afraid to approach them. We can send out to them our healing thoughts and if it is possible to talk to them, give them the address of the nearest healing centre, or better still, offer to take them there.

Sickness Not Punishment

We must at this point discountenance the idea held by many that sickness is punishment for our misdeeds. For one thing God is not vindictive. The universe and all who live in it are governed by natural laws laid down by the great creator which we encounter on all sides in our everyday lives and in no way are these laws more effective than in our health.

Despite the marvelous progress of medical science our hospitals are overcrowded with sick people of diverse complaints, mostly through the same cause. In one way or another they have broken these laws and are suffering the consequence—cause and effect. So that far from

God punishing them they have punished themselves.

We do not take sufficient care of our bodily health and well being. A wrong way of living or a wrong diet may result in physical disharmony, which is what illness really is. Good health is good harmony.

It is now a recognized fact that by far the greater number of our illnesses originates in the mind. This does not mean that we imagine them, but rather that they have a mental and nervous beginning due to the stresses and strains of modern life.

When commencing treatment therefore, the healer will first put the patient's mind at rest and induce a condition of complete relaxation perhaps by gently stroking his head with a soothing motion.

Co-operation Essential

We have said that no healer will promise a cure and we often find that in two cases of complaint one will be cured, but not the other or a stranger may be cured while a close relative is not. Unfortunately, this is partly due to the fact that in a great many instances people come to a healer as a last resort when it may be too late to do anything, or it may be a question of old age. On the other hand there are on record hundreds of cases of people given up by their doctors who have been cured by spiritual healing.

Another contributory factor may be the patients' lack of co-operation and the absence of any desire to get better. This is in direct conflict with the Fifth Principle—Personal Responsibility. We are as much responsible for our personal health as we are for our spiritual life, and we owe it to the healer to carry out his instructions and regularly report progress.

Let us end on a personal note. We have said that a medium is a dedicated person—a healer must be even more so and like other mediums he has great responsibilities. You may be told by a medium that you could be a healer. Perhaps you possess healing power to a high degree, but

unless you feel drawn towards ministering to the sick and have the urge to help them, do not rush in. It is suggested that you first join a healing circle where you will soon find out if you are called to do this work. Otherwise, with the best will in the world you may do more harm than good.

Being a healer gives great satisfaction. For one thing, we can observe the results of our work and although there will be failures along the way, there will be compensations if some successes are achieved or we have been able to ease a passing and give some comfort to those left behind.

In the meantime, hold a little healing session in the privacy of your home. Think of all the people you know who are sick, or those you saw in the street today and send out a healing thought and prayer to each of them—even if you can only manage it once a week.

*Taken from the Spiritualist Assn of Great Britain
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