

*AN INTRODUCTION
TO HEALING*



PAT SMITH

LIST OF CONTENTS

Introduction

SPIRITUAL HEALING

HISTORY OF SPIRITUAL HEALING

UNDERSTANDING ENERGY & LOOKING AT THE ETHERIC BODY

HOLISTIC HEALING

SPIRITUAL NATURE OF HEALING:

MEDITATION

MEDITATION EXERCISE

INVISIBLE BODIES

THE ENERGY CENTRES - THE CHAKRAS

THE PROTECTIVE EGG BREATH 52 GROUNDING - ATONEMENT - CLEANSING - HEALING

DISTANT HEALING

THE CREATIVE MIND

VISUALISATION

BREATH AND BREATHING

THE PHYSICAL BODY

STRESS

BODY LANGUAGE

LISTENING AND LISTENING SKILLS

HEALING INTO DEATH AND DYING

HEALING AND THE UK LAW

YOUR HEALING PRACTICE

Introduction

I was told as a child that I was a natural healer. I believe that anyone who really wants to help others is a healer.

As a child and young woman I was aware that I could put my hands on people with the intention of healing and they usually felt better. However, I never did this outside my immediate family because I really did not know what I was doing. I grew up, got married, had a family and was caught in the web of living. Throughout my working life I worked in offices. Always, in the back of my mind, was the feeling that I had more to offer and that healing was what I should be doing but I felt that I needed some guidance and training. When I looked around for possible training it seemed that I would need to do it through a Spiritualist Church and as I am not a church person this did not feel as though it was the right, or only route. So, the years passed and I did no more than talk about my wish, here and there.

I have a sister who lives in Canada and she read an article in the UK Sunday Times about Spiritual Healing, the wonderful effects it has and the fact that the National Federation of Spiritual Healing ran courses that were entirely non-denominational. She cut out the article and sent it to me with the words "you have no excuses now!"

I booked myself onto a residential course and was blessed to be taught on this course by Jack Angelo, a gifted teacher and healer. It was wonderful to be released into myself during the course and to be given the confidence to use the healing power. I became a probationer member of the NFSH and attended the North Kensington Healing Centre weekly, to gain experience during my two-year probationership. After the two years I became a full healer member of the NFSH and was invited to chair the Healing Centre (which

later moved and was re-named the Shepherd's Bush Healing Centre). So, that was me - a working healer and loving it!

I was then approached by some probationers, who asked whether I would run a probationer group to help and support them through their two-year probationership as there was nothing of the sort in the West London area. I agreed and ran this group regularly for a few years and all the group's members have since become full healers. By this time I was working less in the office and doing more healing from home. A friend advised me that the teacher of Spiritual Healing at Richmond Upon Thames College had left and they were no longer running a Spiritual Healing course. I contacted the college, told them that I was not an official NFSH tutor but would happily teach an introduction course. They employed me to teach a 10-week Introduction to Spiritual Healing Course so I found myself in the position of having to write a course of my own because the NFSH were not willing to accept me as a tutor without a very lengthy training.

What follows is the resulting course, which I have now taught to a number of people, many of whom have continued their training and become full healer members of the Kent International Healing Association. I am still a member of the NFSH but joined the Kent International Healing Association and became one of their registered tutors to enable me to take my "Introduction" students on through the two year probationer period to become full healers.

I should particularly like to thank Brenda Peace who encouraged me to teach, in the first instance, and then introduced me to KIHA. I am very pleased to be a member and tutor for KIHA, it is a forward looking healing organisation, the training, as with all the recognised organisations is very good and they are keeping closely in

touch with the rapidly changing legalisation for alternative therapies.

By definition there has been a significant influence by other authors and healers in the structuring of this book due to their observations, research and judgements. As with any other literary work, it is difficult to define a unique observation and one that has been significantly influenced by something that has been read or heard. I would therefore like to thank all those people who have influenced my thinking in the preparation of the book.

I do believe that every person who wants to help others is a healer and I hope this book will give many more people the confidence to believe this to be the case and to go forward and become registered healers. The world needs more healers.

SPIRITUAL HEALING

Spiritual Healing is not only the laying on of hands in a healing sanctuary; it is a way of life. It is the way you talk and react to people. It is a helping hand; a ready smile and laughter. It may be a word of advice or simply knowing when to stay silent. It is doing the best you can in all that you attempt.

The act of healing is the channelling of healing energies through the healer to the patient. It re-energises and relaxes the patients to enable their own natural resources to deal with illness or injury in the best possible way for them.

The healer attunes to the patient. Attunement is a combination of empathy and intent - either in the presence of the patient or at a distance. The healer then directs energy through the hands to the patient and thereby seeks to supplement the patient's own depleted energy, dealing with stress at whatever level it exists and releasing the body's own recuperative abilities to deal with the problem in the most effective way for that individual. In fact, what we are doing is enabling the patient's body to heal itself.

Patients receiving healing tend to experience sensations of being re-energised or relaxed. They can feel the sensation of "pins and needles", heat or coolness and occasionally pain coming to the surface and dispersing. All of these feelings are an indication that the energies are "going to work". However, sometimes the patient feels nothing at all - this does not matter, it is just disappointing for them at the time but, during the next few hours or days, they will notice that things have changed to some degree.

Words that have been used to describe healing are: *giving, comforting, soothing, catalytic, communicating, uplifting, bliss, helping, energising, receiving, well-being, peace,*

touching, understanding, pain/stress relief, nurturing, listening, love, compassion, trust, integrity, honesty.

We can give healing for any illness, stress or injury it is a therapy that is completely natural, has no side effects and is complementary to any other therapy. It can be helpful in a wide range of physical and psychological conditions, sometimes to a remarkable degree. It seems that the medically diagnosed nature of the illness appears to be irrelevant to the outcome of healing, and there are case histories ranging from the trivial to the terminal in which healing seems to have made an important contribution to recovery.

Apart from the value of healing in relieving pain and restoring function, healing is also notable for initiating improvements in patients' attitudes and clarity of thought as well as in their quality of life.

People will ask if they need to believe in the healing for it to work. The answer to that is definitely "No". We ask nothing special of the patient except that they try to enjoy the healing and are aware of any small changes that may happen in their lives. This should give them an awareness of the need for change and the motivation to endeavour to help themselves.

With regard to expectations you can give your patients, I think it is important that you make it clear that you cannot diagnose and you cannot direct the healing to any particular place. We direct the healing generally to their bodies and then we must allow their bodies to decide where the healing energy is most needed. If they have a pain then usually the healing will deal with that pain -but not necessarily, so you must be careful not to give your patients expectations that you cannot meet. It is however, unusual for healing not to be helpful in some way.

Sometimes one healing is sufficient, but I am inclined to tell people that having one healing is a bit like taking one aspirin; it is usually better to have more than one. Often several healings are needed and the benefits emerge gradually.

You will find that with some patients a successful outcome to healing is obvious, but for others, change takes place at a more subtle level and sometimes in an unexpected way. Often the patient will not notice the changes, it is only when they are talking to you on the next visit that the changes become very obvious -sometimes the healer needs to gently point them out for them to be recognised.

Healing can help with the speed and extent of recovery from serious illness and major surgery and from the effects of treatments such as chemotherapy and radiation therapy.

It works well with all forms of holistic medicine.

After healing, patients usually feel more stable and relaxed and often experience a beneficial change in their attitude to life. This is particularly the case in terminal illness, where healing brings a sense of peace to the patient and to relatives and friends as well.

Healing can definitely do no harm. There are rare occasions when the patient may "feel worse" before improving but this is often a significant part of the healing process, signalling a release of stress that may hitherto have gone unrecognised.

Some possible causes of disease are as follows and are often to do with environmental influences: -

1. Stress will affect different parts of the body in different people, according to where they are most vulnerable, i.e. stomach, neck, head, heart, back, etc.
2. Emotions such as anger, fear, hate, grief, guilt, frustration and resentment are harmful if not dealt with.

When these emotions are stored rather than expressed, the body reacts and may eventually manifest the emotions in the form of physical disease.

3. Self-created disease where "pay off is greater than discomfort - such as when poor health is a means of gaining attention. This is usually on a subconscious level. Self-judgment of personal looks, success, abilities, behaviour and so on can be a cause of distress and consequently disease.
4. Dwelling on negativity and negative thoughts: energy follows thought and therefore it is possible to create a disease by "thinking" the body into it. Conversely, positive thoughts can assist in "thinking" the body into health.
5. Life plan: for each person there is a life plan and conscious or unconscious conflict with the plan will lead to stress and ill health.
6. Environmental influences: damage is caused by high voltage overhead and subterranean power lines -these do affect all living things within their radius of influence, i.e. scorched and stunted growth on vegetation, gross deformities in mammals, etc. Humanity is over enthusiastic with the use of chemicals; they are added to the water supply, to food in the form of preservatives and on farms to boost production in both crops and animals.

In all cases, the individual is responsible for his or her own health, though they often feel it is beyond their control - nevertheless, the healer must avoid creating a sense of guilt in the patient by making them feel they have brought things upon themselves. The healer's role is to listen, support and channel spiritual healing. We are not psychiatrists, hypnotherapists or psychologists; when appropriate we should refer people on.

The healer does not need to know the cause of a problem; that is for the patient to discover. They may or may not wish to share their feelings, visualisations, etc. The healer is there to facilitate discovery if it is right and appropriate for the patient. A patient has the right to keep their disease if they so wish and are under no obligation to clear it. The healer's task may be to be there as the patient discovers a pattern and then chooses at a subtle level whether or not to be healed.

It is a wonderful feeling to be able to give spiritual healing; the patients benefit but so does the healer. Each time you heal, you are coming from a place of pure love - so each time you heal you are tapping into a perfect place within yourself. The more often you touch this place the more you will find that your life gets better and better.

HISTORY OF SPIRITUAL HEALING

TRIBAL HEALERS AND PRE-HISTORY

Wild animals preserve their fitness instinctively. All creatures can tell which foods contain the minerals essential for their health. Very early on, we lost this ability and began to rely on memory to tell us what was safe to eat rather than relying upon instinct.

Premature death and disease have been man's lot throughout recorded history. There have also always been healers using whatever methods they have found that worked.

Early tribal healers were usually the oldest men or women in the tribe who, having survived all the perils of life, were assumed to be the best able to pass opinion on these matters.

Healing is an ancient therapy that has its roots in India, China, Egypt and Greece.

Shamanism is probably the world's oldest religious tradition spanning many thousands of years and is still found today in Siberia, North and South America and Australia.

In Shamanism sickness is attributed to a loss of soul power. It is considered that the spirits are taking the sick person's soul. It was the shaman or witch doctor's job to go into a trance state to find the lost soul and arrange for it to be returned.

By 3000 BC Sumerian medicine had discovered the healing qualities of mineral springs.

EARLY RECORDED MEDICINE AND SURGERY

By **2000 BC** the Code of Hammurabi included guidelines for medical practice, including eye surgery, and quotes

permissible fees that could be charged. The Edwin Smith papyrus of the same time describes medical and surgical practices.



The Edwin Smith Surgical Papyrus is, without a doubt, one of the most important documents pertaining to medicine in the ancient Nile Valley.

It was written around 1700 BC but most of the information is based on texts written around 2640 BC -Imhotep's time.

The papyrus appears to talk mainly about wounds and how to treat them and surprisingly little about diseases.

Placed on sale by Mustafa Agha in 1862, the papyrus was purchased by Edwin Smith. An American residing in Cairo, Smith has been described as an adventurer, a moneylender and a dealer in antiquities. Smith has also been reputed to advise upon and even practice the forgery of antiquities. Whatever his personal background, it is to his credit that he immediately recognized the text for what it was and later carried out a tentative translation. Upon his death in 1906, his daughter donated the papyrus in its entirety to the New York Historical Society

The early civilisations of Egypt and Babylon recognised the **herbalist** as a master of medicine, while the shaman's functions were considered to be divided between the magicians and the priests.