

## DYNAMICS OF HEALING

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The process of healing is contained within each one of us. The moment a person becomes aware of his difficulties, whether they be mental or physical, and seeks to conquer or change them, he has entered on the way back to health. The means by which a person will recover begins right there—whether it is in the field of spiritual healing, through his church, physician, psychiatrist, or through any of the unorthodox healing measures.

In whatever direction a patient may turn, he must be assured of sympathetic help; he must also have reasonable assurance that the source vital enough to give this help will remain available until the patient has recovered his strength. Whether illness manifests itself in weakness, pain or anxiety, we may be certain that something has happened to disturb the individual's natural environment, so that he becomes literally "not at ease," therefore "dis-eased." One of the healer's most necessary functions, therefore, is to be on hand to reassure the patient; this, too, is most important in the case of the "miraculous" cure. I have talked to many people who professed to be momentarily healed—and then found they had slipped back, because there was no reassuring voice or presence to occasionally help sustain them.

As a sensitive, I do not profess to heal. I seek only to change the point of view of the patient, transferring his conscious anxiety to some less important phase of his physical need and environment. I am enabled to do this by seeing auric emanations that are given off by every in-

dividual, and indeed by every living cell. I am immediately confronted by the map of the individual and it is from this "map," "field" or "aura" that I am able to draw my conclusions; it may contain breaks in its pattern, or a fogginess at points where there is malfunctioning within the body. I can trace the cause through the denseness, and observe an interruption in natural pattern as one would trace a river that has moved from its bed. Because of this I am often able to turn, through suggestion, the patient's attention to less congested centers of his body. In this way I can transfer the tension, and lessen the mental operations in the affected area, by directing the mind to a part of the body less in tension.

One can thus, most purposefully, first transfer the patient's mental operations and, by means of passes, break up the density of the aura at the most depressed and tense areas of the body. In this way, too, one may relieve toxic areas within a magnetic field, and help renew the patient's ability to increase his oxygen intake.

There are those who assume that the aura is a symbolic form, but it appears to me as a concrete field which dynamically relates man to his world. It protects him within his world. It makes it possible for him to fulfill the properties of his existence, as it not only draws out the used carbon from his body, but facilitates the intake of oxygen, hydrogen and nitrogen through the breath and skin.

In healing I use prayer or, more importantly, words of faith and reassurance, to overcome the patient's lack of serenity. This is most important, for words without belief can hardly even combat material economic and social malfunction. Therefore, in healing efforts, one needs oneself to be completely secure in one's own faith in divine compassion, and a deep divine desire that man be made whole.

It is well to note that no healing can have lasting effect unless the environmental atmosphere of the patient can be culturally and spiritually changed. The physical, mental,

moral and religious atmosphere has to be taken into account, if the faith engendered is to continue to live and grow into a state of wholeness.