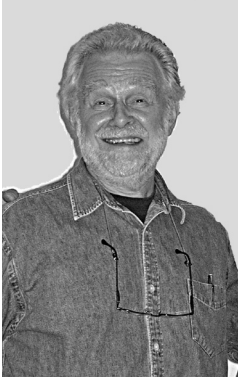


Who Heals Whom?

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May I say from the outset that this talk 'Who Heals Whom?' is the consequence of personal reflection on some twenty and more years of working in radionics over which time I have come to recognise my infinite indebtedness and gratitude to: my patients for inviting me into their lives, to the legacy of other practitioners past and present and other figures associated with the care and development of radionics from whose influence I greatly benefit and, especially, my spiritual mentors, to whom I am so deeply beholden for their direction and teaching which has enriched my life more than I can say, and also my better understanding of this miraculous healing discipline I am privileged to practise.

When I was invited to talk on 'Radionics as a Catalyst for Spiritual Evolution', which was the originally suggested title, my first response was to decline because I do not consider myself competent to speak on a subject which for each of us is an intensely personal matter and it seemed audacious in the extreme for me to suggest that in others there is to be found a reflection of my own experience in the spiritual journey we call this human lifetime.

It wasn't until recently assessing a licentiate student's submission for membership of the Radionic Association and after reading a simple statement drawing to a close her dissertation on 'My Understanding of Radionics' that I fell to pondering on how she had come to review and re-evaluate her comprehension of her present stage in life, and how this had been realised through commitment to healing through studying and practising the discipline of radionics.

Her statement was, "When I began the course I had no idea how my life was to change. I actually wonder whether the course is designed for our self-development, a spiritual journey for us: the fact that we can help heal patients is a bonus! There have been plenty of tears shed along the way but these are all part of the learning process and *no-one said it was going to be easy*".

Well, learning is as ongoing for me as it will be for Rosalyn, our new

member and it certainly is not easy for me to attempt to put into words my understanding of how radionics can serve as a catalyst for the spiritual evolution of the practitioner. I am profoundly aware of the enrichment to my life by the privilege of being of service to others through the benefaction of radionics. I am truly blessed to be given such purpose to my life and it is thrilling and humbling so to be used. But it is very difficult to express what has occurred to enable me better to understand my spiritual self and the quiet evolution that is taking place. How *does* one describe the indescribable?

In recognising and accepting my personal inadequacy in addressing this task I sought the help of my spirit-world Friends. (I should explain briefly that the manner of their transposing spirit-world material into current English usage is, by our standards, quaint and often long-winded. They once explained to me, "Here we do not have your English language and grammar; we communicate with what you would call occult colours." Well, I know how difficult it is for me to translate simple school-boy French into English so goodness knows the difficulty my spiritual communicants must have especially bearing in mind what an erstwhile friendly acquaintance described to me some years after her so-called 'death', "For you to know what it is like here would be for you to imagine walking into a star of a myriad brilliant colours of light.")

My spirit-world Friends, clearly aware of my diffidence, sought to encourage me because their response was:-

"Before you manifest your attempted description of the indescribable know that co-operating Angels en rapport with you and who know all you need to know for your conscious mind to be informed about us when we attend to suffering on the Maitreya level and the alleviating of such suffering, will surely tell you about that which is wonderful and which accomplishes your physical-life work in healing. All manner of things of your material and spiritual worlds are to be influenced by what you and your colleagues call radionics: through this your patients receive God's lower-world light of blessed indescribable phenomena called healing and which on your physical plane is achieved by your sensitivity to disorder in your patients. This is in fact truly your own particular earth-plane training to further in you feelings of heavenly awareness of yourselves in service to others and also for the continuing spiritual advancement of yourselves in associating with Soul need for each of you. Your quiet surrender in compassionate but detached attention to the needs of your patients also leads you to attune to that which is your own Higher Self need." They went on to advise me that the preferred title should be, 'Who Heals Whom?'

I was then led to explore the definition of Maitreya, to read that he is a

highly revered Buddhist saint associated with healing and who is reputed to have said to an aspiring Buddhist monk, "The water of compassion courses through the channel of loving kindness".

My spiritual Friends then continued, making clear their thoughts on the purpose of their proposed title:-

"When in radionic interaction with your patient you are experiencing a phenomenon that is essentially a spiritual one and one in which you grow in the light of your own spiritual advancement. The underlying principles and love of your work in radionics depends on particular qualities of subtle awareness of both the patient and yourself as practitioner. Preparing the analysis does for both make potent important healing relationships that bring the parties into a balance that serves in the purpose of greater mutual benefit. Associated with your becoming familiar with your patients' disharmonies and the forces that cause the suffering of your patient and especially your questioning closely the causes behind your patients' illness, perfects the real essence of what is fundamentally a blessed spiritual opening of yourself to the needs of another spiritual being, who, like you, is at present experiencing consciousness of the material plane. In the state of spiritual openness held by you as practitioner in attuning to your patient, in innocence, absence of self-opinion and in selflessness, you receive information which is a form of re-construction of the circumstances germane to the disorders and imperfections of your patient. This provides you with an understanding of that which is necessary for your part in blessed healing work to perfect again that which was imperfect and, in the love that is your radionics, restore to order the disarrayed harmonies manifesting as illness in the sufferer.

"In communing, through your radiesthetic power and meditative and tranquil state of mind, held in the love necessary for your healing work, you are in effect surrendering to a wisdom directed to you from a realm of that spiritual phenomenon you call your Higher Self which is itself in occult communication with the world of supersensible beings dedicated to the care and love of humankind and all things of God's created sensory-world you call the physical plane."

They continued,

"Contemplate: in order to function your work in radionics requires the indescribable effect of a sacred domain, one which is concerned with and donates to the physical world. This manifests directly from higher-world phenomena which, through supersensible beings well compassionate for God's beautiful human life and all things of heavenly creation, indescribably charge the light of your sense-world consciousness. You are, in your present physical-world experience, to strive to attain complete attunement with

spirit-world life for within the heart of that life is that which truly is a Soul-world blessing for you i.e. your given responsibility of service to your patients. There are times when you are beset by doubts and worries attached to your feeling up to the task before you and your ability to carry what may seem to be a burden of accountability for your patients (I think, many of us, recognise that one!) but never fear your journey ahead, for as you have been watched over all your life and, in spite of your fears, have been brought through all the trials and difficulties of your life, so God will continue to take you through the uncertainties of the future. Awaken in yourselves and heed your positive Inner Being which purposefully has inevitable freedom from your earth-plane confusion and doubt."

Well, these are all very fine words and in principle one can hardly gainsay the wisdom inherent in them. But to apply this wisdom to everyday life is the purpose of this advice not only for its pertinence to one's radionic practice but also its relevance closely associated with one's conduct in the rest of one's activities and behaviour. I often recall the message I received some years ago from one of my spiritual counsellors reminding me of the subordinate role played by my transient physical life experience running concurrently and intrinsically with the supreme reality of my parent spiritual self. The implication of the message still inspires me with awe and demands that I never forget the true priorities in the reality that is my Life. The message read, "As you conduct yourself in your everyday physical-world life so there is a reciprocal influence in your Higher Self."

I suppose we all know in our hearts that we need to be mindful of the quality of our relationships with others and our responses to the vicissitudes of life but how often do we match up to what we deeply know we expect of ourselves? I know I am sadly wanting. It helps, of course, to remind oneself of what is the reality of our existence, namely that what we generally take to be the *status quo* of life is in fact a fleeting truth, that this lifetime is but a brief moment, that we are here as temporary visitors in the ongoing phenomenon of existence, what Buddhists call the Continuity of Consciousness, but the grasp of that reality is so often felt as remote from the physical, perceptible world bracketed and comprehended by physical-life birth and death.

Through having some knowledge, as I understand it, of what actually happens when we attend a patient and are given information to enable us to make articulate our will to be of help to one in distress, we are enabled to see beyond the limited one-fold vision of our sensory-world promptings and, even if dimly at first, through two-fold vision, discern the presence of those supersensory beings who are using one in a healing role and whose gentle beneficence bestows upon us not only the wherewithal to apply with specific purpose a healing programme but also to provide us with an opportunity to

act in what my spiritual Friends call “a blessed spiritual opening of yourself to the needs of another.” This, as my spiritual ones give me to understand, is *how* and *where* radionic work is accomplished and as a consequence *spiritual evolution of the practitioner* is manifested. It is in the activated tranquillity of mind and surrender to an environment of dispassionate love for another in need that a state of grace develops between patient and practitioner. Poised in this condition of ‘mind fixed but else made vacant’ one evolves a sense of awareness of one’s Higher Self becoming more tangibly present and serves as a reminder of our spiritual brethren always patiently in attendance despite the frailties and failings of their earthly charges – me and you. Their calm tolerance of our weaknesses and doubts seems boundless and is a lesson to us also to practise serenity and patience when confronting the difficulties and complexities of our calling.

Each time we go to analysis and treatment with our patients, in the manner I have described, we are, I believe, engaging in a form of sacrament, a surrender to guided Higher-Self promptings which are aiding us not only to be of service to others but through diminishing as much as possible ego and practising the willing suspension of personality (Buckmaster Fuller’s ‘Less Is Greater’) we open ourselves to light of spiritual dimensions wherein resides a wisdom beyond the grasp of our pre-conditioned consciousness. It is in this state of spiritual receptiveness that the light of one’s own Inner-Self consciousness is enabled to reflect the brilliance of Higher World illumination and it is here that Soul enrichment is manifest and with it the fuller expression of one’s needed spiritual evolution. So, patients’ needs, practitioner’s needs, who heals whom?

In this respect I am aware that in certain circumstances practising radionics *could* prove divisive in some marriages, partnerships etc. and I think it prudent to realise that this evolutionary process is not without its risks and there is a need to accept that the subtle changes in one’s life will be noticed by family and friends who might well feel that you are somehow growing away from them. With regard to this I received an instruction from my spiritual Friends: *“You, as a progressing human-being in your needed indescribable, wise and heavenly sensitivity, require your trusting yourself to dismiss negative thoughts and doubts about your suitability to embrace the higher mysteries through information revealed to you containing spirit-world principles: these are most certainly associated with occult learning of higher knowledge. Above all you must develop further gentleness and inner quiet, risking compromising that which your family close-ones know as the comfortable and usual you. With all care for them and their feelings you must nevertheless endure any disapproval knowing that your awakened understanding of the spiritual nature of your work in radionics is the medium in which your spiritual evolution flourishes while you are in your*

earth-plane experience. Further, know that your being overshadowed by indecision and vacillation will engender in your mind a hostile esoteric consciousness which, through moments of doubt in the rightness of your calling and its implications, will manifest in your humankind consciousness as thoughts that produce confusion in your mind as a practitioner; this causes you to understand information that is flawed (for example when we get wrong readings in our analyses). For you to be free of flawed information when working in your radionics it is essential that you know attunement with spirit-world beings, and in peace of heart, calmness and tranquillity say to yourself, 'I associate with perfect peace in receiving information from My Known Ones Non-Carnate'" (or Spiritual Counsellors, Guides, or whatever term you prefer for your own needs). This little affirmation, said quietly and in a relaxed manner, is extremely effective in bringing me into the right frame of mind throughout the process of analysis, treatment or just taking down messages from spirit-world communicants. I keep this little affirmation on my desk within eyeshot always and throughout working time I frequently refer to it. Colleagues of mine to whom I have mentioned this also find it very useful. You might find it worthwhile to note it down although I'm sure you have your own methods of adopting the right frame of mind when at work.

In valediction may I mention a couple more tangible benefits of freer access to our spiritual world and those supersensory beings who use us an extension of a channel for healing. I was recently approached by a partnership of professional holistic practitioners, not radionic, who had previously consulted me for dismissing psychic interference in their patients. The patient in question, Miranda, I quote, 'is a delightful mother of one little girl, happily married who came to see us two years ago with all the symptoms of the onset of multiple sclerosis. Both Jennifer (the other professional partner) and I feel that there is a main obstacle, however, to full recovery. In the last treatment it became apparent that she had a belief or fear about herself which is preventing her from getting totally better and going on to have another child.

'We discovered she had been exposed to an extraordinary number of sick children, very often thrust into her face at a time when she was most vulnerable, often swallowing her own tears. Soon after nursing her favourite grandmother, who died, she lost her first child in difficult circumstances. She embarked on an international showbiz tour when she discovered she was pregnant. She lost the baby and later continued touring hospital wards for dying children around the country for a whole year. She had to hide her double grief and the appalling pains she experienced as a result of poor medical attention.

'This woman has always had a very natural and beautiful connection with

children who immediately take to her, whether ill or not. Children always flock to her. At that time she felt her duty lay in giving them their last entertainment: she always put herself second.

‘When she decided to have another baby she was suddenly besieged by intense fears of having a sick or handicapped child. As a result she became utterly obsessed with the health of her daughter. She would like to have another child now but we don’t feel she has recovered fully. We don’t know, apart from the obvious traumas described above, if there are other subtle body interferences.’

After establishing, spiritually, that I had permission to go to Miranda I agreed to help and in a telephone conversation with her she said at one point, “My biggest impact of stress was with a little dying girl I visited. I was thought to be exactly like the Indian Princess Pocahuntas in a Disney film, and this little girl, too ill to be lifted up, kept pulling me down towards her; her parents were sobbing at her bedside. It was all I could do not to breakdown myself. She died shortly afterwards and after this experience I gave up visiting children in hospices.”

During radionic enquiry it was revealed that she was suffering, in the spiritual realm we call buddhic, from psychic interference at something over 60 per cent severity.

The analysis unfolded thus:-

CAUSES “... main obstacle to full recovery ... = Psychic interference associated with Little Dying Girl visited by Miranda and who saw Miranda as a human manifestation of Disney animated character Pocahuntas.” (Miranda couldn’t recall the Little Dying Girl’s name).

Spiritual Friends further elaborated the analysis thus:

“Treatment for Miranda needs your achieving association with express dismissal of psychic interference from four entities, non-carnate, one of which is Little Dying Girl. The other three are all discarnate beings, ex-human children, visited while in human form, by Miranda.” I was instantly puzzled by what form of psychic interference was affecting Miranda.

We then went to treatment for Miranda, and effected what was required for dismissal of psychic interference (This included: Negate shock psychic trauma to effect co-ordination buddhic body)

After treatment the degree of psychic interference read 0%. This accomplished I put up some questions:

Q1 What, please, was the collective intent of the four non-carnate ones causing the psychic interference?

A. "Commanding Miranda to see them in a state of perfect happiness in light of indescribable spiritual evolution." (At buddhic body level)

Q2 Why should such a happy state of mind so affect Miranda as to cause an 'obstacle'?

A. "Because these subtle realm promptings are interpreted by Miranda at astral level as reminders to her of the human-world state of the children she once knew. This gave her fear of her own children being in state of sickness."

Q3 What caused the spiritually benign and positive motive of the four deceased human beings to be transformed into a negative interpretation by Miranda?

A. "Because in Miranda's buddhic realm there exists a condition known as dismal feelings of depression caused by her too closely identifying in sisterhood with suffering children. Miranda therefore saw her own children in light of such suffering."

Q4 So, in Miranda's buddhic realm there is a negative factor?

A. "Yes, but you have done all you were asked to do therefore forsake further questions."

I could not have experienced this correspondence-like communication with my spiritual Friends, in this case teaching me new material about psychic interference, were it not for my work in radionics. The insight into spirit-world thoughts given me is a bonus granted by committed and regular excursions into radionic work in the manner recommended to me by my spiritual counsellors.

Finally, and forgive me if this is an impertinence, certainly none is intended, we all get from time to time notifications of 'wonder systems' that will, as an example I quote, 'This system integrates revolutionary (healing) technology with the principles of holistic health to bring the best in complementary medicine technology working closely with Doctors, Homoeopaths, Chinese Medicine Practitioners, Vibrational Medicine and Energy Medicine Specialists and other Complementary Medicine Practitioners - Healing Today's Problems With Tomorrow's Technology.' All very tempting and as with all these systems and techniques offered me I always check to see the value of such to my patients and practice. To my enquiry about this latest one I received a zero rating; but there might well be those for whom it would be useful *but*, I wonder, might it not also be at a risk to personal subtle evolution because in extending their reply my Friends announced, "This system is for those associated with wanting to find a cure-all means of healing. Radionics has graduated beyond this concept by understanding

that our *spiritual-world* is *the essential* ingredient in a truly holistic healing expression of that which is God's Love and Compassion."?

It is, I believe, through disciplined, constant application and sustained endeavour by the practitioner to surrender, in love, all personal aspirations and opinion when in healing interaction with the patient, endeavouring to achieve a state of complete, selflessness in communion with the source of healing, that evolution in spiritual advancement is effected and, for me in looking forward, one day, to achieving this, *no one says it's going to be easy!*

Gwilt, A. (2004). "Who heals whom?" *Radionic Journal* 49(1): 4-12.