



# The Mindful Body: An Exposition on Psychic Healing

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This collection of notes is dedicated to family and clients.

The author does not advocate the use of the described healing procedures instead of traditional medical care. Please, for any health issue, readers are advised by the author to consult a qualified health professional to assure that all decisions are made with the maximum amount of information. The author does not assume liability for any adverse effects or consequences resulting from the use of wellness procedures or methods described herein.

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# The Mindful Body: An Exposition on Psychic Healing

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In this age of catastrophic illnesses, people are investigating various methods of healing, both standard and alternative. The extent to which people are exploring alternative healing methods is demonstrated by the fact that traditional medical schools are incorporating acupuncture in their curricula. Major insurance companies are reimbursing homeopathic physicians and non-physician acupuncturists. Also, pharmacies display large selections of Chinese and Western herbs alongside their non-prescription medications. The National Institutes of Health are investigating the health benefits of hatha yoga. One additional category of alternative healing is psychic healing.

Psychic healing has been difficult to study by Western research methodology for many reasons, such as the lack of a definable independent variable and inability to measure symptomatic changes with hard numbers. As a health practitioner myself, I feel that the definition of psychic healing has not been standardized for practitioners and health care consumers alike. The following collection of notes is an attempt to provide clarification in the area of psychic healing for interested persons, so that we may better utilize this important and safe healing modality.

Psychic healing encompasses any form of healing that is started or ruled by the mind. Inherent in this concept of psychic healing is that all matter is energy. The idea of body should also be defined to include the aura which is an extension of the concrete physical body's energy and its processes. The body's mind moves through this complete body energy field, and moves the energy through the physical body and its aura or the entire body energy field to arrive at improved health. The definition of mind gives a clearer idea of the level or type of psychic healing. In his book, *The Science of Psychic Healing*, (1937), Yogi Ramacharaka defines the levels or types of mind. The instinctive mind is the level of mind which deals with the physical body functions. Psychic healing involves redirecting the energies of this instinctive overall body mind, which has its main center for operations in the spinal column and the solar plexus. This instinctive mind then channels these energies to the organic mind of a number of cells that have the same function. This instinctive organic mind then passes the redirected energies to individual cell minds. These instinctive cell minds then direct physical body changes at the cellular level. Hence, a mindful body channels energy in a balanced manner for a well body. This process is psychic healing.

Psychic healing has been assessed in several studies. The majority of information dealt with psychic healing under the topic of unconventional medicine. Most of the research indicated that psychic healing was statistically more effective than placebo or no treatment.

Psychic healing is an apparently abstract form of energy treatment. To gain an increased understanding of this more arcane form of energy treatment, it might be helpful to explore other forms of energy that appear more concrete via a description of my pathway of discovery.

As a practitioner, I progressed toward psychic healing very early on. In my childhood I began hatha yoga studies in a practical manner. My literary family had floor to ceiling bookcases. The bookcases apparently had the religious books on the lower shelves. Because I was both young and small, I examined these most readily available books. A book on Christian Science first interested me because it had a picture of a woman, Mary Baker Eddy I presume, on the binding. I soon lost interest in the book, however, because it had no pictures. The book near it did have pictures, as it was a text about hatha yoga. As my reading skills progressed, I read more on the philosophy of yoga, admittedly understanding little since I was less than eight. I began applying some of this knowledge very shortly. When I was eight, my mother died. I spent the summer with my maternal aunt. During this summer, I regularly began to massage my aunt, who had severe rheumatoid arthritis. With these regular massage treatments, I started to form an idea of energy and its travels through the body.

In my adolescence I became practically oriented toward career, service and steady work, although my interest in the occult sciences continued with study of astrology, palmistry, and yoga. Nursing seemed to offer opportunities for the aforementioned issues of career, service, and stable employment. Perhaps I was rebelling a bit against my mother's Christian Science beliefs. Although she did not attend Christian Science meetings, she always answered in response to any question about health that it was all a matter of attitude. Additionally, after my mother's death, I spent a great deal of time with my maternal grandmother, a retired practical nurse. So upon graduation from high school at 16, I went to college. I spent a while avoiding nursing because of its stereotyped images. I did, however, finally choose nursing while maintaining my practice in the occult.

While studying nursing, I continued to explore alternative treatment modalities. I did a research paper on acupuncture for my rehabilitation nursing rotation. After graduating with my bachelor's degree in nursing, I worked on a Navajo Indian reservation for one year in order to get a year of hospital nursing in an alternative setting. On the reservation I was privileged to observe medicine men caring for the patients. Many times the medicine men controlled symptoms that the physicians were unable to control. One such instance involved a baby with severe seizures. The physicians and nurses attempted the usual meds without results. The medicine man performed his ceremony which included essential oils with herbs applied to the baby's chest. The seizure episode was controlled by this method.

Throughout my years as a nurses aid(I started at age 17), a nurse, and a nurse practitioner, I cared for many clients. Professionally, I began to feel increasingly frustrated by the lack of healing I observed occurring with clients in the United States despite the money spent on healthcare. Personally, I developed migraines, menstrual disorders, and respiratory allergies. I therefore scheduled a complete medical work-up. The day of my appointment my son had a major temper tantrum which kept me from attending the appointment. I felt that this event was an indication that I should not see the physician, but that I should follow another route for relief. I turned toward acupuncture. The results were incredible. That incident coupled with my general frustration with Western medical care motivated me to learn two energy modalities: acupuncture and reflexology.

Acupuncture practitioners use acupuncture needles, moxibustion(mugwort herb heated directly or indirectly over the body using acupuncture points), acupressure, electrical stimulation, laser stimulation, and magnets to change the body's energies. Traditional Chinese Medicine theory base states that all symptoms are a result of unbalanced qi or energy. This energy is the person's life force. It is similar to the yogic concept of prana. Chinese medicine theory delineates energy pathways of the body's qi called meridians or channels. Again, the yogic concept of the chakras parallels this idea. When the channels become blocked, deficient, or over-filled, the person becomes symptomatic. From the practitioner's viewpoint, these qi or energy changes are reflected in the pulse, tongue, fingernail condition, and general overall appearance. The assessment of these aspects tells the practitioner where the energy or qi needs to be added, drained or simply re-directed. From this assessment, the treatment plan is designed. The session involves the use of the acupuncture tools along meridians or energy pathways to change the body's energies. The treatments are usually a series of 20-45 minute sessions with a frequency of anywhere between twice daily and once every few weeks. As the body's qi balances, the client's symptoms decrease. As the corrected balance of qi stabilizes, the frequency of treatments decrease. Usually as the client incorporates healthier lifestyle habits, the balance lasts longer and treatments can gradually be discontinued. Some symptomatology is very strong with intense pre-natal jing (i.e. congenital conditions) and requires very prolonged treatments, both in duration and frequency. Acupuncture, both as theory and treatment modality, incorporates and demonstrates that manipulation of energy fields causes changes in the individual's health status.

Reflexology theory utilizes manipulation of energy fields to decrease symptomatology. In reflexology the practitioner applies strong, direct pressure to areas on the hands or feet which correspond to the client's affected organs. For example, a client complains of a sore stomach, and the practitioner applies firm, direct pressure to the stomach area of the hand or foot. Generally, I have found clients to feel immediate changes in symptoms when the corresponding areas of the foot or hand are stimulated. The practitioner's direct pressure to the foot or hand can be viewed in the same manner as the acupuncture tools of needles, moxa, and electrical stimulators.

As a practitioner, it was not difficult for me to move from acupuncture and reflexology to the concept of the minds of the client and provider moving the energy without the use of the instruments of acupuncture nor the direct pressure utilized in reflexology. During the acupuncture and reflexology treatments, the clients and I noted that the excess and blocked energy was released into the room (or more broadly into the universe). Additionally, we noted that the deficient energy was brought into the client. The energy had color, form, and temperature. The energy exiting the body did have and will have the corresponding color of the affected chakra. The vividness and palpability of these energy changes help us to understand that energy or qi is in essence a matter form which can be directly changed to move each one of us forward on his/her journey to the ultimate spiritual health experience. What follows is a description of the chakras.

Planet	Saturn	Jupiter	Venus	Mercury	Moon	Sun	Crown
<b>Location</b>	base of spine	small of back	heart-chest	throat	base of skull	forehead	above head
<b>Color</b>	brown-black	green	pink	blue	white-violet	white-yellow	purple
<b>Symbol</b>	square	pyramid	cross	chalice	circle	6 point star	lotus
<b>Sound</b>	LA	BA	YM	HA	RE	AH	OM
<b>Emotion</b>	appropriate discipline	giving well	readiness for love	appropriate commitment	flexibility	humility	spiritual growth
<b>Alignment Statement</b>	I let go well	All I give I receive	It is safe to love	Balance	I bend but do not break	I am one with all	OM and/or All is one
<b>Essential oil</b>	eucalyptus, rosemary	peppermint, sage	bergamot, rose	myrrh, rosewood	chamomile/ylang-ylang	lavendar spruce	sandalwood
<b>Horary Activity</b>	1-5am	1-5pm	4-8pm	4-8am	7-11pm	7-11am	11am-1pm, 11pm-1am
<b>Mudra</b>	Prithvi	Cup	Buddhi	Ahamkara	Gomukha	Gnana	Om/Namaste

When the color a practitioner observes does not correspond to the his/her idea of the affected chakra, then the practitioner must consider the possibilities that the affected chakras are blending the overall color of the aura, or the practitioner's own subtle energy is altering the his/her view of the energy. This latter phenomenon would be analogous to donning a pair of sunglasses and interpreting the colors of the view. The writings of Alice A. Bailey and Tibetan Master Djwhal Khul in *Serving Humanity* (1993) support this idea of individual practitioner color interpretation. The treatment room's temperature often drops or increases dramatically during treatment sessions. I have found the temperature to correspond to the acupuncture theory base viewpoint of yang-cold and yin-hot energy. For example, if a client has presented to me with excess yang cold qualities, I have found that the room will become colder during the treatment. Presumably this change occurs because of the the extra yang cold energy being released from the body. The energy entering the body has involved the healing color for the chakra, which is the color with white threaded through it. The temperature of the entering energy would be the opposite temperature being released. Most often at the end of a series of treatments, I notice white drops of energy with gold flecks. After viewing and feeling this energy exchange repeatedly, I began to gain confidence that the less concretely invasive and, usually, even gentler stimulation of the psychic healing treatments could facilitate the same changes as the modalities of reflexology and acupuncture cause. With these experiences (see case report B), I began to incorporate more frequent intentional psychic healing techniques in my client sessions and to broaden my knowledge of yogic psychic theory base. Psychic healing, unlike acupuncture and reflexology, does not require concrete instruments. Ramacharaka (1937) in his book, *The Science of Psychic Healing*, is helpful in defining a classic theory base for this discipline. His concept for this discipline has three categories: pranic healing; mental healing; and spiritual healing. In pranic healing, the prana or life force (qi) is directed to affected body parts. The affected body parts may be addressed by light, direct pressure (not the firm pressure of reflexology) or indirectly addressed by the manipulation of the aura (the energy field which extends beyond the physical body). The stimulated general life force or prana (qi) in turn stimulates the mind in the cell to heal the cell. In a treatment session a diagnosis of the energy pattern is done. A client history may yield the diagnosis. However, the diagnostic method usually includes the practitioner visually scanning the client for changes in the aura as well as abnormalities in the gross physical body. In addition, the practitioner sweeps the body which consists of moving from head to toe with the hands placed 6-12 inches above the body. During this sweep the practitioner is able to sense in a tactile fashion the changes in the body's energy. Healthy auras will be soft, white ovoid shapes surrounding the physical body. They will be even in color and texture. Auras will pul-

sate subtly in phase with respirations and the heart rhythm. The entire aura will extend from the surface of the body and will be a few inches deep to many feet deep. Changes in the aura indicating need for re-balancing may be: differences in either overall or certain areas; differences in the texture of the aura, such as clumping like mucus, holes; temperature variations either overall or in a particular area. The diagnostic sweeping may take anywhere from a few seconds to several minutes. Practical methods of delivering the prana healing can range from the client utilizing his body alone to redirect the energy, to a practitioner facilitating the process. In the former instance, the client may take his hand and place it on or above the affected body part. In the latter instance the practitioner acts as a bridge for the client. For example, the practitioner would lay his hands on or above the affected area. Alternatively, the practitioner would direct energies from a healthier body part to the affected area by placing one hand on or above the healthy area and the other hand on or above the affected area. Historically prana via the respiratory system has been used to heal clients. However, given the contemporary view of hygiene and infectious diseases, this form of healing is not very feasible. I have utilized the deep breathing pranic healing technique on myself and have found it very powerful. In all of these methods of pranic healing the practitioner and/or the client sweep the area or the entire body to stabilize the changed energies. Without the final sweeping one runs the risk of the symptoms returning quickly. In these pranic healing methods the skill and energy of the practitioner are used to more heal the client more effectively.

To demonstrate the broad applications of psychic pranic healing, I would like to define some alternative energy based treatment modalities. The following list includes some of those which involve mobilizing or re-aligning energy in a manner similar to psychic pranic healing: religious healing; crystal healing; polarity healing; Reiki; therapeutic touch.

Religious healing involves the concept of the higher power directing the energy exchange. This method can be somewhat structured as in the Christian Science healer who must be instructed in and adhere to a religious doctrine prior to and during the healing sessions. Or the provider may be non-denominational and invoke the higher power during a healing session. The common denominator is a belief in a higher power to facilitate the changing energy for symptom reduction in the client.

Crystal therapy involves the inanimate energy power of crystals to change the body's energy. The theory base of crystal therapy is not highly structured. The practitioner may or may not have formal training. The sessions for the client are similar in format to pranic healing sessions. The crystals may be seen as instruments in much the same manner as the acupuncture needles or reflexology finger pressure are instruments to direct energy.

Polarity therapy involves changing the body energies by bringing them apart and re-aligning them. Here, one is working with the energy field or aura just as a pranic healer would.

Reiki therapy has a well-defined theory base and a long history of treatment practice. Reiki practitioners undergo long and intense training to perform their energy balancing treatments. Healing sessions are similar to pranic healing sessions in procedure. The diagnostic form and terminology is highly structured while remaining, as pranic healing is, intuitively based. The essence of the Reiki treatment is energy balancing, as it is in pranic healing.

Therapeutic touch was designed by Virginia Kroeger, a nurse with doctorate preparation. Practitioners of this modality must undergo training and certification. The diagnosis and treatment sessions are very similar in format to the pranic healing process.

Mental healing utilizes the mental energy of the client and/or the practitioner. In this treatment form the client and/or the practitioner mentally focus on the clearing of the symptom or problem. This can be done in proximity or at a distance. To finish the process of healing, the client and/or the practitioner envision sweeping the client's entire energy field. This last step stabilizes the energy pattern, so the symptoms are less likely to return, similar to the physical sweep in pranic healing.

Attitudinal healing or positive mental affirmation and visualization are examples of alternative treatment modalities that reflect psychic mental healing. These modalities utilize the thought process of the client to change the body's energy fields so that symptoms decrease. The mental energy of these modalities are similar to the mind energy of yogic psychic mental healing.

The focus of spiritual healing moves beyond the physical illness issue to the soul's learning goal(karmic scar) which needs to be met. In one form of psychic spiritual healing, the practitioner works to move the client toward higher consciousness and, as a consequence, the physical problem is resolved. Often the problem is eliminated instantaneously. Spiritual healing does not necessarily involve the human physical body. In this other aspect of psychic spiritual healing, the provider regroups energy that is not physically incarnated on this physical Earth plane. While dealing with the energy entity, the provider touches a truly spiritual aspect of all entities. Here, the psychic healer may be seen as a public health provider or even a Jungian mental health provider in that s/he is soothing our collective unconscious as it manifests energetically here on Earth. The procedure for treating the non-corporeal energy form is the same as performing a treatment on a corporeal form (see case report F). Since the boundaries are even less defined in this modality, the practitioner is at increased risk for disarrangement of his own prana or subsequent illness. Hence, the provider must work harder at maintaining a balanced lifestyle.

Thus far, I have described psychic healing within the yogic theory framework of Yogi Ramacharaka(1937). Additionally, I have discussed similarities between the categories of yogic psychic and other alternative energy treatment modalities to describe psychic healing in many of its forms. For clarification of the psychic healing process on the individual level,I will present case reports will be reviewed in the following text.

#### Case Report A

K.N., a nine- year-old boy, presented with a virus. The symptoms included: sore throat; headache; nausea; and intermittent mild fever (approximately 101-102 degrees Fahrenheit). In the afternoon of day four K.N. was complaining of increasing fatigue, headache, and sore throat. His mother I.J. went over to hold her son. Upon closing her eyes as he rested against I.J.her, she saw the word,*hospital*. At this point she thought,*Please don't let him get that sick*. She began deep pranic breathing exercises. After two rounds, the prana left through her hands to her son's body. The sensation was that of electrical energy(similar to that of a mild shock from a frayed electrical cord) racing along her chest through the inner aspect of her arms and out the hands, particularly the tips of the fingers and palmar surfaces of the wrists. After his rest of ½ hour K.N.. felt better. I.J. within 2 hours developed fever, headache, sore throat, nausea. She continued to have these symptoms for two days with the fever peaking to 104. She felt very weak for 7 days. This case shows clearly the ease of administration and the efficacy of psychic healing. However, it equally illustrates the need of the healer to act only as a conduit of the universal prana,given the danger to the healer with pranic healing. The healer will not always , as she did in this case, manifest the same symptoms as were present in the patient. The unhealthy energy may attach to a weak area of the healer. To clarify, if the healer has a history of stomach problems, the healer may develop a recurrence of that problem. Because of the risk, the pranic healer must work to be only a conduit of the prana. In this case I.J. was a pranic healer who had just completed a short, busy family vacation and a long day of client visits. The resulting fatigue and emotional attachment to her son created a conduit which was too sticky and lead to her developing symptoms.

Moderation is the key concept in following a lifestyle that promotes healthy psychic healing for the provider as well as the client. Yoga is particularly helpful in this regard because balance is an integral concept for the yoga discipline. The word yoga means to yoke or to bring together, usually pertaining to mind and body. Hence, a study of yoga and all its disciplines is very helpful to one performing energy balancing work. For psychic healing from a classic yogic theory base, the psychic healer and client should be even in diet and activity. The diet should be as clean as is tolerable. The activity portion should include: adequate rest; periods of relaxation; meditation; study and professional development; reflection; and proper regular exercise. The rate and ease of healing depend on the blend of these factors by the provider and client.

#### Case Report B

N.H. was a forty-eight-year-old woman who presented with: a one-year history of hypothyroidism (or underactive thyroid); goiter (a state of enlargement of the thyroid gland which can be caused either by an underactive or overactive thyroid gland); and a twenty-eight-year history of right-sided paralysis as a result of a head injury. She consulted the acupuncturist for relief of back pain of several days duration of uncertain etiology. The client received medical evaluation and had a standard Western medical provider. The client received three treatments weekly resulting in complete resolution of her back pain. During this time, the goiter decreased from walnut size to quarter size. Additionally, the right shoulder evidenced a slight increase in the range of motion. These changes prompted the client to work toward improving these problems of goiter and right sided paralysis, by continuing weekly acupuncture treatments. The client and practitioner worked together in treatment and studies. The treatments began to incorporate more intentional aspects of psychic healing, such as positive mental affirmations and pranic healing. Gradual but steady improvement continued. After approximately eight months of treatment, the client was involved in a car accident with no apparent injuries but moderate to severe pain as a result. The client visited a chiropractor who, within his initial evaluation, stated that she was at risk for decreased shoulder girdle movement because of the accident. The client came to the acupuncturist with profound grief over the potential loss of function. During this acupuncture session, the acupuncturist noted white light coming out the treatment room from under the door to the room. This change caused the acupuncturist to enter the treatment room and to check the client. Upon entering the treatment room, the acupuncturist noted the client's right arm and right leg to be moving in circles involuntarily. At the same instance the client was speaking in a language unknown to either the acupuncturist or the client. After the treatment all pain was relieved, the goiter was much decreased, and much extremity strength was noted bilaterally by the client and the acupuncturist. The client continued with acupuncture care. She then began physical therapy, meditation, and mental health counseling to facilitate further healing. In summary, in less than one year, N.H. experienced significant increase in mobility and a decrease in goiter. Most importantly, she has an increased sense of control and purpose of her existence because of to the client's direction of the energetic forces of her body on all levels. This case history exemplifies psychic healing within the framework of other disciplines and highlights a strength of psychic healing. This strength is that the individual controls and directs this process across the spectrum of healing.

#### Case Report C

E.D., a seventy-five-year-old woman, presented to the psychic healer with a history of non-insulin dependent diabetes, female hemophilia, bladder prolapse, non-cancerous endometrial hyperplasia (a state of extra cell growth of the lining of the uterus), and severe sensory changes of the feet. At the time of treatment the client requested acupuncture for the bladder problem and the sensory changes. The client received 10 treatments with excellent results from acupuncture, foot reflexology, pranic healing sessions, and a zedoaria herbal formula.



The client then needed to return to her home that was several states away. The area where she lived did not have a alternative healers. The client continued to have herbal treatments in conjunction with standard Western medical treatment. After discussing the issue, the healer and E.D. set up a schedule of weekly distant healing treatments. The distant psychic healing session occurs at a mutually agreed upon day and time. At this time the client and provider both focus on the health problem. The provider worked for fifteen minutes chanting and visualizing the client in improved health. After three weekly treatments, the client reported significant improvement in her feet. The Western medical tests for circulation that the client received also indicated improved circulation in the feet. Additionally, she has noted improvements in her vision which were affirmed by her eye doctor. The client and provider continue to work together.

This case illustrates the effectiveness of psychic healing, in particular mental healing, at a distance. The client need not assist or even be aware of the healing efforts. However, faster more dramatic results are generally achieved when the client participates actively. The guru within the client is most helpful when sought directly by the client himself or herself.

#### Case Report D

L.M., an eleven-year-old girl, presented to the pranic healer with moderate stomach pain of several hours duration. With one pranic healing session of 30 minutes duration, the symptoms resolved and did not return.

#### Case Report E

R.M., a thirty-nine-year-old man, came to the pranic healer for relief of left knee pain which began one week after beginning weekly basketball. The client had injured the same knee about thirteen years earlier. He had surgery at that time surgery to repair a torn ligament. He had no further problems with his knee until this episode. J.F.M. had one ten-minute pranic healing session which stopped the pain for several hours. The client continued to play basketball weekly without pain.

Case reports D and E clearly demonstrate the rapid, concrete healing response, as well as the variability of treatment frequency and duration. Pranic healing can be a few minutes to 90 minutes in length with a frequency of one time every few months to several times per day. Treatments are usually performed with the client clothed. The provider's hands usually do not touch the client. If they do, the touch is light in pressure.

The provider should maintain a clean conduit status both personally and environmentally, using organized routines.

#### PROCEDURE FOR PERSONAL PRANA CLEANSING --(this should be done before and after each pranic session)

1. Deep, slow, rhythmic breathing (yogic as desired). One may add mudras (blessing gestures) to this step. Examples of applicable mudras are: blessing gesture (shanti mudra); interlock gesture (gomukha mudra); divinity gesture (om mudra)
  2. Chant om, a personal prayer, or state positive mental affirmation in rounds of three or seven.
  3. Tell the dirty or used prana to leave the personal aura.
  4. Visualize blue or violet light from head to toe to cleanse the dirty prana.
  5. Visualize white light from head to toe. Hold this white light as a protective layer throughout the day or night.
- Optional—the provider may add hatha yoga poses to facilitate cleansing. The use of hatha yoga poses is particularly helpful for clearing at the beginning and at the end of each day. People with high blood pressure/heart disease should avoid inverted poses. Applicable poses include: lotus; tree; lion; shoulderstand; and headstand.

#### PROCEDURE FOR TREATMENT ROOM CLEANSING --(perform this procedure at the beginning and end of each day as well as between clients as needed).

1. Visually scan or sweep with hands the room for dirty or stuck prana.
2. Collect the dirty prana and bring it together in a ball.
3. Compress the dirty prana until the hands meet.
4. Use sandalwood or sage to strengthen the cleansing effect. This step is particularly helpful for beginning practitioners or for cleansing non-corporeal entities.
5. Scan or sweep the room to be certain that the area is free of stuck or dirty prana.

The following case reports F,G, and H illustrate aspects of spiritual healing. Case report F describes spiritual client balancing, while case report G delineates a situation involving a non-corporeal entity. Case report H exemplifies the transition process from corporeal to non-corporeal form and how psychic healing can facilitate this process.

#### Case Report F

The provider first encountered K.C. via telephone. K.C., a fifty-two year-old woman, requested an astrological interpretation of her natal chart. Five months after the provider had completed her interpretation, K.C. contacted her for a pranic healing session. She wanted to get a tune up before a job interview. K.C. had an empty heart or Venus chakra. In addition, the crown chakra was throwing off sparks. Overall, the aura was clumpy, which condition indicates an excess of phlegm. The client reported a fresh, clean diet. The

provider ascertained that the phlegm indicated a mental health issue. Upon beginning the initial sweeping portion of the session, the client stated that she had lost her parents many years ago, but she still had not finished grieving the loss. During the healing session, the room exuded black vapors. Then pink light came down through the ceiling and entered through the top of her head and filled the chest cavity. The client wept during this phase of the treatment. The black vapors cleared completely. The pink light continued to fill the client's entire body. The aura was completely cleared after the session. The client could not believe the changes that had occurred and stated that she felt like a new woman. Additionally K.C. felt as if she had completed her prolonged phase of grieving for her parents.

Spiritual healing of corporeal entities can be difficult to differentiate from other forms of psychic healing. Generally, spiritual psychic healing is more rapid and more powerful than mental and pranic healing. This case report exemplifies spiritual healing in that the client's aura was completely balanced with complete cessation of symptoms in one session. Usually during a pranic healing session the aura is cleansed and balanced, but the symptoms do not immediately nor completely resolve in one session. The most important factor in defining this case as one of spiritual healing, the client felt as if she had been lifted toward higher consciousness by moving through a stage of grieving.

#### Case Report G

One five-year-old girl spirit presented herself to the psychic healer one evening after a full day of sessions. She sat on the treatment table crying out, *Daddy*. The girl spirit told the provider that she and her father had died in the influenza epidemic (this would coincide with the 1917 outbreak). She said that she had been unable to rest because she not said goodbye to her dad. The provider asked for and received permission to assist the entity. She swept her hands over the entity. The provider then helped her enter the white light where she was able to talk to her daddy. The provider heard the 2 voices. The room filled with white light as the conversation progressed. When the voices ceased, the white light left. No entity remained. The spirit has not re-appeared in 4 years.

This case report exemplifies perhaps the most arcane aspect of psychic healing, that of healing non-corporeal spiritual entities. As the provider in this case, I can attest to the fact that the energy of the spirit was similar to the tactile qualities of corporeal bodies. An extra note of caution is needed here. As mentioned previously, it is necessary to be aware of the added risk to the provider in this type of healing session. Because the boundaries are more fluid without the physical body to tighten the aura of the client, the provider is more likely to have difficulties with stuck prana. Extra time and focus must be placed on the stabilizing portion of the treatment. This type of work may not be lucrative; however, to assist in each person's forward development, all beings corporeal and non-corporeal is a step helped forward toward higher development.

#### Case Report H

D.P.W., a thirty-two year-old male with human immunodeficiency virus, presented to the provider for assistance in transitioning from the physical plane to the white light or hereafter as he termed it. Daily distant psychic healing sessions were performed at 11:00pm. As the session was performed, white light would enter through the provider's crown chakra and exit through the Venus chakra. The client would then feel increased sense of peace and did make a comfortable transition via kidney failure into his hereafter. The provider felt great love for the client as he had been a friend for 17 years. To confound the situation, the provider was a beginning psychic healer. After his passing, the provider felt a gentle pull at her back almost continuously. The provider worked at cleansing procedures for two weeks to finalize the entity's transition from the physical Earth plane to the white light.

This case incorporates the psychic healing of corporeal and non-corporeal entities via transitioning the client between the two states. This case report demonstrates, as does case report A, the risk to the provider and the need for self-balancing by the provider to maintain health and optimal healing ability, when treating clients for whom the provider feels an emotional attachment.

Psychic healing is one form of healing which is effective and safe. It also incorporates in the healing process a mutual trust between the provider and the client. The provider must work toward a balanced lifestyle which is moderate in activity and rest (see case reports). And so, psychic healing requires that the provider exemplify the lifestyle and healthy habits that she or he espouses to the clients. In this way the healer is facilitating trust and caring by being true to the specified health beliefs and to the client. This balance is in contrast to what often happens to patients in Western healthcare settings. How often does a health care provider discuss stress reduction in an office filled with noise pollution? Psychic healing works to help the provider and client to lead the same healthy lifestyle which then creates mutual trust. This trust helps us all to advance further on the path of higher development.

#### Summary

This exposition on psychic healing has been presented to assist interested persons in obtaining insights in this area. To clarify the nature of psychic healing case reports have illustrated: mental healing; pranic healing; corporeal spiritual healing; and non-corporeal spiritual healing. Psychic healing as a safe and effective healing modality deserves further utilization, since we find ourselves confronting health problems for which Western medicine does not have adequate solutions.

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