

What is Spiritual Healing? - A Meta-Analysis

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John Warren Reynolds*

Oligochatology Laboratory, 9-1250 Weber Street East, Kitchener. Ontario, Canada N2A 4E1 and Research Associate, New Brunswick Museum, 277 Douglas Avenue, Saint John, New Brunswick, Canada E2K 1E5

***Corresponding Author:** John Warren Reynolds, Oligochatology Laboratory, 9-1250 Weber Street East, Kitchener. Ontario, Canada N2A 4E1 and Research Associate, New Brunswick Museum, 277 Douglas Avenue, Saint John, New Brunswick, Canada E2K 1E5.

Abstract

This paper summarizes some of the significant literature on the subject of spiritual healing including various types. Several biblical examples are also given. Some of the practices involving colours via the White Eagle Lodge are discussed. There is also a discussion of *qi* (chee; 氣) and Chinese medicine.

Keywords: Spiritual healing; Biblical examples; magnetic; mental; faith; contact; and absent healing; White Eagle Lodge

Introduction

The term spiritual healing is sometimes used to describe various methods of healing affecting man's subtler bodies, which in fact differ from true spiritual healing in the way they operate. Multiple Biblical references can be found in Reynolds (2009) [10] and some significant and well known are summarized below:

1. In Tyre and Sidon, many came to hear Jesus, and to be healed of their diseases (*Luke 6: 17-19*),
2. In Gennesaret, they touched his garment: and as many as touched it were made whole (*Mark 6: 53-56*),
3. The woman with an issue of blood (*Mark 5: 25-34*),
4. Blind Bartimaeus given his sight (*Mark 10: 46-52*),
5. Ten lepers cured (*Luke 17: 11-19*),
6. The infirm man at Bethesda (*John 5: 1-18*),
7. The Centurion's servant at Capernaum near death cured (*Luke 7: 1-10*),
8. The widow's son at Nain brought back to life (*Luke 7: 11-17*),
9. Lazarus revived after 4 days in his grave (*John 11: 1-45*), and
10. The miracles of Peter and David, a case of psychometry (*Acts 19: 11-12*).

Discussion

Some of the best sources on Spiritual Healing are: Brennan (1988) [3]; Wallace and Henkin (1997) [14]; more recently Wilson (2017) [16]; Targ (2010) [13] and Sargeant (2020) [12]. Although all have their part to play in spiritual healing, no one of these methods is in itself complete. For instance:

'Magnetic' healing in which the healer combs away diseased matter which may have collected in the patient's aura, and which is holding up the vital flow in the etheric. He then uses energy from his own etheric body to replenish that of a depleted patient. This type of healing can bring about very rapid improvement, but it is unlikely to have lasting success if the cause at the deeper soul level has not been cured as well.

Mental or Hypnotic healing in which the healer makes powerful use of suggestion, putting into the mind of the patient positive thoughts of health and well being, which in turn affect physical conditions. This type of treatment requires a healer with a powerful positive mind, and can prove very effective, but not all patients can respond to it.

Faith healing which works through the patient's faith in God and the prayers of the healer. Faith in God is important, but true spiritual healing is much more than this, and can help people who apparently have no faith. The magic of the spiritual power generated in true spiritual healing can transform the most unbelieving heart, and can truly work miracles if these are within God's will, or within the karma of the patient.

All the methods outlined above differ from what we shall term true spiritual healing, although as we have said, all play some part in it.

In true spiritual healing, the healer is trained to open his heart to the Christ Light, the Christ healing power, and to co-operate consciously with the healing Brotherhood in the world of spirit. He puts aside all the lower personal self to become a clear and positive channel through which the Christ Light pours into the soul of the patient, awakening the higher self and giving it strength to take command, as Jesus did, when he said, 'Lazarus, come forth' (*John 11: 43*).

The method of healing practiced at the White Eagle Lodge comes into this latter category (Hayward, 2016)[7]. It is a unique and powerful method involving co-operation with the angels of healing. The angels work with the healers to direct the healing in the form of colour rays which bring to the patient's soul the qualities it needs. They strengthen his spirit which then works gradually to bring all the bodies into harmony and health. These rays are projected to the patients through the soul power of the healers and the magical assistance of the angels, without which the healing could not take place.

The following colour rays are used:-

1. **Red**, from the deepest to the very palest rose pink.
2. **Gold**, from palest sunlight to rich deep orange.
3. **Green**, especially a bright fresh spring green and also a golden green, like sunlight through the green leaves of spring.
4. **Blue**, from palest sky blue to rich deep delphinium or madonna blue (madonna blue = true blue).
5. **Violet**, ranging from palest amethyst to the colour of deep rich violets.
6. The pearl or Christ Light ray-in which are contained all the other colours.

These colours, seen clairvoyantly, are bright and translucent, like sunlight shining through a very beautiful stained glass window. Each colour brings a particular quality to fill some lack in the soul, and is chosen accordingly. They are usually directed to the psychic centres in the etheric body which through the ductless glands and nerve centres are linked with different physical organs. Remember that the healer aims to reach and heal the basic cause of the trouble deep within the soul-body.

Healing power works gently. Since most disease starts in the soul-body and may have taken years to build up and show in the physical body, it is not surprising that it may be some weeks, or even years before the effects of the healing are felt upon the physical body. The fact that no change is visible in the physical condition does not mean that the healing is proving ineffective. Remember, it is working first on the soul-body, and often the first sign of the healing which is taking place will be a feeling of inner peace, of being able to cope with life. Gradually this will reach the physical body, the atoms of which will be commanded by the Divine Will in the healer and patient to return to harmony so that well-being, and good health will result.

The colour ray healing given at the White Eagle Lodge (Cooke, 1976) [5] is of two types:

Contact Healing: as the name implies this involves direct contact between healer and patient. It usually takes place as part of a Healing Service at the Lodge, in which each patient receives individual treatment from one of the trained healers.

Absent Healing: Since it is the soul-body which is being treated, and this lies beyond the confines of physical law, the rays can be sent to the patient from a distance. To do this, groups of trained healers sit together regularly at the Lodges, or as part of a Lone Healing group. Patients are told how to co-operate by tuning-in to these rays before going to sleep at night. Each group of healers is under the leadership of one who is directly linked with the Star Brotherhood in the invisible world (Chen, 2022) [4]. The power and effectiveness of the healing depends entirely on this magical link.

That this healing in either form is effective is beyond all doubt. There have been many 'miracle' cures, as well as very many less spectacular but just as impressive, a quiet and gradual healing takes place over the months. There can be few things more rewarding than to see the progress of patients from sickness to health and happiness. And all who take part as healers testify to the blessing and joy their service brings to their lives.

There is no doubt a considerable interest among the various peoples of our land, in the number of organisations who practice or are linked with the science of healing. Details of some of the principal bodies are given below.

Members of the Churches' Council for Health and Healing

Baptist Union, Religious Society of Friends (Quakers), Church of England (Anglican), Russian Orthodox Church, Greek Orthodox, Archdiocese of Thyateira, Salvation Army, Independent Methodist Church, Unitarian and Free Christian Churches, Lutheran Council, United Reformed Church, Methodist Church, Observers - Roman Catholic Church, and Moravian Church.

Considerable publicity has been given in recent decades through the media of television, radio, the press, and in particular the weekly newspaper *Psychic News* which has highlighted the introduction of psychic surgery into England by Filipinos, David and Helen Elizalde, who claim to remove diseased parts from the body by a power transmitted through them which allows for the body to be opened and closed without the aid of instruments. American sources in particular claim that this method of healing has been in use in South America for hundreds of years with considerable success, to the extent that 'plane loads of patients from the Western World are being flown to that Continent for treatment.

Time alone will tell whether we Westerners will require re-education on these matters, but the possibilities, if genuine, could open out a new slant on this subject. Another development is the introduction of healing by a 'Pulsed High Frequency' (PHF) machine which resulted from increased discussion of the rapid healing of bone and tissue which is produced by the phenomenon known as pulsed electro-magnetic energy. This energy is developed by a machine which emits short bursts of high frequency electro-magnetic radio waves. The bursts have a duration of 65 micro-seconds (μ sec) with an interval between pulsations of 1600 micro-seconds.

It is this unique pulsing effect which causes any heat that is generated with the energy to be dissipated by the body so that there is no temperature rise in the tissues. This pulsed high frequency, or PHF as it has come to be known has been shown to be extremely effective in treating a wide variety of complaints. These range from sinusitis, bursitis, rheumatoid arthritis, osteomyelitis, to disorders of muscles, tendons, and bones, such as sprains, strains, and fractures. PHF therapy is completely safe. After many years of research

and clinical application, there has been no reported contra-indications to its use.

In more recent time, *qí* (chee; 氣) has dominated the media concerning scientific healing. There are many uses of the term “*qí*” in acupuncture and traditional Chinese medicine, but it’s an imprecise concept of which the best, non-poetic translation is probably “stuff” (Beinfeld and Korngold, 1991) [2].

There are other uses of the term *qí* which are slightly more concrete; for instance, following an organ network, it means “function”, e.g. *gan qí* or “liver *qí*” (肝氣) should be interpreted roughly as “liver function”. Further confounding matters, the Chinese term *gan* is itself a bundle of functional interactions with other organ networks, rather than referring specifically to the tissues of the liver (Ross, 1985) [11]. A particularly notable discrepancy is *pi qí* (皮氣) or “spleen *qí*” (脾氣), which refers mostly to quality of digestion. While from a western medical science perspective the spleen is involved in digestion, sending bilirubin to the liver for inclusion in bile fluids, it is a minor player compared to other organs.

There are also terms like *Yuan qí* (元氣) and *Zhen qí* (真氣) which are all relatively well defined concepts, and refer variously to interactions between organ networks. When used in the sense “*qí* is obstructed”, it may simply refer to a blockage of body fluids (e.g., lymph, venous blood and interstitial fluid) easily moved by massage such as Tuina.

So, care should be taken during translation to know which sense of the term “*qí*” is being used. Each of them is its own scientific interpretation. The “sensational” types, *i.e.*, those which have no explanation in current standard histological models of the body, are the *de qí* (的氣) effect felt when an acupuncture needle is inserted and manipulated, and closely related the *ying qí*, (英奇) which is said to circulate in the *jīng luó* (經絡).

There have been a number of studies of *qí* B especially in the sense used by traditional Chinese medicine and acupuncture. These studies have often been problematic, and are hard to compare to each other, as they lack a common nomenclature (White *et al.*, 2006) [15]. While some studies claim to have been able to measure “*qí*”, as understood in acupuncture and traditional Chinese medicine, or the effects of manipulating “*qí*” through e.g., acupuncture, other studies have shown, that sham acupuncture is as effective as real acupuncture (Haake *et al.*, 2007) [6], removing the concept of *qí* from the equation. It has been hypothesized that the effects of acupuncture can be explained by endorphin-release, by relaxation or by placebo effects (Hsu, 1996) [8]. The NIH Consensus Statement on acupuncture in 1997 noted that concepts such as *Qí* “are difficult to reconcile with contemporary biomedical information, but continue to play an important role in the evaluation of patients and the formulation of treatment in acupuncture.” (NIH, 1997) [9]. In my opinion, a good case can be made that the traditional medicine world would have more scientific value in acupuncture than in White Eagle philosophy.

However, more recent investigations point to connective tissue mechano-transduction, in other words a domino effect caused by the specific twisting and knotting of the fabric of the body. The connections with electric conductivity were studied in the United States in the late 19th Century, and are currently the subject of more active research (Ahn *et al.*, 2005) [1].

Conclusion

In conclusion, I hope you will be encouraged to a wider study of this subject. There is within each one of us a latent power provided by the Creator for us, His servants, to use to His Glory and for the benefit of His children, whether it be in this particular realm or in clairvoyance, or other some “Natural” gift.

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