



## Healing with Light

**New technologies are now able to corroborate the interaction of mystical potential - even where people are unaware of it - and open up exciting perspectives, particularly in their application to healing. Such interactions were previously looked upon as cranky or superstitious.**

For many years already, Kirlian photography has revealed phenomena commonly ascribed to the aura by subjecting the object under observation to a high voltage field. As the electrons of biological matter get excited, they jump out of their previous orbital and start sparkling as they get converted - one might say, transfigured - for a split second into photons. Even more interesting, Semyon Kirlian and his wife observed the difference in this 'cold emission of electrons' between a healer socializing and one healing or preparing to heal, thus illustrating the effect of mind over body, which is the very paradigm of healing.

## Plant Dialogue

Walter Chappell's breakthrough in photographing plants and insects is even more pertinent to healers because he highlights the impact of the attunement of his mind and the energy of his own body upon the energy field of the plant. (An identical principle applies in physics where, to observe an electron, one needs to use a photon, which interferes with the way the electron would behave if it were not observed. Conversely, one can know the frequencies latent in a bell only by striking it). Not only is Chappell enthralled by the dance of light, particularly ultra-violet viewed in total darkness, wrapping up the leaves of flowers with a gossamer aureole of scintillating effulgence; as the electrons of his own body excite the electrons of the plants, an interactive process between the two becomes visible.

The resultant image tells you something of the interaction of observer and observed in a living dialogue. The plant speaks to you of itself according to your understanding of it and projects its thought in a tangible image which carries infinitely more information than its outer form. You discover yourself through the discovery that the plant makes of you. What is more, in acting upon the plant you discover something about its nature. If you wish to exercise some effective action upon the plant, you need to know it from inside rather than by its outer appearance. This of course applies eminently to healing.



## You discover yourself through the discovery that the plant makes of you.

Walter Chappell says, 'That real world is inside; the out-side has very little to it'. If you looked at trees this way, 'if you could really see that interaction, you wouldn't so much see physical trees any more'. His observation confirms Dr David Bohm's theory that what we usually experience is the explicate mode of reality, and the way things appear in this mode is only a poor projection of the implicate mode.

### To Look Actively

Reaching into the energy field of the patient while turning within in meditation avers itself to be the door to healing. What we observe in everyday perception appears to us as commonplace and familiar because we have been programmed to notice it in that way. This is in contrast to what Chappell describes as learning to look actively. The Sufis teach something very similar, which is to project the beam of intelligence upon objects rather than being the passive recipient of sense impressions, which is the case where consciousness alone operates. 'Accessing the inner life enhances one's ability to see', and, I would add, to act.

This would add a whole new dimension to both diagnosis and healing: the X-ray will only show the image of the outer form, not the energy field of which that form is the crystallization and wherein Much of the vitality of the morpho-genetic field (to use the term of Sheldrake) has been lost. Medication is targeted to deal with the symptoms or their concurrence in a syndrome: reliance on the apparent outer manifestations will not yield a holistic assessment of the patient's condition. Obviously classical medicine and healing would complement one another.

Fortunately interest has now been aroused in psychotherapy, and some validity ascribed to the mental factor in disease, for example in cancer. When thought becomes concretized as the result of the act of imagination, it assumes a form. Musical themes and rhythms are basically structures of crystallized thought, a projection of one's being that bears one's hallmark. Likewise thought-forms concerning one's representation of oneself structure themselves into an effigy carved into the fabric of our energy fields.

George DeLaWarr, who researched radionics, built a camera that could pick up the image of a thought-form. The Sufis learn to earmark the thought-form and work with it, since as one changes one's thought patterns, the effigy changes its shape. An illness in a plant would show up as a flaw in the Kirlian corona, and it is the same for a human being. By permeating the patient's energy field with one's own, the flaw of the patient's field imprints a mark upon one's own field at the corresponding area because one carries latent in one's own being all the characteristics of the patients that one is trying to heal. One can then affect the patient by correcting one's own 'ailment' which one had contracted by sympathetic resonance.



## Carving One's Aura

One may distinguish three steps here: First, acknowledging our own latent flaws which may be resonating with those of the patient, such as resentment, self-pity, or self-denigration, and then correcting the attunement, both mental and emotional, thus honouring the divine dimension of our being. Second, restructuring the properties of our own effigy and thus, by sympathetic resonance, that of the patient by translating the attunement into a form carved into the fabric of one's aura. Third, recharging both energy fields at the point(s) where there is a leakage of potential.

As one discovers oneself and others from inside one finds a multitude of superimposed sparkling images, of which three stand out in our research: First, the pristine or archetypal one. Second, the tarnished one which has been damaged by defilement or wear and tear. Third, the one improved upon by one's intentional personal creativity.

One needs first to return the effigy to its pristine state before moulding it the way one wishes it to be. This takes place in the same way as fresh cells regenerating a wound are in the undifferentiated state of the blastula before they are shaped both by nature and by stress. (The latter may occur in the course of rehabilitation after a physical disablement, where dexterity may be carried beyond the pre-injury level). That is why Hazrat Inayat Khan used to advise healers to imagine the form of the patient having recovered and even improved.

In conclusion: healing is not just working with recharging the life field of the patient with an extra boost of energy to reinforce the immune system; it is also working with the structure of that field as it makes itself known to the healer through its expression in the language of light. It is working with the light patterns of the patient's effigy via one's own light effigy. In fact ultimately the best form of healing is self-healing, or a collaboration between healer and patient, both of them emboldened by the magic of the light of the universe manifesting in their own beings.<sup>1</sup>

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