

HEALING

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As a preface let me outline some aspects of bioenergetic interactions that occur every day regardless of whether people are aware of them or not.

Relationships between parents and children, teachers and students, supervisors and subordinates, spouses, as well as our sympathies and antipathies in any group of people etc. – all of them to a large extent are determined by bioenergetic characteristics of the participants of those situations: the distinctive features of the energies that each organism emanates and the ways other organisms react to these emanations.

People differ from the bioenergetic standpoint on the series of criteria, the most significant of which are the following: a) excess or shortage of bioenergy in the organism, b) the level of refinement of a person's bioenergy, c) purity of the bioenergy or its contamination due to various diseases, incorrect lifestyle or unfavorable external influences, d) the level of development of bioenergetic centers of the organism (chakras) and domination of specific centers at a given moment of time.

Excess of bioenergy is not necessarily an indication of good health of the particular person, like some people think. For example, intensive emanation of pathogenic energies is a typical phenomenon that occurs during acute stages of many diseases. Harmful energies can get emanated when a person experiences aggressive emotions, as well as emotions of despondency or those of "inner weeping". The only way to distinguish bioenergies by the qualitative criteria is their assessment by extrasensory individuals who developed an ability to perceive a wide range of such emanations. For example, some of them can value the state of another person (up to making a precise diagnosis of diseases, assessment of the condition of chakras and meridians etc.) just by his clothes or by any object, that this person used and which has traces of his bioenergy. (Although for these purposes simply knowing his name can be enough).

Bioenergetic shortage is mostly observed in patients who have been weakened by their disease, as well as in people with consumeristic attitude toward others, be it a specific person or the society as a whole. Such incorrect ethic orientation forces those who possess them to constantly feel unhappy. Communicating with them is often onerous for other people, since the person who always wants something from someone demonstrate a so called "bioenergetic vampirism", which can be exercised even at a large distance. The only way one can help those ever-miserable "vampires" is by reorienting them from consumeristic attitude towards everybody and everything – to an active and creative position in life, in other words by changing their vicious orientation towards demanding love for themselves into desire to give their love to other people and to the world as whole.

It is emotions that represent the most important mechanism of setting bioenergies in motion. This is why ethic self-correction and mastering the ability to control one's emotions by using psychic self-regulation methods allow one to learn to never harm other people with one's disharmonious bioenergetic emissions or with stripping them of their energy.

When talking about bioenergetic interactions between people we cannot disregard the sphere of sexual relationships. An intensive energy exchange between partners takes place during a sexual intercourse. This implies the exchange of both pure, healing and coarse,

pathogenic and harmful energies. The readers can make their own conclusions from this.

Bioenergetic factors are the causes of many sexual disharmonies: such as impotency and quick ejaculation in men and frigidity and anorgasmia in women. Among the specific causes can be undeveloped or contaminated chakras (primarily svadhisthana), vampirism from the side of a partner as a consequence of his or her perverted concept of love, i.e. “love” for him- or herself, desire to receive for him- or herself as opposed to willingness to give his or her love to the partner. Incompatibility of partners by the level of refinement of their bioenergies can also play a significant role here. This can be the cause of various derangements in the energy system of the partner, whose energy is more refined (more perfect). Apart from health disorders contacts with partner who possesses more coarse bioenergy can lead to sexual indifference up to the development of an aversion to the given partner or even to sex in general.

Regarding incompatibility of svadhisthanic energies I should mention that if a woman’s bioenergy is coarser than her partner’s this may be the cause of his quick ejaculation due to irritating influence of such energy on the man’s svadhisthana. This is to say that one should look for the reasons of this type of sexual disharmony not only in men (as it is popular), but also in women.

The reasons of sexual disharmonies that have just been discussed can be eliminated by using psychic self-regulation methods.

All examples that were given above were supposed to demonstrate the variety and complexity of the so to say “everyday” issues of bioenergetic interactions between people as well as the importance of taking them into account. In most cases such contacts occur without control from the side of their participants, and they are not aware of the causes of their consequences.

But there exist spheres in which people apply their knowledge in bioenergetics consciously and in a controlled way. One of them is healing.

Healing consists of bioenergetic diagnostics and bioenergetic therapy. Let us discuss their major forms.

The simplest method of bioenergetic diagnostics, which extrasensory individuals usually start studying first, is diagnostics using the palm of the hand. This method is based on the fact that the body of every living being, including human being, is surrounded with energy field called the “cocoon”. This energy field is created by vital activity of all body cells, the configuration of the boundaries of the “cocoon” and the density of the energy inside it reflect the health state of the organism.

The boundary of a human body’s “cocoon” is usually located at about 50 centimeters from the body. But if a patient is weakened the boundary of his “cocoon” may be closer to his body and be difficult to identify. And on the contrary – boundaries of the “cocoon” of people with high bioenergetic activity may be located at 2 meters or farther from their bodies.

Almost everyone can learn how to feel the boundary of the “cocoon” with their hand. One should first practice feeling one’s palm in a more dense environment, i.e. as if it is in the air that turned into a thick transparent liquid that impedes its movement.

Then one starts moving one’s palm towards the partner’s body from a distance, making smooth palpating movements. At some moment the hand bumps into an invisible barrier – a boundary of a more dense space. This is the “cocoon”. Moving the hand within the “cocoon” causes in the palm pricking sensation and a feeling of something like an energy “wind” that is blowing through it.

Upon learning how to locate the boundary of the “cocoon” we may proceed to the next stage of study. Now we will palpate the boundary around the entire body of our partner. If he is healthy, the boundary will be at the same distance from this body. But if he is sick, then saliences or depressions will be observed against the affected areas. The former correspond with zones with pathologically increased bioenergetic activity, while the latter indicate zones which bioenergetic activity is decreased.

This method allows to identify also the latent (hidden) stages of diseases, as well as the nidi of the sluggish diseases that a person may not even be aware of.

Having trained ourselves like this we may learn to identify so small problem areas as dental caries or a common pustule covered by clothes.

This method just like all the others can also be applied when examining animals and even plants.

In some cases (when the “cocoon” is too large, for example) it may be more convenient to set perform the diagnostics not by studying the boundary of the “cocoon” but changes in the density and other characteristics of the energy field inside the “cocoon”. The palm of the healer should be moving parallel to the patient’s body. Many extrasensory healers use the latter variant only. But if the patient’s chakras are developed, their fields will create interference, which will render this method inapplicable to them.

By the way, it is very difficult or even impossible to make any kind of diagnostics through synthetic or sometimes wool clothes.

Another bioenergetic diagnostics technique relates to so called “clairvoyance”, i.e. seeing the energies that cannot be perceived with regular vision, in this case. Some people have an inborn “clairvoyance” abilities (i.e. from their previous incarnation), but virtually anyone can develop them as a result of systematic raja yoga practice.

In order to make it easier to master this technique one may place the part of the body being under examination in the energy field of one’s hands (between one’s palms).

Let us keep in mind that this kind of clairvoyance is performed nor with the eyes, but with the consciousness, which for best results one should concentrate in one’s own “cocoon” behind the anahata chakra or in the chitrini meridian.

Clairvoyance can be attained by practicing self-perfection methods that are described in this book.

Those extrasensory healers who mastered clairvoyance gain an ability to observe dark (gray or black) energies inside the affected parts of the patients’ bodies, driving out which leads to disappearance of the symptoms of the diseases – immediately or after some time.

Apart from the techniques that were described above there are other – more complicated – methods of bioenergetic diagnostics. Among them is, for example, recreation of the patient’s image (the “phantom”), while the patient can be far away from the healer, and subsequent using this “phantom” for making the diagnosis. One may transfer the concentration of consciousness close to the patient (regardless of the distance to him) and perform healing procedures there. Healing without making a diagnosis first is also possible, which we will talk about below.

Let us proceed to discussing methods of bioenergetic therapy. The first and the most commonly used is using the healer’s own bioenergy which he emits through the palms of his hands (either with imposing the hands accompanied by massage or at some distance from the patient’s body). The distinctive feature of this method is that it uses considerable amounts of energy that has been accumulated in the organism of the healer. The drawback of this method consists in that by giving his energy to the patient the healer’s organism becomes weak and thus vulnerable to damaging factors. In order to alleviate this negative

effect the healer should eat and sometimes sleep well right after the difficult healing sessions.

The other therapeutic technique is less fraught with these drawbacks; it also creates more favorable prospects of further progress of the healer. This method implies using not the energy accumulated in the healer's organism, but external one. The external energy can be channeled through the healer's chakras, which in this case play a role of something like focusing lenses. The stream of healing energy gets channeled through the healer's body from the behind his back forward. The healer controls the session using clairvoyance. The general task of the healer in this type of therapy is to cleanse the patient's organism of dark energies in all space dimensions, which he has the access to. Through-the-chakras influence may be accompanied by manipulations by hands and sending energy through them as well. I should remind that wearing synthetic clothes makes it either impossible or very difficult.

The last method contributes to development of the energy systems of the healer, as well as teaches him to interact with various manifestations of the multidimensional space. The healers that practice this method usually arrive at expediency of preliminary attunement that is achieved through prayerfully calling upon God to help them in healing. As a result of this during the healing sessions they may achieve sensation that their organisms are simply being used by Love of the Holy Spirit for healing the patients; at such moments the healers feel themselves rather witnesses of a sacrament that takes place.

As the healer acquires experience he finds out that not all patients can be healed just by "washing" their bodies with flows of energy. It makes him look for more complicated methods of healing, for example, using images for performing various "surgeries" in the depths of multidimensional organism of man. There – in those space dimensions – images that he creates by means of using his personal power turn out to be possessing real effectiveness, which is confirmed by facts of instantaneous changes of the patient's condition after being influenced in such a way.

One of the ways of treating patients that suffer from serious illnesses is combining efforts of two or more healers. One of them may supervise the process using clairvoyance, while others play roles of "surgeons".

Healers who acquired mastery are capable of conducting sessions of mass healings. And some "psy-surgeons" perform painless surgeries inserting their physical hands into bodies of their patients, without using any cutting instruments (See also "Nature and man" magazine, Issue #12, 1989, page 60).

It is also important to understand that infectious diseases (unlike those that are caused by energetic or mechanical damages) may not necessarily get cured completely as a result of healer's influence. Since bacteria and viruses do not die because of this. But in these cases bioenergetic therapy allows: a) cleanse the organism of the patient of damaging consequences of the bacterial or viral infection, b) temporarily eliminate or alleviate the symptoms of the disease, c) increase resistance of the organism. The rational way of treating infectious diseases will be combination of bioenergetic and drug therapies.

A beginning healer must also know that it would be dangerous for him to take up healing certain diseases, such as flu or cancer.

Here we will also list rules of healing that allow to avoid causing unintentional harm to the patients:

First – a healer must not use alcoholic beverages: the healer's bioenergy acquires pathogenic qualities as a result of his taking alcohol (it can be observed as a grayish coloring of the energy flows that he emanates).

Second – a healer who is sick himself must not attempt to heal other people, since in this case he will share the energetic information of his disease with the patient.

Third – a healer must not influence those patients whose energy is significantly more refined compared to his own so that he does not damage their energy system.

Fourth – a healer who still uses meat or fish for food does not have a right to influence the people who adhere to the “cruelty-free” diet, since their energy is incomparably purer and more refined.

Fifth – during the sessions a healer must not allow himself any coarse negative emotions or bustling, as well as to get distracted in his thoughts from the only admissible subject: compassion to the patient and trying to find possibilities to help him. Any other thoughts or emotions distort and contaminate the energy flows that he emanates.

Deviation from the rules listed can lead to causing harm to the patient’s health, even if the main symptom is eliminated as a result.

We should also mention that arrogance and desire of fame and personal enrichment do not embellish the image of a healer. Although there is no doubt that he may accept – if he wants to – a material remuneration for his hard work. And this kind of work is connected not only with significant energy losses but also with bioenergetic contamination from the patients, which often leads to development of diseases in the healer’s own organism.

If a healer who strives for perfection in his art endures ethic tests that he encounters on this path, in particular, if he always unsatisfied with his level of development, then healing becomes a wonderful means of spiritual self-perfection for him. By helping others he develops unselfish self-sacrificial love, increases his knowledge of multidimensional world, including knowledge of man’s nature and of methods of helping people in various ways, as well as increases his personal power through active service. This will perhaps allow him to master the highest methods of healing, such as those that Jesus Christ was demonstrating. He would not even need to know the diagnosis, send energy flows or create images of surgical instruments... He would only need to know with absolute certainty that the patient deserves to be healed and touch him with his Perfect Divine Consciousness.

But to be able to heal like this one should go through stages of Samadhi, Nirvana and “crystallization”. We will discuss them in details in the next chapters; here we will only shortly clarify the meanings of these terms. The word “Samadhi” denotes emotional state of bliss of the highest order, which a person usually experiences when he enters in meditations the highest spatial dimensions for the first time. Nirvana – is an expanded state of consciousness in the highest spatial dimensions and in Merger with Consciousness that lives in them. “Crystallization” is a process of increasing a quantity of individual consciousness.

One should understand that “crystallization” can be either true or false. The true “crystallization” is that which is performed in the highest spatial dimensions; the false one – in more dense layers of the universe. The latter may enable one to work “nice” wonders and to other people’s will. But the state of the one who possesses it cannot be called close to Perfection or close to God.

Whom and When Is It Allowed to Heal?

For many people the thesis that sick bodies should not always be healed would sound paradoxical. Since very often those bodies must be sick. The large number of diseases are consequences of people’s violations of the rules of living established by God. And God

points them at this by means of their sicknesses.

For example, very different versions of possessions (enterings of demons into people's bodies) lead to both mental or somatic disorders. But the primary cause of the possessions is anger: hate towards somebody or even a being constantly irritated as a personality feature. Sometimes demons get attracted by lust, especially in case of people who have a habit to indulge in fantasizing vividly on a sexual subject – instead of serving people, working at self perfection and cultivating love for God.

Another group of diseases develop as a result of eating “killed” food:

- 1) diseases of gastrointestinal tract, affected by energies of corpses;
- 2) clogging up of small blood vessels of the brain with salts of urine acid and, as a consequence, — derangements of intellectual abilities (including memory), sleep disturbances and sexual function disorders,
- 3) deposits of these salts in joints and muscles; hence various muscle and joint pains that may even render one physically disabled,
- 4) helminthic diseases, that get transferred through meat and fish dishes...

Therefore it would be correct to explain people the causes of this type of sufferings first and to turn their attention back to the true Teaching of God – and then, only if they accept this and repent, – to heal them.

It is more important to heal the soul, not the body.

But by healing bodies without rendering spiritual help many healers do not help, but harm people. By doing this they counteract God's efforts to make people start to look for the causes of their misfortunes in themselves, in their own ethic imperfection before God.

By analyzing the causes of diseases a person should identify their karmic roots.

The causes in the form of violation of the Love principle that we discussed above (anger, a factual approval of animal slaughter etc.) are very common and obvious karmic factors.

But often one has to analyze causes that originate in previous incarnations. In particular it relates to ailments that people have from their childhood often in the form of disablement.

We should remember that God allows a person to get to know the “sins” committed in his previous incarnations only after he purifies himself of ethic vices that he acquired in the course of living in the current body.

I should emphasize that only God can give a person or the analyst that helps that person the information about his previous lives: the person cannot obtain this kind of information himself. But God will only speak to spiritually advanced man.

I will also mention that psychoanalysis based on the concept of Sigmund Freud, which is based on “pansexual” views (“Oedipean” and “castration” complexes etc.) just as contemporary attempts of “perinatal” psychoanalysis and so on – are unsound and can be viewed only as kinds of curious scientific incidents.

True psychoanalysis can be based only on the concept of God-centrism, which we are discussing in this and other books.

Healer-psychoanalyst who walks this Path also develops successfully himself, getting close to God, while his healing abilities increase infinitely.

But let me draw your attention to the fact that even God, when abiding in human bodies and being the most perfect Healer (examples – Incarnations of Jesus Christ, Babaji, Sathya Sai), does not heal all people, but only those who deserve it.

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So, healing is a beneficial activity for an ethically mature healer. But it is not always true for the one who is being healed.

Any disease is a result of a person falling out of ecological harmony, in most cases it is a consequence of his violations of certain ethic principles, of which the most fundamental is Love for all people, all living beings, all multidimensional macrosystem, including the highest forms of its consciousness.

In other words, a disease, as a rule, is an indication for man what he has to improve in himself.

And thoughtless (from the healer's side) healing often deprives the sick person of urgent need to think and to change himself.

So, by healing the body we may do harm to the soul. Therefore, it would be more appropriate to help a person to understand the cause of his disease and to direct his efforts towards self-healing and only after that to help him heal his body, if necessary.

Of course, in this multi-aspect and complex issue there cannot be any "prescription" fit for all cases. And the truth, as a rule, lies in the middle between two extremes. For example, purely "corporal" healings (i.e. those that go without any explanations and recommendations) are sometimes regarded by the patients and the witnesses as an impulse that awakens them from a dull sleep of ignorance, which stimulates their efforts on searching spiritual truths and acquiring healing skills – in order to develop through it their potential of Love.



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