



# MAGNIFIED HEALING ...A NEW (ANCIENT) PERSPECTIVE

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A vast array of healing modalities has surfaced during the spiritual revolution of this century. It is an exciting, expanding time for seekers, light workers and healers of all manner of disease as movement continues towards embracing truly holistic perspectives of life, and therefore, health. Before you, as a reader, are introduced to a more recent, but ancient, form of healing, Magnified Healing, a look at our history of healing modalities would assist you in putting Magnified Healing into perspective.

Seekers have always had a myriad of choices available to quench their thirst. From traditional approaches of organized religion, allopathic and homeopathic medicines, the search for balance has been chronicled throughout man's history.

Many forms of healing are "healer focused". The seeker must go to a physician, priest, temple, shaman or other revered person or place to receive the healing. The practice of laying on of hands, the ancient practice of shamanism, massage therapy, energy healing, and simple intercessory prayer are all healer dependent, involving a passive client. Generally, these forms attempt to address the seeker's spiritual state to some degree as well.

Some modalities involve the seeker somewhat, and often focus on putting out, or releasing that which troubles the seeker. This includes healing aimed at emotional, psychological or spiritual issues to be 'released'. Though also healer focused, surgeons remove the troubling part to ease the body. Other modalities depend on the seeker to "take in" the source of healing. This includes medicine, special herbs or foods, and energies. Still others attempt to empower the seeker to heal themselves through their own sheer will.

All of these forms have merit. Each accomplishes specific healings through their own interaction and varied involvements between healer and seeker. None, to date, has sought to engage the seeker to the depth that Magnified Healing does. Magnified Healing comes now with full integration of all modalities.

From breath and sound to movement, the seeker is actively, consciously engaged in the process. The healer is merely a facilitator, allowing the participant to continue on with the healing process without further assistance. The seeker continues the healing at a pace which satisfies his / her own comfort level with the process.

Magnified Healing establishes an acknowledged link with the powerful energies of Kwan Yin. A doorway is opened through this ancient healer who is recognized in many cultures and countries. The connection doesn't stop there, and though tremendous grounding is assured, the link spirals to Source, the Creator, the God Most High of the Universe. A deep state of grace pulsing forth from the Hierarchy lays the very foundation for the ascension process.

Magnified Healing may be practiced in absentia. Unique to the process is the formation of sacred geometries put in motion by the preparation, connection to Source, healing of karma, and work with

the earth which provides a sealed light matrix. The matrix is sealed as the energy is first received and then returned. It incorporates all aspects of healing allowing the student to participate and then teach the process without lengthy internships.

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Perhaps healing has finally come full circle. The alpha and omega finally made real in healing, where the healing is received and returned, with nothing held wanting in the balance. Magnified Healing is brought forward at this time by Kwan Yin, through Gisele King and Kathryn Anderson, both powerful healers and teachers of this process. Both ladies currently reside in the United States in Florida, and devote their lives to the healing arts. They are Reiki Masters, and have studied and practiced a wide variety of modalities from shamanism to Integrated Awareness, and share decades of healing expertise.



KWAN YIN - GODDESS OF COMPASSION AND MERCY

KWAN YIN is known as the Buddhist Bodhisattva of compassion and mercy. She is beloved and worshiped in Buddhist communities worldwide for her unconditional love of humanity. Her name translates to 'she who hears the cries of the world'. Scholars are still debating the origin of devotion to the female bodhisattva Kwan Yin (also know as Quan Shi Yin and Kuan Yin). Quan means to inquire or look deeply into, Shi means the people of the world as generations, Yin means cries. The Bodhisattva of Compassion inquires into the cries or suffering that is echoing through the generations. Kwan Yin is thought of as a feminine form of Avalokitesvara (Sanskrit), the Bodhisattva of Compassion. The worship of Avalokitesvara found its way to China in the third century.

Most scholars agree that the Lotus Sutra of 406 C.E. is our first point of reference to the female Goddess Kwan Yin. Kwan Yin was also conceptualized as male into the tenth century. During the eighth century Chinese Tang Dynasty, Tantric Buddhism held the image of the celestial bodhisattva as a beautiful white-robed goddess and this became quite popular. By the ninth century there was a statue of Kuan Yin in every Chinese Buddhist monastery.

The depiction of a bodhisattva as both 'goddess' and 'god' is not inconsistent with Buddhist doctrine. In order to save sentient beings, a bodhisattva can and will embody in any form, be it male or female or animal, to effect the salvation. This saving by 'a variety of shapes' is described in the Lotus Sutra.

The Buddhist saint Miao Shan was a Chinese princess who lived in about 700 B.C. It is widely believed that the feminine form of Kwan Yin (Quan Shi Yin or Kuan Yin) was derived from her. During the twelfth century Buddhist monks settled on P'u-t'o Shan--the sacred island-mountain in the Chusan Archipelago off the coast of Chekiang where Miao Shan is said to have lived for nine years, healing and saving sailors from shipwreck--and devotion to Kwan Yin (Quan Shi Yin or Kuan Yin) spread throughout northern China. Kwan Yin is depicted in many forms with each one demonstrating a unique aspect of her compassion and mercy. She is frequently portrayed as a slender woman in flowing white robes who carries in her left hand a white lotus, symbol of purity representing the ideal of womanhood. She may be wearing ornaments revealing her stature as a bodhisattva, or she may be shown without them as a sign of her great humility.

Kwan Yin is also supplicated as the "bringer of children" which has created an abundance of images which are found in temples and homes. A great white veil covers her entire form and she may be seated on a lotus. She is often shown holding a child in her arms or with a child near her feet, or on her knees, or with several children about her. In this role, she is also referred to as the "white-robed honored one."

Like Avalokitesvara, she is often shown with a thousand arms and multiple eyes, heads, and hands, and sometimes with an eye in

the palm of each hand. This is commonly called "the thousand-eyes, thousand-arm" bodhisattva. In this aspect she is the omnipresent Divine Mother, looking in every direction at once, sensing the problems of humanity. She is reaching out to console and soothe all beings with boundless infinite expressions of her compassion and mercy.

Items usually presented with Kwan Yin include a willow branch, with which she sprinkles the divine nectar of life; a precious vase symbolizing the nectar of compassion and wisdom, the hallmarks of a bodhisattva; a dove, representing fecundity; a book or scroll of prayers which she holds in her hand, representing the dharma (teaching) of the Buddha or the sutra (Buddhist text) which Miao Shan is said to have constantly recited; and a rosary adorning her neck with which she calls upon the Buddhas for succor.

Images of Kwan Yin are is often shown holding a rosary; describing being born with a rosary in one hand and a white lotus in the other. Buddhist cannon holds that the beads signify all living beings and the turning of the beads represents Avalokitesvara guiding them out of their suffering and incessant cycles of rebirth and into Nirvana.

Today Taoists as well as Mahayana Buddhists worship the bodhisattva Kwan Yin (Quan Shi Yin or Kuan Yin). This is especially true in Japan, Korea, Taiwan and once again in her homeland of China. She is the patron of women, merchants, sailors, craftsmen, and those under criminal prosecution, and is particularly invoked by those desiring children. Beloved as a mother figure and divine mediatrix who is very close to the daily affairs of her devotees, Kwan Yin's role as Buddhist Madonna has been compared to that of Mary the mother of Jesus in the West.

Because of a profound trust in Kwan Yin's saving grace and healing powers, many believe that even the simple recitation of her name will bring her instantly to one's side. One of the most famous texts associated with the bodhisattva, the ancient Lotus Sutra whose twenty-fifth chapter, dedicated to Kwan Yin, is known as the "Kwan Yin sutra," describes thirteen cases of impending disaster--from shipwreck to fire, imprisonment, robbers, demons, fatal poisons and karmic woes--in which the devotee will be rescued if his thoughts dwell on the power of Kwan Yin. The text is recited many times daily by those who wish to receive the benefits it promises.

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