

Hella Emrich, 1976

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“The best way to reduce quackery to a minimum, were an open attitude of the public medical profession to the paramedical profession, a peaceful coexistence of the strictly rational, causal analytically prescribed scholarly medical profession and the rather holistic, synthetically thinking paramedical profession.” (Dr.rer.nat.A.Steher)

In the 1950s, the topic Bruno Gröning was in the centre of the conflict between the conventional physicians and alternative practitioners. Gröning, who already by 1949 triggered the most violent resistance from the medical science through his spectacular healing achievements, remained – even after his death – an enigmatic phenomenon of the history of spiritual healing.

When Groening had died on January 26th, 1958 [sic!] [1] after a severe cancer, it still was unknown that during the last trial against Gröning on January 23rd, the prosecutor in Munich had called for Groening’s imprisonment. This final challenge from his opponents he was spared by death.

Was Bruno Gröning an avid faith supporter, a miracle worker? Was he blessed, intuitive? How did he heal? This and similar questions he and his manager frequently were asked. However, who knew Bruno Gröning personally, knows, that his healing art in its deepest nature has been inspirational and therefore completely unsystematically. When it became known, that Gröning successfully had carried out numerous healings, sick individuals flocked to him from all countries of the world.

The healing successes increased in a flash to the degree that they surprised and distressed even Gröning himself; they carried his name and the tidings of his miracle healings across the world. As a result, soon the medical profession the medical profession took eagerly care of him, not in a benevolent and examining sense, but with alienation and outrage. They attempted with all means to neutralize the “adversary”. However, the number of attendants constantly increased at the mass rallies, in the course of which often the most astounding healings came about. Groups were formed who fought passionately for or against Gröning. A Gröning hype

emerged in the wake of which enterprising “Managers” appeared the intrigues of which Gröning himself was unaware of.

From his earliest youth Bruno Gröning had a hard life, he was compelled to work hard, many injustices were inflicted on him already in childhood, which nowadays would be designated social injustice. He never grumbled. His behavior was rather humble, passive. When rich patients offered him large amounts of money for the healing accomplished, he used to say: “I don’t sell health.” Such offers often caused the contact to the sick individuals cease abruptly, causing Gröning to interrupt the treatment. One wouldn’t regard it possible – if the press reports were considered alone – that money, rank or title only meant little to Gröning. He rarely had much money, opposite to his clever managers. However, Groening often dreamed of acquiring more funds by legitimate therapeutic work for the use of establishing sanatoriums, retirement homes and other charitable purposes. Until the last days of his life he pursued humanitarian plans hoping to gather more substantial foundation assets to invest these in international relief organizations. He was constantly aware of the fact, that he has been given the abilities to bring sick individuals help. It always troubled him, when his plans were dashed by external conditions.

Bruno Groening left but one theorem: Trust God and love people.

“I want to lead people back to faith in God, He will heal them,” was the gist of his doctrine of healing.

Modern psychology should have acknowledged Gröning as one of the most significant intuitive healers of our time. The intuition, the “inspiration” is a pristine, artistic phenomenon, in a certain extend, and those, who described Gröning as a healing artist, were not wrong in this respect. As an intuitive healer, he fell under the so-called category of the ‘occult’ only, because the essence of intuition closes up against the scientific methodology approach.

Due to his own statements in documents left, where Gröning appears quite different to how the press portrays him, Groening possessed “hidden powers”, which he regarded not as a merit but as merit and order. By means of these forces he was able to elicit symptoms contradicting the accepted notions of the psychological, biological and mechanical, yes, even the rational. Thus, Gröning’s healing work has quite directly been classified in the field of the ‘occult’, though not the field of occultism. In this way the fact could also be explained that the occultist organizations of the world never were concerned about Gröning, not even dealt with the occult phenomenon of Gröning. And still nothing in his activities is missing, not being problems of occultism in the

best sense of the term: clairvoyance, remote healing, prognosis and remote diagnostics.

Bruno Gröning per se was a tragic phenomenon. The celebrated, ridiculed “miracle doctor” faith carrier always stood in the twilight between the real existence, and a shadow that has become his spiritual burden. In his lectures, Gröning repetitively emphasized, that each healing process he causes, without exception is to be understood as a self healing with regard to the way the healing power takes, irrespective of the fact that the power of a spiritual healer were involved or a divine miracle had contributed to the healing here.

Via the soul the healing power penetrates into the individual outwardly and inwardly, creating order and healing. According to Gröning’s convictions, such a phenomenon were only possible, when the personal relationship to the person of the carrier of belief and healer is established, or, taken in a broader context, the faith and power of life, the real trust in God in the faith.

Remote diagnostics and remote healings happened through Gröning for many hundreds if not thousands. Especially since his public appearance on 9 September 1949.

In the tense days of 29, 30 and 31 August, 1949, numerous spectacular miracles of healing took place in front of the Traberhof, that is, before Gröning himself arrived there. Famous became that healing which Gröning initiated and conducted in Brazil from Bad Wiessee, thousands of miles away. It was due to a remote diagnosis and the healing request through the wife of the patient, who randomly stayed in Germany and who heard of Gröning and went to see him.

Also otherwise, many healings of sick individuals occurred, who Gröning neither had seen nor ever had heard of. Dealing with remote healings, in the first place Gröning used to acquire the remote diagnosis about the condition of the sick individual based on information and statements of the family members. Only subsequently to that, he sent the far operative remote healing power to the patient. Asking Gröning now, how he could explain these really strange incidents, he replied:

“There is much that cannot be explained and nothing that cannot happen.”

The famous tin foil balls occurred by coincidence. The first one Groening crumpled up from a chocolate tinfoil paper randomly lying on his table. He could as well have taken any other piece of paper. "It is important with the tin foil balls", Gröning said, "what is of significance with every talisman: that they are being charged. When asked, charged with what? he replied: "With the will of healing and the healing power of a Man, who really can help and heal, indeed, an appointed individual. "The motivation of the tinfoil ball affair may have had a discreditable effect. Anyway, it would have been better for Gröning as well as the sick individuals seeking help, if there hadn't been any tinfoil ball affair at all. That also the managers of Göning made good business with tinfoil, is known from the press of the time.

When Bruno Gröning was completely misjudged and defamed by certain circles, this was last but not least due to the fact that he was presented much too unilaterally to his contemporaries. His honestly mentioned love to Man was too much emphasized visible outwardly, yes, it even concealed his underlying and very differentiated character: the Christian, the herald and messenger. The core of his life content and his quest were only known to a few, far to little, individuals.

"I must revive the sick one", Gröning used to say, "what has deceased within him already for a long time. Not always it is to sense instantly, that a new life has moved into him. Often, you have to wait for that for a long time. However, then it happens quite out of a sudden. Provided they haven't again allowed themselves being touched by evil, by the spirit of doubt and weak faith in the meantime."

"You are good, Gröning!" a man said, who was not on his side, after a longer conversation. "You are wrong!" Gröning retorted. "I am not good. I am just trying to live up to God's goodness."

[1] Bruno Gröning died on 26th January 1959

Source:

EMRICH, Hella: Secrets of the Miraculous Healings. Endeavour of an Objective Presentation of Controversial Problems of Healing Naturopathy. Baden-Baden, Metzmaier-Verlag, 1976, pg. 73-79.