

K. O. Schmidt, 1978

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Comment:

Even though in the following text the author refers to statements made by Bruno Gröning, which are given in quotation marks, it must be pointed out that these statements are clearly not (B.G.'s)original ones. K. O. Schmidt simply used his own words to condense important statements made by Gröning and put them into a meaningful context.

While Rudolf Zimmer [1] never appeared in public and shied away from the press because he loved solitude, which he felt gave him strength, it was another spiritual healer, Bruno Gröning (1906-1959), who publicly held mass meetings that produced amazing healings. However, these had consequences. Agreeable as they were, they also ended up in open hostilities that he had to contend with.

According to his biography, he discovered early on in childhood, just as Zimmer had for himself, that he had healing powers, which often produced energizing effects on sick people when in their presence.

After his return from a Russian prisoner of war camp, and after several successful healings in 1949 in Herford, he became known as a healer. Soon thousands made a pilgrimage there to be healed. In the years that followed, until 1954, he achieved tremendous popularity. Of the approximately 1,500 sick people that daily came to seek him out for healing, a considerable number of them were healed.

But among the enthusiasts were also opponents, especially among physicians, who

consequently obtained a court injunction to stop his healings. Nevertheless, they could not prevent the increasing stream of sick people which continued to show up. Their number rose.

This had yet another [and different] consequence. Heidelberg professors became interested in him and arranged for his healing abilities to be tested on patients at the Heidelberg Clinic. The sequence of treatments, which was recorded on tape, documented the dramatic healing conversations and healing processes, which were confirmed by follow-up exams.

But Gröning never obtained the healing permit as he had hoped. Despite many other successful healings that followed, more disputes with critics and authorities ensued. A documentary, filmed during mass healings at Traberhof near Rosenheim, had the effect that the number of people seeking to be healed increased, which, in turn, resulted in additional successes in healing.

Gröning pointed out that – even in view of the attacks – his healings were not the effect of suggestion or magnetism but were caused by the active influence of a Divine healing current. Even though “every person will die, it doesn’t have to happen in a painful way. Instead, everyone can be healthy and remain so until his time has come to leave this world.” The most important thing is to recapture “an inner equilibrium and to live in a way that allows the spirit to rule the body instead of letting the body rule the spirit.”

In his practice, Gröning demonstrated a highly developed sensitivity of perception that told him the location of disturbed energy fields in the organs. Just as Rudolf Zimmer, he could pinpoint the illness (similar to radar) and find disturbed places [in the body] without receiving any hints by the sick person. In addition, he was able to pick up the thought vibrations of others.

For him, thoughts were the main key factor that produced either ailment or wellbeing in a person. Therefore, he often spoke of the power of thought and warned audiences not to dwell on weakness or illness and refrain from telling others their complaints and ailments. Because such thoughts and words aspire to become reality. He viewed thoughts as being mental building blocks’ on which one must build in a positive manner.

“Whosoever believes that God wants us to be healthy will meet with success and will insure health and continued wellbeing for himself.”

It is apparent that his thoughts are largely in agreement with the teachings of New Thought [2] and Unity [3]. One can almost hear Trine [4] Mulford [5] or Marden [6] whenever Gröning explains to his listeners that “thoughts of worries about oneself or thoughts of worries about family and friends block the healing current.” These, then, are the culprits that prevent him from working with and healing many. Therefore, he urged again and again:

“If you trust and believe, the Divine power will help and heal and the Good in a person will expel the Bad.”

The seeker of healing will achieve it through his enthusiasm, by raising his inner vibrations and by giving himself over to the power of healing. Once it is activated, it continues to take effect by itself as long as it is not blocked by negative feelings of doubt, worry, or fear.

It is noteworthy that Gröning, similar to Zimmer, spoke of a ‘Healing Current’ that reveals itself to the inner mind of the healer. It moves through him and is activated in the ill person if that person’s own belief is not strong enough. The healing current affects the energy field of the body, elevates it, and spreads to each organ. The result is stronger blood circulation, a rise in body heat, and relaxation, which speeds up the healing process by helping the body return to its normal state of health.

To activate the weak faith of the sick, Gröning often used a ‘power transmitter’ in the form of a ball made from aluminum foil that he called an ‘intermediary’. He described it as being a contact enhancer; even though, without doubt, the healing effect was generally produced by the faith of the afflicted. Gröning’s intentional use of the aluminum foil balls were meant to be practical manuals for correct inner attunement to the healing current that brought about success.

In regards to this, we will discuss the healing method of his student Trampler in a few moments.

Incidentally, and just as most other spiritual healers, Gröning declined to be called a healer.

“Thank God, not me, because God is the Healer. I am only the instrument of a higher power that induces healing.”

He liked to compare himself to a young lady working in a telephone information center who connects people to the correct number. This is how he connects the seeker who dials the number of God with the power of God.

Because of the large meetings, which produced successful mass healings, Gröning was constantly, and understandably, followed by the press, who reported on his activities. The reports were in part truthful and commendable, while at other times they were skeptical and unfavorable.

Among the journalist was a person, namely Dr. Kurt Trampler, who inwardly felt himself spoken to so strongly that he gave his report in form of a book, entitled “Die Grosse Umkehr” (The Great Turnaround), in which he emphasized that “Gröning’s successes in healing bring on a division of minds between those who are ready to acknowledge the unknown as reality and the others who denounce it because their faith does not stretch as far.”

Trampler was witness to many mass and long distance healings during which “a power, for which there was no explanation, was operating and which brought help because people had found their way to God...the sick raised themselves from their stretchers, the lame threw away their crutches and could walk, a blind child could see, while calls of gratitude announced new and continued healings.”

According to his reports and Gröning’s own collection of documentation of healings, Gröning was able to heal cancer, blindness, deafness, stiffening of the joints, stomach ulcers, meningitis, polio, dropsy, gout, rheumatism, diseases of the kidney, bladder, liver, and gallbladder, colic, poor circulation, high blood pressure, diabetes, phlebitis, etc.

The healings of sick animals attest to the fact that this cannot be ascribed to mental suggestion or imagination.

Trampler had been so impressed by what he discovered that he, himself, became a spiritual healer. His methods, which were similar to Gröning's, achieved the same healing results, as demonstrated in the next chapter.

In his aforementioned book, he cited from one of Gröning's speeches, as follows:

"Who will receive and who has a right to be healed? He who has awakened the living faith in himself and lives it. You are all children of God, and the only physician for all humanity is God. He helps those who believe in Him. You need not trust the little Gröning. Rather, you need to place your trust in the Lord God in order to receive healing!"

Trampler also repeated Gröning's admonition:

"A person is not helped alone by being healed. He must, above all, change on the inside and find the way to God. Only then is it worth to be healed."

These and other words of Gröning confirm him as a religious person, who, as already mentioned, was familiar with New Thought and Unity. He viewed a person as being a child of God that reflects harmony with the Eternal through a healthy body as long as the person does not disturb this harmony through faulty thinking....

"...Every person, because he has a spiritual component to his being, has a connection to the spiritual world and its power currents. This is why there is healing available for every ailment. But not every person can be helped, because it depends on his mental attitude and the direction that his thoughts and faith are taking."

Here are some of Gröning's other comments that point to the essentials necessary for healing:

"In your mind, throw you sickness away as something that doesn't belong to you or does not reflect who you really are! Trust and believe without ceasing, even though there seem to be

setbacks. The power of God is ever-present, It heals and helps!

All people, regardless which religion, race, or nation they belong to, are worthy of help. They all had the same father: God, who will help them out in every need if they will keep their hearts open in gratitude to receive his help.”

His motto was as simple as it is catchy:

Wünschest du, gesund zu sein, denk Gesundheit nur allein,
dann stellt sich Gesundheit ein.”

“If you wish to be healthy, think only health. Then health will appear.”

[Translator’s Note: The German words of the motto are written as a rhyme and are, therefore, easily remembered as a chant.]

In 1958, his successes resulted in the formation of a community of people who had been healed. It included those who were supporters of Gröning’s work.

As “Association for the promotion of spiritual mental and natural fundamental principles” it continues to enlighten and promote spiritual healing applications.

New informative material has been added in the form of a book by Hermann Riedinger, entitled “Bruno Gröning” (Lohmar´77), which includes reports of experiences with Gröning, speeches about Gröning, and speeches held by Gröning himself. [7]

[1] Rudolf Zimmer (deceased 1969) was a German spiritual healer.

[2] The New Thought Movement (German Neugeist Bewegung) is known as a spiritual philosophy for living, which was founded by the American spiritual healer Phineas Parkhurst Quimby in the 19th Century. Over the years, it has influenced many other spiritual groups. The author of this text, Karl Otto Schmidt (1904-1977) had, himself, been closely associated with the New Thought Movement. The Biographisch-Bibliographische Kirchenlexikon (transl. note: English: bio/ bibliographical church register) describes him as one of the “blessed teachers of the New Thought Movement.”

[3] The Unity Church was founded in America at the end of the 19th Century. Today, it is one of the largest faith-based churches that grew out of the New Thought Movement.

[4] Ralph Waldo Trine (1866-1958) was an American author and important advocate of the New Thought Movement. Trine’s work “In Harmonie mit dem Unendlichen” (“In Tune with with the Infinite”) had been recommended by Bruno Gröning as reading material.

[5] Prentice Mulford (1834-1891) was an American philosopher and author and important advocate of the New Thought Movement.

[6] The American physician and author Orison Swett Marden (1850-1924) was associated with the New Thought Movement.

[7] Hermann Riedinger’s book “Bruno Gröning” is available from Verein zur Förderung seelisch-geistiger und natürlicher Lebensgrundlagen in Germany e.V. and is also sold on the Internet.

Source:

SCHMIDT, Karl O.: So heilt der Geist. Wesen und Dynamik des geistigen Heilens. München, Engelberg/Schweiz, Drei-Eichen-Verlag, pg. 249-254.