

The Development of Healing Power

The Breath

The breath is the principal power needed in healing. All the various manifestations of the magnetic current coming from the fingertips, from the glance, and from the pores of the skin are indirect manifestations of the breath. It is the strength of breath that gives magnetic power in all its different aspects. Weakness of breath causes weakness of mind and body, and strength of breath is strength to both. One cannot lack energy and magnetism if one's breath is full of energy. Therefore, before developing any other means of healing the power of the breath should first be developed.

There are two ways of developing the power of the breath: one way is to make it extensive, and the other way is to make it intensive. After that, the breath should be mastered so that it can be directed to any desired part of one's own body. Secondly, it should be mastered so that it may be directed to any side, level, upward, downward, to the right or to the left. Just as one becomes master of aim when one is able to hit the target at any point, so one must master the breath.

There are Yogis in India who can put out a light at some distance by the power of the breath. Even the miracle of Tansen, who is said to have lighted candles by the power of his song when he sang the *Dipak*, can be nothing else but the power of breath in its fullest development.

Purification

Science has always admitted, and values every day more highly, the importance of cleanliness around the patient and on the part of the physician. Things of different kinds have been used as disinfectants in many cases of disease. The healer, who has to do more with the mind, must realize therefore how very important it is to consider purity of mind as well as of body for the purpose. No doubt, it is difficult after learning the nature of things to say which is pure and which is impure; but one way of understanding it is that everything in itself is pure. When another element is mixed with it, then its purity is polluted. Deep thought in this direction would open a vast field to a thinker.

Another way of understanding the pure and impure is that there is one thing alone that keeps things pure, and that is life. When the life is gone out of them, they are impure. There is a third way of looking at it: that death is impurity of things, but destruction is their purity. This also opens a vast scope of understanding to an observant student of life.

In short, it is necessary for a healer to observe the laws of hygienic life and to keep himself from taking the germs of disease from the patients he heals. Besides, he should avoid all thoughts of bitterness, ill will, wrath, anger, jealousy, purify his mind from all spite or malice, and bathe so to speak in devotion to God, so that his heart may become saturated with mercy and compassion. It is not only the power of mind that heals, but the purity of mind as well. The mind free from all crookedness, deceit, treachery, is alone capable of emitting power, strong and pure in its nature, which can give to a patient a new life and relieve him from all pain.

Rhythm

The development of healing power depends upon the development of the breath. The breath can be developed by purification, by extension, by expansion, and by rhythm.

There are three different kinds of rhythm in the breath: the rhythm that cannot be distinguished in the continuation of inhalation and exhalation, the rhythm that can be distinguished by the two distinct swings of inhaling and exhaling, the rhythm of the evenness in breathing. Those who have not mastered their breath are under the influence of these three rhythms, their health, their mood, and their condition in life; but those who master the breath, can put their breath in any of these rhythms. When mastery is acquired then the healer has the key to wind any clock. In reality, every disease means something wrong with the rhythm. As a doctor says congestion is the root of diseases, so to a Sufi congestion means lack of rhythm. It may be in the circulation, in breathing, in activity, or in repose. A physician in order to find a disease examines the pulse, the beats of the heart, and the condition of the lungs. This is the proof that rhythm is the keeper of health. When there is something wrong with the health, the rhythm in some way or other has gone wrong. When the tick of the clock gets out of rhythm, the clock goes too fast or too slow and it does not give the proper time.

The healer, therefore, must get his rhythm right, so that he can control the mechanism of another person's body. In India, there is a custom of clapping the hands or snapping the fingers when somebody is yawning. The idea is that yawning is the sign of the falling of the rhythm, it is the rhythm of one's body that falls to a slower rate when one feels inclined to steep, and the clapping of the hands and the snapping of the fingers set the pulsation of the other person in the same rhythm as before. It is just like shaking a person who is nodding, to bring the mechanism of his body into proper working order. When the healer is capable of regulating his own rhythm, he becomes capable also of making another person's rhythm regular. It requires great knowledge and inspiration concerning the nature of the human mind and body. The healer who knows how to work with it is like the conductor with the orchestra. The health of everyone that he heals he keeps regular, as the conductor keeps the rhythm of every musician who plays in the orchestra.

The Power of the Breath

It is the power of the breath that heals body and mind, since breath is life and through the breath life can be imparted to the mind and body of another person. The breath is also a cord that runs through human beings, connecting them in one life. If it were not for the breath, the senses would never have perceived the external world. Therefore, all that one sees, smells, feels, tastes, and hears is through the channel of the breath, and therefore no medicine can have such influence on a patient as the breath. Weak breath is susceptible to all contagious diseases, and a healer with weak breath could get the disease from his patient in one healing; that is why power of breath is the most essential thing before one should attempt to heal.

Power of breath can be developed in two ways: volume and length, which make it intensive and extensive. It is dangerous to try healing before one is fully sure of the power of the breath in both

ways. The development of the power of the breath is felt, and one knows when one is ready to use it in healing.

One Common Cause of All Diseases

All pain, discomfort, disease, decay, and destruction of every sort are lack of life. The word "life," which we use in everyday language is the name of the result of two activities working harmoniously: one, the constant life of the spirit. The other the life that matter provides for it. This is a negative and positive activity. It is the power of inner life that attracts outer life to it. In addition, it is the strength of external life by which it clings to the inner life. In this way, the reciprocal action of both keeps the flame of life burning and the lack of either of these activities is the cause of disease.

There are five bodies through which the soul experiences life, the physical body being the poorest of all, for it is born of matter, fed with matter, attracted to matter, finds its life in matter, and returns to matter. As it demands matter for its sustenance, so matter demands it in the end; this demand is called disease or death when this body loses its strength. This is caused by the loss of energy of the nerves, which so to speak pull together and keep the flesh, bone, blood, and skin not only intact, but active and vigorous. It is the weakening of these nerves by exhaustion or by lack of sustenance, by lack of rest or by loss of energy in whatever manner, which is the cause of all disease.

Thus healing may be called life-giving to that part that needs life or to the body as a whole. The materialist believes that a person, however weak, can be saved and brought to life by injecting into his body the blood of another. If that is a successful remedy, how much more could the power of thought, of life, which has more power than matter, produce life in another! Moreover, even the free essence of the healer's physical body may be passed through gases by the process of earth rising to water, water to fire, fire to air, air to ether, and sending the finest atoms of physical energy and strengthening vibrations of mental energy to a person who needs it. The difference between medicine and healing is this: instead of sending a thing by railway, it is sent by airplane.

One may ask if it is worthwhile weakening oneself by giving part of one's life to another. No doubt it would not do for a poor person to give his last penny to one who is starving, but it is the only thing for a rich man to do, to make use of his riches for the comfort and happiness of those who are in need. A spiritual healer is rich with divine strength, and his power will not be lessened if he gives it out. Therefore, material healing is a failure. However successful it may seem, it is powerless compared with spiritual healing, because the spiritual healer has the power of God on his side.

Development of Power in the Fingertips

The human form may be called materialized light, the symbol of which in mysticism is the five-pointed star, suggesting the head, arms, and feet, which make five points. The nature of light is to spread its rays, and as the human form is made of light, *Nur*, the hands and the feet, the fingers and the toes, the organs of the senses and the hair all represent rays. It is the knowledge of this light that one sees in the Eastern customs of blessing with the tips of the fingers on the head, of kissing the hand or touching the feet, for the fingers and toes are the source of the radiance.

The healer, therefore, develops the power of the fingertips. As by directing the breath in a certain way through the body and mouth one can produce a certain pitch on a certain note, so by directing the energy through the fingertips and by developing the magnetic power of the fingertips one develops the power of healing. Moses is known to have possessed a light in his palm, which the poets call *Yad-i-baiza*. Zoroaster is always pictured with burning fire in his hand. Both suggest the radiance, the battery that can be developed in the human hand. When the power is developed in the palm, it pours out from the tips of the fingers and it shoots out when it is directed by the will.

Then by magnetic passes and by touch on the painful part the healer is able to cure diseases. The Power of the Presence It must be understood by a healer that his very presence must emit healing power, and in order to do this the healer must have an overflowing life, power, and magnetism. In the first place, the body must be healthy, clean, and pure, so that physical magnetism may be beneficial; also, purity of mind is necessary, together with sympathy for the patient and a desire to cure him instead of profiting by his cure. The soul speaks most in the form of the atmosphere; in other words, the atmosphere tells what the soul says. The development of the soul is brought about by a spiritual process and spiritual life. Therefore, the development of the mind, of the body, and of the soul is necessary in order to possess a healing power and presence.

The Power of the Mind

The power of concentration is the first thing necessary to develop healing power. The healer must be able to hold steadily the thought for the cure of his patient whenever he requires. Concentration is most difficult, but once accomplished, there is nothing that one cannot accomplish. It is useless to try to cure the patient by any process, however successful and good it may be, if there is no power of concentration. The work of the mind in healing is much greater than in anything else, for it is using the power of the mind on matter. Matter, which has been a disobedient slave of the spirit for ages, through the mineral, through the vegetable, and even through the animal kingdom always rebels against being controlled.

No doubt, mind can control matter and do with it whatever it likes, but when mind is enfeebled by serving matter, it loses power over matter. If it were not so, every man would cure himself by controlling matter and there would be no need of a healer. One's own power has a greater influence on oneself than the power of another; besides no one can feel so much sympathy for another as one can for oneself. The nature of the mind is to slip from one's grip. Concentration is the practice which enables the mind—which, so to speak, strengthens its own fingers—to hold fast whatever it can hold. Another secret of the mind is that even with the power of concentration the mind does not hold anything that is not interesting. It is sympathy in the mind that is the stimulus to the holding power of the mind. Therefore, no one can be a successful healer unless his sympathy comes forward with its hands extended to raise the patient from his pain.

The Power of Concentration

Before a person attempts to heal another, he must develop in himself the power of concentration. The concentration of a healer should be so developed that not only when sitting in meditation and

closing his eyes can he visualize the desired object, but that even with his eyes open he should be able to hold fast the picture that his mind has created in spite of anything that may be before his eyes. In healing, it is necessary to know what picture one should hold in one's mind. If the healer should happen to hold the picture of a wound, he would help the wound to continue instead of being healed. So if he thought of pain it might perhaps be continued more intensely by the help of his thought. He should hold the cure in mind. He must think about the desired thing, not the condition. In all aspects of life, this rule must be remembered; that even in trouble, one must not think of the trouble; in illness, one must forget about illness. Man often continues life's miseries by giving thought to them. The healer must hold, from beginning to end, the thought of cure and of nothing else.

Sending Power to a Distance

The greater development in healing power is to be able to send power to a distance. Neither land nor sea can prevent power being sent by the mind. Scientific discoveries such as wireless telegraphy prove that by means of instruments thoughts can be sent to a distance, but the mystic has always realized and practiced to a great extent the sending of thought to a distance. As the whole idea of a mystic is to serve humanity by love and goodness, he naturally does not feel inclined either to prove to the world the greatness of his power or to utilize His power for any worldly end except for healing. The Hindu metaphysical term *Nada Brahma*, meaning sound God, explains the secret of life, that sound is motion and therefore nothing takes place unless first moved by some force behind. As for external action, a physical movement is necessary, so for a mental action the motion must be caused by one's mind. The voice of one person may reach to the other corner of the room, the voice of another may reach to the other end of the street, and so it is with the power of the mind. As it is necessary to develop the power of the voice by practice, so it is necessary to develop and practice the power of the mind, but it should be remembered that the gift of healing is always necessary. A gifted person may progress much further and more quickly than a person without the gift. There are three things necessary in sending thought to a distance: first, faith in the theory; second, self-confidence, meaning confidence in one's own power; third, the power of concentration. However great the power of concentration may be, without self-confidence it is of no use. Self-confidence without faith in the theory is powerless. Healing at a distance is the last stage at which a healer arrives after long experience in healing, and attempting this at the beginning would naturally result in failure. Work gives experience, and experience gives confidence. Faith becomes firm when it is built by experience and strengthened by confidence.

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Sufi Message of Hazrat Inayat Khan