

Various Methods Of Healing The Origin of Healing

Consciously or unconsciously, every being is capable of healing himself or others. This instinct is inborn in insects, birds, and beasts, as well as in man. All these find their own medicine and heal themselves and each other in various ways. In ancient days, the doctors and healers learned much from animals about the treatment of disease. This shows that natural intuition has manifested in the lower creation as well as in the higher. The scientists of today should not, therefore, claim with pride that they are the inventors of chemical remedies, but should humbly bow their heads in prayer, seeing that each atom of this universe, conscious of its sickness, procures for itself from within or without a means for its restoration. In other words, medicines were not discovered by physicians, but were intuitively found in creation as the necessity for them arose.

The excess of man's artificial remedies has had the effect of increasing disease. This is also mainly due to the modern artificial ways of life, so different from the natural living of the ancients which is ridiculed today by so-called civilization. Today the luxuries and needs of life are obtained at the sacrifice of true health and comfort.

Healing without drugs and medicines is the most natural method, although the absolute neglect of them is inadvisable. There are cases in which surgical instruments are also permissible but only when necessary. If horses can move wagons, why should engines be used. In the same way if a disease can be cured with a simple remedy the mental power should not be wasted, for it may be used in a more serious case. If every malady were to be healed mentally then why were all drugs and herbs created. On the other hand, diseases that will yield more easily to mental treatment should not be left entirely to material remedies, for their root must first be healed. So many patients recover temporarily by the help of medicine but again become sick, and in such cases, healing is especially needed. It is much to be deplored that in the present age such important work as healing has been undertaken by people who are often most materially minded and do not understand its psychology, making it a profession and thus bringing discredit upon it. Self-healing is more desirable than healing by others. The former strengthens the will, the latter weakens it. Many people think that hypnotic and psychic power alone can heal; but they do not realize how the healer must first heal himself by the practice of the strictest morality from the

lowest to the highest phase of his existence. He must purify himself by Iman, or faith. Then only can he claim to be a healer.

There are five kinds of disease caused by various disorders on different planes of existence. Some diseases on the physical plane are contracted from without, while others spring from within. There are several supposed causes, but in reality, the true cause of disease is weakness, while the cause of health is strength. This does not mean physical weakness or strength only, but strength and weakness on all planes of existence. Activity causes what is called life, while the reverse brings about death, the former causes circulation and the latter congestion. Circulation gives health, while congestion causes disease.

The scientists of today are giving electric treatment as a comparatively new discovery. It is claimed that it is the most beneficial of all remedies. Healing is also electric treatment, and has been given throughout the different planes of life for ages. Every being has a natural gift of healing in a greater or lesser degree, but it may be developed. The physical and mental faculties should be opened in such a way that the electric vibrations on the various planes of existence are enabled to operate. Physical vibrations depend upon the purity and energy of the body, and they can be projected through the finer parts of the body such as the palms of the hands, the tips of the fingers, the soles of the feet, the cheek, the forehead, the ear, the lips, nose, and eyes. The finest of all these is the eye. It is much more useful than all the other organs, for it is through the eyes that the electric rays can be emitted. The nose has also an important part to perform, it being the very channel of breath. The ears can work when the healer is spiritually advanced, and the vibrations can pass through the tips of the fingers.

The Oriental custom of placing the eyes upon the holy hands or feet of the sage is not only expressive of humility, but it has a still greater meaning. It signifies the healing by the holy hands or feet that illuminates the devotee. The sages, who bless these aspiring souls by placing their hands upon the head, inspire them by sending forth the rays of their power through the fingertips. In kissing the hands or feet of the Holy Ones, the Orientals have the same object in view. In the same way, the caress of the mother heals the child of all its pains and soothes it to sleep. Courage and consolation are given to another by placing the hands on his shoulders; the vibrations in this action give new life and courage.

Physical Healing

A patient can only be healed if he has sufficient faith in the power of healing and confidence in the healer. In the case of self-healing, self-confidence and the power of breath and concentration are most necessary. There is a well-known story that Shams-i-Tabriz, the Shiva of Persia, was once most respectfully entreated by the priests of the day to awaken the crown prince, who had just died, from his last long sleep. The Shah, his father, issued a decree that if there was any truth at all in religion his only son must be restored to life by prayer, otherwise all the mosques would be destroyed and the mullahs be put to the sword. In order to save many lives Shams-i-Tabriz complied with their request and sought the dead body of the prince. He first said to the body of the prince, "*Kun ba Ismi Allah*" (Awake at the call of God). The dead body did not move. He then, under the spell of ecstasy, exclaimed, "*Kun ba Ismi*" (Awake at my command). At this suggestion, the prince immediately arose. The story goes on to relate that this abrupt command, although it restored the prince to life, brought the charge that he had claimed to be God against Shams-i-Tabriz, and according to the religious law, he was condemned to be flayed alive. He gladly submitted to this punishment in order to keep religion intact, as it is the only means of elevating the multitude.

By this we understand that Shams-i-Tabriz in his first suggestion to the dead spoke conventionally, entreating God as a third person, which had not the slightest effect on the dead body; but in his next command he lost his individual self from his consciousness and felt himself to be the whole Being of God. This story makes it clear that the healer must be confident of his at-oneness with God, and during the time of healing, he should most assuredly feel the power of the Almighty working through him, thus absolutely losing the thought of his individual self.

The electric battery that heals is charged in three ways: by controlling the breath, by strengthening the will, and by absorbing the electricity of the sphere.

In order to make use of this healing battery it is most essential that the eyes should be made to work so that they project the electricity. They must be first cured of their nervousness, that ever-moving condition to which they are addicted from birth. The eyes are naturally weakened and made tired by allowing them to respond from morning to night to every attraction that invites their attention. The healer, in order to make use of them for healing, first trains them to be steady.

The electricity can be absorbed by striking with the fingers the finer vibrations in space. It can be discharged in the same way by slowly passing the tips of the fingers through the space above the affected part of the

patient's body. Sometimes passing the fingers closer to the body, and sometimes slightly touching the affected part is helpful. It depends upon the intensity of pain suffered by the patient and the amount of electricity required. It is very necessary that each time the fingers have passed over the affected part they should be shaken in order to disperse the poisons collected there; in other words, the poisonous germs collected on the fingers should be thrown away. It is advisable to shake the fingers over a fire so that the germs may not be left on the floor, and to have incense burning in the room. Some healers, in order to protect the fingers, make use of peacock feathers, which sweep away all such germs. The healer can test his healing power by feeling the electric current running through his fingers as he shakes them. A healer even when playing an instrument can heal the listeners with his music. If a healer gives a gift with a good wish, it brings good luck. If he writes a word, it becomes a charm, a healer in itself that heals the possessor and keeps him free from death and disaster.

Mental Healing

Mental healing is performed by suggestion. In most cases, the parents are the first healers, for they convey their thought to the child by the knitting of the brow or by looking at him fixedly. Even animals can be trained in the same way.

There are many diseases of the human mind produced by self-consciousness. They develop unconsciously, and are such as love of praise and flattery, intolerance of insult, irritability, infatuation, jealousy, anger, passion, and greed, besides the craving for alcohol and drugs. In order to cure such diseases the healer must have great control over himself, or his own shortcomings may keep the patient back. The Holy Prophet was once requested by an aged woman to speak to her son, who spent his entire daily wage on dates, leaving her penniless. The Prophet promised to do so after five weeks' interval.

On the appointed day the boy was brought before the Prophet, who spoke to him very kindly, saying, "You are such a sensible lad that you ought to remember that your mother has endured much suffering for your sake, sacrificing all her wages in order to bring you up. Now she is so old and you are in a position to support her, and you are squandering your money on dates. Is this just or right I hope by the grace and mercy of Allah you will give up this habit." The boy listened very attentively and profited by what he heard. However, the disciples of the Prophet wondered, and asked why the

reproof was delayed for thirty-five days. The Holy Prophet explained, saying, "I myself am fond of dates, and I felt that I had no right to advise the lad to abstain from them until I had myself refrained from eating them for five weeks." The healer of character should never for a single moment try to heal another of weaknesses to which he is himself addicted.

Spiritual Healing

Spiritual healing is still higher in its nature than either of the former methods. It can be performed by a single being as well as by a group of people. In this case, the heart of the healer can send forth its feelings and vibrations, and in accordance with their intensity, the subject is healed. In absent spiritual healing the desire spreads forth its rays and reaches the patient wherever he may be, curing him without the presence of the healer. The concentration of several people united together works still more wonderfully.

The power of the healer depends upon the warmth of his heart. Devotees by their power of concentration, by their purity of life, and by their divine love become wonderful healers. Their every tear and sigh become a source of healing for themselves and those around them. Devotion is the fire in which all infirmities are consumed, and the devotee becomes illuminated within himself. The joy of the devotee and his pain cannot possibly be compared with any other joy in life. Spiritual healing does not require the fixed gaze, the touch of the fingers, or the power of breath, but *Tawajjeh* (a kind glance), or *Do'a* (a good thought) of the spiritual healer serves the purpose.

Abstract Healing

In abstract healing the soul, heart, and body are healed of all diseases and weaknesses therein. This healing is only possible during the ecstasy of the healer. The strong psychical vibrations that run through the pores of his body from his inner self naturally pierce through the bodies, hearts, and souls of all around him, who receive them in accordance with their power of receptivity. Murshids have frequently inspired their mureeds without reading or discussing, and such mureeds have reached perfection. An exceptional mureed occasionally experiences a wonderful phenomenon under the guidance of his murshid.

There is a story told of Hafiz Shirazi, who, together with ten other Hafiz, was being trained under the same murshid. A certain time was set apart for their meditation and other practices, and a certain time for food and sleep. Hafiz Shirazi kept awake during the night in rapt contemplation of Allah. After years of patient waiting, one evening the murshid in ecstasy called for Hafiz. The wakeful Hafiz was the only one who heard. He answered the call and was blessed by the murshid, who chose this ideal time to inspire all his mureeds. Each time he called for Hafiz the same Hafiz answered the call, all the others being asleep. So the wakeful one received an elevenfold blessing, his own and that of the ten others who lost this precious opportunity by their sleep. Hafiz became the greatest spiritual healer of his time, whose every word, from that day to this, has been powerful to heal

Volume IV Health, Mental Purification, The Mind World Chapter V

Sufi Message of Hazrat Inayat Khan