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FORTY YEARS  
OF SUFISM

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## SUFISM AND SPIRITUAL HEALING

**F**or all those who want to study the spiritual life of the world, the safest way is to read all the Sacred Scriptures, and to find in the living Word of the Messengers, inspiration as well as insight in the mystery of human life and soul.

All the Holy Books of the Hindu, Buddhist, Zoroastrian, Jewish, Christian and Islamic Religions, show an identical aspiration to revere, to love, to know and to hope.

But the essence of Wisdom and Mysticism which is to be found at the base of all religions, has been offered to the Western World, forty years ago by the "Sufi Message".

Hazrat Inayat Khan, the Pioneer of Sufism in the West, has left remarkable books containing a great part of the teachings of the Sufis. To read or study them is not enough. Sufism must be lived under a genuine guidance, and this unique synthesis of all spiritual and mystical teachings of East and West, with their technique and practises, uses a definite and progressive method of awakening all the possibilities of unfoldment buried or hidden in the heart and mind of man.

In 1910 the Pir-o-Murshid Hazrat Inayat Khan has left India to bring to us this divine Message and has devoted his life to spread it. Now, it appears clearly, that it is one of the greatest treasures that have been given to humanity to change the condition of the world.

These last forty years constitute the most tragic period ever lived by man, and ought to be a warning of the dangers and errors accumulated by ignorance of spiritual laws and disdain — or misunderstanding — of spiritual teachings.

Even the religions have been weakened by schismas, tyranny and intolerance, put aside by new ideologies, or have been led to emphasize the exoteric side at the cost of the esoteric.

Until Hazrat Inayat Khan received the call to reveal Sufism to the Western World, the Sufi Wisdom had been kept in Islam, and the great authors who had investigated on this subject, had only translated the Persian and Arab manuscripts. So, Sufism was known as an Islamic sect. Nicholson in England, Massignon in France, Azin Palacios in Spain, and a few others, have given us, in their remarkable books, the first knowledge of Sufism as such.

During the 12th century, in Toledo, Christian monks, Jewish Rabbis and Arab Sufis, used to be united in their mystical practices and studies in the same Sufi School.

In the 17th century the systematised method of the Jesuits (with the help of breathing practices) was imitated because of their close association with the Moorish mystics in Spain. They were Sufis and their knowledge in spiritual teachings was famous in the East long before the Christian Era.

Forty years ago, the Catholics began to take notice of, and interest in Oriental mysticism, *first*, to judge it far inferior to the Christian mysticism and *now* to recognize the value of an art and a science that was known before Jesus Christ, and are the same as those He gave anew.

So *to-day* we can foresee the harmony and the understanding that can be established *first* among Christians (orthodox-Copts-Armenian-Mozarabic, Protestants (with their numerous sects) and Roman Catholics; *and then* with the Jews and Islam.

This is perhaps one of the first signs of the Work accomplished by Hazrat Inayat's Message. Because this message works silently and uses the purity of spiritual tradition with the spirit of guidance. The source is One, and every genuine message comes from this unique source.

This has to be pointed out to the world at large.

The aim of the Sufi Message is to establish brotherhood, and balance in the life of individuals as in the lives of all nations so as to restore peace on earth.

In an epoch where intellectual knowledge and science are considered the highest means of civilisation, the Sufis point out that it can mislead and has its limitations. They point out also, that man has lost the natural faculty of intuition which can lead him further than all intellectual and scientific conceptions and that he must be healed or trained to discover in the depth of his heart, far more than his brain could ever offer to his consciousness and to his hunger to discover and to apprehend the truth.

The *Spiritual Healing* which belonged to Christ and was bestowed on his disciples, is one of the greatest activities of the Sufi Movement.

Humanity must be healed just as the individuals who lost normal health and cut themselves foolishly from nature and from the happiness that only comes when man realises the source and the goal of life.

As science is progressing at an almost terrific rate, one sees more illnesses and unknown illnesses. This ought to unveil to man the urgent need of considering the *cause of all* illnesses and disorders, whether physical, mental or spiritual as well as the value of methods of healing known and practised in the past. All through the history of the human race, there are records of healing by magnetic, mental and spiritual methods. Among the primitive races we still find traces of such ministrations.

The human body is meant to be the temple of the God within, the Creative power in us which links us with the Creator. It must be prepared and fit to receive this heavenly guest, in other words, we must become conscious of our own being, and of the Life all pervading.

Any-one holding in his consciousness anything which falls beneath his ideal, is in a state of disharmony whether he is aware of it or not and in a state of inner struggle that can poison his whole being.

One of the principal things to do for a spiritual healer is to bring to the consciousness of the patient the cause of this hidden disturbance.

It is sometimes difficult and painful and the modern methods of psychoanalysis are still a very imperfect copy of the method known for centuries to the sages, seers and spiritual healers.

Obsessions, nervous diseases, insanity are specially well known to them, and many people whose cases are considered hopeless or who are dependent on drugs, can be brought back to normal health and activity.

To prevent these mysterious diseases one must observe childhood and very often nervous trouble can be traced and cured quickly if healed before the age of 7 or 10.

Hearts and minds can be tuned to higher and stronger vibrations to restore poise and self-mastery raising them above confusion, depression, weariness or hyperemotivity.

An illness is a warning. Pain of body, mental anxiety, heartbreak can help man to start a new life. Then diseases will bring back more insight in the depth of healthy living and knowledge of life.

In fact, the Creator is the only Healer and those who practise healing are keeping constantly this truth in their mind and heart dedicating and consecrating their lives to serve with serenity and unshaken faith.

The turmoil of the world must not disturb them and all inner noise must be mastered to become the fitting instrument for God to use.

„We grow in the likeness of that which we contemplate.”

This is the attitude of those whose aim is to heal the sick.

As a rule, one thinks spiritual healing is based on superstition or "charlatanism". One forgets that Christ said: "In my name shall they cast out devils. They shall speak with new tongues. They shall take up serpents and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover."

The spiritual healing is brought again to us by the faithful disciples of the great Sufi mystic Hazrat Inayat Khan. Sooner or later the light of truth must shine and the words spoken centuries ago must reach our ears, weakened or deafened by the noise of wars and conflicts.

This healing gift of great mystics is frequent among the Sufis. Remember Avicenna and the importance of his influence. In his "Canon of Medicine" this great philosopher, poet, musician and healer who deserved the title of "Prince of the Physicians", develops that the whole Universe is the manifestation of an universal principle of life, acting through instrumentality of forms.

The mystic Al-Ghazzali has said "Man has been truly termed a "microcosm" or little world in himself and the structure of his body should "be studied not only by those who wish to become doctors, but by those who wish to attain to a more intimate knowledge of God". Just as close studies of a great poem reveals to us more and more of the genius of its author.

The practice of spiritual healing among the Sufis completes the value of their unassuming and devoted help to all those who come to them for advice and solace as well as to those who are not yet aware of the Love Harmony and Beauty that the Sufi Message pours on Humanity at large.

The progress of humanity depends on the awakening of spiritual life. This must be done in silence and it is difficult to explain completely the methods of a spiritual Healer.

The doctors see the different illnesses and use medicines to cure. The healer sees the *cause* of all illnesses and uses medicines and magnetic passes, or the science of breath, to cure. The doctors treat separately

every disease or disorder. The healer heals the whole man and especially that which he is unconscious of. The real cause of physical troubles is nearly always a lack of life or harmony in the unconscious mind or sealed in a wounded heart.

The healer has acquired the power to see and to feel, to know and to act. Master of himself, he has lost all feeling of difference and separation. Being united to the all-pervading God, he can unite with everybody. He does not use his own power or knowledge, but all what his intuition brings to him: the Creator's inspiration to heal the creature, and to restore in the creature the possibility of recognising the Creator, outside himself as in the depth of himself.

Will-power, faith, humility, devotion, sacrifice, compassion and love are needed with purity of heart and knowledge of the science of breath that can be traced in both Oriental and Occidental mysticism, but far more practised in the East. The healer must have a special mastery of it so as to be able to heal the patient even from any distance.

After the first contact is established, with faith and sympathy from the patient, the treatment can be given regularly whether present or absent by the chosen healer.

If sometimes the healing is sudden and appears miraculous, one must not think that it is a fixed rule. Very often patience and perseverance are needed with a gradual process of all the possibilities known to the healer.

In case of chronical ailments, for instance, the lost rhythm of organic functions must be brought back gradually to the normal and it is a great pity when people expecting the miracle are not up to the progressive treatments which in their case, would have deeper effect and result. Very often an illness is the only means to purify or change a life.

A branch cut from its root will dry and die, and the root of human life is God. Life is a gift of God and each of us must be fully aware of it to know and understand life better whether we belong to a church, a sect or any community. During the whole of our existence on earth, we have to accomplish the divine purpose which is taught by all the Messengers, who were sent for the real progress and happiness of humanity.

When one thinks that only 40 years ago the Master has founded a Sufi School of Wisdom in the West and sees the work that has been done and must be done by those who did not fail to recognize Him, one can repeat with gratitude and hope Hazrat Inayat Khan's words he said before he went back to India:

"My work I have left into your hand."

SUNDRA