

On the Healing Service

Series I

by

Murshid Samuel L. Lewis

(Sufi Ahmed Murad Chisti)

Note: The Healing Service is to be led by a Healing Conductor, who is initiated and trained by the Dervish Healing Order.

Anyone interested please contact the DHO.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 1

The instructions for the Healing Group begin: "Table with yellow cover, with emblem of the Sufi Movement embroidered or painted."

Directions for painting the emblem:

The mureed who is to do this task is given a concentration on the Sufi Emblem of not less than half an hour for a period of ten days or more until he can visualize the emblem and even see it on the cloth. The cloth is held in front of him and after the period of concentration he takes 101 breaths, exhaling Hu as in the completion of Zikr.

The painting should be done at one sitting and preferably in the room where the practices have been given or in a Khankah or some sacred house. The artist keeps in Darood during the work (mind on Allah), and should not be disturbed. This will magnetize the cloth and symbol and they will help in the healing. After a while one even gazing at such a cloth will be helped.

Directions for embroidery:

In this case the talib will hold the cloth on the lap ten successive days during concentration on the symbol for half an hour, and at the end of the concentration breathe in Ya Shaffee and exhale Ya Kaffee (in thought) with no change in rhythm unless it comes naturally and watch the magnetism go out of the finger tips onto the cloth.

The work of embroidery may begin on the eleventh day with thirty minutes to an hour each day devoted to this purpose, until finished, keeping the same period as has been used in the above concentration. Silence is requisite and the mureed should keep in Darood so far as possible while embroidering. This work is to be considered as a concentration and there will be no other concentration until the embroidery is completed.

"Flowers, Incense, Water, Amber."

Flowers should be fresh, never more than 24 hours old if cut by the mureeds. Buds are permissible but any blossoms past their prime and decaying leaves, or even flowers beginning to decay should be removed, as their vibrations are not conducive to the restoration of health. They represent another condition.

If a mureed cuts the flowers, it should be done inhaling "Ya Shaffee," exhaling "Ya Kaffee." It is also well that this one be given the exercises for increase of magnetism in the fingertips, to impart

psychic and healing power to the flowers. White, pink and yellow flowers are generally better than those of darker hues—life giving tones and tints give strength. Color is more important than the symbology of the flower, although this has some effect also.

Flower incense is better than wood incense although balsam and some other kinds of incense have been used for healing and these are good. If possible, keep the healing incense separate from that used for other purposes—the box of incense can be magnetized to advantage.

Fresh tap water or flowing stream water should be used and never lake, well or even spring water unless no other is available. Water may also be magnetized before the service.

To magnetize the water or bought flowers or incense, first give the invocation, and then take ten breaths with thought, “Ya Shaffee, Ya Kaffee”—magnetism going out through the breath to the flowers etc., unless flowers are cut by mureeds, these being magnetized by the hands; through the eyes to the water and by the hands to the incense.

Amber is kept solely for healing purposes but it may become an amulet or charm which can be shown or handed to a sick mureed. In the same way the glass which holds the water may become magnetized and taken to a sick mureed for drinking purposes while he is sick. Flowers used at the service may also be sent to sick mureeds, or dried, tied up in small packages and sent to them. This last is to be done only under spiritual directions or requests, and must be kept free from any taint of commercialism or even of the idea of gift offering, being solely a spiritual operation.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 2

Before beginning the healing group explain to the members the symbolical meaning of the objects on the table. “Flowers symbolize life, Incense prayer and aspiration, Water cleansing, purity and Amber magnetism.”

Now the science of the elements may not be known to all but it can become known. The best method is one’s own inner awakening to spiritual realization. Still this is not entirely necessary to the healer for one can manifest some healing power without great metaphysical knowledge and without the deepest understanding of the inner life.

Here it may be said that flowers represent both air and ether; incense, fire; water itself, and amber

the earth. The flower consumes carbon dioxide and releases oxygen so to a certain extent it releases the etheric element; man, represented by the group in the healing circle absorbs this element through meditation. Without it, healing would be impossible. Earth, air, fire and water may under various circumstances cleanse or pollute, but the ether can only cleanse or heal or purify.

Flowers represent the air element both in the sense that they manufacture oxygen, so to speak, and symbolize life which is breath, and breath and air are associated. Incense represents fire both because it is burning and because of the rising smoke. Water needs no explanation and amber is magnetized earth.

All the elements impart magnetism. Flowers through the breath and sight, and incense also through the breath, water through cleansing, and amber through magnetism and psychic energy. These elements are in a sense kabbalistic and have the same meanings as the elements in the esoteric sciences.

As all diseases are caused by the lack or over-abundance of one or more elements, it is necessary that they appear in the healing service. Through the circle the energy is transmuted to the ether and by mind the impurities are drawn from the body of the sick person if that person is in a fever, or he draws sustenance with his breath from the ether if he is weak. In both cases the tendency is first to restore a balance which is most necessary.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 3

“Explain that the service is divided into three parts.”

The three parts of the healing service are most significant and each has a most important function. These three divisions embrace one's recognition to one's God, one's duty to oneself and one's service to the world. We see this same division in the Invocation which is repeated in each part of the service. In the words “Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being,” we see the need of man's aspiration to Allah, his dependence and trust, which the Sufis call Tawakkul, for there is no power or might save in him.

Then we say “United with all the Illuminated Souls who form the Embodiment of the Master.” This is one's Dharma, for while it can be said that the soul seeks Allah for his sake and not for any reward or compensation, yet this also is the greatest duty to oneself, the purpose in life.

And this purpose is fulfilled in the final words, “the Spirit of Guidance;” which means that the soul which has reached its destiny can find no higher mission than the service of humanity. Therefore it is explained that Spirit of Guidance is the same as Bodhisattva. The Bodhisattva not only sought liberation but adapted his freedom for the benefit of all manifestation. It can even be said that liberation and the service of all the world are one and the same, only in Principle they are divided.

Therefore one begins with the meditation of aspiration, looking to God. Without this feeling of union, without something of the experience of union all else is in vain. You cannot help yourself and you cannot help humanity. You may seem to do healing but often it is at the expense of your own psychical power. The meditations are for more than to accommodate psychic power. They are to become instruments for all power and all healing so that divine spiritual vibrations may reach the sick through channels—in this case through human channels.

Only man is a fitting channel, and to become the channel another meditation is needed. Therefore there is a second silence to bring to the surface that occult power latent in man which is more than psychical power and which controls psychical power. If there were not this power higher than the psychic it could not overcome disease which is often of a psychic nature. But as occult power can be good or bad the Invocation is constantly repeated and the first silence brings mystical power which controls even occult power.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 4

“When mureeds only are present, direct the members of the group to concentrate on the (Pir-o-)Murshid(a) and his or her great work, in the first Silence.”

When anybody who is not a mureed is present, the mureeds should understand what to do, or if not, it should be as a meditation on the Invocation. This first silence is one which raises the pitch of consciousness, so to speak. The Murshid is the gate of the mureed to God. Without the Murshid, all repetitions of the Invocation do not unite one to the Illuminated Souls, no matter how great the desire.

There is a Hierarchical Law governing the Cosmos and it operates especially in the Healing Service. Man is not the creator of man except in a limited sense, so he can only be healer of man in a limited sense. We cannot create except according to a certain law and our wish does not help; it is also true we do not heal except according to a certain law.

Now, how is one going to unite with the Illuminated Souls? This comes from the effacement of self. And how is self effaced? By whole-heartedly supporting the representative of Allah on earth, who is called Murshid. And how is this concentration to be done? Is it to visualize some one? That is not the Murshid. Nor is the thought of Murshid, the Murshid. But the heart of the Murshid and the work of the Murshid, these are the Murshid.

And what does this accomplish? It enables one to become a vehicle of transmission for the holy ones, to be the temples of the Divine Spirit and be as divinities. One does not seek healing power especially but there is the Source of All Power and in its highest aspect it may be known as mystical power, which is the power of Allah manifested in man when the wills are united, when there is no division of purpose. (Resignation, Submission, Islam.)

Now, can you be strong when you are divided in purpose? There is no healing value in repeating the Invocation and having no realization. There is, so to speak, mantric power, which may fructify later in spiritual unfoldment, but there is no tantric power which will enable one to produce power and strength at once when it is needed. This shows that dependence upon Allah is most important and union with His Will through the Chain of Murshids in the unseen and the embodied Murshids in the outer world.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 5

“In the second silence ask them to concentrate and pray that they may be wholly dedicated to this most sacred work.”

There is a great deal of discussion on the subject of Will and the secret behind it is that man in essence is really Will, but as the sphere of his operation is chiefly mental, he has been called man, from **manas**, the mind. Mind is what determines the individual man as against collective humanity. In Latin and Sanskrit man is called **vir**, which means will or force, and also **homo**, the root of which is **homin**, the same as hu-man. This is the idea of spiritual activity working through the mind.

Now, though Will operates through the mind, the Will is not the mind, and it is through prayer and aspiration that Will becomes spiritual. The difference between occult power and mystical power is that in Occultism Will operates force, but considers force as something subservient and separate, while in Mysticism Will and force both are recognized as discrete aspects of that Unity of Energy which is Allah.

The question whether the Healing Service will benefit people even if the participants are not well, is that it can, as it possesses occult power of itself; it can almost be called ceremonial white magic. But such use of the Service will not benefit the persons present much, and the relief will be only temporary in those who are helped.

A similar condition is seen in the use of suggestion and psychological healing. They do benefit, if by benefit is meant the removal of pain and disease, but they do not permanently heal. The reason is that most disease is caused by the persistence of the nufs, and no nufs can free another nufs. The nufs is healed by spiritual light. You do not bring light into a dark room by fighting the darkness; there is no real opposition. The spirit of God in man is the only thing which can free and heal man.

At the same time the very fact that the Healing Service possesses occult power of itself makes it more efficacious than individual healing, because one is more apt to lose psychic power when working alone than when joined with others. Besides that, the healing group generally meets in a room dedicated for that purpose, where there is a beneficial spiritual atmosphere, while the Shifayat has to operate under all kinds of conditions.

But the safest and best thing is to surrender to God by which human Will-power is harnessed to Divine Power and Occult Energy is spiritualized. There is no end to the good resulting from such an operation. It can be adapted not only for healing the ills of humanity, but for the protection of the Message, and indeed in the first silence, the concentration on the Murshid, the Sufi Order is protected.

But beyond and above this, healing can become the tool of the faithful devotees to serve as Allah wills in every activity of life.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 6

“In the third silence the names of those needing help are mentioned aloud.”

The reason for this is that you want the power to operate on this plane. As the person being helped is not generally present, the material effect is made by calling out the name. If you think of a person and send healing vibrations, some good is accomplished, but as in healing one is concerned with spiritual, mental and physical, all are concerned, so calling the name materializes the healing

energy around the person's body. The breath brings that energy to this plane, and it is sent by power of mind to the body and vehicles of the one whose name is called.

“And in the pause after each name, direct them to realize that the power is going out from this center of life, bringing healing and ease to the sufferer.”

This center of healing is the accommodation made by the circle of devotees. In receiving energy, as in meditation, the group sits in crescent form as the moon; in giving out energy, as in healing, the group sits in circle, as the sun. The circle forms a sort of electric current and within it magnetic power is collected. This power can also be called psychic power, but as it is controlled by will, it is occult power.

The difference between psychic power and occult power is that the first may be natural but the second is developed through the will. Many people who are psychics have little will-power and can become controlled by the forces they seem to operate. For a spiritual person it is important that no force controls except the will of God. Yet even psychic faculties may be used if in accordance with a Divine Plan.

The magnetic power in healing is directed by the will to the sick person, therefore it is stronger than psychic energy used by the Shifayat. At the same time it is often necessary for one to deal with members of the family and fellow-mureeds and even friends, and in these cases the personal healing instructions can be followed. But basically it is the function of the breath.

A strong breath can control the breaths of others and make them receptive to the healing vibrations. As the collective breath of the circle is much stronger than the breath of most people, the service is often more beneficial than personal attention.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 7

“Then ask them to try and realize the meaning of the Invocation, which is repeated three times during the Service, that in our midst stands our Murshid, and behind him the great company of the Blessed Ones, who form the Embodiment of the Master, the Spirit of Guidance.”

This practice may be performed at all times and not necessarily during the Healing Service, only during the Service it is the problems of the world, not of the personality, which are being

considered. Darood and other practices make this realization more possible. Besides that, those who are interested in healing are given certain exercises and concentrations whereby they may not only come to the realization of Sufism, but also become enabled to serve God and humanity.

Repetition of the Invocation is incumbent at all sacred meetings, and also in every form of meditation. This gives it a mantric value which will become more and more magnetic during the ages. Besides that, the thought behind the words conveys a meaning and beyond that is the realization.

The Spiritual Hierarchy is an actual body of Illuminated Souls who bring the rays of Divine Healing down from the Arsh-throne; the mureeds in assembly make accommodation so these rays can be used on the physical plane. It is this process which is referred to in the Healing Prayer which is given at the beginning, after Bayat, to all talibs.

“That all may lose their little selves in the consciousness of that Great Presence.”

This is most important. **Nufs** is darkness and **Ruh** is light. The soul knows no disease, and at the same time the soul is the only thing capable of healing disease. Even in the use of light and color, it is the faculty of the soul, not of the sun or lamplight which heals. Were this not so one could heal a blister on a chair or produce other phenomena with them. It is the emotions which are affected by light and color. As disease is mostly connected with psychic disturbances, this form of treatment is sometimes effective, but of all forms of light and color, that from the soul is most perfect.

It takes Perfect to make perfect. The Illuminated Souls can function on earth only in two ways: that there is an Illuminated Soul on earth, one who has effaced the self to the extent of becoming an instrument of Divine Will; or else, for some special purpose an individual or group through special training for some particular purpose become vehicles of transmission. It is the latter condition which applies in the Healing Service.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 8

“The Invocation is said for the second time standing, holding hands; the conductor should hold the circuit until he feels that the healing current is flowing.”

Standing up makes the magnetism more powerful. There is the psychic value in rising up; you can

notice this easily in a singer or speaker, but the same is true in all cases. In spiritual exercises one does not always stand, but at those times the purpose is to gather energy and momentum, while at the Healing Service the object is to radiate energy, only it must be done in a certain way.

When you stand up, the magnetism is raised from the denseness of the earth. The action of rising helps. As it is from the earth element that the soul has mostly to be delivered, standing up helps this. Holding hands with a Divine Thought in the mind and spiritual feeling in the heart is sure to benefit. This forms and strengthens the healing circuit for the healing of the sick and needy.

"Then sit down and give the second prayer in the beginning of the second silence (not at the end), as the prayer itself gives the direction for the concentration in that silence."

This prayer, which will be discussed more later, has for its purpose the attunement of the assembly to the Divine Pitch, that all may become instruments of Allah.

"The Healing group should not be composed of more than seven members, including the conductor, and only ten names should be mentioned aloud."

Healing is not a major activity, and besides, the strength of the Healing Service does not depend upon numbers. The ceremony and prayers possess the magic value so it does not depend upon human strength. At the same time it is just as efficacious only as the weakest person present in its permanent value. The more people present, the more apt for one undeveloped or whose atmosphere is not adjusted to be present and that one would weaken the value of the Service.

"If there are more than ten cases to be helped, ask the members of the group to pray for them during the pause following the prayer: 'O Thou, the Healer of our bodies, hearts and souls, by Thy Mercy may all these and all others known to us, whose names and needs Thou knowest, be healed by Thy All Sufficient Power of Healing.'"

It is the service and the prayers, not the persons, that heal. At the same time, by concentration one can draw from the energy collected and send it to anyone anywhere. It is generally best that names of mureeds and their immediate families be read except on special occasions. Actually this service is for initiates, and yet at the same time outsiders are permitted to be present under certain circumstances.

One of these conditions is that they are well acquainted with the work of the Sufi Movement and are friendly or interested. The same principle applies to those present mentally as to those present physically, that there should be no waste of energy. Remember you are serving God and not serving man; you are ministering unto man.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 9

The first part of the Healing Service consists of three portions: a meditation, a concentration and a prayer. Meditation is for the purpose of attuning the soul to God, concentration for making accommodation of Divine Power and prayer for its use.

Now the difference between wisdom and knowledge is this: that knowledge knows and wisdom shows; wisdom perceives and foresees. If the practice of repeating the Invocation and concentrating on your Murshid helps you to heal others, it will also help you to heal yourself. If it is valuable for healing, may it not be valuable also in preventing disease, in maintaining health?

The answer to this can also be perceived in the prayer used in the first division of the Healing Service. It begins: "O Thou Whose Nature is Mercy and Compassion, Whose Being is Peace." If it is the nature of Allah to forgive sin, will this not also include disease? When we consider the phrase, "Whose Being is Peace," it becomes more apparent. If the nature of Allah is Peace, and the task of the Sufi is to become united with Allah, this union will bring Peace and the condition of itself gives health and healing. Now it is the healing vibrations which exist; disease is not a thing, but the absence of something; by union with Allah, all shortcomings are removed.

Bodhisattva is not only self-illuminated, but one who because of his evolution can help humanity. This is the spiritual ideal, the principle of the Invocation. So Allah is next called, "Father, Creator and Sustainer of our lives," because it is He Who makes us and keeps us whole. As it is said in *Gayan*, it is God Who makes and man who mars. It is division which brings disease.

Then we read: "Send on the whole humanity Thy Peace, and unite us all in Thy Divine Harmony." It is Allah alone Who heals. The body cannot heal the body, but only soul can heal both mind and body, and it is the Light of Allah which heals, and this we call soul (ruh) as it seems to be our very self.

Prayer may be petition and prayer may be realization. The Sufi recognizes God as the true part of his being; to meditate on the Invocation, concentrate on a Murshid, and then consider God as separate does not bring much benefit. It is because God is the life in us and in others that healing is possible. Through our subjugation of nufs and mergence into the Divine Harmony we find joy or peace for ourselves and radiate good-will and comfort to others.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 10

In the second section of the service the participants begin by rising and saying the Invocation in unison; rising and holding hands builds up the accommodation for the power used in healing. This is called the healing current and it is much stronger and better than the psychic power of a person. Besides, it can be used for other purposes which are very important.

By saying the Invocation in unison, two purposes are served: to help bring each in consciousness to that condition which is most desirable in healing, and to materialize the force, for it is breath which materializes Divine Power.

Then the prayer is said which contains the subject of the concentration which follows. In that silence the prayer is that one be dedicated and consecrated to the great work of sending the healing of God to suffering humanity. It begins, "O Thou Who art the Spirit of our souls, the Master of our minds and the Controller of our bodies."

There are three aspects of life which have been called soul, mind and body, and each is really an accommodation or condition of Allah. Allah is All-perfect, above defect and disease, and to unite with Him is to escape sorrow and suffering. It is that power which manifests as spiritual or mystical power in soul and heart, as occult power in the intellect and psychic power in the gross bodies, which is the method by which Divine Power acts on the various planes. It is one power, but it manifests in different manners.

The prayer continues: "We most humbly offer ourselves as the channels of Thy Love, Light and Life, that we may be more able to serve Thee and humanity."

This prayer and the concentration enable the persons singly and collectively to become instruments or channels through which Divine Healing flows. But for what purpose is this to be done? Is it just to help sick mureeds? It is mostly to help sick mureeds, but in this there is wisdom. This does not mean especially someone who gets a cold, or who has been careless, or who wishes to escape the doctor bill. It can be used for any mureed having any kind of difficulty, having any perplexing problem in life, to reach their heart and to send them the blessings of a peaceful atmosphere which is most desirable.

Beyond that it can be used to protect the Message and the Murshids who represent it. So when a Murshid travels for the Cause of God, the name of that one is to be added to the list of names, and if the list is full, then another service should be held at which names of mureeds only can be read; this service especially to protect the aura of the Murshid(a) and help prevent disease, which is more important than healing. Besides that it would become a concentration of great value.

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I Number 11

In the third section of the Healing Service, after the Invocation, the names are read and by the power of breath the healing current is directed to each one. Calling the names aloud helps materialize the force which otherwise would only touch the mind, making the healing of the body much slower and dependent upon the condition of the mind.

After the cases are finished, sometimes there is the prayer: "O Thou the Healer of our bodies, hearts and souls, by Thy Mercy may all these and all others known to us, whose names and needs Thou knowest, be healed by Thy All Sufficient Power of Healing." This is the prayer of the Protection of Dharma, for the service is not only to help mureeds but to further the cause of Righteousness on earth. This is a very important duty for those serving the Message.

After a short silence there is another prayer, beginning, "O Thou the Light of All souls, the Life of All beings, the Healer of All hearts." These words are most important. It is God Who heals, no matter what the treatment. A material physician may relieve but he cannot heal unless he reaches all bodies, but Allah, by purging our hearts, can keep the mind and body ever in proper condition.

The prayer continues: "All-Sufficient and All-Powerful God, Forgiver of our shortcomings, free us from all pain and suffering, and make us Thy instruments that we may in our turn free others from pain and suffering, and that we may impart to them Thy Light, Thy Life, Thy Joy, and Thy Peace. Amen."

This prayer is clear in itself, but its application is as broad as one wishes to make it. It is not only the healer who can help others but the Murshid and every mureed, and it is not only in respect to health but in regard to every aspect of life. Therefore Khatum is next said.

If the Healing Service were only for health, Khatum would not have much significance. These prayers are so far-reaching, there is no end to explanation, but the opening of one's heart will make all clear. So when we consider the words, "Make us Thy instrument," we can become the instruments of Omniscience and All-Mercy which is the purpose of the unfoldment of every soul.