



# *Sufi healing*

November 2011

**SUFI NEWS**  
**FROM EUROPE**

## *Dear sufi friends*



On the 22.07 our small country experienced a terrible tragedy caused by the insane actions of one single person. Our government buildings were destroyed by his bombs, and many people who worked there were killed or severely injured. After this attack, he travelled on to the little island Utøya outside Oslo, where our Social Democratic youth organization was gathered for their yearly summer camp.

There he coldheartedly chased and shot down or

injured more than 100 of 600 innocent youths. They were among the young fellow humans who wanted to contribute to our democracy by taking a political stand. He was convinced that by killing them, he could stop the integration process which include all people – no matter what race or creed they belong to.

The wounds heal slowly for all the young people who experienced the terror. They are still not able to concentrate on their studies, and the grief is very strong in our population. We have lost 77 fellow beings. Many more are injured for life.

At the African Horn, in Pakistan, in the middle East and in many other places on earth – the losses are so much larger. The terror that happened in Norway has opened our hearts for compassion and has given us a collective experience of suffering. We have gone through a hard time, but the responses after the terror have been heart warming. Our people give their love and support, and our Democratic party, who was the main victim of the terror attack, has promised to work for more democracy and more freedom and more solidarity. As sufis we have experienced the value of having a supportive spiritual family who pray together with us for the healing of our wounds. We wish to offer our deep gratitude to Sarida Brown and the other contributors to this issue of SufiNews from Europe and to all those who send healing prayers to the world .

**In loving service**

*Zanyat and Alia*



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offered continually since the 1920s and is the foundation of both SHO service and training, as is beautifully detailed in the article by Shafya Noelle Philippe in this issue.

The Healing Service also creates the matrix of the outer organization: we are groups of Members gathering locally around a trained, ordained Conductor who leads the Service. So in each country or region there are several such healing circles who may create courses and retreats together, inspired and organized by the Shefayat, or national SHO leader. In turn, Shefayats from many countries

## *Introducing the Sufi Healing Order*

In Europe in the time of Murshid Hazrat Inayat Khan, in the early 20th century, spiritual healing was less widely accepted than it is today. Murshid himself was a great healer, allowing the divine grace and compassion to work through him in order that the divine healing power may become a reality.

From around 1918 onwards his mureeds were asking to assist him in his healing work, and out of this the Healing Order gradually developed as one of the five activities of the Sufi Order. Murshid gave a series of lectures on healing in 1924 which have inspired the training of healers and the deepening of healing practice with its profound teaching ever since.

Hazrat, Inayat Khan said that the purpose of the Sufi Healing Order (SHO) is 'to awaken humanity to a greater realization of the power of the divine spirit to heal'. He created the Healing Service to be performed by a group of SHO members to offer distant healing through prayer and meditation. This Service has been

of one continent or region are connected and collaborate. For example, in Europe we have organized an international retreat for the past 25 years, usually in March, with a special theme each year; in 2012 we are hoping to hold it in London. Also, starting in September 2011 the European Shefayats are creating the first international intensive training course, covering 2 years – although this first course is fully booked, you may be interested to see details about it on [www.sufihealingorder.info](http://www.sufihealingorder.info) Divine and spiritual healing is a gift innate in everyone. In addition to the Healing Service, many further opportunities are offered through courses and retreats to deepen the practice of spiritual healing, to cultivate energy and awareness at many levels, to awaken heart, soul and spirit and to deepen realization of the power of prayer.

The SHO encourages people to find their most appropriate healing mode, perhaps through working face-to-face with someone, through



distant prayer and meditation, through integrating healing with other therapeutic disciplines and through carrying the healing presence into various life situations: at home, at work, in hospitals and accompanying people when they are dying out of their physical bodies.

In this newsletter, Kabir Findeisen describes integrating spiritual healing in a psychiatric clinic, Lisa Malin gives a moving account of healing places in which atrocities happened in the past, and in Prayer for Heartful Engagement we pray for groups on the planet who are in distress, as now in Norway and Africa.

The SHO seeks to be a community of healers in the widest sense, acting as a supportive and expanding network on the outer plane, and on the inner plane linking with all healers on all planes in serving as the accommodation, the chalice of spiritual healing presence for the awakening of humanity.

How to learn more about the SHO and find out about groups and events near you? You could contact the Shefayat of your country; a list of the Shefayats is given at the end of this page. A Seven Month Introductory Course is available for those wishing for a gentle first experience of the healing attunement. The student is usually guided through this course locally by the Conductor of the nearest healing circle; it takes about five to 10 minutes per day.

*The secret of healing is to rise by the power of belief above the limitations of this world of variety, that one may touch, by the power of intelligence the oneness of the whole Being. It is there that one is charged with the almighty power, and it is by the power of that attainment that one is able to help oneself and others in their pain and suffering. Verily, spirit is all the power there is. - Hazrat Inayat Khan*

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## *The Healing Service:*

# *A personal experience*

*by Shafya Noelle Philippe*

To write about the healing service is challenging, because while we are performing it we penetrate into the inexpressible and the sacred. I have been privileged to celebrate the service week after week for 30 years. I have also been privileged to receive the prayers of the service myself when I needed them and to receive the testimony of people for whom we have prayed.

### **The service**

We begin with the altar on which are harmoniously arranged a glass of water, flowers, a lighted candle, a piece of amber and some incense: symbols of purity, life, light magnetism and prayer rising to God. Are these but symbols, or do these symbols remind us of the divine qualities that every person called to serve in healing will develop on their path?

Healing is a calling from the very depth of one's being, but the one who is called will travel a long path in self-healing in order to become an instrument, a channel for healing. This self-healing is a life-long process which continues right up to our last breath, but it is also happening during the preparatory stages of the service before we pray for those who have requested healing. We are entering into the beauty and the mystery of this service.

Through the invocation repeated three times, the concentrations and the prayers, the first part attunes our being: body, heart and spirit. We arrive restless, preoccupied, sometimes tired and without always having had time to prepare ourselves. We don't always feel 'worthy' of holding the service, and yet the calling is there and the awareness that many people are relying on the prayers.

So let us be silent: God does not ask us to be perfect, but simply to tune our instrument. If we let go, this will happen naturally in the first part. Every service is new, for we are penetrating step by step into the meaning of the words that we repeat; we allow the words to work on us unconsciously until one day they take form and become living. Take time to feel how they are living, to enter into the real dimension of the service: plenitude, sacredness, raising up....

Now comes the moment when the names of those seeking healing are read out followed by the internal repetition of Shafee – Kafee. This remains for me the most beautiful and the greatest of sacred mysteries – this moment when, even



# *Healing Service: A personal experience*

when we don't know the person, they are with us in their subtle presence...and then we extend our consciousness to the confines of the universe to pray for all those who are in need of healing, ending with the prayer Khatum.

Being ourself, with the limitations of being human, with our conflicts and struggles, being here authentically, responding to the call and the energy of healing – all this affects us and transforms us in the here and now and through all the years.

Being ourself, with our own musical note: each healing conductor sounds the tone of her or his being, and it touches the souls of the others in their spiritual family. What a wonder it is to take part in the healing service led by different people, allowing us to discover a tone, a subtlety that we had not discerned and to be enriched by this. The healing service is an infinite creation.

## **Testimonies of prayer**

I would like to end with a few words from the perspective of the one receiving the prayers. It has been my experience to know that people would be praying for me, but without knowing at what time or on what day, and yet I sensed exactly the moment when it was happening, feeling calmed, integrated, consoled, encircled. It takes place simultaneously in both the very subtle and the very tangible planes. Each time the experience is different.

I have received many testimonies from those receiving prayer. Perhaps the one which has struck me the most was from a person suffering from unbearable pain which completely disappeared after prayer, never to recur right up until their death. I have sometimes asked non-believers whether they would be willing for people to pray for them, and, on receiving their consent, we prayed. Many times, such 'non-believers' have asked me to thank those who have prayed for them as they were feeling better!

In today's world in which prayers are so much needed, let us be conscious of the privilege we have of being able to attune ourselves through the healing service, and let us play this note where-ever we may be and whatever we may be doing.  
Ya Shafee – Ya Kafee

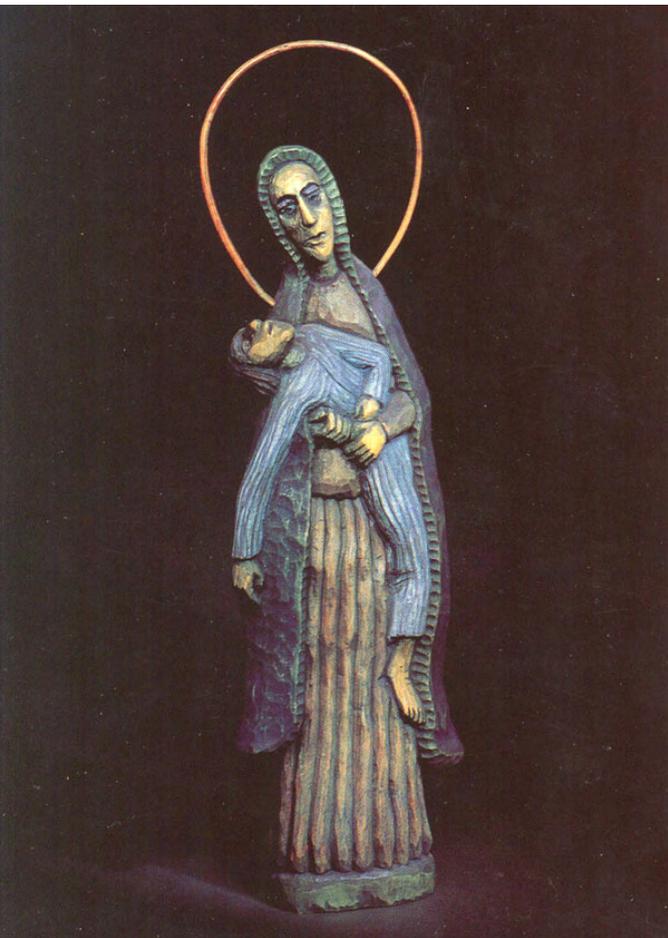
Shafya Noelle Philippe lives in Paris and was Shefayat for France for many years. She has been a psychotherapist for 35 years and in her professional life she has been impressed to see that for clients who are experiencing great suffering, healing alone is effective.

# *The Healing Service: A personal experience*



Lisa Malin, SHO Shefayat for Austria, writes about international interfaith healing work for places where mass human tragedies have taken place.

## *Healing Suffering from our Past*



*Statue of the Madonna in Ravensbrück: her son is wearing the prisoners' clothes.*

A journalist approached me as I arrived in Hiroshima in January 1991 to visit the memorial of 300,000 people who had died as victims of the atom bomb and their rescuers: 'Have you heard –they started bombing Baghdad five minutes ago.' It was a big shock to receive this news right in this particular place. We sat there for a whole day, sang the Buddhist mantra Na Mu Myo Ho Ren Ge Kyo, which is the Lotus Sutra in Japanese, chanting it for peace and playing the drums. At noon people arrived from factories and offices with banners to demonstrate silently against war. They were giving up their lunch time to do this. Returning in the evening to the Buddhist temple, we heard on the TV news a pilot saying 'We lit up Baghdad like a Christmas tree' (that is, with bombs). Arriving in Tokyo we sat on a public square with nuns and monks. On the coldest of days we walked a long way through the city – called 'cold practice'.

### **Auschwitz-Birkenau**

We started in Dachau at the end of November 1994 with a ceremony with survivors of that concentration camp, led by the Japanese Buddhist order Nipponzan Myohoje. We continued from there to Auschwitz-Birkenau where we held an international interfaith fast on the selection ramp in December 1994. Six days without food or water and 12 hours of chanting and interfaith prayers every day – after three days there was one day of cleansing and then three more days. The fasting and the prayers are offered both to the souls of those who died and those who survived.

At first there is a feeling of not being able to breathe and unimaginable visions of pain come up. It gets very 'tight' – also feelings of depression emerge. It gets very deep and one thing becomes very important – to persevere, to continue and not to give up. It was very cold – snow and ice were everywhere. But pity with oneself is shameful because these souls suffered unimaginably. We constantly asked ourselves, 'Why ? Why ?'

Towards the end it started to rain. It got so wet that we had to go to the surveillance tower. Suddenly there was a shift – such a positive experience surfaced – it was like ecstasy. The sun rose above the rainclouds and the end of the fasting was accompanied by this huge fire-ball with all its light.

We left the place with a feeling of connectedness.

We then walked on foot 450 kilometres from Auschwitz to Vienna, the length of the infamous 'death march' of December 1944, 50 years previously, when prisoners from Auschwitz were forced to march without food or rest or proper shoes or clothing – many died on the walk. There was indescribable pain, numerous deeply moving historical accounts and information and plenty of wonderful re-



ceptions in the villages along the way. In all these places you heard 'Shalom' from Jewish participants of this peace march – but there are no more Jews left in these villages. Again I experienced this heaviness which was meant to have been transformed – until I felt very 'light' – like a feather.

We entered Vienna and as we were climbing up the steps of the Peace Pagoda at the River Danube while singing mantras and diverse prayers as well as sounding the drums, a flock of birds flew over the pagoda.



*Candles in front of the ovens at Dachau*

### **Hiroshima and Nagasaki**

In August 1995 I was invited to the 50th anniversary of the bombing of Hiroshima and Nagasaki. An American man brought water from Pearl Harbour and mixed it with water from Hiroshima. He said that he feels great pain that to this day his country has not apologised for dropping these two atom bombs. We then met with survivors of Hiroshima and Nagasaki. They shared how hard their lives have been due to the radiation and painful physical conditions and illnesses it caused. The US gave them medical care – but the survivors said that they know this only happened because the Americans wanted to use the results for scientific research.

After the war the survivors found

themselves ostracised by Japanese government and city officials – for example, they were only allowed to use minor roads in their own city.

Their experience reminded me of our gypsies in Austria who had survived the concentration camps. The survivors of the atom bomb remembered the horrors of the war in Japan, China, Korea, Mongolia and the Phillipines. They wanted to do something to compensate for the injustice, so they travelled to locations where something terrible had happened and planted trees. I have met Japanese Buddhist monks who told me that they had experienced such terrible things during the war that they were unable to return home and they became monks-for-peace. A Japanese Christian monk told me that he had lost a lung during the war in Cambodia and became a monk because of his experiences during the war. Through the International Red Cross he went to Nanking (now Nanjing) to meet survivors of the atrocity of the Japanese wartime massacre there and to ask for his own healing. When he arrived, two survivors of the Massacre welcomed him – he threw himself at their feet and cried and asked for forgiveness. They asked him to get up and get acupuncture treatment for his health and then they would be ready for a meeting. This Japanese Christian monk also participated in the fasting in Auschwitz.

### **Releasing the spirits**

In Japan I also had the opportunity to meet with an old Shintu priest. We were guests at his temple and he spoke about the importance of visiting places where horrific things have happened to release the spirits who are tied to those places. Unless the spirits are released, there is a real danger that atrocities can be repeated in the same place. He visited locations where horrible acts were committed by the Japanese. With his companions, they offered a glass of water to the place and saw by the move-



ment of the water, that the gift had been accepted – that there was resonance.

Years later while I was visiting Wolograd, the former battlefield of Stalingrad, it was said that this had also been the battlefield of Napoleon – and immediately this statement of the Shintu priest came to mind.



*International interfaith fast at Ravensbrück.*

Impressed by my experience in Japan, I realized how important this kind of work is – particularly now in post World War II Europe. I wanted to continue this international interfaith healing work at the places where atrocities had been committed by the Nazis in the former concentration camps of Ravensbrück and Bergen-Belsen, in the village of Lidize in the Czech republic which they destroyed, in Stalingrad where over 2 million people died and which brought about the downfall of the Nazis, as well as ‘Spiegelgrund’ at the Otto Wagner Hospital in Vienna where

children who were stigmatised were experimented on for medical research and died painful deaths.

### **Ravensbrück**

At the former women’s concentration camp of Ravensbrück we held a five-day international interfaith fast. With a bouquet of red roses we welcomed Ceja Stojka, a Roma Gypsy who had survived this institution as a child. We accompanied her to Lake Schwedt (‘Schwedtsee’) where the ashes of her girlfriend and relatives were poured after they were incinerated. She spread each rose petal separately over the lake and shouted in Roma language across the water. A breeze came over the lake and ruffled the water. At her wish, we spent the night in her room and she dreamt of those who had died and that they are all right, and they in turn told her to ‘come again’. In closing we had a celebration in front of the crematory, the execution-hall and the prison. Ceja lit two candles for two of her biggest tormentors and forgave them and then she started to dance.....



# *Caduceus Klinik:*

*Where Psychiatry Meets the Culture of the Heart*

A clinic in Germany has been integrating psychotherapy and spiritual healing with classical psychiatry since 1996.

Caduceus Klinik is a residential psychiatric clinic with 30 beds situated in the forest in Bad Bevensen, south of Hamburg. Kabir and Sarfaraz Findeisen, its directors, are both long-time members and retreat guides in the Sufi Order.

Kabir is a psychiatrist and the leader of the Sufi Healing Order (SHO) in Germany. While it is independent of the SHO, the Clinic – and Caduceus Zentrum adjacent to it – has been deeply inspired by the teachings of Murshid Hazrat Inayat Khan and Pir Vilayat Khan.

Kabir and Sarfaraz write: 'A crucial element of our approach is the culture of the heart and an orientation to the resources and creativity of the clients or patients. We support the process of finding personal sources of power and new psychological qualities, as well as exploring transpersonal aspects of the individual.'

The clinic treats patients with psychogenic conditions, that is, those with diverse psychosomatic, neurotic and psychiatric disorders and diseases, for example, those resulting from burn-out or trauma. It is especially suitable for those in crises arising from a cultural or spiritual context, like people living with trauma following violence, sexual abuse, torture or severe loss.

Psychotherapy is the primary mode of treatment, in particular psychodynamics, also behaviour therapy, body psychotherapy, gestalt therapy, psychodrama and art, music and dance therapy. Relaxation and working with the imagination are important keys to progress in all these approaches. Psychotherapy is combined with somatomedical treatment and naturopathy and



homoeopathy.

## **A field of relationships**

Here the psychotherapy takes place within a protected space which is based on the culture of the heart and is created and maintained by the team as a field of relationships. This field works as a healing community in which the patients have an important role to play. In their feedback, patients place high value on the healing effect of the atmosphere which they say is characterized by heart qualities such as friendliness, acknowledgement of and valuing each other and benevolence.

There are also rituals that are used for community building and healing. For example, each patient





is given a special welcoming ceremony in the middle of the circle of all the patients, and each patient creates her or his own farewell ceremony.

### **Meditation and retreats**

A core understanding of growth-oriented therapy is that change is an essential aspect of healthy progress in life and that psychological and spiritual development are inextricably entwined. So meditation is a fundamental part of the weekly schedule – meditations as we practice them in our Order, applied to each patient individually. Many patients take the opportunity for individual guided retreats in the beautiful wooden huts set amongst the trees, usually for three days.

In her feedback after a retreat, one 45 year-old traumatized woman wrote: 'I thought that I would always have to live with these wounds and their ongoing pain – but now I know that they can heal'. A 33 year-old woman wrote: 'I overcame my fear of meeting myself and God; I managed to face the darkness in my soul and

through this I could see light again and have the experience that God exists always'. For many retreatants the experience of connecting through and with nature is especially important, for example, 'All is changing, I'm part of creation; in the perfection of nature I recognize love'.

'As far as we know we are the first to have integrated the retreat process in a residential psychiatric setting,' says Kabir, 'And research carried out on our methods demonstrates significant results. The retreat increases confidence and deepens the process of cognitive insight and emotional experience; it enhances the integration of the entire psychotherapeutic process.'

Adjacent to the clinic is Caduceus Zentrum, a centre for retreats, training courses and workshops on a wide range of holistic health subjects, including courses integrating spirituality and psychotherapy – and Caduceus Zentrum will host the new Two-year International SHO Healing Training Course which starts in September 2011. Caduceus Zentrum also offers individual and group retreats to beginners and advanced participants.

The Centre and the Clinic buildings have sustainable energy systems, and the food is organic and mainly vegetarian. The values of beauty and harmony are reflected in the buildings and retreat huts, the landscape and the natural setting in the woods.

In conclusion, Kabir and Sarfaraz write: 'Our research and patient feedback shows that the atmosphere of the healing field is a distinct factor in the psychotherapeutic outcome of the treatment. The atmosphere is mainly (up to 80%) characterized by heart qualities. In this we see an approval of our Sufi approach, especially the integration of sympathetic and loving attitudes towards the wounded, the conviction that the spirit has a strong impact in healing and self-healing, and that through their crises patients can discover their potential and take transformative steps.'





## *Virtual Healing Circle*

For the last two years, the Healing Conductors from the Stuttgart/Tübingen area (southwestern Germany) have been meeting virtually twice a month for the Healing Service. At first one person would gather all the names/requests for inclusion in the list and then send them to the participating Conductors in advance of the target date. This procedure has since been replaced with a more efficient one, which involves entering the names on a dedicated regional "Healing List" page in the "members only" section of our German Sufi Healing Order website (<http://www.heilorden.de/>). Any Healing Order Conductor can access the list to enter or remove names, and further regional lists can be added as needed. In addition, there's a Healing List for all of Germany to which any Conductor may add or remove the names of those requesting or no longer wishing healing prayers, respectively.

Our "gatherings" take place at 8 p.m. on the 1st and 3rd Wednesday of a respective month. Each of us sits comfortably at home in a setting of our own choosing, attunes to the rest of the virtual Healing Circle and then proceeds with the ritual in the manner in which Hazrat Inayat Khan instructed.

Some Conductors weren't able to experience the community support over the distance, so they do the Healing Service on their own at times of their own choosing. One Conductor from our group chose the option of praying for our Healing Circle during the virtual service instead of participating directly. The reason for this is that a scientific study has described the practice of double intercession as being particularly effective. Most of us (8) feel encouraged and strengthened by the regular meetings, the knowledge that we are connected through the Healing Circle so that we are motivated to continue conducting the Healing Services regularly. Positive feedback from some who have received our prayers, provides extra motivation.



*Zamyat Willard*  
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## *Report from a Member of the German Virtual Healing Circle*

In the last few days I've had the privilege of hearing from several people who were on the list to receive our prayers during the Healing Service. I'd like to share their comments with you.

R. told me that her son A. would like to continue receiving our support for awhile. First of all he (probably mid-20s) was and is very moved just by the fact that there are total strangers out there who care enough to "take up his banner" so to speak, and second, he and R. both experienced an easing of tension and quick improvement after they had been added to the Healing List. Both convey their heartfelt thanks.

Then there are I., A. and M., all of whom went through very profound crises, of whom only I. was physically affected. M. (I.'s mother) wrote:

"In answer to the question on whether or not we want to continue being named in the Healing Circle: No, we are happy to make room for someone who needs healing more than the three of us do. A. and I. share this opinion, and they want to express special thanks, because both of them experienced deeply how protected and supported they were. I can only concur with this sentiment."

Ra. told me that following her operation she felt physical waves of healing pulsating through her as we gathered for the Healing Circle, and her severe pain was mitigated. She, too, expressed her wholehearted thanks.



## *SOD's Healing Order Website: [www.heilorden.de](http://www.heilorden.de)*

The Healing Order in Germany has had its own website for about a year. Casual and other types of visitors have access to information about the various Healing Order activities and contacts; a protected members-only section provides extensive space for contacts and exchanges within the Healing Order membership. This article is intended to stimulate interest and invite you to have a closer look at the site and to use its special features.

### **The Pages Available to the Public**

The publicly available section of the site is kept sparer and is limited to the essentials: There is a brief description of the Healing Order and its activities along with contact information, much like what you see on the Healing Order flyer, which can also be downloaded and printed out here.

There is also a list of contact persons with photographs, telephone numbers, e-mail addresses and directions on how to find them. The list contains the names of 17 Healing Conductors so far who have agreed to have their Healing Order affiliation and contact details available to answer questions about the Healing Order or refer requests from people interested in being added to the Healing List, for example. And a very important feature that can be found there is the Events Calendar. It is divided according to categories of events that are offered directly by the Healing Order and its Initiates, who may also offer their own events or activities beyond the purview of the Healing Order (and thus outside of the Sufi Order Deutschland's immediate authority). This serves the purpose of supporting activities which are relevant to the Healing Order's interests, but go farther than the Healing Service, and are provided by the practitioners on their own responsibility. Currently one can find healing meditations, healing singing and music as well as offerings related to Raphael Work. Announcements of public Healing Services (Healing Circles according to Hazrat Inayat Khan's teachings) are organized by the respective Conductors in a special section where they can enter their own Healing Circle dates ordered according to zip codes. That way people who are not necessarily part of regular Sufi healing groups can find a Healing Circle in his or her area and get into direct contact with the respective Conductor(s).

Here is a brief description of the web site functionalities. You may download a complete description with illustrations here: [http://www.heilorden.de/download/Artikel-Heilordenseite/Heilordenseite-Artikel\\_2011\\_EN.doc](http://www.heilorden.de/download/Artikel-Heilordenseite/Heilordenseite-Artikel_2011_EN.doc)



### The Healing Order Site's Protected Members-Only Section

The "safe area" for Initiates can be accessed by logging in with a user name and a personal password. Each Initiate receives his or her own individual website access to this area. It serves as a place for direct exchanges with one another and offers a wide variety of opportunities to participate in the content and communication within the site.

After entering user name and password, the site's appearance changes. That's how the user knows that s/he has reached the Healing Order's internal section reserved for Initiates only: Everyone can upload a personal photo or avatar any time, or change or delete them as desired.

### The Members-Only Area Options

Everyone has his/her own protected personal area where pictures can be uploaded to show to others. One can write interesting articles in connection with a particular topic and share it with everyone, or keep an online weblog (or blog), or one can leave comments for others to initiate contact or as feedback or response to something.

Then there is the possibility of finding other Healing Order members to get into contact with them. Under the "Geo-Search" feature you can display everyone's location on a map. That makes it simple to find someone from the Healing Order near you. All Conductors are automatically placed on the map so that they can be found easily by other Healing Order members, but as well all others have the option of deciding for themselves whether or not they want their location to be shown on the map by selecting or de-selecting the option in the personal data section.

And finally, the Healing Order Archive is a wonderful resource that offers general or seminar-related texts, photographs and audio files issued by the Healing Order are stored, which can be viewed online or downloaded to your computer.

Furthermore, a collection of Links to other interesting websites that are related to healing is available.

### Additional Options for Conductors

Anyone who is registered as a Healing Conductor also has access to the additional menu items :

The "Healing Prayer List" takes you to a list of those who have requested to be named during the Healing Service. Conductors can also enter and remove the names of people to be included during their own Healing Service there.

The menu item "New Article" is where texts that could be of interest to others in the Healing Order can be written and published. They can then be filed under various categories so they can be searched and found using key words.



[www.heilorden.de](http://www.heilorden.de)





by Amat-un-Nur Tiwana

## *Healing in the Light of Islamic Teachings*

**A guide to the all-embracing nature of wholeness and health in the Quran, and to the Surah whose recitation carries special healing blessings.**

The Holy Quran is the outflow of Divine Wisdom, and contains within it deep Knowledge that is an outpouring from the Heart of Perfect Wisdom. Imam Ghazali quotes a religious scholar saying the Quran encompasses 77,200 forms of knowledge; every Quranic sentence constitutes one form of knowledge or another. There are many levels of understanding the Quran: the literal meaning is like husk over the fruit, the symbolical its fruit, and the essential meaning is the kernel's oil transcending figurative sense, delivering the intention to its root, bringing the joy of complete unification.

Islam as the religion of Unity has healing at its core. What is fractured, disjointed and torn has suffered the dis-ease of disharmony. Disease is merely a state of dispersion in which the central energy that holds life together dissipates, leaving the entity without sufficient life-force to keep

the different dimensions in a cohesive whole. With the loss of adequate integration, the body becomes perforated at its vital, psycho-emotional and energetic levels. Gaps created in the energetic body make a person vulnerable to attacks of disease.

### Wholeness and interdependence

Islam, as the word suggests, is a way of life that derives inspiration from Salaam, the Arabic word meaning peace. The same term is used as a salutation by Muslims, 'as-salaam'alaykum', meaning 'may peace be upon you'. Peace is the natural state of the soul and is defined by a condition that is free from every disturbance or fear. Thus, something in its pristine state of soundness and wholeness is peaceful.

New medical findings bring a holistic approach to healing: a patient is not just evaluated on the physical level but the psycho-emotional dimension is also taken into account. The mental state of an individual affects their physiology and changes in mental states can bring changes to the physical

condition;  
likewise the  
condition of  
the body has

an impact on the mental state. The interdependence of the components of being is fairly well realized with this understanding.

In the same vein the Holy Prophet Muhammad, may peace be upon him, said, 'The believers, in their love, mutual kindness, and close ties, are like one body; when any part complains, the whole body responds to it with wakefulness and fever'(1) and at another place, 'The Muslim Ummah is like one body. If the eye is in pain then the whole body is in pain and if the head is in pain then the whole body is in pain'. The Ummah is Arabic for the term 'the community of believers' and is etymologically linked to the word Umm or mother, source and origin. Ummah is that which is from a singular source. Hence the human being is the microcosmic representation of Ummah, having derived its being from the Mother of all, Divine Rahma. Here the Arabic word Rahma is significant not just for its meaning of Mercy but for its root in the term Rahm or womb. From the Divine Womb came forth life which was nourished by Divine Rahma, through Rahman and sustained by Divine Compassion through Rahim. The womb in the human mother is the nurturer



and deliverer of human life; likewise the cosmic womb has given birth to creation.

The cadential recitation of the words bestows a soothing sense upon the listener who is drawn into its healing energy. It opens with the announcement of Divine Graciousness and builds upon the abundant favors of this Infinite Grace. The teaching of the Quran which implies instruction in recitation and the word itself literally means that which is recited. Even breath is a recitation of life and the teaching of the Quran is the imparting of this breath to man.



*The Surah al-Rahman of the Quran  
This Surah is understood to have special potency in healing through the effects of its vibrations.*

*It begins thus:*

*In the Name of Allah the Most Beneficent  
the Most Merciful.*

*Allah is the Most Gracious!*

*It is He who has taught the Quran*

*He has taught [man] speech*

*The sun and moon follow courses exactly computed*

*And the herbs and the trees both alike*

*bow in adoration*

*And the Firmament has He raised high*

*And He has set up the balance*

*In order that ye may not transgress due balance*

*It is He who has spread out the earth for His creatures*

*Therein are fruit and date-palms producing spathes*

*Also corn with its leaves and stalk for fodder*

*and sweet-smelling plants*

*Then which of the favors of your Lord will ye deny? (2)*

- After the breath, man is taught speech. Articulation of speech results from maneuvering breath and speech transforms the formless into expression.
- The sun and moon are solar and lunar energies; the active and the receptive principles set in a perfect cycle of regulation in the being of the individual.
- The herbs and trees bow in adoration as vegetative functions in man which surrender to the Spirit. Their bowing is indicative of their connection to the organic structure and its development.
- The firmament is the mind. It functions as an ac-

commodation for the body, just as the heavens accommodate the earth.

- The balance is the equilibrium between the different humours and elements that combine to make the human. God has created the human being in perfect form and wondrous balance so he does not transgress and lose himself in dispersion.
- The spreading of the earth means the kneading of clay to create the physical form and the fruits and date-palms are the faculties of productivity that man has been gifted. Our sight, hearing, speech, taste and the other systems that regulate the working of the body are these fruits.
- The corn leaves and stalks for fodder are nourishment for the animal nature and sweet-smelling plants are foods of essences for higher senses. The Lord has not neglected anything in the making of the human or in the arrangement of sustenance. Every aspect of his being has been taken into account and provided for. God has thus created man in perfect balance and equipped him with necessary functions and resources to support his life.



### **Balance and health**

Dis-ease comes from us. God has granted us only ease. He has given us health, we create illness by disturbing the order and equilibrium installed by Him. What destroys this balance? As we move away from the centre of our being and identify ourselves with the parts rather than the whole, we enter a state of dispersion. 'I' am no longer the central 'I' but rather the individualized self that is sometime emotion, sometime thought and another time only body. It is no wonder that malady is produced. The glue of compassion petrifies into fissures of isolated compartments gradually causing the cessation of blood-flow that had hitherto kept the body healthy and alive. Decay and death begin.

To stay healthy we must keep the blood of compassion flowing through the collective human organism. The health of one is directly related to the health of the other. The human being is a kingdom unto himself where the mineral, animal, vegetable and human all exist under the Divine Monarch, the Ruh [Spirit]. When the subjects rebel and create anarchy, the King quells the uprising through His master stroke, the sacking of the entire kingdom. Death results. The wise one will obey the King and prevent disorder from spreading.

In the light of what we have expounded above, healing becomes an art of governance: how well we are able to relegate the subjects of our body, mind and soul to the Ruling Principle, the Spirit, equally good will be the chances of preserving health and restoring it.

#### Notes

1. From The Quran, the Surah Muslim.
2. From The Quran, the Surah al-Rahman, verses 1-13.

Amat-un-Nur Tiwana is a Representative and Guide in the Sufi Order and Conductor in the Sufi Healing Order and leads the center in Lahore. Her interests include the re-interpretation of the Quran's teachings in a universalistic light and developing a deeper understanding of the Feminine as a necessary step in humanity's final evolution to restore balance to gender-biases. Her writings and work may be accessed at her website, [www.nazr-e-kaaba.com](http://www.nazr-e-kaaba.com).



# *Presentation of Sufi Healing in Linz and Vienna in Austria*



VIENNA There are two healing centres, with different people. We are Shafya Hanna and four conductors; Michael, Uta, Manuela and Irmgard-Salima. We all know each other for a very long time. We arrange seminars, and sometimes we exchange names on our healing lists. The healing group meet twice a month. We are working with Sarida Browns program for being initiated into the Healing Order, healing exercises from Hazrat Inayat Khans and now with Saridas monthly letters. We try to build a real SANGA , to help us in different self healing methods and transformation processes. It is very interesting.

We are all working full time as teachers, doctors and in the arts, so that very different views and knowledge can inspire us We would be happy if Sarida Brown would come to us for a seminar in Vienna

LINZ: Ursula Anwar Jahan in Linz works intensively with Muslims in their institute She offers meditations twice a month, where she tries to lead them to healing power. She also conducts a healing circle twice a month in her private home

Greetings and nice autumn wishes from Vienna to you and the healing circles in Europe

*Irmgard-Salima*



*The Sufi Healing Order International Training Course at  
Caduceus Zentrum, Germany*

# *The Caduceus 'healer' . . . .!*

*by Qayyima Marie Clainchard*

## **Six French participants weave their report on the recently completed first session, 30th September to 4th October 2011**

In northern Europe, south of Hamburg, is a very special and 'powerful' place, a land in the midst of nature, with ancient megalithic sites.

After two days' journey 'which allowed us to detach ourselves gradually from "ordinary" time' we found ourselves in a pine forest. Following a curving path, a large clearing opened out in front of us, at its centre was a round white wooden building, bathed in light. A warm atmosphere emanated from it. 'This magic of beauty and harmony immediately connected us with these divine qualities in ourselves.' We had arrived at Caduceus Zentrum, the retreat centre, to take part in the first session of the first International Training Course in Healing.

Karin-Sarfaraz and Peter-Kabir, who own the Centre, welcome us with smiles, warmth, enthusiasm... Soon other students arrive; there are 'so many smiles and winged hearts that we can't identify a particular face, and just remember a beautiful, great and gentle warmth reaching out to us, as cocoon reaches out to caterpillar to become a butterfly'. And why should the small matter of our different languages be a problem, when the language of the heart is the best 'open sesame'! 'This feeling of unity and brotherhood/sisterhood which arose so quickly within the group was very nourishing and remains strongly present with each of us.'

Our four teachers, each with their particular sensitivity, their note, transmit the Message 'in a flowing style' with the valuable help of our dear translators (three languages!). Their attunement to the 'Master of Healing, to the One' is 'contagious' and their power of Love and kindness nourishes us, gives us confidence and helps 'to transform ourselves, day after day'. Meditations, teachings, practices in pairs and small groups make up the rhythm of our days...

'We very much appreciate the practices in pairs which help us to receive and remember the teachings in all their dimensions in our physical, emotional and spiritual bodies.' And we must not forget to mention another very powerful experience, when the members of each small Element group pooled their creative inspiration and offered the fruit of their work as a gift to the whole assembly. 'Reconnecting with the Five Elements sharpens our senses and opens us to the immensity of our fields of consciousness.'

These five days 'were an oasis which offered us the opportunity for a profound reconnection with the depths of our being'; they made us aware 'of the privilege we have and a deep feeling of gratitude springs from our hearts'.

Through this first session,

'We immersed ourselves in wholeness and transformation.

In this way healing is born.

Simply, to listen, to live.

To let go into the vibration of the rhapsody of one's heart that is being healed and that heals!'

Qayyima Marie Clainchard was initiated into the Sufi Order in 1998 and has been a Healing Order Conductor for about 10 years. With her husband, Kabir, she represents France on European Committee of the Seven Pillars. A retired journalist, she continues writing on the psychological, human and spiritual dimensions of the human being.

Note: the SHO International Training Course consists of three five-day sessions per year for two years.



# News and links

**Caduceus** is a healing, spiritual magazine focusing on psychological, emotional, spiritual, ecological and environmental health, therapy and growth, including natural, holistic, energy and complementary medicine, and offers a directory of CAM, complementary, alternative therapists and clinics. It explores the frontiers of sacred science and covers climate change, swine flu, Codex Alimentarius, vitamin D, sunlight health benefits, sound healing and therapy, vitamins and minerals, homoeopathy, fluoridation, iodine, electromagnetic fields and pollution, animal communication, 2012, Mayan prophecies, psychic healing, megalithic sites, crop circles, reincarnation and mysticism. Published independently since 1987, it is available in 120 UK outlets or by subscription in printed or electronic form. <http://www.caduceus.info/>

**Names** for the international healing list are sent to healing circles around the world. Those wishing to be on the list (the person must give their permission) send their name via e-mail, requesting healing. There is no need to mention the reason for your name on the list. [carol.colby@att.net](mailto:carol.colby@att.net)

## Links to related sufi healing web sites and contacts :

- Germany: <http://www.heilorden.de/>
- England: <http://www.sufihealingorder.info/>
- Austria : <http://www.sufiorden.at/heilorden.htm>
- Lightsong: [http://www.lightsong.info/oriental\\_healing\\_arts/index.php](http://www.lightsong.info/oriental_healing_arts/index.php)
- Switzerland: <http://sufismus.ch/latifa.php>
- Lithuania: Arifa [jurgita@sufi.lt](mailto:jurgita@sufi.lt)
- Norway: Alia: [ki.a@online.no](mailto:ki.a@online.no)
- Sufi Movement: <http://www.sufimovement.org/spiritualhealing.htm>
- USA: <http://www.sufihealingorder.org/> <http://www.theraphaelitework.com/>

## Michelle Obama visits the Hope project in India:

**Michelle's dream of education is this Nizamuddin basti trio's reality**

Atul Sethi | **NEW DELHI** The lane in Basti Hazrat Nizamuddin is narrow and constricted, guaranteed to give hear-stopping moments to car drivers coming from opposite directions. Men in skull-caps lounge around, some returning from the afternoon namaz. The stench from a chicken shop permeates the air. A group of children spill out on the lane, from the building opposite the shop. Among them are three girls, dressed in orange and white salwar kameez, hair tied in ponytails, their large eyes sparkling. They are the envy of their group. Chandni, Sajeda and Abeerda were part of the group of underprivileged children selected to meet Michelle Obama.

"*Unka naam humesha bhool jaati hoon,*" exclaims 11-year-old Chandni, when asked whom she had met. Although none of the girls can correctly pronounce the First Lady's name, they are enjoying the attention they are getting. "She gave us sandwiches to eat and said we should keep away from chips and unhealthy food — something which she said she tells her own children too," says 10-year-old Abeerda. Ask them what they talked to her about and 11-year-old Sajida speaks up. "I remember she told us that her dream is that every mother is able to educate her daughter."

It's a thought that may well stay with these children, since most of them come from impoverished Muslim families, where educating the girl child is given the least priority. "Retaining our girl students is our biggest challenge," admits Samir Rahman of The Hope Project, where the three girls prepares them for a livelihood by imparting vocational training. "We try and ensure that they come to us as long as possible. This also prevents these girls from being married off early," says Rahman.

Community elders, especially the ulemas, were initially resistant, recalls Rahman. But now, they understand the importance of education. "In fact, three Imams from the area have enrolled for computer education training at our centre," he says. Incidentally, a few months ago, Timothy Roemer, the US Ambassador to India, had come to the predominantly Muslim dominated area to interact with the community that The Hope Project is involved with. Was this a precursor to the interaction that the girls had with Michelle Obama? "Not really. There is a lot of international support for the project, specially from the Sufi Order International, which promotes harmony across all religions and preaches humanity," says Rahman.

A stone's throw from the building of The Hope Project lies the dargah of Hazrat Inayat Khan, founder of the Sufi Order International. Interestingly, his is a story that might have interested Michelle Obama. The Hazrat is believed to have spread Sufi mysticism in the West. A descendant of Tipu Sultan, he married an American, Ora Meena Ray Baker Noor (distantly related to Mary Eddy Baker, founder of the Christian Science movement). His daughter was Noor Inayat Khan, who gained fame for her courage in the Second World War.

**LUCKY THREE:** Chandni, Sajeda and Abeerda were part of the group of underprivileged children who met Michelle Obama

**پیر اور علیمہ اچھائی اور رانی میں فرق کبھی ہوتی ہے**

ہو پیر و بیگم کے بچوں سے ملاقات میں مشیل اور ہمدانے نے کھیلنے کی بہترین زندگی کے ہنر

عاصم سلیم خان

نیو دہلی دارالعلوم دیوبند کے پیر اور علیمہ اچھائی اور رانی کے بچوں نے پیر اور علیمہ اچھائی اور رانی کے بچوں سے ملاقات کی۔ پیر اور علیمہ اچھائی اور رانی کے بچوں نے پیر اور علیمہ اچھائی اور رانی کے بچوں سے ملاقات کی۔ پیر اور علیمہ اچھائی اور رانی کے بچوں نے پیر اور علیمہ اچھائی اور رانی کے بچوں سے ملاقات کی۔



# Events

## November:

- 30.Oct – 1. Nov : “Friendship with God: a journey” Retreat with Zumurrud in Vienna, Austria. Info: info@zamrada.org
- 12.. “Holy Mysteries of the Five Elements” . Sufi Healing Order day with Latifa Shahab Laker and Zira’at Group.. Info: info@sufihealingorderuk.org.
- 25.- 27.: “Tuning the Heart”, a retreat with Sufi practices with Saki Lee, Kaunas, LITHUANIA Info: Arifa, e-mail: jurgita@sufi.lt

## December

- 6. – 8.: “Pathways to the One, pathways to wholeness”: Retreat with Zumurrud in Le-Creux-des-Biches, Switzerland. Info: Azima, ida.nolfi@gmx.ch
- 16. – 18.: “The Ecstasy of Peace” . Annual winter retreat With Saki Lee, Naarden, Netherlands Info: lightsong@gmail.com

2012:

## January

- 6. – 8.: New Year’s Retreat with Zumurrud in Vienna, Austria. Info: info@zamrada.org
- 13. -15.: New Beginnings, a retreat into the New Year with Saki Lee, Vienna, Austria Info:zahir@gmx.at

## February

- 10. – 16.: Desert Retreat: Silence and the Starry Skies, individual retreats in the desert of Rajasthan, after the Urs Celebration of Hazrat Inayat Khan in New Delhi. Only a few places left! Info: lightsong@gmail.com Thar desert, India

## April

- 20. – 22.: Sufi Healing Order International Retreat at the London Sufi Centre. All three days open to all SHO and SO members. Further information soon on [www.sufihealingorder.info](http://www.sufihealingorder.info) and please contact the Shefayat of your country

## See also the national websites for further events and information:

Austria: <http://www.sufiorden.at>  
Belgium: [www.universel.be](http://www.universel.be)  
Denmark: <http://www.sufi-danmark.dk/>  
France: <http://www.ordre-soufi-international-france.org/>  
Germany: <http://www.sufiorden.de>  
Holland: <http://www.lightsong.info/>  
<http://www.soefi.nl/>  
Norway: <http://www.sufi.no>  
Switzerland: <http://www.sufismus.ch/>  
United Kingdom: <http://www.sufiorderuk.org>

<http://www.sufiorder.org>  
<http://www.nekbakhtfoundation.org>  
<http://www.sulukacademy.org>



## *Prayer for Heartful Engagement for the people of Norway and Africa*

In summer 2011 we may join together individually and in groups as one body, all our prayers creating a flow of prayer for our brothers and sisters in Norway after the tragedy in Oslo, and for our bothers and sisters in Somalia, Ethiopia and Kenya who are enduring and suffering famine.

In the turmoil and pain of life, Murshid reminds us to cultivate faith and confidence in the Source of peace, harmony and healing - the confidence that draws us again and again to prayer for those in need, to share the sacred presence of Divine Unity and Wholeness.

We may offer our love and support to Norwegians through the wazaif YA SALAM - YA WASI - with the theme: Let peace and unity grow amongst us. So many Norwegian brothers and sisters are showing their commitment to unity, tolerance and peace through the hundreds of thousands of roses on the streets in Norway.

We may pray for those in Somalia, Ethiopia and Kenya with the wazifa YA RAZZAQ - the divine Supplier and Provider.

We could make a ritual, saying YA SALAM - YA WASI 11 x  
followed by YA RAZZAQ 11 x  
and completing with AMAN 11 x : divine Sanctuary

May our hearts meet in sympathy, tenderness and confidence in the One  
Sarida Brown

Alia from Oslo has written:

'We all feel the pain and loss of so many dedicated young people, and grieve with the victims and their relatives and their friends.

Life is sometimes so painful...

but I believe that the love and support of so many, the solidarity between us, and the conviction that we will pursue towards real democracy and tolerance towards every race or creed, will guide us through.

With Faith in Love

Alia

Murshid has written:

'Humanity is one body, the whole of life being one in its source and in its goal, its beginning and its end. No scientist will deny this. And if part of the body is in pain, sooner or later the whole body is affected; if our finger aches, our body is not free from pain.

Thus no nation, race, or community can be considered as a separate part of humanity. '

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# Nayaz

Beloved Lord, Almighty God.  
Through the rays of the Sun,  
Through the waves of the air,  
Through the All-pervading Life in space,  
Purify and revivify me,  
and I pray:  
Heal my Body, Heart and Soul.

