



**A Sufi Message**  
**Aspects of Healing and Prayer**

Inspired by Absentee Healing Service of Hazrat Inayat Khan  
And Quotes by Pir Vilayat Inayat-Khan  
*Presented by Murshida Nuria Stephanie Sabato*

*And as the doctor is able to cure physical illness, so the doctor of the soul is able to heal spiritually.  
Love itself is the healing power and the remedy for all pain.*

~ Hazrat Inayat Khan ~

This morning while reading the today's Bowl of Saki by Hazrat Inayat Khan, with commentary selected by by Wahiddudin Richard Shelquist, I found the teaching so relevant to our times, and also somehow esoterically related to today's class on healing. The Bowl of Saki for today reads, "All earthly knowledge is as a cloud covering the sun." One of the sources drawn upon in Wahiddudin's compilation of commentary comes from Murshid's text the Unity of Religious Ideals, Chapter The God-Ideal, stating:

"As there are times when the sun becomes covered by clouds, so there are times when the God-ideal becomes covered by materialism. But if for a moment the cloud covers the sun, that does not mean that the sun is lost; and so the God-ideal may seemed to have disappeared in the reign of materialism, yet God is there just the same. ... We find that during the past few years all over the world we have come to a phase when the God-ideal has seemed entirely forgotten. It does not mean that the Churches have disappeared, it does not mean that God does not exist, but that a light that was once there has been covered and has ceased to illuminate us."

Now let's turn to a story of Saints: Blessed Mary Angela, born in 1825 in central Poland, like Saints Francis of Assisi experienced a conversion while convalescing from tuberculosis she contracted as a young girl. The forced period of convalescence gave her ample time for reflection. She felt called to serve God by working with the poor, including street children and the elderly homeless in Warsaw's slums. Her story demonstrates how God can use sickness as well as other situations to speak to the heart of an individual. This does not imply that God caused the illness; just that God may uses the opportunity to speak to our heart.

In these times, perhaps we find ourselves thinking and feeling the illness of the world at this time. Do you ever stay awake contemplating your personal life, as well as the world of politics and economics? Well just as the saints used illness and hardship as time for reflection, we too can do in such times. Here's is some advice from Saint Mother Teresa of Calcutta that came across my feed this morning. *"If you can't sleep at night, take it as a sign to pray and talk to God."*

Personally, I have been drawn over the past few years to incorporate a prayer from the Healing Service of Hazrat Inayat Khan into my daily prayers. Today I'd like to look at each line of this prayer with a reflection upon the infusion and essence embedded into each line when meditated upon as wazifa.

### **The Purpose of Prayer and Wazifa**

Pir Vilayat in a excerpt from a text titled *Confraternity*. The Confraternity that Hazrat Inayat Khan was established in the 1920's. The concept of the Confraternity arose in the Middle Ages as a way of observing various religious. For those on the Sufi Path it provides a method by which sincere and devoted members of the Universal Worship may unite in a daily form of prayer for spreading the Message. Pir Vilayat says: "The effect of a sentence is first felt by the person repeating the sentence. Every time it is said, a groove gets deeper into one's awareness more or less the same way a piece of music imprints itself on the mind on repetition. However, the mantra/wazifa can have even more meaning than music. The vibrations are infused with centuries of tradition. It was passed down by generations of spiritual masters since the dawn of history. It is used as a key – similar to Aladdin's lamp – to invoke help from angelic beings, who have been at the disposal of spiritual masters since the beginning of time. The ethereal being of the person who speaks the sacred words is actually imbued with the vibrations of the words; and the atmosphere around them is charged." (*Excerpt from Part II Text : Confraternity by Pir Vilayat Inayat Khan*)

Hazrat Inayat Khan expresses the same teaching in this way: "The body does not only want food, but also breath, in other words vibration, and that vibration is given to it by the repetition of sacred words. The sounds, the vowels, and the composition of the sacred words is chemical, and it is this process which was called by the ancient philosophers Alchemy. [There are centers in the body, and] These centers are the Akashas or domes [meaning heaven or heavens] where every sound has its echo, and the echo once produced in this Akasha which exist within and without. Therefore the repetition of a sacred word has not only to do with oneself and one's life, but it spreads and rises higher than we can imagine, and wider than we can perceive. Verily every action sets in movement every atom of the universe. (*Sufi Message Volume 1, The Soul, Whence And Whither?, Jinn, Chakra*)

Now I would like to share with you the three prayers within the Sufi Healing Service before we look more deeply on the third prayer of the Service.

### **First Prayer of the Healing Service**

*O Thou, who art all peace, and whose nature is mercy and compassion,  
send Thy love and Thy peace on the whole of humanity and we pray,  
unite us all in Thy perfect harmony. Amen.*

### **Second Prayer of the Healing Service**

*O Thou, who art the light of our souls, the inspirer of our minds and the creator of our bodies,  
we humbly pray to be of service to Thee and to all of humanity*

*as instruments of Thy divine love and light. Amen.*

### **Third Prayer of the Sufi Healing Service**

(This Prayer is Read Prior to the Reading of the Names on the Healing List)

*O Thou, who art all-powerful and all-pervading, the light of all souls, the life of all beings, the healer of all hearts, forgive us our shortcomings, and we pray, free us from all pain and suffering. Make us worthy to be Thy instruments, so that in turn we may free others from pain and suffering, and that we may reflect upon all of humanity Thy light, Thy life, Thy joy and Thy peace. Amen.*

Murshid reminds us that: The great teachers have made a science of words, so that by the repetition of certain words a definite result can be produced in one's character, in one's circumstances, or even that a person can help another by the use of a certain word. (*Sufi Message Volume 12, The Vision of God and Man, The Path of Meditation, Sufi Psychology*)

### **Six Aspects of Prayer**

**Adoration 1:** Praising God's Omniscience.

*O Thou, who art all-powerful and all-pervading,*

**Adoration 2:** Praising God's Omnipresence.

*the light of all souls, the life of all beings, the healer of all hearts, [Emphasis on light and life-Purification Breaths]*

**Contrition:** Asking the God's Mercy and Grace to...

*forgive us our shortcomings, and we pray, free us from all pain and suffering.*

**Supplication:** Our humble request of God.

*Make us worthy to be Thy instruments so that in turn we may free others from pain and suffering*

**Intercession:** By the Grace and Power of God's Intercession

*and that we may reflect upon all of humanity Thy light, Thy life, Thy joy and Thy peace.*

**The Conclusion and Seal:** *Amen.*

### **Experiencing the Prayer as *Wazifa*, the Divine Names of God**

Wazifa means the repetition of a word, and this has been the secret of the Oriental mystics, practiced by them for thousands of years. In Wazifa such words are used which have a certain meaning for a physical, mental, moral, or spiritual purpose.

The proper use of Wazifa is to practice it for the release of oneself or another from trouble, or for an inspiration to oneself or to another, or for the development of devotion or spirituality. (*Githas, Esotericism, 4, Wazifa 1*)

By the repetition of certain mystic words the centers begin to vibrate. Very often after only a short time of doing these practices a person feels quite different, especially when a mental thought is held during that time; thus concentration is developed at the same time. It helps the love-nature or sympathetic nature to be deepened or centralized, and as it begins to flow out an atmosphere is created, a spiritual atmosphere. (*Sufi Message Volume 8a, Sufi Teachings, The Tuning of the Heart 2*)

The Wazifa has its origin even in the lower creation. The cows take the food and chews it, and in that way are helped to assimilate that which otherwise they could not digest. So is the knowledge of God which is the sustenance of the soul. By repetition of the Sacred Name, the soul assimilates that knowledge and gives the same knowledge forth in return, as the cow gives milk. (*Sangatha I, Riyazat, Esotericism, Repetition*)

*Oh Thou, the Light of all souls*

**Ya Nur** (yaa NOOR):

The Divine Light, Illuminator, and Revealer.

- May every cell of our being be filled with self-illuminating and revelatory Light.

*The Life of all beings*

**Ya Hayy** (yaa ḤAIYY):

The Divine Being that is Alive, Everlasting, Deathless, Ever-Living.

- May the cells of our being dance with the aliveness, revivifying us with vigor and Life.

*The Healer of our hearts*

**Ya Shafi** (yaa Shāfee):

The Divine Healer, Restorer of our Health, and Extinguisher of our Problems.

- May every cell of our being be healed and may our problems be extinguished with a renewed understanding of what it means to be *Healed*.

*All-Sufficient*

**Ya Kāfi** (yaa kaa-FEE)

The Divine Being that All-Sufficient One, Our Saving One, Our Protector, Our Shield.

- May every cell of our being be shielded by the protection of Ya Kāfi.

*All-Powerful God*

**Ya Qawiyy** (yaa QO-weeyy)

The Divine Being who is Supremely Strong, and source of Inexhaustible Strength. This is not an outward strength but rather a strength that comes from emptying oneself so as to become a reed through which Divine Strength flows.

- May every cell of our being become an empty reed through which flows the strength of Ya Qawiyy.

*The Forgiver of our shortcomings*

**Ya Afuw** (yaa 'A-fooww)

The Divine Pardoner, The Most Forgiving, The Effacing, The Eliminator of Sins.

- May we experience the Grace of God's Pardon and Forgiveness with Ya Afuw.

*Free us from all pain and suffering. Make us worthy to be Thy instruments, so that in turn we may free others from pain and suffering,*

**Ya Fattah** (yaa fat-TAAH)

Al-Fattah is the Granter of Success and is a continuing action of all that for which we pray will ever be accomplished.

- May this sacred name touch every cell of our being bestowing the continuing action of accomplishment through Ya Fattah.

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Now the prayer returns to the qualities first mentioned in the Praising portion of this prayer by requesting **Four Divine Intercessions**.

A **first** request of Divine Intercession is that...

*... we may reflect Thy Light*

**Ya Nur** (yaa NOOR):

The Divine Light, Illuminator, and Revealer.

- May every cell of our being be filled with self-illuminating and revelatory Light.
- May *those that we pray for* be filled with self-illuminating and revelatory light of Ya Nur.

A **second** request of Divine Intercession is that...

*... we may reflect Thy Life*

**Ya Hayy** (yaa HAIYY):

The Divine Being that is Alive, Everlasting, Deathless, Ever-Living.

- May *those that we pray for* be filled with renewed vigor and life with the aliveness that is Ya Hayy.)

A **third** request of Divine Intercession is that...

*... we may reflect Thy Joy*

**Ya Ghaniyy** (yaa GHA-neeey: *Al-Ghaniyy is often interpreted as the one who gives riches; however, Al-Ghaniyy also embodies a profound sense of spiritual alchemy, an alchemical that invokes a **quality of uncovering the joy hidden within the conditions of every aspect of existence.** – Mevlana Jelaluddin Rumi teaches about this alchemy: "Sorrow prepares you for joy. It violently sweeps everything out of your house, so that new joy can find space to enter."*

- May we and *those that we pray for* experience and know the revelation this joy through every aspect of existence that is Ya Ghaniyy.

A **fourth** request of Divine Intercession is that...

... we may reflect Thy Peace

**Ya Salam** (yaa sa-LAAM)

*The Source of Peace, The Flawless, The Source of Wholeness and Well-Being.*

- May Divine Peace envelope *we ourselves, all those we pray for*, all those gathered here praying together today, and may this Peace touch all beings and all places and at all times as we pray Ya Salam.

*Amen*

**Amen** [Aum, Aman, Ameen]:

We seal these moments together with God's Blessings.

- May each of us and all beings experience God's ever flowing Blessings in our lives.

**Closing**

- Dedication of Merit
- Khatum
- **[Join our mail list](#)**
- Next page contains our next set of group practices

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**Recommended Practices Until We Meet Again**

*Read and a tune to these three lines.*

Unite us all in Thy perfect harmony,  
as instruments of Thy divine love and light,  
that we may reflect upon all of humanity  
Thy light, Thy life, Thy joy and Thy peace.  
Amen.

*Recite 33 times each pair of Wazifa.*

Ya Nur, Ya Hayy

Ya Shaffee, Ya Khafi

Ya Ghaniyy, Ya Salam