



HEALTH AND HEALING

Hinduism

Whatever defect I have of eye, of heart, of mind, or whatever excess there is, may Brihaspati remedy it. Gracious to us be the Lord of the world.

Yajur Veda 36.2

When a man surrenders all desires that come to the heart and by the grace of God finds the joy of God, then his soul has indeed found peace. He whose mind is untroubled by sorrows, and for pleasures he has not longing, beyond passion, and fear and anger, he is the sage of unwavering mind.

When a man dwells on the pleasure of the senses, attraction for them arises in him. From attraction arises desire, the lust of possession, and this leads to passion, to anger. From passion comes confusion of mind, the loss of remembrance, the forgetting of duty. From this loss comes the ruin of reason, and the ruin of reason leads man to destruction. But the soul that moves in the world of the senses and yet keeps the senses in harmony, free from attraction and aversion, finds rest in quietness. In this quietness falls down the burden of all her sorrows, for when the heart has found

quietness, wisdom has also found peace. There is not wisdom for a man without harmony, and without harmony there is not contemplation. Without contemplation there cannot be peace, and without peace can there be joy?

Bhagavad Gita 2.55~56, 62~66

When the vision of reason is clear, and in steadiness the soul is in harmony; when the world of sound and other senses is gone, and the spirit has risen above passion and hate; when a man dwells in the solitude of silence and meditation and contemplation are ever with him, when too much food does not disturb his health and his thoughts and words and body are in peace; when freedom from passion is his constant will; and his selfishness and violence and pride are gone, when lust and anger and greediness are not more, and he is free from the thought “this is mine”; then this man has risen on the mountain of the Highest...

United with me, you shall overcome all difficulties by my grace.

Bhagavad Gita 18.51~53,58

Judaism

Do you not know? Have you not heard? The Lord is God from of old, Creator of the earth from end to end, He never grows faint or weary. His wisdom cannot be fathomed. He gives strength to the weary, and young men stumble and fall; but they who trust in the Lord shall renew their strength as eagles grow new plumes; they shall run and not grow weary; they shall march and not grow faint.

Isaiah 40.28~31

The words of the Torah are like a perfect remedy. This may be compared to a man who inflicted a big wound upon his son, and then put a plaster on his wound, saying, "My son! As long as this plaster in on your wound you can eat and drink what you like, and bathe in cold or warm water, and you will suffer no harm. But if you remove it, it will break out into sores." Even so did God say to the Israelites, "My children! I created within you the Evil Inclination, but I created the Law as its antidote. As long as you occupy yourselves with the Torah, the Evil Inclination will not rule over you. But if you do not occupy yourselves with the Torah, then you will be delivered into its power, and all its activity will be against you."

Talmud, Kiddushin 30b

Come, let us turn back to the Lord: He attacked, and He can heal us, He wounded and He can bind us up. In two days He will make us whole again, on the third day He will raise us up, and we shall be whole by His favor.

Hosea 6.1~2

Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy. For waters shall break forth in the wilderness and streams in the desert.

Isaiah 35.5~6

Zoroastrianism

Now will I, who am the utterer of this Word which is the best for mortal men to hear, speak out what the most bounteous Ahura Mazda said to me: "Those who, for the attainment of this mystic manthric they shall come up with Health, and Immortality, with the deeds of the good Mentality."

...And to this man now sick came Mazda Ahura with the Power realm, with good Disposition, and with Justice and Love endowed the sick body of man with firmness and endurance so that he may become the first of those surviving the tests of passing through the metallic trials and through the retributions.

The Gathas

ASHA is the best of all Good. (Holiness is the best of all Good). Give unto the man brightness and glory; give him sturdiness of body. Give him victorious strength of body, give him full welfare of wealth, give

him a victorious offspring, give him long, long life. Give him the bright, all-happy, blissful abode of the Holy Ones. May it come, according to my blessing. A thousand remedies, ten thousand remedies! ASHA is the best of all Good (Holiness is the best of all Good)

Zend Avesta, Ormazd Yasts 7~8

One may heal with goodness; One may heal with the law; One may heal with the knife; One may heal with herbs; One may heal with the wise word.

Amongst the remedies, this one is the healing one, that heals with the wise word; this one it is that will best drive away sickness from the body of the faithful; for this one is the best healing of all remedies.

Sickness fled away before it, death fled away, the Deva fled away, the Deva's work fled away, the brood of the beast fled away, pride fled away, scorn fled away, hot fever fled away, slander fled away, discord fled away, the evil fled away, the most lying words of falsehood fled away.

He exclaimed, did Angra Mainyu: "Woe is me! Here is ASHA who will smite all sickness, who will smite all deaths, who will smite the oppressors of men, who will smite pride, who will smite scorn, who will smite hot fevers, who will smite all slanders, who will smite all discords, who will smite the worst of evil, who will smite the most lying words of falsehood.

I bless the invocation and prayer, the strength and vigor or AHSA.

Zend Avesta Ardibehist Yast 4~8

Buddhism

The Buddha, the truly Enlightened One, the unexcelled master physician...is able to quell all sentient beings' afflictions.

Garland Sutra 37

There is no fire like passion, no offence is like ill will, there is not misery like the khandhas, no ease there is higher than peace. Hunger is the illness most severe, the samkhara's greatest misery. Knowing this as it is, (one realizes) Nibbana is ease supreme. Health is the highest gain, contentment the highest wealth, those inspiring trust are kinsmen supreme, Nibbana is ease supreme.

The Dhammapada 15.6~8

Howsoever one thoroughly knows the rise and demise of the khandas, one attains joy and delight that is ambrosia for those who are discerning. Here, this is the first thing for a bhikkhu of insight: Guarding the sense faculties, contentment, and restraint in the patimokkha. Associate with good friends who are living purely, unwearied. Let one be in the habit of friendly relations. Of competent conduct let one be. Being of abundant joy thereby, one shall make an end of suffering.

The Dhammapada 25.15~17

Christianity

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, "They that be whole need not a physician, but they that are sick."

Matthew 9.10~12

The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no

thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? Why take ye thought for raiment? Consider the lilies of the field, how they grow; they till not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Matthew 6.22~23

Islam

The Lord and Cherisher of the Worlds— Who created me, and it is He who guides me; Who gives me food and drink, and when I am ill, it is He who cures me; Who will cause me to die, and then to live again; and Who, I hope, will forgive me my faults on the Day of Judgment.

Qur'án 26.77~82

God wished to make it clear to you and guide you through the example of earlier people, and to forgive you, for God is all-knowing and all-wise. God likes to turn to you, but those who are lost in the pleasures of the flesh wish to turn you astray, far away. God would like to lighten your burden, for man was created weak.

Qur'án 4.26~28

In the name of God, most benevolent, ever merciful have we not opened up your breast and removed your burden, which had left you devoid of hope, and exalted your fame? Surely with hardship there is ease. With hardship indeed there is ease. So when you are free work diligently, and turn to your Lord with all your love.

Qur'án 94

Say: “For those who believe it is a guidance and a healing, but for those who do not believe it is a deafness in the ears, and a blindness.”

Qur'án 41.44

As for those who believe and do good, We never burden a soul beyond capacity. They are men of Paradise where they will abide for ever.

Whatever the rancor they may have in their hearts We shall (cleanse and) remove. Streams of running water shall ripple at their feet, and they will say: “We are grateful to God for guiding us here. Never would we have been guided if God had not shown us the way. The apostles of our Lord had indeed brought the truth.” And the cry shall resound: “This is Paradise you have inherited as meed for your deeds.”

Qur'án 7.42~43

Báb'í Faith

God loveth those who are pure. Naught in the Bayán and in the sight of God is more loved than purity and immaculate cleanliness....

God desireth not to see, in the Dispensation of the Bayán, any soul deprived of joy and radiance. He indeed desireth that under all conditions, all may be adorned with such purity, both inwardly and outwardly, that no repugnance may be caused even to themselves, how much less unto others.

Persian Bayán V.14

Know thou that in the Bayán purification is regarded as the most acceptable means for attaining nearness unto God and as the most meritorious of all deeds. Thus purge thou thine ear that thou mayest hear no mention besides God, and purge thine eye that it behold naught except God, and thy conscience that it perceive naught other than God, and thy tongue that it proclaim nothing but God, and thy hand to write naught but the words of God, and thy knowledge that it comprehend naught except God, and thy heart that it entertain no wish save God, and in like manner purge all thine acts and thy pursuits that thou mayest be nurtured in the paradise of pure love, and perchance mayest attain the presence of Him Whom God shall make manifest, adorned with a purity which He highly cherisheth, and be sanctified from whosoever hath turned away from Him and doth not support Him. Thus shalt thou manifest a purity that shall profit thee.

Persian Bayán IX.10

Bahá'í Faith

Thy name is my healing, O my God, and remembrance of Thee is my remedy. Nearness to Thee is my hope, and love for Thee is my companion. Thy mercy to me is my healing and my succor in both this world and the world to come. Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

Prayers and Meditations, p.262

Thou art He, O my God, through Whose names the sick are healed and the ailing are restored, and the thirsty are given drink, and the sore-vexed are tranquillized, and the wayward are guided, and the abased are exalted, and the poor are enriched, and the ignorant are enlightened, and the gloomy are illumined, and the sorrowful are cheered, and the chilled are warmed, and the downtrodden are raised up. Through Thy name, O my God, all created things were stirred up, and the heavens were spread, and the earth was established, and the clouds were raised and made to rain upon the earth. This, verily, is a token of Thy grace unto all Thy creatures.

Prayers and Meditations, p.236

The All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements.

Gleanings from the Writings of Bahá'u'lláh p.213

Thou Whose tests are a healing medicine to such as are nigh unto Thee, Whose sword is the ardent desire of all them that love Thee, Whose dart is the dearest wish of those hearts that yearn after Thee, Whose decree is the sole hope of them that have recognized Thy truth! I implore Thee, by Thy divine sweetness and by the splendors of the glory of Thy face, to send down upon us from Thy retreats on high that which will enable us to draw nigh unto Thee. Set, then, our feet firm, O my God, in Thy Cause, and enlighten our hearts with the effulgence of Thy knowledge, and illumine our breasts with the brightness of Thy names.

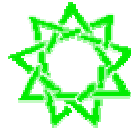
Prayers and Meditations, p.220

Prayer

O Thou forgiving Lord! Thou art the shelter of all these Thy servants. Thou knowest the secrets and art aware of all things. We are all helpless, and Thou art the Mighty, the Omnipotent. We are all sinners, and Thou art the Forgiver of sins, the Merciful, the Compassionate. O Lord! Look not at our shortcomings. Deal with us

according to Thy grace and bounty. Our shortcomings are many, but the ocean of Thy forgiveness is boundless. Our weakness is grievous, but the evidences of Thine aid and assistance are clear. Therefore, confirm and strengthen us. Enable us to do that which is worthy of Thy holy Threshold. Illumine our hearts, grant us discerning eyes and attentive ears. Resuscitate the dead and heal the sick. Bestow wealth upon the poor and give peace and security to the fearful. Accept us in Thy kingdom and illumine us with the light of guidance. Thou art the Powerful and the Omnipotent. Thou art the Generous. Thou art the Clement. Thou art the Kind.

Abdu'l-Bahá





PRAYER FOR AMERICA

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

Abdu'l-Bahá

