

Elementary Githekas

by

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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.

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Number 1

Humanity and Spirituality

Humanity is the perfection of spirituality, through different conditions of involution. Humanity when evolved perfects itself—it again shows its spirituality. This means humanity stands in the midst of involution and evolution of spirituality.

Many people, to attain spirituality, wish to leave humanity, but this process is unnecessary. There is the miserable condition of the quality of human beings' relations with each other, but that is no reason for the adept to cut off the connection with humanity and become like a stone. Slavery is not a result of the conditions themselves but of our egotistically clinging to these conditions.

Freedom is the respect, the peace, the real happiness, the joy, for freedom is the aim of life. If you are imprisoned in a palace, the palace is no longer comforting, but with freedom in a hut, you are happier than in a thousand palaces. The Yogis and ascetics who under all conditions place their bodies in misery through hunger, cold, heat, etc. advance themselves spiritually, but it can be likened to the prisoner in the palace who suffers all difficulties.

Now a Sufi considers humanity the aim of Creation and through humanity attains the higher realization with all spirituality. For this advancement he never subjects himself to the hardships and suffering, but advances his spirituality by experiencing all conditions of humanity, realizing and enjoying all spirituality. This may seem difficult no doubt, but it is the best and real spirituality. In this process there is freedom, one can live in a palace as a king and not a prisoner.

The body of human kind is a palace, the mind the King—so if he is imprisoned in this body or palace, suffering all miseries, then he is no king but a prisoner. But on the other hand, if he enjoys with all freedom the joys in the palace, there can be none happier than he. King Solomon, Rajah Janah, Krishna and Prophet Mohammed were never imprisoned through ignorance to gain spirituality, but experienced spirituality through humanity. In the same way all of Murshid's lives in the Sufic Order were passed in this manner.

Everyone calls himself of the human kind, but as a Sufi Poet has written, "It is difficult to attain perfection in everything, in the same way it is hard for a man to become a perfect human being. The perfection of the human body is not necessarily the perfection of the human family, but the perfection of the human attributes should be called the real humanity."

As Al Ghazzali says, there are four tendencies of man: the first tendency is toward animality, that is

to say, a person thinks, speaks and acts subject only to his senses, always selfish in feeding the senses, a slave to the condition he is situated in—he knows nothing but to eat, drink and be merry, and if he has certain necessities in life, he works to fulfill these necessities as a slave to the condition, just as a horse or camel works.

Another tendency is like the devil, who thinks and sees evil in everyone, talks ill of others, inflicting harm on others without reason, just simply to satisfy himself. This kind of person receives the effect of all his actions. In the word **Satan** in the Scriptures you will find it degraded from its highest position to the lowest in the same way. A person of this type, owing to the mean tendencies, though in a human body, if affected by his own actions, is nothing but a devil.

The next tendency shows the angelic, owing to the submission to the Divine will, resulting in piety, divinity and spirituality. In his innocence he is merged in the ocean of love, but still cannot be called human, for he is different from all these dispositions.

A perfect human being is the perfection of God's aim and a perfect human being is the king of the universe. A devil cannot stand before a perfect human being, the animal is his slave and angels are his obedient servants. In the Qur'an it is said: "I made you Mohammed the perfection of humanity, the pride of all beings, the ideal of all love and honor for the earthly and heavenly being."

This shows humanity is the greatest of all. Then he is not an angel, not a devil, or an animal, but is a human in his perfection above all. Anyone can call himself a human being, but if he would know what human means, he would be wise enough to see what attributes are expected in a human being and of course, in this analysis see his own lack of humanity; how very few can be chosen as a perfect human being from the so-called humans:

Sufism considers humanity greater than even spirituality, because it is the combination of all, and the human being can perfect himself through enlightening himself intellectually, mentally, morally and spiritually. And thus, in the development, these attributes, the inner illumination, higher inclinations and divine blessings, under the guidance of a proper Murshid, attain perfection as a human being, for the guidance through a proper Murshid is an absolute necessity.

If you study the life of Hatam or the lives of Murshids who are called the Saints of Islam by the Western writers, or the lives of prophets and leaders, especially the life of Mohammed, the perfection of humanity, it will convey to you how much we are lacking in being really human, although we have a human body. Just think of their unselfishness, their charity, their wisdom, their resignation to the Divine Will, their kindness and love for mankind, even to every living being, and their love was so great it makes us wonder where we stand.

And we are so prone to judge and criticize their merits, these great souls who loved humanity, and we think we know God and think we are ever better than they, not even perfecting ourselves in humanity.

Now when the question of humanity comes, test yourself with justice and a quiet calm mind, and compare yourself with these great souls, and the impression their careers made on humanity, which still exists throughout the centuries. In the meanwhile many came and passed away. No one knows when they came or went, nor does anyone care. Just think what a little story life is after all, then think the kind remembrance of humanity remains forever, guiding the others who are worthy enough to admire and appreciate their pure humanity.

In all Sufic literature you will find they all dwell on the subject of love, beauty and harmony, and when these three attributes are perfected, then a person becomes a thoroughly human being. The works of Jelal-ud-din Rumi, Hafiz, Saadi and Jami are considered in the East the guiding lights of humanity and those who have studied and appreciated these master pieces of literature, applied these principles of love, harmony and beauty in their lives and became perfect in humanity. Their personality was made sweeter and their careers shaped themselves to serve the Universe and their humanity brought them all joy and peace.

Those who read these works with the idea of criticism, simply to find evil and accept it, never seeing beyond their own short-comings and limitations, use the wisdom expressed throughout these great works making light of them, thereby proving themselves quite unfitted, as they were never born to serve humanity.

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Number 2

Doctrine of Reincarnation According to the Sufic Standpoint

The doctrine of reincarnation given in certain religions as Buddhism, Jainism and Hinduism, Mohammedanism, Judaism, Christianity has never really been dealt with as a subject at all. A question arises whether we should believe in this doctrine or not. If you believe, you sympathize with certain religions and certain leaders. If you don't believe, there is also a ground for you which could be helped by a great many other religions.

Now in the Sufic conception, Sufism has come out as the essence of all religions, and it grants that truth comes from all sources as the truth. Sufis consider all Masters as their Murshids, so how can

it be possible for them to take one side and leave the other, for both beliefs are different from each other. This is why the Sufi does not believe or disbelieve in reincarnation as he does not rightfully believe in it. This is to say: he agrees with the Scriptures which explain the possibility of reincarnation and he simply realizes the nothingness of it—it could be demonstrated in this way:

A coal became a fire, fire became ashes—now you cannot call ashes the fire or fire the coal, and you also cannot call the coal fire or ashes. Every peculiar form of the same substance is called by a different name, and is seen as different figures and forms. So it becomes different from its original condition. Take the individuality of one coal, you may break it into pieces while it is on fire and this may produce four or five pieces of one coal, and that one individual coal is not shining in the form of variety. Four pieces of fire, each one an individual fire is existing, while turning into ashes; there are innumerable atoms of the ashes and every atom is existing as an individual atom of ashes. This shows though there was one coal, it became many pieces of fire in its other stages and so many atoms of ashes in its third stage, and this at once gives you the idea, though Sufis admit it is the coal which has become the fire and the fire the ashes. It would be foolish for them to call the ashes fire and the fire coal.

In this manner they believe and disbelieve. They believe one individual can become the other but when the question of the originality of an individual comes, it takes a wise person to think and realize the so-called individual is nothing but that “Only Being” Himself manifesting as many varieties, called individual. This is why the Sufi never sees the necessity or any truth in counting the stages of incarnations of these individuals, as they consider it is that “Only Being” Who Himself is manifesting and again merging in Himself just as the bubble may come in the ocean and again it will disappear and may come again from some place and disappear, and may also come again from the same place. So it would be an illusion to say the same bubble has come again, considering the first bubble as the original.

If we know the Origin of the first bubble—that is, the Ocean—we will never call it the same bubble for we shall see it as the ocean which comes in the form of numerous bubbles. So if the Scriptures say there is reincarnation, scientifically it can be right as one bubble merged and the other bubble came from the same place, or the same activity produced another bubble.

Take another example. The milk becomes curd, from curd to buttermilk, from buttermilk to butter. Four forms of the same thing but how far it is right is as far as we are limited in science. But when we seek the higher truth there expires the limit of science and there comes philosophy, that blessing which purifies all corruptions made by the intellectual knowledge of names, forms, and figures; and a person begins to realize the principle of Unity is in all things. When there is none else but the Only Being or Allah, how can the reincarnation of an individual stand, because then there is no individual?

In Hinduism as well as in Buddhism and Jainism the conception of reincarnation was given to students for their scientific development. In those days the people of India and China were very scientific and logical and it was quite necessary for the leaders of religion to instruct them through

science, as it was to their interest. Through that study they elevated them and enabled them to find out the real origin of all individuals. But in those religions also, the law of reincarnation is inapplicable to the Sannyasins, Yogis and the wise. This is the plain proof that the idea of reincarnation was prescribed by these great leaders and followers, not to believe it for all time but to be scientifically interested in the manifestation, that at last they could only conclude there was none else but God—this is where no death or reincarnation can stand.

The other leaders such as Christ, Mohammed and Moses never dwelled on this question because among their followers there were found more emotional, religious, and pious, so there was no necessity to interest them in science for their higher development. So they prescribed for them the best remedy—that was “Faith” and this faith in different forms developed in different conditions and gave them the right condition. This is the reason why the idea of reincarnation is criticized by one and proved by the other.

At the same time the Sufi stands in the midst, understands the cause of this as well as that and enjoys the beauty of both, different in every aspect, and admires the truth given to different people in different lands during all periods. He takes the truth for himself or in other words, separates the wheat from the chaff, and leaves the chaff for the rest.

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Number 3

Heart and Soul

Generally the terms **heart** and **soul** are understood quite differently from the Sufic point of view. Physicians call a particular piece of flesh in the body by the name of heart, and many of us think the same. The soul is considered by some to be an imaginary existence or something ghostlike and spiritual in form.

The Sufi differs from the general conception of heart and soul entirely. In the Qur'an the soul is said to be “**Amar-ul-Allah**,” which means a state of God, or a plane of manifestation. Sufis take the soul as a ray or reflection of the universal spirit, the mine of all good and bad attributes of an individual. Soul is the real light as well as real self, which possesses all the attributes possessed by an individual in their most refined form.

Soul cannot be divided or be two, but from its oneness projects forth its force through the thought plane, and this is called the heart, the producer of thoughts. Now the one who produces also perceives the effects of the thought, that is why the heart is called the producer as well as the feeler of thoughts and effects.

That certain part in the left rib called heart is but a piece of flesh, more sensitive to the effects of thought, and is called heart. The heart feels the effect quickly and spreads it to all nerves and muscles of the body. This shows it to be the instrument of that real heart, which is invisible, and so the material representative of the invisible heart is considered to be the heart.

This conception shows you it is the soul which has projected itself on a certain plane of existence which is called heart; also it is the heart which has projected itself in a material form and has become the body, and for this reason the heart is considered greater than the body. Again in the body it has taken a certain place for its special dwelling, and this is the so-called heart of flesh.

Our thoughts, speech and actions are in accordance with the attributes possessed by our soul, as for example, the thought of a tiger would be to kill someone; the thought of a deer would be to protect himself. The voice of the animals is different from one another, the voice of one showing cruelty, the voice of the other showing humility. Thus the actions of the tiger would be cruel, the actions of the deer for safety. These are the qualities of the soul, which make them think and speak as well as act according to the attributes possessed in the soul, and the conditions of heart is in accordance with the soul qualities and shows the tendency of every individual and experience according to his heart and soul.

The great persons who have favored this world, were born for that greatness. The warriors had the attributes of bravery in their soul which gave them the courage to come forward in battles. The prophets and saviors had that sympathy for humankind and kindness in them, possessed it in their soul, as well as felt it in their heart, which made them so serviceable to the world. Whatever an individual manifests in his soul, reflects not only in his thoughts but even in the formation of his body, as well as the expressions, and in the physiognomy as well as through expression, so the man's form becomes the revealer of his heart and soul, and a wise person capable of reading man, knows at once the heart and soul qualities of an individual.

If there is any peculiarity in the method of Sufism, it is the purification of heart through love and service in the life to the Absolute, which distinguishes this method from every other. Murshid is always particular about purifying the heart of his disciple, but purification is impossible unless the heart can be melted by the fire of love; to such an extent it may leave off all conceptions that burn the dross and leave the gold remain.

When heart becomes pure in essence, it produces the fragrance of humanity and can easily be seen through the personality as truthfulness, sincerity and faithfulness. When an individual becomes purified in heart, there is no need to purify the soul, for the soul is itself the pure light and it then becomes the medium which receives the light from the soul. In that light all the power, all

truth, all wisdom is revealed, and whatever actions the individual does (the possessor of the purified heart), they are all pure, harmonious, because it all proceeds from purity.

Some Sufis are more interested in the heart qualities, for when the heart is very much developed, they enjoy all the beauty of the Universe—animal, mineral, planetary, as well as the human, and they enjoy to the extreme the beauty of music, poetry, and beyond all, the truth in everything they see, hear or think. Their conditions are many times uncontrollable and this condition is called **Wajad** and during this condition one is not ridiculed but is regarded by his friends as well as surroundings. There are many causes for this condition: some of them are produced while reading poetry, philosophy, listening to a pathetic story or seeing some natural beauty. The greatest cause is listening to music.

Four ways are explained in the Qur'an of Wajad. The first is when a person feels like dancing and acting foolishly; second, a person shivers and all over the body the flesh will rise; the third arrives in tears; and the fourth, a person rolls on the floor like a fish out of water.

Ignorant people laugh at these conditions but in this there is much enjoyment and the wise experience this in its perfection. These conditions are always supposed to purify all sins and open the ways for **Divine Light**. Those who develop their soul qualities feel different conditions in comparison to the heart development.

There are four different conditions here and this is also called **ecstasy** (Wajd). The first is felt when a person, sitting with all his senses open, apparently neither sees, hears, smells or feels anything; another condition is when a person, while doing something, feels himself quite conscious of being different from his body. The third condition of ecstasy produces a dream condition in which visions are seen and he becomes quite unconscious of his surroundings. The fourth condition is most important and best.

Whoever arrives perfectly to this condition is deserving of worship. In this state he is lost so completely, the life passes away from the body altogether, not being in any way different from a dead person—he returns to life by force of his own will. When this is more perfected, words fail to explain—it can only be realized.

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Spirit and Matter

There is much misunderstanding regarding the connection and differentiation of Spirit and Matter. Some think matter is quite different from spirit; some take matter as the lowest possible condition.

This idea has become powerful to those who pretend to be spiritual, and in their hypocrisy, ways and behavior, try to show the world their utter disregard of matter. So the world expects them to be quite spiritual, and this shows in all hypocrisy. Those who deny matter may leave it for a few days and ignore it, but not forever, because the body demands food to sustain life. This is the reason a so-called spiritual person may be sincere or a hypocrite and practice many difficulties to prove their spirituality.

People, through lack of understanding, consider them angels, expect to see no physical body, but spirit, and regard it impossible to be a spirit in a physical body. To many so-called spiritual people it has been a great fascination at first, but in the end a failure and great dislike, after failing to prove their spiritually as was expected.

According to the Sufic view-point, spirit and matter may be called two in their different aspects, but are one in reality. In that oneness there is no spirit or matter, but only the one substance itself. Just as water in its next aspect may become snow, but it is the same water that became snow, and if the water is pure, how can the snow be impure?

In the same way the next aspect of spirit is matter and if you call the spirit pure, how then can it be impure? To consider this man spiritual and that man material is to consider spirit high and matter low, so to be anxious to become perfectly spiritual and consider the other as perfectly material is a great illusion. You can never be spiritual as long as you are unable to recognize the spirit in all names and forms and figures. This that you call matter is the real perfection of spirit.

Matter itself has been the means of accomplishing the spiritual aims. Those who have been real saints and great persons, who have realized the truth in its pure essence, have never disregarded matter, but have seen the concrete form of God in the material manifestation, regarded it, worshipped, loved and liked it, and through this love and admiration advanced to the state of spirituality.

In the Hindu religion the ideals of worship are nothing but ideas of figures, forms and their careers. Then in Buddhism you will find the idea of worship is the material body of Buddha. Also the Sufis advance through regarding the material existence of Murshid as well as they see in all forms and figures none existing in this world but Murshid, and from this stage advance to the stage of **fana-fi-Rassoul**, where they regard and adore the primal spirit; from that stage of **fana-fi-Lillah**, the universal joy. From there they arrive at **baqa-Lillah**, the eternal peace.

In the Qur'an, in the story of Satan it is said he was ordered to form a model of the human and was then asked to worship the model. Satan denied he could worship a person made of matter by

himself, so called forth the anger of God. He was driven from heaven to earth, was then named Satan, the evil creator. The Sufis interpretation of this story is as follows:

In his spiritual egotism Satan considered matter lower than himself and material bodies worthless before spirituality, so for this reason was driven from heaven to earth. It also means the bliss of wisdom was sent to earth to create a will.

The hypocrites see themselves spiritual and dislike the material existence which is called Adam. By means of this existence the aim of Creation was fulfilled, so for this reason the material existence is more perfect and divine, which is the temple of God. In this remains the wisdom; in this you find joy and peace, the condition after it rids itself of Satan or spiritual egotism, as Adam had to suffer—owing to the advice of Satan—for a long time.

But after the period of suffering was over, the days of realization came. He was rid at least of the influence of Satan (or spiritual egotism) through different experiences. So in the life of the material existence he worshipped God and realized the Eternal Truth.

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Number 5

Sufi Training of Children

The Sufi never considers a child his own property, but as an aspect of the manifestation to whom he thinks it is his duty to serve with love and affection for God has given him this responsibility. His love and affection do not make him feel that the child is his own, but as a duty of humanity, as his services are due to God's creature who was given to him to support and train, so he is obliged to look after the child.

The Sufi tries his best to control his child through love and affection, and also to elevate his child through his illuminated intellect as well as spirituality, by degrees in proportion to his adaptability. In case the child requires a scolding or a little punishment, the Sufi tries his best to refrain from this method, but when this is not advisable he uses a little harsh word or two, an angry expression or an uninjurable punishment, but he never lets his anger rule himself. He acts for the improvement of his child, but never feels the anger or resentment for himself.

The first years of the child's life is the time for sowing the seed of love in the child's heart, and it is the duty of the parents to sow it by their agreeable nature and love and affection. Let the child appreciate your love and affection and then the child learns the same. Whatever your tendencies are toward your neighbors and friends as well as other children, your child will develop. Whatever good and bad habits you possess, the child will learn the same as the first education is his own. This is why it is the most essential duty of the parents to sow the seed of love in his heart and make him sweet, forever.

Then the Sufis impart heavenly as well as worldly knowledge through fables, stories and so create the child's interest in the material as well as the thought or idealistic world. This becomes a great education for the child, inclines him towards learning to read and write. If you are careful to select the child's reading so that whatever he reads or writes is pure and sweet and true, this will teach him kindness and lead him toward humanity. In the East, Saadi's *Gulistan* and *Bustan* are considered the greatest text books for humanity.

After the child grows older, instead of controlling the child by watching his affairs and keeping him in prison, it is much more beneficial to teach the child self-control, test him all the time by giving him independence and freedom, for this is quite necessary. The children who develop through self-control, through independence and freedom, are a thousand times better than those children who are taken care of every moment, which tends to weaken their whole character, for they, in this condition, are imprisoned forever.

When the child is old enough to discuss religious, social and intellectual and physical points, then a Sufi never fails to explain before the child all that is desirable and undesirable along these lines. He allows the child to discuss the same point and develop himself in these subjects. This makes the child more promising and it is necessary for the Sufi to let the child devote more of his time to worldly training for the commercial, professional or scientific occupation.

In the twenty-four hours of each day, one or one-half hour should be devoted to the Sufic readings and literature, then a time for prayer and when he is accomplished in this much and becomes devotional and pious, the Sufi prescribes some little spiritual practice such as Zikr and Fikr; that is all.

After this is accomplished and the child has grown to the marriageable age, the child naturally finds out an ideal love and appreciation for the whole life, and it is better for the parents to give him freedom and independence in his selection than to oppose, making him disagreeable and inharmonious forever.

Never become too chatty or jocular with the child and always watch his company. Never show selfishness to the child but all charity of heart and give all the courage and hope and strength for the future life and its responsibilities. The most important thing is to teach him how to be agreeable in all conditions, contented in all capacities of life, resigned to the Divine will and love and affection in its perfection, which creates in the child all attributes of sincerity, faithfulness and truthfulness.

Never criticize or reprimand the child before others, as this insults him. When you correct his faults, do so in privacy. If he is worthy of praise, offer it to him quietly for this encourages him to appreciate good actions and inclines him to all that encourages and helps him to do his part conscientiously!

Never sadden the child's heart by not fulfilling his desires, and when you are unable to fulfill them, make him understand in such a way he will see your charity and kindness of heart. This will teach him to control desire, and find and adjust himself to all conditions.

The Sufi's aim with the child is to make him a perfect Sufi because it is the greatest blessing and favor he can bestow upon his child. Although you could give him a million dollars or any other education, not until you have given him the education of perfection you really have not done anything for the child. Sufism means the self-realization and self-realization is the aim of Creation. That is the perfect satisfaction and the perfect satisfaction means the eternal joy and peace—or Mukti or Nirvana or baqa, as it is called by the Sufis.

Parental love toward children is considered to be the most unselfish of all the relations in this world. This being so, it is always essential for parents to keep in mind that they are not rearing and educating, loving the child for any returns, but just performing the parental duty which should bring the greatest blessings on them and their children.

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Number 6

Philosophy of Thought and Action

Thought in a general sense is considered to be merely an idea or imagination, and, as such, is negative before action is taken. From the Sufi point of view thoughts are in a process of evolution toward the perfection that can be called the Supreme Being. This is the reason why thought in another sense is positive and action negative. Then thought, when it becomes action, is more liable to change or death. The life of thought is more than the life of action—the names, forms and figures—also the actions taking place in this world are nothing but thoughts themselves projected into material form.

There are four stages through which thought evolves into action. The first stage is called **Illate**

Shirri, when the thought has a certain cause. The second stage is **Illate Gaei**, when thought has a footing. The third stage is **Illate Maddi** where thought finds a means through perception; and the fourth stage is **Illate Filli** when thought is a finished action.

There are two kinds of thought, one divine, the other earthly. When a divine thought comes, it has no other cause than the cause of manifestation and its perfection; the earthly thought comes through experiences in life. It is thought which has made mankind a prophet and thought which enabled mankind to proclaim himself as God, and it is thought which made a common man a king and thought through which saints have communicated with God and seen visions. Through thought persons have controlled the world and had numberless followers.

All the worldly as well as spiritual success in life has been achieved by thought and is the cause of the material world. All miseries, failures, illness and imperfections of a person's experiences are nothing but the result of weakness of thought. People who have strength of thought are true to themselves as well as to the world, and those who show weakness in thought are neither true to themselves nor to the world. The first one is always satisfied and successful; the second is always dissatisfied and unhappy.

Angry thoughts produce a change at once in your features; humorous thoughts express laughter, happy thoughts, happiness, and thoughts of love give a kind of affectionate expression. Man's face is the mirror of his thoughts, they may reflect good or bad, but never can be hidden, for they are revealed through the expression.

Through the physiognomy a certain thought and disposition of an individual can be known. Thoughts make a great change in the physiognomy and it is true not only here alone, but thought also affects a great change in the life of an individual. The more illuminated you become the more the person's thoughts are revealed to you, not only through the physiognomy and expressions, but even by thinking of him a perfect individual can perceive the quality of the thoughts. This ability to read an individual's thoughts cannot be accomplished unless one has control of his own thoughts.

The knowledge achieved by books or discussions in logic or arguments can never develop your thought unless you receive a proper training under the Murshid who prescribes the way best adapted to you for this development. In the East this question has been solved by the experience of thousands of years. They call Dowa or prayer nothing but thought-force, sent to the perfect or Universal Will, for it to become active enough to accomplish this aim.

In all Eastern religions this custom prevails and this has been my own experience from childhood. I was ambitious for name, fame, honor and success. When circumstances were quite contrary I did not strive any longer but performed Dowa, prayer, in the midnight with perfect patience and faith. I used to sit alone in my room with intense desire to accomplish or attain something. I cried many times to God the Almighty and awakened the Universal Will and Power through my individual will force, and in due time received what I desired.

This experience made me fond of spiritual study and caused me to think there was something behind our intellectual realization; and my present interest today in this line of thought is the result of that tendency.

When a person develops the thought power through a proper method, he acquires all physical, intellectual, mental, moral and spiritual control and enjoys and experiences the heaven within himself. His heart becomes the ocean of love, and the waves always moving through his heart inspire him with every breath. This is the commencement of spirituality in an individual which later brings him to a state where he transcends his thought; whatever he wishes, he commands and whenever he desires appropriates at will.

All the miracles performed by prophets, such as Moses, Jesus and Mohammed, and all the Sufis: Shams-i-Tabriz, Fareed, Sheikh Gang and many others, proved the perfection of their thought-control. Thought is a small word; all think they possess it, but it is quite difficult to subject the thought to our own control instead of being controlled by it. Thought in its negative condition is like mercury, never still; if the mercury were settled it would become silver. In the same way, when the thought becomes settled it is much higher than the silver.

The Universe is operating through the thought-force of God (Allah). This Grace is Allah's thought, which He discloses as well as encloses, and those who lose their individuality in God (Allah), the personality no longer remains, their thoughts are purely Universal thoughts, and they have the power to do as they desire. But as selfishness does not exist within them, they are happy in all capacities of life, and whenever they desire the good of anyone, the desire is so strong, they create all they wish. This is why respect and regard for Murshid, as well as for Saints, is offered by the wise in order that they may receive the blessing and good wishes from them, and are always considered of great power.

There are many thoughts to perfect the manifestation, but the last thought returns again to the Unity from the Variety, and for this reason is the aim of all thoughts, and whoever has attained this point, his thought is the real thought and by the help of his thought in proportion to its strength he advances and achieves all perfection.

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Mureedship

The connection and relation of a Mureed with his Murshid is quite unimaginable for the West, also for the ignorant class of the East. If I say that the Murshid is regarded as father or mother, it is not sufficient. If I say Murshid is regarded as beloved or sweetheart, this relationship in many cases is not permitted, nor as husband and wife, as this is just a life connection; nor as best friend, this is not proper.

Worldly friendship may be true, but there exists individuality. In the case of a relationship between Murshid and Mureed, a Unity is established from the day of Initiation. The relationship of Unity could not in any way be compared with Variety as all other relationships. The one is variety, but this is constant and forever. Variety is changeable and destructible, but Unity is unchangeable and indestructible, eternal.

In the East, the people being experienced in the philosophy and religion, for thousands of years, understand the relationship of Murshid and Mureed. But among all philosophic devotion and religious sects, the Sufis lead in humility, humanity, devotion and sincerity toward their Murshids. They have taught the world how important it is for a philosophic student to share the sincere regard for their Murshid, with all love and devotion.

The Mureed never argues unless he is allowed to do so. He also waits until he finds Murshid in a mood to answer his questions. He longs for the company of Murshid and, this is very important, for his blessings and inspired reflection from his presence, and there is not any other reason but this—no motives of selfishness, commercially or politically prompt him to expect favors from his Murshid. All the service the Mureed renders Murshid are not for returns—his anxiety and eagerness, his sincerity and receptivity itself win the favor and affection of the Murshid and he receives training through many sources.

The Mureed desires to be in the presence of Murshid as often as possible, who intellectually watches all his actions, thoughts and speeches in all capacities and with an attentive mind. It is a fact that at certain times which Murshid himself cannot know, when there occurs an illumination period and suddenly Murshid, with all force of inspiration imparts knowledge marvelously to the Mureed, which for him results in great advancement. So in the East, this being understood, the Mureeds are particular to watch this period, and recognize at once the right moment.

During this mood a little observation is more inspirational and instructive (Tarvejah) than a whole life's study from books and discussions. Many of the Sufis have advanced in the same way, and this is why they need not go to the jungles to practice yoga for a thousand years. Their devotion and sincerity, as well as service to their Murshid, supplies them with all they need in this life, in no time as soon as they are receptive enough.

This explanation would surprise the people of the West, especially the Americans, owing to their democratic environments and ideas, for they would never like the idea of submission as they think

this would deprive them of their liberty. How then should this be practiced?

If you are democratic to others and aristocratic to your own senses, and are ruled perfectly by them, you are unhappy in all capacities of life, for you are not sincere to wife, children, friend or whomever you contact, You lack sincerity and through a selfishness you are enslaved by the illusion of **I-ness** which has made you democratic to the sin and perfection of God.

As soon as you turn toward this **I-ness** with a democratic spirit of not being enslaved to your senses and thoughts, and you gain the perfection by this democracy and also you are democratic to that **I** which tells you not to submit to the Murshid or others, that kind of democracy, I say, is of the greatest benefit to you to give you spiritual liberty and spiritual liberty is incomparably sweeter and greater than any political liberty. As long as it is not combined with spiritual liberty, the individuality is not destroyed, and so all disorders and inharmonies exist still in the nature.

Those who represent power and rule as bosses also rule the nation, not being called king necessarily, but all leading in administration. Moneyed representatives in society are considered distinguished but they are not always harmonious or happy, while others with the burden of necessity in the daily life lack money, and with society as model to be followed, are miserable and most unhappy.

How can this condition be considered liberty or democracy? Real democracy is to destroy this personal or individual **I-ness**, dethrone it. Never enslave yourself to it; merge into the Unity by your aristocratic spirit to the manifestation, the real representative of God. This will make you free from all bondage, and through this aristocracy of the spirit, you will arrive to a stage where at last no democracy or aristocracy will be necessary, for within yourself all love and light and wisdom will be found.

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.

Elementary Githeka

Number 8

Why Sufism Is Leading in the East

In Arabia, Persia, Asiatic Russia, Afghanistan, Baluchistan, Tibet, China and Japan the following of Buddhism is decreasing rapidly because it lacks solidarity, owing to the many forms and methods of worship. Some worship spirits, some the idol of Buddha, others follow the ascetic life, having

nothing whatsoever to do with the world, while others devote themselves solely to the service of the ascetics. Some understand Buddhism in one way, some in another. Buddhists in China and Japan leave the religion when something else is offered which appeals more to them than Buddhism.

First of all, the religion of Buddhism is scientific. The existence of life is always being held as a theory; but as a system of morality, Buddhism is excellent. As the conception of God is absent in this religion, morality is not observed to any appreciable degree because when religion is reduced to merely a scientific problem, there is neither love nor fear of God, and this becomes the greatest hindrance to a natural and normal evolution, and then it remains a dry philosophy only satisfying the intellectuals, adapted by the few and not the many.

The greatest and at once the only method to accomplish the aim of life is through the avenue of love and devotion, and this not being the teaching of Buddhism systematically, it lacks in benefiting humanity. So many are leaving the religion rapidly and many of the wise men of China and Japan are today following Mohammedanism and Sufism. Many intellectual Murshids of India have introduced Sufism and many Buddhist priests are Sufis; Vedanta and Mohammedan priests are Sufis and also Chinese, Hindu and Japanese priests, as Sufism is a Universal Philosophy, and each priest teaches the truth of his own religion more clearly and more universally, each pointing out the truths contained in each religion and this is because of their initiation in Sufism.

In this manner many of the masses are led to a clearer understanding and appreciation of their own religion and this releases them from ignorance and superstition. When Sankaracharya saw the Hindus leaving Buddhism and the Sufis establishing their Orders so rapidly in India, he introduced the "Conception of God," "Love and Devotion," and by this means preserved Buddhism. But at the present period, it is deteriorating rapidly owing to the European civilization, and the imitation of their ways, customs and beliefs.

In India Mohammedanism is very much on the increase on account of its adaptability to the masses. In language Mohammedans speak Hindustani, which is the common language and understood all over India. There is no distinction of caste among Mohammedans. All those who are Mohammedans are considered brothers; no distinction of class in the Mosque or religious ceremonies. The king and laborer sit side by side for prayers. The sympathy and love shown each other, the faith and regard for Mohammed and Islam—this is its strength.

Mohammedanism is open to anyone for conversion to the religion. The religion and philosophy of Mohammedanism include:

1st: The Qur'an is considered the greatest miracle of Mohammed and to exist forever. Every word has life in it, every sentence of unlimited depth, every letter has inspiration and the songs are sweet and full of ecstasy.

It is the Spirit of the Wisdom and the essence of all religions, in relation to all Scriptures and motives of all prophets; a religion for the Orthodox, and a philosophy for the free-thinkers—it can

serve two purposes. A Mohammedan can receive satisfaction in accepting it as a religion and Sufis receive from the Qur'an the wisdom of self-realization, the aim of God.

2nd: The clearest conception of the philosophy of truth is given in the Kalama of Mohammed, in its clearest form, that is: **"None Existing But God."** Now, what clearer teaching of the truth could be given than this?

3rd: Prophet Mohammed never desired to distinguish himself as superior to humanity, neither proclaiming his relationship with God or himself as God. His humility and generosity and sympathy with humanity won the affection of his followers and made him the dearest and greatest of beings in their estimation.

4th: Mohammedanism is not like other religions leading in a certain direction; it simply evolved into a religion. It was started as a brotherhood of Islam, and when things became famous, then rivals appeared, and so it gradually was considered to be a religion by the world.

They have no objection to dining with persons belonging to any religion, caste, and are not restrained from going to other countries on account of caste restrictions. All the worldly privileges are allowed in their religion as far as can be harmoniously managed in the daily life.

5th: Islam has a conception of God, which is only the prescription of realization, and also has regard and devotion for their Prophet. This conception is the source by which humanity perfects itself.

The School of Sufis finds a great following among the wise. In Arabia, Persia, Egypt, Asiatic Russia, Baluchistan and Africa most of the people follow Mohammedanism. Those who are trained in Mohammedanism through faith, experience and intellectual force, after they arrive through this development to a certain inclination to know truth in religion and philosophy, the school of Sufism is opened for them. The Sufis assume themselves as Mohammedans for the time being, for they are above the religion, as no forms, creeds or ceremonies are ever prescribed by Sufis. The Sufis, being universal, look not to the form at all, but to the Universal Spirit as manifested in every Prophet and to Mohammed as the sum of all Prophets and Teachers who had preceded him.

The Sufis in spirit are religious and extremely moral in every way, although purely universal and not in any way bound by religious law.

From the worldly point of view, we find among the followers of Sufism today, sovereigns and rulers of the people, viz. the Sultan of Turkey, Ameer of Afghanistan, Khan of Baluchistan, Nizam of India, Khadi of Egypt, Sharif of Mecca, Shah of Persia—all are Sufis by initiation, which was the outcome of their highest appreciation and respect for the Sufis.

In Sufism, from a philosophical point of view, the lovers Majnun and Laila offer the example of Divine Love. A number of such sincere lovers could be found in any true body of devotees, such as

the various Sufi Orders. Saadi, Hafiz, Jami, Rumi, Nizami, Ferdausi and many other Sufis are regarded as leading poets on love, nature, morals and philosophy.

Then others are those who have advanced themselves on the spiritual plane through music. The Sufis advance rapidly through music; and this proves how, in the philosophical world of the East, Sufism is growing rapidly, the Sufis occupying the foremost positions spiritually, morally, intellectually and artistically. Among the Sufis are to be found people of all classes, castes, creeds and nations, and among these people are found all classes, rich and poor, king and laborer.

As performers of miracles, in the line of intellectual and logical discussions, in the arts and sciences, in humanity and devotion, spiritual advancement and development of occult powers, and in all joy and peace, the Sufis are the leaders in the Eastern world.

Toward the One, the Perfection of Love, Harmony, and Beauty,
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Who Form the Embodiment of the Master, the Spirit of Guidance.

Elementary Githeka

Number 9

Allah

Oh! ye who seek to solve the knot!

Ye live in God, yet know Him not,

Ye sit upon the river's brink,

Yet crave in vain a drop to drink.

Ye dwell beside a countless store,

Yet perish hungry at the door.

Look not askance, the Holy One will ever be the same,

The God of All though oft invoked by many different names.

In relation to Allah all descriptions and comparisons are impossible; He who has no beginning or

end. Allah has been described by man since His Creation, yet the description is not finished nor will it ever be finished. Those who have analyzed Him have always failed and those who have realized Him have lost themselves.

Allah in His pure existence could be recognized as the Absolute or the Only Being. When He became conscious of His loneliness; then through His energy, His predisposition of Love made Him project Himself in order to become two or dual, which are the necessary aspects of Love. Scientifically seen, His energy resolved itself into the finest vibrations, and through its action externalized into a form of the finest light, which is called **Nuri Mohammed** or primal spirit, the reflection of which then manifested as souls and the soul again externalized into the visible and invisible forms and figures.

The two aspects of Allah are called **Zat**, the pure or the “Only Being” in unmanifested condition, and **Sifat**, the visible and invisible manifestation of the “Only Being.” The **Zat** is the first source everlasting, beginningless and endless, omnipresent, omnipotent, the essence formless and figureless. **Sifat** has the beginning as well as end; also it has no independent existence of its own.

The German philosopher Hegel says, referring to Allah: “Pure Being has two accidents, eternal life in all past time and eternal life in all future time. It has two qualities: God and Creation. It has two definitions: uncreatableness and creatableness. It has two names: God and Man. It has two faces: the manifested (the world), and the unmanifested (the next world). It has two aspects: necessity and possibility. It has two points of view: from the first it is non-existent, for itself, but existent for itself and what is not itself; from the second, it is existent for itself and non-existent for what is not itself.”

The real cause of the dual aspect of Allah is that He may be known. To whom? To Himself. As for analogy, we shall take the child who does not know how to write; still the predisposition for writing will make him write. If he is given a pencil and slate or pen and paper, he will write in order to know what he can write. It is the same with the musical, poetical, artistic or scientific and philosophical persons.

This aim could not have been fulfilled if the Only Being had not made Himself dual, as the Knower and the Known, or the Possessor and the Possessed, or the Creator and the Created, or the Lover and the Beloved. Had there never been night, and man dwelt always in continuous day, we never would have known what day really was. But from the constantly recurring contrast of night, we can form a clear conception of the day. And had there been other than Allah, He would have been known and man could have formed a clear conception of Him, but he cannot, as it is hard to see Allah, owing to His not having a contrast for His distinction.

The Sufi sees Him by annihilating himself, because if there is none other than God, then all manifested as well as unmanifested which exists, is God and none else. If we say God has made the creation of some different substance, different from Himself, then the question arises here did He borrow the substance? Then He Who is the Creator of the substance should be different from

God as well as greater than God. In fact it is not so, but the illusion of misunderstanding religion has spread throughout the world with regard to the God-conception; and has kept numberless souls in a blind belief worshipping God without knowing Him.

The Sufi defines this question by saying: God in His manifested condition is the substance and in His manifested as well as unmanifested aspects is the Creator. Also He only is the Creator and the idea of our individual being is our illusion, but that is also for some purpose.

Light comes out of the dark and the distinction is all the charm. In that same way the Wisdom comes out of ignorance and that is why ignorance is itself essential. In other words, darkness is itself the light and ignorance is itself the wisdom. But the difference is this: the imperfect aspect of the light is called dark and the perfect aspect of the dark is called the light. In the same way, the imperfect aspect of the Wisdom is called ignorance, and, the perfect aspect of ignorance is Wisdom.

The Allah of the Sufi is not on the Throne of the Seventh Heaven, to be worshipped for all the life to fear Him for the Hell, and pray to Him for Heaven. The Sufis' Allah is **worshipped**—and this means, known by him; and **loved**—and this means, realized by him; and **praised**—and this means appreciated by him.

The Sufi takes the Name of Allah, not as being different from him, but as a prescription, which from time to time keeps him awake in his knowledge and finding his individuality nothing, but realizing God as everything: he who has accomplished this is the person who has known God. This is all worship, all prayer, all yoga, all religion, the essence of all philosophies. This knowledge makes a person **Saf**, pure, and this is why he is called a Sufi. Then his sins or virtues are not recognized. His action is God's action, his command is God's command, his thought is God's thought.

Sufis call him **Wali** and he who perfectly accomplished this stage is considered God in human form, but before accomplishment, he who takes the liberty through the knowledge of Unity becomes the **Satan**. He abused the realization and is a great hypocrite in this world. Sufis always pray for refuge from this dangerous state. As Jesus said: "the broad way that leads to Hell—this is the liberty taken before the perfection."

Shams-i-Tabriz, Rumi's Murshid, says: "Say 'Allah' now and then, and you will become Allah; again, I say, that surely you will be." Saadi said of Rumi, after Rumi's death in praise of Rumi: "If Mohammed had not proclaimed himself the last Prophet, I would surely have called you the Prophet, but now I take your book as a Scripture and not you as the Prophet." Hafiz says of Jelal-ud-din

Rumi's book, the Masnavi, "Whilst speaking of your work, it would not be exaggeration for me to say, your book is the Qur'an itself in Persian."

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Elementary Githeka

Number 10

Love and Devotion

Love in one sense in the language is called an emotion; in reality it is the all pervading energy which has been the source of Creation, also the life of the Universe, the cause of creation, the means of construction and destruction. In the Bible it is said: God is love; Sufis say God is Love and God is the Beloved. The words Mercy, Kindness, Pity, Sympathy, Benevolence and all the words of the language have come out of the relation to this world. Love has been the cause of everything.

Love wanted to experience its own force, it became dual as Zat and Sifat, or Unmanifested and Manifested, Allah and Mohammed; and through this dual aspect He perfected His aim of experiencing the nature of Love. Again by forming a dual aspect in the manifestation of spirit as well as matter and again in material form as the male and female.

All the good and bad in this life is for the purpose of love. It may be for the wife, the children; all desires, ambitions and thoughts come from this force and work along through the same force and is the result and effect of every action. Therefore it is love and nothing else.

Man obliges, gives his life for love. It may be for a woman or love for many, for name or religion or love of God. Man often takes another's life for love, as for the love of nation and country, and for love of his own motives. Thus all life is nothing but love and it is the love which has always existed. This is why the Sufi always takes love especially as a means of development. As the "Only Being" has come into the world of variety from the principle of Unity, every action of this variety returns to the Unity from the world of variety.

Love in its real sense is called piety, divinity, spirituality, and on every plane it changes its aspects. And this is the only source of gaining and accomplishing everything we want and like. The word love has been degenerated in bad form through common language. This word has been used just for sexual friendship or for a good time. What love means he cannot profess to understand.

The higher a person rises in the scale of love, the more universal that love becomes. All the good attributes of humanity, justice, resignation, patience, virtue, honesty, morality, divinity and spirituality are developed in a person through no other means but love. At last the perfection in

humanity turns a man toward the Supreme Being, and by loving the manifestation, grows to such an extent it makes people charitable and generous toward every living being, such as the Saints and Prophets have shown the world.

Through this advancement he realizes such miracles, has such joy and peace, which can never be imagined by one who has not experienced this love. In this way an individual loses himself in the Ocean of Love, and that is called God, and he merges and becomes one with the Beloved.

Devotion

Devotion is that perfect state of Love where one renounces himself for the good of it; and one who has perfected this state of love in this life has undoubtedly experienced salvation in this life. To the Eastern mind the fact is clear as it can be, but to the Western mind, many times the word **renunciation** becomes very disagreeable.

We think to devote ourselves to others means to be dominated ourselves, but the veil of ignorance on our wisdom is nothing but the illusion of our limited self and as soon as one rids himself of this illusion, he becomes wise through the light of wisdom. He arrives at such a perfection that everything below him is dominated. But to arrive to this perfection there is no other means than devotion to the Murshid, to the Prophet, to God, and this devotion is practiced in the different religions and philosophies.

No doubt a perfect devotion to anything, to even a stone is better than an imperfect devotion to God, because devotion itself is the remedy to rid ourselves of the illusion and not particularly the object, but the development of devotion depends upon the beauty of the object.

It is very essential for a devotee to advance in devotion with the most attractive object for him. It not only is the natural attraction, but the more highly evolved a person becomes, the more he appreciates the higher beauties of the object. Just as an ordinary man worships a picture or statue considering it different from him and worshipped by others would in a long time elevate him. But the more highly evolved person would naturally prefer to love sincerely and truthfully the opposite sex and through this progress more than the former, because the object of his love satisfies him with sexual beauty and this was created for the purpose of attracting the opposite sexes.

Sufis generally take the Murshid as an object of devotion which is more unchangeable than the sexual relationship, as this relationship is formed with the material body and is liable to change. But the relation between the Murshid and Mureed is quite different from that and can be prolonged indefinitely. In this relationship there is no selfish love at all; the Murshid's love for the Mureed is for the spiritual welfare. And the Mureed's devotion to Murshid is receptivity, in appreciation of his divine love, wisdom and humanity, as well as for God.

When the Sufi advances he perfects his devotion in Murshid and finds in every name and form and

figure none else but Murshid. Then he devotes himself to the Prophet (Mohammed) whom he considers the same as all the Murshids in chain, as well as the sum of all the Prophets. Here he sees him in his materialized eyes as well as he sees him as Nuri Mohammed—that is, the light manifested as different forms and figures, through the inner light.

This perfection evolves the devotee externally as well as internally and when both worlds are open to him, then he devotes himself to the Supreme Being and it is quite natural that his perfection through devotion to the Murshid and Prophet leads him to the highest state of perfection, in the accomplishment of which the devotee merges into God, the Beloved, and then lover nor beloved remains—nothing but love.

The Sufi Interpretation of Maya or the Reality of Matter.

The thing that is real is always real in every aspect. Reality cannot become unreality. The manifestation being of the real it cannot be an illusion, though it is momentary and transitory. It is the Nature of God or God Himself in His perfect state.

If there is an illusion, it is the illusion of understanding which we have made the real, divided into real and unreal; but this does not exist. It is the illusion of understanding and not of unreality, hence all material is reality—this is the reality of matter.