

Sufism

Series II

An Original Sangatheka

by

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This paper was classified as a Sangatheka by Murshid SAM.

The papers on this level from Hazrat Inayat Khan were withheld

from him by the Sufi Movement et. al., so he wrote his own.
“An Original Sangatheka” has been added to the title—Ed.

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.

Sangatheka Series II: Number 5

Beloved Ones of God:

There is a poem from the Diwan of Shama-i-Tabriz, the great Pir-o-Murshid, which reads as follows:

1. Clear thy heart of another if thou desirest that it be my abode.
2. Cast not thy glance upon another if thou wishest to behold my face.
3. Strive earnestly by self-denial toward thy true self that thou mayest become myself.
4. Close thy heart like the shell when the thought of me is in thee.
5. I am that flame in the crowd that attracts many moths to its light.
6. Burn myself if thou hast my fragrance in thee.
7. Illumine myself within by my light
8. If without thou seekest me.
9. I am rejoicing in the pain caused by the arrow of thy grace that has pierced through my soul.
10. See the power of Shams' arm if thou hast my strength.

1. To clear the heart must be more than a moral. The Sufi does not only say "clear the heart of all save God," the practices bring this about. The continuance of Zikr and Fikr not only entices the atoms of the room, but also the atoms of the body, as in Nimaz. Therefore the very atoms and cells of the physical heart tend more and more to a certain motion, and this helps the atoms of the mental heart to a certain memory and this works in consonance and rhythm with the true heart so that fixation on God becomes a habit as well as a moral and a practice.

2. The practices of concentration hold one to a single thought, to a single idea. It is not only to repeat "Toward the One." In the lessons on concentration, it is always "Toward the one," but the one in the first stage is a physical object, and in the second stage is a mental subject, and in the third stage an ideal, and finally one raises this ideal until it is the God-Ideal—this is the purpose and aim of concentration in the realization of "Toward the One."

3. At the same time, self-denial is not a mere negative moral, to deprive oneself of pleasures and comforts. Self-denial is a positive progress, wherein one attunes himself to the will of the Sheikh, then of the Murshid, then of the Holy Rassoul, and finally one finds in his own understand that there is only One Embodiment of the Master, of all the Rassouls and Murshids in Hierarchal chain.

4. The Sufi's thoughts are on God alone, but self-surrender is not utter abnegation. This is a great mistake that many people make. The Blessed Buddha said that Nirvana was neither being nor not-being. While the Sufi practices fana, or self-denial, it is the denial of the Nufs, and the final goal is baqa-i-fana, subsistence-in-absorption, to let the shine of God shine through one's personality that others may see and glorify the Father which is in Heaven. Self-denial is the denial of Nufs, and the utter surrender to God, but at the same time it brings Mastery over creation.

5. It is God Who is the Light and Flame, Who is the only power working. God uses instruments, and the talib prepares to be such an instrument, for in this he realizes the purpose of his life, which is a fuller life. As God is Infinite, instead of self-denial being the contraction of 1 into zero, it is the expansion of one to Infinity, only one must not think of it in this way, it comes naturally.

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Sangatheka Series II: Number 6

Beloved Ones of God:

6. When the Diwan says: "Burn myself if thou hast my fragrance in thee," he means more that surrender to God. So many people talk about surrendering to God's Will, but how do they know God's Will? If they did, it would no longer be a surrender—it is a surrender, but also it is not. One surrenders to a foe, but the soldier who follows his captain and his general, has he surrendered? No, he is the follower, the servant of that leader. Therefore the Sufi is the servant of God.

When people use this phrase, self-surrender, without having God's fragrance, it may lead to spiritual pride, which should be avoided. Therefore the Sufi must first surrender to his Murshid, to the teacher who speaks in sound; then he surrenders to the Rassoul, or to the teacher who speaks in the Silence; finally he perceives God in both sound and silence and recognizes the only Being in all things.

7. "Illumine thyself within by my light." This illumination comes on all planes, even on the physical planes in the form of purity and also the recognition of the light which descends upon him. When

one repents, "Pour upon us Thy Love and Thy Light," this becomes a living reality. As one responds more and more to his heart's impressions, these words burst into living beauty.

8. "If without thou seekest me." One does not see God without until he finds him within. All the practices of receiving impressions and Guidance in the silence, in meditation, in the practices, are steps until one can hear the Voice of God, not only in the temple, but in the market place, not only within his own heart, but in all forms.

9. "I am rejoicing in the pain caused by the arrow of thy grace that has pierced through my soul." Very often it is only through pain that the soul awakens. Pain is a warning, but it is only used by Allah Who is Mercy and Compassion when all other means fail. The parent correcting his children uses kindly means and only takes the stick as a last resort. So it is with Allah, and a study of life will reveal this.

The Sufi suffering pain or disease or hardship, seeks the cause. Very often it is a trial given to develop some characteristic or quality which he will need in his next endeavor. Without that quality he would fail, and if he does not recognize it end develops that quality, Allah gives him an obstacle which we call pain. But in reality it is an exercise, just as gymnastic work is an exercise for the body or concentration or memorizing for the mind. An athlete may suffer pains many times before his contest, but he does not give much attention to them. The Sufi is an athlete in the contest of life, and he recognizes the pains and hardships, as exercises given to strengthen him so that he may serve Allah in some manner. Therefore pain may be a greater blessing than pleasure.

At the same time, by this one should take caution in the use of the healing powers, which should be employed chiefly for those working in God's cause. By holding this power in reserve, each can help the other in the hour of trial, and bring about the Brotherhood of Mankind in the realization of God.

10. "See the power of Shams' arm if thou hast my strength." The name Shams means sun, and the word is identical with the Hebrew Shemesh which we call Samson, who was the embodiment of the solar strength in human form. The name Shama was given him because he reflected only God in his being, and therefore even the energy of the sun was not greater than the spiritual power which flowed through him.

Shams-i-Tabriz was not only one of the greatest of Sufis, but one of the greatest souls who ever came on earth, and it was through his efforts and teachings that not only the Maulavis but other schools drew great inspirations. All Sufis are in debt to him.

This last line describes the condition of baqa-i-fana, of God living in the human form, the Nufs being utterly trained and powerless, and at the same time the true personality being gifted with the power of the universe to serve God and do His Will. This is the highest state possible and the goal of humanity.