

Addresses to Khalifs and Sheikhs

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.

Editor's note: Number 1 and 7 are missing.

Sangatheka Number 2

Beloved Ones of God:

Many questions will come into your minds as to the conduct of classes. These questions will be answered by your Pir-o-Murshida, and later by the Murshids who are given charge over the work. One should never be ashamed to consult them on any and all spiritual matters.

The first question will be about the reading of the papers. Directions for this have been carefully laid down, but each one of you will receive individual instructions on this point. Murshids and Khalifs are permitted to give comments on the papers, which have therefore been called "skeleton outlines," but the Sheikhs and Readers should not undertake this without permission.

The Sheikh, however, is permitted to read parallel passages from other of Pir-o-Murshid's works, and when all his books and papers have been edited, you will receive the indexes by which you can do this. After the first reading of the paper, questions are sometimes in order. This is a little different procedure, perhaps, than has been permitted, but because Pir-o-Murshid had to spend so much of his time in Europe where even many of the leaders were blind, the rules had to be stringent. At the same time, for the first year, it is advisable to permit as few questions in class as possible; it is much better to have each mureed come to you in private.

Later there will be commentaries on the Gathas, and when that is so, the Pir-o-Murshid(a) and the Jamiat will establish the precedents and methods for using these.

The one who sits in the post of teacher, whether Murshid, Khalif, Sheikh or Reader represents the Spiritual Hierarchy, and yet at the same time he is a mureed or pupil and should be studying the papers along with the class. Even when inner realization has illumined the soul, there is much in the word and magnetism that Pir-o-Murshid left that will be of great benefit through the ages.

One should never be ashamed to ask questions of his spiritual adviser, so that everything becomes clear. Modesty will prove itself by its acts. Also each year at Jamiat, it will be good to ask many questions so that all can work in harmony. Not only will this aid in spiritual advancement, but when mureeds must leave one center and will study at another, they will not be confused by great differences in the method of teaching.

To be read at Jamiat, 1930

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Sangatheka Number 3

Beloved Ones of God:

It is now necessary to say a few words about the Jamiat. Jamiat consists of two branches, the Jamiat Ahm, composed of Murshids and Khalifs, and Jamiat Khas, composed of Sheikhs and Leaders, but at which sessions Murshids and Khalifs may also attend. However all, or such as the Pir-o-Murshid(a) may select, meet as one body, the Jamiat. Also there are many subjects about which Pir-o-Murshida will speak to Sheikhs that will not be mentioned before Leaders, and in turn, what is mentioned at the Jamiat Ahm is a closed book for the Sheikhs until they have the spiritual capacity to receive it.

As has been mentioned, there are several purposes for holding Jamiat meetings. These are for instructions from your Pir-o-Murshida, for explanations about the conduct of classes, for the clarification of points in the sacred papers and in the other works of Pir-o-Murshid. One can never ask too many questions, and yet the more one meditates, the clearer everything becomes.

At first, there may be much discussion at Jamiat by leaders who have not been together. But as the work grows, they should be more in the nature of councils. Whenever there is a misunderstanding, or division, or question in the minds and it cannot be settled by reasoning or explanation, the Pir-o-Murshida will make a ruling. This ruling must be accepted by Jamiat, even though it is changed the next year or even the next hour. These rulings will be recorded along with the By-Laws of the Jamiat; for they will aid in building a strong frame-work for the Sufi Order.

There will be questions of discipline at the meetings of Jamiat, and some spiritual questions, but many of these must be settled in special interviews. That is best first; then Pir-o-Murshida can call upon that person to present the problem, or present it herself, for elucidation. Sometimes this will also be done in regard to personal experiences, to spiritual states and such matters.

At these meetings it should be felt that Pir-o-Murshida is especially the Vice-Gerent of God, and while it may not be necessary to teach respect, every word she utters must be carefully heeded, and whenever possible, recorded. Therefore Pir-o-Murshida will speak slowly, and repeat passages for emphasis when it is advisable. In this way all will be able to benefit.

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Sangatheka Number 4

Beloved Ones of God:

As something has already been mentioned about the conduct of the Gatha classes, in this and in the next paper, something will be mentioned about the Githa classes also.

There are some differences between the rules for conducting the Gatha and the Githa classes. In the first place, only those who are Murshids and those who are especially qualified among the Khalifs and have received permission, may comment on the Githas. When the time comes that there will also be commentaries on the Githas, the method for using them will be discussed at the Jamiat Ahm.

The mureeds who have reached this stage of development are better able to understand the teachings than at first. At the same time, it is not advisable to allow them to wander from the subject. There are many exercises required along with the Githa studies and some of these may even continue for the whole of life. Therefore Pir-o-Murshida will have instructions for these points which will benefit all the leaders.

It is not advisable to go very rapidly over the Githas. Follow the schedule for teaching, and it may be good to make a study of some of the more advanced of Pir-o-Murshid's books, such as *The Soul, Whence and Whither* along with them. This can be done together with the questions and answers. After they are studied, it may be well to study *The Mysticism of Sound*. Even when we have a full set of all the esoteric papers, they can well be studied along with the literature.

One must keep in mind always, and it never can be repeated too much, that the purpose of the Message is not to make great philosophers—although this may happen—or even to make great healers and clairvoyants, but to open the heart of man where is the shrine of God. Therefore as talibs advance, the meditations are lengthened in the class room, and everything is done to keep the atmosphere of Love and Harmony and Beauty.

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Sangatheka Number 5

Beloved Ones of God:

There is the question of what books may be presented at classes, and it has already been mentioned that any of Pir-o-Murshid's books, and any Gathekas and addresses which he has made may be used in the study groups in the proper places. At the same time, one may wonder about the use of the works of other Sufi teachers and also of other sacred writings.

In regard to the works of other Sufis, there are two ways in which they may be studied. First, they may be made a separate study, as of Hafiz or Rumi or the great poets, or in special cases Pir-o-Murshida (or the Murshid) may suggest some work for study.

The other method is to use them along with class work, and it would not be wrong that in the beginning the review for the third set of Gathas and in the review of the Githas to use *L'Awarifa Ma'arif* or the *Kashf-al-Mahjub* or other works, for elucidation and commentary on the terms used.

What is most necessary, however, is that the advanced mureed uncover with himself the meaning of words, and these are of two kinds. First, the many terms used in the papers and Sufi literature as **Adab, Yakin, Hal**, etc. No word can be exactly translated from one language to another, but in the language of the heart this is not necessary, as one's Insight will uncover the true meaning. However, for this purpose the Pir-o-Murshid(a) or the Murshid may advise Khalifs and Sheikhs to study these works, either during the course of daily life or while in seclusion and it will help to clear up many of these matters. Addresses on these subjects by Pir-o-Murshid will be included in the list of commentaries on the Gathas and Githas and may be used for constant reference, even when they are not presented to the class.

It is also important to discern the exact meaning of terms used in practices. Even when one is given a new practice, this does not mean that one should forget the Wazifas and Fikrs one has had. Especially is this so when one has many mureeds under him for guidance. All words and sounds are drawn from the Great Silence. As one perfects his practices, perfects his insight, and follows faith in the Teaching, the conduct of Githa classes will become as simple as the conduct of any other group.

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Sangatheka Number 6

Beloved Ones of God:

Now as to the subject of the use of other Holy Writings in the class room, this may be regarded as inadvisable except where Pir-o-Murshid has either made a quotation in the studies or where he has referred to a Sacred Book and some one has found the passage. The class rooms are for the gradual uplifting of souls, and the less attention that is paid to other teachings, no matter how pure, the less chance will there be for confusion. At the same time, the Sufi Message is one of Spiritual Liberty, and there is a method by which other sacred teachings may be studied, and this also has two divisions.

First, there will be a study of the Sacred Scriptures, both to uncover the mystical meaning of passages and to see the analogies with other Scriptures. These classes should be for Cherags, and perhaps for Brotherhood leaders, but not for other mureeds unless they have finished the Githas. At the same time, most talibs who are advanced to that stage may be Cherags (in the early periods of the Message).

After a time, it may be possible to have lessons on the Scriptures, and when this is so it will be carefully discussed before the body of Sirajs and Cherags, the Anjuman. Until then, one may study any Scripture one wishes, and learn the lessons from Summer School. Also the mureeds may be permitted to read these papers when it is seen they have sufficient inner understanding and will not be confused.

Besides this method of study, if one wishes to, either alone, or in groups, one may study the great mystical writings of other faiths, whether regarded as Scriptures or not, such as the Gnostic writings and the books of the Hindus and Buddhists about which there is some doubt as belonging to the canon. But all this will be settled in time and this is only mentioned here to let you know that it has been provided for. All questions will be answered by the Heavens, by God Who is Mercy and Compassion, so one need not be troubled. There is very much work to be done, and while the harvest is exceedingly great, it may take some time before there will be enough qualified workers.

Therefore while one stays very close to the spirit of the Message, it is best not to wander too far from the letter. All is done for the blessing of mankind and his spiritual awakening.

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Sangatheka Number 8

Beloved Ones of God:

In connection with this study it would be well to read in the *Kashf-al-Mahjub* what it says about **Hal** and **Makam** and also about **Intoxication** and **Sobriety**, and to recall the last chapters in *The Inner Life*.

In observing the progress of mureeds, the occurrence of phenomena is not to be confused with spiritual progress. Some are by nature more adapted to ecstasial conditions than others, but they are liable also to have reactions and periods which seem dark and blank. Therefore care should be taken in noticing the emotional nature and condition of mureeds.

It is also important to remember everything that Pir-o-Murshid has written and said about Impression, Intuition, Insight, Inspiration and Revelation. It is not wrong if Pir-o-Murshida requires you to stand up and explain any of these terms at the meetings, then to call on someone one day and ask their opinion, and in the end, if it is not clear, add a few words. Sometimes it may be better for her to speak first, and sometimes both these procedures may be given. The conduct of Jamiat and the studies of its members are decided mostly upon their spiritual development and the problems they are facing, so there will always be some degree of freedom given to Pir-o-Murshida in conducting these classes and meetings.

With this in mind, one is better able not only to observe the progress of mureeds, but to prevent jealousies when one thinks another is being favored by having special revelations. The mysteries of mureeds may be recorded in certain cases, and there may be special methods of doing this, or Pir-o-Murshida will decide in each case and with each leader what is best. There are just as many types as there may be mureeds.

Both in *The Inner Life*, and in the psychology of the ancient Hindus and Chinese upon which the caste system was based, there are the principles for the classifying of people. In the end, all balances, for balance is necessary to Perfection. An extreme of phenomenalism, or of devotion, or of intellectualizing the teachings prevents the reaching of the goal, which is God realization.

Even in the earliest works of Pir-o-Murshid mention is made of **fana**, absorption, the becoming selfless. This lays behind all else, and for this reason special spiritual practices are given.

Discretion, judgment, wisdom and discrimination—all will be needed.

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Sangatheka Number 9

Beloved Ones of God:

There are some things which can never be repeated too much and therefore it is necessary to repeat here what is included in Gatheka no. 5 on "Sufism."

"A Sufi is one who guards his knowledge and wisdom and power in humble guise. He does not dispute on spiritual subjects with everybody, for this reason, that the spiritual evolution of each one differs from that of the other, the knowledge of one cannot be the knowledge of the other, nor the understanding of one the understanding of the other. A Sufi does not discuss beliefs, for he knows that at every step in spiritual evolution a man's belief changes until he arrives at a final belief which words cannot explain. The Sufi learns not only by the study of books but by the study of life. The whole life is like an open journey. A Sufi would rather learn than teach. He begins his life by discipline and resignation, realizing that the path that leads to the goal of freedom is the path of self-control, patience, resignation, renunciation. Freedom is the object of all esoteric schools, but one must not make the mistake of thinking that one can begin with that which is the end. To expect liberty in the beginning is to be like the seed thinking, "I must be a tree at once and bear fruit." The fruit is the outcome and object, the culmination of its existence; so is freedom the result of the journey. The path of freedom is an ideal, to understand the real meaning of which is not everybody's work.

"The method of the Sufi consists in this, that he unites with his innermost being; his heart is the shrine of his God and his body is His temple; he considers every person not only as his brother but as himself. At the same time the Sufi never claims spirituality or goodness, neither does he judge anyone, except himself in his own doings. His constant attitude towards others is that of love and forgiveness. His attitude towards his God is that his innermost being is the object of his worship and the Beloved Whom he loves and admires. His interest in life is art and beauty and his task the service of humanity in whatever form possible."

Although this paper may be read in full at the less advanced classes, it is impossible to read it too

much. It is our measuring stick. With the invocation and the prayers and the Thoughts and these words, we have the whole of Sufism.

It is well to ask oneself questions: "Am I following these precepts? Do I come up to this standard?" One may not be successful in attracting others to his center, or to interest them in Sufism, so it is well to study these words as a reminder. Each Khalif and Sheikh should possess these Gathekas in full.

This will help one to understand why Pir-o-Murshid did not initiate any men as Murshid, only women as Murshidas. It is most difficult to live this high moral standard without inner awakening, and for one to go out into the world as a Murshid who is unprepared, will not be conducive to bringing others to hear and become interested in the Message.

Look now how little the one who copied these words from Pir-o-Murshid's lips, and the one who typed them to be sent abroad have followed the precepts. If we go over this paper point by point, we begin to think that they did not see the thoughts, but only the words, and not even the words, but just the letters which have no meaning by themselves.

In this paper we really find three things discussed: One's behavior toward the generality, toward the mureeds under his guidance and towards God, and all those in the Spiritual Hierarchy, which includes Pir-o-Murshida and the Murshids who may be raised from time to time.

But this is an excellent examination paper, by which one can measure himself. The life is a constant battle against the nufs, the ego. How can one who has not conquered teach others to win the battle? If we go over these words carefully, we see that many who wished to be leaders have not had the remotest idea of what it is about, or if so, they have not paid the slightest attention. Instead, they should have praised God that these lessons were given in a language they could read, as the Arabs have thanked Him for the Qur'an.

There is no half-way devotion to God, and there is no divided acceptance of Pir-o-Murshida. After all these moral teachings, and the lessons in the Gathas on the use of Reason, Logic, Intuition and Insight, you can all see the path that leads to Salvation and the path which goes astray.

Blessed are they who love their God with all their hearts, and with all their souls, and with all their minds, and follow His precepts from day to day.

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Sangatheka Number 10

Beloved Ones of God:

It is said that the Sufi stands above the Law, he makes his own Law, his own Morals, and there is great truth in that, for not only has he great vision, but the highest Laws are not exactly expressible in the language of men, but in the language of the heart. The esoteric papers have been written with the greatest Wisdom. In going over them one should perceive more than the word or even the inner meaning of the word. There is still yet a more hidden interpretation.

You will notice that Pir-o-Murshid seldom refers to himself. He often says, "A mystic does this;" "A Sufi does that;" or again he tells a story. What does this mean? It means that like with Christ it was necessary to speak in parables, that those who should see, would see, and those who could understand would be enlightened. Therefore the wise person reading the lessons will ask himself the question: "Do I perform that act?"

Very often Pir-o-Murshid said, "Do as I do, be imitators of me." So many practiced walking as he did, and learned the movements in the prayers exactly, or even altered their way of using the idioms of the English language. But when it came to the language of the mind, and the speech of the heart, did they understand? If they would not obey a few rules and injunctions, how could he force them to submit to the rigorous disciplines required of mureeds in the East. Yet all the discipline is there, you will find it in the Gathas and Githas and exoteric writings; there is nothing that has been hidden from you.

So when you read: "The adept drinks water ..." do you think it referred to the holy men of the past? Perhaps, but that was the method of the wise man in passing his true word to his disciples. What would you think of a man who would write a book telling how the wise acted, and yet not doing the same? In his outer life among people that did not understand, Pir-o-Murshid did much that hardly reveals the fact he performed every detail of what he wrote about.

Therefore it is necessary for you who are the spiritual guides and leaders, when you read or reread the Sufi literature and the lessons to mark or copy all the phrases beginning: "A wise man" or "A Sufi" or "A mystic" etc. This is for yourself alone. It will be a great undertaking, but the reward will even be greater. This would be an excellent requirement for you, before next Summer, that each copy all the phrases he finds and sends them to National Headquarters. Untold blessings will come therefrom.

To be read at Jamiat, 1930