



Githas
Series I
of
Pir-o-Murshid Hazrat Inayat Khan

© Sufi Order International

PO Box 480
New Lebanon, NY 12125
(518) 794-7834
secretariat@sufiorder.org

Table of Contents

<i>Sadhana: Path Of Attainment</i>	5
Occultism.....	13
<i>Kashf Ul Kabur: Spirit Phenomena</i>	20
<i>Amaliat: Psychology</i>	25
<i>Murakkabah: Concentration</i>	32
<i>Ryazat: Esotericism</i>	37
<i>Asrar Ul Ansar: Mysticism</i>	43
<i>Shafayat: Healing</i>	49

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.

Sadhana: The Path of Attainment
Number 1

We live by the hope of attainment—without this one cannot exist—be it spiritual or material, of a selfish nature or of an unselfish one. It is not necessary that all should have one and the same object for their attainment, nor is it possible. It is, however, desirable that we should hold in our thought the best and highest attainment possible for us. It is not necessary for us to force ourselves to have a much higher object of attainment which we are incapable of holding. The object, however, must surely be high, but within the possibility of our own reach. We must not select our object of attainment by noticing that others have the same aim and are in pursuit of the same object; but we must feel and realize that our heart yearns for it.

It is not necessary that we should kill our desire for lack of the presence of the object we desire, but it is wise always to realize the value of the object and its real nature. Things that pass from one hand to the other are but changing things, and be sure that when you gain a thing from another, you may have to pass it on to another also when the time comes, willingly or unwillingly. Therefore be always in search of things that will endure, that will last long, and adopt ways of attaining them by right and just means. It is far better to renounce a thing which can only be procured through the sacrifice of right and justice than to go in pursuit of things which will bring in the end disappointment and disaster, as they are the natural results of the lack of right and justice.

Your object of attainment should be decided and settled in your own mind, and then there should be no change. Any difficulty in obtaining it must not frighten you. With patience, faith, and trust you must pursue your object. Do not for one moment think how small you are before your object of attainment, or how incapable you are of achieving it, or how long it must take to reach it, or where or how the means can be provided to get it. Before you think of all these things, think of one thing: “The object is there and it belongs to me; it is my birthright, it is my natural right, it is my divine right that it should be mine.”

Then turn to other things; think of things which will help you to procure it. If the rein, or the rope of hope is let loose or loosened, then no effort will be of any use. If patience fails you, then there is no sustenance. If your mind changes, then your self is the cause of your failure. When you want a rose and after attaining the rose you wish you had chosen a jasmine; after attaining the jasmine, you cry, “Oh, why did I choose this flower? Why not the other?” ... and when they are both before you, you have lost the power to choose either the one or the other.

When your object is, or seems to be, in a mist, do not cover yourself with clouds because your object seems far off; if you do, everything will become dark before you. But if you keep your light clear, then the ray shooting from your own soul will in time clear the mist. But if you yourself are in confusion whether to have this object or that object or no object, then there is no hope for you. For you must ever bear in mind that the light and the life that goes out from you to the object are quite as important as that light which comes to you from the object.

Therein lies the great mystery of the trinity in all things: the knower, the thing to be known, and the power or light or knowledge which connects them. If the way seems closed, it will be opened. If the means are lacking, they will be given, they will be attained. If the object is far off and beyond your reach, it will be drawn to you, if only you can hold fast to the rein, the rope of hope, with complete faith and trust in God, the giver of all things, the Possessor of all things.

Sadhana: The Path of Attainment
Number 2

Concentration is the chief means of attainment. Concentration does not mean sitting and thinking of a certain thing, but it means holding a certain idea or object in the mind at all times. The result of concentration depends upon how much one loves the object of attainment. However great a person may be in holding the thought firmly in mind, he cannot bring about as great results as a person who loves the object he holds in concentration. Love is all-powerful, and it naturally gives power in one's concentration, be it for a person, for wealth, for position, for knowledge, or for God.

Whatever one loves, one gets—small things or great things. It is better to get a small thing than nothing, because it thus gives a mastery. In every gain through life a person takes a step forward. Every object has a separate path for its achievement, but in the end all must come to the same goal. Do not, therefore, look with contempt upon someone if he is in pursuit of something that you consider inferior to your ideal. Know, rather, that it is his path, though perhaps not yours.

Mostly, by the continual changing of the object and by indecision in regard to an object, one produces weakness, which will produce inferior results. It is often better to accomplish a certain thing by external means, if it can be so accomplished, than a forced mental effort, which should, however, be used when it is necessary. One should look at it with an economical point of view; and if the power of the battery is all exhausted, then one will feel the lack of it.

Therefore, a mental effort for the accomplishment of small things is an unnecessary outlay of force. In other words, the mind must be allowed to work normally with every action. When a person works mentally and does not act outwardly, this may produce a lack of balance, for action must balance thought and thought balance action. This danger always stands before the mental worker.

An object in life, however, must be accomplished, sometimes, at a cost even greater than the value of the object itself when attained, because it is the effort and the success which make one capable, and it is failure that drags one to a still greater fall. Therefore, the price one pays or the effort one makes is greater than the object because it opens a further way for future success; and a loss may be a small loss in itself and yet it may be a greater loss in reality. It is for this reason that people who are successful continually succeed, and with failure a person tends toward failure.

In order to keep the concentration on the right path, one must keep the object always before one. Surroundings, environment, atmosphere, everything helps to bring about the desired attainment. One must not talk much, nor indiscriminately, about one's attainment, for it is a great waste of power. A person who tells all his friends and everyone whom he meets, "I am going to build up that business," has at the start already a lesser chance of success than the one who thinks and ponders upon the subject and keeps quiet, says nothing to anyone, or at least tells only those who he thinks may be helpful to him. One must put aside a certain time of day or night to devote entirely to the

concentration of one's attainment, and by being faithful in this practice one gains his object in the end, and thus he learns the only way of mastery.

One great moral point must be understood: One must never desire any attainment which blinds a person to what is right and just, and which destroys kindness in the heart, which is the essence of God in man.

Sadhana: The Path of Attainment
Number 3

The attitude of mind is the most important thing in attainment. The person who attains success by injustice and oppression and by wronging others will meet with failure when he does right, and the one who achieves his success by his goodness, mercy, and right doing will fail when he changes his method and looks for success by doing wrong. This proves that success, as generally so termed, depends upon the fixed attitude; thus the change of attitude mars it.

If by thought, success is brought to one, one must then continue his method of thinking. If by action it is brought, one must continue action. If both thought and action are used, both must be continued, for it is the attitude which is the most important part in attainment. Be obstinate in the path of success. Nothing should keep you back from your effort when your resolution is once taken. Renounce your object of attainment only when you have reached it and you have a better one in view. But when you have attained the object and you cling to it, then you hinder your own progress, for the object is greater than yourself. You are greater than the object when you are able to renounce it after attaining it.

There are two kinds of renunciation: renunciation by mastery, and renunciation by weakness. When you could not reach the apple and then said, "Oh, I would not eat that apple. I am sure it is sour, and it is no use bothering myself about it," then that renunciation is through weakness. But renunciation in the sense of right and justice is better than attainment. When you wish to pick the apple and you renounce the desire by thinking, "I have no right to eat this apple, as it belongs to another person's garden, not mine," then you rise to a higher development than in accomplishing your object.

Every step one takes in evolution changes one's ideal. In your stage, if you love a jasmine today, it is possible that in your next step in evolution you may have grown above it and you love a rose. And it is not necessary that you should keep to the jasmine when your evolution brings you to the love for the rose—thus one is kept from progressing. Contentment is a great virtue, but it is a virtue only when you have mastered the thing and risen above it. But if you are contented before you have mastered, then contentment, in that case, is a weakness. Things in themselves are not merits—neither are they faults—but they become so by their proper or improper use. Thus merits may become faults and faults become merits. Therefore let the wise choose the path of wisdom, and by that torch they may journey through life.

Sadhana: The Path of Attainment
Number 4

There is a belief, and many have this belief, that external help can be had to further one's attainment, help from saints, sages, masters, spirits, or angels. No doubt there is a great deal of truth in all this, and help comes as you ask for it and need it, and all kinds of helpers will help you as you call upon them. But at the same time, self-help must not be neglected nor ignored, for after all is said, self-help is the best of all help, and all will strive to help the one who tries to help himself.

To what extent one should expect such external help can be best explained by the fact that to the extent of our wish and our will-power, we attract help and power of accomplishment. In our desire for the accomplishment of good and helpful things, we attract good helpers, and in the evil things one desires one attracts evil helpers. The Satanic side of life is ever ready to help man, as is God. As soon as a person has a determined evil thought, all the means of help about one begin to manifest themselves.

The help in good thoughts comes more slowly upon the physical plane, where with a bad thing it comes more quickly, because pebbles, like the line of least resistance, are found everywhere, but diamonds are so rare! Evil motives and deeds take much less time to accomplish their purpose and less trouble, while good things are accomplished with great patience and perseverance. And the difference can only be realized in their results. It is, in truth, in the end that man knows what he has striven after. Evil has ever in the end a weakening power, while virtue is a strengthening power. A disappointment or a failure in the path of virtue will give more happiness in the end than success and accomplishment of desire in the path of evil. The loss which one has experienced along the path of virtue is far preferable to gain in the pathway of evil.

There are three stages in every wish: Inclination, pursuit, attainment. It is after these three stages that the result of man's wish is manifest and not until then that man realizes his wish in its fullness. In the first stage, the wish is apt to be in confusion; in the second stage there is an absorption in the idea and action; in the third stage there is the joy of fulfillment or a sorrow at the loss.

But a result later may prove that one would even prefer the sorrow to the joy and its consequences, for even a joy may prove to be the cause of a greater sorrow. It is so easy to wish for a thing, but is difficult to know if it will prove good for one or not. For what one loves today he may hate tomorrow. And if the wish today be fulfilled tomorrow, when the time of love has expired and the time of hatred approaches, then it would have been far better had one forgotten the wish as soon as it was born.

To want a thing is an easy matter, but to want it continually is a difficult thing. And how much time man wastes on wanting things and then not wanting them! This wanting faculty works also in childhood. Therefore the great task in life is to watch our desires: to know, to understand, and to analyze what I want, "why do I want it, how can I get it, and what result will it be likely to bring about?" It is the part of wisdom, when once you have studied and understood this question, to continue going forward intelligently, courageously and steadily along the path of attainment and to pursue until the end.

Sadhana: The Path of Attainment
Number 5

The environment helps towards the accomplishment of the desired object. Things that are around you in the house, the clothes you wear, the food you eat, the people you meet, all these things have an effect upon your life. Do not, even in jest, think, speak, or act against the object you have in view, because it will have a wrong and depreciating psychological effect. One should constantly think of the object he desires, with hope and trust, and even dream of it. And truly, no dream will be lost if it is expressive of the desired object, because it is, first of all, the desire that brings about the dream, and every desire, if held in the mind, must someday, somehow, be realized.

Constancy in holding one object to its fulfillment is most necessary. But after the accomplishment, one must not cling to the habit thus formed. He must be able to turn from one object to another after his desire has been accomplished. A person who desires an object is smaller than the object. But when he attains the object, he and the object are equal. When he clings to the attained object, he is beneath the object, but when he renounces the acquired object, he rises above it. It is then that he can be called the master of his object.

Common sense is necessary in the path of attainment, but not to such an extent that the reason should dominate and lead the will. The will, in action, must lead the reason, whereas if the reason is allowed to lead the will, the will many times becomes paralyzed. But when in cooperation the will leads the reason, then the path of attainment becomes illuminated. The work of common sense in the way of attainment is really to make one understand and comprehend the real meaning and object of the desire: "Am I really worthy to receive this? Do I in truth deserve it? Can I sustain the purpose of the object when I have acquired it? Can the object become worthy of my pursuit? Shall I prove worthy of the test which the attainment of the object would require?"

In the path of attainment, many lose their way and go astray, especially those who are regardless of consideration. There are objects which cannot bring anything but harm, and there are many in this world who would never stop to think of the harm to another, as long as they think that they are safe. But since the very nature of the world is give and take, and as every action has its reaction, and as every cause has its own similar effect, how can one really think that he can be safe by causing harm to another?

Often, in many attainments through life, there is found a benefit for one by the loss of another. And thus we see it go up and down through life, like a scale. And this is a matter of time and experience, and often one finds that a momentary gain is more disastrous than the loss would have been. Therefore, the wise have a greater gain as their object through life than the objects of sense of the average man, who is ever in pursuit of transitory gain, and in success and in failure both he is at a loss, because in the end both may get little. The wise, therefore, fix their eyes on that divine attainment, divine ideal, which is the best object possible, and by the attainment of that object they enjoy eternal bliss.

Sadhana: The Path of Attainment
Number 6

The success of the motive depends entirely upon the concentration, for mind is productive and creative. It produces and creates all that it forms in itself first as a thought. This concentration must not necessarily be practiced for some time during the day or night, but the motive must cover all things of life and make the whole life as one single vision of the object of concentration. The object of concentration must cover, above all things in life, one's personality.

In other words, it may be said that either the motive should live or the personality. In order to make a motive successful, the personality should be covered entirely by the motive. Life is one, singly and collectively, according to both these points of view, and you cannot live yourself separate from the motive; either the motive should live or you; either the motive must become you or you become the motive, which means one thing should be sacrificed for the other: either personality sacrificed for the motive or motive sacrificed for personality. It is the greatest truth in the world that it is one that lives and it is two that die. And Rumi has said it beautifully in his verse where he says:

The Beloved is All in All,
the lover only veils Him;
The Beloved is all that lives,
the lover a dead thing.

Whatever your pursuit in life, whatever your aim, whatever be your motive, for a real success in a motive you must offer yourself first as a sacrifice for it. The great ones and small ones, all who have accomplished something in their lives, whether an earthly gain or a heavenly bliss, they have sacrificed a part of themselves, or their whole being, even to such an extent that some have arrived at the point where they exist no more for themselves, but for the motive. It is they who know what success is, and it is they who can teach the path of accomplishment.

Sadhana: The Path of Attainment
Number 7

The secret of all attainment is centered in reserve. Spiritual or material, when a person has told his plans to others, he has let out the energy that he should have kept as a reservoir of power for the accomplishment of his object. A thing unspoken is alive in the mind, and when spoken, it is as dead. The more valuable your object, the more it must be guarded, as all precious things need strong guarding. When a person tells others of his plan, each one looks at it from his point of view. Some understand, some do not understand; some have a sympathetic point of view, and some take an unfavorable attitude toward it. And every person's attitude has something to do with your life and with your affairs, and if you have whole-heartedly engaged yourself in the accomplishment of a plan, many outside influences can hinder it.

The teaching, "Be wise as a serpent," may be interpreted, "Be quiet as a serpent." It is quietude that gives wisdom and power. The thought held in mind speaks to the mind of another, but the thought spoken out most often only reaches the ears of a person. Every plan has a period of development; and if man has power over his impulse, by retaining the thought silently in mind, he allows

the plan to develop and to take all necessary changes that it may take for its culmination. But when the impulse expresses the thought, it so to speak "puts out the flame," thus hindering the development of the plan. The wise speak with their mind many times before they speak about it to anybody.

Sadhana: The Path of Attainment
Number 8

The greater the object of your pursuit, the greater patience it requires, and there is a side in human nature which keeps one impatient and which makes one feel that he should mount to the top immediately; and therefore when he rushes impatiently toward the accomplishment of his object, he often falls. In climbing there are steps, and one should climb gradually. One must hold before one's mind the object, but one must at the same time see the steps that one has to climb.

If patience will not help in climbing the steps and in journeying the necessary distance, there will come a fall. This shows that there are three chief things in the path of attainment: Steadiness of concentration in holding the object of concentration firmly before oneself; at the same time noticing with open eyes the many steps that one must climb to reach the object; and the third thing is patient perseverance.

Patience is the most difficult thing in life, and once this is mastered, man will become the master of all difficulties. Patience, in other words, may be called the power of endurance during the absence of the desired things or conditions. They say death is the worst thing in life, but in point of fact, patience is often worse than death. One would prefer death to patience, when patience is severely tried. Patience is a life power; it is a spiritual power and the greatest virtue that one can have, for it is a cross, and on this the patient one is crucified. And as resurrection follows crucifixion, so all success and happiness must follow the trying moments of patience. Noticing the steps toward the goal is the work of intelligence, and this helps to make the work of patience fruitful. But patience and intelligence both become wings to the power of concentration. This is a power to hold the desired thought firmly, so that it may not change.

You must pity the man who cannot decide between two things. He lacks concentration. Single-mindedness is the chief secret of concentration. One must keep one's object steady in the mind, and must not allow anything to change the mind from the object. Even things more useful, precious, and better must be considered as temptation. The object that once man has, and once he has embarked upon its attainment, he must accomplish it to its very end, or else not have any object in life.

Sadhana: The Path of Attainment
Number 9

Progress in the path of attainment sometimes produces too much self-confidence in success, and if it comes untimely, it produces a sort of negligence and often it weakens enthusiasm. For instance, one may build a house very carefully and attentively, particular about every detail; and when it has come closer to the finish, one might think that, as it came right so far, it must of necessity be finished rightly. He may neglect, and may lose some of the enthusiasm and attention to every detail, which may result in disappointment. Therefore, self-confidence and enthusiasm and attentiveness are forces which must be economically used, not with extravagance.

The force which is given at the commencement of the work must last till it is finished. If it breaks in the middle, often the whole effort is broken. Pride is a great enemy of man. The man who has finished a part of his work often becomes proud with the hope that he will be able to finish the whole. But pride in all its forms is blinding; a proud man cannot see his path clearly. Even after the attainment of a certain object in life, it is wise not to attribute the credit of it to oneself but to see that power and wisdom in the Almighty God.

After one has accomplished something in life, it often happens that one becomes a captive of his accomplishment, as a spider becomes captive in his web. As the nature of life is freedom, no attainment is valuable, however great, if it masters the freedom of the soul. And therefore, man must always take care that he stands above things he has attained, instead of standing below.

Master is he who controls things and affairs of life, and he becomes a slave who is controlled by the things of this earth. Life's greatest secret is the continuity of progress. When progress stops, it is as death, and as long as man is progressing, mortality cannot touch him. Attainment or no attainment, pursuit after something man's soul cares to reach must be continued, and by single-mindedness, one must build a path from earth to Heaven and from man to God.

Sadhana: The Path of Attainment
Number 10

An important rule of psychology is that every motive that takes its root in the mind must be watered and reared until its full development. And if one neglects this duty, one does not only harm the motive, but by this the will power becomes less, and the working of the mind becomes disorderly. Even if the motive be small and unimportant, yet a steady pursuit after its attainment trains the mind, strengthens the will, and keeps the inner mechanism in order.

For instance, when a person tries to unravel a knot, and then he thinks, "No use giving time to it," he loses an opportunity of strengthening the will and attaining the object desired. However small a thing may appear to be, when once handled, one must accomplish it, not for the thing itself, but for what benefit it gives. Yes, thought must be given as to its importance and value in the beginning, when the motive begins to take root in the mind, and one must avoid an undesirable and unimportant motive taking place.

When the motive does not receive a direction, it does not necessarily die away. It takes its own path and culminates in some shape and form quite different from what you had desired. All ugliness, crookedness, and defect in nature and art is mostly caused by this.

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.

Occultism
Number 1

The reason of the result of our every affair may be found by studying the nature of the source from which it has sprung, its nature according to our view and according to the view of another, and then the result.

Man is apt to think that the bad luck he has or the good gain he is receiving is the result of a past incarnation or a cruelty or kindness on the part of another, as the case may be.

The seer analyzes his own affair and sees as a scientist would from what elements a certain result has produced. By giving thought constantly to one's thought, speech, and action, one becomes the knower of one's affairs, while the average man, although he knows his affairs and sees their result, yet is according the occult point of view blind.

Occultism
Number 2: The Reason of the Result of the Affairs of Others

The explanation of the result of the affairs of others may be found by studying the nature of the source from which they have spring, and their nature according to our view and the view of another, and the result.

When we see a person doing bad or good, right or wrong, we must not at once take it as such from our point of view, for according to the view of the other that which we consider good may be bad and that which we thing right may be wrong. Therefore, the Sufi is not supposed to readily form an opinion about the affairs of anybody, however good or bad, right or wrong they may appear.

He looks at it with his own point of view and at the same time with the point of view of another, thus justifying another by the knowledge of his view, however different it may be from his own, for the view of everybody cannot be the same, since the evolution of each being is different.

Man is apt to pity a person in his trouble and envy him in his joy, but many times he does not know the fact that this person's trouble is preparing a greater joy for him, and the joy of another is leading him, perhaps, to everlasting sorrow.

Another fact is that the trouble of one person may be quite right in the view of the Supreme Will, and joy of the other may be quite right also, since he deserved it. Perhaps we may not see the reason, what makes one deserve suffering and what justifies another to have joy in life. Our pity for one and our envy for another blinds us more at every example.

The occult view, therefore, would be to keep away the thought of our personal self when considering the affairs of others and their results. This allows the intelligence from within to throw its full light upon the subject; every affair begins to appear clear, and the sight of the seer becomes keen.

Occultism

Number 3: The Inner Reason for the Result of our Own Affairs

We rejoice over the successful issue of our own affairs and grieve over their unsuccessful result, and especially in such cases where a success follows a bad deed and an unsuccessful result may come out of a good deed. This is the only puzzle which causes man's foot to slip from the right line of thought, and he is attracted to evil. If this puzzle does not exist, man's soul, which is light itself and seeks for light and loves light, would never have gone astray, and every soul on earth would have been a saint.

When walking if a man knocks against a person he is apt to blame the other in both cases whether it was his fault or the fault of the other man. The secret is that the little hurt causes him to blame someone, and whoever appears to him to be the cause he blames, even before enquiring into the matter as to whose was the fault.

Such generally is the nature of all our affairs in which we fail; we at once lay the blame on someone in our immediate vicinity. On the receipt of a money order we thank the deliverer before the sender. In both cases man loses sight of the inner cause of the failure. We think "Perhaps the evil which brought success was not evil, although the foolish call it so. It brought success, how could such a result be born of evil?"

And the same thought comes to man on having a failure after having done a good deed. He thinks that his good deed should have brought him success, and he would rather do that which people call evil.

But the secret of this needs an occult view, an insight into one's affairs. If man would be just for one moment and weigh his action, whether good or bad, and compare every result of any of his actions in the past with the present result, his memory, with the light of truth and justice would surely disclose the secret in time, and he would be able to see in every result of his affairs the source as clearly as his reflection in a mirror.

Occultism

Number 4: The Inner Reason for the Result of the Affairs of Others

When we see someone whom we consider unworthy prospering, having good luck in life, we think, "Why should he have such a result for his apparently bad actions if there is any justice in the world?" When we think of a good person, or of someone we love being ill or experiencing bad luck, we are apt to say, "Why should God, if He has any justice, give this man a punishment, who does not for a moment deserve it?"

If man but know that the bringers of joy have always been the children of sorrow! It shows that the pains, the miseries and bad luck which seemed to be the wrath of God are not so in reality, but on the contrary, bliss. Yet sometimes they are punishments; other times they are as a preparation for a certain purpose.

Sometimes great gifts cover severe punishments. It is said in the West, "Give him a long rope, and he will hang himself." In the East they say, "Snakes are hidden under treasures of gold." And

yet it does not mean that every pleasant experience and good gift should necessarily be a punishment. The secret is that sometimes there are direct rewards and direct punishments; for some cases there are indirect rewards and indirect punishments, reward under the cover of punishment and punishment under the cover of reward. Do not be misled, therefore, by the success of someone or by the failure of somebody. We know not for what purpose is hidden behind it all.

Do not think that God punished when Christ was crucified; it was his tribute. Do not think that Pharaoh was rewarded if the crown was placed on his head for a moment. Those passing joys and sorrows which we look upon as punishments and rewards, and give such importance to them and look at them so seriously, are but the glimpses of His mercy. It is only the proportion and the comparison which makes them seem as punishments and rewards.

The heart of the one who is rewarded may not be so happy as the reward makes one imagine, nor may the punishment of someone be so painful as it makes us believe. When we see this with the light of knowledge, then we are not like a tide which rises with the wave of the sea and prides itself on its rise, and falls with the wave and bemoans its own fall; but we, on the shore, see the waves rising and falling in the distance. Then to us it is revealed, and we begin to understand the inner reason for the rise and fall of all things.

Occultism

Number 5: For Seeing the Inner and Outer Result of Every Affair

The outlook on life a Sufi takes is quite different from that of the average person. When the average man looks at things in their present condition, the Sufi perceives from the present condition its future.

There is a story told that people went to climb a mountain, and among them was a dervish. They reached the summit and saw with pleasure the view so beautifully spread out before their eyes; but, to the surprise of the others, the dervish had tears in his eyes. When asked the cause, he said, "I am shedding tears seeing that someday none of these men and women whom we are looking will be found on the face of the earth."

Sometimes it happens that a Sufi meets with a miserable person in a humble guise, and he sees that his misery is a preparation for that depth of misery from which he will find a lift to rise above it.

A Sufi may look on a disaster, a catastrophe, and would see a reconstruction of the future reflected in the realm of destruction. A Sufi, on seeing one reaching the limit of earthly glory, does not rejoice nor consider it great, seeing a fall awaiting him in the future.

In the obstinacy of a child, when the parents become impatient with him, the Sufi sees in that obstinacy the growing power of will, which may have quite a different destiny for the child from that which the parents think in their impatience.

In the love of someone the Sufi may see poison hidden, which is love today, but will be hatred tomorrow; and in the hatred of someone he sees love, for a certain hatred has within it a hidden treasure of love. He foresees good coming out of good, good coming from bad, and bad coming from bad. But on the horizon of his sight he sees one thing, the beginning and end of all affairs, the perfect love which he calls God, the most merciful and compassionate.

Occultism

Number 6: Impressions About Oneself

We can have an insight into our own life if only we watch our external self with its environments and surroundings, and what impression it makes upon our soul. For instance, the house we live in or the room we sleep in or the clothes we wear and the way we dress and act and speak and think, this all makes an impression upon our soul and brings about results accordingly. A sad appearance, surroundings or environment will produce sadness in us; cheerful surroundings or environment will produce cheerfulness in us.

The form and color of every impression acts upon us according to its nature. Our thought, speech and action, if pleasant to ourselves, will surely be pleasant to others; but if they are unpleasant to us, they will surely be unpleasant to others.

If in the morning we have the impression of success, all day we shall have success; if of failure, then in all things we shall have failure. If we are depressed when rising in the morning, all day the depression will last; if cheerful, throughout the day it will continue. So it is in the beginning of the day, month, year, period and life.

Impressions are of three kinds: one is what we see and are impressed by; next, what we think and are impressed by; third, what we feel and are impressed by. Truth lies in all the above-mentioned impressions; but the feeling is the most reliable, thought less and what we see least. If one thinks that, "By going out in this damp weather I shall be ill," he will surely be ill; and if a person feels sad without reason when starting on a journey, he will certainly be sad throughout his journey.

If a person sees all things coming as he wants, surely his success is at hand. We are not only the picture of our impressions, but every impression is a seed sown on the soil of our life, and it will sooner or later spring up and bear its fruits.

The same applies to the effect of dreams and omens. The Sufi, therefore, sees into life by studying the impressions and their natural outcome and makes every effort to fortify his soul so that no impression may take root in the soil of his soul unless he allowed it to enter his soul. This is called Vilayat, mastery over one's self.

Occultism

Number 7: Impressions About Another

The external form of every person who comes into our presence appears to our eyes, but his mind is reflected upon our mind. He may bring a sense of sweetness or bitterness, anger or friendship; whatever he bears in his mind, without speech or action, is impressed on our mind, and according to the strength of that impression and according to the susceptibility of our mind we partake in it.

The impression can tell us of a person much more than his physiognomy, for physical life has more limitations than the mental life. Mentally we are impressed more fully of another person's condition than by external signs which we tell about him.

Generally mankind allows impressions of another unintentionally, whether good or bad, but ignorance is a curse in both cases, in benefit and in less. If we have a piece of land which we call our own and if anybody can come and sow seed in that soil, of poison and thorns, and we unintentionally allowed all to take root on our soil, it would be a great pity. That is worse than not owning the land.

When we partake other's impressions, giving them place in our mind unintentionally, it is still worse than letting others sow their thorns on our soil. As our eyes are open to impressions, so our mind is open to them. We can perhaps cover the eyes with our eyelids, but there is nothing to cover the mind from impressions.

The mind which is let open to all impressions, how can it be a sacred temple of God? How can divine love or even human love take place where there is a crowd instead of privacy? Concentration is for this purpose, to possess that which man calls mind, not in claim but in reality, and to sow what man wishes to sow in it, and to keep away what he does not wish to grow in it.

The heart kept so pure and controlled becomes in time an observatory from which the heavens and earth both are observed clearly.

Occultism

Number 8: Impressions About One's Own Affairs

Our life in reality is a manuscript of impressions that we gather from the external and internal activities of ourselves. Each impression is a page therein. An action of righteousness done by us builds within us a strength to carry out a thousand deeds of righteousness; an impression of weakness manifesting from our own character constantly produces weakness.

It is just as a little rent in the cloth will increase every day until the cloth is fully torn. So it is with weakness in life. The impression of success continues to bring success, for it attracts it. Success made externally was an action done and gone, but its impression is creative, it creates its life. The impression of failure likewise creates failure after failure, and there is no end to it until and unless the impression was washed away from the mind.

Our speech, thought and action have their effect for a moment, but it is the impression they leave behind that draws our fate, it is the impression they leave behind that draws our fate line.

How few understand this! God does not predestine our fate, it is this range of impressions that forms the line of our destiny in life; ... is considered best for those who tread the spiritual path. If not, in the light of Truth there is no such thing as right and wrong nor such a thing as good and evil, since all is illusion. It is right because in the manuscript of our impressions it is written as right, and it is wrong for the same reason.

So it is with good or bad and rise and fall. Everybody is not able to overcome these distinctions of polarity. For him who has not overcome it is better to control his thought, speech and action, that the impressions made by them may be satisfactory to his own ideal; otherwise he himself becomes the means of annoyance to himself.

Do all that you admire and appreciate others' doing to you; speak so that all may be harmonious and sweet to you when spoken to you by others; think such thought that you may admire and enjoy them when they are of others. The thing is what we appreciate and enjoy in the character of others we should ourselves do, in order to be independent of others and be self-sufficient in creating joy and satisfaction from our own thought, speech and action.

Occultism

Number 9: The Impression About the Affairs of Others

To the wise, apart from the mystical way, even in the realm of intelligence the conditions of others are manifest. First of all the action, speech, form and features of the person tell the wise so much about him, and every movement tells one about the cleverness and stupidity of another, but the Sufi generally reads man as clearly as a letter by sensing from the impression of the person reflected in himself.

The nature of reflection on one's heart is just like the reflection in the water. If the water is pure, the reflection is clear; if it is dirty, the reflection is dim; if the water is still, the reflection is distinct; and if the water is moving the reflection is indistinct.

So it is with man's heart. If the heart is pure from distinctions and differences of this illusionary world, the reflection is clear; if the heart is impure with falsehood, bitterness or deceit, the impression cannot become clear. At the same time, the heart may be pure but restless; it cannot have distinct reflection. Distinct reflection is to be found in the heart that is calm and powerful.

Do not depend upon man's looks and speech, not even on his actions; for man can make himself look much better than he is, can speak more wisely than he is, and can act like a saint, being a devil at the same time. The best thing is to take the impression of another person upon oneself and see in the mirror of one's heart what he reflects. For man can put on the way of speech, the manner of deed and good appearance, but cannot create out of himself an atmosphere different from what he is.

A great philosopher once in the East was tested by his teacher. The teacher, who had been separated from him for many years, came in a guise such that the pupil might not be able to recognize him. There were many people sitting to consult the Sheikh; among them the teacher sat, and went in his turn. The teacher had made himself look twenty years older than he was, and dressed as a farmer, spoke with him in the same language, asking him for advice on a matter that any foolish person even might understand.

The pupil looked at him from head to foot, and sat and thought, and stood up from his seat; and holding his hands, he took him away from the crowd and said, "Pray, O Venerable man, who are you?" He said, "I am a farmer, sir." The pupil said, "No, I cannot believe it. Either you are my teacher or a spirit sent from above; for the impression that I get from you is contrary to your looks, movement and speech." The teacher was very glad at seeing the wisdom of his pupil, and they met and knew each other afterwards.

Occultism
Number 10: Occultism

The secret of understanding about the nature and future of own affairs as well as those of others is the keenness of sight when the mind becomes clear from the shadow of the thought of the self. As clear as it becomes, so clearly does it see inside things, all confusion being caused by the thought of the self.

Impression is the elementary aspect of inspiration. No soul, however sinful or stupid, is void of this. It is in the soul, but man usually does not see it. Man generally does not believe in his first thought, because the faculty of reason drives his mind away from the natural line, which can never be a wrong direction. Man's reason has always been the enemy of his inspiration. The inspiration and reason both fight until one has overpowered the other. Then man becomes either spiritual or without it altogether.

When you think, "Shall I do this or shall I do this?" our first impression about the intention is surely right, if only we can distinguish the first thought which is very difficult. Many times we take the second thought as the first. That is where we fail.

In the same way for another person: if someone asks, "Shall I be successful in my new endeavor?" "Is my friend a faithful person?" "Is the work that I am looking for meant for me?" In all these cases one's first thought must be consulted which will show you the real picture of the affair, with its result before you.

One day a pupil came to me and asked my advice on a matrimonial question. I saw the picture of the pupil's life a record of many years. Today, proving my first thought, I hear from the pupil the same account that had been pictured and produced on my heart years before. This thought is new and surprising to the pupil, and old and natural to me.

Many have prophesied on seeing a child what it will become. The Prophet Mohammed was foretold by an Arab that he would be a savior of humanity, when very young. In many cases the picture of all that is going to happen comes to the kindled hearts as impressions from above.

The reason of the result of our every affair may be found by studying the nature of the source from which it has sprung, its nature according to our view and according to the view of another, and then the result.

Man is apt to think that the bad luck he has or the good gain he is receiving is the result of a past incarnation or a cruelty or kindness on the part of another, as the case may be.

The seer analyzes his own affair and sees as a scientist would from what elements a certain result has produced. By giving thought constantly to one's thought, speech, and action, one becomes the knower of one's affairs, while the average man, although he knows his affairs and sees their result, yet is according the occult point of view blind.

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.

Kashf Ul Kabur: Spirit Phenomena
Number 1

“Spirit” is not a very appropriate word for the soul that has passed from the physical plane, and yet it is used to denote that, and it does to a certain extent convey the meaning. Really speaking, there is only one spirit, the Spirit of All, the Eternal Sun, the rays of which are all souls—of angels, of jinns, of men. The word “spirit” is sometimes used even in speaking about angels or about jinns, and as the spirit of man could be called a spirit, the spirit of jinn and angel may as well be called by the same name. But, to distinguish my subject, I shall use the word “spirit” only for the souls that have passed from the physical plane. The word “spirit” no doubt teaches the idea of this spirit being a miniature of that spirit which is the Spirit of God.

We use the word “spirit” in speaking of extracts of flowers, and that suggests something too—that spirit cannot be one single thing, pure in its essence, but one thing that has taken something from another thing. Fragrant air is air with fragrance. In the same way the spirit of everything has, naturally, the extract of that thing, but it has its own being in the first place and then another color put upon it. Black, or white, green, or red means not only the color but something else also that has taken that color upon itself. So the spirit of the human being consists of two things: one thing, what it was originally, a pure soul or divine ray, and then what it took and adorned itself with by manifesting itself into distinguishable planes. These two things together make a spirit. Hindus call it *bhut*, which means “who was before.”

In spirit of camphor, one smells camphor but does not see any. So it is with the spirit; though camphor is material and is evident to the material sense, the spirit is spiritual; through the material sense one cannot witness it. Therefore the materialist denies its existence, whereas the mystic goes on in the constant pursuit after the life that is beneath and beyond, within and without the tangible and perceptible life. And it is this investigation of a finer and higher life that eventually brings the mystic to the realization of the spirit and the spirit-world.

Kashf Ul Kabur: Spirit Phenomena
Number 2: What Part of Man Lives After Death?

The personality of man has five different aspects of its being: the food receptacle, air receptacle, knowledge receptacle, light receptacle, joy receptacle. Of these five, the first two depart from the personality, which gives the others the presumption of death and deludes the soul for a time by the impression of death. In the East they say that the third day after death the soul rises; in other words it may be said that it takes some little time for the soul to clear away from itself the impression of death. If the soul did not allow itself to be impressed with the thought of death, it would never die, since death is nothing but an illusion which lasts for some time. This illusion cannot last long, for how can the life continue to think, “I am dead,” when it has every evidence of being alive?

There are two worlds open to the dead, one world within and one without. In the world within, he has all the impressions he has gathered through life, living still in a still more realistic form.

The other world is the world of the dead, which is nearest, though the world of the living is not far from him. The sphere of the dead and of the living is the same. They seem different, for the vehicles such as body and mind make them appear so.

Kashf Ul Kabur: Spirit Phenomena
Number 3: The Nature of Life After Death

Death is a change which is mostly as an impression; in reality the life after death is the continuation of the same life. Harmony or inharmony, peace or restlessness, all is continued, with some little difference. Why death appears so frightening is, in the first place, because one knows that those who are dead have never appeared again, and one doubts whether they exist, and their absence makes him wonder if they really live after death.

Death is likened to a dream. We call it dream because we find ourselves in a new sphere, quite different from what we saw in the dream, but if there were no contrast of experiences, we should call it a continuation of our daily life. There is no more dream after death, because life itself is in that sphere which we now, in the physical sphere, call dream.

The question arises whether we exist as a body or mind, and that if we exist as mind, it would not be a life as on earth. The answer is that the soul exists in the sphere of dream also as a body, since in the dream we are not formless. If the organs of our physical body seem to be resting, a body is there which is not different from our physical body. All things that one does in the wakeful state one does in a dream also.

One could not do them if one had not a body to act as a vehicle in that sphere also. The body is fine and the exact counterpart of the physical body, though the conditions change more swiftly in the hereafter than on earth. The age at which one finds oneself in mostly that at which one dies; there are changes which make one younger rather than older. One lives much longer on the other side than on earth, and continues his life on the same lines that he has drawn in his life on earth.

Kashf Ul Kabur: Spirit Phenomena
Number 4: Descent of the Spirit

In every religion there is an idea that spirits descend, and many people make offerings to their dead on certain days of the year, and they call it Mass, Shraddha, and Navaz. With the offerings in the form of food or drink, flowers or fragrance, the orthodox chant prayers. According to the philosophical point of view, it is often true that the dead receive offerings. A person may say, "How can the dead eat or drink things offered to them, or smell the perfume of incense, or hear the religious chant repeated for them?" The answer is that, as reflections of one mirror can fall on another mirror, so the reflections of one heart can fall on the heart of another.

In other words, the one who, with his faith and love makes an offering to the dead, his heart is first reflected with the offerings and their joy, and this impression is reflected again on the heart of the dead—for the very reason that it is done with that thought. The Hindus make offerings and leave them at the river side, but among the Semitic people, the Israelites, Christians or Jews, the offerings are used by those who have offered them. And according to the philosophical view, this is more ef-

fective, because the one who offers has the concentration of the one to whom he offers, therefore he is more capable of reflecting that joy which he receives from food or drink, perfume or a chant.

There is no such thing as ascent or descent of the spirit, in reality. Any yet it can be called a descent, since the spirit is attracted to the physical spheres, whereas its natural progress would be towards the higher spheres. It is a question whether it is advisable so to attract the spirits towards the physical spheres; and yet it is allowable in this sense, that man has lived his life on earth depending on and desiring sympathy, welcome and hospitality from his people, and naturally that inclination remains. And by making an offering, one need not prevent the progress of the spirit upwards, since it is done once in a while as a religious ceremony. In order to avoid constant spirit communication, the Prophets have given a certain time in the year, a few days, when one could give his thought and time to the dead.

Kashf Ul Kabur: Spirit Phenomena
Number 5: The Ascent of the Spirit

There is much discussion about the descent of the spirits, but in reality the natural tendency of the spirit is to ascend. The tendency of all things is to rise upwards. It may be called the desire of the wave to rise, and it is its failure when it falls. The tendency of the birds to fly upwards, and the tendency of the animals to stand on their hind legs, the tendency of the trees to grow and rise, all shows the tendency of the spirit behind it. And the constant effort of the spirit is to rise, and matter, so to speak, keeps it down. Therefore, the soul has greater freedom to follow its tendency after death, when it has got release from the material body and its weight has become light.

No doubt the goal of every soul is the origin of all souls. But it takes time for every soul to reach its goal, and this time is occupied by certain experiences, which may be likened to a journey. In the first place, all the ties of the earth—the possessions, the collected wealth, friends, attachments, responsibilities, ambitions—all drag the soul downward in its journey upwards. And it is weakness on the part of the spirit that allows it to descend, and it is strength of the spirit that allows it to go on in its journey.

There are experiences of the spirit-world where the spirit meets with other spirits, and sometimes he is helped toward his ascent, or sometimes he is induced to descend. Elements attract their like, and so, even in the spirit-world, spirits of various kinds are drawn toward their own element. No doubt, the variety of life, caused by physical and material distinctions and differences, is not the same after death, for the material differences do not exist except in their impressions.

Initiation among the Sufis has, for one of its many objects, to find a caravan in the hereafter that journeys to the desired goal. Therefore, by initiation it is meant that a Sufi prepares himself here on earth to be capable of appreciating the spiritual souls, and unites with them in the brotherhood of initiation on the Path, which may keep him connected with the caravan which is continually journeying toward the goal.

Kashf Ul Kabur: Spirit Phenomena
Number 6: The Soul After Death

Element attracts element. Wise attracts wise, and foolish attracts foolish, and every soul is happy in its own element. The spirits are delighted to be among spirits, rather to be among men walking on earth. Spirits are held by each other in their progress in the life in the hereafter. They have their attachment and their detachment, attraction and repulsion, in the same way as among man on earth. The spirits group together, live together, like men on earth, in villages, towns, and cities. They leave their dwelling place and journey far from home, as men do on earth. There are stories suggesting this idea, of spirits dancing together, playing together; and even there are cases when the spirits have obsessed, of many spirits obsessing one person.

As spirits of every kind live mostly with their own kind, so the souls who have been in the path of illumination through life dwell in the hereafter among the illuminated spirits, where they are helped and guided by the advanced spirits towards a higher goal. It is this association of spirits which may be called the White Brotherhood, Masters, Murshids, or Prophets. When the Prophet was asked to tell something about his journey to the Heavens, he described how he met Abraham, Moses, Jesus, David, and Solomon. This explains both things; the one, that like attracts like; and the other, that the experience of the spirit-world is an experience on the path towards the final goal.

Kashf Ul Kabur: Spirit Phenomena
Number 7: The Progress of the Spirit Outward

The progress of the spirit on earth, after having left the earthly spheres, is one of the most complicated subjects of metaphysics. Progress means a traveling on the path of motive to the destination which may be called its fulfillment. There is not a single thought or imagination—speech or action apart—which does not in time reach its destination, which may be called fulfillment. All hopes and desires in life which seem fallen-through are not dead in reality. No activity dies, though it seems dead at times. It works through different spheres in different guises, and fulfills the motive in some form or other. Man, not being conscious of it, calls it lost, but in reality nothing is lost. Every activity that is once set to run on its wheels goes on running. And we call it lost when it disappears from our sight. But sooner or later, in some form or other, it arrives at its destination. The spirits who had in their lives interest in some person on earth, or interest in some affair, interest in accomplishing something, for something, for some people, for humanity, after their death have not lost their hold on those affairs.

They are continuing them through sources that seem suitable, and so progress even as spirits, and bring about desired results in due course of time. Their desire in their lifetime to be rich, their desire to be famous, their longing to be serviceable, their hope to be useful, their yearning to accomplish something useful for themselves, for their friends, for humanity, they succeed in, in the end. For every desire is the desire of the Creator, and no desire must remain unfulfilled. It has its time for fulfillment, and if death came before it, it is accomplished in the hereafter.

Kashf Ul Kabur: Spirit Phenomena
Number 8: The Progress of the Soul Inward

When we understand the spirit to be the soul, we know that the spirit never comes back as an obsession or an incarnation; what comes back is a personality which is the inner garb of the soul. When we consider the body as the overcoat, the personality is the dress. But the person in the soul steadily progresses onward, unloading itself of all that it had on earth, or in other words, by uncovering itself from all the fine and gross garbs that it was clad in. And it is a question whether it is justifiable, in all cases, ever to try and communicate with the spirits which are journeying toward their real destination, for our changing fancies or for our curiosity.

The further the soul journeys, the less it feels inclined to come back to the world. A traveller who has long left his country forgets it in time and has no inclination to return. Then how can a soul, whose country by no means was the world it was visiting for a time and then left for its own land, long for the place? The comfort of that land to which the soul belongs is much greater than that it has experienced in the world; the freedom of its own spheres was much greater than that it had on earth; the peace of its original dwelling has never been experienced by it when on earth.

It is very wrong when people imagine the dead long to come to the earth. No doubt you cannot blame them, for they imagine from their experience in the world. For the world is interesting to them when they are in the world, but as soon as they leave it, their experience becomes different. Man on earth need not pity a spirit that has passed from the earth; it is he who should be pitied, even if he be in a palace, so great is the joy and comfort and peace of the higher spheres.

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.

Amaliat: Spirit Psychology
Number 1: Psychology

In the circles of psychical research there has been a talk of Ismi 'Azam, the mysterious word, since thousands of years, and no one so far has been able to point out what this Ismi 'Azam may be. In my conception, every word is Ismi 'Azam when it is worked by a master-mind. The older the language, the purer are its words. Plainly speaking, the words are uncorrupted, or at least, but little corrupted. The reason why an uncorrupted word (i.e., a psychic word) has a psychic power is that every word, in its origin, is the pure offspring of the heart, and is all-powerful, while by corruption the brain and tongue have changed and ruined it, and it has lost its power in proportion.

Besides the words from the original languages, there are other powerful words spoken by the Sahibi-Dil, the illuminated hearts, who possess divine power within them. Such are the words of great teachers, of Prophets and Murshids, and the words spoken by them in ecstasy are especially psychic. The wise, therefore, sincerely speak good words, and avoid even hearing bad words from another. The words of sufferers of any sort, and those of the illuminated and lovers and devotees are always powerful.

The word Hu is the only word which can be undeniably realized as the sole word of mystery. No lips of any living being fail to utter it, nor is it left unexpressed in sounds of any description. The word Hu is the only word which signifies the pure being of God, free from all distinctive aspects, attributes, and adjectives, and which is as gold for spiritual wealth. Besides this, there are ninety-nine Names of the different aspects of divine attributes and power. The invocation of each Name brings to a sincere and persevering heart the bliss of that particular attribute and power, which, once awakened within him, kindles the same in everything in his life.

Amaliat: Spirit Psychology
Number 2: Psychology

As sound is the origin of all activity on the surface, the roundness indicative of vibrations pictures our life as a constantly moving wheel. Just as there are tracks for the railway train, so a line is made for us in life to allow the wheel of our activity to go on smoothly. The unknown aspect of the same line is called the line of fate, and the known aspect of it is the line of duty. When the wheel of our thought, speech, or action slips off the line, the result is wrong, bad, weak, and sinful; when it goes steadily upon the line, then the result is right, strong, good, and virtuous.

The reason why the wheel slips is overlooking on the part of the driver's will; that is to say, the will of man, and the method by which it can be kept steady is attention on the part of the driver, meaning man's constant watchfulness in his thought, speech, and action. The effect of its fall is as dangerous for the individual and his surroundings as the slipping of the train from the track would become perilous for the train and its passengers; and as the steady run of the train is safe for itself and beneficial for the passengers, so it is with man's attentively directed thought, speech, and action, which are protection for himself and helpful for others.

Amaliat: Spirit Psychology
Number 3: Psychology: The Power of Thought

The power of thought is sometimes greater than the power of word and of action, although the thought with word is greater, and thought and word together with action have still greater power. The thought is created out of breath, the word is manifested out of breath, and action is done by the strength of breath. When the breath leaves the body the action is finished, when it departs from the mouth the word is finished, when it even passes from the mind then the thought is finished.

Therefore all the power of thought, word, or action is in reality the power of breath, breath being the very life itself. The purity of breath purifies thought, word, or action, and the purity of thought, word, or action purifies breath. It is for this reason that Namaz, Wazifa, and Fikr are taught in the course of Sufism.

A thought of love and good will spreads joy, first on ourselves, and pervades all our surroundings, making the atmosphere harmonious and peaceful; and the one to whom we direct it, whether he be on earth or in the heavens, undoubtedly receives it. But where an evil thought, a thought of wrath, jealousy, or bitterness, is directed to someone, it first ruins one's own life and spoils one's own atmosphere, and then destroys the one to whom it was directed, from his root.

It is like the dynamite, that by falling upon some object not only destroys the object but the atmosphere itself first. Nobody can harm another by his thought, word, or action without harming himself, nor can anybody do good to another without gaining a thousandfold good to himself. A person conceals his thought by silence, by inactivity, but his mind speaks to the mind of another. Whatever good or evil thought he may cherish, the living mind perceives it at once; the half living mind only perceives half; the dead mind cannot perceive, as it is already dead.

Man, under the control of different moods and spells, allows thoughts to dwell in his mind which he otherwise, when sober, in the absence of the mood or spell, may not consider wise to allow. This works greatly to his disadvantage and to the disadvantage of others whom he may otherwise never hurt or harm. Therefore, in order to think aright, man must keep himself evenly balanced, and not give a way to passions and impulse to deprive him of his power of mind, the heavenly capital given to every soul.

Amaliat: Spirit Psychology
Number 4: Psychological Influence Upon Oneself

There are two different ways in which the psychological influence works upon oneself: 1) the thought, speech, and action which rebound and have their effect upon us; 2) the thought, speech, and action of others which affects us when directed towards us. There are two kinds of influence of the above-said two ways, the strong and the weak. The strong is when the psychological influence is consciously directed, the weak when unconsciously directed.

For instance, when we are thinking of doing good to some friend, perhaps the thought has not yet come into action but the very idea of doing good has made an effect on us psychologically, that the happiness of the person to whom we wish to do good is felt by us before it is realized by him. Or the words of welcome we speak give us the same happiness as the one we are welcoming; and

a kindly action that we may do for someone gives a satisfaction to us, though it may profit the one for whom it was done. The psychological influence from the thought, speech, and action of another person may be understood in the same way.

For instance, if someone says, "I am sure you will succeed," however worthy or unworthy he may be, surely those words will have their effect. Suppose a person wanted you to give him some money for a deserving or an undeserving purpose with which you have nothing to do, but you give him the money, and he feels grateful. That must have a good effect upon your life, though the money cannot be used for a good purpose and the person may be punished later on. Suppose a person who wanted to harm has failed—perhaps his victim has escaped him, or his aim has missed—still the malignant psychic influence of his action would have its effect in time.

The power of mind is great, but the words spoken double it, and action increases its power still more. Therefore, it is the constant desire of a Sufi to think good and to do good, and to avoid the bad thought, speech and action of another, however weak and unworthy he may seem. Those who do not care about it fall from great heights by the thought, perhaps, of a very insignificant person; and some attain to throne and crown by the wish of a dervish clad in rags.

Amaliat: Spirit Psychology
Number 5: Psychology

It is wonderful when we are able to understand how our thought, speech, and action, directed consciously or unconsciously, works upon another person. Sometimes those we love and for whom we never wish ill, under the spell of anger, we think of with fury and bitterness, and then, after the spell has passed, our love for them is the same. And yet we do not know what harm we have done to them during the spell, the harm which our own loving heart would not for one moment sustain seeing done to our own beloved ones. Many times loving parents, ignorant of this fact, harm their children, loving couples do harm to one another when there is disagreement on a certain point for one moment, not knowing what harm has been done by one to the other in their one moment's bitterness.

Many a time one says in a taunting way, "Now you are a great person, aren't you?" It has perhaps been spoken tauntingly, but its psychological effect would surely help him to become great. There was a false pretender and people taunted him, calling him, "Saint, saint!" And in the course of time he really became a saint. Such is the power of the word. And when people, in families, call each other ugly, in love, this would surely change the face.

Not only speech, but even action, such as the Egyptian salutation—bringing the arms from above downward—has made so many Pharaohs fall from their high estate. On the other hand, the Hindustani salutation of raising the hands is significant of rise, and works accordingly, even when generally unconsciously done. Dances have brought about the fall of great kings by making such gestures which, psychologically, could bring about the fall of those who see them.

Therefore the Sufi keeps safeguard against every thought, speech, and action done by him—especially he who is psychologically developed—and thinks, speaks, and acts so; and makes a habit that his thought, speech, and action may bring to all glory and bliss.

Amaliat: Spirit Psychology
Number 6: Practical Suggestion in Word and Letter

Every word we speak, or write on paper, has its psychological effect upon one's own self and on others. When you speak a word suggesting success, directing it to yourself, its every repetition will make for success. And so it is with writing: as often as a word is written, so deeply is it engraved upon one's own soul, the effect of which is either for oneself or for another. Mystics give a charm written by someone whose concentration is developed, which has its effect upon the life of the possessor of that charm. Or a word spoken has its magnetic effect upon water or food or a cloth; as the word is formed of breath, and breath is the very life.

Battles are won by psychic power, by the affirmation of a powerful word. In the life of Mohammed and his great disciple 'Alj, one sees this. In the past century there was a great mystic, Mohammed Ghaus, at Gwalior, whose winning a battle by the power of his word is a well known fact in the history of India. The same is the mystery of telepathy and suggestion made from a distance, which can heal, control, and magnetize, and can produce any effect that is desired.

But it all depends upon concentration of mind. This mystery, wisely and rightly used, can never fail in its effect; but when wrongly used, will have its effect for the time, but will weaken one's power every time and will bring about harmful results. Right use is that which comes from love and light, and wrong use is by the lack of this. In concentration lies the whole secret of psychology.

Amaliat: Spirit Psychology
Number 7: Practical Suggestion in Action and Movement

There is a great effect made on life by the suggestions that one's actions and movements make upon oneself and upon another. There are several actions and movements that act either favorably or unfavorably for us or for another. The salutation that the Hindus make to each other means that we evolve by unity. Joining the two palms suggests unity, raising them up means evolution. The salutation Muslims make, raising the hands upwards, suggests rise, in whatever aspect it may be. And one may understand its meaning or not, and make the salutation with that thought or not, it has its effect to a greater or lesser degree just the same. Many empires and kings have been brought down from their great glory by the method of salutation introduced in their court by their bitter surroundings. Those salutations were lowering the hands from above.

The habits such as crossing the legs while sleeping suggest a crossing, a cross against the walk of life, which means hindrance to all progress. People grind their teeth in the night, which naturally suggests destruction. That has its effect in the way of destruction in life. People have the habit of clasping their hands upon their head, which practically suggests the prevention of every kind of rise. People have the habit of folding their arms, which evidently suggests renunciation.

When a Moghul emperor of Delhi went to see a dervish living in the woods, he and his minister saw the dervish sitting, his arms folded and his legs stretched out. The dervish saw them come and sit by him, but he did not change his position. The minister, wondering about it, made a sarcastic remark: "Since how long, O Dervish, have you stretched out the legs?" He answered, "Only since the arms are folded." That means stretching out the hands suggests greed or want, and folding, its absence.

Sometimes a person crosses our way before us when walking, and especially, when we are starting on a certain essential work. This suggests hindrance. Sometimes the pen drops from our hand when we are starting to write. That means that what we are going to write will not have effect. A glass might break before drinking wine, meaning life is not ready to permit us the happiness we want. If a bunch of flowers is brought to us when starting on a journey, it will suggest every kind of success. This shows that every movement around us suggests to us something and has its effect on our life. The ancients in the East had mystical dances, in Egypt and in India.

Every dance had its whole story, and every story had its effect upon the one who saw it. It is said the dance of Mahadeva conquered the heavens; the dance of Krishna made him victorious over Kamsa, the monster. So the dances of dervishes, among Sufis, have their meaning. Those ignorant of its psychological effect are always ruined if they indulge in the grace of movement. Vajad 'Alj Shah, the Padishah of Lucknow, and the King of Burma were the victims of their dissipation in the beauty of movements. The magicians do all their work with objects that suggest, together with movements.

Amaliat: Spirit Psychology
Number 8: Practical Suggestion in Thought

Every imagination that arises in the mind through the day and night has its effect on one's own life and on the life of another, according to the power of the mind of the individual. If a person imagined that, "By going in a certain place I shall become ill," and, "By being in the presence of a patient, I shall become ill," he will surely, by the power of imagination, attract it. Sometimes the fear of failure and confidence in success becomes the means of success. Sometimes doubt, such as, "My friend has turned against me," or an imagination, such as "People hate me," or "My relations have no love for me," in time become true.

Many have become crazy by imagining that they are crazy, ill by imagining that they are ill, and have been dead by the mere imagination of death. People of a pessimistic disposition have often harmed themselves and others, especially when they are more imaginative than wise; and the optimistic have obtained benefit when it was not to be so. But, by mere imagination, things are made right, situations are mastered. Fear of the parents for the child's life has always proved to be to its disadvantage.

There are people who simply trust in God and are much safer than the most careful ones with fear. They are often ill who think much about their health. Many among the healthy you will find to whose mind it never occurs, "What will be with my health?" So it is with stage-fright and excitement in the imagination. Actors with beautiful art, students who have studied well, fail for no other reason than being too careful, imagining that, "I might err."

There are two superstitions in the East, *nazr* and *tuq*, which show the psychical effect of man's imagination. If a person sees a beautiful object and says, "How beautiful it is," or, "Oh, how lovely!" it is believed that the object admired must break, either at once or sooner than its time; and there are some instances when some minds broke objects in the moment of casting their glance on them. Therefore, the wise men of the East always offer the object to the man who praises it; but if the man is sensible, he realizes his mistake and says, "May this bring you good luck."

This affirmation counterbalances it. And it is therefore that people in the East do not eat before the crowd. Food being the most attractive thing, it at once attracts the mind of a person, and then it hurts in every way. If a person was drinking something that attracted another person's attention, that also harms the person who drinks. In order to check such influences, in the East they sprinkle some of it on the ground. Someone, especially a child, looking cheerful, attractive, or becoming fat, is affected by someone telling or even thinking, "How beautiful he looks!" or "How fat he has become!"

Sometimes it would make the child ill, and sometimes it would cause death. The same thing with a hero, or even with a horse, animal or bird. In the East they call it *tuq*; and in the circles of the sensible it is known and they observe it as a custom or manner in expression. But when such an influence has already made an effect, they use different psychical remedies to check the influence. The wearing of amber, coral, or lion's claws is chiefly to avoid such things, that the evil eye, before being attracted to the person, may first fall on the object.

For a Sufi it is not necessary to give in to such beliefs, nor to be unaware of their truth. He must be self-mastered and cautious of his imaginations and their effects, as well as of those of others. He who controls the imagination, the imagination becomes his thought. The possessor of such thoughts may rightfully be called thoughtful.

Amaliat: Spirit Psychology
Number 9: Practical Suggestion to the Self

Suggestion has a great power upon one's life. Many times a person unaware of this suggests to himself things that are not favorable to himself, and sometimes, unconsciously, one suggests to oneself something that changes unfavorable conditions into favorable.

It is natural with many, before starting from home to see some friend, to say to themselves, "Oh, perhaps I shall not meet him. Perhaps he will not be there." By doing so, many times they drive the friend out of his house by the wrong suggestion.

Many times, when going to attend to some business affair, some repeat to themselves, "Perhaps it will not come right. I will go and see, but I don't think I shall succeed." In that case they break the hands and feet of their success before starting to work for it. Many have the defect of thinking at the thought of every coming joy, success, or pleasure, "Perhaps it is too good for me; I am afraid it will never happen." They wipe off the possibility by the mere suggestion. Then there are some who, on looking at a person suffering from a certain disease, think or say, "I am afraid I might get it."

They, by that suggestion, attract the disease much sooner than anybody else. Then there are some who at the appearance of difficulties or troubles of life, repeat to themselves, "Oh, I wish I were dead," or "I wish I were in my grave." Such suggestions many times become true; they bring death nearer, and sometimes much sooner. There was an Indian girl who took a liking to sing the verse of Zafir, "How suddenly my fate has taken a change!"

She sang the whole day; the same evening she had a sudden fall from the balcony and was found dead in the street. Suggestion does a great deal in making the condition better also. A young girl was ill in bed, and the doctor came and saw her, and said to her parents, "She is in her last moments." The girl happened to hear it, and as she did not wish to die, she began to say to her parents,

"No, I will not die, I will not die." After a little while she recovered from her worst condition and gradually became well.

All illness, misery, failure, joy and sorrow in life can be attracted and repelled by the power of suggestion. Suggestion means not only affirmation but belief with confidence.

Amaliat: Spirit Psychology
Number 10: Practical Suggestion to Another

In our everyday conversation with others we many times say things which, consciously or unconsciously, act for the good or ill of the person. In the East there is a custom that if anybody is going out, no one of his family or friends, however close they may be, will ask, "Where are you going?" The secret is that on hearing from the person who is going, of the place to which he is going or the work that he wants to accomplish, the questioner may say his opinion which may not be beneficial psychically. It is very undesirable when a person says to another, "You are going, but I am afraid you will not be able to see him," or "I doubt if you will succeed in your enterprise." All such things one innocently says, and he mars at times the probability of success.

If a soldier's mother or wife, out of a great love, says to him when going to the front, "Oh, I am afraid I may not see you again; you may be wounded or you may die," it is as if impressing upon the soul of the husband or son illness or death. But instead of this, if anybody in the family said, "Go to the front, as it has come upon you, and finish your work bravely. I am sure, by the mercy of God, you will come home safely and successfully," this suggestion would work out in the soldier's life as the winding of a clock that works in time, for his success and safety.

One must always say every word with consideration, and should not say what one does not wish to happen. Those who do not understand the value of suggestion walk after their own fate with a whip in their hand, and those who understand its value and control their word and use it rightly, they are a bliss to themselves and a source of happiness to others.

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.

Murakkabah: Concentration
Number 1

First Week: Take an object from the mantelpiece or from the furniture in the room, a fruit, or a flower. Place it before you and focus your eyes upon it. Inhale and exhale rhythmically, without letting your glance waver. Keep all other thoughts away from the mind, and impress the mind strongly with the object before you. Look at it for fifteen minutes and hold it in the mind for fifteen minutes, and continue to do so until the object is visualized concretely before your mind's eye. Watch the progress each day, and continue this for a week.

Second Week: Change the object; observe for twenty minutes, and hold the thought for twenty minutes.

Third week: Change the object; observe for twenty-five minutes, hold the thought for twenty-five minutes.

Fourth week: Change the object; observe for half an hour, hold the thought for half an hour.

Murakkabah: Concentration
Number 2

What is impression of mind? Impression is the shadow of earthly objects fallen upon our mind. This shadow develops by the power of will, and makes before us a concrete picture of the object in accordance with the power of our will.

Development: turning of the shadow into concrete form. Our will being the ray of light thrown upon the shadow, that shadow develops into a concrete picture.

Q: Is there any solution or powder which works out the picture upon our mind?

A: There are mental atoms which the physical eyes cannot see, but the inner eye sees. These atoms have turned from pure radiance into color, and they group on the lines of the impression already there, and are perceived more or less in accordance with the light from within thrown upon them.

Murakkabah: Concentration
Number 3

Every experience we have through any of the five senses is an impression upon our mind. A word spoken by ourselves or heard from another, an action done by ourselves or done by another in our presence, becomes an impression. Its constancy depends upon the state of response on our part, also on the holding of that impression intentionally. There are some impressions which act to the

benefit of ourselves or of another, and there are some impressions which act to the disadvantage of ourselves and of another.

Therefore the Sufi seeks the good will of another, worthy or unworthy, and avoids at any cost, at any sacrifice, the ill will of another. The former falls as the shower of bliss, the latter rises as the blaze of the fire. Concentration is, therefore, meant to enable us to hold any impression we may desire and to forget any undesirable impression, which, with the average person abides, making the heart its abode.

Murakkabah: Concentration
Number 4

As the sun has rising, zenith, and setting, so the mind has the above three states, coming alternately. Urouj is that state of mind when a person thinks with energy and enthusiasm: "I am going to do such and such a thing." This state of mind produces such a force and power, in order to create its object, that in its excess it produces such a mist that the faculty of reason and justice is often dimmed.

The state of mind which is Kemal is perceived during that time when action is being done.

This mist which the energy of mind has produced reaches, in Kemal, its culmination—which is the end of the joy or sorrow pertaining to that deed—because the excess of force becomes exhausted. Zaval is that state of mind when the power of enthusiasm is lost, the joy and sorrow of the deed are past, but the memory remains. If the impression is sorrowful, the needles prick through the sore of the wounded heart; if it was joy, a tickling and uplifting feeling is perceived, which diminishes and vanishes in time, in the entire assimilation in the essence.

The master of concentration is he who produces at his will not only Urouj, but Kemal and Zaval also, and attains self-mastery, when both sin and virtue bow at his feet. It is he who may sneer at the pleasures of Heaven and jeer at the tortures of Hell.

Murakkabah: Concentration
Number 5

Concentration may be considered in three kinds. The first is visualizing a form; the second, thinking of a name, the form of which is not distinct; the third is the thought of an attribute which is beyond name and form. The one who has not mastered the concentration of form in its full extent must not try the second kind; and after trying the second kind of concentration thoroughly, one may try the third. Lack in the first concentration will go all the way in the second and third grade; therefore, the first must be well-mastered.

There are three different sorts in the first kind of concentration: Visualizing the form of an object, looking into the details of the form, and visualizing a multitude of forms at the same time. There are three different sorts in the concentration of name, too. The first sort is the name of the person or object unknown to you, held in the mind and formed by one's imagination. The second sort is the

name of the known person or object retained in the mind with the memory of the same. The third in this is the name of the entity that is difficult to be imagined, beyond the reach of the eyes or mind.

In the third kind also there are three sorts. The first is the natural feelings, such as kindness, goodness, amiability, or bitterness. The second sort is wealth, or power, or position, influence, magnetism. And the third sort is intuition, inspiration, blessing, illumination. A gradual progress, step by step, is advisable in concentration, which should be carried on with strength, courage, and patience.

Murakkabah: Concentration
Number 6

Vibrations are that which becomes audible, and atoms are that which becomes visible. There are two kinds of vibrations, fine and gross, and there are two kinds of atoms, which also are fine and gross. Fine vibrations are not perceived by our ears but are perceived by the sense of perception. These are the vibrations of feeling, which convey to us our sorrow and joy, and convey them to another to a certain extent. The fine atoms are not seen by our eyes, but are seen by the sense of perception. These, grouping together, form the thought. The grosser vibrations are of sound and voice which our material ears hear, and grosser atoms are the atoms which form substance which our eyes can see.

By concentration is meant the grouping together of the fine atoms on the model of the objects seen by our external eyes, so as to form upon our mind a picture of objects which is seen by our eyes in the external world. It is difficult at first, because the mind has never been controlled, therefore it is not accustomed to obey. It becomes tired when holding any thought grouped of fine atoms. But when the feeling is holding the thought, then it is held fast even against the desire. For the atom is the outcome of vibration, and when the vibration holds it, the atom is held. It is just like steel with a magnet. Therefore, concentration is developed by holding an object by the help of feeling. In this is the mystery of all devotion.

Murakkabah: Concentration
Number 7

Memory depends upon two things: right focus and steadiness of observation. Any object that passes from our sight unobserved by us, for a moment, is seen by us and yet not seen, for it has passed from our memory but has not been collected by it. In other words, it was wiped off at the same moment when it passed from our memory. Focus makes an object seen fully, for all other objects become covered from our sight when the sight is keenly engaged in the observation of an object.

This shows that steadiness of the sight and mind, and of the object, helps the impression to sink deeper into the memory, and focus of sight and mind makes the object clearer in the memory. Those who complain of their concentration not being good will find by a little more study of oneself that either too much activity of their mind and sight is the cause of this, or lack of focus, which is caused by either by lack of interest or by lack of patience in their nature.

The first thing, therefore, the Sufis do is to acquire steadiness of pose and posture, and steadiness of mind, besides deep interest and patience learnt in everyday life, together with hope. One who has the inclination to move, who has the inclination of changing thought, speech and action every moment, whose attention is constantly attracted from one object to another, whose faculty of interest is as dead, will always lack concentration. But he who is steady-minded, balanced in the physical movements, patient, alert, and keen in his observation, is the person who will concentrate well. And good concentration gives promise of success in all aspects of life.

Murakkabah: Concentration
Number 8

The life of the mystics teaches us. By observing it keenly, we can learn many things. Sufis make Khilvat, seclusion, at a certain time in the day, on a certain day in the week, in a certain week in the month, and a certain month in the year. The greatest among them have devoted a certain period of their life—in the early part, or when aged—which they call gusha nashini, and have a shawl thrown over the head, keeping the eyes covered from all other objects, in order to retain the object of concentration in the mind without any break. The Christian monks and nuns showed in their life the tendency to seclusion. A veil is seen on the head of the nuns, covering their eyes from the impressions which may come from the right and left side. The retirement of the yogis also suggests the same tendency for the purpose of concentration.

We, busy as we are in our life, with a thousand things in a day, naturally cannot have a good concentration, but our life needs more effort and seclusion than the pious ones who are already on the path. Therefore, our first lesson in the way of seclusion should be to practice the principle in our everyday life. When doing some work, we must try and keep our mind on it, not allowing it to be attracted by anything, however important and attractive it may be. If not, we lose both, as in the story of the dog who went after his reflection in the water with bread in the mouth, and lost the piece he had already.

If we are thinking of something, we must not let another thought break it, either on our part or on the part of another. We must think it out thoroughly before we venture to think of something else. When we speak, we must not change the subject of our speech in the middle of the speech. We should finish that topic, even if it were of less importance. By so doing, in thought, speech, and action, we develop our concentration, attending to our daily affairs at the same time.

Murakkabah: Concentration
Number 9

The will plays the most important part in concentration. Its first work is to collect the atoms from the storehouse of memory, and the next work is to hold them together, making one single vision to concentrate on. It is therefore that the strong-willed can concentrate better than the weak-willed. Those who accomplish great works and difficult works, and those who are successful in every enterprise they take up are the possessors of a strong will. Will develops concentration, and concentration develops the will. The people who are changeable and go from one thought to the other show lack of will, as well as lack of concentration.

Every person, whether acquainted with mystical things or not acquainted, has naturally the faculty to concentrate, to a lesser or a greater degree. Of course, by exercise one develops the faculty, and by not making use of the faculty, one weakens it. It is little known to the world, but it is a great secret understood and practiced by the mystics, that if the will is able to collect atoms from the memory and construct an intended vision and can hold it, in time it becomes capable of mastering all affairs in the world, however difficult they may be. And when perfection in this is reached, one has attained the power of miracle: that which is impossible for the world is possible for him.

Murakkabah: Concentration
Number 10

Real concentration is the forming of the concrete picture of the object of concentration in the mind. Lack of concentration comes from the wavering nature of the mind, and the mind wavers by lack of proper exercise. As the body develops with physical exercise, so the mind develops by concentration.

The great hindrance that stands against concentration is the thought of one's own being. When one thinks of one's own presence and at the same time thinks, "I am concentrating on a certain object," at that time it is impossible to have full concentration. The more one loses the thought of his own being from his consciousness, the more he becomes capable of concentration.

As self-consciousness is the enemy of a speaker, singer, doctor or a lawyer, so it is the great enemy of the one who concentrates. Concentration is to avoid self-consciousness, and at the same time, self-consciousness is the only thing that keeps one from progress. The Sufi, while concentrating, uses abstinence against the constant and uncontrollable activity of the mind.

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.

Ryazat: Esotericism
Number 1

Esotericism is the ideal and the most essential subject among all other subjects connected with the mystery of life, for this is the process which leads to self-realization, which is the only aim of the Sufi. It is self-realization which is the ideal, not the process. Through whatever process one may arrive at self-realization, to the Sufi it matters little, as long as one can attain to this ideal. The first step generally taken on this path is Namaz, the esoteric prayer, which consists of three objects:

1. Moral Point of View

The building up in one's mind of the God-Ideal by thought, that the love from the heart may gush forth, making it alive, which ordinarily is as dead. The prayer may be offered by the praise of God's grace and power. The contemplation of Divine Grace widens the outlook of the devotee and enables him to view in life the mercy of God in all aspects; and this produces in him a thankful, contented, resigned, and peaceful nature, which is most essential on this path. The contemplation of Divine Power discloses before his view the mighty Hand of God working through all things and beings. His justice and rule appear clearly before his eyes, keeping him right and orderly in life.

2. Philosophical Point of View

Prayer in thought only is seldom complete, for a thought in absence of action is considered as no more than an imagination. A thought and action, without speech, are dumb. Therefore, in Namaz, while the mind is in contemplation on the thought, the tongue and each organ of the body is busy in prayer at the same time, bowing and prostrating itself before the grace and power of the Creator. All this, done at one and the same time, keeps man, in all planes of existence, engaged in prayer, that if one plane has escaped from it, the other planes may drag it back.

This makes God see, through the soul of the devotee, the devotion of his heart, and the heart reads the thought of the mind and is moved by it; and the mind listens to the repetitions chanted by the tongue of the devotee; and every atom of the body, conscious of the prayer going through the whole being, realizes itself also harmoniously joined with the other parts of one's being. The effect is that the whole being of the person becomes exalted by witnessing his absolute being in prayer.

3. Esoteric Point of View

Man exists in two aspects, one real and the other false. The real is the soul, which is the Being of God the Eternal. The other consists of the mind and body, which are composed of borrowed properties from two planes, the mental and physical, which are bound to be withdrawn in time by the elements to which they belong. And the soul, forgetting this, blinds itself in the false aspect of our being, and loses from sight the thought of the real and everlasting aspect. Therefore, Namaz, as the first lesson, lays the false aspect of one's being helpless as it is and surrendered before that aspect of the Self which is All in All, gracious and most powerful. Therefore, Namaz, to the devotee, is a moral

culture, to the philosopher it is a spiritual progress, but to the mystic it is the first and most essential process to attain to self-realization.

Ryazat: Esotericism
Number 2

Namaz, prayer, is an inherent attribute in every human soul. Whatever and whoever appears to man beautiful, superior, precious, wins him—and he surrenders himself, conscious of his imperfection and dependence upon the object or being that has conquered him. It is, therefore, for this reason that there have been so many objects, such as the sun, the moon, planets, animals, birds, spirits, and men, that different individuals have worshipped, adoring whichever appealed to them according to their evolution. But the inspired souls have, from the first day of creation, realized that all the objects and beings which bent the head of the admirer are in appearance many, but in existence, one.

Therefore, that One is idealized as the Supreme Being, as the Sovereign of both worlds, as God. When all worshipped many, they worshipped the One, and have taught, under whatever religion it may have been, the same Truth, bowing to that One, Who alone deserves all kinds of bows.

As there have been so many kinds of people in the world, so many customs and manners, one bowed differently from the other. In one country, people bent down, in the other country they folded the hands, in one country people knelt down, in the other they prostrated themselves. The Namaz, therefore, was a form adopted to reconcile all and combine all customs in one form of worship, that they may not fight over the forms of worship when they all worship the One and Same God.

Ryazat: Esotericism
Number 3

For the rise of every object or affair, its highest point should touch the utmost depth. The soul, which has descended on earth from its existence in the heavens and which has presumed for the time that it is this material body, rises again to its pristine glory on laying the highest part of the presumed self upon the ground. The mechanism of the body is kept in order by the regular action of the breath through every part of the body and by the regular circulation of the blood in all parts of the body, which can be properly done by the highest part of the body, the head, being placed on the ground.

The world is constituted, in its living beings, of egos—one ego assuming several forms and becoming several egos. Among this variety of egos, every one claims perfection, for it is the nature of the real ego within. Upon examination, this ego proves to be imperfect, for it is the imperfect division of the perfect ego. It is not perfect, yet it claims perfection in its ignorance, and longs for perfection when wise.

This perfection the imperfect ego can only attain by practicing, in the way of worship and of life in the world, in which he may show such humility, meekness and gentleness that this false presumption which has formed the imperfect ego may be crushed; and then what remains will be the perfect ego. Namaz is the first lesson for this attainment.

Ryazat: Esotericism
Number 4: Esotericism: Wazifa

Wazifa means the repetition of a word, and this has been the secret of the Oriental mystics, practiced by them for thousands of years. In Wazifa such words are used which have a certain meaning for a physical, mental, moral, or spiritual purpose. In the Vedanta it is called Mantra Yoga, and the importance of this Yoga is great, for its effect is quick. There are words used in a Wazifa, the effect of which is in their numerical value; there are words also which either have been practiced or have been spoken by great inspired souls, which have their value.

Sometimes Wazifa is practiced for the accomplishment of a certain definite aim. In such cases it should be understood as good and pure, otherwise perhaps the aim will be accomplished, but the result will be bad. Among the different purposes for which Wazifa is used are such as: increase of means, success in a certain affair, clearing the path of a certain difficulty, increasing charm in personality, appearance and atmosphere, developing power, such as psychic, occult, healing and magnetic power.

The Wazifa is also practiced for turning an enemy into a friend, attracting a friend from a distance, helping another in his prosperity and success, bringing victory during war, releasing sufferers from pain. Besides the above-mentioned purposes, there may be many other aims and objects for which Wazifa is practiced. In these cases, the Wazifa is called Amal (singular) and Amaliat (plural).

When Wazifa is practiced for unkind and selfish purposes, especially such selfish ends in which harm and injury are done to another, it comes under the heading of black magic, which ruins the life of the one who practices it and of the one on whom it is practiced.

The proper use of Wazifa is to practice it for the release of oneself or another from trouble, or for an inspiration to oneself or to another, or for the development of devotion or spirituality. For such purposes, repetition of the Sacred Names of God and His attributes is advisable. On the contrary, to accomplish harmful and selfish purposes, the wicked names of the evil spirits are repeated by those who work black magic.

Ryazat: Esotericism
Number 5: Esotericism: Wazifa

Every spoken word is a re-echo of thought, and every thought is the re-echo of an emotion. And, as the activity from within manifests on the surface, so the word spoken takes its reverse process: it is reproduced on the mind, and from the mind it is reproduced on the heart, the factor of feeling. That which comes from within comes involuntarily, and what enters within from without enters voluntarily. Therefore, Wazifa is taught by Sufis as a voluntary production of a certain thing on the mind and in the heart, mind being powerful to produce that which is impressed upon it from within and without, and the heart being a still more powerful factor to produce that with which it is impressed from within and without.

As many times as a word is repeated, even in a whisper, so many records it has produced in one's mind and in the heart. But the number of repetitions is a question of consideration, that it must be in accordance with the law of numbers. The repetition of the same number every day, or a regular

increase or decrease in number, set in time, shows rhythm, and in rhythm there is balance. But when there is no consideration of numbers, the rhythm is lost, and so the balance is lost also.

The day and hour of commencement of Wazifa also has its influence upon its effect. A Wazifa commenced during the rise of the moon has a progressive trend, because it is in harmony with nature's tide. But if it is commenced during the wane of the moon, there is always an upset or confusion, as confusion is natural during the darkness of night.

Sitting in the same place every day when repeating the Wazifa helps it, because it creates a growing atmosphere every day. Repeating Wazifa at the same time every day is also desirable, because the invisible forces get accustomed to meet and help at the same time. Without a set time, it becomes difficult to gather them.

Cleanliness of body, and purity of mind, and fragrance around, and beautiful thoughts in the mind are the things which give a quicker result. Flesh food is sometimes undesirable for Wazifa, and disturbances of mind make it fruitless. Weakness of character and an impious life, instead of bringing a good result, ruins the life of the one who repeats Wazifa.

The pride of repeating Wazifa should be avoided. It should be secret, and its effect should be kept secret also. Wazifa should be taught by some blessed soul, or a permission should be taken from a holy person before repeating Wazifa. By doing so, a Wazifa produces a thousandfold effect, because there is some powerful thought working with you at the time, which undoubtedly speeds the success.

Ryazat: Esotericism
Number 6: Esotericism: Zikr

Zikr is the process of repeating the sacred word with concentration, that it may impress on the entire self of the one who repeats it the meaning of the word. The Vedantists have called this process Mantra Yoga or Japa. The Sufis have in all times given great importance to this, for it is not only the mind, but the word with a motion in every part of the body which makes a perfect concentration. For a sincere worker, it does not take more than six weeks to see its effect upon oneself. It is wonderful in giving power and realization.

There are hints in many places in the Qur'an. "Repeat the Name of thy Lord" or "Cry in the Name of thy Lord," and "There are our worshippers, who move like the branches of the tree in the air, when they repeat Our Name." Shamsi Tabriz says in this respect, "Allah, Allah, say, and Allah thou wilt become; again I assure thee, that surely Allah thou wilt become." The most wonderful people in the spiritual cult that are known to the world have always given this the greatest importance, for Zikr is a sure method of spiritual progress.

Ryazat: Esotericism
Number 7: Esotericism: Zikr 2

The value of repetition has been known and realized by the ancient mystics of various cults in the East. Therefore, today, the Brahmins repeat their mantra, which they call Japa; the Parsis their

Gathas; Jews repeat the names and verses from the Kabbalah. Sufis have always understood the importance of repetition of the sacred words (kalma, kalam), which they have named Zikr.

Many consider it very monotonous to see the same thing, to repeat the same word, to think the same thought, but they are utterly unaware of its benefit. Every time that a kalma is repeated, it has added power or illumination for whatever it may have been meant. The importance of repetition may be seen in the success of a singer and in the skill of an artist. As many times the former sings, so much the song is mastered; and as much time the artist gives to his work, so much better result he produces in this art.

There are people who have repeated kalmas for forty or fifty years in their life, and every year the word has brought a new power, a new realization, and every year it has increased. First, progress is realized year by year, and if it is continued patiently, the progress is realized month by month; and the continuance of the same shows the earnest zakir a progress day by day and hour by hour. There are souls who have realized the progress through Zikr every moment of their life. It is like the nature of capital and commerce; when there is less capital, it takes a long time for the commerce to flourish; as the capital increases, the commerce develops, and in the end, every moment brings enormous interest and benefit, when the capital is sufficient.

Ryazat: Esotericism
Number 8: Esotericism: Zikr 3

Zikr has one great advantage over all other practices. That is, in the body and mind both, the re-echo of Zikr is produced, and both planes of the zakir's being are set to rhythm. Music constitutes rhythm and tone; and if they are both produced by the means of Zikr in one's body and mind, the very being of the zakir becomes musical. It is therefore that the music makes a great effect on the zakir in the assembly of Sama (the musical assembly of the Sufis.) It is therefore that the music of Sufis is fitted in emphasized rhythm and composed in ragas (modes) that produce the desired effect on the physical and mental being of the zakir.

The Sufi is not only responsive to music but to all nature's music—in other words, all that is beautiful—for he is living. He who is not responsive to love and admires all the beauty that is around one is as dead. And the reason why he is not, is that he is unmusical; not in the sense of music that is played by musicians, but in the sense of the sublimity of nature, which is itself music. The Sufi, therefore, names music Ghiz -i-Ruh, meaning “the Food of the Soul.”

The simile of the zakir, the living man, in comparison with the unmusical, the dead man, is as a rock and a tree. The rock is stiff and steady and without progress, while the tree is bending, moving, and delightful to look at. It is said in the Qur'an, “When Our true worshippers repeat Our Name, they move just like the branches of the tree.” For in motion is life; the motionless is lifeless.

By Zikr, the expression of the countenance becomes harmonious, the voice becomes melodious, the presence becomes healing, and man spreads his magnetism in the atmosphere. There is nothing that by Zikr cannot be accomplished, either an earthly or a heavenly thing. Some by Zikr have liberated their souls from all bondages and attained ideal perfection, which Sufis call Najt.

Ryazat: Esotericism
Number 9: Esotericism: Zikr 4

The physical mechanism of the body is so arranged that its health depends upon the regularity of its work, and regularity depends upon the soul, which possesses the body as its vehicle. The clock is so arranged that it goes on for the time it is meant to, but then it requires someone to wind it; if it is not wound, it goes out of order. The mechanism of the body requires winding, too. Generally, irregularity of sleep, or food, or activity or repose sets the whole mechanism of the body in disorder. All illnesses come owing to lack of rhythm. Zikr is a rhythmic suggestion to the heart, which at once sets it to rhythm when the zakir is repeating Zikr, and the circulation of the blood that runs throughout the body from this center runs in rhythm, the pulsation becomes rhythmic, and the development of every muscle becomes rhythmic. In other words, the physical body becomes rhythmic in every way, which is the first necessary step towards spirituality.

Ryazat: Esotericism
Number 10: Esotericism: Zikr 5

The mystics of the East have experienced and realized for thousands of years the importance of the power of sound and the mystery of repetition. When Murshid gives to his mureed a word to repeat so many hundred times or so many thousand times, the mureed does it, without thinking that once repeated and understood was enough. There are adepts who repeat one single sound or a sacred word for years, and sometimes for all their life, without being tired of doing the same thing again and again. The result proves to them its value; every month and every year, by repeating the same word, the power becomes increased.

Zikr has two aspects of its being, one its spirit and the other its body. The spirit is the breath, which is naturally prolonged through every repetition of Zikr. The body of Zikr is its words. The word produces the fire element, and the breath is life. When fire is produced, the heart naturally becomes warmer, and coldness, which is the common disease of every heart, begins to vanish.

Then the word, voice, atmosphere, glance, and touch, all express warmth; and the presence of the zakir radiates warm vibrations. The zakir, in time, begins to respond to everything and every being. This warmth in time makes the fire blaze up, and from it a flame springs forth that lights the path of the zakir. Zikr is of special importance in the course of a Sufi's spiritual advancement, and by this a Sufi attains everything on earth and in Heaven.

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.

Asrar Ul Ansar: Mysticism
Number 1: The Color of the Elements

All objects on earth have their peculiar element which is predominant in them—although everything is made of the commingling of the five chief elements—the difference being in their greater or lesser degrees. Not only in the substance but in the liquid, even in the gasses we can trace this.

The earth element has a yellow color, which may be seen in the earth when it is dry, and this shows that the color of pure earth is yellow. It is seen in many flowers as well as in fruits and leaves, and especially as the other elements in them lose their influence and the earth element remains. Therefore, from red or green they turn to yellow.

The water element is green, which may be seen in the water of the sea and in the effect of the rainfall on the trees and plants. Yet water in its pure state is white, which may be seen in clouds, in pure streams, and in snow.

The fire element is red, and not only in the rising and setting of the sun or in the burning coal is it noticed, but even in a hot substance such as pepper. Also, in the face of man during a spell of anger this color appears, and even the eyes become red.

The air element is blue, which may be seen in the color of the sky, which is its abode. Even the contact of the air with water makes the sea blue. The marks of this element, when predominating, are seen even on the tongue and lips of a person. It shows itself on the top of flames in the fire; this is when the fire turns into air.

The ether is smoky in color. It is the commingling of all elements, and even the origin of all. It is as the color of mist. The different grades of its activity have assumed different colors; therefore it is all colors and no color. The colors in the rainbow represent the different colors of the elements collected together as one embodiment of ether.

Asrar Ul Ansar: Mysticism
Number 2: The Form of the Elements

The forms of all objects tell the seer of their origin; and why a certain object is round, and why another object is square may be understood by the tendency of the element to manifest toward its peculiar direction. For instance:

Spreading is the quality of the earth element; therefore the earth is always seen as something spread out, and all objects in which the earth is predominant are square.

Water has a tendency to flow downward, and all objects belonging to the water element lean downward.

The fire has its tendency to rise, therefore the flame goes up, even the smoke rises, and all objects in which fire predominates will show in them a rising tendency. The circular form is significant of it.

The air has in its nature a zigzag direction, and all things concerning the air are zig-zag. But ether has no particular form, and all forms are originated from it. Being the finest, it is above limitation.

Asrar Ul Ansar: Mysticism
Number 3: The Direction of the Elements

The five elements—earth, water, fire, air, and ether—are in fact grades of the abstract life in its gradual activity, and every element is distinguished by its form, direction, color, and nature.

The direction of the earth element is level, and its nature is spreading; therefore, the smallest island in the sea, in time, grows to be a big island.

The direction of water is downward. That is why rain falls, water falls from the springs, and water is found below the earth.

The direction of fire is upward. Therefore, the flame and smoke rise, and the sun, the center of all heat, is above.

The direction of air is zig-zag; that is why the weather changes from time to time.

The direction of the ether is not particularly perceived, because it is still.

It is the grade of activity which changes the still ether to air, and so changes its direction and nature. Thus the activity of the air, clashing by the zigzag direction, produces electricity, the fire element of which may be seen in lightning, which is zig-zag in form. It is the activity of the fire element which rises above in clouds and turns into the water element and falls as rain, as the heat of the body is the cause of perspiration, and the heat of the mind accounts for tears. It is the activity of the water element which solidifies and produces salt and minerals of different kinds, which develops into rocks and mountains, and then descend and make themselves a plain which is the part of earth. This shows the origin of earth in the source of water.

All these directions may be seen in the breath by one that can realize what element the breath is emitting at a certain time. The breath changes its element so many times during the day and night, and, if in right order, it does not miss the right succession of the elements. From this the seer knows all about his body and mind, and the body and mind of another, and according to his development, he gets an insight into the past, present, and future.

Asrar Ul Ansar: Mysticism
Number 4: The Relation Among the Elements

The elements are related mostly to their nearest element: earth with water, water with fire, fire with air, and air with ether. Water fertilizes the earth and makes it fruitful, and heat projects water in

its liquid form and keeps it from solidifying. The tides depend upon the cosmic heat; in other words, the light of the sun reflected in the moon controls them. The fire is kindled by the help of air, and it is the vitality of the ether which moves through the air. Although all the elements are related to each other, yet earth and water are mated, and so are the fire and air elements, ether being exclusive.

The people of the temperament in which the earth predominates will harmonize with those of the water element; people of the temperament in which fire predominates will be harmonious with those of the air element. People have harmonious and inharmonious times with their friends; this is accounted for by the same reason. When they have the mated elements, namely earth and water, or fire and air, active in their breath, they are harmonious, and in absence of the same they lack harmony.

In fact, each of these elements creates out of itself its child-element and again in time absorbs it within itself. The elements show the Creator's nature, Who creates at times and absorbs at times. This is explained thus in the Qur'an: "All come from God, and all are bound to return to Him." We see that the ether creates air, the air creates fire, the fire creates water, and the water creates earth, and yet in the water the earth is dissolved, and by the fire the water is consumed, the air puts out the flame, and ether absorbs air. It is this mystery which enables the Sufi to master the constructive and destructive powers of the universe with the knowledge of mysticism. Mastery is not only in knowing, but in knowing and doing, both.

Asrar Ul Ansar: Mysticism
Number 5: Direction of the Elements

The direction that every object takes through its manifestation shows in it the nature of its predominating element. All things that bend show the water element. All things which spread in a straight line have earth as their predominating element. All things which rise and grow upward show in them the fire element. All things which develop in a zig-zag direction show in them air. And things which are hidden and are incomprehensible or in a mist show ether predominating in them.

It is fire, in man, which makes him rise against another. And it is water in his nature which makes him bow and bend before another. It is earth in one's disposition that keeps him set and firm in his ideas, however good or bad they may be, and it is air in the nature of man which makes his ways crooked. It is ether in man's nature when you cannot see what he is about.

The breath follows the same direction. It flows downward when the water element is predominating, and straight when the earth element is active in it; it rises when the fire element lifts it up, and it goes crossways under the influence of air. It is incomprehensible when the ether element overwhelms it.

And at every change of the element in the breath—which takes place often in the day and night—the mood of man changes; his desires, his inclinations, his expression, even his atmosphere changes. And not only that, every element that he breathes has its effect upon every affair that he does, or that is done in his presence at that moment.

Asrar Ul Ansar: Mysticism
Number 6: Effect of *Urouj* and *Nasoul* in Grades

Inhaling is called *Urouj*,” and exhaling is called *Nasoul*, and each has its particular part in the life of an individual. Breath is life, and its work is to take the condition from within to the external plane, and to take the conditions of the external plane into one’s inner being. When one exhales, the condition of the inner plane is brought out, and when one inhales, the condition of the external plane is taken in. When exhaling, the harmony or inharmony of the soul is brought out, its influence first working on one’s mind, then on the body, then on surroundings. When inhaling, the conditions of the external plane—harmony or inharmony—are drawn into the body, then into the mind, then into the soul, which sets the soul either in calmness or in disturbance. When exhaling, one’s feelings and thoughts first work on one’s body, then on surroundings. When inhaling, the thoughts and feelings from the external plane are drawn into the body and into the mind. The same is the case with the physical body; it sends out the gases with exhaling, and inhaling, takes in all the fine properties from one’s surroundings.

Asrar Ul Ansar: Mysticism
Number 7: The Effect of *Jelal*, *Jemal*, and *Kemal*

The whole creation has been formed by the law of rhythm, and rhythm is the cause of all the variety we see in nature. The sun, moon, the stars, woman, man, and all other aspects of nature differ owing to the law of rhythm. Therefore, the seer understands all things and their past, present and future, by the rhythm of the breath. There are two peculiar forces in the rhythm, which in music are called strong and weak accents. Suppose we push the pendulum of a clock with the finger ... the first swing it will make will be strong, the next turn it will take will be the reaction of the first force, which naturally will be milder in force. So it is with the breath; the breath which flows through the right nostril is *Jelal*, which represents strength. The breath that flows through the left nostril is called *Jemal*, which is milder.

Breath being the very life, and its influence being not only on our mind but even on our life’s affairs, the *Jelal* and *Jemal* count greatly with our life’s affairs. And when the rhythm is broken, meaning upset, the *Jelal* and *Jemal* come into conflict with one another, that is called *Kemal*. During this time the strength with which the *Jelal* and *Jemal* hold our affairs is exhausted, and it brings failure and destruction. Therefore, the Sufi breaks himself to God, Who does not receive them who are unbroken. Uniting with God, the Unlimited, means breaking the self that is limited.

Asrar Ul Ansar: Mysticism
Number 8: Mysticism: Relating to *Jelal*

The *Jelal* aspect shows the strength and power of nature. We can find *Jelal* power flowing through the right nostril as breath; working through the right hand, giving it an inclination to move first; through the right foot, giving it an inclination to step first. In the senses, that which shows is *Jelal*, that which sees is *Jemal*. That which speaks is *Jelal*, that which hears is *Jemal*. The same thing we find in our thought. The thought which rises of itself in the mind is the *Jelal* thought; the thought which is caused by some other source is the *Jemal* thought.

Every person has either a Jelal temperament or a Jemal temperament. A person with temper is Jelal; with courage, is Jelal; with power, with strength is Jelal. A person with kindness, tolerance, forgiveness, meekness, mildness, modesty, humility, is of the Jemal temperament. Then, through the day and night, man changes his condition from Jelal to Jemal and from Jemal to Jelal, either owing to the influence of his breath or controlled by the breath of another, or a situation makes him be in Jelal or Jemal, or his own thought, speech, or action.

In war, the offensive is Jelal, the defensive is Jemal; in trade, the purchaser is Jelal, the seller is Jemal; on the stage, the performer is Jelal and the audience is Jemal. Jelal has a tendency to be active, and sometimes it acts beyond control. Therefore, in the capacity of Jelal, a greater control is needed than in Jemal, for everything that runs quickly is in danger of falling.

Among the Sufis, there are two kinds of adepts, Jelali and Jemali, and each has its own line of progress and action. They are not called so for their temperament but for their method of progress and action. The Jelali among them, with their great psychic power, can prophesy and cast out devils and heal, and control the world and heavens, according to their development. They are mostly among the dervishes, faqirs; and sometimes they are called rind, when they are under a guise which deludes the pious, keeping them from going near them. Jemali are the ones who are with God throughout the day and night, who love and repent, and bless and serve, and glorify the name of their Lord, and guide their followers through all difficulties in the spiritual path, and draw people to God from the struggles of life. Their way is that of the saints of the past.

Asrar Ul Ansar: Mysticism
Number 9: *Jemal*

Jemal is the balancing force of nature, which balances the power of Jelal. For instance, the sun is the Jelal force, and would burn the whole universe if there were not the moon to balance its heat. In Vedantic language, these two powers are termed Shiva and Shakti, the essence and nature. This can be seen in love and beauty, also; the former being Jelal, while the latter is Jemal. If it were not for the beauty, the love would have destroyed the whole being. There is a verse of Sharif: "It is my eyes in wrath that have created the lightning, stars, sun and moon. What upheaval there would be if a spark escaped from the fire of my heart!"

Jemal is the life force that in the breath flows through the left nostril, and during Jemal, all affairs of a gentle nature are well accomplished, as during the time of Jelal, works of a gross nature. The people who have the Jemal temperament show grace and beauty in their thought, speech, and action, and control and balance as well. The reason is that the life force is not in its great intensity in them. The people of Jelal temperament show the contrary. A person of Jemal temperament is easy to get on with, and a person of Jelal temperament is difficult. And yet, it depends upon the evolution of the person. The Sufi, understanding the nature of Jelal and Jemal, acts harmoniously in all situations of life.

Asrar Ul Ansar: Mysticism
Number 10: Relating to *Kemal*

Kemal is the culmination of Jelal and Jemal. Kemal comes when Jelal and Jemal meet, and in the meeting of Jelal and Jemal, there is naturally a conflict. The Kemal breath is that which flows through both nostrils. Every thing and object in this world is either Jelal or Jemal; no one except God can be attributed with Kemal. All destructions are caused by Kemal, such as earthquakes, storms, floods, wars, death, and Qay mat, the end of the world.

The Jelal or Jemal temperament can be found in everybody, but the Kemal temperament is found only among the holy beings who are living dead, who live in God, not in themselves. Every action, when it reaches Kemal, ceases to exist, and every person and every plane of his being, after reaching Kemal, has a fall back. Therefore, those who study the nature of life and who value the unchanging nature of life, drink the bowl of Kemal, however bitter it may appear for the time. This is the bowl of poison that Mahadeva drank, this is the cross on which Christ was crucified.

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.

Shafayat: Healing
Number 1a: Healing and Repose 1

The health depends upon the balance of activity and repose of the five senses. Sight, smell, hearing, taste, and touch; and every sense, in the normal condition of health, must be able to express itself and to respond. More time is required for the repose of the senses than for their activity. Therefore, the mystics go into seclusion in order to give a chance of repose to the senses, which are different in every man. Everyone passes every moment of his wakeful state in activity of the senses, partly by intention, partly accidentally. For instance, the eyes look at things when they are desired to do so, perhaps a hundred times a day, but nine hundred times they look at things without intention. This shows a waste of energy in an average man's life.

In order to develop healing power, one must regulate the control of the senses by regulating their activity and repose; and this, done with a spiritual thought, converts power of mind into divine power. A person with power of mind alone can heal, but the results will be limited. But a person with divine power can obtain through it unlimited results.

Shafayat: Healing
Number 1b: Healing and Respose 2

It depends on the condition of the health how much activity one can stand and how much repose is necessary. A general rule cannot be made for everyone. A normal amount of activity stimulates and strengthens the body. Therefore, physical exercises are given for physical development, and exercises of concentration and studies are given for the development and repose of mind. According to psychic law, the day is natural for activity and the night for repose, and when this is not carried out, it naturally works against health. It is not necessary that after every little exertion one must take repose, but there ought to be a degree of balance maintained; and it is advisable in life to take repose without allowing it to develop into laziness.

Shafayat: Healing
Number 2a: Breath

Breath is the first essential power that can help in healing. There is a silent healing, and a healing by focusing the glance, by holding the painful part with the fingers, by rubbing the painful part, by waving the hand on the painful part, and by touching and not touching the part—but behind these different ways there is one power working. That is the power of the breath. The power can be developed by breathing practices, and when the breath is so developed that it creates an atmosphere around the healer, then the very presence of the healer heals. The power of the breath can be developed by physical exercises, by rhythmic exercises of the breath, by pure living, and by concentration.

The power of healing is greater than the power of the channels one uses to heal, such as the fingertips or eyes. The eyes have more power than the fingertips. They are fine, and the power that

manifests through them is radiant, while it is not so radiant in the fingertips. But besides the power of healing, one must have a clear idea of perceiving the complaint of another person and knowing what would be the best way to heal that person.

Shafayat: Healing
Number 2b: Healing with the Tips of the Fingers

Hygiene is the first subject to consider in healing with the tips of the fingers. Hands that have been engaged in any work or that are stained with any liquid must be washed; even after shaking hands, the hands must be washed for healing. The healer must first observe the hygienic rules of keeping his body, as well as his clothes, pure and clean. Especially at the time of healing, he must be absolutely free from all that is unhygienic. The sleeves, at the time of healing, must be rolled back, and the fingernails must be properly trimmed and clean. After healing, one should wave the hand, as it were, shaking it, to shake off any fine atoms, or even vibrations, so that a poison taken from the painful part of the patient may not be given to the patient again.

There are cases when the sensation of the body is dead by the pain, and the pain has gone into the depth of the affected part of the body. In such cases, waving the hand or touching is not enough; rubbing is necessary. In cases of the effects of poison from the sting of a bee or a scorpion, or snake-bite, or the bite of any other poisonous animal, a simple soft touch or stroking of the affected part is necessary. If the pain is more intense, touch is not necessary; simply the waving of the hand close to the affected part is necessary. In the case of the bite of a mad dog, one should put some lime mixed with water on a copper coin and tie it on the part that the teeth have touched, and the rest of the affected part must be healed by touching and stroking it with the tips of the fingers. Bites of mosquitoes and midges may be cured by applying butter that has been boiled and allowed to cool, and then waving the hand over the affected part. Rosewater may be used for bites of all kinds, in cases of severe inflammation.

Shafayat: Healing
Number 3a: The Tracing of Disease

The healer's work in tracing disease is subtler than healing. For in healing, power is necessary, but in tracing disease, its nature, its cause, its secret, psychic power is of no use. There, inspiration is needed, and a healer without it is an incomplete healer.

The patient generally does not know the real cause, nature, and secret of his complaint. He is not supposed to know, for the patient knows the effect of the pain, not its cause, its nature, and its secret. The healer must trace the patient's complaint from his face, expression, voice, word, and movement ... everything tells. Sometimes the healer must find out the cause by asking the patient details about his pain and the situation of his life, and by knowing the attitude that the patient takes up to things, and by knowing the inclination of the patient. The secret of the disease can be traced, also, by seeing what a person desires in the way of food, and in what environment he prefers to be, and what attitude he has towards his friends and foes, his choice of sweet or savory, his attraction to colors.

For instance, a person with a complaint that originates from melancholy will have a liking for purple; a person who has lost control of his passions will have an inclination to red; a person who is lifeless, who has an inclination to emptiness, will have a tendency towards white, because no color will appeal to him; a person who has gone through a sorrow and mourned over things and weakened his heart by it will have an inclination towards black.

So it is with sweet and savory. The patient who shows an inclination to sweet shows weakness of heart, and by that, general weakness; and the patient who shows an inclination to savory lacks circulation. There are many more things in the patient that one can perceive, not only from his inclinations, but by noticing his face and feature, for in this way, one reads more than by anything else. The feature tells the general characteristic, and therefore a person knows the weakness that may have been the origin of the complaint; and the general expression shows the thought behind it. Since mind is the cause of all causes, the healer gets at the root of the complaint as soon as he touches the mind of the patient. How true is the saying, "Man's face is the mirror of his heart."

Shafayat: Healing
Number 3b: The Chief Reason of Every Disease

According to the mystical point of view, there is one chief reason, which can be called a common cause, from which all diseases are derived, and that is disorder of rhythm. The upset of the nerves is, chiefly, stated by the scientists to be the origin of all mental diseases; and their effect upon the body produces different diseases in the body. By religious people, concentration and meditation are taught, sitting in a prayerful attitude. It all explains the wisdom behind it: that is, to bring the activity of mind and body to a normal condition. For it is the nature of activity to become more active every moment; for it is the activity itself that produces energy, and the consequence is that by so producing energy, its own strength throws it out of its normal rhythm.

This one can see in the burning of the fire. The activity is little at the start; at every moment of its increase, its activity increases and culminates, in the end, in its utmost speed. And the speed of the beginning compared with the speed of the end will prove that it was the increase of the speed of the fire which brought about the climax, when it consumed itself. In human nature, we see the same tendency. When speaking, one is inclined to speak more and more quickly, until the speed is so increased that one leaves out several words of the sentence, without any intention of doing so.

So it is in walking. The speed of the walk increases with every step, until a person finds himself almost running. So it is with the imagination. And perhaps, one sees the same thing with the pulsation of the body and the circulation of the blood. Uncontrolled increase of speed, in all its aspects, hastens the climax, and when unbalanced, culminates in disastrous results. A healer without this knowledge is a blind healer, who does not know the cause of diseases. His healing is a chance. But the one who knows this is more than a physician and more than a healer. He will control his own activity, and the power of control thus gained will enable him to control the activity of others, in order to keep it normal, in which is the true health of mind and body.

Shafayat: Healing
Number 4a: The Reason for Tiredness

Tiredness is due to three reasons. Loss of energy is the chief reason, but besides this, excess of activity of mind and body. One generally knows tiredness to be caused by the excess of bodily activity, but one is apt to overlook the fact that the excess of activity of mind also causes tiredness. The activity that especially causes tiredness is worry, fear, anxiety, and pain. But besides this, there is one mental cause that remains, still less observable, and that is the thought of being tired. Among a hundred cases of tired people you will find ninety cases of this particular kind of tiredness.

When a person thinks, "I am tired," the very thought creates the feeling of tiredness in support of the thought, and reason brings forward a thousand reasons that seem to have caused the tiredness. There are some people who think that the presence of people, or of some people, tires them; or the presence of a particular person tires them. Some people think that their energy, their life, is eaten by some people. Some think that a particular action takes away their energy. Some think that their strength is taken out of them by everyday duty in life or the work they happen to do, such as singing, speaking, doing bodily or mental work. And of course, as they think, so they experience.

Coming to the truth of the thing, there is no doubt that every kind of activity must take away some energy, more or less, from the person. But by thinking, one increases the loss; by preserving the energy and using it economically, one saves it to a great extent. And there is one way, which is a spiritual way, by which one can give out the energy with every activity that necessitates one's giving it out, but at the same time one can absorb much more energy than what one loses, from the life within, without, around and about one. It is for this reason that religion has given the conception of God being almighty.

Those who consider Him to be far away in heaven keep away from Him, but those who realize the meaning of the teaching in the Bible that "we live and move and have our being in God," they feel Him at all times by their side. When consciousness of wealth makes one feel rich, and when consciousness of strength makes one feel strong, how much stronger and richer he should feel who is really God-conscious!

Shafayat: Healing
Number 4b: Balance

A healer often finds patients whose complaints may be different, and yet many of them originated by the lack of balance. Balance is the most difficult thing in life to keep, for anybody and for everybody. Many times a healer succeeds in curing a patient by just showing him some practices by which he can attain balance. This, besides healing, brings about a most desirable effect.

Balance is gained in different ways, even in ordinary actions such as sitting, lying, standing, and walking: standing with even force given on both legs; sitting cross-legged or on the knees, both having the equal weight of the body, as well as kneeling; walking rhythmically with an even force given to the swing of both arms. Also, by regularity of eating and drinking, working and resting, sleeping and rising, one gets balance. And the first thing a healer should consider when treating a patient is that he must give him balance.

**Shafayat: Healing
Number 5a: Pain**

Pain has two origins: the mind and the body. Sometimes it is caused by the mind and held by the body, and sometimes it is caused by the body and held by the mind; and it is the harmony of both that sustains the pain. If one were absent, or did not partake the pain suggested by the other part of the being, the pain would not exist, and if it existed, it would vanish. The body, being the servant of the mind, can never refuse to bear the pain given by the mind, having no free will of its own. It is only the mind that can refuse, if it were trained to do so. The doctrine that some people have, that there is no such thing as pain, is very helpful in the training of the mind, although its truth may be questioned.

If it is true that there is no such thing as pain, it can only be true in this sense, that everything in this world is an illusion; it has no existence of its own, it does not exist in reality, compared with the ultimate reality that is. But if a person says that it is pain only that does not exist, but joy exists and all other things exist, then he is wrong.

Among Sufis, dervishes have tried to become pain-proof by inflicting upon themselves cruel injuries, such as whipping of the bare arms or cutting the muscles of the body, or piercing the body with knives or taking the eyes out of their sockets and replacing them in their sockets again, of which I have been an eyewitness. By this they have discovered a truth and have given it to the thinking world, that mind can refuse to partake the bodily pain, and by its doing so, the bodily pain is much less felt than it would otherwise be.

When the mind goes forward to receive bodily pain, out of fear or self-pity, it increases the pain and makes it much more than it would otherwise be. The properties that fear or self-pity add to the pain are ninety-five percent. And the first thing that the healer must do in curing patients suffering pain is to erase the pain from the surface of the patient's mind by suggestion, also by his healing power. And in the absence of help on the part of the mind, the body must give up pain, for it has no power to hold it longer in the absence of mind.

**Shafayat: Healing
Number 5b: Healing by Medicine**

Very often it happens that a healer or a believer in healing goes to such an extreme that he does not accept healing by medicine. Really speaking, the thought of being given medicine by a doctor and the thought of repeating the prescription so many times a day, apart from its medicinal influence, is psychically helpful, and the healers of the East, considering this, have acted in their line some part of physician also. With their healing power—spiritual, psychic, and magnetic—with their hypnotic suggestion and with their mesmeric influence, they give the patient something to eat or drink in the form of medicine. Sometimes they gave a charm to keep by him, and sometimes magnetized water.

The idea is that mankind is more conscious of the objective world and its activity than of any other plane of existence, and by eating or drinking, or holding or possessing a certain thing, the impression upon him becomes more realistic. The thought of the healer that should ease the mind is often hindered when the external senses of the patient are not fully responsive to it; but when the

patient eats or drinks something, tastes something, or feels something applied to or touching the painful part, the sense or senses become the medium for the healer's thought to proceed through them and so reach the mind of the patient. The knowledge of the physical medium is most essential for a healer, for every psychic operation requires a medium, and through a distinct and responsive medium, every psychical work meets with success.

Shafayat: Healing
Number 6: The Psychical Nature of Diseases 1

The psychical nature of diseases can be explained in a few words as being the lack of life, either by the lack of sufficient matter in the body or by the excess of matter, which leaves no scope for the spirit. Beside it is the impression of pain which the mind holds. Pain is not always physical. There are physical causes, but as soon as the mind knows of discomfort, out of fear it holds it, and this is called pain.

Disease is often caused by the lack of rhythm, be it in thought or feeling, in the breath, in action, or in one's everyday life. For instance, to stay up in the night when one is accustomed to sleep, to change the dinner hour, to take a nap when one is not accustomed to—anything that one is not accustomed to do puts one out of rhythm. People who are accustomed to be angry or to quarrel, if they are not allowed to do that, would become ill. There is a story told in India that a person who could not keep any secret was compelled to keep quiet; in the end he became ill and the doctor had to cure him by permitting him to give it out. All this signifies rhythm; every habit forms a rhythm.

The fear of catching a disease is also a cause of illness. There are people who wonder whether they are ill, and try to find if there is something wrong with them. There are some who enjoy self-pity or the sympathy of others. These invite disease. Some entertain disease when they are to a certain extent unwell. They wish to surround themselves with the environment of a patient, or try to take a lazy life. By so doing, naturally the mind holds the disease longer, as it was allowed to do so.

There are many other causes. Among them the most unfortunate is the impression that, "I have got an illness that can never be cured." For this impression is worse than a disease. In fact the soul of every individual, healthy or ill, is pure from any pain or disease, and it constantly heals mind and body; and if it were not for the mind and body, which increase illness, a person would always be well. It is natural to be healthy, and all illness, pain or discomfort is unnatural.

Shafayat: Healing
Number 7a: The Psychical Nature of Diseases 2

In Sanskrit, breath is called prana, which means life. This prana not only gives life to oneself, but it gives life to another person too. Sometimes the presence of someone fills you with life, and sometimes the presence of someone, so to speak, takes away your life from you. One feels tired and depressed and eaten up by the presence of one person, and another's presence gives added strength, life, and vigor. This all is accounted for by the breath. The one who has more life gives life; he who has less life takes it from the one who has more.

But there is a contrary process, too. Sometimes the stronger one takes away what little life is left in the weaker one, and sometimes the weaker one gives out his life to the stronger one. Who takes away the life in fact absorbs the life from another. In the presence of that person, even flowers fade sooner and plants die.

Many deaths occur and many lives are retained by the phenomena of the breath.

Therefore, for the healer there is no greater source of healing than the means of the breath. He can throw his breath upon the affected part of the patient as easily as one can cast his glance upon a painful part. Even eatables and objects that a healer's breath has magnetized carry with them the power of healing. If touch makes a certain mark of the perspiration and fingers upon a thing, why should not the breath, the very essence of life, live in an object and give the object some part of life which could produce in it an effect which may be a greater cure than medicine?

When the breath is developed and purified, it is not necessary for the healer even to make an effort to throw his breath upon the patient, but the atmosphere that his breath creates, the very presence of the healer brings about a cure, for the whole atmosphere becomes charged with magnetism.

Shafayat: Healing
Number 7b: The Psychical Nature of Diseases 3

There are, no doubt, many physical causes of various aspect of insanity, but a keen study of the subject will prove the fact that insanity is mostly due to mental causes. Some lack of balance caused by intensity or excess of a certain thought and feeling is found to be at the root of every cause of insanity. The physician fails to cure such cases, especially the one who traces the cause of insanity in its outer manifestations and in the physical body. Every cause has an external effect, and yet it is a mistake to take the effect for the cause.

Therefore, it is not generally a medicine or even surgical operations or any external applications that can be of great use. It more the work of a healer than of a physician to cure insanity. Like every disease, insanity could easily be cured in its earlier stage, and it is the work of a healer again to recognize the signs of insanity in their primary state, for such signs are not noticed in a person ordinarily, and they are passed over as "something funny" or "queer" about a person. The first step to healing insanity is to get at the root of the complaint by association with the subject, and as soon as the root of the complaint is touched, a great relief is brought already, even before healing. Naturally, insanity being a mental disease, thought power alone is the remedy for its cure.

Loss of memory, confusion, puzzlement, instantaneous temper, and passion, all these are the signs of the beginning of insanity. Insanity is inherited from the family, but it can be traced in several weaknesses and vices, among these drink, fondness for drugs, unnatural habits, too much worry, anxiety, and allowing melancholy thoughts to develop in nature. These are all things that cause insanity.

The work of the healer is first to catch the primary cause of insanity, and that is loss of memory. It is caused by weakness of the mind. The mind has not sufficient power to bring forward the thought entrusted to it at the command of the will. It is this which may be called loss of memory, and it must be healed and cured in its very beginning. And the primary stage is the extreme activity

of mind, which results in an extreme, thoughtless anger or passion; then, when its spell is passed, repentance comes. This should be avoided at its beginning. Guilty conscience, fear of consequences, doubting tendencies, all such things are like fuel to the fire of insanity. A pure, thankful, useful life, a constant thought of appreciating things and avoiding blaming things and people and conditions, all these help to keep away the germ of insanity.

Shafayat: Healing
Number 8: The Psychological Nature of Diseases 1

There is a part of one's life which only could be called life; there is no other name appropriate for it, and the English phrase "to pull oneself together" means to set that part of life to work. This part of life may be called spirit. This part is intelligence and power both in itself. It is intelligence because any part of the body and mind, or every part of both in which it dwells, it makes sensitive; and it is powerful because whichever part of the body and mind it touches it strengthens.

In games and sports, when people jump down from a great height, what is it that protects them from hurt? It is this spirit, and they have in their habit to call this spirit to their aid. When people throw balls at each other, and even in boxing, the receiver of the blow awakens this spirit in that part on which he receives the blow. The sportsman does not know what this spirit is, though he takes refuge in this. The mystic understands it by his meditation, also by research into metaphysics. When a person awakes from a deep sleep, the first thing that rises through his mind to his body, when the tendency of stretching and contracting comes, and twisting and turning, and the tendency of opening eyes, is the spirit; it rises, so to speak, and spreads.

By the mastery of this spirit, diseases are cured, age is mastered, even death is conquered. When this spirit is lacking, energy is lacking, intelligence is lacking, joy is lacking, rest is lacking; and when there is this spirit, there is hope, there is joy, there is rest; because the nature of this spirit is to hold intact the body of atoms and vibrations. Comfort lies in its being held; discomfort comes when that spirit is not sufficient to hold the body intact. Therefore, it is the lack of this spirit, in many cases, that is the cause of a great many diseases. By the development of this spirit in himself, the healer can give a part of his spirit to another, and that becomes the best source of healing.

Shafayat: Healing
Number 9a: The Psychological Nature of Diseases 2

Almost every disease is originated from the mind, even when one catches infectious diseases. It does not mean that in all cases it must be wickedness of the mind; if it were so, the good people would never be ill; and yet it cannot be overlooked that it is the weakness of the mind, in some way or another, that allows the disease to enter. Besides that, there is negligence, oversight, irregularity—mental and physical—which cause diseases. Life and death are two forces, constructive and destructive, and there is continually fighting between these two forces; and there are moments when one power wins, and the success of that power is either better health or disease and death.

It is necessary that the body should be ready and fit to fight this battle. But the mind has a still greater part to perform, and when the mind fails to perform its part, the body with all its fitness is

incapable of retaining health. But if the mind is capable of keeping health, the body to a great extent obeys it. Still, the harmony of both mind and body is needed to fight the battle of life.

Shafayat: Healing
Number 9b: The Psychological Nature of Diseases 3

It is the secret of nature that life lives upon life, as all carnivorous animals live upon the flesh of another animal, and sometimes on their own element. That shows that life sustains its body by the same element of which it is made. Man's body is made of the food he eats, and it is according to the life in the food he eats that his life becomes. Little insects which live on flowers create the beauty of the flower in their body. Insects that are fed on leaves sometimes become green and beautiful like a leaf, but insects living in the earth and in dirt have a similar body.

This teaches that man's body depends upon the food he eats. Any decay in the vegetables he eats and any diseases in the animal whose flesh he uses, all makes its effect on man's health. Brahmins, who have been the most scientific and philosophical people in the world, have always considered this subject, and one always finds in the race of Brahmins intelligent and superior minds. In the West, although there is a continual scientific discovery and discussion on hygienic life, there is a great overlooking, in many things, of food, which in a few words can be explained as the lack of what may be called home life.

Many have to take their food in public places where it is impossible that a special consideration should be given to this effect. Among animals, there is a difference; there are some clean animals, others unclean, and their flesh differs in that way and has a great influence on the health and mind of a person. The question what the mind has to do with bodily food may be answered in this way, that as an alcoholic drink makes an effect on the mind, so even every atom of food makes a particular effect.

There are foods of three kinds: Sattva, which gives nourishment with calm and peace; Rajas, which gives stimulus to work and move about; and Tamas, which gives sleep, laziness, and confusion. A healer must become aware of all kinds of food and their effects, so as to prescribe to the patient to see whether the food is the cause of the illness—which it is in so many cases—and to keep himself in a condition that he may be able to heal successfully.

Shafayat: Healing
Number 10a: The Psychological Nature of Diseases 4

There are many people who may be called "of nervous temperament," who have a tendency if they walk, to walk quickly; if they work, to work with a hustle; if they talk, to talk quickly, so quickly that they may drop words and make the hearer confused; in a moment to flare up in temper; who are inclined to laugh or cry easily. This condition in a way gives a kind of joy, but it weakens a person and takes away from him self-control, which in the end results in nervous diseases. It begins as indulgence in the activity and ends in weakness.

Many mental diseases are caused by this negative state of mind and body. From childhood, there is an inclination to this, especially among children of nervous temperament, and if it can be checked from that time, there is a sure result. No disease can be worse than an increasing weakness

of the nerves, which is the lack of self-control, and life is not worth living when the control over the self is lost.

Shafayat: Healing
Number 10b: The Psychological Nature of Diseases 5

Man does not only constitute matter in his being, but also spirit. However well-built a body he may have, its mechanism in good working order, still there is something that is wanted in him. For the physical body is sustained by material food and drink, breath by the air, mind by thoughts and imaginations and impressions. But that is not all; there is something besides mind and body that man possesses in his being.

That is his spirit, which is light, a divine light. It is therefore that sunshine makes one feel bright, but it is not only the sunshine that is needed for the spirit. Man's soul is like a planet; and as the planet is illuminated by the sun, so man's spirit is illuminated by the light of God. However healthy and joyful man may look, he is not really healthy; he must have some spiritual touch, some opening in his heart which would let the light come in, the light of God.