



Githas  
Series II  
*of*  
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Toward the One, the Perfection of Love, Harmony, and Beauty,  
the Only Being, United with All the Illuminated Souls  
Who Form the Embodiment of the Master, the Spirit of Guidance.

**Occultism**  
**Number 1**

Dream is the activity of mind which in the wakeful state is called imagination, and imagination controlled and directed by the will becomes a thought; so the dream controlled and directed by the will becomes a real dream. It is true that the will loses its control and the activity of the mind its direction in the state of sleep, but if we keenly study the whole nature and its workings, we shall realize that they all are under the influence of habit. Even an infant, without knowing what time it is, desires food and wakes up at a regular time, according to the habit he has formed. Our hunger and thirst, sleep and wakeful condition, all depend upon habit.

Therefore, those who control their imagination by concentration become thoughtful, masters of their own affairs, and in the state of sleep they accomplish their purpose in the dream. But the thoughtless have unruly imaginations in their wakeful state, and in the dream their mind becomes like a ship on a rough sea, sometimes high up in the air, at other times low down in the depth.

All nightmares and unhappy dreams are caused by uncontrolled activity of mind during the wakeful state. From this we learn that, though our experiences in the wakeful state are many times directed by our dreams, yet by knowledge of the truth about it, we shall know that it is the state of our mind in the wakeful state that produces dreams.

Among various kinds of dreams there is one in which we see nothing but the reproduction, mixed up with other things, of our activities of the day. Another is the contrary occurrence to what takes place in the wakeful state in the future. The third is the real vision, either symbolical or clear, of what will happen tomorrow.

The dream of the first part of the night shows its result in a very long time, but that of the early morning shows its result very soon, for the impression of the dream in the morning is fresh upon the mind, therefore it works more quickly than the dream of the first part of the night. A puzzled dream has a puzzled result, the result of a clear dream is clear.

**Occultism**  
**Number 2**

The mind has its full play when a person is asleep, for in the wakeful state man has rein over the mind, but in sleep mostly that rein is lost, and the mind is free to produce pictures, natural or unnatural, broken or unbroken, as it happens to produce. The pictures are produced according to the life in them, and that life is given them by the mind itself.

Plainly speaking, the things one thinks of often and the objects that one sees more gain life at every observation given to them. Therefore, one sees in the dream mostly the dearest friend or the bitterest enemy, and the same thing accounts for the dairyman's dreaming of milk and a butcher's

dreaming of meat. Every person's world is separate; his world is that in which he lives and of which he thinks.

The reason why mental dreams should have an effect upon the life of a person is that the line of our fate is made on the lines of the impressions that our mind creates before our soul. It is therefore that an unhappy dream would bring about unhappiness and a happy dream would bring about happiness. It is not true that what was going to happen was shown to us in the dream, though we are always apt to think so. The fact is that the dream has built a bridge for us to land into trouble or happiness.

### **Occultism Number 3**

It is very interesting to see how knowledge of past, present, and future is revealed to every soul in symbols. The illuminated sees and to him it is everything, and to him who cannot see, it is nothing. Nothing can teach how to read the real meaning of symbols unless our own soul discloses to us their secret.

The symbolical dreams are mostly concerning ourselves. They show us the condition of our affairs in life and the state of those whom we love. The reason why a symbol in the dream should show us what is hidden in past, present and future is that, that is how it first constructs itself, and then it changes its form on the surface. The next reason is that the former or latter effect of a happening has quite a different form from that of its real occurrence. It is just as in sound — there is a tone and an overtone which belongs to its original note, only it is different in its effect and color.

As delicate a person's thoughts are, so delicate is the symbol. To a simple person the symbol is simple; to a complex person the symbol is complex. One reads the symbol of the dream according to the development of his soul, for in proportion to his soul's evolution, he sees things clearly. There is no end to the interest when the secret of symbolical dreams begins to disclose itself to the dreamer. It is more than an astonishment, it is more than a wonder.

### **Occultism Number 4**

The astral dream manifests to the sight of pious beings who are at the same time balanced. It is scarcely vouchsafed to an unbalanced person, however spiritually evolved.

The astral dream is the real experience of the soul dwelling in the higher spheres with the vehicle of the mind. There are three aspects of the astral dream. One aspect is that a person knows the real happening as it is, not contrary or symbolical; the actual happening manifests on the surface. The next aspect is that a person meets the living or dead friend and sees their actual condition. The third kind is that the astral part of the living or dead comes and visits a person.

By means of the astral dream, a great many things are accomplished. Those who become masters of life control the astral plane, and bring about these above-said three experiences at will.

**Occultism  
Number 5**

The spiritual dream is that during which the light of the soul has fully illuminated the mind and the mind is able to create and perceive the clear picture of past, present, and future. In the spiritual dream, one sees actually what is happening at a distance, or what has happened in the past or what is going to take place.

But in order to see the spiritual dream, one must be naturally capable or spiritually developed. Naturally capable is he who is innocent, simple and righteous, kind, harmless and loving. In spiritual development, it is not necessary that he should have the above-said virtues. If his soul can rise at will from the lower planes of existence, he can dwell in the spiritual with mastery. The greatest hindrance that veils man's eyes from the spiritual dream is the thought of self. As much as one can forget this, so capable does one become of witnessing the spiritual dream.

**Occultism  
Number 6**

Vision is of two kinds: a vision when a person is in a trance or half asleep, and dreams a dream that either solves some important problem of life, or warns or suggests concerning something important in life.

In the ordinary vision, a person sees past, present, and future exactly as it is. For instance, if some friend or relation is about to come unexpectedly, the vision first shows his arrival. So it shows the rise and fall of oneself and of friends.

Vision is generally vouchsafed to those who are pious, righteous in their action, and of tranquil mind, for an untranquil mind is just like moving water, which does not take a clear reflection. It is still and clear water in which reflection is clear. So it is with the reflection of vision on the ocean of man's heart.

**Occultism  
Number 7**

There are times, when in sleep or in the waking state, man gets a glimpse of past, present, or future happening. It is not like a dream, which goes on like an act on the stage, but it is a picture. That is why it is called vision, and that is the difference between dream and vision. To those who are developed spiritually, this vision often comes, sometimes as an answer to their question, sometimes to warn them of an unforeseen danger, and sometimes to guide them toward some accomplishment in life.

Mental vision also comes to those who walk in the path of devotion and who hold an ideal in their concentration. To them at times, when it is necessary, in the form of that ideal a warning or a guidance appears as a vision. Those who master Tasawwur, meaning the concrete production of the ideal in thought, their first experience is that every form they see seems covered with the form of their ideal. This is the first step toward progress, which in the Sufic term is named fana-fi-Sheikh.

Then a vision is already created within them, and advice on any point they wish for, they receive from within.

**Occultism**  
**Number 8**

The dreams and visions that we have in life are mostly symbolical and scarcely ever plain. They are symbolical because everything in the inner plane shapes differently from the form it wears in the outer plane. The same reason accounts for the inspiration of the Prophets, for many others besides them, at times, touch the same goal that they touched, since the consciousness of all is one. But everybody does not realize it consciously, and some who realize it do not know the language of the inner world, for the spirit speaks a language that is unintelligible to all save a few who are gifted by nature to understand the cry of truth behind it.

A person who has known oranges is not necessarily able to recognize the orange tree, but he who knows the orange tree can expect oranges on seeing the seedling of the orange tree. Sometimes the buds of flowers cannot at all give an idea of what the flower is like, and sometimes the shell of the nut can delude a person who does not know what it is and may not be benefited by the kernel in it.

Many people see symbolical dreams and some see symbolical visions, and yet cannot understand their effect, for they sometimes seem quite different from the effect they have. For instance, an elephant in the East is considered to be a sign of honor, and in the dream it is the sign of death. One cannot take an object as having such-and-such an effect in life; it is how it is produced that makes one realize its result.

Intelligence is a great bliss, and when it is clear, it helps one realize the nature of things, and by that one can read symbolical visions. The study of symbology can never suffice one's purpose, for there is no limit to the variety of nature's forms. It is intuition that helps one and makes the meaning clear.

**Occultism**  
**Number 9**

Astral vision is the seeing of the unseen beings, such as spirits, jinns, fairies, or angels. Now, to the question whether it is we who make them, or they who come, the answer is, both; in part we make them, in part they come. In saying we make them I do not mean one single individual in particular, perhaps another person. And yet, as all are children of God, although they are called children of their parents, so all seen and unseen beings are created by one Source, Whom man recognizes as the Creator.

Every unseen form that we see in a vision, be it of a spirit, fairy, or angel, or of a teacher, sage or saint, is according to man's evolution. As highly evolved a person is, so high is his vision. Sometimes he attracts the object of his vision, sometimes the object of the vision wishes to manifest to him, and sometimes he creates the object of his vision before him.

The goodness of the vision depends upon the greatness of the object. In an astral vision, a relation or a friend may appear to a person and tell him something about the other side of life. Before



another, a saint or sage may appear, as Gabriel to Moses, and may give him the message of God. In all cases, vision is bliss, especially when a person is treading a spiritual path.

**Occultism**  
**Number 10**

Although all things that one meets with in his life's journey are either made by himself or by others or both, by an individual or by a multitude, yet when the soul is clear from all doubts and confusion, he sees the clear picture of his own life or the life of another, perhaps for whom he cares, however distant in space of time it may be. This vision manifests to a spiritual mind, and sometimes to anyone who may be for that moment in a clear spiritual atmosphere.

Sometimes man overlooks such pictures manifesting before him in a dream or in the waking state, and sometimes one cannot understand what may be the meaning of these pictures, though spiritual vision is not necessarily symbolical; sometimes it is as clear as it manifests on the surface.

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***Amaliat: Psychology***  
**Number 1: To Develop Psychic Power**  
**Concentration to Increase Power**

Concentration is the first necessary thing in developing psychic power, because it is exercise for the mind, as for the body there are gymnastics. No psychic has ever developed his power, nor has been able to make use of it, without the development of concentration. There are two great blessings in man's life: power and inspiration. Concentration brings power; meditation, inspiration... the former being constructive while the latter is toward the ideal of annihilation, which in other words may be called absorption within.

Psychic power is developed by making use of a thought at will, creating in the mind the object of concentration and retaining it—which takes a great deal of willpower. It is like lifting the chair on the tip of a finger under one of its feet, and keeping at the same time the balance, that it may not fall. Concentration is still more difficult. It is like making a pin stand on the tip of a finger, which has always a tendency to fall. The nature of the mind is such that it creates a thought and throws it over for another thought to take its place. This being the nature of the mind, it makes it difficult for one to concentrate upon one object steadily.

The mind of an average person may be pictured as an unruly horse that jumps and kicks and throws anyone that tries to ride it. Masters of the world are those who have mastered themselves, and mastery lies in the control of the mind. If the mind became your obedient servant, the whole world is at your service. The king of mind is greater than the king of a nation, and in order to get the mind into control, one ought to train the mind as one would train a horse, that afterwards can be used for the purpose for which it is.

People make concentration as a part of their everyday work, but mystics make their everyday's work their concentration. When the concentration is developed, one may do one thing or two things, or ten or a hundred things at a time and at the same time.

The one who concentrates well, his thought becomes living. When there is less power, it is as a vegetable; when more, it is as an animal; when more it is as man, and if still more it becomes superman. His thought becomes his friend, his ship in the sea and his airship in the air. If still more deeply we think on this subject, we shall find that the secret of all creation, natural and artificial, is mind, which has created this all by thought.

***Amaliat: Psychology***  
**Number 2: Stilling of the Mind and Body**

Activity weakens and repose strengthens the mind and the body. By the word "strengthens" is meant that they get life from within, not necessarily from their own element. One may ask, "Would sitting idle help a person to become muscular, and would lack of thinking make one wise?" The answer is, no; activity would help a person to be muscular rather than stillness, and thinking would

make man wise rather than the silence of thought; but activity in both the mind and the body would bring them to their own element. In other words, the body by activity would become muscular, and the mind would become thoughtful. But it is stillness alone which can give them the life from within and the light from within. Therefore, the body and the mind of a master Sufi may not seem to be stronger than those of another person, and yet they have a life peculiar to them, which everybody does not possess.

***Amaliat: Psychology***  
**Number 3: The Use of Psychic Power**

Psychic power must be used after having been collected. Therefore, the desire of healing and of magnetizing should be kept aside until the power is developed so that it will overflow, and that it the time to make use of it. Otherwise, instead of helping others, the psychic ruins himself.

The best vehicle that gives expression to this power are the eyes. The psychic first drills the eyes and makes them accustomed to operate in one direction in which he may desire them to work. The glance of the psychic must become, when required, as the sharp knife of the surgeon, and when required, it should work as gently as a powderpuff. Until this control is gained, the psychic may help some and harm some, not knowing what helped and what harmed.

The tips of the fingers of the psychic and the palm also must become the means of directing the power. The whole being of the psychic becomes a magnet. The great psychics have a healing effect even in the soles of their feet. It is therefore that an Eastern disciple prides himself on being even as dust under the feet of his master.

***Amaliat: Psychology***  
**Number 4: What Nourishes Psychic Power**

Psychic power is a power of mind, and it repose of mind that develops it; in other words, stillness of mind. Activity of mind lessens the power. A person who thinks more, who is always absorbed in imaginations, who worries more, fears, doubts or becomes anxious about anything loses this power. Of course, the mind should not always be still, for lack of activity also destroys power, but one must be able to exercise the mind by thought and to still the mind by the will. This gives health to the mind, and thereby, psychic power is developed.

The breath is the principle thing in life which absorbs the real nourishment for both body and mind. It is therefore that those who cannot breathe rightly can never be healthy; no food can nourish their body. And it is always the disorder of the breath which is the hidden cause of unsoundness of mind. The breath absorbs from the sphere nourishing properties for both mind and body. Therefore, there is no psychic who has developed his power without the development of the breath.

A person is not equally gifted with power and inspiration. These two are like two eyes, two hands, or two wings which are not equal in strength. Therefore, one finds that most inspirational people lack power, and most powerful people lack inspiration; and it is the constant striving of the Sufi to balance the two. The reason of this is that power is grosser. It produces a mist, so that the intelligence is confused. If the mist is cleared, the power is cleared away too, and then inspiration comes.

*Amaliat: Psychology*

**Number 5: What Should Be Practiced in Everyday Life to Develop Psychic Power**

Psychic power, in plain words, may be called power of mind, and power of mind in reality is power of feeling. Feeling is the spirit of thought as speech is the spirit of action. Therefore, concentration is the first essential thing for the development of psychic power. Besides that, strong feeling, void of all bitterness, worries and sorrows, fears and anxieties, is necessary.

In order to express psychic power, one must have strength of body. Regular breathing, with rhythm and good circulation of the blood, is necessary. If not, while sending power outside for healing, one gets the disease of the person whom he heals; or when wishing to master something in life, he himself becomes mastered; when wanting to catch someone, he becomes captive.

Sometimes, in people psychically weak, one finds great psychic power, but it is neither useful for them nor for another, because it makes a person weaker when he is already weak in constitution. In the Hindu religion, where harmlessness is the ideal and flesh-eating is prohibited among them, Shiva, Lord of Yogis, has allowed meat for the psychics, for the very reason that psychic power is power of mind and the body must be so strong as to sustain it. Another thing that is necessary for a psychic is steadiness in his habits and tranquility of mind.

*Amaliat: Psychology*

**Number 6: The Development of Power in the Fingertips**

The hand is the most active organ that man has; and at every inclination of doing any sort of work, man puts his hand forward to accomplish it. This shows that man's power of action is expressed through his hand, so psychic power can also be better expressed by the hand than by any other organ. The fingertips are as rays of this light which is called psychic power. Fine rays of power manifest through man's fingertips. This is the secret of shaking hands, which in reality is a psychic help to each other.

As by working with a machine, a person makes his hands capable of mastering the machine, and as by playing the 'cello a person makes his fingers capable not only to play the right notes but even to express his feeling, his emotion through them. So it is with psychic power. Every person has more or less of this power, but he can develop it by certain exercises which the initiate learns from the Murshid. When the power is developed, then the fingertips throw out the psychic power that attracts and heals. Its development also depends upon the health and strength of body and mind. By the power so developed, man can work wonder.

*Amaliat: Psychology*

**Number 7: The Development of Power Through the Eyes**

The finest means of reflecting power is the eyes in the body, for they are radiant and the radiance of psychic power can easily pass through them. Therefore, the power of the eyes can help more in healing than anything else. As weakness is seen in the body by its unsteadiness, and by the lack of control in one's movements (which we term nervousness), that is most seen in the eyes. The eyes are strained more than the other organs of the body, for every moment they are busy. That takes away

the steadiness of the sight and the control of the glance from every man, and it is never considered a lack, it being a general disease.

A child in his infancy shows in the steadiness of his eyes what nature has given to man, but as he grows older, he is curious and attracted by every object that invites his attention, and so activity in time takes away the steadiness of the glance. It is for this reason that many people complain about their eyes.

The mystic, therefore, takes great care of the eyes. In ancient times, the mystics, kings, and commanders used to wear a thin veil over their eyes to protect them against being much strained, thereby preserving the psychic power of the eyesight. What difference is there when one speaks on the telephone and when one speaks in presence? What is absent? The voice is not absent, it is the eyes. Words can never convey that which the eyes can.

Humor, fear, strength, weakness, pleasure, displeasure, willingness, unwillingness, the eyes can express most. The steadier they are, the deeper the man is; and as much control of the glance he has, so much power he possesses. No doubt, the power is of the mind, not of the eyes, and yet the eyes are the only means through which the psychic power can work satisfactorily. There are three necessary things, therefore: to keep the eyes clean, to keep them from straining, and to control the glance by concentration.

### ***Amaliat: Psychology***

#### **Number 8: Development of Power Through the Breath**

The breath is the only power which works directly or indirectly. It works indirectly when it works through channels. It works directly when one is inhaling and exhaling. Its channels are not only the physical organs of the body, but all organs of the body radiate the power of the breath. One who knows how to direct its power can even turn water into tonic and food into medicine; he can send with a flower the healing power; he can charge any object with the electricity of his breath. The finer the substance the more power it absorbs. For instance, bread or wine can be more charged with psychic power than stone or wood, although powerful breath can affect anything, however fine or gross it be.

The presence of a spiritual person has a soothing and healing effect, and cures a patient. The secret is that the breath which is purified and developed becomes a stream of nectar. In the first place, breath is life, and when its current is attached to the inner life, the life eternal, it becomes more radiant life and it gives life to all mortals. It cures illness, because illness is caused by lack of life. It takes away depression, for it is light; when it is arisen, it takes away the clouds of depression. In the East, people seek the presence of a spiritual person, and often among them are such who never speak or teach or argue or discuss.

There are some who do not even utter a word of blessing, and yet their contact gives life to the lifeless, takes away depression and sorrows, clears away confusion and heals all maladies, for it is life that they radiate, and those in contact with them are benefited. It is an evident phenomenon which needs no proof. The atmosphere that a spiritual person charges with his magnetism is the testimony of his power. People call it psychic power, and yet psychic power without spirituality is a lame power and a blind power. When the psychic becomes spiritual, or when the spiritual person

develops in him psychic power, he becomes the fountain of life, continually flowing in this mortal world.

***Amaliat: Psychology***  
**Number 9: Development of Power by Blowing**

One sees healers among the Sufis who magnetize water, a flower or fruit, as a remedy for any disease. The secret of it lies in the power of the breath. When a person repeats a word over a thing, then the vibrations caused by that word magnetize the thing accordingly. Even by blowing on the affected part, a person can heal another from pain. But this power is developed by the development of the breath. In the East, the poison of the snakebite and of the scorpion and of the mad dog and of the bee is always cured by blowing.

The Hindus call magnetized food or drink or a flower *prasad*, and the Sufis call it *tabarruk*. They repeat words over it. Really speaking, it is the breath which charges the food or drink with life. After all, every illness is caused by lack of life, and its cure lies in life. All curatives, besides nourishing food and fresh air, help to develop life in a person. But if one person gives from his life, life to another, it is more than food, drink, or even fresh air.

When the breath is developed, only then may one make use of it for every purpose. But so long as it is not developed, it is advisable not to make use of it, for one may, instead of curing another, partake pains, diseases and depressions from another. When a person's breath is not sufficiently developed, he, instead of curing, would do harm to himself as well as to the other. Therefore, development is necessary before its use.

***Amaliat: Psychology***  
**Number 10: Development of the Power of Presence**

There are different ways through which the psychic uses his power, but the power of presence is most powerful and best of all. By a keen study of life, we shall notice, especially with people who are sensitive or ill, that one person, when he comes into the room, brings with him an atmosphere of ease; and there is another person who, when he comes, adds to the pain or restlessness of the patient; and also, one experiences that the presence of a person may be so that it may bring illness to the one who is well. This proves that there is a certain power in the presence of man that heals or that brings ease, sometimes without an effort. The mystics develop this power.

The whole secret of this power is life. A person with life in the body, in the mind, in the soul gives life to those with whom he comes in contact; a person without that, instead of giving life, takes it. The mystic, therefore, by the development of power means the development of life, that he absorbs life from within and without, since the space is full of life, if one only knew how to get from it. Mystical practices, especially those with the breath, are meant to help man to absorb life which is so ample around and about him. But when man does not know this, he is thirsty on the bank of a river. Water is there and he does not see it. More than drugs or herbs or any kind of tonic, the absorption of energy from the space is beneficial.

Then, use is made of this energy for the purpose of healing, and the person who has developed this power of presence does no other way of healing. His presence itself is energy. He can change the

atmosphere of a room in which he may be sitting or of a hall in which he may be walking. He can spread the atmosphere round and about him which can give ease to anybody in contact with him. This is the secret of the great healing power of sages.

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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***Sadhana: The Path of Attainment***  
**Number 1**

What one values in life is worth striving for, whether material or spiritual gain. Those who weigh the object that they wish to attain with the difficulty or the cost that is required for its attainment neither know the full value of the object nor do they know the way of attainment. The first principle that one must learn in the path is to esteem the object of attainment more than the cost one has to pay for it.

Even if the object be not of the value of its cost, still the law of attainment is to attain a desired object at every cost. The great ones who have achieved great things in life have achieved in this way. Nothing in the world could take them away from what they wished to achieve. Even a life's cost they considered too small a price for the object of attainment. When this spirit directs the spiritual path, man arrives at having God-communion, for the true pursuer will never go halfway. Either he gains, or he loses himself.

The words hatha yoga mean abstinence, or sternness, to want what one wants, and nothing else in its place will satisfy one. Those who are discouraged and come back from half the way will never arrive at a destination. Especially in the path of God, a person who takes one step forward with hope and two steps backward in doubt will go back or will linger on in the same place. By the sincere pursuit of the object, be it heavenly or earthly, with a willingness for all sacrifice, one attains to what to what the soul longs for—perfection, the only satisfaction in life.

***Sadhana: The Path of Attainment***  
**Number 2**

When talking about optimism and pessimism, I should say that there are times when the conditions do not allow man to be hopeful, even if by nature he was optimistic. The one who is placed in a situation where everything seems to stand against his prospect in life cannot keep his eyes open, see the condition, and at the same time have an optimistic view. When the conditions in life go against, and everything stands in opposition, it is most difficult for one to have a hopeful attitude in life. Outwardly, the conditions stand against belief, inwardly the reason supports the conditions, for reason is a slave to all that stands before it.

Therefore, if under such circumstances an optimistic person no longer shows optimism, he is not to be blamed. No doubt the one who, in spite of all conditions, against and in spite of his reason, helpless to find a way, still strikes the path of hope, is much more advanced than the pessimistic soul; for he whether he knows or does not know, is holding the rope which is attached to Heaven and which is the only source of safety. This rope is the faith and trust in the greatness and power of God which is within.

And however much things may seem to be against, yet his faith in God can turn all things in time in his favor. It is denying what one does not wish to happen, even to the moment that the hap-



pening is knocking at the door, and still deny. That person will turn that happening into something that he desired. Misfortune will turn into good fortune, disease will turn into health, and death will turn into life.

***Sadhana: The Path of Attainment***  
**Number 3**

There is no such thing as impossible. All is possible. Impossible is made by the limitation of our capacity of understanding. Man, blinded by the law of nature's working, by the law of consequences which he has known through his few years life on earth, begins to say, "This is possible and that is impossible." If he were to rise beyond limitations, his soul would see nothing but possible. And when the soul has risen high enough to see all possibility, that soul certainly has caught a glimpse of God.

They say God is all-mighty; and I say, God is all-possible. Possibility is the nature of God, and impossibility is the art of man. Man goes so far, and cannot go any further. Man makes a flower out of paper, giving it as natural a color as possible, yet he says it is not possible to make it fragrant, for he has his limitations. But God, Who is the Maker of the flower and who is the Giver of the fragrance, has all power, and man, who is weakened by his limitedness, becomes more and more limited the more he thinks of it. In this is created the spirit of pessimism.

Man who is conscious of God Almighty, and who in the contemplation of God loses the consciousness of his own self, inherits the power of God, and it is in this power and belief that the spirit of optimism is born.

***Sadhana: The Path of Attainment***  
**Number 4**

The secret of the working of the whole universe is in the duality of nature. In all aspects of nature, these two forces are working, and it is the working of these two forces which balances life. Therefore, in attainment, not only power, which manifests as enthusiasm or action, is sufficient, but besides power, enthusiasm, knowledge and the capability of working is necessary. Very often a person fails to obtain success with all his enthusiasm and power and will, and the reason is that either by the power he has he pushes along his object like a ball, or with his strength he hammers the rock, which he really needs as a whole and not in pieces.

Power is no doubt most necessary in attainment, but in absence of knowledge, the power may prove helpless. By power I mean power in all aspects, the power that one possesses in the outward life and the power of mind and body. It is the power of mind which is called willpower. No doubt, many with knowledge but lacking power also meet with failure. If an object is pulled from both sides, by power and by knowledge, then also there will not be a success. It is the cooperation of these two powers which is the secret of all success.

Success, be it of material character or of some other nature, is always a success. Success, however small, is a step forward to something great, and failure, however small, is a failure; it leads to something still worse. Success must not be valued from its outer value. It must be valued from what it prepares in oneself. And failure, however small, makes an undesirable impression upon one's self.

This shows how very necessary it is to keep the balance between power and knowledge. It is of a very great value to try and develop in life power and knowledge in attaining one's object.

There are two kinds of people who become tired of the life in the world. One who has risen above the world and the one who has fallen beneath the world. The former has attained his object; but the latter, even if he left the world, any other life would not satisfy him. His renunciation of worldly things means nothing. It only means incapacity. It is the conqueror of the life of the world who has the right to give up the struggle of the world, if he wishes to! But he from whose hands the life of the world is snatched away by his fellowman and who is incapable of holding it, who cannot progress, who cannot attain in life what he wishes to attain, if he left the world it is not renunciation, it is simply poverty.

It is not by any means selfishness or covetousness to want to succeed in life, for by success man is inclined upward. Only when, intoxicated by his worldly success, he closes his eyes to the further path, he stands still; and that standing still is like death. The many successful people whom we see in this world who do not progress spiritually, it means that they did not continue in the path of success. In reality, all roads lead to the same goal; business, profession, science, art, religion, or philosophy. When people do not seem to have arrived at their proper destination, it is not because they have preferred one path to another path, it is that they have not continued on the path.

Very often, people lacking knowledge and with strength more than necessary, destroy their own purpose; while wanting to construct, they cause destruction. The greatest fault of human nature is that every man thinks that he knows best, and when he speaks to another person, he thinks that the other knows half and when he is speaking about a third person, he thinks that the third person knows only a quarter. And some few who do not rely upon their knowledge, they are then dependent upon the advice of others.

Therefore their failure or success or their being depends upon the advice of others. It is most difficult in life to have power, to possess knowledge, and together with it, to have a clear vision; and if there is any possibility of keeping the vision clear, it is by the keeping of balance between power and knowledge.

### ***Sadhana: The Path of Attainment*** **Number 5**

In worldly attainment or spiritual attainment, the first thing is to attain self-discipline. Many experience, and few know, that things go wrong when one's self is not in discipline. Those who give way to anger, passion, to emotions easily, they may seem for a moment successful, but they cannot continually succeed in life. Very often, misfortunes follow an illness or a failure, and the reason is that a weakness gives way to another, and so a person who goes down, goes down and down and down. It is natural that a step one may take (goes) downwards, for the path of life is not even; but the wise thing is that if one step one has goes down, the next step may be taken upward. It is no doubt resisting against the force that pulls one downward, but that resistance only secures the path of one's life.

What generally happens is that man does not mind a little mistake, he does not take notice of a small weakness, he underestimates a little failure; and in that way in the long run he meets with

a great failure. The wise thing is, therefore, to whatever depth one has fallen, to fix one's eyes upward, to try to rise instead of falling. It is very interesting to observe that God or Heaven are always pointed to upward, although, in reality, God is everywhere and so is Heaven.

And what makes one think that God is upward or Heaven is upward is that natural impulse, which is a divine impulse in man, which gives an inclination to rise above. And this shows that success, its attainment, is divine pleasure; failure and its experience is the divine disappointment. People who blame destiny for their failure take the path of least resistance; but there are more difficulties in the path that appears to be of least resistance. For the man who struggles with life, his difficulties lessen as he goes forward.

The one who takes the easy path, for him the difficulties grow more as he grows on. By this it is not meant that one should choose in life a path of more difficulties; by this it is only meant that in the path of attainment, difficulties must not be counted. Difficulties rise over his head who looks at them with awe, and the same difficulties fall beneath his feet who does not take notice of them. The man who fails in the world, fails to attain to spiritual bliss also. Man is the king of his domain; his coming on earth takes away, bit by bit, his kingdom.

During this trial he is tested, if he uses that human virtue which helps him to attain to the mastery over his kingdom. Whatever man's life, he will not be satisfied, for his soul's satisfaction is in the fulfillment of this purpose. The day when he arrives at that mastery, the day when he has gained the kingdom he has lost, he can say, "Thy Will be done, on earth as it is in Heaven." And in this the fulfillment of man's being born on earth is accomplished.

The question comes, what is it to be self-disciplined? It is to be able to say, "I can," and not "I can't." Of course, very often the words, "I can't," man uses of what he does of what he does not think it wise or just to do. In that case it is different. But when there is something of which he thinks is just, it is good, it is right, and he says, "I can't," it is then that self-discipline lacks. When a person says, "I can't tolerate, I can't endure, I cannot bear, I cannot forgive," all these are the signs of the lack of self-discipline.

In order to see this question more clearly, one must picture oneself as two beings, one the king and the other his servant. When one wishes, it is the king who wishes; and the part that says, "No, I can't," is the servant. If the servant has his way, then the king is in the place of the servant, and the more the servant has his way, the more the servant rules and the king obeys. Naturally, therefore, a conflict begins inwardly, and that reflects on the outer life, making the whole life misery. If a person be pious or good or religious, it makes no difference. If man does not realize the kingdom of God within himself, and realize his spirit to be king, he does not accomplish the purpose of his life.

### ***Sadhana: The Path of Attainment*** **Number 6**

There are many in this world who push away the object of their attainment as a football, with their enthusiasm. They mean to take it, but without attention, they push it on; and this occurs when one is too enthusiastic to attain a certain thing for which he has not made himself ready. One must remember this in the path of attainment, that one must first feel strong enough to bear the burden of that which one wishes to lift.

The wisdom which one sees working behind nature has intended and has arranged it so that every being and every thing will bear the weight that it is intended to bear. Very often, man's ambition runs before his power of bearing. He, before thinking whether he is entitled to attain a certain thing, strives to attain it; and it is this which causes, very often, failure. Man must become entitled first to have what he wishes to have. This makes it easy for him to gain what he wishes to gain, and it easily attracts to him what he wishes to attain.

There is one thing, which is desiring; and there is another thing, which is imagining. Lying in a grass hut one can desire a solid wall around his hut, but one can imagine a palace before him. Therefore it is not imagination which helps so much in attainment, it is the earnest desire that is needed for it. There are things which are within one's reach, there are things which are beyond one's reach. One must first prove to one's own self one's capacity of attaining things which are within one's reach.

This gives one sufficient self-confidence, in order to attain that which is beyond one's reach. In the path of attainment, one must keep the eye of justice open. One must be able to know what attainment is right for him, and what attainment he does not deserve. There is no soul in the world who is not striving after something. To one, his object of striving is distinct, to another, perhaps, it seems perplexed.

Yet, no one is living and not striving after something. According to the extent that the object is clear to one, it is easy to attain it. In the process of attainment, there are four stages. In the first place, in mind the object must be concrete, which one wishes to attain. Next, it must be reasoned out how the desire can be materialized. The third is what material is to be used and to be obtained for it. The fourth is composing, forming, or building of the object.

The central theme of the whole creation is attainment. In the striving of all souls in the world, there is one impulse, and that is the divine impulse. Yet the man who ignorantly strives after something and wrongly goes to work about it, ends in disappointment—disappointment not only to himself, but even to God. The one who knows his affair and who accomplishes it rightly fulfills the mission of his life and the wish of God. No matter what one accomplishes, it is only a step towards something else. As one goes along accomplishing in the path of attainment, he in the end arrives at the aim of life. In the final end, attainment is the aim of all souls, although in the beginning it seems different.

***Sadhana: The Path of Attainment***  
**Number 7**

The secret of all attainment is in the analyzing of the self. The impulse to attain a thing and the control of that impulse, both things are necessary. Very often, what happens? A man loses the chance of attaining something by his over-enthusiasm, because he puts his life out of balance. At the same time the power of impulse is a great power; the person who has no strength in his impulse must certainly lose. It is to strike a balance between impulse and control. There must be an impulse, but it must be under control.

A person who is over-joyous on having riches must be sure that he will very soon lose; and the same is with everything. And the balance is kept by knowing that, "There is nothing too good for

me in this life of the earth; that compared to all things that the earth can offer, my soul to me is more precious." The one who runs after things, the things of his pursuit run from him, frightened of his continual pursuit. But the one who is not running in the pursuit of the objects, then the objects, of necessity, will become his own.

When God will become one's own, who else will not become one's own? In the attainment, confidence is necessary. It is according to one's confidence that the object of attainment is drawn closer. It is not by over-enthusiasm, for over-enthusiasm is intoxication. A person intoxicated by enthusiasm is liable to do the wrong thing instead of the right one. It is always the inner power which is the secret of attainment, and the less the inner power is expressed, the better it is.

A person who allows his power an outlet, he only wastes it. It is the conserving of the power which makes man a reservoir of power, the power with which all things can be accomplished. To the person who has attained to the mystery of sadhana, the attainment, for him there is nothing in the world that cannot be attained. All is within his reach, all within his power, all within his grasp.

As high as is one's object, so high one rises; and as low the object of attainment be, so low is the person. If the object is honor-giving, the person is honourable. If the object is painful, the person is sad. If the object is pleasant, the person is joyous. If the object is exalting, the person is holy. And therefore, the person must know what object to keep before one's view, what object one should pursue through life.

There are many childlike people who do not know what is their object in life. One moment they think of one thing, another minute they think of another thing; in the end they arrive at nothing, because they have no object set before their view. A person who becomes like this, no one can depend upon. Even the bird is frightened to sit upon a moving branch. The person whose object is set, it is that person whose life is settled, whom one can call serious, on whom others can depend.

The person who does not know his own mind, he cannot help his fellow man, he will only upset; neither can he attain for himself nor can he help another. Therefore, it is a thing to be remembered continually, that one must make one's mind so clear as to see one's object before oneself, to see its character, its nature, its value, and then to set forth in its pursuit every effort, to pursue the object patiently till one has attained it. No matter how small the object, the attainment of it builds one step towards the final goal.

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 Apparitions; Influence**

The presence of the spirit is generally felt more than seen; and as the presence of a person may bring harmony or disharmony, so it is with the influence of the spirit. If it does not manifest to view, it is felt that there is something there; and by a sensitive person the presence of the spirit is more felt. In the waves of the air, under the shade of a tree, upon a mountain, in a field, or in a dilapidated dwelling, it is generally found.

The first appearance that a spirit can show is a mist-like cloud of ether, which is sometimes seen and sometimes not seen clearly. That is also counted in the influence of the spirit. The influence of the spirit sometimes takes the essence out of eatable objects, fragrance from flowers; and when the spirit influence is on an individual, it takes a slight form of obsession, only for the moment. Although every man thinks that he is free to think and to feel and to act, yet by the deep study of life one can notice that it is not so. There are many influences which have power on many doings of man, and in that way, often man realizes, "It was not I," when he recovers his sense from the intoxication of some action.

The difference between influence and obsession is that influence is a slight obsession, it is a momentary phase, but obsession remains for some time. Even the influence of living people has such power that sometimes in the place of yes, one feels inclined to say no, and in the place of no, one is compelled to say yes. Influence is the overwhelming power which sets a desire in motion. If it was not for personal influence, the recent war would not have been fought, nor could all works of great importance ever have been accomplished. It is many who do it, but it is always one who thinks it out.

Be it a reign of autocracy or democracy, influence reigns in both. The influence of the dead is often greater than the influence of the living person; in other words the influence of man becomes much greater after his death. That does not mean that every dead person has a greater influence than a living one. When the influence of the spirit works with the mind of another person, that person becomes absorbed in a certain thought against his will, and when it takes hold of the physical body, even the body acts against the will of the individual. But when the influence of the spirit surrounds man, then the atmosphere feels heavy. The presence of the spirit makes one feel the sphere solid, even if there was nothing to be seen or to touch.

***Kashf Ul Kabur: Spirit Phenomena***  
**Number 2: Spirit Apparitions; Phantoms**

When the spirit tries to manifest to view, it, out of a mist, arises as a phantom. And the next step is that it appears to view as a clear image. Now the question is, what is it in the spirit that manifests after its earthly form is dispersed, and how can a spirit manifest to view without a solid, earthly form? The answer is that the one who sees the spirit thinks for the moment that he sees the spirit, but really it manifests to his mind.

It is the image of himself that the spirit holds in his own mind that reflects in the mind of the one who sees; and when there is a concrete reflection fallen upon the mind, naturally the eyes see the same thing before them, just as to a depressed person everything looks blue, but to the view of a bright person the sun appears even when covered with clouds. Being a reflection on the mind when it is seen, its nature is just like a reflection seen in a glass or anything polished. It is the position from which anything is seen that determines the size of the reflection. Therefore, one sees sometimes an enormously large phantom, or perhaps a very short one, and often out of proportion.

Spirit phantoms are, therefore, seen by those who have negative minds, either by a clairvoyant faculty or by some bodily weakness. The scientist, therefore, watching mostly the ill and weak people speaking about phantoms, begins to consider it as a part of illness, whereas the mystic thinks that what is vouchsafed to a psychic person may become manifest at times to people who are ill or weak. That does not mean that it is an illness, it means it is a state which makes one capable of seeing more than the ordinary person.

***Kashf Ul Kabur: Spirit Phenomena***  
**Number 3: Spirit Apparitions;Voices**

Spirits often manifest in an unseen presence, and what can be witnessed of their presence is their voice. It is not necessary that the spirits which rise as phantoms must speak; mostly the spirits who do not show themselves are the ones who speak. The reason is that either a spirit should appear before the sense of sight or it must appear to the sense of hearing. But in both cases the spirit manifests to the mind, not the organs of the senses, and it is the re-echo of what is spoken to the mind which one hears through one's ears. There is no scientific or metaphysical reason why the voice of the spirit should be audible to the physical ears. For the voice there is a necessity of certain physical organs, and in the absence of these it is impossible for the spirit to speak and for the listener to hear it.

We can, by a keen study of the self, realize this fact, that sometimes thoughts come to our mind, but sometimes it is as if we were talking in our mind, which is almost audible to our ears. There is a state when a person perceives it as a voice from a spirit, but otherwise often a person thinks, "It is my imagination." Many things are told to man as a warning, advice, or some teaching; and many times one hears nonsense which has no meaning or purpose.

The spirit voices are heard oftener than phantoms are seen. Yes, there is a possibility that one may mistake a voice or word brought by the air for a voice of a spirit. Many times one is confused in distinguishing a spirit voice and one's own intuition. Of course, the intuitive have generally intuitions and the ones who listen to the spirit, or are made more capable of listening to by some reason or other, hear the voice of the spirit. A contemplative mind, a man who has thoroughly mastered concentration, becomes capable of listening to the spirit voice.

***Kashf Ul Kabur: Spirit Phenomena***  
**Number 4: Haunted Houses**

In every country there seems to be a belief about haunted houses, known in some form or other, and one wonders how far there can be truth in it. No doubt, many times storytellers make up stories. Especially a story of a haunted house is interesting, and there is scope in this for telling a lie.

At other times, enemies of the occupier or the owner of a house make up tales to keep away tenants. There are also imaginative people whose first imagination is about a ghost or a spirit living in an old house. People also suspect houses where someone is dead, especially if killed by anybody.

Therefore, one always expects spirit influences in a graveyard. If this be true, really speaking, there is not one inch of ground which is without a dead person. Since the world was created, numberless people have come and passed away, and if each would haunt a place, there would be no place to live; and if they all existed, there should be no place in the sphere for the smallest germ or worm to live without being haunted by a spirit.

Yes, there are to be found places where some influence of such a kind exists, and there are different forms of its existence. This can be noticed by an unknown influence upon the people who live in the house and an effect on their affairs which would confuse reason. For instance, there are cases when quarrels have existed constantly in the house; illness, unrest, losses, upsets, depression and confusion arising in the mind constantly.

A person comes into the house and brings an atmosphere of his own and makes to a certain extent others feel as he feels, also has an influence upon people living there. So it is with haunted houses. It is some influence which is known by its effect and influence upon people living there. The impression of happiness or unhappiness that a house gives shows the influence—sometimes of those who lived there and left it, sometimes of those who lived in the house and passed away.

It is the thought of the place to which one was attached that keeps one to a certain extent dwelling in the same place, as a living being thinks often of a place where he has experienced some happiness in life or where he suffered a great deal. The spirit is too fine to be limited to one certain place, but it is the place, in other words, the thought of the place, that holds him. There are ways by which these influences may be cleared away and the spirit may be released from earthly bondages, though people, not knowing what joy they could give to spirits by releasing them, think of them strongly, holding them to the earth; while one could do better by leaving them to their natural course of life in the hereafter.

***Kashf Ul Kabur: Spirit Phenomena***  
**Number 5: Spirit Apparitions; Voices and Forms of Ghosts**

The hideous forms and voices which sometimes manifest before a person are the signs of inharmony and crudeness which has made effect upon the soul in the hereafter. In the lifetime, one either pursues after beauty, or somehow or other he fails to attain it; and it is the absence of beauty, impressed upon the soul in thought, feeling, action or manner which shows itself in crude forms or inharmonious voices.

Really speaking, it is the reproduction of life in the hereafter which is either heaven or hell, and when the shadow of that heaven or hell falls upon earth, it appears as hideous forms and disagreeable voices. No doubt, there are the dwellers of heaven. When their light falls on the earth, it brings joy and a sense of beauty. What generally manifests to view is the absence of beauty, for the spirits which are inclined towards the earth mostly appear in some form or other, not the spirits that are inclined to the higher goal. Except at times, even they throw their light, and he who hears them or sees them becomes blessed in this life.



***Kashf Ul Kabur: Spirit Phenomena***  
**Number 6: Spirit Apparitions; Raps and Taps**

One finds this difference between the East and the West, that any secret of the spiritual nature is less spoken of in the East, while in the West it is made known more. One hears very little of raps and taps in India, which is the home of spiritual investigation, but at the same time no one can deny the truth of the fact that there is such a thing as raps and taps caused by spirits. The fact is that the spirit who is unable to convey his message to his surroundings feels despair at not having the physical means of expression, and therefore tries his best to express himself in some way or other.

And when his spirit, the unseen energy, happens to take hold of some object, such as a chair or a table or a wicker basket, it produces motion. The first effect of the motion is creaking; the second stage is lifting; the third is throwing the object down (one sees an object falling suddenly, without any reason), and the fourth stage is breaking. When the energy of the spirit produces the stronger motion, the vibrations coming out of it break the object.

Spiritualists, therefore, or the mediums who are in the habit of communicating with spirits, look at any rap or tap as a sign, like a knock at the door or the ringing of a doorbell. From the sign, they know that the spirit whom they expected has arrived. There is a chance of deluding oneself and leading another person to superstitions by giving thought to every noise in the room of that kind. It does not, at the same time, take away the fact that, very often, noises coming from objects are caused by the energy of the spirit.

***Kashf Ul Kabur: Spirit Phenomena***  
**Number 7: Spirit Apparitions; Voices and Sounds**

It is common in all countries that everybody knows some ghost story, which tells how they saw some ghost and how they heard some voice, sometimes some terrifying sound. There is no doubt, ghost stories are as interesting as fairy tales, and it gives every chance for an exaggerating mind and for an imaginative person to make an interesting story; and yet there exists no belief that has not some meaning, some secret hidden somewhere.

The soul is creative, and after death, according to its interest on the earth, and according to its power of creation, it makes an effort to manifest to the view of some on the earth plane; but when once born on the physical plane and once dead, the soul loses its power of creation, by reason of the limitation of the mind in which it is wrapped up. That is why the most that it could manifest to the view of another person is that it could appear as an ethereal phantom.

Yes, there are times when a spirit is seen as clear as a physical form, and in that case it is not the spirit phantom but the reflection of the spirit phantom which the mind of the one who sees reflects. It is not that his eyes have seen the spirit so clearly, but it is that form of which the spirit is conscious which is reflected in the mind that sees, and it is this that makes the form clear. There is no other way of manifestation except what can be called transmigration, obsession, reincarnation, or transformation, and in all these realms there is never a full manifestation; the form that has once disappeared is gone forever.

The sounds and voices that one hears can also be understood in the same way. It is more that the ears of the mind hear the voice and the sound than actually the physical ears. But the secret of the whole phenomenon is that whatever is fully reflected in the mind is so impressed upon the inner sense that it becomes evident to every sense. In other words, if the mind creates a concrete picture fully, it appears even before the view, and if the mind hears the voice fully, it becomes audible even to the physical ears.

There are mostly horrible pictures made by those who tell the stories of ghosts, and terrifying visions. And there is an idea in the East of a ghost having one foot turned to the north and the other turned to the south, his hands and feet both turned opposite ways, which also suggests some ideas. It is greed or jealousy or revenge which mostly draws the spirit towards the earth, especially to want to manifest; and therefore, one could see some loss of beauty there.

And the mystical law of progress is the joining of the two forces, the negative and the positive, which the statue of Buddha represents, sitting cross-legged with folded hands; and it is going backwards when the two forces go in opposite directions. And that is the sign which the Eastern gives in the picture of the ghost—that it, instead of progressing heavenward, goes backward toward the earth.

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: Fikr**

The breath is the current which is established between all planes of man's existence. Its current runs from the life unseen to the life on the surface, thus uniting spirit and matter both. When the breath leaves the material being of man, then comes what man calls death, which shows that breath is the sign of life and life itself; and its contact with the body keeps the body alive and its contact with the mind keeps the mind alive, but neither body nor mind are life. If there is any sign of life we can trace on the surface, it is no other than the breath.

Therefore, the Sufi takes the breath as the means of getting what he wants from the life unseen to the life on the surface; also, he makes it a means of sending what he wishes from the life external to the life within. The breath may be considered as a lift that can take you to any floor up and any floor down. By the help of breath you can send your thought anywhere and to any plane and bring about desired results. In breath abides all the mystery there is. The Sufi's object being self-realization by the ideal of God, he works for its attainment by the means of the breath, which he calls Fikr, and an ideal so attained becomes his property, his kingdom, forever.

***Ryazat: Esotericism***  
**Number 2: Rhythm in Fikr**

Rhythm is the nature of motion, and motion is the nature of life. Life is not possible without motion, and motion is not possible without rhythm. It is rhythmic notion which keeps the whole universe going, and the same motion is the hidden secret of our lives, as we are a miniature universe within ourselves. Our breath is both the cause and effect of this rhythmic motion.

Inhaling and exhaling is just like the pendulum of the clock. When it is regular the clock goes on regularly, when slow the clock goes slow, when quick the clock goes fast. So it is with us. When our breath is rhythmic, all things go well—the mechanism of our body, the working of our mind, and the work of our feelings, all are normal. Therefore, all we think, speak, and do is normal and right. When the rhythm of our breath is irregular, all illness comes, thoughts wander, feelings are upset, and our life becomes full of confusion. All we feel, speak, and do has a bad effect, in other words, a wrong effect upon ourselves and others.

Therefore, by Fikr the Sufi sets his breath to the proper rhythm; and when it becomes a habit by a practice done every day, the Sufi's whole life becomes orderly and regular, because the rhythm in time becomes a habit of the breath. And while awake or asleep, the breath goes on rhythmically, keeping all pulsations in rhythm, on which the health entirely depends. The rhythm so produced by the breath keeps the thoughts in order, the will powerful, the memory in order, the feelings normal—and thereby all one's affairs in life come into perfect and proper order.

***Ryazat: Esotericism***  
**Number 3: Purification of the Breath**

Purification is the innate tendency of every soul, but it purifies only that part of its being of which it is conscious. There is a Parsi saying, "Purity is the first piety." When striving to purify the body and mind, man often fails to find the real source of their purification. Really speaking, the breath is the source which keeps body and mind alive, and body and mind connected. Impurity of breath turns body and mind impure, and purity of breath gives purity to both.

The question, how we should purify the breath, may be answered thus, that breath is constituted of the five elements—of which both the body and the mind are composed—and it is the same elements which are used by the mystics to purify the breath. After a Sufi has made his breath rhythmic by the practice of Fikr, and has acquired strength in the breath, then he may purify his breath with different elements.

By breathing on earth, he will give all his impurities to earth, and will attract purity from earth. By breathing before water, he will purify his breath and will give out impurities to water. By breathing before fire, the Sufi purifies his breath by that element. Therefore, incense is burnt in religious places, and the adepts in India keep fire before them when practicing meditation. One must purify one's breath by breathing in the open air, which is the air of purification. And life in the open space enables one to purify one's breath by the ether, which pervades the whole space. Purification of the breath not only gives sound health of mind and body, but gives perpetual youth and long life, until one has attained the life eternal.

***Ryazat: Esotericism***  
**Number 4: The Attainment of External Objects by Fikr**

The breath is a current which can be attached to any thing or being, near or distant, if one only knew how to attach it, and those who are masters of the breath can attract all things in life. Mahadeva, the Lord of Yogis, has said that there is nothing on the face of the earth that cannot be accomplished by the masters of the breath. But for him who does not know its mastery, even to live a healthy life is a difficult thing.

Fikr is the first lesson and the last lesson in the breath. It is the first because by learning this one learns right breathing, and it is the last because not only the world but even Heaven is attained by the help of Fikr. It is Fikr which helps concentration, and at the same time it is concentration which helps the operation of Fikr. Without Fikr, no concentration or meditation or contemplation is possible.

This truth can be seen by studying the life of the cobra, and especially the large cobras that live in the jungles, in mountains. One can learn from them, firstly, how reposefulness helps the breath to develop, for cobras lie in repose for weeks (and some for months) without the slightest movement. The next thing to be learnt is that when the cobra is hungry, rabbits and fowls are drawn into its mouth.

Nobody but the mystic knows from where they happen to come and fall in its mouth; for, its breath is so powerful, and its repose has given it such a power of concentration that it reaches whatever objects it concentrates itself upon and confuses that object so that it is blindly drawn to the

mouth of the cobra. The mystic learns this valuable secret from the cobra, and by the power of the breath and concentration of mind, he accomplishes all things in life.

***Ryazat: Esotericism***  
**Number 5**

Man's inner being is his soul, and man's outer being is his body. These two poles of his being are linked by the breath, and if there is any way of experiencing life distinctly through the physical body and experiencing life clearly through the existence of the soul, it is Fikr.

By Fikr one becomes conscious of one's mind. Sometimes one becomes so absorbed in the mental plane that, for the moment, the physical body does not exist for one. When a person rises above this plane and wishes to be conscious of his soul, then Fikr helps him to attain this, for the breath is the only current which runs through all planes of man's existence. The breath may be considered as a lift which can take you to any floor of the house you desire. The planes of man's existence are like floors; through the power of the breath, one can reach any floor.

One may ask what practical benefit it is to realize one's soul. The answer is that the soul is man's true being, and if man has not realized through life which his true being was and remained all through life in the illusion of considering the vehicles of his life as his being, he is greatly mistaken. Besides this, the realization of every plane of one's being gives that much more power and inspiration, and as much of his being he has realized, so great does man become in his power and inspiration.

***Ryazat: Esotericism***  
**Number 6: Kasab**

Breath is the most important part of our life; in other words, breath is our very life. The one who is ignorant of its nature is ignorant of life. The one who is led by the breath is the slave of life, and the one who controls breath is the master of life. The words "led by breath" mean that it is the breath, its speed and its change into different elements and into different directions, which conducts all the affairs of man's life. Man, ignorant of this fact, is led by the breath and experiences conditions in life as they happen to come, and therefore life becomes not his kingdom but a prison.

When man becomes aware of this truth, he wishes to gain control of his thoughts, feelings, emotions, passions, and of his affairs. Such a man, by the help of Murshid, learns and practices the control of the breath which is called Kasab. This practice develops in time the volume of the breath, purifies it, and makes it rhythmic and powerful. This practice should not be exaggerated, nor should it be repeated oftener than prescribed by the Murshid.

Kasab first purifies all the breathing tubes of the body, which in time helps to purify every vein, even every nerve of the body. Diseases such as tuberculosis and all lung diseases, in their beginning are cured by it, and a person who keeps up this practice all his life will always keep from consumption. One can avoid many diseases and the effects of contagious diseases by a regular practice of Kasab.

***Ryazat: Esotericism***  
**Number 7**

Development of the breath means its development in two directions—in volume and in length, the symbol of which one may see in the Cross.

There are some people who have breadth of breath. Perhaps they have a loud voice, a strong, vigorous voice, but a short compass. In India a singer is considered to be of great quality and gift who has, besides volume of voice, a large compass, who can touch the very high note and can produce the very deep note and at the same time every note may have clearness, strength and vigor. This gives the idea of the breath, that it is not necessary that the breath should have volume, for even the most material man may have volume of breath. No doubt he will have great magnetism and power over others, but that is not the only sign of spirituality.

If the compass of the breath is lengthy, a man can be conscious of all planes of his existence; he can have clairvoyance, clairaudience, visions, experiences with unseen beings and unseen worlds. But if he has a lengthy compass and no volume, then perhaps he has great experiences and no power. It is just as an intelligent man with a thin, silky voice may be speaking of high ideas before an assembly, and a rough man with a loud strong voice may come and stop him from speaking, where the former has no power over the latter. So it is with half-developed breath. Volume gives power, compass gives vision. Both together make the development complete, and the balance of both is mastery.

***Ryazat: Esotericism***  
**Number 8: Rhythm in Kasab**

Rhythm is most important in Kasab, for there ought to be a balance in the breath. Inhaling and exhaling must be even in rhythm, but the holding of the breath should not necessarily be even with the rhythm of inhaling and exhaling. For it makes three bars of an even rhythm, but three bars make a phrase or sentence of music odd in rhythm; to make it even, four bars are required. Therefore, the holding should balance evenly with inhaling and exhaling both, in order to make it four bars.

But it is difficult for everybody to hold the breath for that length of time. Also, if a person can hold the breath, he cannot retain it in the proper place where it ought to be. Therefore, when breath is held it may sometimes enter into any function of the body, which may perhaps cause injury and may result in danger. Those who practice the breath by the help of books or by the advice of an inexperienced teacher call such breathing deep breathing, often not knowing how long the breath should be inhaled, how long it ought to be held, and how much longer it ought to take to exhale.

The breath makes a difference in every direction in which it is sent, difference in mind and difference in the body; and when man thinks that simply deep breathing is beneficial, instead of doing good to himself he does a great deal of harm. Often, insanity and nervousness are the consequences of wrong breathing exercises. At the same time, if it is right, it can cure one of any disease and weakness, since on the rhythm of the pulse and beats of the heart and head man's health depends.

And doctors can sometimes realize by the change of rhythm the condition of a person's health. The rhythm has a great influence upon the state of man's mind and body, and the rhythm can be

kept even by keeping the rhythm of the breath even. For the breath is like the pendulum in the clock, on the movement and rhythm of which the regularity of the clock depends—so on the rhythm of the breath the order of the body and mind depends.

***Ryazat: Esotericism***

**Number 9: The Sign of Having Been Benefitted by Kasab**

When one feels, after practicing Kasab for a year at least, that the breath seems to have freedom in inhaling and exhaling, and one feels the breath light and pure, a feeling of happiness such as one feels when out in the country where the air is pure and bracing—that is the time when one may understand that Kasab has benefitted him. Also, the practice of Kasab develops the strength and energy which may be called the spirit of the breath or the real breath. That develops, and one feels that one's breath has become wide in its volume and long in its reach, and yet not heavy and depressing, since all depression mostly comes from lack of development of the breath. One sleeps well, and one feels hungry and thirsty and cheerful.

Besides that, it gives a feeling of lightness to the body and an ethereal development; one feels that he is becoming finer in every respect. Besides that, one begins to feel the atmosphere of others more, and one becomes sensitive to the pleasure and displeasure and the likes and dislikes of others. And if one is keen in his inner sight, he, by the help of Kasab, soon begins to see into the space. First, forms and colors appear to him, then glimpses of what is called the aura. This appears at times and disappears at times, as the condition of the inner sense happens to be.

It is of no use to a person who, seeing all this, cannot understand what is meant by it all. Also, it is not necessary that one should indulge in the satisfaction of curiosity in phenomena. And every step increases this. Therefore, those who stop, interested in phenomena, at the first step may remain there, wondering about it; whereas those who see it on the way and yet are not attracted to it so that it may chain their feet, go along safely to the ideal destination of life.

***Ryazat: Esotericism***

**Number 10: The Attainment of Inner Being by Kasab**

When we trace that the source that holds man's life is nothing but light, then we realize that the nature of light is to extend its rays and spread them around it. So it is with the light of the soul. The soul spreads its light, which is breath, and extends it to the right and left. By that, all things external become lighted, that both eyes and mind may see. But when this light, instead of extending, is concentrated—so to speak, instead of spreading is thrown inward—then it lights up the inner planes and all that is there becomes clear. This is done by Kasab, for in Kasab one masters both the powers of light, in extending and throwing them inward, and thereby in time develops the light within him which guides him on his path toward the journey within.

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: Urouj and Nasoul**

Urouj and Nasoul, rise and fall, is the underlying principle of the whole being. The spring and the autumn, day and night, sunrise and sunset, the waxing and waning of the moon, all convey to us that there is no rise without a fall, nor fall without a rise, and rise and fall are both necessary in life. Man, being a world within himself, all the rises and falls that take place in nature take place in him also. And in man's whole being his life is his breath; and as upon his breath depends his life, so upon the rise and fall of his breath depends his rise and fall in life; and the rise and fall of his life has an influence on all his affairs in life.

The mystic, therefore, sees the rise and fall in every affair of himself and of another by merely consulting the rise and fall of his breath—in other words, of his life. No one has ever mastered the rise and fall except some rare souls who have risen above it. Although there is a purpose in rise and a purpose in fall, still, no one would willingly prefer a fall to a rise.

Therefore, he is the master mind who controls the rise in everything and thereby is able to retard the fall; and this can be done by setting the activity into rhythm and thus occupying in rise the desired portion of time. For instance, if a person were told that he would have fifty years continuous victory until he reached the summit of the Himalaya, and after he had arrived there, then his fall would commence and would last another fifty years, would control his activity that he may reach there in one hundred years, that his life may not see the face of the fall. This is the manner in which all things are accomplished by the Sufis in the world.

*Asrar ul Ansar: Mysticism*  
**Number 2: Philosophy of Jelal, Jemal, and Kemal**

There are three different forces which differ from each other in the grade of their power, and each has its peculiar characteristic. With the musical idea we see that the accent may be called Jelal, and the weak accent, which is not an accent but the balance of accent, is Jemal; and when one rhythm is finished, the last, strongest and most intense accent, where the conductor makes a final pause, is Kemal.

Man's life is set in the law of rhythm.

The inhaling and exhaling of the breath is in rhythm. It is just like moving the pendulum in the clock. And as the clock goes wrong when the pendulum loses its rhythm, so man's constitution, physical and mental, goes wrong when the rhythm of the breath is disturbed. It does not only cause illness or disorder in one's physical constitution, but it also upsets thoughts and feelings. Success depends upon the fitness of a person's mind and body; therefore, the secret of man's rise and fall lies in the order and disorder in the rhythm of his breath.



Every thought, speech, and action shows one of these three grades of power. Jelal represents power, Jemal represents beauty, and Kemal represents perfection. The secret of perfection is assimilation, although sometimes it seems as destruction. But when a seer looks at the destruction of this life of illusion, he sees behind it a life vaster and greater, hidden. All things constructive are accomplished by either one of these two forces, Jelal or Jemal. For some things, the power of Jelal is too intense; therefore, it destroys them instead of helping them. In some things the power of Jemal is too feeble to accomplish them. But when Jelal and Jemal forces are applied properly, there is always a successful issue in all constructive things in life.

*Asrar ul Ansar: Mysticism*

**Number 3: The Perception of Urouj and Nasoul**

Life, in the sense in which we use the word, is the consciousness of existence, and the unconscious existence we call death, not being able to consciously perceive existence. Therefore, according to the word “life” that we have in use, life is caused by activity. The activity of our mind and body depends upon the activity of our breath. The activity of the breath has two aspects, Urouj, inhaling, and Nasoul, exhaling. This goes on in rhythm and upon its regularity depends the health of mind and body.

When exhaling, the mind and body expel the refuse, the undesirable vibrations and gases; when inhaling, the mind and body draw from the sphere strength and power. Of course, those who know how to utilize the undesirable vibrations and gases that come out when exhaling are the alchemists of life—they can turn iron into gold. Their breath becomes the River Ganges; it heals them and all upon whom it falls. It is just like producing electric light from rubbish. The seer makes a habit of perceiving instantly his breath and its motion, and from this he perceives the knowledge of past, present, and future of any question that is asked him.

*Asrar ul Ansar: Mysticism*

**Number 4: The Perception of Jelal, Jemal, and Kemal**

The first lesson in the mystery of the breath is to perceive the breath so that we could distinguish whether it is Jelal, Jemal, or Kemal. A person cannot learn it intellectually, for intellectual knowledge will not give perception of these three. This perception can be attained by three achievements: one, the development of the breath; the second, the rhythm of the breath; the third, the clearness of the breath. If the breath is not clear, if its rhythm is not right, if the breath is undeveloped, in other words, insignificant, it is impossible to distinguish it.

By the practice of Fikr and Kasab, in due course of time these three different achievements show their result in the perception of the breath, and when one can perceive the breath, then he can manage to keep healthy in body and mind, and can avoid and even destroy all pains and troubles. Besides this, a great many mysteries are disclosed by the perception of the breath.

The breath distinctly flowing through the right nostril is Jelal, through the left is Jemal, through both, Kemal. Kemal is perceived two ways—the elementary stage and the perfect state. When Jelal begins to turn into Jemal or when Jemal begins to turn into Jelal, it first takes an elementary stage of

Kemal in order to become a distinct Jelal or Jemal, but the perfect state of Kemal is when both nostrils inhale and exhale together.

*Asrar ul Ansar: Mysticism*

**Number 5: The Use of Urouj and Nasoul in Action and Thought**

The use of Urouj and Nasoul in action and thought makes a great difference in man's life. The action that is suitable to be done during the time of Urouj is unsuitable during the time of Nasoul. At the interval of one moment, a person can turn a success into a failure and failure to success.

There are certain actions that one can accomplish successfully by the influence of Urouj, such as understanding, receiving knowledge of a secret in another person's heart, winning the affection of another person. All these things and many others which can be acquired by response are suitable to be obtained during the time of Urouj. Then there are such things as teaching, singing, lecturing, giving, scolding, blessing, healing, suggesting, and all actions of expressive nature that are best accomplished during the influence of Nasoul.

Urouj and Nasoul are as a swing of nature, which moves from north to south and south to north, and if one knows the secret of this, he can bring things of the north to the south and things of the south to the north, and may be benefited by both Urouj and Nasoul.

*Asrar ul Ansar: Mysticism*

**Number 6: The Breath**

The practice of the breath has been the basis of all mystical cults throughout the world. The first unseen factor that can be found in man's being, which can be witnessed every moment, is the breath. This itself shows that the inner being of man—mind, soul, or spirit—is linked with the body by the connection of the breath; and to touch any plane of existence within, the breath has been the only channel through which the mystics in all ages have worked.

They say contagious diseases can be passed from one person to another, because they feel the existence of a disease as a physical thing; but if man knew that thoughts and feelings are conveyed and partaken, consciously or unconsciously, by the channel of the breath, one would know how much undesirable substance could be gathered and accumulated in the mind and in the spirit if one were not careful to guard against it. The practice of Fikr, by the Sufi, is taught to purify the breath and balance it, by the practice of respiration and by keeping the rhythm.

There has been so much said about the breath, and enough could never be said about it. The mystic is at a loss to explain what breath is, as a scientist is helpless to give the explanation of electricity, though both will try their best to make it intelligible to their students. And, as electricity when controlled can be utilized for a great many useful purposes, so still greater purposes and important purposes can be accomplished by the control of the breath.

Kasab is the first practice given for the control of the breath; and once man has mastered Kasab, he can produce the desired effect upon his mind and body, which is so very difficult for the average person to do.

*Asrar ul Ansar: Mysticism*

**Number 7: Knowledge from Urouj in Action and Thought**

It is noticed in the East that the Sufis, without losing a moment, know about the success and failure of a certain thing. The mystical manner of knowing this is to understand the question; and all things that rise, progress, and that can be attracted should be considered to be successful when they are spoken of at the moment when your breath is on the way to Urouj.

If a mother is telling about her child being intelligent, you must know that he will rise in life. If a businessman says, "I have just started my trade. Do you think I shall prosper?" you must know that he will. If a person says, "Shall I get money that I am expecting?" or if a thought comes to you, "Shall I win the friendship of the person I like?" or if a person says, "Shall I get more customers than my next-door rival?" you may say, "Yes." But if one says, "Shall I win the war?" you will say "No." If he says, "Shall I spread out my business throughout the world?" you will say "No." All such things of the opposite nature to what I have said before clash with the nature of Urouj.

The knower of this must be very prompt and quick to notice his breath. If he paused for even the least fraction of a moment, he will be confused. In this lies the skill of the knower, though a still greater complexity is in knowing the nature of things that are in harmony or inharmony with the breath.

*Asrar ul Ansar: Mysticism*

**Number 8: Knowledge from Nasoul in Action and Thought**

As Urouj signifies success and failure in certain things, so Nasoul represents success and failure in certain things also. Nasoul is the exhaling of the breath. During the time of Nasoul, anything of the nature of spreading or expressing or dispensing or scattering or expelling that comes to your mind or is spoken by another will have success. For instance, if a person says, "I want to get rid of that servant," "I want to tell him plainly about it," "I want to give my patent publicity," it will meet with success.

But things of the nature of rising, attracting, collecting, gaining fame or position, all these will meet with failure. For instance, a person says, "Shall I collect wealth?" or he says, "Shall I draw people closer to my thought?" or someone says, "Shall I rise in this line?" then the answer will be "No," for the nature of Urouj, which means inhaling, helps these things, and Nasoul destroys them, but brings success in another line.

*Asrar ul Ansar: Mysticism*

**Number 9: The Use of Jelal, Jemal, and Kemal in Action and Thought**

It is plain to the understanding that there is a power in man which helps him in the accomplishment of his affairs in life, besides the effort of his body and mind. For many times, a physical or mental effort, instead of accomplishing work, spoils it. Sometimes more energy brings success and less energy fails to attain it; and sometimes more energy spoils a thing which less energy builds up.

A field marshal commanding his army with a loud, vigorous voice gives the soldiers strength and courage and controls them better, and less energy in his voice would make their hearts fall; but

if a husband talking to his wife used the same energy, he could not keep peace—the home would be broken up in one day. This shows a clear picture of how life can be managed. There are affairs which want more energy, and there are others which want less; and when man does not know it, he spoils the affair, disappointing himself and others.

The breath is the inner power, a hidden power which controls all man's activities, and every activity of mind and body is directed by the breath. When the breath has full energy in it, it is Jelal, and in everything man does there is the influence of Jelal. When there is less energy in the breath, it is Jemal, and it has its influence on the affairs of life. Affairs that need more energy cannot be accomplished when the breath is Jemal, and those which need less energy are spoiled when the breath is Jelal. Kemal spoils all actions, for this is the condition of the breath when the two powers, Jelal and Jemal, are in conflict.

This takes place when Jelal is turning into Jemal, or Jemal is turning into Jelal; and the wise have advised to keep from working at this time, physically or mentally, and to think of God, because one breath is absorbed in the other and thinking of God means the absorption of the limited self in the Unlimited Life.

It is like swimming with the tide. If you did under the influence of Jelal the work that suits Jelal, and under the influence of Jemal that which suits Jemal, and under the influence of Kemal what suits Kemal, life would become much easier and better worth living.

### *Asrar ul Ansar: Mysticism*

#### **Number 10: The Knowledge of Jelal, Jemal, and Kemal in Action and Thought**

When, by the spiritual practices, one has developed so that he can perceive distinctly in his breath Jelal, Jemal, and Kemal, and when there remains no doubt, he is then able to know what will become of things and affairs by consulting his breath. If anybody asks him about anything, if he happens to think of any affair, and a question comes to his mind, "What will be the result of this affair?" he can get an answer by immediately consulting his breath, both for himself and for another.

You may ask me a question, "What is it that connects a person's affair with his breath?" and you may ask me with still greater astonishment, what a person's breath has to do with another person's affair; and you would wonder still more, thinking, "How could you know the affair of another person who is at a distance by consulting your breath?" When answering these questions, I will say in the first case that breath being life, all affairs concerning yourself are related to it, since they are related to your life.

In the second question, about the affair of another, it naturally [\*words missing in original\*] when your breath is stronger, this being the secret of all influence. It is for this reason that one can know the affair of another. In answering the third question, I will say that, as it is one life which is all-pervading, when you are conscious of that, your breath and your life is all over and you can know about everybody's affair, about its failure and success as much as you can know about your own.

The perception of the success and failure of affairs depends upon the nature of the affair and the breath at the moment. If the breath is Jelal and if the question is about something exciting or

something powerful, be sure that there will be success. If the breath is Jemal, then if it is a question of something gentle and beautiful in its nature, there will be success. The thing that will succeed in Jelal will fail in Jemal. But anything of a worldly nature about which you consult in Kemal will meet with nothing but destruction. In this, first of all, the breath must be pure and developed; then, he who perceives must be a master of meditation. But besides this, some intelligence is needed too, for it is not easy to discern the difference between the nature of affairs and their relation to the breath at the moment.

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**

Concentration has two aspects. In the first aspect the mureed visualizes an object that is seen and retains it in his memory, but the second aspect of concentration is to imagine an object and improve upon it by the creative faculty of mind, and instead of concentrating upon a single object, to concentrate upon a number of objects that make one scene.

Really speaking, when we analyze and see objects in detail, we shall find that every object is formed of many parts, as many parts form one object. This makes to the eyes of the seer the main truth clear, that there is variety in unity and unity in variety.

***Murakkabah: Concentration***  
**Number 2: Observation**

The first step to concentration is observation. The one who lacks observation cannot concentrate well. Observation depends upon steadiness of mind, and this steadiness can be brought about by interest. Those who have no interest in anything or anybody have no steadiness of mind, and those whose mind is not steady cannot observe properly. Bhakti Yoga among the Hindus and Tasawwuri Murshid among Sufis both teach this secret.

As long a time a person observes an object, so long in proportion its memory lasts and comes at every time by his desire before the eye of his perception. When we think of a certain thing and cannot recall it to our memory, at that time either our mind is unsteady or there has been a lack of observation of that object when we saw it.

There is no better way of cultivating one's memory than observation of a single object at a certain time. The observant show by their very looks a powerful will, a steady mind, and capacity for concentration.

***Murakkabah: Concentration***  
**Number 3: Concentration**

Concentration is much more important in life than any other activity, for it is neither activity nor repose and yet it is both. It is activity in the sense of creating and constructing the object of concentration, and it is repose in the sense that one holds the object to which one is concentrating at that moment; one controls by repose the further activity of mind. It is like a rider holding the horse for a moment when one is standing on its hind legs, which is activity and at the same time repose.

Concentration may be divided into three stages: command, activity, and control. First, the will commands the mind to become active and create the desired object. Next, the mind immediately carries out this command by constructing the desired object, according to its capability, and thirdly, the will holds the further activity of the mind as a master

rider would hold the reins of his horse, to stop it from taking any further steps from the place where he desires it to stop.

***Murakkabah: Concentration***  
**Number 4: The Control of Urouj, Kemal, and Zaval**

The secret of continuing Urouj is known to the mystics, and it is their refraining from indulging in Urouj. For instance, if a dish be delicious, a greedy person would eat it all the faster, but a person who wishes really to enjoy the dish must eat more slowly.

A greedy person would take a fragrant flower and would wish to smell it in one moment, and the next moment he may not have the desire to sense and enjoy the fragrance, and the flower will have lost its fragrance. If one studies this secret in all aspects of life, one can enjoy life and could make even the passing joys of life stable to a certain extent.

It is a thing which every soul desires, but none can accomplish it, save a mystic, who by patience and perseverance has conquered self and by conquering himself has mastered the whole life.

***Murakkabah: Concentration***  
**Number 5**

The work of the mind is like playing ball or shooting at a target, for in this the first thing necessary is that one should have strength in one's arm to throw the ball or hold the gun steady. This strength can be developed by concentration.

The next thing is to aim at a certain object, and right aim is kept by advanced concentration. The third stage is when the object of the aim is hit. The result is the proof of the accomplishment of concentration.

A Sufi sees how far he has mastered concentration by seeing the fulfillment of his wishes. The sign of mastery is "Word spoken and action done," for the mind is all-powerful and it is all power. When one knows how to handle it and how to work with it, he has attained the Kingdom of God.

***Murakkabah: Concentration***  
**Number 6**

There are three kinds of concentration:

1. Holding in the mind an object without detail.
2. Holding in the mind an object with every detail.
3. Holding in the mind an object with possible improvement.

The first kind is the concentration of the average man, who does not wish to give himself the trouble to look into detail, but holds in mind what comes naturally.

The second kind is the concentration of the keen observer, who absorbs everything carefully and learns from everything upon which he casts his glance.

The third kind of concentration is the concentration of the artistic persons. Whatever object he sees, he feels inclined to improve upon it. If he sees a plain cup, he thinks, "Suppose there were some lines on it of a beautiful color, suppose there were some flowers painted upon it?" Besides these three kinds, there are three kinds of the higher concentration. This is the concentration of nature, not of a single object but a vast horizon. For instance, the thought of the sea or the sky or the forest or the desert, which is not one object.

In this the first kind is nature's picture, the second kind is with detail, and the third kind is with improvement. By this is meant not only the thought of the sea, but the sea with a ship and the sunrise all together, or the forest and solitude and moonlight. This makes the imagination vast.

The bringers of the Divine Message were so great in their imagination, which in fact, was the result of their highly developed concentration.

***Murakkabah: Concentration***  
**Number 7: The Nature of the Construction of an Object**

Every object that the eyes have once seen is stored more or less deep in one's memory, but it in time scatters to pieces, and when one remembers it, by the power of the will, he gathers the pieces that were scattered, making it whole. The question arises, "What makes the object scattered?" The answer is, shadows of the objects we see and store in the mind fall upon the object, cutting it to pieces. And yet, the pieces of every object remain close together; it is the affinity between pieces that holds them. Man groups them by the power of his will and by the light of intelligence in his waking state. When in a dream, sometimes he cannot group them properly, for the light of intelligence is dim and the power of the will is feeble. Therefore, sometimes one sees a lion with eagle's wings or a man with the ears of an elephant.

All things seen and unseen that man sees in his dreams are pieces of more than one object joining them together thus, owing to the lack of will and intelligence. The master mind sees real dreams, because his willpower even in the dream is powerful and his intelligence even in that state is bright.

***Murakkabah: Concentration***  
**Number 8: Constant Dwelling Upon Thoughts**

Dwelling on a thought comes from two sources. One is something external, object or being, that constantly brings to our mind a certain thought, and the presence of this reminds man of the same thought, which he may be willing to hold or unwilling.

The next source is feeling, which holds a thought constantly before our mind. It may be pleasure or pain. Pain lasts longer than pleasure, for the feeling of pain is deep, whereas that of pleasure is passing. It is therefore the Sufis have considered love the greatest help to concentration, for two reasons. First, the object of love stays constantly in the thought; next, pain being the outcome of love, it makes the concentration stronger, as there is a verse: "The bringers of joy are the children of sorrow."



This accounts for the serious people being thoughtful and the jolly people being lighthearted. This is natural concentration, which is done unintentionally. This is the reason why it cannot be called mystical concentration, for a mystic is powerful enough to hold a thought by the power of feeling at will, whether pleasure or pain, and would not allow any thought or feeling to work against his wishes.

He turns pleasure into pain and pain into pleasure, as he may choose.

To him, both are the same and both serve his purpose. Sometimes sweet is pleasant, and sometimes bitter is useful, as even poison serves as a means to heal and sometimes sweet can cause an increase in illness.

The master of concentration is he in whose command all thoughts and feelings stand in discipline and he can drill them as he likes. He becomes the commander of life and a king of the world within and without.

### ***Murakkabah: Concentration*** **Number 9**

When a person develops concentration, he does not need a regular concentration, although a Sufi likes to do it, for his life becomes a concentration. If he is speaking on a certain subject, he does not suddenly change the subject of the concentration; if he is thinking about something, he does not change his mind and leave it half-done in order to accomplish something else. He continues at every moment the work he is doing at that time until it is finished. That is the secret of concentration.

A person may practice concentration for a certain time in the day, and then if throughout the day he keeps on changing his mind from one thing to the other, he will not be able to accomplish concentration in a thousand years. Single-mindedness is the secret of concentration. Thereby man improves his manners. When a man, speaking about something before the subject is finished, begins to say something else, it is all ill manners besides lack of concentration.

There is also a possibility that a person with great development in concentration may become the slave of concentration, so that he may not be able to put out of his mind any thought that happens to come, or he cannot stop humming a tune of which he himself has grown tired, or he cannot throw off depression because a depressing thought holds his mind, the mind that is developed and capable of concentration. The Sufi, therefore, masters concentration but does not let concentration master him, mastery being the only motive that leads to perfection.

### ***Murakkabah: Concentration*** **Number 10**

Sometimes one pictures an object in his mind's eye and sees it, after a time, standing before him in reality. The more concentration of mind a person has, the more he has this experience. I recall things that once I had pictured in my mind coming to reality even twelve years after. A person wonders, is it that concentration made it in the course of time, or is it that concentration perceived beforehand what was going to come? The fact is that both things are right. For instance, a person

was thinking of buying a diamond of a certain shape, of a certain kind. He perhaps thought for some time strongly or deeply of this. And after five years, when he has already forgotten about it, somebody presents him with a diamond ring.

Now the question whether his concentration made the diamond for him and made the friend give it to him, or whether the diamond was to be given and therefore he saw it in his concentration, may be answered thus: No doubt there was a diamond in store for him, waiting to be on his finger some day, which was his portion in life. But at the same time, the fact of his thinking strongly made the diamond come straight to him, without going, perhaps, into the possession of many, and without his striving more for it. Although concentration helps in foreseeing things, yet it is not concentration, it is foresight that aids. Therefore, a thought of this kind need not be a man's own thought, though at the moment it seems to be so. Really speaking, it should be called a vision or in intuition, the former in sleep, the latter in the waking state.

Concentration has the power of creating things. It can bring things that were not meant to be for a person. It creates things which otherwise the person might never have if he had not concentrated his mind on the subject. In short, the master of concentration can raise himself from earth to Heaven, can turn a miserable person into a most happy one, and can make a person who always has failures successful. Hafiz says,

“Befool not yourself,  
seeing these ragged sleeves of a dervish;  
For under this ragged sleeve is hidden  
a most powerful arm.”

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 1: The Breath**

The breath is the principal power needed in healing. All different manifestations of the magnetic currents which come from the tips of the fingers, from the glance, and from the pores of the body are indirect manifestations of the breath. It is the strength of breath which is magnetic power in all its different aspects. Weakness of breath causes weakness of mind and body, and strength of breath is strength to both. One cannot lack energy and magnetism if one's breath is full of energy. Therefore, before developing any other means of healing, the power of the breath should be developed.

There are two ways of developing the power of the breath. One way is to make it extensive, and the other way is to make it intensive. After that, the breath should be mastered so that it may be directed to any desired part of one's own body; and secondly, it must be mastered that it may be directed to any side, level, upward, downward, to the right or to the left. As one becomes master of aim when he is able to hit the target on any side, so one must master the breath. There are yogis in India who can put out a light at some distance by the power of breath. But even the miracle of Tansen, who is said to have lighted candles by the power of his song when he sang the Dipak, can be nothing but the power of breath in its fullest development.

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***Shafayat: Healing***  
**Number 2a: Magnetic Power**

The health of both mind and body depends upon a magnetic power which may be called in metaphysical terms the power of affinity in elements and atoms. It may be pictured as the scattered grains of rice united by being attracted to one another; and it is this power which attracts them and shapes them in a certain form. Both mind and body are made of atoms, the latter by physical atoms, the former by mental atoms; and the power that gathered them and made them as one body or one mind is the magnetic power.

The lack of this power causes all pain, discomfort, and disease; and development of this power secures health of body and mind. By physical practices, this power in the body is developed, and by mental exercises the same power in the mind is improved. It is generally seen that the ill lose, to a certain extent, their magnetism. A healthy person often seeks escape from the presence of the ill. It is natural because it is magnetism in a person to which mankind is attracted and it is its lack which gives repulsion. This also explains the reason of the attraction of youth and childhood, although in childhood this magnetism is not fully developed. The lack of this is felt in age for the same reason.

In Sufic terms this magnetism is called herati maqnatis, and it springs from every atom, physical or mental. It is a wealth, and as one can enjoy wealth for a longer time if one is careful with it,

and as another may spend it thoughtlessly after his fancies, so man does with his magnetism. Either he attracts others or he is attracted to others. In one case he is better off, in the other case he has lost. Man, of whatever evolution, whatever disposition, in whatever condition in life, needs this magnetism most of all things; for health, which is the greatest of all gifts in life, depends greatly upon magnetism.

***Shafayat: Healing***  
**Number 2b: Purification**

Science has always admitted and every day valued more the importance of cleanliness around the patient and on the part of the physician, and things of different kinds have been used as disinfectants in many cases of disease. The healer who has to do more with the mind must therefore think how very important it is to consider purity of mind as well as of the body for the purpose. No doubt it is difficult, after learning the nature of things, to say which is pure and which is impure.

There is one way of understanding it, that everything in itself is pure, and when another element is mixed with it, then it is polluted from its purity. A deep thought in this direction would open a vast field of thought to a thinker. Another way of understanding the pure and impure is that there is one thing alone that keeps things pure and that is life, and when the life is gone out of them, they are impure. There is a third way of looking at it, that death is impurity of things, but destruction is their purity. This also opens a vast scope of understanding to an observant student of life.

In short, it is necessary for a healer to observe the laws of hygienic life and to keep himself from partaking the germs of disease from the patients he heals. Besides this, all thoughts of bitterness, ill will, wrath, anger, jealousy, he should avoid, purifying his mind from every spite or malice, and bathing it, so to speak, in devotion to God, that his heart may become saturated with mercy and compassion. It is not only the power of mind that heals, but the purity of mind. The mind free from all crookedness, deceit, treachery, is alone capable of emitting power, strong and pure in its nature, which can give to a patient a new life and relieve him from all pain.

***Shafayat: Healing***  
**Number 3: The Power of Breath**

It is the power of the breath which heals body and mind, since breath is life, and through the breath life can be imparted to the mind and body of a subject. The breath is also a cord that runs through human beings, connecting them in one life. If it were not for the breath, the senses would never have perceived the external world. Therefore, all that one sees, smells, tastes, and hears is through the channel of the breath, and therefore no medicine can have such influence on a patient as the breath.

A weak breath is susceptible to all contagious diseases, and a healer with weak breath could get the disease from his subject in one healing. Therefore, the power of breath is the most essential thing before one would attempt to heal. Power of breath can be developed in two forms, volume and length, which make it intensive and extensive. It is dangerous to try healing before one is fully sure of the power of breath in both ways. The development of the power of the breath is felt and one knows when one is ready to use it in healing.

***Shafayat: Healing***  
**Number 4: Rhythm**

The development of healing power depends upon the development of the breath. The breath can be developed by purification, by extension, by expansion, and by rhythm. There are three different kinds of rhythm in the breath: the rhythm which cannot be distinguished in the continuation of aspiration and expiration; the second kind, the rhythm that can be distinguished by the two distinct swings of inhaling and exhaling; the third rhythm, evenness in breathing. Those who have not mastered their breath are under the influence of these three rhythms, their health, their mood, and their condition in life. But those who master the breath can put their breath in any of these rhythms, and when mastery is acquired, then the healer has the key to wind any clock.

Really speaking, every disease means something wrong with the rhythm, as a doctor says congestion is the root of diseases. To a Sufi, congestion means lack of rhythm, be it lack in circulation, in breathing, in activity, or in repose. A physician, in order to find the disease, examines the pulse, the beats of the heart, and the condition of the lungs. This itself is the proof that rhythm is the keeper of health. And when there is something wrong with the health, the rhythm in some way or other has gone wrong, as when the tick of the clock goes too fast or too slowly it does not give the proper time. The healer, therefore, must get his rhythm right, so that he may be able to work the mechanism of another person's body. In India there is a custom of clapping the hands or snapping the fingers when somebody is yawning. The idea is that yawning is the sign of the falling of the rhythm; it is the rhythm of one's body that falls to a slower rate when one feels inclined to sleep, and the clapping of the hands and snapping of the fingers sets the pulsation of the other person in the same rate as before.

It is just like shaking a person who is nodding, to bring the mechanism of his body to its proper working. When the healer is capable of keeping his own rhythm in his hand, he becomes capable of making another person's rhythm regular also. It requires a great knowledge and inspiration of the nature of the human mind and body, and the healer who knows rhythm and knows how to work with it is like the conductor in the orchestra. The health of everyone that he heals, he keeps regular as the conductor keeps the rhythm of every musician who plays in the orchestra.

***Shafayat: Healing***  
**Number 5: One Common Cause of All Diseases**

All pain, discomfort, disease, decay, and destruction of every sort is lack of life. The word "life" which we use in everyday language is the name of the result of two activities working harmoniously: one, the constant life of the spirit; next, the life that matter provides for it. This is a negative and positive activity. It is the power of inner life which attracts outer life, and again it is the strength of external life by which it clings to the inner life. In this way the reciprocal action of both keeps the flame of life burning, and the lack of any one of these activities is the cause of disease.

There are five bodies through which the soul experiences life, the physical body being the poorest of all, for it is born of matter, fed with matter, attracted to matter, finds its life in matter, and has its return to matter. As it demands matter for its sustenance, so matter demands it in the end. This demand is called disease, or death, when this body loses its strength, which is caused by loss of energy of the nerves, which, so to speak, pull together and keep the flesh, bone, blood, and skin

not only intact but active and vigorous. It is the weakness of these nerves by exhaustion or by lack of sustenance or by lack of rest or by loss of energy in whatever manner which is the cause of all disease.

Therefore, healing, in other words, may be called giving life to that part that wants life given or to the body as a whole. The materialist believes that a person, however weak, could be saved and brought to life by injecting into his body the blood of another. If that is a successful remedy, how much more the power of thought, which has more power than matter, could produce life in another? And even the fine essence of the physical body may be passed through gasses by the process of earth rising to water, water to fire, fire to air, air to ether, and sending the finest atoms of physical energy and strengthening vibrations of mental energy to a person who needs it. The difference between medicine and healing is, instead of sending a thing by a railway train, to send it through the sky by an airplane.

The question, is it worthwhile weakening oneself by giving part of one's life to another, may be answered by saying that, of course it would not do for a poor person to give his last penny to the one who starves, but it is the only thing for a rich man to do, if he makes use of his riches for the comfort and happiness of those in need. A spiritual healer is rich with the divine strength, and his power will not be lessened if he gives it out. Therefore, material healing is a failure. However successful it may seem, it is powerless compared with spiritual healing, because on the side of the spiritual healer is the power of God.

### *Shafayat: Healing*

#### **Number 6: The Development of Power in the Fingertips**

The human form may be called materialized light, the symbol of which in mysticism is the five-pointed star, which suggests the head, arms, and feet, which make five points. The nature of light is to spread its rays, and as the human form is made of light, Nur, the hands and the feet and the fingers and the toes and the organs of the senses and the hair all represent rays. It is the knowledge of this light that one sees, in the custom of Eastern people, of blessing with the tips of the fingers on the head and the custom of kissing the hand or touching the feet, for the fingers and toes are the source of the radiance.

The healer, therefore, develops the power of the fingertips. As by directing the breath in a certain direction of the body and mouth one can produce a certain pitch in a certain note, so by directing the energy through the fingertips and by developing the magnetic power of the fingertips, one develops the power of healing. Moses is known to have possessed a light in his palm, which the poets call Yadi Ba'eez. Ba'eez means "egg," the form of an egg in the palm. And Zoroaster is always pictured with burning fire in his hand. Both suggest the radiance, the battery that can be developed in the human hand. When the power is developed in the palm, it pours out from the tips of the fingers and it shoots out when it is directed by the will. Then, by magnetic passes and by touch on the painful part, the healer is able to cure diseases.

***Shafayat: Healing***  
**Number 7: The Power of the Presence**

It must be understood by a healer that his very presence must emit healing power, and in order to do this, the healer must have an overflowing life, power, and magnetism. In the first place, the body must be healthy, clean, and pure, so that the physical magnetism may be beneficial. Also, purity of mind is necessary, together with sympathy for the patient, a desire to cure him instead of profiting by his cure. The soul speaks most in the form of the atmosphere; in other words, the atmosphere tells what the soul says. The development of the soul is made by a spiritual presence and spiritual life. Therefore, the development of the mind, of the body, and of the soul is necessary in order to possess a healing power and presence.

***Shafayat: Healing***  
**Number 8: The Power of the Mind**

The power of concentration is the first necessary thing to develop healing power. The healer must be able to hold the thought for the cure of his patient steadily, whenever he requires. Concentration is the most difficult thing, and if this is accomplished, there is nothing that one cannot accomplish. It is useless to try and cure the patient by any process, however successful and good it may be, if there is no concentration.

The work of the mind in healing is much greater than anything else, for it is using the power of the mind on matter; and matter, which has been a disobedient slave of the spirit for ages, through the mineral kingdom and the vegetable kingdom and even through the animal kingdom, always rebels against being controlled. No doubt, mind can control matter and do with it whatever it likes, but when mind is enfeebled by serving matter, it, so to speak, loses power over matter. If not, every man could cure himself by controlling matter; there would be no need of a healer. One's own power has a greater influence on oneself than the power of another. Besides, no one can feel so much sympathy as one can for oneself.

The nature of the mind is to slip from one's grip. Concentration is the practice which enables the mind and strengthens its fingers to hold fast that which it may hold. Another secret of the mind is that even with the power of concentration, the mind does not hold anything that is not interesting, and it is sympathy in the mind which is as a stimulus to the holding power of the mind. Therefore, no one can be a successful healer unless his sympathy comes forward with its hands extended to raise the patient from his pain.

***Shafayat: Healing***  
**Number 9: The Power of Concentration**

It is necessary that before a person attempts to heal another, he must develop in him the power of concentration. The concentration of a healer should be so developed that, not only when sitting in meditation and closing his eyes he may visualize the desired object, but even with his eyes open he should hold fast the picture that his mind has created, against all things standing before his eyes.

In healing it is necessary to know what picture one should hold before his mind. If the healer happened to hold the picture of a wound, he would help the wound to continue instead of being healed; and so, if his thought is pain, it may perhaps be continued more intensely by the help of his thought. It is the cure that he should hold in mind. It is the desired thing that he must think about, not the condition. In all things in life, this rule must be considered, that even in trouble one must not think of trouble and illness—one must forget about illness. Man often continues life's miseries by giving thought to them. The healer must, from beginning to end, hold the thought of cure and of nothing else.

***Shafayat: Healing***  
**Number 10: Sending Power to a Distance**

The greater development in healing power is to be able to send power to a distance. No land nor sea can prevent the power sent by mind. There are scientific discoveries such as wireless telegraphy that, by means of objects, can send thoughts to a distance, but the mystic has always realized and practiced to a great extent the sending of the thought to a distance. As the whole idea of a mystic is to serve humanity by love and goodness, he naturally does not feel inclined either to prove to the world the greatness of his power or to utilize his power for any worldly thing, except in healing.

The truth of Hindu metaphysics, which says Nada Brahma, meaning "Sound God," explains the secret of life, that sound is motion and therefore nothing takes place unless it was moved by some force behind. As for external action a physical movement is necessary, so for a mental action the motion must be caused by the mind. As the voice of one person may reach to the other corner of his room and the voice of another may reach to the other end of the street, so it is with the power of mind. As it is necessary to develop the power of the voice by practice, so it is necessary to develop and practice the power of the mind. It must be remembered that a gift in all cases is necessary. A gifted person may progress much more and very quickly compared with a person without the gift.

There are three things necessary in sending thought to a distance: First, faith in the theory; second, self confidence, meaning confidence in one's own power; the third thing, the power of concentration. However great the power of concentration may be, without self-confidence it is of no use, and self-confidence without faith in the theory is powerless. Healing at a distance is a last stage at which the healer arrives after some long time's experience in healing, and for anyone to attempt this at the beginning would naturally result in failure. Work gives experience and experience gives confidence; and faith becomes firm when it is built by experience and strengthened by confidence.



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***Dhyana: Meditation***  
**Number 1**

No one need ask, "What shall I gain by meditation? In what ways shall I benefit?" If one only knew, it is by means of meditation that all is gained; not only things are gained, not only attributes and qualities are gained, but even God is so gained.

It is God who would reveal Himself to us, but so long as we keep our minds on anything else but God, He may be speaking but we do not hear. When we hear His Voice, all knowledge, all direction, all guidance will be ours; everything that we need will be ours. With this understanding, one can breast the waves of life. To turn back the tide and to surmount obstacles will become possible.

Speaking of intuition is, of itself, of little value. The mystic does not speak, he uses the inner faculties in everyday life; and so insight becomes a means of sustaining and understanding realities. To every question there is an answer, and the key to the answer is in the question. One of the best means of finding the answer is to enter into meditation. Then the question may arise, "Should I meditate on this problem?" It is not wrong to meditate on any problem, but it is always wise to seek divine guidance. Meditating in a prayerful attitude, knowing that God will help, relieves one from further concern, and there is nothing in life more valuable.

Sometimes the answer will come as a simple direction, easily understood. Sometimes a feeling will come which may not seem so clear or direct, but when one follows the guidance which comes from the heart, often one will find the obstacles in life disappear like a dissolving mist. Care and worry prevent a proper solution, while surrender of self always helps to clear the path from the perplexities of life, bringing calm and peace. The Sufi who does this knows that God is all-seeing, all-knowing.

For that reason, the Invocation is repeated over and over again, repeated at different times and bringing one each time closer to the reality which it expresses. All problems may be as tests in life. In the ancient Egyptian mysteries, the Hierophant is reported to have said to the neophyte, "You have nothing to fear but yourself." It was Jesus Christ who said, "My yoke is easy, my burden is light," meaning, "Give up your problems, take them before God in loving surrender, and they will be solved and you will be healed."

***Dhyana: Meditation***  
**Number 2**

The great obstacle to be overcome in meditation is the false ego or Nufs. What is it that prevents us from concentrating our thoughts and feelings on God? It is the Nufs. In the Hebrew religion there is the Shem or cry, "Hear, O Israel, the Lord our God, the Lord is One." And there is the answer to the cry, "And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." And these directions should be considered as a unity, for the light of the soul shines in the heart and is reflected in the mind. Plato wrote that we live in a shadow world, where

we confuse the shadow of ourselves with reality. This is the Nufs, the false ego, which stands in the light before God, causing, so to speak, a spiritual eclipse. In meditation, one does not have to hold such a thought, for this false self is overcome through meditating upon the true self, which in reality is God. The modern devotee may repeat the Invocation, "Toward the One," etc., instead of the "Shem," and it will produce the same effect. There is no difference between them in the language of the heart and soul; the forms in words may be different, but the acts, thoughts, feelings, and results are the same.

Whenever the Nufs seems to hold us in its sway, it is through meditation we may find freedom. To the Sufi, pure meditation includes more than going into one's room only; any act of life which is done with dependence upon Allah or which makes us aware of Him, whether in reading or studying or working or contemplation or prayer or meditation or any duty of everyday life, all may become part of a universal meditation which marks every breath and every heartbeat in life. The momentary obstacle which may have appeared like a great cliff becomes as a tiny step through our growth and understanding, and by taking this step, what was once a hindrance becomes an aid to our development.

The Nufs turns us from the One to the many, enticing us with the things of this world. Then man attaches himself to one thing after another, which brings, at best, momentary satisfaction. Through his spiritual practices the Sufi learns to chain the Nufs, to perceive that it is only a shadow of reality; and finding the sun of truth within his being, looking upon it, one is no longer aware of the shadow.

Then the Nufs is not destroyed, but harnessed. The whole of man's being is attuned to God and everything within him serves God. This is the work of all on the path of illumination, of whatever school they may be. There is no other obstacle than this false self, and there is no better means of controlling it than by meditation and by practicing the presence of Allah.

### ***Dhyana: Meditation*** **Number 3: Wazifa**

Besides meditation, each Talib is given special instructions suited to his need while journeying the path toward Unity. One such form of instruction is the Wazifa, or repetition of sacred phrases for various purposes.

If it be asked what is the purpose, it may be answered that, as the purpose of all rain is to return to the ocean, so the purpose of every soul is to return to God. Some drops unite in little streams, to flow down the river which ultimately loses itself in the ocean. So the practice of each Wazifa may be for some particular purpose, yet all these purposes unite just as the streams unite, and finally come to their destination.

Wazifa is both positive and negative, to build up faculties which are necessary and to remove undesirable qualities. So Sufis use Wazifas in purification, but the Sufi always recognizes God as the perfection of love, harmony, and beauty, as the perfection of all qualities, and as the perfection of perfections. If strength is needed, strength comes from God; if love is required, God is love; if one must perform justice, God is Judge and Forgiver.

Wazifas may be repeated audibly or silently in the performance of any act or duty in life. By this means the devotee draws from God the help he needs, attuning himself to the qualities of God at that moment. So besides the regular practice of Wazifa, a specified number of times as assigned to the Talib by his teacher, so one may meditate upon the Wazifa at all times and use it even when it is no longer part of one's spiritual exercises.

Sufism is not a code of rules. The purpose of Sufism is to bring souls to God-realization. Allah is beyond all attributes and qualities, being all essence. Understanding this, every breath can become a meditation wherein one puts full dependence upon Allah, and there will be no moment which will not be a meditation, no moment of separateness from God.

***Dhyana: Meditation***  
**Number 4: *Zikr***

There is a question, if meditation is required to develop in silence, why is Zikr sometimes chanted and why are some practices said aloud? The answer is that there are certain purposes in each practice, and that the ordinary distinction between sound and silence does not hold true from the divine point of view.

For instance, in Zikr one may become able to arrange the atoms in order and rhythm and harmony. When mureeds chant in groups, they often magnify the power of the atoms. Often this brings the same effect as the presence of the teacher, but generally Zikr awakens the soul so as to produce alertness or even ecstasy.

In Zikr, the thought is kept on all the syllables and sounds, making it difficult to think of anything else. If the Zikr becomes automatic and is recited without proper thought and feeling, it still is of value because of the intrinsic power of the atoms responding to sound. Besides that, it harmonizes one with the atmosphere and attunes one with all Zikr atmosphere, so one cannot continue the practice without developing out of it the necessary thought and feeling which will then carry one along.

When this is accomplished, one becomes attuned to the spiritual souls higher in evolution, becomes awakened to impressions, and may even arise to that state when the separateness between heart and heart disappears in the realization of Zikr. So Zikr may be called the finest thought expressed in the finest material form with the highest spiritual purpose. It becomes the perfection of the sounds uttered by the tongue.

Zikr is best understood through its performance. In singing and chanting, one purifies one's being, even one's mind. Then one develops into a zakir, who is the embodiment of Zikr and the vehicle of the message of God. The zakir is the mureed perfected in Zikr.

The moral of Zikr is humility, and in its performance the Nufs is absorbed like the shadow when light is turned on it. Zikr is important for those needing power and inspiration, while meditation is for those who seek God in all forms, and each is only of value when practiced; then each fulfills its own purpose better than any explanation can give.

***Dhyana: Meditation***  
**Number 5: *Fikr***

Fikr is the perpetual possession of the Sufi, and the devotee has often been called faqir, the “poor one.” But what is this poverty? It is the poverty of non-attachment, of those who are poor in spirit but blessed by Allah. The Sufi may be outwardly poor, yet inwardly may he not be called rich, for he may be said to possess everything and nothing. His satisfaction is in God, and he may be master of wealth, while those who own wealth among the generality are better termed servants of wealth.

Every meditation is a Fikr when rightly performed. In meditation, heart and mind are centered upon God, and this is true in Fikr also. Only, in Fikr one is given special syllables or a special form, which is absent in general meditation. Yet Fikr can be called an intensification of the highest meditation, keeping the heart fixed on God.

Meditation consists of preparation, performance, and application, which means action. So the true meditation is not separate from the rest of life. This is especially true when one gains power and magnetism through meditation, to be applied in healing or other spiritual work.

In meditation there are two general results: the development of the faculty of insight, and the growth of the personal atmosphere. Once this atmosphere is built, Fikr becomes a natural performance, and as is said in Salat, at every moment of our life we draw closer to God. Through this surrender of self, through keeping the gaze and concentration steadfast on God, all becomes natural, and it is the most natural thing in life to be ever aware and responsive to God.

The goal to be attained is that the spiritual condition be continuous through all of life. As the great Sufi saint Abu Sa’id ibn Abi’l-Khaar has said, “The Sufi may eat and drink, work and play, sleep and trade in the market, yet he does not forget God for one single instant.” That is the life of the true faqir and that is the Fikr, which unites the inner and outer lives in the completeness of God-realization.

***Dhyana: Meditation***  
**Number 6: *Kasab***

It is often difficult to keep the mind in condition during some breathing exercise. In the purification breaths, it is not enough to keep the mind on the syllables Ya Shaffee-Ya Kaffee. At first, the thought will bring strength and purity, but the advancing Talib should ever bear in mind that this practice and all practices are means of uniting the soul to God. God is the healer, and the practice is His medicine which is used to heal and purify His vehicle so he may occupy and use it.

In the same way, the practice of Kasab can become more potent when faculties are unified. Concentration on the practice helps, but if difficulty occurs, it is not wrong to do some self-examining. All conditions are reflected in the breath, and if any obstacles persist, one should consult the spiritual teacher. At the same time, proper meditation also helps, for any thought whatever has a harmful effect on a breathing practice.

Activity of the mind greatly alters the rhythms. Therefore, Kasab is more related to concentration than to meditation, only it should be natural. So before all practices, a meditation is of benefit, during which time, by the suppression of thought, the breath takes on a natural rhythm, invigorating the body and healing the mind, which makes the practice of Kasab easier.

The goal of all meditation is balance, and in balance the goal itself is to be found. In the progress toward that goal, rhythm may appear to be more important than balance, yet nothing should be done to force the breath in its depth, in its power, in its otherwise natural movements. Disease and crime are often the result of irregularities of the breath, so of all things, this order and balance should be preserved, and it is best preserved through meditation.

Therefore, it is not necessary to consciously strive to alter the breath rhythms, but the steady repetition of those spiritual exercises which have been given to one by the teacher helps more than anything else on the path toward God.

### ***Dhyana: Meditation*** **Number 7**

The inner life is not separate from the outer life, but is a fuller and larger life. What is necessary is to put first things first. The mystic does more than quote scriptures; he not only says, "Seek ye first the Kingdom of God," his whole life is absorbed in the seeking. Therefore, some people have thought that through meditation everything can be gained and all their desires be fulfilled. From a certain point of view, this is true; but it does not take into account what is one's desire.

The outer life is full of change, and in all circumstances the desires are different. When a desire is granted, often it is no longer a desire, and more often it does not have the effect sought. In many cases, it is discovered that the thing or event brings a quite different and even a contrary result than the one expected.

The Sufi looks to God for all things, praying to the God of health for vigor and to the God of wealth for his sustenance, keeping steadily before him the idea and ideal that there is one God, from Whom all blessings flow. He does not consider it wrong to seek guidance from God concerning his daily affairs. Yet as the heart strengthens and insight increases, all becomes more and more clear, and at the same time life continually presents its puzzles. So, most necessary in life are seeking the will of God and performing it. These things are more important than anything else.

So the Talib makes God his continued need, and often his daily problems become clear to him. Then one learns also to understand the difficulties of others, to sympathize with them, and to help them. The difference between the ordinary person and the spiritual seeker is that the ordinary person is quick to praise and blame, enjoys being praised and seldom wants to be corrected. The seeker reserves his praise for God and is willing to take blame, striving to understand his critic and feeling sorry for his ignorance, which in the end only does the other one harm.

Sufism has been called the Path of Blame (*mal ma*), of blame from and by the world. But Sufism is also the path of satisfaction, of satisfaction in and with God. In meditation, one rises above praise and blame, above good and evil, above wickedness and virtue, and attains wisdom. One sees the hand of God in all things and at all times, and praises Him every moment of his life. This is the true

spiritual way of living, and is not connected with asceticism or needless discipline. It is a natural life, the most natural way of living.

***Dhyana: Meditation***  
**Number 8: Communing with God**

One can always take his questions to God. Of course, one often has his spiritual teacher, his murshid or sheikh near at hand, who may and often must be consulted when doubt arises. The spiritual teacher can best help the mureed when the mureed looks upon the teacher as a link on the chain which connects him to God.

The saints and sages, who have been gifted with insight, often commune with God and through their inner heart-development have been able to achieve God's purpose in this world. In meditation, one is consulting with God, feeling God. This does not mean that one has a special meditation for every little problem. Keeping fixed periods for communion with God, establishing rhythms, and devoting the whole heart to God at those times helps more than anything else.

Especially, early morning meditations are valuable for consulting with God and receiving help. Gradually, this spiritual communion will become such a power, such a reality, that it will continue day and night. The heart will awaken and the intuition tells one how to act, when to move, to travel, to marry, to make any important change in life, or even to meditate or perform extra spiritual deeds. In this condition, gradually all of life takes on a grand unity.

The Sufi always meditates before taking any important steps in life. When the mind is clear and passive and the heart awake, God will speak. The Sufi does not enter meditation for something special, for his desire may not be God's desire. The true lover, the devotee, seeks union rather than reward, and the union is the greatest of all rewards. Yet, meditation is the method by which Allah Himself works, and all great murshids meditated when they had great duties to perform, for they realized that not they but Allah was the real Actor and Performer.

There are many blessings in meditation, there are many blessings in preparing for meditation, there are many blessings resulting from meditation, but meditation itself is the greatest of blessings.

***Dhyana: Meditation***  
**Number 9**

It is often wondered how artists and musicians in the Orient could advance in their development far beyond those of the West. The reason is that they spend so much time in meditation. Sometimes the whole life of an artist is absorbed in a single task, and many beautiful things have been made in this manner.

In truth, it is God Who is the master mind. The great Sufi poets, who have been among the most famous on earth, spent much time in meditation, and their poetry was the result of meditation. It consisted of praise of God, rejoicing in the Beloved, and songs to the Source and Goal of humanity.

Even today, we find some mystical poets and artists in the East. They meditate many hours before taking up their tasks. Without a definite purpose, a work has not much use or value, and the efforts are often wasted. Real beauty should not be considered as something different from wisdom, nor wisdom as apart from beauty.

In meditation, all one's energy is turned God-ward, and so becomes strengthened manyfold. This explains why it has been possible for mystics to write great works without becoming fatigued. There is no fatigue when one works on an instrument for heaven. The difference between the Sufi and the ordinary man is that the Sufi realizes that it is God Who performs all actions. When the average man writes a letter, his arm becomes tired, yet the pen is not tired. But when God writes and man is His instrument, man is like that pen: He can work for a long period without becoming tired.

Mohammed used to consider himself only as the pen of God. He refused to be classed as an author. He said that the Qur'an was more than man's poetry, for it echoed the purest wisdom of God. So he challenged his opponents to produce a Qur'an, and one proof of his prophethood is that he alone was able to produce such a book.

Sufis and mystics have inspired much of the great spiritual architecture of the world, whether of India or the other parts of Asia and the Indies. The tomb of Akbar, the Taj Mahal, the temples of Angkor and Borobodur, all point to a marvelous spiritual inspiration. The men and women who labored in such places probably found great inner joy; they had to spend much time in meditation and their outward performance was the reflection of their inner lives.

The Sufi, realizing God as the perfection of beauty, is the lover of beauty. He appreciates all true beauty and endeavors to make his life beautiful in all its aspects. There is nothing in life which cannot be brought to perfection.

***Dhyana: Meditation***  
**Number 10: The Purpose of Life**

It may be asked whether there is a perfection in meditation, and the answer may be yes or no, or both yes and no, and still neither yes nor no. For the perfection in meditation is the perfecting of all perfections.

Through right meditation, one becomes attuned to God and so to all creation, including humanity. There are many grades and steps in spiritual devotion, wherein one becomes attuned to his teacher, to the world teacher, to the Prophets of God, and to Allah himself. Even after one reaches the last stages it is only a beginning, for than man ceases to be and God lives truly in and through him. This is called Baqa by the Sufis. Of this condition, Christ has said, "Many are called but few are chosen," and Krishna taught that very few realized his being and of these only a few sustained that realization.

The true work of the Sufi is not only to attain to God-consciousness but to make this realization absorb more and more of life. In that condition, one never loses sight of Allah for an instant, day or night, asleep or awake. This may truly be called the purpose of life, the fulfillment of the inner life.

But progress does not cease there. In that state, called Fana-fi-Allah, when the soul is absorbed in God, one loses the false sense of being and finds the true reality. Then one finally experiences what is termed Baqa-i-fana , where the false ego is annihilated and merged into the true personality, which is really God expressing Himself in some wondrous ways. This is the same also as Nirvana, where the true reality of life is experienced and expressed. This means that the true life is in God, the only Being, and through God-realization man finds his true self.

Initiation is the beginning and perfection is the end, the making complete, But where is the beginning and where is the end? They are both in silence, in God. In the silence we were born, and to it we return.

Therefore, the perfection of meditation is meditation. It is the perfected souls who continue ever in meditation, being absorbed in meditation, creating from their meditation, and living in that meditation. The spiritual life is the drawing of sustenance through the breath from God. It is a life of praise, yet of sobriety and balance, a life of fullness and emptiness both, being empty of self and filled with God. This is the true purpose of initiation and spiritual training, from the moment the mureed takes bayat until the eternity of eternities, time without ending.