



Gathas  
Series I  
*of*  
Pir-o-Murshid Hazrat Inayat Khan

© Sufi Order International

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

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.

*Etekad, Rasm U Ravaj: Superstitions, Customs, And Beliefs*  
**Number 1: Belief and Superstition**

Every country seems to have certain beliefs which are called beliefs by the believers and superstitions by those who do not believe. There are beliefs which arise from some subtle experiences of life, and some which spring from intuition, and they are believed by some who are inclined to believe and they are mocked at by some who cannot understand their meaning—and often by those who do not wish to trouble themselves to investigate the truth in them. It is easy to laugh at things, and it takes patience to endure and tolerate things that cannot appeal to one's reason. And it is difficult to investigate the truth of such beliefs, for it requires something more than reason to probe the depths of life.

Those from whom the beliefs come, naturally could not give the explanation of those beliefs to everybody; for the man who is capable of believing a thing is not necessarily capable of understanding it by an analytical explanation. There are natures which would be willing to believe a thing if it is for their good, if it comes from someone whom they trust, but it is too much trouble for them to go deeply into the matter. For some among them it is better that they should not have an analytical knowledge of a belief, for to some the belief is helpful but its explanation confusing. It is a certain grade of evolution that enables man to understand a certain belief, and a man must not be told what he is incapable of understanding, for, instead of helping him, it puts him off.

There is a great deal of psychic law which can be traced in such beliefs, and in time such beliefs turn into customs. There is a vast field of knowledge in the beliefs of Indians. India has been a country where beliefs have existed for thousands of years unchanged, and some beliefs have become customs. At first sight an intellectual person who cannot look any further than the surface of things is apt to think that people in India are full of superstitions. Their whole life seems based on them; not only in religion do they have beliefs, but even in their domestic affairs. In their everyday life every move they make, every word they say is in accordance with some underlying belief.

No doubt a tendency of taking interest in superstition should always be avoided; for the more thought one gives to superstitions, the more he seems to be drowned in the thought of superstitions. Wherever the superstitious man looks he gets an impression of some fear, some doubt, some suspicion, which generally leads to confusion. But for the wise a disregard of superstitions is not satisfactory, for by wisdom man becomes capable of understanding them, and understanding them is better than to mock at them or even than to believe in them. For the one who believes in superstitions is, so to speak, in the water, and knows that he is in the water; but he who mocks at them is in the water, but he does not know that he is in the water. By understanding them man is capable of swimming in the water, and by mastering them he walks on the water. The man who knows all things and acts according to his knowledge becomes the master of life.

*Etekad, Rasm U Ravaj: Superstitions, Customs, And Beliefs*  
**Number 2: Belief**

The term "belief" is used of an idea that one believes and for which one cannot give reason. When such ideas are of an ordinary nature they are termed superstitions, and when they are of a sacred nature they are called beliefs.

Often man confuses belief with truth. Many people, without understanding their own belief, hold it not as a truth but as THE truth, and thereby ignore every other belief which seems to them different from the truth they possess. In reality belief is not the truth nor is the truth a belief. When a person has risen to the understanding of the truth it is no more a belief for him, it is a conviction.

The beliefs of a sacred nature, which come in the realm of religion, are as steps towards the goal which is called truth, and when man stops at a belief the belief holds him and he holds the belief. Neither can the belief push him onward nor can he advance. In many cases belief, which should serve as wings on which to soar toward the height, becomes as nails fixing man onto the earth. Every belief in the beginning is a step in the dark, but as man draws nearer to the goal, he at every step becomes more and more illuminated. Therefore there is hope for the believer, but the case of the unbeliever is hopeless.

There are souls who are capable of believing, even capable of understanding their belief, who yet for some reason or other are not willing to believe and reject a belief before the understanding comes. The wise course in life would be to try to become a pupil, a pupil of one teacher as well as a pupil of all beings; it is then that one will become the pupil of God. Then the wise course would be to investigate the truth of belief instead of giving up one's belief, also to be patiently tolerant of the belief of another until one sees from his point of view the truth of his belief. When man sees only from his own point of view, he sees with one eye and the other eye is closed. The complete view is in seeing from both points of view, however contrary they may be. It is this tendency which will balance things and will give the right idea of things. In order to view a building one must stand in the street and view it, instead of standing inside it and wanting to see the outside.

In understanding beliefs one must be able to neutralize one's spirit, and to the extent to which it is neutralized man becomes capable of seeing the belief in its right sense. When man says, on hearing something from another, "That is not what I believe," he shows his weakness, he shows his incapacity to view the belief of the other from the point of view of that other. Knowledge comes by readiness to learn, and when we refuse it in life it is by lack of readiness. No matter from what source knowledge may seem to come, it is from one source in reality, and when the mind becomes a free receptacle knowledge flows freely into the heart. There is some truth hidden in every religious belief, and often it is of greater value than it may seem to be. And believing in a thing without understanding is a first step forward to knowledge, and refusing to believe when a belief is presented means taking a step backward. When a person is content with his belief that is a comfortable state of being, but it is the understanding of the belief which is ideal.

*Etekad, Rasm U Ravaj: Superstitions, Customs, And Beliefs*  
**Number 3: Customs (1)**

There are many customs that have existed in different countries for ages which have some psychological significance, and yet scarcely anybody knows about it. Customs in the form of greeting one another, and asking after one another's health, even such habits as that of talking about the weather, arise from a psychical basis. This shows that the ancient people, in the East or in the West, had more magic in their lives than the man of today. The world has lost the magical charm, so to speak, which was the inheritance of the human race, owing to the ever increasing material life and the ignorance of things that are beyond matter.

It is of late that science is discovering some psychological truths in human life. The process that science follows in discovering these truths is contrary to that of the mystic. The scientist wishes to climb the mountain from the level ground. The mystic, by the way of meditation, tries to reach the summit of the mountain, and from there he sees the whole beauty of the mountain. Therefore, naturally, the horizon before the eyes of the mystic is incomparably wider than the horizon before the scientist. Yes, the scientist may see things clearly, distinctly, and in detail, whereas the mystic has a general idea of things. Often the vision of the mystic is vague in comparison with the analytical examination of a scientist. And yet, while the mystic sees through objects the scientist can reach as far as their surface.

Owing to the greater activity in Western life, all things change more quickly in the West, while in the East changes come very slowly. Therefore, one finds many customs of ancient origin in the East which show the development of Eastern people in psychical things. Even ordinary customs, such as that of shaking hands, or rising from one's seat to receive someone, bowing, bending, waving the hands, or clapping the hands, have a psychical significance. When two people shake hands with one another magnetism is exchanged between them and a balance of life-force is made between them. The one who lacks strength, energy, or magnetic power gains, and through the one from whom they overflow they are used for a better purpose. By rising to show respect to a person, and by walking a few steps to receive a person, a man makes himself ready to withstand the forces of the one who is coming.

By standing up and walking a step or two he makes his pulsation regular and puts his circulation in order, thus making himself psychically and morally ready to defend himself if the one who is coming should happen to be a foe, and ready to meet him harmoniously and on the same level, physically, mentally, and morally, if he happens to be a friend. Bending the head in a bow quickens not only the circulation in the head but also the magnetic current in it, for the head is the chief moral and spiritual factor in man. You will always find that a person with a tendency to bow is thoughtful, and it often happens that the one who keeps his head erect and avoids bowing is foolish. Man's life depends upon rhythm, rhythm in his breath, in the pulsation, in the beats of the heart and head, and it is irregularity of the rhythm of his heart or of his pulse that shows disorder in his health. It is regularity of rhythm that keeps man in a fit stage to go on through life.

And when people applaud a speaker, a singer, or a player, it is a suggestion for him to continue his rhythm, physical, mental, or moral. Even the waving of the hand in parting from a friend suggests the same meaning: Continue to be in a fit state to live and enjoy life. There is a custom in the East that when a person is yawning a friend by his side claps his hands or snaps his fingers. Yawning naturally makes the rhythm slow, it is going down, so to speak, and the clapping of the hands or

the snapping of the fingers on the part of the friend is suggestive of continuing the same rhythm as before. Different peoples have different customs, and customs that one is not in the habit of seeing seem not only strange and meaningless but often also ridiculous. It is the work of the seer to see into things and it is this way of viewing that is called insight.

***Etekad, Rasm U Ravaj: Superstitions, Customs, And Beliefs***  
**Number 4: Customs (2)**

There are different customs in greeting, and in every custom there is some suggestion that explains some psychical meaning behind it. The Hindus greet by joining the palms of the hands, which has the significance of perfection, since the right hand represents the positive power and the left hand the negative power, and when the positive and negative are joined together this sums up in perfection. The idol of Buddha, which is worshipped by millions of people in the world, signifies perfection—sitting cross-legged with the two palms joining, the eyes closed, all of which shows that the negative and positive powers are united and made into one. The greeting of the Chinese is the clasping of the hands, either touching the clasped hands of the other, which means that the perfection of power from both should meet.

And for the same reason the Arabs shake hands with both hands, for giving one hand is like giving half of one's magnetism, but by giving both hands you show that you keep nothing back. The Persians touch the heart, which suggests the friendly feeling expressed from the bottom of the heart, that the greeting is not merely superficial, that it comes from the very depth of feeling. Among a great many people belonging to different parts of the world there is a custom of greeting by embracing one another, and no doubt there is a great psychical meaning in this.

The two arms are the two directions of magnetic power, positive and negative, and in the breast is the center of these two powers. And the custom is that they embrace twice, distinctly on the right and left sides. This is also the exchange of Prana, the very life, the center of which is in the breast. There is a custom in Persia and in India that when a younger person greets an older one he bows his head, bringing it closer to his breast, and the elder person, taking his arms, raises him up, as if the younger person wanted from the elder person, love, light and life, and the elder person gives it to him and raises him with it. It also suggests a sentiment of modesty and humility on the part of the one, and help and encouragement on the part of the other.

Customs have sometimes been much exaggerated, and yet, if the sentiment is a true one, no external expression can ever be an exaggeration. Among people of religion and culture in all periods of civilization there has been a custom of kissing the hand. The custom has originated from a natural instinct in life. What smells good the animal wants to bite first, and everything that interests the infant it puts in its mouth first. That shows that the lips are the most sensitive part in man and they are capable of giving and taking life, which may be called magnetism. Therefore the greatest fondness that one can show to another in greeting can be shown by kissing the hands. This custom can be seen all over the world, in the East and in the West.

If a skeleton plan of man's spirit be drawn one can draw it as a sun in the midst and five rays shooting out around, one straight upwards, two at the sides rising upwards, and two downwards, and it is this which makes the five-pointed star. Man's head, two arms, and two legs are the outward expression of these rays. The idea of the Hindus in touching the holy feet of the saint is to reach first

the rays that can first be reached, and when one reaches these first two rays, the three other rays naturally fall over his head, when the saint puts his arms over his head and bends his head while blessing, looking at the center of the head of the one who is blessed.

***Etekad, Rasm U Ravaj: Superstitions, Customs, And Beliefs***  
**Number 5: Hanuman**

There is a custom in the East of offering oil to Hanuman, the idol that is pictured in the image of a monkey, and this idol is worshipped by pouring oil upon it. This custom can be seen also at Indian weddings; maidens anoint with oil the head, shoulders, arms and hands, and knees and feet of the bride and bridegroom. One sees this custom in some churches, for instance in the Catholic church. In Russia there was a custom of anointing the Tsar's forehead with oil on the day of his coronation.

Oil has the significance of softening. Leather, iron or steel is made softer or smoother by putting oil on it. Anointing, as is done in India, is a psychical suggestion to the bride and bridegroom that the hands and feet of each shall be ready to serve the other, and that they shall not show themselves stiff, one to the other, that if there were any hardness in their nature it should be softened, since harmony is the blessing of a home; it teaches that forgiveness is required for becoming friends and keeping friendship; as one's mate is not so flexible and docile as one's own imagination conceives.

The idol of Hanuman is suggestive of primitive nature in man, and in the pouring of oil in the service of Hanuman there is a lesson for the worshipper to learn. However great your evolution may be, regard and consideration for the primitive nature is necessary, for all adjusts itself in the wider scheme of nature. When man stands with his hands folded in humility before the image of a monkey, there is in this some lesson for him to learn: That life is such that with all your evolution you lack something if you have no regard to the primitive nature that is in man. Christ has taught, "Resist not evil," and "If one sue thee for thy coat, give him thy cloak also." This teaches the same lesson, that life becomes difficult without regard and consideration for the primitive nature. By resentment one partakes of it, by rebelling against it one gives fuel to that fire. One should soften it in oneself and in another by wisdom, patience, and gentleness.

The anointing of the forehead of the king signifies that he should have an easy expression, not frowning brows and a puckered face, but a smiling forehead, as the Persian phrase is. Poor and rich, all must come to the king in their troubles and difficulties, and his glance must comfort them and bring them ease. The great lesson one can learn from this custom is that the great education in life is to soften one's feelings, one's thoughts, words and actions, that they may give ease to ourselves and that we may create an atmosphere of ease that may benefit all who come in contact with us.

***Etekad, Rasm U Ravaj: Superstitions, Customs, And Beliefs***  
**Number 6: Bells and Gongs**

The secret of the religious custom of having gongs and bells in temples and churches lies in the great science of the Hindus, which is Mantra Yoga. In the first place, this custom unites several religions, since bells are rung in Christian churches, in the temples of the Hindus, and in Buddhist pagodas. Many think that it is a call to prayer, but from a mystical point of view it is something more

than that. The idea of the mystic is to make his heart capable of resonance, that every voice that rises on earth or descends from heaven may have its re-echo in his heart. The Sufi prepares himself by his exercises of Zikr and Fikr to make his heart capable of producing that resonance that may be caused on earth or descend from heaven. When the centers of the body and faculties of the mind are prepared to produce that resonance, then they respond to every sound, and every time the bell is rung it has its re-echo in the heart of the mystic, and every center of his being begins to think of God and to feel God. Vibration is a greater stimulant than wine. Wine gives intoxication to the brain, but vibration produces ecstasy in the heart. Therefore Sufis have called it wine.

The custom of having flowers in the house of prayer and the custom of burning incense in the place of worship also exists in almost all religions and has existed in almost all periods. Color and beauty also have a power, an influence upon the mind and body, and those who can enjoy the beauty of color and the delicacy of the flower receive help by the way of the eyes. Its effect opens the heart, which then responds to the blessing from above. This shows that the beauty of the earth can be best used to obtain the blessing from heaven. The perfume of flowers or incense has a deeper effect still, because color and beauty are only reflected upon the heart through the eyes, but perfume and incense, rising through the breath, touch the heart, making it capable of spiritual exaltation. But nothing has a greater influence on the human soul than sound. Therefore hymns are sung in all churches, prayers are offered, and chants are recited, all in order to wake the spirit within to life, which enables the soul to respond to the perfection of God.

***Etekad, Rasm U Ravaj: Superstitions, Customs, And Beliefs***  
**Number 7: The Custom of Drinking the Health of Friends**

This custom has a psychological meaning. Wine has an influence that takes away the worries and anxieties of life and makes one unconscious of one's environment, and this only may be called the proper condition for concentration. Those who cannot concentrate will realize by studying the condition of their mind that they are either worried or anxious about something, or they are conscious of the environments of their life; it is that which keeps them back from concentration.

All those who have become great in the worldly, artistic or spiritual aspects of life have arrived at their destination by the power of concentration. It is by concentration that a person, from being poor becomes wealthy, it is by concentration that one invents things that the world has never known, it is by concentration that one arrives at a desired position in life, and it is by the power of concentration that man enters the world unseen.

The custom of drinking somebody's health therefore proves to be based on a psychological idea, the idea that one holds a wish in one's mind at a time when one's mind is in a state of concentration, so that during the time that the mind is in that state the thought of the friend's health will be predominant.

There is a custom of touching glasses, which is supposed to be a promise of friendship. It can be defined symbolically in this way that the cup is the symbol of the heart, for in the heart there is the capacity of holding the divine love, which is the sacred wine. So the cup touching the cup means heart united with heart. According to the mystical view it is two becoming one.

***Etekad, Rasm U Ravaj: Superstitions, Customs, And Beliefs***  
**Number 8: The Origin of the Custom of the Seclusion of Women**

The custom of the seclusion of women has its source in mystical thought. There used to be the mystical orders of people in the East who contemplated in solitude and lived in seclusion. The magnetism and power of influence that they developed by seclusion was in itself a marvel. This gave power to their gaze, power in their word, and influence in their atmosphere. This custom of seclusion was then imitated by the kings and people of high rank.

They had two ways of veiling themselves when away from home. One was to put a covering over the back of the head, which was made to hang down in front, so that the eyes could be half-covered; and the other was to put a veil over the face. It was a sort of mantle that they put on their head. Every prophet of Beni Israel had this. In the ancient pictures of the prophets of the Semitic race one will always see the head covered with a mantle. In the Hindu race also many orders of Buddhists and Yogis wore a mantle over the head. The veil which the kings also used, which was called Miqna, later became customary in the East, and ladies of high rank wore what is called in Turkish the Yashmak. For thousands of years it has been the custom among Parsis that during their religious services the priest covers his head with a turban together with a mantle, and the Parsi women have kept the custom of covering the head with a white cloth, though it is less observed at the present time. In India, among Hindus as well as among Mussulmans, there is a custom at weddings of veiling the faces of bride and bridegroom with a veil of jasmine flowers.

Under all these different customs of veiling the head and face one finds a mystical significance. Man's form is considered by Sufis as consisting of two parts, the head and the body, the body for action and the head for thought. Since the head is for thought its radiance is incomparably greater than that of the body, and the hairs are as rays of that radiance in a physical form. It is a constant outpouring of light that one observes in man's life. Every action of looking, or breathing, or speaking, robs so much of the radiance out of man's life. By preserving this radiance the mystic develops within him that influence, power and magnetism which in the average person are wasted. For instance, closing the eyes, which is a custom among mystics, not only helps in concentration and repose of mind, but during the moment when the eyes are closed, it preserves the radiance from flowing out. These customs were helpful to the kings and commanders for developing their power and influence, and they were valued for ladies of rank for preserving their beauty and charm. We learn by this that a life but little exposed to the outer world, whether through seclusion, or silence, or a perfect state of repose with the closed eyes, clasped hands and crossed legs, has a great influence.

***Etekad, Rasm U Ravaj: Superstitions, Customs, And Beliefs***  
**Number 9: The Custom of the Seclusion of Women (1)**

The custom of the seclusion of the mystics remains only in the mystical Orders, but one finds the seclusion of women prevalent in the East. When a custom takes root in a section of society certainly it can be used and abused as people may choose. No doubt jealousy, which is in human nature, is a proof of love, but jealousy can be the source of a great many crimes. Man has always guarded the treasures that he values most in all sorts of coverings, and since that which man can love most is woman he has often ignorantly tried to guard her in the same way as all things of value and importance. And the custom of seclusion has been in his hand a means that has enabled him to control his household in the manner he likes.

However, it is not true that this custom was the outcome of the teaching of the Prophet. There are only two places in the records where an utterance of the Prophet on the subject is to be found. In one place it is told that when some coarse dances were going on among the peasants of his land, he said that women must be clad properly. In the other place that when the ladies of the Prophet's household were returning home after taking care of the Prophet and his army during a battle, they were disinclined to look at the battle-field and to show themselves to their enemies, and the only thing that could be advised by the Prophet was that now that peace had been made if they did not like to show themselves they might veil their faces.

In India one sees the custom that an aged woman covers her face, a widow covers her face and a bride veils her face. There is some little psychological meaning in it. It is the nature of every soul to wish to hide its sorrow, and by veiling her face the widow veils her sorrow from others. And the veil that one sees on the face of an aged woman is there for the reason that in age the emotions become more visible and one has little control so as to hide them from others, and when the heart has become softened at every little touch, however gentle, it is easily moved, and the covering is as a shield over it. On the face of a bride the veil is for the preservation of her charm, of magnetism; at the same time the finest beauty in human nature is modesty, in whatever form it appears.

***Etekad, Rasm U Ravaj: Superstitions, Customs, And Beliefs***  
**Number 10: The Custom of the Seclusion of Women (2)**

From the physical as well as the occult point of view, woman is more impressionable than man. The task of woman as a mother is of a greater importance than that of man on any position. Woman with her thought and feeling moulds the character of the child, and as she is susceptible to outward impressions, her impressions always have their influence on her child. During the period before motherhood very great care must be taken, for any word spoken to her reaches the depth of her being, and it re-echoes in the soul of the child. If a word made her bitter at the time or cross at a moment, it can create bitterness or crossness in the child. Especially during that period woman is more sensitive and susceptible to all impressions, beautiful or ugly. Anything striking impresses her soul deeply. A color, lightning, thunder, storm, all make impressions upon her. Conditions of life, misery or joy, all tell upon her more than on every person. Having this in consideration, the custom of seclusion has been kept in the East, and still exists among certain communities.

No doubt there is another side to consider: That home and state are not two separate things. Home is the miniature of the state; and if woman performs a part equally important at home, why must she not perform an equally important part in the outward life. No doubt these ancient customs, even with their psychological importance, often make an iron bar before the progress of the generality. In the East, for the maid and mistress both, there are days set apart for rest in every month, in all different religions, among Hindus, Parsis, and Mohammedans. The life in the world is a constant battle, and a hard battle one has to fight, if one has any fineness of feeling, any decency of manner. The position of woman in this battle is worse than that of man. It greatly robs her of her womanly fineness and delicacy of sentiment. Man is more dependent upon woman than woman on man. From the first moment any child, whether boy or girl, opens his eyes in the world, he seeks the protection of woman. Woman, as his mother, sister, daughter, friend, or wife, in every form, is the source of his happiness, comfort and peace. In

## Gathas Series I

whatever form man may express it—in a crude custom like the seclusion in the East or in many different ways—to guard her against the hard knocks which fall on every soul living in this world of selfishness is the first duty of a thoughtful man.

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: Insight***  
**Number 1: Saf**

It is the faculty of the soul to see, and the eyes are its instruments. It is not the instrument that sees, but it is the soul that uses the instrument to see. The eyes I have given as an example, but really the whole body is the instrument of the soul, to get the experience of life. The seeing of the soul through the ears is called hearing, through the tongue tasting. It is the knowing by the soul of the external life; the soul uses different instruments to obtain different experiences.

Between the body and the soul there is another instrument which is recognized by scientists and mystics as inexplicable; that is the mind. The scientists call it the brain, but the brain is but the instrument of the mind, and the mind goes beyond it. Plainly speaking, it may be said that the mind is the instrument of the soul and the body is the instrument of the mind, but both mind and body are the instruments of the soul. Although these instruments give the soul knowledge of things clearly, these instruments at the same time limit the power of the soul.

There are two aspects of sight: One is penetration and the other expansion, i.e., the length and width of the range of sight. Through the eyes of the body one can see a short or a long distance, or have a wide or narrow horizon; but by using the mind as its instrument the soul sees through another mind in the same way as the eye sees across the length and breadth of its range of sight.

When the mind takes the body in order to experience life it limits its experience, for the body is not sufficient; but if the mind were free, it would see further. But, as from childhood man has the habit of using the body as the instrument of the mind, hardly anyone knows how to make use of the mind without the body. And as the soul has always taken the mind as its instrument, it also limits its sight and experience. If the soul could see independently of mind and body, it would see infinitely more.

As it is difficult for the mind to see independently of the body, it is more difficult for the soul to see independently of the mind. Therefore the Sufi tries to make his mind independent of the body, and his soul independent of mind and body. In order to accomplish this different concentrations and practices are given. It is like effacing the external form from the mind, and erasing from the soul the form of the mind. It is this experience which is called Saf .

***Kashf: Insight***  
**Number 2: Tat Twam Asi**

There are three aspects of life, and by seeing the oneness of these three one comes to divine knowledge. To the mystic, therefore, the idea of the Trinity suggests this philosophy. This idea also exists in the Hindu religion, and is known as Trimurti. They have a religious instrument with three points (a kind of fork with three points) as a symbol of this, the idea being that it is the three different aspects of the one life which confuse man and prevent him from realizing the one life beneath these three aspects.

The first aspect is the knower, the second is the known, and the third the knowing. In other words they may be called the seer, the seen or that which appears, and the sight. These three are three turnings on the same road, which hide it and divide it into three aspects. Therefore in the spiritual path this puzzle must be solved as the first thing and the last thing. If the barriers which divide these three aspects are removed then the mystic realizes one life and not three.

Occult power is the power of knowing or seeing, the faculty of knowing or seeing. The seer is the greatest of these aspects, the second is that which is seen (appears), the seeing power is the third. The reason of this is that the seer is the source and origin of what is seen and of the seeing power. Therefore, Jesus Christ called Him "Father." That which is seen has in it the light inherited from the seer. Whether flower or fruit, it has radiance in it which makes it appear. There is a verse of a Persian poet which explains this: "The nightingale has borrowed from Thee his beautiful song, and the rose has borrowed from Thee its color and fragrance." But the means that the seer takes as his instrument is the mind, which is the instrument of the soul, and the body, the instrument of the mind.

Therefore the first lesson the mystic has to learn is to know the relation between himself and the thing he sees. As soon as a mystic sees life from this point of view, that he connects himself with the thing he sees, he can understand it much better than the average person. Sufism is not a religion, because it does not give any doctrine or principle, but it is a point of view. The ancient Vedantists adopted this point of view in teaching the sacred words Tat Twam Asi: "As Thou art, so I am." With this point of view, when the sight becomes keen, even objects become clear to the seer and speak to him, and what is called psychometry, or such phenomena, become as a play to the seer. The whole life begins to unfold before him like an open book. But there is nothing so interesting for the seer to see or know as human nature, and it is the seer who can see and know another person.

Ordinarily there exist many barriers between one person and another, such as prejudice, hatred, reserve, remoteness, and all aspects of duality. A person considers another his greatest friend in the world if he realizes that the other understands him. There is nothing that brings two people closer together than understanding. And what is this comprehension? It is trinity with unity. Often one wonders, "Why do I not understand this person?" But one does not realize that one creates oneself the barriers which separate one person from another. If these barriers are not created the soul has freedom to see and nothing can stand in its way. Do you think the sages and saints try to see the thoughts of other people? Not at all, that does not concern them, but the thoughts of another person manifest themselves to the saint. Why? Because there is no barrier. This barrier creates duality.

The idea of the Sufi is to uncover himself, and this he can accomplish by continued contemplation upon the idea of God, which is the Absolute Oneness. When one realizes this in its immensity, all such sciences as physiognomy or phrenology begin to become like play, because by these sciences one sees a part, but by the light of the soul one sees the whole.

***Kashf: Insight***  
**Number 3: The Glance of the Seer**

The glance of the seer is penetrating, and in this it differs from the glance of the ordinary man. It has three characteristics (qualities). The first is that it penetrates through body, mind and soul. The second quality of this glance is that it opens, unlocks, and unfolds things; it also possesses the power of seeking and finding. The third characteristic of the glance of the seer is more wonderful. It is this:

As it falls upon a thing, it makes that thing as it wants to make it. This is not actually creating, but it is awakening that particular quality, which was perhaps asleep.

This is quite natural, as we see in the ordinary course of life that by fear we create in others dreadful qualities, and when we love we create kindness. It is possible to turn a friend into an enemy by thinking that he is an enemy, and also it is possible to change an enemy into a friend by expecting him to be a friend. Therefore the tendency of the mystic is to turn everything into that which he wishes it to be. To turn what is ugly into beauty, and beauty into ugliness, this is what the vision can accomplish. This proves to a deep thinker that things are not what they appear to be, but we make them as they are. The whole life may be made into a thing of complete ugliness or it may be made into a sublime vision of perfect beauty. The Lord of the yogis, Shiva, is pictured with a cobra on his neck which means that death, which frightens everyone, is accepted by him as life. That shows that even death can be made into life, and it is only the difference of the point of view that makes life death.

The first characteristic of the glance of the seer, penetration, depends upon clearness of vision. The second characteristic, the uncovering of objects, depends upon the illumination of the soul. But the third, the greatest, comes from confidence in the self, called Iman.

***Kashf: Insight***  
**Number 4: Divine Evidence**

The first thing in the study of human nature is observation of the external part of man. This has two aspects, one is the head of man, the other his form. And this can be seen from two points of view, the first is the analytical point of view, the second the synthetic. The former is the understanding of the character of each organ and the meaning of its form, and the latter is the harmony of the different organs. And a person understands half if he considers one organ only and not its combination with other organs.

The study of physiognomy can help one as an interesting study, but one must have intuition also to help and guide him who wishes to judge. Nothing in life is so interesting as the study of human nature, and in attaining to knowledge of God, knowledge of human nature is the beginning. Therefore in occult study one must begin by studying human beings, and the first lesson is to study their form.

The prominence of particular organs and muscles shows the vitality which exists in these organs, and lack of it is lack of energy in these organs. Therefore the straightness of any organ suggests straightness in the nature, and curve, where it is natural, shows subtlety of nature, a point, wherever it is natural, shows sharpness of nature, roundness makes for subtlety, and the oval form shows acute intelligence, proportion of head and body and of each part of the head and body shows balance, and lack of it shows lack of balance. Every organ represents a certain part of man's nature, that may have no connection with that organ. A particular mode of standing or sitting denotes a certain nature. Crookedness where there should be straightness shows lack of straightness in the nature. Organs which should be symmetrical and are not show lack of balance.

In every face and form there is always some resemblance to the lower creation, and a person with keen insight can recognize it, and intuition helps us to understand it. Sometimes in face or

form, sometimes in movements, we show a sign of one or other of the lower creatures, and this signifies some resemblance with the nature of that particular creature.

The more one observes from this point of view the clearer will the view become, and it shows the marvel of the Creator. It makes one tolerant and forgiving to everyone, by reason of understanding that none can act against his nature. Also he who looks at this marvel begins to see the divine evidence in every face, as a person can see the painter in his painting. And it is only natural to wish to study this part of occultism in order to recognize the divine part in the creature and worship Him.

***Kashf: Insight***  
**Number 5: Openness**

Every atom of man's body expresses his past, present and future. The reason is that, in the first place, every impulse creates its vibrations and takes a particular direction of activity. This influences the heart, whence the blood is circulated through the whole body. In this way the thought is, so to speak, written on man's face. Man's continual agitation in regard to others, his satisfaction or dissatisfaction, his love or hatred, all show in his appearance. Everyone can know it more or less, but the seer can read more correctly. It is difficult to tell definitely the marks of a person's thoughts and feelings that are shown in his appearance; nevertheless, partly by intuition and partly by experience, man reads them. There are some in whom self-control is developed, who are capable of hiding their thoughts and emotions, and yet it is impossible to feel deeply and to hide one's feelings from the eyes of others.

No doubt form and movement speak aloud of one's condition, but the expression of man's face speaks louder still. There come distinct changes at every impulse, at every change of emotion, making distinct marks which are an open book to a seer. The word *Kashf* means "opening," and it is used by the Sufis with the meaning that the human heart is as a rule a closed book and the one to whom it becomes open can read it like an open book. No doubt reading man's condition of mind from his appearance is not such a difficult thing. Even dogs and cats can know this and sometimes they know better than man. What gives one insight into another is, in the first place, his sympathy. The seer first develops the quality of love. He whose heart is kindled with the love of God is capable of the love of humanity. The heart thus kindled with love becomes a lighted lantern, which throws its light on every person the seer meets, and, as this light falls upon the person he meets, all things about that person, his body, heart and soul, become clear to him. Love is a torch that illuminates all that comes within its light, but it is the knowledge of God which is the key which opens the hearts of men.

***Kashf: Insight***  
**Number 6: Movement (1)**

Every movement that one makes suggests to the seer some meaning. A person is not always conscious of his movements, and not every movement is made intentionally, and many movements that man makes unconsciously and thinks nothing of mean something to the seer.

The seer notices them from two points, the beginning and the end. No motion, to a seer, is without a direction; in other words every movement is directed by a precedent cause. And no mo-

tion, to him, is without a certain result. The purpose seems to be in the cause, but in reality it is in the effect. It is born in the cause, but it is finished in the effect.

The first thing that the mystic understands by a movement that a person makes is the nature of the person, and the next thing that he understands is about his affairs. And the law holds good about straightness suggesting straightness and crookedness suggesting crookedness, grace of movement suggesting beauty and lack of grace the lack of that element. Rhythm of movement suggests balance, lack of rhythm suggests lack of balance; the upward tendency of movement suggests rise, the downward tendency fall, the horizontal spreading, the movement inward and outward is suggestive of within and without. Also the law of the tendency of the five elements to different directions helps the seer to recognize the different elements working in man's nature. The movement can be recognized in sitting, walking, lying, and in laughter or in crying.

The study of these laws of movement and direction is helpful only when the intuitive faculty is developed. If the study is intellectual it is limited and rigid, and one cannot probe the depths of human nature far enough by intellectual study alone.

***Kashf: Insight***  
**Number 7: Movement (2)**

The condition of the mind is expressed not only in the countenance but also in the movements. Every movement denotes a certain change of thought and feeling. The more one understands the language of movements the more one comprehends this. In every thought and feeling the waves of the mind, so to speak, rise and fall, and as by seeing the waves one can notice whether the sea is rough or calm, so by noticing the movements of a person one can read the condition of his mind.

Upward movement suggests wrath, revenge, conceit, or pride; downward movement depression, helplessness, meekness. Movements toward the left and right also have their significance; to the right show struggle and power, to the left art and skill. A contracting tendency suggests fear, indifference, coldness; a stretching tendency shows desire for action, strength and power. A tendency to turn shows confusion. A tendency to pinch and press shows uneasiness and agony of mind. Expansion and ease of movement show joy and happiness, and stillness without stiffness is expressive of calm and peace.

***Kashf: Insight***  
**Number 8: The Study of the Whole**

Man's form can be divided into two parts, the head and the body; one part is for action, the other for thought. Therefore the face can explain the attitude of mind and depict the nature and character more fully than the body and its movements. Every little movement of the eyes, the movements of the lips in smiling or in laughter, the movements of the eyebrows or of the head itself explain the condition of the mind.

The ends of the eyebrows turning upwards denotes egoism and shrewdness. The puckering of the lips suggests pleasure, as the twitching of the lips shows a tendency to humor or indicates pleasure. The rolling of the eyes or a restless movement suggests confusion. The movement of the eyes

towards the outer corners denotes a clever brain. The puffing of the cheeks denotes joy, the drawing in sorrow.

One can get a full conception of the character by studying the full countenance and not a part only. The study of a part always gives only a partial knowledge; complete knowledge is gained only by a study of the whole. Keen observation with the desire to understand helps a person to read the condition of man's mind, his nature and character, yet the view is often colored by the personality of the one who sees. His favor or disfavor, his liking or dislike, stands between the eyes of the one who sees and the one who is seen. Therefore sometimes innocent people have a better understanding of a person than clever people with deceitful minds. There is a saying of Saadi, "O my subtle cleverness, Thou often becomest my greatest deceiver."

***Kashf: Insight***

**Number 9: The Mystery of Expression**

Man's expression is more indicative of his nature and character than his form or features. In the Qur'an it is said that man's eyes and gestures will confess what he tries to hide in his heart. The strength, the weakness, the power, the fear, the happiness, the joy, the uneasiness, the praise or blame, the love or hatred, all these are shown by the expression. The more capable one becomes of reading the expression the more clearly one can read character.

This shows that there is a mystery that lies behind movement. There are certain vibrations which take a particular direction under certain conditions, and the visible signs of all vibrations can be seen in man's movements or the expression of his countenance. It does not take one moment for the expression to change from pleasure to pain, from calm to horror, from love to hate. That shows that all the atoms of man's body, the veins, tubes and muscles, and the lines formed by their movements, are under the control of the heart, and every change that takes place in the heart shows on man's face, so that one who knows the language can read it. People who see each other often can read such changes from the expression, because each grows accustomed to know and recognize the changes of facial expression in the others, but it is the development of intuition which gives the clearness of vision by which one can see more completely.

The eyes are more expressive of thought and feeling than anything else. A person who can read the language of the eyes, their appearance and their movement, has the key to character. The eyes can ask and answer questions, and it is in the grade of speed and direction of the glance that the mystery of expression lies.

***Kashf: Insight***

**Number 10: Different Qualities of Mind**

As there are different qualities of the sight, such as long and short sight, so there are different qualities of mind. There are minds which can see a certain distance and no further, and others that can see a longer distance; and what is called foresight is not a supernatural, superhuman faculty but a long range of sight. When one person can see the action of another person the seer can see the reason of the action too, and if the sight is keener still he can see the reason of the reason. One cannot

give one's sight to another; he can tell what he sees, but that is not sufficient, for in order to be sure every soul wants its own experience.

The faculty of seeing through life can be developed by observation, which is called study; and the focusing of the mind upon the object of study is called concentration. As by making a habit of lifting one thing, a person can learn to lift several different weighty things, so by observing one object of study a man becomes capable of observing any object in the same way. Keeness of observation is a phenomenon in itself. In the first place, the sight penetrates, so to speak, the object one sees; and the next thing is that as the light of the sun has the power to open the buds, so the power of keen observation commands the objects observed to unfold themselves and to reveal their secrets.

Every object has a soul in it, which may be called its spirit. In ancient times the seers recognized the spirit of all things, the spirit of mountains, trees, stars and planets, of the rivers, lakes, pools and seas. And penetrating through objects means touching their spirit. No doubt it is easier to touch the spirit of man than to touch the spirit of the objects, for the very reason that man is more living than any other form of creation.

The person whose eyes are not steady cannot observe fully; so also the mind that is not steady also cannot observe things well. Therefore the mystics prescribe certain postures in order to make the body stable. And steadiness of body reacts upon the mind, making it steady also. The mind and body react on each other. So a self-mastered person who has control over his body and mind has balance and wisdom. Wisdom comes from steadiness and insight follows wisdom.

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.

*Naqshibandi: Symbology*  
**Number 1: An Ocean in a Drop**

The wise have given lessons to the world in different forms suited to the evolution of the people at a particular time. And the first and most original form of education that the wise gave to the world has been symbolical. This method of teaching has been valued in all ages and will always have its importance. That is not beauty, which is not veiled. In the veiling and unveiling of beauty is the purpose of life. Beauty is that which is always out of reach. You see it and you do not see it, you touch it and you cannot touch it. It is seen and yet veiled, it is known and yet unknown. And therefore words are often inadequate to express the beauty of Truth. Therefore symbolism is adopted by the wise.

The religions of the old Egyptians, of the ancient Greeks, of the Hindus, and of the Parsis, all have symbols which express the essential truth hidden under a religion; there is symbolism in Christianity and in all the ancient religions of the world. Man has often rebelled against symbolism. But it is natural, man has always revolted against things he cannot understand. There has been a wave of opposition to symbolism in both parts of the world, East and West. It came in the East in the period of Islam, and in the West it re-echoed in the Reformation. No doubt when the sacred symbols are made as patents by the religious people who wish to monopolize the whole truth, then it gives rise to that tendency in human nature which is always ready to accept things or reject them. However, one can say without exaggeration that symbology has always served to keep the ancient wisdom intact for ages. It is symbology that can prove today the saying of Solomon, "There is nothing new under the sun."

There are many thoughts relating to human nature, to the nature of life, relating to God and His many attributes, and relating to the path toward the goal, that are expressed in symbolism. To a person who sees only the surface of life the symbols mean nothing; the secret of symbols is revealed to the souls who see through life; whose glance penetrates through objects. Verily, before the seer the things of the world open themselves; and it is the uncovering of things in which is hidden beauty. There is a great joy in understanding, especially things that express nothing to everybody. It requires intuition, even something deeper than intuition—insight—to read symbols. To the one to whom the symbols speak of their nature and of their secret each symbol is a living manuscript in itself. Symbolism is the best way of learning the mysteries of life, and the best way of leaving ideas behind which will keep for ages after the teacher has passed. It is speaking without speaking, it is writing without writing. The symbol may be said to be an ocean in a drop.

*Naqshibandi: Symbology*  
**Number 2: The Symbol of the Sun**

Light has the greatest attraction for the human soul. Man loves it in the fire and in things that are bright and shining, and that is why he considers gold and jewels as precious. The cosmos has a greater attraction for him than the earth, because of its light. As man evolves he naturally ceases to look down on the earth, but looks up to the heavens. The most attractive object that he sees is the sun

in the heavens, the sun which is without any support and is more luminous than anything else in the heavens. Therefore, as man is attracted to beauty and surrenders himself to beauty, he bowed to the sun, as being the greatest beauty in heaven, and man took the sun as nature's symbol of God.

This symbol he pictured in different forms. In Persia, China, Japan, India, Egypt, whenever God was pictured it was in the form of the sun. In all ages man has pictured his Prophet, Master, Saviour, with a sun around his head. In ancient Persia there used to be a gold disc behind the head of the king, picturing him as the sun, and they used to call this disc Zardash. The name Zarathustra has the same origin; the word simply meant the gold disc. In Hindu temples and Buddhist temples around the image of different Avatars there is this sign of the sun, and this symbol was used both in the East and in the West in turbans and hats. There are now people in India who put on their turbans a brass band which represents the sun.

A deeper study of the sun suggests the four directions of lines that are formed round the sun. It is this sign that is the origin of the symbol of the cross. The ancient traditions prove that the idea of the cross existed in the East long before the coming of Christ, especially among the Brahmans. It is from this sign that the two sacred arms were made, Chakra and Trishula. Islam, the religion which allows no symbolism, has in the building of the mosques the same symbolism of the sun. Whether the name of the sun be written in Persian or in Arabic, it makes the form of the mosque.

Man, as is his nature, has blamed the sun worshippers and mocked at them, but he has never been able to uproot the charm, the attraction for human souls held by the sun.

### ***Naqshibandi: Symbology*** **Number 3: The Symbol of the Cross**

The symbol of the cross has many significations. It is said in the Bible, first was the word and then came light and then the world was created; and as the light is expressed in the form of the cross so every form shows in it the original sign. Every artist knows the value of the vertical line and the horizontal line, which form the skeleton of every form. This is proved by the teaching of the Qur'an, where it is said that God created the world from His own light. The cross is the figure that fits to every form everywhere.

Morally, the cross signifies pain or torture. That means that in every activity of life, which may be pictured as a perpendicular line, there comes obstruction, which the horizontal line represents. This shows the picture of life, and that, as it is said, man proposes and God disposes. Somebody asked the great Master `Alj what made him believe in God, Who is beyond human comprehension. `Alj said, "I believe in God therefore that I see that when I alone wish, things are not accomplished." According to the metaphysical point of view this shows the picture of limitation in life.

The symbol of the cross in its connection with the life of Christ not only relates to the crucifixion of the Master but signifies the crucifixion that one has to meet with by possessing the truth. The idea of the Hindu philosophy is that life in the world is an illusion and therefore every experience in this life and knowledge in this life are also illusions. The Sanskrit word for this illusion is Maya; it is also called Mithy, from which the word myth comes. When the soul begins to see the truth it is, so to say, born again, and to this soul all that appears true to an average person appears false, and what seems truth to this soul is nothing to an average person. All that seems to an average person

important and precious in life has no value nor importance for this soul, and what seems to this soul important and valuable has no importance nor value for an average person. Therefore such a one naturally hides himself in a crowd which lives in a world quite different from that in which he lives. Imagine living in a world where nobody uses your language! Yet he can live in the world for he knows its language. And yet to him life in the world is as unprofitable as to a grown-up person the world of children playing with their toys.

A human being who has realized the truth is subject to all pains and torture in the same way as all other persons, except that he is capable of bearing them better than the others. But at the same time when, while in the crowd, everyone hits the other and also receives blows, the knower of truth has to stand alone and receive them only; this is in itself a great torture. The life in the world is difficult for every person, rich or poor, strong or weak, but for the knower of truth it is still more difficult than for others, and that in itself is a cross. Therefore for a spiritual Messenger the cross is a natural emblem, to explain his moral condition.

But there is a still higher significance of the cross which is understood by the mystic. This significance is what is called self-denial, and, in order to teach this moral, gentleness, humility and modesty are taught as a first lesson. Self-denial is an effect of which self-effacement is the cause. This is self-denial, that a man says, "I am not, Thou art;" or that an artist, looking at his picture, says, "It is Thy work, not mine;" or that a musician, hearing his composition, says, "It is Thy creation, I do not exist." That soul then is in a way crucified, and through that crucifixion resurrection comes. There is not the slightest doubt that when man has had enough pain in his life he rises to this great consciousness. But it is not necessary that only pain should be the means. It is the readiness on the part of man to efface his part of consciousness and to efface his own personality which lifts the veil that hides the spirit of God from the view of man.

***Naqshibandi: Symbology***  
**Number 4: The Two Forces**

The Egyptian symbolism is the most ancient, and for the most part the symbolism of other nations originates from the Egyptian. The Egyptian symbol of wings with a center of circular shape and at the sides two snakes looking right and left is known to many as Karobi. The word really means "spirit" or "angel." This symbol represents the spirit and the power of the spirit, which differs in the two directions, the right and the left. The heads of the two snakes show the direction of life and energy to either side, and the central circular sign represents the light itself, the spirit, and the wings on both sides represent three aspects of the power of the spirit. One aspect of the spirit is sound, another is color, and the third is external action. This symbol suggests that the spirit is not only a light in the center, but a light directed to the right and to the left, and that it shines out according to the degree of illumination. The light of the spirit is in either direction a peculiar force. The symbol also suggests that in either direction the sound, color, and activity change, according to the direction. In the Hindu Vedas these two different forces are called Ida and Pingala. The Sufi names these two forces Jelal and Jemal.

The great Yogis have experienced the mystery of life by the study of these forces. The central point is called by the Sufi Kemal, in the Vedas this is called Shushumna. It is difficult to picture the finer forms of nature, and as it has been the custom to picture the light in the face of the sage as the aura, so these two forces are pictured as wings, and not as rays or otherwise. As the body has hands,

so the hands of the spirit can only be pictured as wings. Besides this, man, who without illumination is an earthly creature, after illumination becomes a heavenly creature. The idea of the mystic about these two forces is expressed in calling one the sun-force and the other the moon-force. The mystic pictures them as seated in the two parts of the body, the right and the left. He names also the two nostrils by the same names. By some, the right direction of this force is pictured as male, the left as the female direction.

The serpent has been considered a sacred symbol because it is pictured as representing many secrets of mysticism. The Yogis have learned a great deal from the serpent, as there is a hint in the Bible, "Be ye wise as the serpent and innocent as the dove."

This sign shows that man is self-sufficient in his spirit, though incomplete in his body; that in every spirit there is both woman and man. It is the direction of the force of the spirit which makes the male and the female aspect. The central point represents the spirit, and the spirit represents God. As spirit is both male and female, so it is beyond both. It is limitation that turns one into two, but when man rises above limitation he finds that two become one.

So this symbol reminds man of the power of the spirit, that man may know that he is not only a material body, but that he is a spirit himself, and that man may know that spirit is not an inactive torch of life, but that spirit is full of activity, more than the body is. It also represents that man is not only an earthly creature, but that he also belongs to heaven. This symbol suggests that nothing earthly should frighten or worry man, for he may rise above the earth.

### *Naqshibandi: Symbology* **Number 5: The Symbol of the Dove**

The bird represents the wayfarer of the sky, and at the same time it represents a being who belongs to the earth and is capable of dwelling in the skies. The former explanation of the bird represents the idea of a soul whose dwelling-place is in heaven, and the latter that of the dweller on earth being capable of moving about in the higher spheres, and both these explanations give the idea that the spiritual man, dwelling on the earth, is from heaven; they explain also that the spiritual man is the inhabitant of the heavens and is dwelling on earth for a while.

The pigeon was used as a messenger, to carry a message from one place to another, and therefore the symbol of the dove is a natural one to represent the Messenger from above. Spiritual bliss is such an experience that if a bird or an animal were to have it, it would never return to its own kind. But it is a credit due to man that after touching that point of great happiness and bliss, he comes into the world of sorrows and disappointments and delivers his message. This quality can be seen in the pigeon also; when the pigeon is sent it goes, but it comes back faithfully to the master who sent it. The spiritual man performs this duty doubly: He reaches higher than the human plane, touches the divine plane, and brings the message from the divine to the human plane.

In this way, instead of remaining on the divine plane, he arrives among his fellow-men, for their welfare, which is no small sacrifice. But then again he performs a duty to God, from Whom he brings His message that he delivers to the human beings. He lives as a human being, subject to love, hate, praise and blame, passes his life in the world of attachment and the life that binds with a thousand ties from all sides. Yet he does not forget the place from where he has come, and he constantly

and eagerly looks forward to reach the place for which he is bound. Therefore in both these journeys, from earth to heaven and from heaven to earth, the idea of the dove proves to be more appropriate than any other idea in the world.

***Naqshibandi: Symbology***  
**Number 6: The Symbol of the Sufi Order**

The symbol of the Order is a heart with wings. It explains that the heart is between soul and body, a medium between spirit and matter. When the soul is covered by its love for matter it is naturally attracted to matter. This is the law of gravitation in abstract form, as it is said in the Bible, "Where your treasure is, there will your heart be also." When man treasures the things of the earth his heart is drawn to the earth. But the heart is subject not only to gravitation, but also to attraction from on high, and as in the Egyptian symbology wings are considered as the symbol of spiritual progress, the heart with wings expresses that the heart reaches upward towards heaven.

Then the crescent in the heart suggests the responsiveness of the heart. The crescent represents the responsiveness of the crescent to the light of the sun, for naturally it receives the light, which develops it until it becomes the full moon. The principal teaching of Sufism is that of learning to become a pupil. For it is the pupil who has a chance of becoming a teacher; once a person considers that he is a teacher his responsiveness is gone. The greatest teachers of the world have been the greatest pupils. And it is this principle which is represented by the crescent. The crescent in the heart represents that the heart responsive to the light of God is illuminated.

The explanation of the five-pointed star is that it represents the divine light. For when the light comes it has five points, when it returns it has four, the one form suggesting creation, the other annihilation. The five-pointed star also represents the natural figure of man, whereas that with four points represents all forms of the world. But the form with five points is a development of the four-pointed form. For instance if a man is standing with his legs joined and arms extended he makes a four-pointed form, but when man shows activity—dancing, jumping—or he moves one leg, he forms a five-pointed star, which represents a beginning activity, in other words a beginning of life.

It is the divine light which is represented by the five-pointed star, and the star is reflected in the heart which is responsive to the divine light. And the heart which has by its response received the light of God is liberated, as the wings show. Therefore this sentence will explain in short the meaning of the symbol: The heart responsive to the light of God is liberated.

***Naqshibandi: Symbology***  
**Number 7: Symbology of the Dot and the Circle**

The dot is the most important of all figures, for every figure is an extension of the dot and the dot is the source of every figure. You cannot let a pen touch paper without making a dot first of all. It is simply the extension of the dot in two directions which is called a horizontal and a perpendicular line. And again, it is the dot which determines sides; if it were not for the dot the sides, as above, or below, or right, or left, could not be determined. The origin of all things and beings may be pictured as a dot. This dot is called in Sanskrit Bindu, the origin and source of the whole being. Since the dot is the source of the perpendicular and the horizontal lines it is the source of all figures and characters

of all languages that exist and have existed, as doubtless it is the source of all forms of nature. The principal thing in man's figure is his eye, and in the eye the iris, and in the iris the pupil, which signifies the dot.

At the same time the dot means zero, meaning nothing. It is nothing and it is everything, and the dot expresses the symbol of nothing being everything and everything being nothing. Amir, the Indian poet, expresses this idea in his well-known verse. He says, "If thou wilt come to thy senses by becoming selfless, free from life's intoxication, thou wilt realize that what seems to thee non-existent is all-existing, and what seems to thee existent does not exist." How true it is that in ordinary life we look at reality upside-down; what exists seems to us non-existent, what does not exist in reality, but only seems to exist, that alone we consider existent.

The dot develops into the circle, which shows the picture of this seemingly non-existent developing into all-existing. The iris of the eye is the development of the dot which is called the pupil. A dot added to one makes one ten, and with two dots the one becomes a hundred, and this shows that man is small when he is unconscious of God; when the knowledge of God, Who is the source of the whole being, although non-existent to the ignorant eye, is added to man, he becomes ten, or a hundred, or a thousand. As the dot enriches the figure so God enriches man; as all figures come from the dot so all things and beings come from God; and as destruction must in time break all things into dots so all things must return to God.

***Naqshibandi: Symbology***  
**Number 8: Symbolism of Lines**

The Upright Line

The upright line suggests the One, therefore also the number one is represented by an upright line.

The upright line suggests heaven, or the world above, its extremity being upward.

The upright line is perfection.

Through all forms life has culminated in the end in the human form, which is upright.

The upright line also suggests straightforwardness, for it is straight upward.

The upright line also suggests firmness, for it is steady. The upright line also suggests life, for it stands.

The upward line also suggests rising, for it goes upward.

The upward line also suggests unity, as it shows oneness and the oneness of the whole, all being one.

The upright line is the form of Alif, the Arabic A, and the name Allah in Arabic writing begins with Alif.

The upright line is the first line, and all forms and figures are nothing but the change of direction of that line, and as all is made by God and of God so by the upright line and of the upright line all forms are formed.

The Vertical Line and the Horizontal Line

The messenger is pictured symbolically as a Cupid. He is meant to guide the longing soul toward its Divine Beloved, and this part of his work is symbolized as the vertical line. He is also used by Providence to bring together two souls in light who are seeking each other through darkness, some knowing and some not knowing what they are seeking after, which is represented by the horizontal line.

The horizontal line and the vertical line together make a complete cross, which is the sign of Kemal, perfection.

The vertical line is the sign of God, and the horizontal line is the world.  
The vertical line represents heaven, the horizontal line earth.

The horizontal line represents this world, the vertical line that world, the next world.

The vertical line conveys the meaning Yes, the horizontal line the meaning No.  
The vertical line denotes life, the horizontal line death.

The vertical line represents strength, the horizontal line powerlessness.

The vertical line spirit, the horizontal line matter.  
The vertical line the masculine, the horizontal line the feminine.

The vertical line the sun, the horizontal line the moon.

The vertical line the day, the horizontal line the night.

The vertical line the positive, the horizontal line the negative.  
The vertical line power, the horizontal line beauty.

The vertical line God, the horizontal line man.

### ***Naqshibandi: Symbology*** **Number 9: The Symbolism of the Triangle**

The triangle represents the beginning, the continuation and the end. The triangle is the sign of life which has appeared in three forms, of which the idea of the Trinity is symbolical. The idea of these three aspects of life has existed for a very long time among Hindus, who named it Trimurti. As in the Christian church the Trinity consists of the Father, the Son and the Holy Ghost, so among Hindus the Trimurti consists of Brahma, Vishnu and Mahesh: Brahma the Creator, Vishnu the Sustainer and Mahesh or Shiva the Destroyer. By the word Destroyer destruction is not meant but change.

The triangle in all its forms is the basic outline of all form that exists in the world. The triangle has a horizontal line in it and a perpendicular line, and two triangles can very well form a square. The hand, the head, the leg, the palm, the foot all show in their form the triangle as the principal outline. In the leaf, fruit, tree or mountain the triangle is the outline.

The triangle is the riddle which has within it the secret of this life of variety. But for these three different aspects, which stand opposite each other, man would not be able to enjoy life; at the same time it is these three aspects again which are the cause of all the illusion; and if the riddle of the idea of trinity has been solved and out of trinity unity has become manifest, then the purpose of this idea of trinity is fulfilled. One can understand this by realizing the truth that it is not three that are one but one that is three. The beginning and end of all things is one, it is the repetition of one which makes two and it is this division which produces three. In this riddle of the ideal of Trinity lies the secret of the whole life.

The three aspects in which life has manifested and of which the triangle is the symbol are the knower, the known and the knowing faculty—the seer, the seen, and the faculty of seeing.

***Naqshibandi: Symbology***  
**Number 10: Symbology of the Mushroom**

The Chinese philosopher is symbolically depicted holding a mushroom stem in his hand. The mushroom represents the earth and what comes from it and what is close to it, and keeping it in the hand means spirit handling or controlling matter. At the same time it suggests a moral, that the sign of the sage is to be as tender, as refined, as meek, as humble as a mushroom. It teaches the same moral that Christ taught, “If one smite you on one cheek, turn the other cheek.” If one strikes on the rock one’s own hand will be hurt, but one will not have the same experience by striking the mushroom. It also teaches the philosophy that all the produce of this earth, however precious, is in the spiritual sense no more than a mushroom, which is subject to destruction every moment. It also teaches the idea of being in life as free and independent as a mushroom, which needs no special care and demands no great attention from others. If anyone will use it, it is ready to be used; if anyone will throw it away, ready to be thrown away without causing great loss. It also suggests a mystical point: While all other plants and trees respond to the wind and storm and make a noise, the mushroom stands still without uttering one sound. When the body and mind of the mystic are trained to the stillness of the mushroom through all storms and winds of life, then the mystic achieves perfection.

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.

*Pasi Anfas: Breath*  
**Number 1: The Power of Breath**

It is difficult to define breath in a few words. Breath is the very life in beings, and what holds all the particles of the body together is the power of the breath, and when this power becomes less, then the will loses its control over the body. As the power of the sun holds all the planets so the power of the breath holds every organ. Besides this the breath purifies the body by taking in new and fresh life and by giving out all gases that should be put out. It nourishes the body by absorbing from the space the spirit and substance that are necessary, and more necessary than all that man eats and drinks. The whole mechanism of the body works by the power of the breath, and every disorder in the working of the mechanism is caused by some irregularity in the breath. Therefore physicians feel disorder in the health of a patient by feeling his pulse or the beats of his heart. The physician will say that it is the physical illness of the body which has caused the change in the pulsation and in the beats of the heart, but the mystic knows that it is caused by the breath.

The breath in its different aspects acts differently; in every direction the breath does a special work. The breath has a special work with every organ of the body, and it has its particular influence upon every element of which the physical body consists. Every movement that one makes is directed by the power of breath; at the same time the breath alone has the power to stop any motion. For instance, walking, running, sitting, and standing are actions done by the power of breath, and trembling, shivering, or waving the hands of feet without control show lack of power in the breath. Diseases, especially such diseases as nervousness, palpitation of the heart, and paralysis come from lack of power of the breath. All lung diseases are caused by unclearness of the breath. Troubles in the brain and troubles in the intestines are also caused by lack of regularity of the breath. This shows that breath is the key to health, which is all happiness in life.

*Pasi Anfas: Breath*  
**Number 2: The Culture of the Breath**

Breath has various works to do in the mechanism of the body. Hunger and thirst, the power of eating and drinking, is given by the breath; the closing and opening of the eyes, and the activity of all the organs is directed by the power of the breath; the expelling of all gases and excrements also is directed by the breath. Therefore every activity of the body, outward and inward, is directed by the breath. Therefore it is disorder of the breath which causes illness, and its order regulates the health. Many physicians now point out reasons for diseases, where mystics think of the breath and point out reasons in breathing. According to the point of view of the mystic a natural full breath gives perfect health, and to a mystic's view in a hundred people not one breathes rightly. Every Brahmin teaches his child a way of breathing when he is nine years old. As it is a common thing that everybody breathes incorrectly it rarely occurs to the mind that one's breath is incorrect.

The air taken in and sent out that one feels through the nostrils or lungs is what we ordinarily call breath. In reality, however, that is as the stem of a tree whose branches are many. According to the physician the lungs are the channel of the breath, but to the mystic the lungs are the branches

of the tree, and other branches reach all parts of the body. This tree has a root in the body, and has centers where the branches meet the stem. There are five such centers in the body of man. The breath has its particular work in every center. By the study of mysticism one finds that man's life depends upon the working of the centers. Generally the centers are blocked up on the inner side of the body. Therefore they give but a dim light, if the breath be pictured as a gas and the centers as lanterns. When the centers are not in a fit condition they are wasted; not only this, but man is deprived of the full experience of life.

Powers that are considered supernatural become natural when man leads a natural life. The first lesson of a natural life is right breathing. Many people breathe a half breath, many a quarter and many still less. Many diseases such as lung diseases, and nervous diseases, can be avoided by right breathing. It is a certain direction that the breath takes that brings about sleep, and it is the direction of the breath that brings vigor or fatigue. A man may, by the help of the breath, become stronger by doing physical exercises, and another by physical labor may become exhausted and worn out. The laborers in India who have to lift heavy weights have a certain way of breathing, and by understanding this they can lift a great deal and work a great deal and yet feel little fatigue. There are many reasons why people in general do not breathe rightly, but one among them is a lack of education in this. As health is more important than anything else on earth, and as health depends entirely upon the breath, which is the very life, it is necessary that the culture of the breath should be considered as of the highest importance.

***Pasi Anfas: Breath***  
**Number 3: Prana**

Breath in the Sufic term is called Nufs. The breath spreads through the whole body like a tree, and its stem is felt by man, and it is this stem which man in his everyday language calls breath. All the branches of this tree the mystic calls by different names. A mystic sees the whole body as a plant of the breath. Therefore in the Sanskrit language breath is called Prana, which means the very life. It spreads life and magnetism in all parts of the body, for breath in itself is life, and is magnetism. Deformity of form and feature is often caused by disorder of the breath. Lack of proportion of the body, in form and strength, is also caused by lack of order in the breath. By exercises for physical culture and exercises of voice production breath can be developed in different parts of the body. It can especially be noticed in the fingers of the violinist that by constant practice on the violin he puts a sort of magnetism, of life, into the strings his fingers touch. This example is a plain proof that it is not the fingers that play nor the violin that sounds, but that they are instruments of life.

The importance of breath is only now becoming known to the scientific world, and there is much of this mystical subject which is unexplored. But mysticism has been founded on the science of breath. There is no mystic, whether Buddhist, Vedantist, or Sufi, who makes use of another process than that of the breath. Breath is the first lesson and it is also the last.

A mystic becomes capable of sending breath to any part of his body, thus he is able to send life, radiance and magnetism to any particle of his body. The question, "Does he send the breath by his power of will?" can be simply answered by "Yes," and yet that is not enough. If there are no strings on the violin, you cannot play on it by will-power. So long as the adept has not balanced his breath, and controlled it, and purified it, and mastered it, it cannot bring about the proper result. Therefore it is of no use to try to make use of breath for psychical or occult attainments until one has caused

the breath to be in such a condition that it can work properly in the body. Many therefore, are not successful in spiritual attainments because before making use of the breath in the body, they want to produce psychological phenomena. You cannot play Beethoven perfectly on a piano which is out of tune. The body is the instrument for every experience, worldly or spiritual, and it is not right to say that the body does not matter, only the spirit counts. It is just like saying that it does not matter whether the instrument is tuned, it is the music that counts. The mechanism of the body is so made that in each direction breath accomplishes a certain work, even to such an extent that the degree of its strength differs on the right and left. By a deep study of breath a seeker after truth will find that, as every particle of his body is formed and nourished by breath, so from that and according to that his character is formed.

***Pasi Anfas: Breath***  
**Number 4: Five Aspects of Breath**

The mechanism of the body is dependent in its work upon five different aspects of breath, and these aspects are the five different directions of breath. In the Qur'an, and also in the Hebrew scriptures, these five breaths are known as the five angels. These aspects are thus pictured in their finer work in human life. Often their direction is spoken of by the prophets in symbolical terms, as it is said: One stands on the left side of man, one on the right, one before, one behind, one within him. When one aspect of these five is not working properly it brings disorder in the whole mechanism of the body. In eating and drinking, yawning and stretching, and in all actions of everyday life these five aspects of breath have to take the lead.

Among these five aspects the first is the breath which is like the stem on the tree, and which one feels through the nostrils. By the purification, development and control of this breath all five aspects are developed. There are atoms in man's body which form a certain organ, which are more or less active in different rhythms according as the breath reaches them. The atoms which do not receive the proper breath remain undeveloped, and therefore are inactive. As the centers of the body are situated in the center of the whole mechanism, it is natural that in the average person the breath does not reach their innermost part as it ought to. The question, "If it is natural that it should reach them, why does it not?" may be answered by saying that it is because man leads an artificial life. If man led a natural life it would not be necessary for him to develop by certain meditation processes the qualities that are latent in him. A horse, a dog, or a cat knows intuitively of death, disease or distress in the house in which it lives. The animals are considered by modern psychology to be without mind, and man, who is far superior to the lower creation and is the ideal of all beings, has not that intuitive power. The reason is that the animals lead a more natural life than man, although even that is spoiled by contact with man. The cobra can attract its food from a mile's distance, but man must toil with his hands for his daily bread. In short, there are faculties in man which, by the artificiality of his life, are closed, and man lives an incomplete life. To live a full life the wise in all religions have taken the breath in hand and awakened atoms and centers which are instruments for those faculties. As soon as breath touches those centers it makes them vibrate and then they do their work. Therefore breathing exercises given to a mureed are like the winding of a clock. Once in twenty-four hours the clock is wound and after that it goes on without effort.

*Pasi Anfas: Breath*

**Number 5: The Channel of the Breath**

Breath is a channel through which all the expression of the innermost life can be given. Breath is an electric current that runs between the everlasting life and the mortal frame. Those who have attained any intuition or miraculous power or any power have achieved it by the help of the breath. But the first essential thing is a pure channel for the breath, and that channel is the human body. If the channel is blocked, there is no possibility for the breath to flow freely. Air in itself is not bad, but when it touches the earth, it partakes of the influence of the earth, and therefore can become polluted. So it is with the breath; breath in itself is pure, but if the channel through which it works is not right, it becomes impure.

The breath makes a circuit through the body, and the channel through which it makes the circuit is the spine. The mystics give this channel great importance; they call it the serpent. They picture it as a serpent holding its tail in its mouth. In almost all symbols the serpent represents the channel of the breath. In the terms of the Yogis it is called Kundalini. When this channel is made clear by the method of breathing then this is not only a help to the physical health but it also opens up the faculties of intuition and the doors that are within, where lies the real happiness of man. In order to clear this channel of all that blocks the way one must follow the rules of mystical ablutions and of rhythmic breathing.

People who cannot understand the subject and who hear and read things by halves say that some chakras, centers, are opened by breathing exercises and that many kinds of distress may be the consequence. But looking at it from another point of view, one might as well say that the eyes of a child should never be opened, because he will thereby be exposed to temptations of all sorts. All virtue is in self-control, there is no virtue in being dead. Life is worthwhile only when a person leads it fully. People look for phenomena, but there is no better phenomena than breath itself, because breath is life and light, and in the breath is the source of life and light. In the mastery of breath the secret of both worlds is hidden.

*Pasi Anfas: Breath*

**Number 6: The Rhythm of Breath**

Rhythm is the principal thing to be considered in breath, as it is on the rhythm of the breath that the working of the whole mechanism depends, and the chief reason of irregularity of the beats of the heart or head is lack of rhythm in the breath. As man generally neglects to think of his breath he overlooks the fact that his health entirely depends on rhythmic breath. Rhythm is the central theme of the whole creation. Therefore the infant moves his hands and legs by turns, forming a rhythm. This shows that nobody teaches anyone rhythm, it is natural to all beings. It is the rhythmic movement which enables the fish to swim and the serpent to climb trees. If rhythm were not an instinct the animal would never have known how to walk nor the bird how to fly. The life of man is so pulled from all sides, so divided, that he often forgets things that are most essential to his life, which the lower creatures seem to keep more correctly in their lives. Neatness in man's work and balance in man's actions show rhythm in him. When man shows lack of balance in his life and when his life is disturbed and all things seem to go wrong, it is most often that the rhythm of his breath has become wrong. Irregularity of activity and repose in the habits of life causes disorder of rhythm in the breath.

Very often the Eastern mystical exercises are wrongly understood by many. When a teacher gives a breathing exercise to his pupil often he does not mean the breathing itself but rhythm. Thought given to the breath becomes a weight upon it and naturally holds it longer in its movement, altering it from what it would otherwise naturally be. It is the following of the rhythm of the breath, and the keeping of the rhythm regular which brings about the best results.

***Pasi Anfas: Breath***  
**Number 7: Kasif and Latif**

Breath is termed by Sufis Kasif and Latif; Kasif means “dense” and Latif means “fine.” Dense breath is that which is noisy and labored, which strains the nerves and the lungs. The exercises of dense breath are useful for developing the muscles and for gaining control over the nerves; they are helpful also to the lungs and useful to the physical health. But in spiritual development unless the breath be made fine it cannot penetrate through the important centers in the body and it cannot reach far enough into the innermost parts of one’s life.

Breath, to a Sufi, is a bridge between himself and God; it is a rope for him, hanging down to earth, attached to the heavens. The Sufi climbs up by the help of this rope. In the Qur’anic language it is called Burrak, a steed which was sent to the Prophet for his journey to the heavens. Hindus call it Prana, which means life, but they picture it symbolically as a bird which is named in Sanskrit Garuda, on which rode Narayana, the Godhead.

There is no mystical cult in which the breath is not given the greatest importance in spiritual progress. Once man has touched the depths of his own being by the help of the breath then it becomes easy for him to become at one with all that exists on earth and in heaven.

***Pasi Anfas: Breath***  
**Number 8: Breath—The Vehicle of the Self**

Breath is the mystery; in it is hidden the secret of life. Breath proves the existence of the life unseen. Breath is audible, at the same time inaudible. Breath is visible and at the same time invisible. It is a certain degree of the activity of the breath and the capacity through which it is acting which makes the breath audible. This shows that there exists something of which we are conscious, the source of which no one knows, which is active every moment of the day, on the model of which the mechanism of nature and art is made.

No one can explain whence it came into this mortal body, and no one can say whither it goes when it leaves this body of clay. One can only say that something living came and kept this mortal body alive and then left it, proving that the same body, which once was thought to be alive, was not really alive, but itself was the life. This proves to the intellect, even to that which is void of faith, that there is some source whence life comes, and that it returns again to the same source. Man’s true self is the part of his being which knows itself to exist, which is conscious of itself. When that self takes breath as its vehicle instead of the body then it soars upward toward the utmost heights, toward that goal which is the source and origin of all beings.

*Pasi Anfas: Breath*

**Number 9: The Mysticism of Breath**

Breath is audible and visible, and when a spiritual person, by spiritual exercises, strengthens and purifies the breath, it becomes more intelligible, as a light and a sound. Life and light, in truth, are one; the breath is the life, and it is the same breath which is light. Breath in fact is the light of all senses; the senses of sight, smell, taste, hearing and touch perceive all things by the light of the breath. When the breath is absent from the body, the body with all its perfect mechanism becomes useless. It is natural, therefore, that every sense must become powerful and keen if the breath be developed and purified.

The reason why the ill and weak and people physically delicate generally see visions is that by the lack of flesh, fat and blood the veins and tubes of the body and the organs of all the senses are free and not blocked as they are in a muscular person. Therefore, naturally, the senses become keen and man perceives more than what is within the ordinary range of perception. Also such a person, when asleep, perceives the impressions from the inner world, because during sleep the inner sense, which may be called the root of the senses, turns its back, so to speak, on the external world and so begins to see the world within.

The mystic, by the help of exercises, develops and purifies the breath. Therefore to him, after a certain time, all things become clear in the outer and inner world. There are some who see light before them, there are some who notice colors before their view; also there are some who see forms before their sight. When they talk about it to others, who cannot observe the phenomena, they are considered imaginative; people often laugh at them. The Sufi, therefore, does not speak of any such experience to others; he thinks it is not their world and they will not be able to understand unless they also rise to that sphere. There is no motive for speaking about one's experiences to others except pride, and if someone does this out of vanity his next step will be exaggeration.

If something makes anyone feel himself above others it is natural for him to feel inclined to make it still more impressive. Besides, it is in human nature to wish to interest one's friends in one's pleasure, and if someone is pleased with something he sees he will surely try to make it more interesting by a little added exaggeration. Therefore there are these two dangers on the spiritual path, of which the adept must be aware before making the journey. It is for this reason that mysticism has been made a secret cult, that it may not be for everybody to play with.

*Pasi Anfas: Breath*

**Number 10: Color and Sound**

Breath in reality is light; but when it shoots forth its rays, according to the direction of the rays and the capacity which takes this light, the colors manifest. Form and color both depend upon the direction the light takes and upon the degree of light. Nothing on earth is meaningless; every occurrence has its meaning and every moment has its purpose. Even the colors that manifest in the light of the breath have their meaning, which coincides with the moment and the conditions then. There are attempts being made of taking photographs of thoughts and feelings, and some have even attempted to photograph the spirits. It is difficult to say how far this attempt can be successful. No doubt it gives a great scope to falsehood. If there is any means of seeing a spirit, a form from the inner world, it is only breath—that in the light of breath a form from the inner world can manifest as a picture

from the magic-lantern. The picture actually is in the lantern, and it is the reflection of that picture which we see. Those who can see the form of the dead, see the reflection before them manifested in the light of their own breath, the real form being still in the inner world. For it is the breath which connects the inner world with the outer world, just as the light thrown from the magic-lantern falls upon the curtain.

There are many who believe that there is a color or a note which belongs to a particular person, and this question gives, no doubt, a great scope for confusion and puzzle. Many people are anxious to know what note really belongs to them or what color is their special color. In point of fact, this question can be looked at from two different points of view, one symbolic and the other metaphysical. From the symbolical point of view, every person is, so to speak, tuned to a certain pitch in his particular evolution, and he stands with another person just as C on the piano may stand with G, or E of the pianoforte with A. This shows the reason why a person can get on with a certain person harmoniously, and with another inharmoniously.

It is not the fault of the F or G on the piano that they sound inharmonious together, it is the combination which causes the inharmony. It is not always the note which is inharmonious; it is a wrong combination which makes it so. Spiritual perfection makes man the keynote, which is in harmony with all notes; and even that perfection shown to the world by Christ caused his crucifixion. Metaphysically, this question may be explained that there is a certain degree of life in a person which can be distinguished by his breath, and that degree shows itself to the seer in color and sound. Those who have not reached the degree of that power which perceives the tone and color of breath, can perceive it by the voice and expression of man.

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.

*Saluk: Morals*

**Number 1: Sense of Beauty and Sincerity**

Personality is the secret of the whole life, and in the development of personality it is not necessary that the psychic or occult sides should develop first, the beginning of development is natural.

There are two things needful in the development of personality: The sense of beauty and the preservation of sincerity.

The sense of beauty can be defined as the adoption of all that appears beautiful in thought, speech or action. For generally man appreciates all that is beautiful in another person, but he overlooks the lack of beauty in his own thought, speech and action. For instance a person would appreciate the respectful, humble gentle attitude of another towards himself, but he often overlooks his own lack of this attitude towards another.

There are two reasons for this. One reason is that man always looks outward, not inward, and he sees another person before he sees himself. The other reason is that man is selfish by nature; he wants all that is good for himself, and he hardly gives a thought to giving these things to another. Man is ignorant of the fact that life is naturally a re-echo: What one gives he must take back sooner or later, and it is ignorance of this fact that makes man inconsiderate. Therefore to a sensitive person life all around seems nothing but thorns. But he does not expect thorns, he expects roses. That shows that his soul is longing for what is good and beautiful. And man pities himself, but instead of pitying others, he blames them. If he only knew that others are just as much to be pitied as he! But not everyone thinks of the pain and suffering of another. As soon as man in his life begins trying to forget his troubles and think of the troubles of others, he has taken his first step in saintliness.

Rose and thorn are the outcome of the same plant and come from the same root. Saint and sinner both come from one source, God, the Father of the whole humanity. It is only that the beauty, fragrance and color in the root have expressed themselves in the rose, and have not expressed themselves in the thorn. The difference between the plant and the human being is free will. A human being cannot make the excuse, I was born a thorn, how can I become a rose? As a human being has his free will, he is responsible if he is a thorn, and it is to his credit if he is a rose. Man must know that as the color, fragrance and beauty are hidden in the root, so goodness and beauty both spring from the same source. The quality which shone in the life of the Master shines still and will ever shine. What attracts friends is not necessarily power, property, and beauty; what really can attract man is personality.

Now, the other question of personality—sincerity—that is necessary to be considered in the development of personality. There are many people who, in order to behave nicely, polish their manner and speech. But polish is not necessarily effective, or the effective thing in a person. Beauty is that which penetrates through and through; and the greater the beauty, the greater the penetration. What is called manner—which is only manner—is not a deep thing, it is almost a play. Every thought, speech, or action has in it a psychic power which makes an impression on another, and the psychic power comes from the true divine essence in man.

No doubt, in the name of sincerity, people often express their lack of the sense of beauty, saying, I am a frank person, I tell the truth and I don't mind how you take it. This shows that sincerity void of the sense of beauty is lack of balance, and beauty void of sincerity is lack of balance also. As music depends upon rhythm and tone, so personality depends on the sense of beauty and sincerity.

***Saluk: Morals***

**Number 2: The Jarring Effect of the Ego of Another**

By a keen outlook on life we find that what disturbs us most in life is the ego of another person; it is the ego that has a jarring effect upon life. Those who know the right manner of developing personality know that the first lesson in life is to efface that ego as much as possible. Christ says, "Blessed are the poor in spirit." That poorness in spirit is the softening of the ego. When the ego is softened in a person then in the thought, speech, and action of that person there is a charm. Sometimes a person, after going through a disillusionment, suffering, torture, shows in his personality some charm, and that charm has come from the softening of the ego. But any virtue that develops naturally, forced by life or circumstances, is not a virtue in the same sense as that which has been developed through one's own effort. Every beautiful action, thought or speech is derived from the effacing of self, or ego. For instance, every manner of courtesy comes from holding the reins of the ego. Beauty of speech always depends on the same effacement of the self, and so it is with thought. As soon as the ego expresses itself without control it hurts the ego of another person. The tendency in the lower creatures to fight is caused only by the ego, and man has this tendency no less than they, but rather more. It is this tendency which brings about disturbances in the life of individuals and in the multitude. The family feuds in ancient times, and now wars, all come from the same source, the ego. The idea of self-denial in Christianity, if rightly considered, expressed the idea of effacement rather than that of renunciation. Those whose contact brings us comfort, ease, peace, always have a softened ego. The greater the person the finer the ego. No example can be better than that of Christ washing the feet of his disciples.

What builds man's ego is every kind of gratification of the ego, and what breaks the ego is patience and renunciation. The question whether it would be advisable to so destroy the ego that others might take advantage of a refined person is answered by saying that it is not necessary that one should work against the ego, but one must control it. It would not be exaggerated if I said that man's worst enemy is his ego, his own ego. And when it is not under his control man's thought, speech and action are bent towards the gratification of his ego, and the more he satisfies his ego the more his ego desires, and it is never satisfied. Nobody else has such power in life of enslaving a man as his own ego.

Man is, in fact, from the divine essence, and being so, he has the right to be king of his own life, which is his own kingdom. By the gratification of the ego man falls from kingship into slavery, and in the end his own life becomes a burden to himself. And in order to gain his own kingdom he must destroy the illusion that in satisfying his ego he shows his power; he satisfies his enemy in satisfying his ego. A Persian poet says, "Each time that I make peace with my enemy he has the opportunity of preparing again for the struggle." The great battle that the Sufis and sages and Yogis fight is the battle with the ego, but the sage battles with his own ego, the ordinary man with other people's egos. And the difference in the result of these two battles is that the victory and the failure of the ordinary man are momentary, but the victory of the sage is eternal. The former, when they have finished one battle, must begin another, but the latter, once he has succeeded, is victorious. All that the former

gains, after all, is not his own, because his kingdom is not his own; all he gains does not belong to him, but the sage is king in his own kingdom.

***Saluk: Morals***  
**Number 3: "What is the Ego?"**

"Know thyself and thou wilt know God," said the great Sufi philosopher `Alī. To know the self is the most difficult thing in the world, because what man can perceive first is a part only of the self, a limited part. When man asks himself, "What is it in me that is I?" he finds his body and his mind, and in both he finds himself limited and apart from others. And it is this conception of his being that makes man realize himself as an individual. If man dived deep enough within himself he would reach a point of his ego where it lives an unlimited life. It is that realization which brings man to the real understanding of life, and as long as he has not realized his unlimited self he lives a life of limitation, a life of illusion. When man in this illusion, says "I," in reality it is a false claim. Therefore everyone has a false claim of "I" except some who have arrived at a real understanding of the truth. This false claim is called in Sufic terms *Nufs*, and the annihilation of this false self is the aim of the sage. But no doubt to annihilate this false ego is more difficult than anything else in the world, and it is this path of annihilation that is the path of the saints and the sages. One may ask, "Why should one take the trouble to annihilate the ego? Since life is full of pain and suffering why add to this suffering?" The answer is that even if an operation will cause one suffering, it is better to endure it in order to be cured.

The inborn nature of the ego is intolerance, that is its nature because there are other egos that jar it. It is therefore that when two cocks meet they want to fight. The reason is that the ego of one jars upon the other. Even a silent life, such as that of a rock, can jar upon another ego, for instance that of a bull, who wants to hurl himself upon it and break it with his horns. It is the nature of the ego to exist alone, and it cannot allow another to exist. No doubt the reason is still deeper, it belongs to the deep side of metaphysics, but the moral aspect can be understood.

The finer an ego becomes the less it jars upon others. In the different degrees of evolution of man one sees this gradual development of the ego. There are people who seem to have no thorns; and yet they have a thorn which makes itself felt in the presence of another, it is their ego. Others are like the rose with its softness, beauty and fragrance. No doubt not everyone is a rose, but everyone desires the rose and not the thorn. The best training is to try to turn this thorny ego into a rose. It is very hard. And the finer and the more evolved the ego the harder life becomes for man. The higher and the more refined you are the greater trials you will have to go through in life; the more sensitive you become the more you will have to suffer. The thorn cannot hurt another thorn, but the slightest thing can hurt a rose. It is not surprising if an ego that has become a flower does not wish to live among thorns, but that is its destiny, and in spite of all sufferings it is preferable to be a rose rather than a thorn.

To return to the question why one ego jars another, the answer is that one must understand the nature of the other egos. When one dog barks at another and the other wags his tail, it is to let the other understand him and not fight with him. It is this moral that Christ taught from beginning to end. If you wish to experience fully the beauty of life you must make your ego as fine as possible. This allows the grosser egos to come into contact. It is from that, that good and evil have come. It is always from the grosser ego that what we call evil comes, and it is from the finer ego that that comes which we call good.

*Saluk: Morals*

**Number 4: What the Ego Needs and What It Does Not Need**

In order to train the ego it is necessary that one should distinguish what is the right of the ego and what is not its right. The ego has a tendency to want what it needs and also what it does not need. The first is its natural appetite and the second is greed. This is like the nature of the dog, that after eating the flesh off a bone still guards the bone against another dog. Besides this the ego has a tendency to want more and more of what it likes, regardless of right and justice, also regardless of the after-effect. For instance a person may eat and drink more and more until this makes him ill. Every kind of gratification of desires or appetite gives a tendency to want more and more. Then there is the desire for change of experience, and when a person gives in to it, it never ends. Excess of desire in appetites or passions always produces an intoxication in man. It increases to such an extent that the limited means that man has become insufficient to gratify his desires. Therefore, naturally, to satisfy his desires he wants more than what is his own, and he wants what belongs to other people. When this begins, naturally injustice begins. Then he cannot get what he wants, then there is pain and disappointment. When one person gratifies his desires more than other people, the others who see this want to take away the gratification he has. One naturally expects a thinker to understand this and to relieve his ego of all that is unnecessary.

The training of the ego is this, to eat to live and not to live to eat, and so with all things one desires. The nature of desire is such that nothing will satisfy it forever, and sometimes the pleasure of a moment costs more than it is worth. And when one's eyes are closed to this one takes the momentary pleasure regardless of what will come after. The training of the ego is not necessarily a sad life of renunciation, nor is it necessarily the life of a hermit. The training is to be wise in life, and to understand what we desire and why we desire it and what effect will follow, what we can afford and what we cannot afford. It is also to understand desire from the point of view of justice, to know whether it is right and just. If the ego is given way to in the very least in the excess of its desires, it becomes master of one's self. Therefore in training the ego even the slightest thing must be avoided which may in time master us. The ideal life is the life of balance, not necessarily the life of renunciation. Renunciation must not be practiced for the sake of renunciation, but it must be practiced if it is necessary for balance. Verily, balance is the ideal life.

*Saluk: Morals*

**Number 5: Constant Battle With the Ego**

For the person who walks in the path of God the only struggle is a constant battle with the ego. It is the ego which forms the cover on the light of the soul, and the light hidden under the ego is the "Light hidden under a bushel." Man's sense of justice, his logic, his reason, his intelligence, his affection, all is covered by the ego. If he judges anyone it is from the point of view of his own interest, if he reasons his selfish mind produces the result, in his affections he puts self first, his intelligence is darkened by self; and this is the condition of the average man. In proportion as man takes away the covering from the soul, so much juster, truer, more sincere, more loving does he become. Selfishness develops the sense of self-interest, and very often a person may gain earthly prosperity because of it. But as all things in the world are subject to change, death and decay, he remains in the end empty-handed, while the unselfish man, who has perhaps been debarred from earthly good by his lack of self-interest, at least remains possessed of his sense of reason and is rich in the qualities of love, justice, and intelligence.

The whole tragedy of life is in losing sight of one's natural self, and the greatest gain in life is coming into touch with one's real self. The real self is covered by many covers of ego; those which preponderate above all others are hunger and passion, beneath these are pride and vanity. One must learn to discriminate between what is natural and what is unnatural, what is necessary and what is not necessary, what brings happiness and what brings sorrow. No doubt it is difficult for many to discriminate between right and wrong, but by standing face to face with one's ego and recognizing it as someone who is ready to make war against us, and by keeping one's strength of will as an un-sheathed sword, one protects oneself from one's greatest enemy, which is one's own ego, and a time comes in life when one can say, "My worst enemy has been within myself."

***Saluk: Morals***

**Number 6: The Animal Side of Man's Ego**

There is a side of man's ego which may be called the animal side; and yet it is worse than an animal side, for there are tame animals which have a tendency to love and to respond to love, and which are harmless; but there is a part of man's nature which may be likened to a thorn, or the horn of a rhinoceros, and this ego takes pleasure in hurting others and gets joy from giving pain. From a scientific point of view this is called mania or disease, but psychologically speaking all that is below the human ideal is a defect in man which he could overcome if he knew how.

Often a man is seen taking pleasure in whipping a horse or a dog, and the same thing may be seen in a more pronounced form when a man gets pleasure from hurting or paining another person. This defect is shown in its mental aspect when a person shows contempt or antipathy to another, even when he shows disrespect where respect or reverence is due. Man gives pain by irony, sarcasm, or harshness of expression; there are looks that wound and many slight changes of manner by which it is possible to hurt another and get joy from it. When this tendency is developed a man is naturally disliked by those around him; some show their dislike outwardly and others do not, and the man resents it only where it is expressed. Man often puts on others the blame for his own fault.

This kind of ego may develop into a monster; and the soul can see this process from within and admits it to itself, though the individual may be too proud to admit it openly. The soul, from within, is often frightened at this monster and dreads the sight of it; and when this monster-ego is so developed that it has created a world of pain and torture the soul finds itself in hell. This is the only hell that exists, either here or in the hereafter, in external conditions. Even after creating the ego man can be happy, if he can break it until it becomes his friend and servant.

***Saluk: Morals***

**Number 7: Self-Consciousness**

There is a tendency in man to think a great deal about what others think of him, and in some natures this tendency develops quickly. This develops in him self-consciousness, which is the root of several defects in man. It enfeebles man physically and mentally, and makes him dependent upon the opinion of others; so to speak, he lives on the good opinion of others, and he is as dead when they have a bad opinion about him.

This tendency makes a person sensitive, often hypersensitive. It often reaches such a point that at every word he speaks he looks around for approval and every movement he makes, in the same way, is calculated to produce an effect. This makes his body and his mind both heavy and burdensome to his soul. It develops in nature that weakness which in ordinary words is called touchiness, taking offense at every little thing. And the nature of many people is such that they enjoy bringing out any weakness that may be in a person. It becomes a pastime or pleasure to such people, and the life of the one who is sensitive is made so difficult that he has no rest at home or abroad.

Everyone seems to him to be wicked, everyone's presence seems to have a jarring effect upon him, and he seeks to be exclusive and to find a seclusion which life does not permit of his finding. If he happens to be in a position where he has to speak or sing or perform in any way, he fails to do his best, and when he meets people he cannot stand a criticism or reply to a jest. The presence of others has the effect of a weight upon the soul. The desire of the sensitive person is always to be hiding, keeping away from people, looking at others with nervousness, dislike, or fear. Such a person, however great his virtues or merits, is always incapable of free expression of his gift.

Stiffness in walking, also crookedness, is caused by self-consciousness, and sitting in a rigid position, without any flexibility, is caused by the same thing. Self-consciousness gives hardness to the expression of the lips, and it stiffens the tongue and makes the voice toneless, preventing a man from saying what he wishes to say. Self-consciousness is like a chain upon every feature and limb of the body, and in the self-conscious person there is nothing of the smoothness that should flow like a fluid through every expression of life. Its only remedy is forgetting self and putting the whole mind into work and each occupation undertaken.

***Saluk: Morals***  
**Number 8: Vanity**

Man has the desire to do good and to refrain from doing evil because to do so feeds his vanity. Among one thousand good and virtuous people there is scarcely one who does good and refrains from evil because that is his natural inclination. The majority of those engaged in art, science, religion or politics are conscious all the time of the opinion of others and they can only work upon the lines they are following if appreciation comes from some quarter; the least antagonism or opposition discourages them and often kills their desire. Among thousands it is one great soul that can keep firm and strong in his purpose through life, unshaken and unweakened by opposition from any side. It is that person who wins in the end and accomplishes things that are worthwhile.

In the lives of all the great souls who have accomplished wonderful deeds in life you will surely find this mystery hidden. Those souls have not learned it, it happens to be their nature, and the thinker will see in this a philosophy which teaches that it is the ego that chains man's feet, keeping him from progress in all paths in life. The ego not only makes man self-conscious, but it makes of him a coward and renders him helpless. He is timid because he sees his own limitations and he is helpless because everything stronger overpowers him as he confines his being within a certain limit. Besides all the other disadvantages that self-consciousness brings with it, there is above all else one thing it does, it prevents man from realizing that the thought of self keeps him away from God. In the heart of man there is room for one only, either for himself or for God.

*Saluk: Morals*

**Number 9: The Three Parts of the Ego**

The ego is divided into three parts, the physical ego, the mental ego, and the spiritual ego. The mental ego covers the spiritual ego, and the physical ego is a cover over the mental ego. The ego indeed is one, but these are the three different aspects of the ego.

The physical ego is nourished by the gratification of the bodily appetites. One sees that after a meal or some refreshing drink a sort of feeling of stimulation arises, and no doubt it covers with an additional cover the "I" within. And therefore there is a difference between sleep and meditation. Although both produce rest, yet one rest is caused by stimulation of the body and the other rest comes without it. There have been cases of meditative people sleeping only two or three hours out of the twenty-four without becoming ill. A person who can sleep well shows the sign of health, and yet is subject to any illness. The gratification of every appetite is a momentary stimulation and rest to the body, but this momentary satisfaction creates a further appetite, and every experience in the satisfaction of the appetites gives a desire for more satisfaction. Thus the ego, the cover over one's mental and spiritual being, becomes thicker and thicker, until it closes all light from within. There are some who eat in order to live, but there are many who live in order to eat. The body is an instrument for the soul to experience the external world, but if the whole life be devoted to the instrument, then the person for whom the instrument exists is deprived of his experience in life.

The blindness that the physical ego causes can be clearly seen among the lower creatures—how the lion is inclined to fight with another lion, how the dog is inclined to watch the bone off which it has already eaten the flesh, yet it does not want another dog to touch it. This same physical ego gives man pride in his strength, in his beauty, in his power, in his possessions. If there is a spark of light in time it must expand to a shining star, and when there is the slightest darkness, that darkness must expand and put the whole life in a mist. In the intoxication of the physical ego man becomes so interested in the satisfaction of his appetites only that he can readily harm or injure or hurt, not only his enemy, but his dearest friend. As a drunken man does not know what he says or does, so a person blinded with his physical ego is intoxicated and can easily say or do things, regardless of the pleasure, comfort, happiness, harmony or peace of others.

*Saluk: Morals*

**Number 10: Three Stages Through Which the Ego Develops**

There are three different stages through which the ego develops and reaches the ideal state.

The first stage is called Ammara by Sufis, and in this the ego is satisfied by the satisfaction of the passions and the appetites.

From this animal stage the ego may rise to a higher stage, which is man's ego, and that stage is the gratification of vanity. This ego is termed by the Sufi Lawama, and this stage in the beginning causes a person to act in every way that is likely to cause harm and to be hurtful and unjust to others. This continues until he learns to understand the true nature of vanity, since all good as well as all evil is born of vanity. When vanity ceases to cause man to do evil he has reached the human stage, Mutmaina.

## Gathas Series I

But when vanity causes man to do good the ego becomes humane, using this word in the oriental sense, in which it means more than human, as it is derived from the two words, Hu, divine, and Manas, mind.

The first lesson that the ego must learn in order to develop into the humane state is that of pride in the form of self-respect. As man has the inclination to have good clothes and good ornaments in order to appear in the eyes of others as what he considers beautiful, so he must feel the same inclination towards the building of personality by the ornamentation of every action and manner in the way that he considers good and beautiful.

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.

***Takua Taharat: Everyday Life***  
**Number 1: Natural Self**

It is a very necessary thing in the life of an adept for him to adapt his mind and body to the spiritual life, in other words, it is necessary for a man to become his natural self before he begins his journey in a spiritual path. It is this naturalness which is called by the orthodox purity. For pure water, or pure milk, means water or milk in its own essence; when another element is mixed with it then its purity is lost. To become spiritual means to purify one's spirit from the foreign elements which take away the natural feeling of the spirit. Concentration, meditation, all these help to make the spirit its natural self again, but the vehicles that the spirit uses in order to experience life must help the spirit to become natural. These vehicles are the mind and the body. However great the musician, if the instrument is out of tune he can do nothing with it. To say that only the spirit matters and the body does not count is not right. Therefore it is necessary that first both mind and body be fit vehicles for the spirit to use.

The difference between a pious person and a spiritual person is this, that the pious person makes his mind and body ready for his own spirit to use, and the spiritual person, after making them ready, gives them to God. Piety is the first step and spirituality the next. There is no exaggeration in the saying that cleanliness is next to godliness. The body must be considered as the temple of God, and this sacred house of God must be made pure in every way; then the light of God is reflected in it.

Beasts and birds all have a tendency to be clean and pure, and for man it is necessary that he should develop this tendency. It helps, not only on the spiritual path, but also in the development of mind. To the artist in his art, to the scientist in his science, in all aspects of life it gives happiness. When man neglects it, that does not mean that he does not like it, it is only out of negligence that he overlooks things that are of the first importance. One's body is of all things in the world the closest to oneself, and its influence has a great effect, and an immediate effect, upon one's mind and soul. A great many illnesses are caused by the lack of consideration of the necessary cleanliness of the body, which is a science and an art in itself. On the soul and mind one's own body makes the first impression, all other things come afterwards. Yes, there are souls who have arrived at such a plane of spirituality that the condition of the body does not matter to them. But they are not to be followed as examples. It is the normal path which is safe and is for all. The question, "Would this not give one too much the thought of self?" may be answered thus: The thought of oneself exists when the light of God is absent; in the presence of every beautiful thing man forgets himself.

***Takua Taharat: Everyday Life***  
**Number 2: The Instrument of Our Body**

The body is an instrument for experiencing life; both the worlds, that within and without, are reflected in this instrument. Therefore purity of the body is the first essential thing, and the most essential, in the path of spiritual attainment. Every civilization has a peculiar method of cleanliness, but the mystic is not satisfied with the customary manner.

Mystics have two views: One view is that external cleanliness matters nothing to them, and the other is that it is most important. As the work of an astronomer depends upon a telescope, and as it is necessary for him to keep the telescope as clean as possible, so it is necessary in the life of the mystic to keep the body in a fit condition.

All the passages in the body are connected with the centers, which are most important in spiritual development, and it is upon the cleanliness and purity of these passages that spiritual development depends. Besides these nine passages it is also necessary to keep the skin in a proper condition for spiritual purposes. It is from the mystical conception that humanity first learned the idea of clothes. There have been times when certain races painted their skin, and by certain Yogis the body was covered with ashes. In ancient times the body was covered with the bark of trees. But behind all this there was always an inclination to keep the skin in a proper condition. It is upon the cleanliness of the body that sensitiveness depends; therefore people who have no regard to the cleanliness of the body are less sensitive than those who have regard to it. Besides the cleanliness of the outer part of the body, it is equally important, perhaps more important, to consider the cleanliness of the inner part of the body. Mystics, therefore, take precaution about what they eat and drink, and have methods of cleansing the inner part of the body also. No mystic in the East guides a pupil who has not first prepared his body for spiritual purposes. Cleanliness of the body, besides its importance for spiritual and moral development, also prevents serious disease.

***Takua Taharat: Everyday Life***  
**Number 3: The Breath**

It is necessary for the breath to flow freely through the lungs, tubes, and veins of the body, and things that one eats and drinks often block the channels through which the breath passes, invigorating and vivifying every particle of the body. All skin diseases are caused by want of breath in the skin. The mystic feels not only the vibrations of music but even the vibrations of another person's breath. The skin of the mystic in time becomes sensitive and feels even the vibrations of the breath of another. Music, so to speak, touches every particle of his being.

Breathing exercises will not give proper results if the channels of the breath have not been cleared. The spine, the lungs, the tubes and veins of the body, the intestines should be kept clear. When the channels of the breath are blocked man feels heavy, depressed, lazy, drowsy, and confused; the expression becomes dull and the voice harsh; then the movements lose grace and beauty when sitting, or standing, or walking, or moving; in every action one expresses a weakness, a lack of spirit. Feebleness is different from lack of spirit. A person may be strong bodily but may lack spirit, and the teaching of Christ is that it is the spirit that quickeneth, the flesh profiteth nothing.

***Takua Taharat: Everyday Life***  
**Number 4: Outer and Inner Ablutions**

The vehicle which is made of earth can be cleansed with water and by air. Therefore besides external ablutions inner ablutions are necessary to make the body a proper vehicle for the working of the spirit. In many different religions different ways of ablution are taught. They are not only for the cleanliness of the body, but are also helpful in making the body a fitting instrument for the spirit to experience life.

The external organs of the body are used for external activities, but the inner ones are the instruments of the mind. The factors which are closer to the mind and which are more important for man than his physical organs are the centers which are located in the body, and the cleaner the channels of the breath are the more active the centers become. The breath is to these centers as the air is to the plant. Besides inner ablutions, the breathing practice itself cleanses the channels of the body.

***Takua Taharat: Everyday Life***  
**Number 5: Inner Ablutions**

Besides making ablutions it is necessary that the channels of the breath be kept clean, and for this consideration is necessary about what one eats and drinks. Food that is raw and indigestible, stale food, old and decayed vegetables, rotten fruits, and meat that has been preserved for a long time, and all such-like things do not only block the channels of the breath, but their influence makes the breath impure. The air, which is always pure, becomes dense and impure by the contact with the impurities of the earth, and so is the nature of breath. Naturally when a person cannot digest food or when his lungs are not open and free the breath is not pure. The Sufi takes great care in his life as to what he should eat and what he should drink. Alcoholic drinks and drinks made from decayed fruits naturally make the breath impure; even smoking tobacco has a bad effect on the breath. Those who observe the mystical rules carefully even refrain from all flesh food, even from eggs. No doubt white meat is preferable to red meat, for red meat has particles which block the channels of the breath. This was the reason why the eating of pork was prohibited by the prophets of Beni Israel. No doubt to the pure all things are pure, but in order to become pure it is necessary to observe the rules of purity.

One must not judge of another person's spiritual evolution by seeing what he eats or drinks, because this has nothing to do with a man's evolution, for Shiva, the great Lord of Yogis, had fish for his food, and wine was given in the church of Christ as a sacrament. Therefore no one has the power to estimate his fellow-man from what he eats or drinks. But everyone who wishes to tread the spiritual path may observe the mystical law, which certainly enables one to progress speedily. It must be remembered that it is the spiritual ideal which is the first thing to be held fast; what to eat and drink, and what not to eat and drink is a secondary thing. Any dispute about this proves to be unnecessary.

***Takua Taharat: Everyday Life***  
**Number 6: Vegetarian Diet**

The question of vegetarian diet is often discussed among seekers after philosophical truth. Some people give no importance to what they eat or drink, and there are some who give more importance to it than necessary.

There are two things which speak against flesh-eating; one thing is that meat, as a substance, hinders spiritual progress, and the other is that the unkindness towards the animals is a breach of moral law. Speaking about the first question, it is no doubt true that meat causes two kinds of harm to an adept. One is that it produces in man to a certain extent the animal nature; also it has an influence on the character of man. The nature of the animal he eats certainly has an influence upon a man's character. It was therefore that the prophets of Beni Israel forbade their followers to eat the

flesh of certain kinds of animals and birds. Mystically speaking, it clogs the channels of the breath, and the important psychical centers which work in man as the instruments of wireless telegraphy. Morally, there is no doubt that it has a hardening effect upon the heart of man, which is meant to sympathize, not only with his fellow-man, but with every living creature. There is no doubt that if all the people in the world became vegetarians, there would be no more wars. A person who refrained from killing the lower creatures would surely not be inclined to kill his fellow-man.

Of course, there is another side to the question: Life exists in all aspects of the creation, even in plants; and if one does not see the harm done to the plants, it is because they cannot express themselves. And, looking from this point of view, one can observe that life lives on life. At the same time, the creation is a process by which the lower form of life evolves to a higher form, and the life used in this process of evolution is not really lost, on the contrary it is raised to a higher consciousness. It would not be an exaggeration to say that the animal which is used as the food of man has been transformed from the animal kingdom to the human, which is really a natural process of evolution, the human kingdom being the goal of the lower creation. However, this point of view does not help man, morally or physically, in his individual evolution; he has not gained by eating flesh, on the contrary, he has allowed himself to evolve more slowly than he could otherwise have evolved.

The impression on the consciousness of man of having done harm to another creature which can feel pain as he himself can is not a good one; it blunts the fine, tender, and sympathetic feeling towards all living beings. At the same time not every person who eats meat is capable of considering the subject philosophically, and therefore of giving an answer to his conscience or to another one, as an explanation of having caused harm to a living creature for his enjoyment.

For many thousands of years the human race has lived on flesh food, especially in the cold countries, and the bodies made with that essence for thousands of years are so dependent upon flesh food that they cannot abstain from it without causing some harm to their health. Man feeds on things of which he is made, and it is not, in every case, easy for a man to give up flesh food, even if he realized its disadvantages. There are countries where there are deserts—no trees to be found for miles—and the inhabitants could not live if they did not live on flesh food. For the evolution of humanity in general, uniformity is necessary. If some ate flesh and others lived on vegetables, it would be as if carnivorous and herbivorous animals were living in the same forest. Certainly people living different lives cannot live together harmoniously, and the strong must in every case have the upper hand. Tenderness of heart will not answer the same purpose as strength and power. Therefore it is a question how vegetarian diet can be introduced in the world. There is another side to this question: If the animals were left alone they would multiply and the herbivorous would become a prey to the carnivorous animals. The tigers and lions and bears and wolves would increase and would be in search of man; so the human kingdom would diminish and the animal's increase.

For those who strive in the spiritual path it is most essential to be thoughtful and considerate, and to be kind to the whole creation, and if they can manage to live a vegetarian life, it is no doubt very helpful to them. It is not right, however, for a vegetarian to look at the flesh-eater with contempt and regard his own harmless attitude with pride. There are many vegetarians who will prove selfish and unkind to their fellow-man, whereas there are many non-vegetarians who will prove to be otherwise. Verily, charity of the heart must begin at home and then expand so that it may reach the very lowest of the creation.

***Takua Taharat: Everyday Life***  
**Number 7: The Five Elements of the Body**

The body is made of five elements, according to the mystical view: Earth, water, fire, air and ether. Yet these terms must not be compared with the scientific terms; these are mystical conceptions and they should be understood in a mystical sense. These five elements form the sustenance of the body, at the same time these elements purify the body.

For instance, no ablution with water only is sufficient, earth is required also. In the East Brahmins used pure earth, some used ashes; in the East gram flour is still used in place of soap. The scientist can never deny the fact that there is no better disinfectant than earth itself. The use of water for every kind of ablution has been taught by all religions in some form or other. That shows that it is not only used for cleanliness, but it helps in spiritual development. The scientist today admits that there is no better tonic than pure water; this has always been considered to be so by the mystic, who called the rivers sacred rivers and gave water in healing.

As the use of earth and water cleanses and purifies the body externally, so it has a purifying influence on the internal part of the body. By eating wholesome food and drinking pure water not only does one receive nourishment, but this cleanses and purifies every particle of the body. It is therefore that an adept must avoid eating and drinking anything unwholesome. This does not mean an absolute restriction to certain food and drink, but just that care in eating and drinking is necessary.

Once a person has advanced in spirituality nothing matters to him, neither what he eats and drinks, for he lives in the spirit the most part of his life; for him the body is a coat and he does not care if it is full of holes or if it is patched. But for a person who has yet to develop spiritually and who follows a process consideration is necessary; it is most necessary that the body should be kept pure, outwardly and inwardly, that it may become a suitable vehicle for the manifestation of the spirit.

***Takua Taharat: Everyday Life***  
**Number 8: Purification**

Man's health and inspiration both depend upon purity of breath, and to preserve this purity the nostrils and all the tubes of the breath must be kept clear. They can be kept clear by proper breathing and by proper ablutions. If one cleanses the nostrils twice or oftener during twenty-four hours it is not too much, for a Moslem is taught to make this ablution five times, before each prayer. The cleansing, not only of the nostrils, but also of the ears is necessary, for part of the breath works through the ears, and if the ears are not protected and cleansed sometimes one hears a sound, which often is that of the breath which does not find its way smoothly through the regions of the ear.

The throat and palate are also important factors for the flow of the breath. The palate and throat are kept clean by the adept by gargling. The adepts drink water at fixed hours for the purpose of cleansing the veins and tubes in the chest, so that the breath may find pure channels for its passage. An adept drinks water before going to bed and after rising from sleep. It is necessary that these laws of ablutions should be practiced by the student of thought first, in order that others may follow. Hygienic consideration is the first principle which is necessary for the health and happiness of the generality.

***Takua Taharat: Everyday Life***  
**Number 9: Sobriety**

Sobriety is most necessary in the path of spiritual evolution, especially in the first stage, when the body must be made pure for spiritual revelation. Everything intoxicating deadens the nerves more or less, and the centers, which are the factors for spiritual realization, become dead. Although at times they may seem more active, too abnormal an activity is always exhausting. The centers which show sensitiveness during the time of intoxication, after its influence become weary and lifeless. Faqirs or Yogis who take intoxicants in order to excite the centers become dependent for their spiritual experience on material objects; in the end they find their seeming advancement fatal. Even hard smoking may block, not only the channels of the breath, but even the centers, and thereby intuition is confused. No doubt smoking gives a momentary comfort, because it brings a kind of repose to the smoker, but it is only a passing comfort. Smoking not only has an effect upon the throat or lungs, but by it the two important centers, the heart and brain, upon which the whole spiritual progress depends, will become blocked.

The principal thing in spiritual attainment is to be self-sufficient, and the first step to self-sufficiency is to make one's body independent of all such things upon which its comforts and enjoyment depend. The sages of all times and the mystics of every cult have observed the value of continence and fasting, for the very reason that the body, upon which the experience of the whole life depends, must first be made fit by purity.

***Takua Taharat: Everyday Life***  
**Number 10: Fasting**

The reason why fasting is practiced by those who live in retirement is to let the breath pass through every vein and tube of the body, which can be made possible only when there is no foreign substance, such as food or even drink, in the body to block the channels. When the breath has touched every particle of the body, the body naturally becomes more sensitive and the pores of the skin open, making the centers transparent, so as to feel, outwardly and inwardly, all that is to be felt. This can be understood by seeing the difference between the intelligence and the intuitive faculty of a fine person and a dense person.

Continence also helps, not only to keep the channels clear, but it conserves all the energy in every particle of the body and especially in the centers where it is most needed. Another thing is that continence keeps every outer element away. By this the adept is better able to keep his body and centers free from every foreign element, becoming at the same time a reservoir of energy, which expresses itself as radiating magnetism. Professed celibacy is an assumption of chastity which must sooner or later break by nature, together with man's profession of the same. The true celibacy, therefore, can be practiced without profession and without any outward appearance or the attributing to it any religious rank, only for a certain time and for a certain purpose.

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.

*Tasawwuf: Metaphysics*  
**Number 1: Belief**

Belief is a natural tendency to accept knowledge without doubt. Every soul is born with this tendency to accept every knowledge that is given to it, in whatever way or form. Therefore no soul in the world is born an unbeliever. There is a saying of the Prophet, "Every soul is born a believer, and it is others that make the soul an unbeliever." This unbelief comes by the conflict of one's knowledge and belief.

Belief has two tendencies. One is the tendency of water that runs and the other is that of water that becomes frozen. Some people who have a belief like to keep that belief unchanged as a rock, and identify their ego with that belief. People of this temperament are steady in their belief, but often they lack progress. If they happen to have a right belief, there is no danger of their giving it up; but if it is not right, they are perplexed. Those whose belief is like running water perhaps go from one belief to another, and they may not seem steady in their belief, yet their life is progressive. The progressive soul can never hold one belief, and must change and go on changing until it arrives at the ultimate truth. For a simple person steadiness of belief is more advantageous than change, for change may lead him astray. But for an intelligent person it is natural and necessary that he must go from belief to belief until he arrives at his final convictions.

Belief is of four kinds. The first kind is a belief accepted because it is believed by all. The second is a belief accepted because it is believed by someone in whom the believer trusts. The third belief is the belief that reason helps one to believe. The fourth belief is conviction of which one is as sure as if one were an eyewitness.

The four kinds of belief are held by souls of different grades of evolution in life and different temperaments. There is a knowledge which one can perceive with the senses; and there is a knowledge which one can perceive with the mind alone; and a knowledge which can be realized by the soul. And it is for this reason that when a person wishes to touch a thing which can only be perceived, and when a person wishes to feel a thing which can only be realized spiritually, he naturally becomes an unbeliever.

In point of fact one person's belief cannot be another person's belief; every belief is peculiar to the person who holds it. Even if two persons held one belief, there would still be the difference of the point of view, even though it be as small as the difference between two roses. Therefore it is unjust, no doubt, on the part of one person to try to press his own belief on another. At the same time the person who refuses to try to understand the belief of another, from bigotry or pride, closes the door of his heart, that otherwise would have let that knowledge come in.

There are two tendencies that can be developed in a person, either constantly to try to believe whatever comes before him, or to try to disbelieve whatever is presented to him. And there is an advantage and a disadvantage in each of these tendencies. The advantage of the believing tendency is the taking of every chance of acquiring knowledge, the disadvantage is that one takes the chance of often and readily falling into error. But the advantage of the disbelieving tendency is only the

protection from error, and its disadvantage is the prevention of every chance of further acquisition of knowledge.

Nature has very many covers; its activity covers and uncovers it. At every covering and uncovering, it is natural that the belief of the individual should change. Therefore when a Sufi is asked, "Do you believe in this, or that?" he says, "My belief is for me, yours is for you, there is no faith to which I give my unchanging belief, nor any belief that I reject without having investigated it." If you are asked, "What belief does the Sufi teach?" you may say, "No belief, but he helps the pupil to seek and find within himself his own belief."

### *Tasawwuf: Metaphysics*

#### **Number 2: Faith**

Faith can be defined by two words, "self-confidence" and "certainty in expectation." Faith in no way signifies certainty without expectation, nor confidence with evidence. All things in life are appointed from eternity for a certain time; every experience and every knowledge comes in its own time. No doubt in this free will plays a certain part, as destiny plays a great part. We make our road in life by our expectations. Things that we have not attained to we look forward to, and hope to attain; ideals that we wish to reach we expect to reach some day. And that which determines our success in attaining our ideal is faith. It is faith that uncovers things veiled with a thousand covers, it is faith that attracts things almost out of reach. The distance between heaven and earth, the difference between life and death can be bridged by faith.

There is blind faith, and there is faith which is not blind. Faith is blind when its power is small and reason does not support it; then faith may be called blind. But in fact the mind has all power. Every expectation that it has will certainly be fulfilled sooner or later; it may not be fulfilled in a certain limited time, but in eternity it will be fulfilled. Faith is the power of the mind; without faith the mind is powerless. When faith leads and reason follows success is sure, but when reason leads and faith follows success is doubtful. Faith causes the attitude of the mind, the influence of the attitude of the mind works psychically upon every affair. The belief, "My friend is faithful to me and is helping me," by itself influences the helper. And when there is a doubting attitude—"Perhaps my friend or my agent is faithful to me, perhaps not"—then the fact is made doubtful. Faith can bring a surer and speedier cure than medicine, and both success and failure in life depend very much upon faith. Man rides upon the elephant and controls tigers by the power of faith. The great people of the world, the greatest people, are great more by their faith than by anything else, because mostly great people have been adventurous and at the back of a venture is faith, nothing else.

Reason can strengthen faith, but things that are beyond reason can be reached by faith alone. If faith is limited by reason it is held down so that it cannot rise, but when faith is independent of reason it is raised by the force of the ideal, and then reason has scope to advance and reach the ideal. Those who believe in an ideal and those who do not have both arrived at their conviction by faith; in the former it is positive, in the latter negative. An unbeliever asked a believer, "If there were no God then would not all your prayers and expectations be in vain?" The believer answered, "If there be no God, and if my prayers are vain and all that I have done for God is lost, then I am in the same case as you, but if He exists, then I have the advantage." Faith is natural and its negative unnatural.

As all things in this artificial world are made by faith so the whole creation is made by the faith of the divine mind. Therefore as the divine mind has been able to create all by faith, so man by this divine attribute can rise to the source of his being.

Thought, speech, and action without faith are as body without life. All things by faith are made alive, for faith is the life of all things. Think what joy trust brings, and what a feeling of suffocation doubt brings! When a person does not trust another that means he has no confidence in himself; he is not happy through this. It would be no exaggeration to say that material loss resulting from misplaced confidence is better than all profit resulting from justified suspicion.

***Tasawwuf: Metaphysics***  
**Number 3: Hope**

Hope is a quality sometimes dependent on its object, sometimes independent of it, and these two different aspects of hope are the cause of two different natures, the optimistic and the pessimistic.

When the dependent nature is developed it makes man a pessimist, and when hope stands alone, without dependence, this develops optimism. The optimistic person compared to the pessimistic may seem blind, and no doubt, he is at times blind. But without doubt, as blind people develop a faculty of doing things without sight which people with seeing eyes cannot do, so the optimist can accomplish things without knowing how or why. Hope cannot be called sureness of certainty, but it is a feeling which, almost by its own force, may bring sureness and certainty. Hope dependent upon reason is weak, and the more dependent the weaker it is. No doubt hope together with reason is strong, perhaps stronger than hope alone, but in proportion as reason supports hope, so hope depends on reason, and as in many cases in life reason cannot reach the object of hope, hope then sinks.

In fact hope is more than a faculty or a quality, hope may be called the substance of life. Wise and foolish, rich and poor, all live in some hope. Hope can prolong life and lack of hope can shorten it. The joy that one gets from hope is greater than the joy that comes from the possession of the object hoped for. Therefore there is a Sanskrit saying that Brahma in the creation took honey from all the flowers and that this honey was hope. The interpretation is that out of all things that are beautiful and that give joy and happiness the essence is taken and that essence is hope.

Hope is strengthened by reason, but it stands on the foundation of patience, for it is possible that in spite of all reasons a person may completely give up hope, if patience is lacking. If I used the poetical expression that the rocks and trees are standing in the deserts and forests resting in hope, that would be no exaggeration, because to the eyes of the mystic every aspect of life shows that it is standing in hope. This can be better seen in the life of human beings, because every person seems to be waiting from day to day and from hour to hour for something to come that he is hoping for. The loss of hope is worse than the loss of life, and provided that hope stands by man's side, though no one else stands by him it does not matter.

***Tasawwuf: Metaphysics***  
**Number 4: Patience**

Patience may also be called control, and one can say that patience is the will that controls the activity of the mind and holds it in check. To be patient is sometimes extremely difficult, for great energy is required to control the activity of the mind. We may picture patience as a wall against which the tides beat; the wall must be strong to resist the waves, and so it is with patience.

There are four different kinds of patience: Patience in action, in thought, in word, in the manner of feeling. There are two different acts of patience. The first is to stand firm against the activity of another person, the second to stand firm against one's own activity. Not to resist the activity of another person is an act of patience of the former sort, and to control oneself when one wishes to do or say a certain thing is an act of patience of the latter sort. The most difficult test of patience is to have to wait for something which one wants at once.

The symbol of patience is the cross. The vertical line indicates activity, the horizontal line control. Patience is, for the saint and the sage, the first lesson and the last. The more one learns to bear the more one has to bear, such is the nature of life. Yet in reality patience is never wasted, patience always wins something great, even when to all appearance it loses. Sometimes a patient person seems a vanquished one, but in reality the victory is his. In the path of mastery, as in the path of renunciation, patience plays the greatest part.

Every faculty has a tendency to act more and more quickly. Every activity starts from a rhythm that is productive, and when the activity is increased the rhythm becomes progressive, and if it is increased still more the rhythm becomes destructive. These three rhythms are called in Sanskrit Sattva, Rajas, and Tamas. It is only by control that one can keep the productive and progressive nature; lack of control allows destruction to set in. The will alone has the power to control each activity, either of the body or of the mind. When a person walks he wishes to walk faster, when he speaks to speak more quickly. It is the nature of activity to tend to increase its speed, and if this increase is permitted, very soon the destructive element comes about. The stronger this faculty of control becomes in a person the stronger the person becomes, and the more one loses the power of control the weaker one becomes.

There is no doubt that patience often seems crucifixion, but one must remember that resurrection is always reached through crucifixion. Patience often seems like the effacement of self, and it is true that it is self-effacement, and yet nothing is lost, for by this practice of control a far greater power is attained. The Persian poets have called patience death; doubtless it is to all appearance death, for it causes activity to cease, but in reality it is a greater life.

***Tasawwuf: Metaphysics***  
**Number 5: Fear**

Fear is considered by the mystics to come from the action of the earth element, and its effect is to make the body stiff at the moment when a person is afraid. According to metaphysics fear is caused by the lack of light. Therefore the more light there is in the heart the more fearless the heart becomes. There is a Sura of the Qur'an which supports this, where it is said, "There is no fear in the master-mind."

Fear arises from the strangeness of an object or from ignorance on the part of the person who fears. There is a verse of a Marathi poet, who says that, "It is the self that creates for itself the object of fear—one's fear comes from oneself." Every attitude towards life has a re-echo, and the attitude is formed by expectation. When one expects one's fellow-man to love one, his fellow-man does love him, and when one expects harm from another, then harm comes. When a person is afraid of a dog, he gives the dog a tendency to bite him. This can be noticed so plainly in the lower creation, that every animal is afraid for another animal, and the expectation of harm makes it fear more than does the idea of the hugeness of the form or the bodily strength of another animal. Many things in life can be brought about, not only by wanting them and thinking of them, but by fearing them, both objects and conditions. To clear one's mind of fear is like bringing light into a dark room, and as light is needed to illuminate a dark room so the light of the soul is necessary to clear away the thought of fear.

Man is more impressionable than any other living being, owing to the fineness and sensitiveness of his nature, but at the same time man alone is capable of rising above all fear, for in him there is a torch that can show him a way through the darkness. Man fears all that is hurtful and harmful in any form, and more than all, man fears what he calls death. As in the case of every object and condition that arouses fear, the fear is caused by ignorance, so even the fear of death is caused by ignorance. Man is afraid if he is in the water, where even so helpless a creature as a fish feels safe. It is not only the fact that man is incapable of remaining in the water that makes him afraid, but the water is a strange world to him; he does not know what is in it. Many have died in the water of fright of the water before having actually sunk. This life of names and forms is therefore called by the mystics *Maya*, an illusion, which is apt to be made into that which one would like to make it. When one fears, this world frightens one, but when one clears one's heart of all fear, the whole world of illusion turns into one single vision of the sublime immanence of God.

***Tasawwuf: Metaphysics***  
**Number 6: Justice**

Justice is a faculty of mind which weighs things; there is also a faculty attached to it which sees whether things are in their places and sees the fitness of things. This is also the power to view two sides of a subject or of a thing, the side where it is complete and the side where it is incomplete. This faculty is kindled by the light of intelligence; the more intelligence the greater justice; it is generally the lack of intelligence that produces injustice.

The development of the ego often obscures this faculty, in the same way that clouds eclipse the sun. Therefore a selfish person, however clever, lacks pure intelligence and is therefore deficient in the true sense of justice. It is often personal feeling, a personal like or dislike, that disposes the weights in the scales of justice to suit the personal fancy. Therefore often a person who boasts of his sense of justice is really more unjust than one who makes no such claim. A just person is one who can decide against his own interest if necessary. Only when personal bias is absent can a decision be called just.

Into the scales of justice a person throws weights from his store of knowledge, and it is his own ideas about the values of things that weigh and balance them. But as opinions change at every step in evolution what may seem just or unjust today is not likely to seem so tomorrow. What a person calls wrong at one time will seem at another time in his life to be right, and it is the same with regard to what at one period of his evolution he considers right. No wonder that the prophets, reformers,

and poets have so often contradicted themselves in their writings! One can find contradictions in all the scriptures of the world, and it needs a perfect development of the faculty to look at this idea with a perfect view.

***Tasawwuf: Metaphysics***  
**Number 7: Reason**

Reason is a faculty that raises out of itself an answer to every question one asks. There is a store of knowledge of names, and forms, of principles, of feelings; from that store of knowledge an answer rises. It is that which is called reason.

This store of knowledge is different in every individual, and it is therefore that often two people may disagree and at the same time both may have reason for what they say. This shows that reason is not outside of oneself; it is within oneself, and at each stage towards evolution reason changes. The answer that a person may get from within to a certain question in one month may change in the next month. Every object and condition suggests a reason, but the more one penetrates through the object or condition the more one realizes that there is a reason under reason, and one condition may suggest numerous reasons, according to the depths one may touch. When there is a discourse about justice or injustice, right or wrong, one applies one's own reason, and when one cannot understand the reason of another, one's knowledge is incomplete.

The effect that different names and forms produce is an illusion, and so is reason, which is the creation of mind, when it is compared with the ultimate reality. Reality is above reason. When reason follows reality it is helpful, but when reality is covered under reason it is an illusion. The one who penetrates through the numerous covers of reason comes to the depth of knowledge, but the one who clings to the first reason he has touched remains there; for him there is no progress.

***Tasawwuf: Metaphysics***  
**Number 8: Logic**

Logic is a support that reason takes to strengthen itself; it may be called a fortification of reason. The analytical faculty of the mind seeks for something substantial to make reason cut and dry. In other words logic may be called authorized reason, or reason supported by the reason of others.

Logic has a larger field than reason, because the scope of reason is only the mind of one individual. The scope of logic is vaster, it represents the minds of many individuals who have thought on the same subject. Logic is a degree higher in knowledge than reason. When one person gives a reason and another person says there is no logic in it, that means that there is no support for this reason from other minds which have thought about the subject.

In one sense logic may be said to be concrete and realistic knowledge, and yet in another sense it is most limited and poor knowledge. It is limited to names and forms that are forever changing; it is poor because it is founded on a substance that is subject to destruction. When logic helps to strengthen the knowledge of names and forms and of conditions it is a great help, but when it confines the progress of the soul, which is made on a different path, it is a great hindrance. In other words it may be said that the possessor of logic is a learned man, but he who is possessed by logic is lost.

***Tasawwuf: Metaphysics***  
**Number 9: Temptation**

Temptation is a momentary illusion; the beauty of some object covers the eyes of reason and man is drawn back or pushed aside from the track which he follows in order to arrive at his desired destination, whatever it be. Therefore, what is a temptation to one person is not necessarily a temptation to another. The same object which is a temptation to one may be a goal to another. One cannot wisely point out, "This is a temptation, and that is not." In reality all is a temptation and nothing is. It is not the object or the action which forms the temptation but the situation. In order to be aware of the temptation one has to meet with, it is well to keep before one the goal one wishes to attain, and always to reason out before taking a step toward anything whether it will help or hinder the attainment of one's desired end.

There are three forms of temptation. The first is that which cries aloud what it is, which shows itself clearly. The second form is that in which the temptation disguises itself and hides the goal from the eyes of man, so that man may at once forget his destination. In the third form the temptation appears for the moment a greater gain than the desired object. In such a case reason no doubt helps, and yet it cannot help altogether, for as the temptation belongs to the external world so does reason also belong to the external world. There is only one thing that can counterbalance it and that is the faculty of intuition. If this faculty is really developed it comes to man's rescue in all his difficulties.

If one desires to reach the goal one must make a great fortification against temptation. One should keep before one the object to be attained and feel behind one the strength of intuition to push one forward. The further we go the greater will be our temptations. Even after the attainment of an object temptations still persist, ready to snatch away the object attained, which is very well explained in the myth of Orpheus. It is not necessary to be so careful as to become timid, nor should we be so bold as to commit ourselves to follies at every step we take. We must keep the balance and keep on the straight path with our gaze fixed on the desired goal.

***Tasawwuf: Metaphysics***  
**Number 10: Tolerance**

Tolerance is the first lesson of morals, and the next is forgiveness. A person who tolerates another through fear, through pride, from a sense of honor, or by the force of circumstances does not know tolerance. Tolerance is the control of the impulse of resistance by will. There is no virtue in tolerance which one practices because one is compelled by circumstances to tolerate, but tolerance is a consideration by which one overlooks the fault of another and gives no way in oneself to the impulse of resistance. A thoughtless person is naturally intolerant, but if a thoughtful person is intolerant, it shows his weakness; he has thought, but has no self-control. In the case of the thoughtless, he is not conscious of his fault, so it does not matter much to him, but a thoughtful person is to be pitied if he cannot control himself owing to the lack of will.

The activities in the worldly life cause many disturbances, and it is a constant jarring effect upon a sensitive soul; if one does not develop tolerance in nature, one is always subject to constant disturbances in life. To wish to live in the world and to be annoyed with its activities is like wanting to live in the sea and be constantly resisting its waves. This life of the world, full of different activities constantly working, has much in it to be despised, if one has a tendency to despise; but at the

## Gathas Series I

same time there is much to admire if one turns one's face from left to right. It is in our own power to choose the view of imperfection or the vision of perfection, and the difference is only looking down, or looking upwards. By a slight change of attitude in one's outlook on life one can make the world into heaven or hell. The more one tolerates, the stronger one becomes in this way. It is the tolerant who is thoughtful; and as thought becomes greater, one becomes more tolerant. The words of Christ, "Resist not evil," teach tolerance.

