



# Risalyat

*by*

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

The sun of intelligence is like a great crystal sphere, which pours out pure light, speckled or colored light or areas of darkness. The pure light is that Supreme Beneficence which is reflected within it from a higher source and which is the cause of its existence and power. This is the spiritual nexus which gives all power, beauty and inspiration to creation. So long as this is maintained the whole of humanity benefits thereby.

There have been only two men in history who maintained at all times this condition and they never referred to themselves by name, for the moment name is used, the pure light gives rise to colors and harmonies, and supplants absolute unity with relative unity. One of these men called himself Tathagata and the other Rassoul, but history knows them as Buddha and Mohammed.

This is not a reflection upon other characters. The mystical state of Mohammed was higher than that of Moses but his station (makam) was not higher. Moses had to write with his own hands while Mohammed dictated and Buddha spoke while others listened. One cannot write in the higher condition for there is no personality. This is the manifestation of nufs alima, which in speech become nufs salima.

When thought-rays enter the sun of intelligence all the colors and beauty of manifestations are born. While this condition is marvelous and necessary it can give rise to both good and evil. In it principles are reflected and the man who stands on principle is in this state. Yet it is not the highest state, and if one is attached to principles one is not attached to unity, for principles denote variety and plurality.

Morality is born of the varied light and is the same as principle but spirituality is associated with the pure light which has no mental counterpart or significance.

On the mental plane the pure light has been known as sattvic, because it is associated with **being**, the colored light as rajasic because it is associated with **activity**, while the areas of darkness are called tamas; that word meaning darkness.

Spirituality is increased in the world by avoiding darkness rather than by cultivating light. As the Divine Will may wish to act, man cannot just bask in the sun of intelligence for his own ecstatic happiness. Unless he has reached the highest station, the light for him can become darkness and there are mentally blind persons and spiritually blind persons.

In teaching one may enter into the current of the spiritual ray, the mental ray or the personal ray. Spiritual ray comes only in samadhi. It does not preclude the use of the personal cognitions, although it often refers to the body as if that one were a stranger. In this condition one teaches one's own mind and personality in the same manner as one teaches another. This is the sign of divinity and this state is called fana-fi-Lillah.

The state of baqa is only maintained when one does not descend to individual material effort. Despite its transcendence and despite the fact that the Tathagata and Rassoul may maintain

it throughout life, it is not merit, but grace. Merit consists in the impersonal performance of (duty, Dharma, din) in whatsoever undertaking is given us. This is the true religion.

One has to avoid so far as possible the limited self in expressing outwardly the spiritual message. If there is any doubt, silence is always preferred.

The teacher may speak to unseen audiences if the teacher has something to teach those audiences. When there are those in the unseen who know more of a given subject than an earthly teacher and that one speaks as an authority before man, when the authority has not been given by God, the supplicants of the unseen are repelled and this results in earthly souls being repelled.

Contrariwise if the teacher or speaker refrains from being personal on all matters for which he is not an authority, recognized by man, he will draw not only spiritual persons to him, but he will from the unseen draw people who will want to learn from him on many matters and this will set up a current that will draw also people in the seen world to him. This constitutes the sage.

It is a wise teacher who will not bring into the sacred chambers mentally those whom he would not have present physically. If the teacher must speak about such a one—and it is not forbidden—let it be outside the sacred chambers; else let him ask pardon from God and then go ahead knowing that he has God's blessing.

Every person in the world will not go on the spiritual journey but every place in the world can receive spiritual nourishment if one avoids reference to time and space.

Every concentration on every person, place, thing or condition, for any reason, excuse, desire or apparent need, which avoids for that instance, period, hour or season Allah, creates a void in the sun of intelligence, and unless guarded most carefully, that phenomena which reappears as sun-spots in the physical sphere can cause harm.

Rassoul can complain of no man, he is all men; Rassoul can complain of no conditions, he is all conditions; Rassoul can complain of no thing, he is all things. Rassoul can become saint, master and prophet all together. This is not required; it is a terrific sacrifice, never asked of any man or any woman.

Fana-fi-Rassoul is the most to be desired of any condition on earth unless one is in retirement. This is expressed in the term "United With All the Illuminated Souls, etc." Then one can keep in harmony with all that each Rassoul, each Nabi and each Avatar has done, without even knowing the least bit of their historical career and without having to refer to Scriptures.

This harmony with scriptures is now desirable. Yet it is impossible if one speaks without feeling that harmony. There are moments when we become human beings; instead of that being a sin, that is a great virtue as it is very undesirable to become unhuman, even as it is to become inhuman. However the moment one wishes to accomplish highest good as a spiritual teacher, this relation is to be set inside.

You may wear a thousand spiritual robes on earth, but with every expression of the ego you prevent one being made for you in heaven. You may wear no insignia while on earth, yet if you can view mankind from the standpoint of the whole of humanity, you have the robe of robes which is

the sun of intelligence and from that you cannot only make robes for yourself, you can bestow them endlessly upon others.

Regard crime as crime and you increase crime, regard misfortunate as misfortunate and you increase misfortunate. Nirvana is restraint from referring to any condition in contradistinction to any other condition.

In fana-fi-Lillah you can speak ill of no one but yourself, you can think ill of no one but yourself, you can harm no one but yourself. Then no one can speak ill of you without suffering, think ill of you without suffering, harm you without suffering.

The Bible speaks of second Adam being the Lord from Heaven. What is this second Adam? It is man in the state of fana-fi-Lillah. This is the actual state of Lahut where all humanity is oneness.

Lahut is fana-fi-Lillah, Djabrut is fana-fi-Rassoul, and in this man can touch conditions while in the physical body. This is the greatest of miracles.

Rassoul is messenger, not warner. Nabi is warner, not messenger. Man can be both, but unless fana-fi-Lillah is maintained, not both simultaneously.

Rassoul as the perfection of humanity is the guardian of every soul. They are as sheep. If he gives too much attention to any sheep, the wolves will seize other sheep.

Rassoul is not accountable for his mistakes as his burdens are too great. Yet it is his mistakes which are reflected outwardly in the affairs of others. The history of the succeeding generations is always directly the result of the life of Rassoul. You will not see it in your life-time but later. Kaliphate for three centuries was Mohammed; Asoka was Buddha, Saint Augustine was Christ, each in historical form completing the work of the Master.

The sins and suffering that you see around, are not the karma of Rassoul. Rassoul appears when Dharma has decayed, and naturally faces much evil, but the happiness of mankind thereafter is directly dependent upon the impersonal attitude of Rassoul who is not otherwise Rassoul.

Detachment does not preclude attachment, it increases attachment in heart provided one perceives the attachment to God.

It is better to strike one's enemies on earth as Jesus did, than to hold the slightest resentment in the mind. Then it creeps into time-process and increases one's difficulties thereafter. If one will not act physically, let him not act at all, for the mental action is more powerful; and if one holds any feeling for anybody in the heart, there is a strange law. Let this law be learned:

If Rassoul, as Rassoul, loves anybody in the heart, he brings death thereto, for he hastens the spiritualization of the body of that one. As it is God's power there, he can burn up another through love and this is the cause of many deaths in history as the sons of Moses, Mohammed and Akbar. Contrariwise, if he holds the slightest ill-feeling, there is a mystery, which is now explained.

Holding resentment in memory grants one the right to hold resentment and increased resentment for oneself. This destroys Zikr and gives power to one's enemies. If one more subtly retains the

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black-spot in the heart for any living creature, so much life is taken away from one and given to the other, just so much as the area of darkness. When Mohammed Rassoul wished to destroy his enemies he removed every bit of resentment, memory, or reference to the evil they had done him. This destroyed them, and fulfilled the saying, of Jesus: Love ye your enemies.

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