



Teachings Received in the Silence

by

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(In Purdah, August 1929, the Voice of Inayat to Samuel)

The Light of the Lord is the Communion Bread and His Love the Heavenly Wine.

The Message issues from Murshida's head and is poured into the open hearts of mureeds.

There can never be too much of what is Infinite.

Love always means union with the Beloved; separation means self-love.

The words of Murshida are the bread and her love the milk on which the baby mureeds feed until they are strong enough to partake of the nourishment of elders (the more advanced).

The very word Message means something to be spread, not something to be kept in a cabinet and under lock and key. As soon as a message ceases to be broadcast, it is no longer a message.

The Truth broadcast is the Message; the Truth concealed is the Divinity.

The Messenger is the pen of Allah and his words quotations from the Heavenly Qur'an.

The Nature of God is concealed in the Silence and revealed in His Chosen Ones.

As a mirror shines in the light but does not contain it, so the mind of man shines in the Truth; as a mirror reflects light, so the mind reflects Truth.

As a diamond shines in the Light, and the Light passes through its being, so the heart shines in the Truth which passes through its being; so much the Light to what the diamond contains, so much the Truth to what the heart expresses.

The Messenger manifests to repeat a forgotten lesson, and having repeated, there is no further need for him to stay.

A Messenger is one who comes, delivers his Message and moves on; if he stays, that instant he is no longer a Messenger.

No one is holy save by the Grace of God, but in Truth God alone is holy.

When a teacher ceases to teach, he is no more a teacher; only by teaching has he the right to use that title.

It is the spheres that utter the Message. When all that is contained therein is focused in one light, that is the time when the Messenger appears; when the light is not focused in one place, then it appears in several great souls who are born in the same period and deliver the Message, each to his particular region. For that reason, sometimes many great Ones come simultaneously instead of there being one Messenger for the Age. But always it is the spheres that contain the Message.

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As soon as a statue is finished, decay begins, as soon as a flower opens it begins to fade; as soon as a Message is delivered, corruption begins. Brahma and Shiva alike are God.

The mind with many thoughts is in darkness like the stars; the mind with a single thought is in darkness like the moon; the mind reflecting only the love of the heart is in light like the sun.

He that sees only the form of the Messenger is in darkness, but he that hears the words of the Message carries in the light.

The greatest proof of a Murshid's or Murshida's place in the hierarchy is the radiance from his or her being and the living words.

The false teacher will never bring light and life to the aspirant.

The false teacher ends by making a laughing stock of himself and his supporters.

The false teacher finally proves to be more false to himself than to all the rest of the world.

The light of the prophet is Light, and cannot be simulated for it comes from the throne of God.

Not even the Pir-o-Murshid chooses his successor; all the Pir-o-Murshids are chosen by God Alone. On the mystical path the initiator may raise a Talib as far as one degree lower than himself. He cannot even raise one to equal rank; only one higher can raise the traveler to his state, but in truth all initiation is in the hands of God Himself, and the Holy Ones are His servants.

Murshid means one who has reached the threshold of God.

Not even Murshid signifies "teacher." Murshid signifies Talib who has realized God in himself and himself in God.

The meaning of Khalif is supporter and defender of the Murshid. The Khalif defends the Murshid; the Murshid defends the Message; the Pir-o-Murshid is the Message.

Talib means **aspirant**, no matter what state or station.

The Sufi is he who ceases not to be a Talib even on entering Parinirvana.

There is nothing to teach, but there is something to be transmitted. And what is that? It can never be told.

The Sufi is he who has realized his nothingness in God: the one who considers himself least, the greatest shall be in the kingdom of Heaven.

Peace signifies unity—unity of the purpose, unity of thought, unity of meditation, unity of love.

Advaita means the philosophy of peace: where there is no division, there can be no contention.

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All the spiritual schools teach Oneness. They do not even qualify it, but declare Oneness the door to Eternal Peace.

The Fakir is he who does not even possess two things and is satisfied with Oneness; he disposes of everything except Peace.

Victory and surrender are both essential to Peace—victory over oneself and surrender to God.

Islam is what Mohammed taught, not necessarily what is practiced by the generality.

We want to oppose the Prince of Peace to Sheikh-ul-Islam, not knowing they are the same words in different languages and the same stranger in different guises.

Peace is the realization of Unity—unity of purpose, unity in action, unity in service, unity in prayer, unity in God.

Shema: The Voice of God is One and Eternal.

Shema: The Sound of God reacheth from Everlasting to Everlasting.

Shema: The Nature of God is Sound in manifestation, and Silence in reality.

Shema: Harken to the Voice of God, Who is eternally speaking to our hearts and minds.

Shema: The light of Heaven is the Lord.

Shema: Peace is to be found in the Bosom of the Almighty

Shema: Raise us, O Lord, into union with Thee.

Shema: Thy holy path is in Thee and to Thee.

Shema: The Message signifies, "Naught is, save the eternal."

The Message is the breath of God which is in-breathed and out-breathed in cycles. Every breath is rhythmic and harmonious, but has a destructive effect on whatever is working against providence, even as a potter must remove clay to preserve the rhythm of his pattern, or a gardener dirt from his bullocks, or a chemist extraneous material to keep his product pure. Therefore the coming of the Messenger is accompanied or followed by wars and revolutions, even as a purge may cause violent disruptions in the body to bring a state of health and equilibrium.

Everything save God is subject to change but the nufs is opposed to change. Evil is the attempt of creatures to oppose change when change is due, or to hasten it before its time.

No man is absolutely perfect. A diamond may be a perfect jewel but unfit for food; gold is a noble and pure metal but not adaptable for building houses; water is necessary for health and cleanliness but cannot be burned in vessels. The prophet is a perfect man in his deliverance of the Message of

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God, but not necessarily a skilled artist or athlete or hero. Only God is absolutely perfect, Who is the perfected Ideal of Prophets and artists and athletes and heroes alike.

Initiation is a step; to stand still on the path is to desert the path.

Indecision is the greatest of sins to one who claims to be a Talib.

The prayerless one is not a sinner, but he who prays and thinks of aught save God.

"I have followed Murshida for many years, O Lord. Grant me a new lesson."

"Willingly. Follow Murshida for many years."

"I Love Thee, O Lord!" I cried.

"Thou pliest," He answered.

"O Lord, Thou art Beloved."

"Here truly speakest Thou," He said.

"O Thou in Me lovest Me in Thee
And Me in Me lovest Thou in Thee."

This is Thy lesson," He answered.

He whose intuition is asleep, he is a rock, and belongeth to earth; he whose intuition is awake, he is a man that riseth to Heaven; he whose intuition has been awakened and dulled, he is a follower of Iblis.

Iblis fell not for failure to worship man, but for failure to worship the Seal of God in man which is called Intuition.

The nufs of men crying in pleasure is music that dulleth the soul to sleep; the nufs of men crying in pain is an alarm that wakeneth the soul.

No, no prophecy need be given after Mohammed, but prophets must come in the future to give new life to the utterances of the past, even as the spring gives new life to the leafless trees.

"O Lord, what is Thy Message?"

"The Message."

"Tell me, tree, thy lesson."

"My leaves are many, my root is one.

For words are many, but Truth is one;

My leaves will vanish, my root will stay,

As facts are fleeting, but Truth lives for aye.

In Spring leaves blossom, in Autumn go,

But root is solid in earth below,

So facts will blossom and disappear

But Truth abideth in every sphere."

"O, Poppy, why art thou shaped like a cup?"

"To be able to receive what is given."

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"And what is given?"

"Beauty, wherewith to glorify the Lord."

"Poppy, why dost thou hang thy head so low?"

"To receive God's blessings."

"Forget-me-not, why art thou hidden by thy foliage?"

"Only by humility and modesty can Beauty be cultured."

"Stone, why art thou so hard?"

"I came to teach you how to face your difficulties.

Keep silent and firm, and they will not harm you."

Truth is the Ygdrassil tree whose root is in heaven, and facts are the foliage which manifest upon earth.

Law is Truth reflected in the mind. As the mind is the surface of the heart, Law is eternal and Love is eternal.

Man rises above the Law of the generality by making his own law; man rises above his own law when Love becomes his Law; man rises even above Love when every distinction and difference is effaced. These are the stages on the Path.

"Spider, why are you so industrious?"

"All creatures are ensnared by Beauty."

"Pain, what are you?"

"I am the warner, pulling at the bed-clothes of the sleeping soul."

"Pain, why do you come?"

"To save the soul from hell-fire."

"Pain, why do you attack the body?"

"The body is the enchantress that entices the soul from his Beloved."

"Pain, whom do you serve?"

"I serve Allah; he who knows Allah will know not me nor feel me."

"Pleasure, what are you?"

"I am the shadow of Beauty."

"Pleasure, where do you lead?"

"Into shadowy realms; into fantasy."

"Pleasure, whom do you serve?"

Allah rewarded pain for his good works by bestowing me upon him as a servant."

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"Happiness, where art thou?"

"No-where."

"Happiness, when art thou found?"

"When not sought."

"Respect, thou art the humility of the mind."

"Self-effacement, thou art thine own proof."

Consideration is the mark of spiritual development. The most spiritual is considerate of even the least of God's creatures.

The Teacher does not command respect, but he may win it. However, he who is inconsiderate ceases to be a pupil.

The higher one travels on the Path, the more careful must he be to fulfill the teachings. It is the advanced soul who must be the example to a beginner.

He who is not considerate to his fellow-beings, he will not be considerate to God; he will not be considered on the Day of Judgment. He who is not humble before his fellow-beings will not be humbled before God; he will not be noticed on the Day of Judgment.

Morals must be expressed in life and in acts, and not only in sentiments.

Those to whom a Messenger gave charges while on earth, when they fulfill them, they are beautifying Life's pathways to Heaven, but when they disobey, the same charges become burdens which hinder their progress.

They who beg for titles do not see that every title carries a responsibility and every post a trust that can become a blessing or a curse according to the actions of the recipient.

He who is not considerate to the spiritual advanced called Murshidas while on earth, how can he be considered by God in the hereafter?

Every line written by a Talib, every spoken word, every thought and every feeling is a boomerang bringing its own reward or punishment. But as buds may blossom into flowers, a reward may be much greater than the deed which prompted it, while punishment only equals an evil act. God is Mercy and Compassion.

When a Messenger calls his mureeds, "Beloved Ones of God," how can anyone say a word against them without offending God, Who is most tender toward His creatures?

Fire, what are thy virtues?

Light, strength, uprightness, spontaneity, enthusiasm.

Fire, what are thy vices?

Heat, anger, passion and hatred.

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Water, what are thy virtues?

Purity, passivity, cleanliness, calmness, virility.

Water, what are thy vices?

Languor, stealth, overbearingness, carelessness, idleness.

Air, what are thy virtues?

Freedom, equality, accommodativeness, open-mindedness and tolerance.

Air, what are thy vices?

Indecision, disinterestness, curiosity, boisterousness, fury.

Earth, what are thy virtues?

Patience, service, protection, hospitality, assistance.

Earth, what are thy vices?

Gluttony, stupor, sloth, blindness, stupidity.

Ether, what are thy virtues?

Modesty, unselfishness, self-sacrifice, steadfastness, universality.

Ether, what are thy vices?

Ask that question of thy nufs.

Pearl, what are you?

I am the oyster's idea of perfection.

Diamond, what are you?

I am the rock's idea of perfection.

Sun, what are you?

I am the planet's idea of perfection.

Christ, what are you?

I am man's idea of perfection.

God, what are you?

I am the Perfection of the perfected.

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