

Sufism

**Articles, Lectures, Talks, Interviews on Islam, Sufism,
Sufi Wisdom and Divine Poems**

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Articles, Lectures, Talks, Interviews on Islam,
Sufism, Sufi Wisdom and Divine Poems

S. L. Peeran



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Dedicated to Ardent seekers of Truth

“Love and Affection are the most beautiful flowers in the
garden of life.”

Preface

Sufism is mystical and spiritual side of Islam. It focuses on the twin and mutually complimentary themes of love and luminosity-the core of Islamic mysticism. Naturally, notes of tolerance and ‘Suleh-e-kul’ (equal respect and peace for all creeds predominate.)

Islam means peace and total surrender to the all-enveloping Eternal Being Allah.

The belief is that Adam is created by Allah with four elements and Eve from his rib. Due to their disobedience of Allah’s command they were thrown to earth. They were to dwell for a time on earth and their soul would return to Allah purified and enlightened by a process of self-purification. Their progeny has been in search for their own self and for peace. Great Prophets have come with their teachings. After a period of time, after Prophet Mohammad (peace be upon him), emerged the subject ‘Irfan’ or ‘Taawwuf’ popularised by western scholars as ‘Sufism’. The Saints and eminent Sufis wrote treatises, books and their lectures were recorded. So also their lengthy letters preserved.

This book ‘Sufism’ comprises of articles, lectures, interviews, correspondence, collection of Sufi Wisdom from great works of Sufis and selected Divine Poems penned by the author. This book attempts to introduce the subject of Irfan to the lay readers.

I am grateful to Janab Hilal Ahmed Saheb who has painstakingly collected pearls of Sufi Wisdom and mailed me regularly and granting me permission to utilise them in this

book. I am grateful to Mr. Kristan Stratos (Abdel Shahid), Sree Ram Prakash ji and Sree Preeth Nambiar to permit me to utilise their correspondence in this book for the benefit of the readers.

It is hoped that the readers will develop interest to read the original classical works on 'Irfan'/ 'Tassawuff' or popularly known as Sufism and imbibe the spirit of Spiritualism in their daily lives.

I am thankful to Sri Sudharshan Kcherry of Authorspress group New Delhi for readily agreeing to publish this compilation.

Bengaluru
17-3-2019

Syed Liaqath Peeran

Human Heart

Among the most beautiful and wonderful things, which one can appreciate is the love, which is hidden in the human heart.

Heart is the emblem of love and affection but it is also a place of hatred and jealousy. It is here that the supreme light is hidden, which cherishes the soul. Heart is the Mekka of profound joy, supreme bliss, pathos and grieves. Heart is capable of sharing other's joys and grieves. Heart gives place for the lowly and the unfortunate.

Heart plays mischief too. It breaks bonds and corrupts filial love, which binds human beings.

Milk of human kindness oozes out from the realms of heart.



The Holy Books

The great epic *Ramayana*, *Mahabharata*, *the Holy Gita*, *the Holy Bible* & *the Holy Quran* and the lives of great personalities like Rama, Krishna, Christ and Prophet Muhammad (prayer and peace be upon him) have always been a source of guidance to humanity. It shows ways and means of overcoming the evil. The sincere followers of all the religions, who have practiced their principles truly and sincerely have always, emerged victorious in life. In the life of great personalities, it is seen that they have all taken courage and strength from the great epics and the Holy Books. From ages, the lives of great personalities and the Holy books have always been a guiding lamp and beacon of light for millions of people. It has inspired and guided and it will continue to guide humanity for all times to come.



Theory and Practice of Sufism

- A talk by S L Peeran

I begin in the name of Lord, the most Beneficent and Merciful I am thankful to the organisers of Indian institute of world culture for inviting me to give a lecture on Sufism. Sufism is as old as man himself. There is no word like Sufism in the study of the subject. The German scholar while studying the science and the learning of the Sufis wrote a book terming the subject as Sufism. From then on the western nations and western Scholars have been calling the study of Islamic mysticism as Sufism, which study in Islam is known as 'Irfan', the knowledge of your own self or 'Tasawwuf, the depth of the knowledge of the Divine. How did this Sufism arrive and has it got any basis and has it got any logic is an often question asked by strangers to this subject. People confuse religion with mythology. The atheist and empirical minded say that mythology is based on superstitious believes of the people and they being in dark always assume that some strange things happen in the cosmos and there is influence of the planets and that creates problems in the world. There is a lack of understanding of their one's self and its nature.

Sufism is a subject which has been made into a theory. It is more of practice to reach the Divine. The belief is that God was a secret and wanted to reveal Himself. It is believed that the Creator of the whole Universe, the Creator of all that is there in the space, Moon and all the universal bodies, the Creator of all the matter, is a Single Unitary Being. Being who is Omnipotent, Omnipresent and Omniscient. And He has

no partner, no avatar and He exists from ever and will exist forever. He just said “KUN” (Be) and the whole universe came into existence.

It could be akin to the theory of big bang when universe has come into existence. Lord gave the command “BE” and the command has fulfilled itself in bringing into existence the entire ever expanding cosmos. The Lord after having revealed Himself in the form of beauty and love, desired to place His vicegerent, a representative on the earth in His own image. So He created man, whose first name was Adam, with four elements of fire, water, dust and air. He blew His soul into this Adam’s clay. It’s believed that the soul did not sustain inside the dark being of Adam. So He had to create light and Muslims refer this light to be the light of Prophet Mohammed (Saw), Christians believe it to be the light of Jesus, and Hindus believe it to be the light of Brahma. This light along with the soul of the Lord dwelled in the heart of the Adam. The first beings created are the angels from light, who were commanded to bow down before Adam, but their leader, who was a Jinn created from fire, refused to do so. The leader of angels was thrown out from the presence of the Lord and he became a Devil or Satan. The belief is that Satan took permission from the Lord to way lay Adam and the generations to be born from the seeds of the man.

God created from the rib of Adam, his life mate Eve. They dwelled in the garden of bliss. God had commanded them not to go near the tree of knowledge but Satan instigated Adam who refused to heed Satan but Eve fell to the glib and honeyed talk of the Devil. Eve instigated Adam to eat the fruit of knowledge and that resulted in their banishment. After God taught them the secret words and all the names of the Lord they sought pardon. God commanded them to adjourn on earth to do good deeds, stay away from

the bickering, to stay away from the instigations of the Satan. Lord commanded man to know his own self and cleanse his own self and purify all the blemishes of the heart and mind; so that the Effulgence of the Lord shines in his heart. Thus, the knowledge of the inner self dawned from the primordial time, from the time when God created Adam and thus God commanded man to search for Him in his own self. You would see the reflection of the Divine in every particle of the matter, in every particle of space. It is the Divine who runs the whole show, and we are all mere puppets. This is the belief of Sufi poets, who would put this thought in their poetry. The Lord has been sending great Prophets and men of letters, men of learning and men of wisdom from ages to enlighten man. Men of very high accomplished thinking, logic and inner understanding would enlighten all those who come to them. That is how the subject of theology and other subjects have come into existence. Thus, evil was driven away by the acts of goodness. When Gautama Siddhartha left for the search of truth and found that it is the attachment to one's own self, which gives rise to frustration in the mind and the heart. You have to rise above frustrations to reach 'moksha', the peace, the internal peace 'As-Salaama'. You have to live above all the worldly desires and surrender to the Great Being.

The qualities of Mercy and Beneficence are very close to the heart of God. So He commands man to color his own being in these great two qualities of the Lord of Mercy and Compassion. All religions of the world teach compassion and mercy. Now in order to reach the pinnacle of success of beneficence and mercy, man has to free himself from all that is disturbing in his mind and heart and his living has to be a life of purity. Purity of mind, purity of soul and purity of heart is the basic teaching of Sufis. Thus, Sufism has arrived

in this world from the time of the birth of man; man has been in search of his own Master. Moulana Jalaluddin Rumi, one of the greatest poets and a great Sufi of erst while era wrote a great Mathnawi, a long poem of more than 26,000 lines in which he has written and taken strength from the stories of the times and from them has drawn the philosophy that the man, who has lost his roots needs to go back to the Divine. The method to reach the Divine is by love and it is only through love, forgiveness, patience, thank fullness, gratitude and all such heavenly qualities, that can take man to the Divine. His every particle in his being should speak of the Divine and Divine alone. His life should become pure, his living should become pure. So also his work should become pure, his actions should become pure. He has to live a life of purity and for that he has to be put in to the cradle of love, which he found in abundance when he was born in his mother's lap. The mother gives love, nurtures the child with love and affection. Thus, the Sufis believe that if at all we have to reach the heaven then we have to serve our mother. Heaven lies at the feat of the mother, so said our Prophet (sas). These heavenly qualities are dealt in-depth by an adept, a Sufi Master, who has received this training from his Master and the chain goes up to the Prophet (sas).

To reach the Kingdom of Heaven one has to practice the principles of honesty, truthfulness, integrity and these qualities have to be inculcated in the mind and heart. It is the Sufi Master who keeps looking at the eyes of the disciple and reads his mind and heart and would be able to tell him as to what is troubling him; whether it is the ego or it is the pride or it is the baser elements of lust or such other baser qualities which disturbs the pupil. The Master is a trained adept, who has conquered his inner self and reached the Divine by purification of his soul. Sufis live a life above themselves and

they live for others. They are the most recluse persons, they live a life of total subjugation, a life of surrender to the Lord and surrender to the Prophet's commands and live a life of purity.

Sufis wore wool, the wool is soft and warm signifying kindness and warmth of the heart. They always sit in the first line in the assemble of prayers and they are the first to acknowledge the greatness of the Great soul of the cosmos. They refuse to believe that God could transcend into the human self and that self could become his avatar. They only believe that the man has been created for worship and he has to subjugate himself and find the path to reach the Divine but not claim himself to be divine or a god himself or become mini god himself. That philosophy of avatars or avatars taking birth or the guru becoming god is not accepted in Sufism or in the religion of Islam or in any other monotheistic religions.

What are the teachings of a Sufi Master and how does one search for a Sufi Master? Moulana Jalaluddin Rumi warns that many devils are in the garb of Sufi Masters. He warns man not to lend his hand and become a disciple of the person claiming to be a Sufi Master or a Peer or a Peeran unless you are satisfied that he is a totally surrendered person and a person of truth, a person of honesty and a person of integrity and his only interest is to make you perfect, help you polish your mirror of the heart, so that you can see the Divine in your own self. A Sufi Master should have no other desire, no other attachment, no other plan. Neither he has a desire to acquire money and wealth but his only desire is to reach the Divine, to spread the knowledge of the Divine. Only such a person is entitled to teach Sufism. You may say it is very difficult to find such a Master in this world. If you search in your own self then the Divine will show you the path.

The Holy Quran speaks about the three inner consciousness's. As a human being, the biologist say that man is a product of evolution and that he is an evolved being from the apes and the monkeys. If this be true then the carnal desires in man is the animal consciousness that is 'Nafse-e-ammara'. The Sufis recognise that man has initially acquired all the instincts and behavior of an animal. An animal will always search for food, satisfy his hunger, satisfy his lust, fight for his territory, conquer anyone who would attempt to seize him and he lives for his own desires and his lust. In such a person, the inner consciousness is filled with anger, jealousy and other instincts of ego and greed. The animal consciousness makes a person proud and his heart turns into a stone.

So the first and foremost aspects of the teachings are that a person's heart and mind and soul is filled with animal consciousness and that man should conquer the animal consciousness. This has to be conquered by the various methods as taught in Sufism.

The second stage is 'Nafs-e-lawwama', the consciousness which teaches you about right and wrong. You are told as to what is right and what is wrong. Man keeps developing moral consciousness which keeps telling him as to what he shall do and what he shall not do. This is based on the teachings of the society and also about the purity which dwells in the heart and mind. The moral consciousness reminds man not to do a wrong, a wrong which hurts another human being and which takes away the liberty of other human beings. A wrong destroys the goodness of the man and nature.

The third consciousness is referred to as 'Nafs-e-mutmainna'. In this self-dwells divinity. The self which seeks the Lord; man begins to live by the dictates of the Lord and

remains in the purified state. He practices day in and day out to remain in that position. He keeps remembering the attributes of the Lord. The cleanliness of the body is by taking regular bath by water. The cleanliness of the tongue is by shunning evil talk. The cleanliness of the mind is to remove all that disturbs the mind, to maintain equanimity; to maintain the benevolence of the mind and heart. So the 'nafs-e-lawwwama' achieves the Divine. This perfection is achieved through daily attempt to retain the light in the heart and mind. This process is carried out from morning till evening. A Sufi master teaches his pupil to be true to his own self, to be true to his mind and heart and carry on the dictates of God. As a humble servant, one is required to carry out all the duties assigned to one's self in a most perfect manner and without disturbing one's mind and heart. The main focus of life is to see the inner light and to enlighten oneself. To enlighten one's being with the knowledge of the Divine. To live a very honest, simple, humble and sublime life.



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Part-I
Sufi Path

Sufi Path 1

Hindu Muslim Harmony

- (Interview of Dr. S L Peeran 21 08 2016)

S.L. Peeran: Mr. Ganesh Gopalan, you are working in Infosys and you would like to know about Sufism. You have sought me out as I am an editor of Sufi World. You can proceed to ask your questions and doubts on the subject and I will try to explain the philosophy and fundamentals of Sufism and why men are in search of peace through Sufism.

Ganesh Gopalan: Apart from working in Infosys, I am also a short film maker by passion. I have Mr. Anbarasan from GE and apart from that he is also a short film actor. We have decided to make a short music album of about four minutes on Sufism. I am very much inspired by Sufi philosophy, the Sufi meditative music and the trance it leads us to. The Dervishes do that, and I am inspired by that. The inspiration has led me to come to you. I want to clarify a few things before proceeding on making a video. I want to ensure that it is not offensive to anyone since it is not of my religion. I have visualised my short music album to be of four minutes. I want my friend, Anbarasan as a lead actor. He will be doing namaz along the seashore around Sunset time. The moment he finishes reading the namaz, he will find a beautiful girl approaching him as he wakes up from his meditative trance. He gets inspired by seeing the girl but, he is not interested in the physical emotions as

such. He wants to do his penance to reach God. This is what I understand is the backbone of Sufism. There is lot of love, but it is not earthly physical pleasure. He is seeking divine love and wants to merge with God. This is the kind of parallelism when Lord Shiva in Hindu Mythology is doing lot of penance. I think Renuka/Menaka or someone comes, and his meditation is interrupted. He will curse that girl and she is brought down to earth from heaven. This is the kind of parallelism I want to draw with Sufism also. Here what happens is, he gets mesmerised with the girl's beautiful eyes and the lyrics and music will start at this point of time and slowly the music changes and this guy will come to his senses and realises that Divine love is much more important than this girl. Slowly, as the music changes, he enters in a trance and meditation again. The girl also understands the power of music and his meditative dance is such that and she also gets attracted to the Sufi music and both will do that whirling meditation and finally it ends at Sunset on a Purnima day with a full moon. As the night ends both will merge with God. This is the concept I have for the music album, with inspiration from Sufism. My first question is, I have seen lot of whirling meditation happening with males, is it ok to introduce a female like that and start with the earthly pleasure of love and convert it into devotional note at the end?

S. L Peeran: Sufism, as you know is part of Islam. In Islam also, the origin of man is from the birth of Adam. The creation of Adam by God and Eve was created from the rib of Adam with all beauty and love. In straight Islamic parlance, women are an embodiment of virtue and she is not depicted either in photos or in films.

However, today the morality has changed and with the introduction of movies, particularly romantic movies, female singers and actresses have become common. However, in strict Sufi parlance and especially in Sufi music, women don't come on the stage to sing Sufi songs. Sufi songs are basically devoted to God and the aim of man is to reach God. To reach God, one needs a Master. The Master is known as a Peer or a guide or a Murshid and the song is sung in the presence of Peer and the Peer guides. The Murshid/Shishya relationship is built to reach the higher knowledge. The women basically are kept in parda and this concept which you have thought of, introducing a physical love leading to God's love, I do not know if it will be palatable to Sufis themselves or to those who love Sufism and the Sufi path. Sufi path being meditative and devotional, you must pay little more consideration to the thought you have today as to the physical nature of love against that of Divine love which Sufis pursue. The whirling dance which you mentioned is followed only in one school of Sufism and they are the followers of Maulana Rumi. The whirling dance is also performed in a very strict manner and there are various methods adopted before and after the whirling takes place and it is known as *wajd* or trance. They go in trance in the presence of the Sufi Sheikh and after the blowing of the flute. The music through the flute is considered as the voice of the God and the whirling dervishes go round and round. They whirl around the Sheikh is like planets revolving around the Sun and is considered as revolution around God. The Murshid is the Sun and the whirling person is the devotee. They must first recite Salaams and Fateha that is the praise to the Lord and they send Salaams to Prophet Mohammed Sallahu

Alaihi Wasallam through whom the path is shown. It is the path of truth and knowledge and the path of ultimate reality. Without understanding the fundamental aspects of Sufism, approaching the subject is not advisable. You must do little more research with the regard to the Sufi dances. The Sufi dances are presented and uploaded on YouTube. I would also recommend you see the real fakirs who perform this whirling *wajid* and after having understood the concept a little further, you can then take up this project. It will be more useful, and it will be more enlightening. The viewers will get good information on Sufi thoughts, Sufi philosophy and Sufi music.

Ganesh Gopalan: Thank you Sir that was a detailed explanation. I mean just to portray that the girl will come as a catalyst and then both are reaching God. But, still you would recommend not having a female form?

S.L. Peeran: Since you are making a documentary film it must be an authentic version and as you know it is not a movie, a romantic movie. Several movies are made in all languages where the same theme is presented in almost every movie. There is romantic love and lovers together march on the path of love, they reach the ultimate love and reach the path of God. What is so special in what you are depicting as the Sufi path must be distinguished? You cannot present the same romantic story which has been presented in every movie. In every Hindi movie or Tamil movie or a Telegu movie the girl goes around the tree and the boy goes behind the girl and they fall in love and after they fall in love there is a villain or some sort of distraction in their love, there is disappointment, there is grief, there is loss of path and sometimes it ends in tragedy

and some into romantic happiness and joy. But these human feelings of joy, happiness, grief, meditation must be clearly and subtly brought out in an imaginary form and there shouldn't be even a remotest grain of sexuality, else it will not be accepted as Sufism at all. Sufism is divine love. The concept of Mytri and Shiva is not accepted in Sufism because here the God does not converse to humanity directly. He converses only through Prophets. He does not come in any form. In Sufism, in Islam, God who is referred to as *Allah/Rab/Malik*, He does not embody Himself nor incarnate as a Being. He does not come in the forms of a destroyer/creator/ protector or having entered a relationship with woman and then giving birth to a child. This is not accepted in Islam. That is why it differs with Christianity although Islam has taken root from Judaism and continuation of Judaism is Christianity. Yet, it is a purely monotheistic religion which believes in the everlasting nature of the God who doesn't die, who doesn't take form, who doesn't marry who doesn't go to sleep. There are a lot of scriptural words that are from God who speaks about Himself and His nature. Sufism is not a separate religion. The spiritual aspect of Islam is known as Sufism. The word '*ism*' was coined by the German author. There is no word like Sufi-*ism* in Islam. It is known as *Tasawwuf* or *Irfan-e-ilahi*. Sufism is about knowing your own self and to know the nature of God. The one who knows himself will know God that is the basic maxim. You must polish your heart, to the extent it shines like a mirror then, the light of the God will reflect in you. You will be able to see the Divine light in your own heart. To be able to see the Divine light and to realise God, to feel God, to be able to reach his path

you must prepare yourself by giving up your animal tendencies. Reach for the moral self within you, after which through meditation, through bhakti, the love of God will reach your Divine self within you. If you want to realise God in you, first you must shun animal instincts which are emotions of anger, jealousy, lust, covetousness. All these fundamental instincts, human instincts, human nature, you must polish it to refinement, in your character, in your conduct, in your behavior. You must keep in view these fundamental aspects of Sufism while making the movie. Depict the higher nature of human being and his earnest yearning to reach the Supreme Soul. Maulana Rumi's famous poem on the Song of the Flute / Reed, he describes the feelings of the separation of reed of the flute from the bamboo tree. The flute is made of reed which has been cut off from the bamboo tree and the music created from the flute seems to sound like the weeping of the flute as it yearns to go back to join the tree. Similarly, the soul is yearning to join with the Lord. The Lord created the soul from His breath. Ever since, the soul disobeyed the Lord's command and ate the fruit in the Garden of Bliss he was shunned and sent to Earth. This is the fundamental philosophy in Judaism, Christianity and Islam on the origin of man. The teachings are, since you have acquired the animalistic nature by eating the forbidden fruit you have to go through these Karmas. To seek the Lord, you must be an obedient servant, perform your prayers or namaz and acknowledge the greatness of the Lord. You must acknowledge the qualities of God; evil qualities must be removed from your heart and mind by subjecting and surrendering yourself to the Lord Almighty. If you surrender to the Lord, the Almighty and obey His

command and realise His love, His Benevolence, His Compassion, His Mercy, you will develop in your heart and mind the same innocence of a child. Just like a child is reared by a mother with all the affection with all the love and care likewise, Lord in his Mercy will also take you in His arms and bless you. These blessings are known as *Baraka*. This *Baraka* is received by showing love towards your Master, by going into a trance when the music is sung just as the flute, is in trance and is yearning for the companionship of the bamboo tree. You are also likewise yearning for the lost love in you, in your mind and heart, you want that lost love to come back to you and you want to merge with it. This merger with the Almighty is not through physical means, it is not through depiction through a dance with the female person. You directly reach the Lord through the sources which has been shown in the path. The path is shown to you by the Master. A Master is depicted instead of a woman being depicted. There you can instead depict the Master as an attained Sage, a Swami, a Sadhu or a Saint. This concept is also there in the Hinduism. Here the Murshid is a great attained soul who is totally perfect in Islamic law that is known as 'Sharia'. All aspects pertaining to teachings of goodness, mercy, charity and love and the beauty in all of that, is known as '*tareeqbat*'. The aspect pertaining to the merger of Lord, that subject is referred to as '*Marifat* or '*Marifat-e-ilah*'. The aim of the human life as it is explained in the Abrahamic religions is to surrender to the will of the God. When you surrender to the will of the God and follow the truth, that truth is '*Al-Haq*'. So, in all Sufi songs, in Sufi meditations this truth is revealed, '*Al-Haq. Al-Haq*' is also one of the names of Allah. In the meditative trance, you keep on reciting the

Lord's name – '*Al-Haq, Anal-Haq, I am Haq Oh God Oh Lord*' and so also many other names of the God are repeated. Each of God's qualities and attributes is ascribed a name such as '*Ar-Rehman, Ar-Rabeem, Al Malik, Al Khuddus, As-Subhan*', which signifies His Mercy, His Compassion, His Effulgence. Through constant repetitions of His names or *Zikr*, His virtues are revealed. The Master teaches you the step by step to the path of reality, the path of truth, the path to overcome the animal nature and become a perfect human being. You must seek the knowledge of the Lord, Prophet's and their teachings. After you have done rigorous exercises of heart and mind and pursue the knowledge of truth, only then the Master teaches you the basic aspects pertaining '*Marifat*' or aspects pertaining to Divine love. Love must be depicted in Sufism not through a female worship or female embrace but through submission to God. The Master only shows you the path, he guides you on the aspects that can hinder in the pursuit of truth, aspects which are pertaining to the Satan, the Devil, or pertaining to your inner weaknesses, pertaining to your own inner ambitions your desires your lust your anger. He guides you through your inner struggle which is '*Jihad e Akbar*'. Jihad doesn't mean conquering land/properties and women and all that. Jihad means to struggle with your inner soul so that, your soul submits itself to the love of Lord and the love of the Lord becomes your ultimate aim. Your aim should be to become one of the '*Muqharrabeens*'. '*Muqharrabeens*' are those who are considered nearest to God. Those who love God, who subject themselves to Lord and purify their souls, are the ones who reach the God the ultimate. A Sufi is one who purifies himself, one who reaches the ultimate

truth the '*Anal Haq*'. Sufism is the path by which you reach the Lord. It is as good as Islam. However, in Islam there are aspects of political nature, social life, business life, and people commit sins, they repent, they come back to truth. The Holy Books are the source of guidance, the Master is the guide, and the way of Prophet is sources of guidance. The physical love of the Master is what is depicted in all the Sufi poems. The love of the Master. love of the Lord is depicted, not the physical love of a women. This is the fundamental and primary thing which I want to tell you and caution you. Think about the subject; see documentaries on the subject which will give you an idea and you can make it in Indian context. Indians have also made lot of such documentaries.

Ganesh Gopalan: Thanks for your valuable inputs. So, the example of flute is a very nice example because same happens in Hinduism. Lord Krishna's nine holes of his flute connect with the nine holes of the body. He wants to clear the soul so that he can penetrate and make us more divine. Almost touches the Sufi philosophy as such both are very parallel and both are equally correct. So, what I wanted to tell is, I will rephrase the questions – I am not actually trying to show physical hug or in fact there won't be any physical contact. I just want to show a lady at a distance after he finishes the namaz and he is slightly getting shaken because that is God's Maya, delusion which we call in Hindu mythology. The lady also realises there is much more divinity which is greater than the physical love and both connect and reach God that is how I wanted to portray.

S.L. Peeran: You should portray it in a subtle and poetic manner. Your aim is to show that the man gets a desire

and gets distracted. The ultimate aim of a person is to seek God and he is distracted by this love like Adam got distracted from Eve. Ultimately, the God's command was to procreate life on earth and follow His path and come back to heaven. Earthly life is not permanent, it is temporary trial; it is a test, it is a game where God tests you and after this examination is the life of the Hereafter. God rewards you according to the good deeds you have done and the love you have exhibited, and He gives you 'Jannat', the garden of bliss or He gives the Hell, or He takes you within His arms that is you become one of the '*Muqbarabeens*'. This is stated in Surah 'Waqia', one of the chapters of Quran which relates to the aspect pertaining to man's soul reaching God. Your aim should be to reach Lord ultimately, and since you may not reach that pinnacle, He gifts you with a Garden of Bliss or paradise.

Ganesh Gopalan: In fact, even this girl coming is also a God's play to test his student.

S.L. Peeran: What you have created is true with regard with Mytri and Hindu mythology. If you go little deeper into the aspect of Islamic literature you would notice instead of a woman being depicted, it always depicts a Murshid, a teacher, a guru. He reaches Lord through this Guru or Saint or the Prophet and by following Prophet's path. This leads him to the ultimate truth and to the Lord Almighty the Merciful and Beneficent.

Ganesh Gopalan: So that's what, there won't be any physical connection. I have understood the philosophy but, you are still in the opinion of not portraying a woman there.

S.L. Peeran: Women are supposed to be in parda in Islamic communities, in Islamic tradition.

Ganesh Gopalan: How about portraying a lady in parda?

S.L. Peeran: I would rather not recommend. I am not an authority to say on it. That is why you must give deep thought to the subject. Don't make it like a Hindi romantic movie with actors and actresses having Muslim names, that don't make sense to me.

Ganesh Gopalan: My intention is correct but, I do not know how to execute and convey it to you.

S.L. Peeran: You can do a little more research so that, you can know how to depict it as a Sufi documentary on the yearning of the Soul and how this Soul yearns to go back to the original source from where it has come. The multiple distractions which the pupil faces during this journey derail him from the path of '*Tareeqhat*', path of love to the worldly desires. He realises that the worldly desires are temporary, and the ultimate aim is to reach God. Your documentary should show that the aim of human life is to reach the pinnacle of truth and God. It is only through the purification of Soul from animal instincts that moral and divine instincts will raise. This should be the theme of your movie.

Ganesh Gopalan: That is the only reason I came to you so that I do not offend any religious sentiments. I wanted to clarify before embarking on a new subject like this. This is a short music album which I wanted to make, it also reminds me of the statement from Rumi – I searched everywhere I did not find God, I only found myself but when I looked deep inside me I found God and I did not find myself.

S.L. Peeran: This is what the ultimate truth is. You must realise your own self. Self-realisation and introspection leads to realisation of God. During this process, the

Devil and your inner desires keep distracting you. Love of God, love of parents, love of mother, through complete submission and service to the Lord and abiding the path of truth, a path of sacrifice that brings you closer to the Lord. The Lord says in Quran that I shall send my Salaams through my angels. '*Salaamun Khaulin Mir Rabir Raheem*'. When you have been obedient to the Lord and have been accepted by the Lord, angels will come down with Salaams from the Lord and they will carry your soul to Him. You will also receive Salaams from those attained souls that have surrendered to God. God says that the main purpose of life is to love the humanity. Your purpose of life is to love all His creation and you should not have an iota of hatred in your heart. If you have even a grain of pride or arrogance in your heart you will not reach the truth. You must polish your heart and make it an instrument of love alone. It is a lifelong process. If someone asks for help, you should be prepared to sacrifice your time your leisure and serve humanity, serve poor people, good people. This will help you to rise above the mundane feelings and make you a perfect man.

Ganesh Gopalan: Is it necessary for the lead character to have beard as part of the role?

S.L. Peeran: In Islamic society the growing of beard is following the way the Prophet had lived and the way ancient sages' and saints have lived. The wearing of beard is considered as a pious act. It is pious act of submission. You would see throughout the world in any country you go, a policeman wears a cap and on the cap is the seal of the government. This is to show that, they are servants of the government. It indicates submission to the master. A humble person is depicted

with a beard and a cap, it is to show respect to the Lord and to His law and order. A person, who is seeking the path of love and wants to reach the Lord, cannot be a fashion designer type of a person. He must depict himself as a person who has lived a life like the Prophet himself, like those who have mastered their inner self. He cannot be after women or worldly pleasures. To portray himself as a godly man, who is in search of truth wears a beard as a token of submission as a token of total love to Lord.

Ganesh Gopalan: I don't have any more questions to ask as you have clarified all the doubts. This is a very sensitive subject, so I thought I will clarify with you. You have given your suggestions wholeheartedly.

S.L. Peeran: Show the aspect of love for humanity through music, through submission in prayers and through the yearnings of this soul to reach the higher ultimate soul, through service to humanity, through service to master, through service to parents and by becoming the most humble person in the world. You can show the humanity this message of love. The viewers should get the message that your purpose of life is love and love alone. Love is absence of arrogance, pride, anger and to be a man of goodness, man of submission. Man wants to reach God and feel the presence of Almighty in his nature. This is what should be depicted in what you want to show on Sufism.

Ganesh Gopalan: Thank you Sir. You have recorded it. It will be document for you. It is knowledge on Sufism. This recording will be useful to everyone on wants to know on this subject. I would like to make my wife to listen to this too.

Ganesh Gopalan: I have seen few whirling dervishes all are men in them. I have not seen women.

S.L. Peeran: In today's movies there is nudity, semi nudity and all those things. The people may not appreciate you. There is so much of fundamentalism and violence.

Ganesh Gopalan: But actually, Jihad is an inner fight.

S.L. Peeran: It is unfortunate what has happened. There was no violence in Islam for the initial 12 years when Prophet lived in Mecca. He was expelled out of Mecca. For 3 years they lived in caves, eating leaves, whatever they could find. They would not even defend themselves against all the violence and torture being meted out to them. In one of the incidents, he was beaten so much, that the blood went to the shoes and he could not remove the shoes. But he didn't retaliate. They tortured him and his followers. Burning stones used to be kept on his follower's back that would peel the skin. The Prophet was just propounding the philosophy of universal God, knowledge and truth. This was against the age-old traditions of the Arabian Peninsula. The tribal chief decided to kill him. However, since the Prophet belonged to a reputed merchant class family, they feared for retaliation. It was customary in those days that if one man is killed by another tribe, the grudge would be held against that tribe for generations together. They, thus decided that all the tribal chiefs will join together in his assassination. All the chiefs plotted that they would assassinate the Prophet when he left his house early in the morning to go to Kaaba for prayers. This way no blame would be on any single tribe as it would be a unilateral decision like a parliamentary decision. God revealed this conspiracy to the Prophet. The Prophet

decided to leave Mecca and when he walked outside his house in the middle of the night, he found his conspirators in a deep trance or almost unconscious. The Prophet walked out in the night along with his close friend Abu-Bakr. He allowed his son-in-law Ali, to sleep on his bed and entrusted him with the task of returning all the valuables which were given to him for safe keeping. The Prophet was well known for his trust worthy nature and was known as '*Al Ameen*' and '*Al Sadiq*' or *The Truthful*. In those days, when people went on business tours or travelled to another city, they would leave their valuable belongings with someone trustworthy. Prophet instructed his son-in-law who was also his nephew to keep it in safe custody and return the belongings to the rightful owner. The tribal chiefs noticed that despite their vigil around his house in the night, he had escaped in the night. Since, there wasn't any agreement to kill anybody else in his place; they didn't harm his son in law. The chiefs announced an award to anyone who would behead the Prophet.

The Prophet received invitation from people of Medina and they decided to migrate there which was about 400 kms away. The people of Medina were waiting to have the Prophet amongst their midst. They wanted to have a great person to take care of them, teach them and show them the right path. There were many communities such as Jews, Christians, and Syrians living in Medina. When he reached Medina, the whole town came to receive him and provide him with a place to stay. He called all the people of Medina, the Christians, Jews, Syrians and other communities who were residing there to sign a document with an agreement to keep peace between communities, to

follow their respective faiths with tolerance to other religions. This became the first Constitution in Islam. He invited them to follow Islam and his teachings and to work for the peace in the region. There was no teaching of killing, no teaching of hatred, no teaching of fighting first but to work for peace and protection of all communities. All tribal chiefs, Christians, Jews came together to form this first Constitution with an agreement not to betray or indulge in terrorism or fights. His philosophy was – ‘I will follow my way you follow your way, there is no force in the religion’. Everyone was invited to join his path and accept the universal truth of One God but there was no compulsion towards any community.

However, on one of the occasions, there was a big caravan coming from Mecca which had to pass through Medina and some miscreants raided and looted it. This caravan happened to be led by a great tribal chief. In Arabia in those days, all provisions had to be procured from other regions. Medina fell on the trade route to Syria and this threatened the Meccans. They felt killing the Prophet was the only solution and thus armed with about a thousand people, they declared war on Medina. The Prophet took a small band of 313 people who are his followers outside Medina as he didn't want to make Medina a battleground as it would lead to killing of many innocent people. Thus, the war was held in a place called Badr and this first battle came to be known as the battle of Badr. Meccans were powerful and fully armed with horses and camels. The Prophet prayed earnestly to the Lord to save the people of Medina. He was reluctant to wage a war as there is no killing in the religion. He waits for the word of God, for an answer

and guidance. Finally, he receives the word of God with permission to defend themselves. God sent 5000 angels to protect the Prophet and his followers and they win the war despite being outnumbered and Meccans being more powerful.

Meccans again waged a war near mount of Ohad, which kills almost 70 of Prophet's companions. Some of the Jews and Christians decide to join the Meccans. They betray the Prophet. The Prophet had placed about 50 archers on top of the hill to protect the Muslim army. Unfortunately, they felt that the enemy is running away and they wanted to come down and gather from the enemies the spoils of war. The Meccans used this opportunity to come and attack them from behind. It was a ferocious attack and Prophet was injured and he lost two of his teeth. The Meccans were not satisfied and another battle broke out which was the battle of trench. Meccans came back with a bigger force of more than 5000 armed men. One soldier by name Salman Farsi who had fought many battles in Persia, advised the Prophet to build trenches to fight such a big army. The Medinites dug a big trench from one side to another side of the mountain. The Meccans attempted to cross and attack them. Then a miracle takes place and a big storm broke the camp of Meccans, thus avoiding a war.

However, after this war, his teachings spread to the whole of Arabia. It was ten years since the Companions of Prophet had migrated to Medina and many wanted to go on pilgrimage to Kaaba and visit their hometown Meccan again. They decide to go to Mecca, however they are not allowed inside. They negotiate with Meccans to revisit the following year for pilgrimage. The following year more people join the Prophet and

more than ten thousand people go to Mecca for pilgrimage or Hajj. Meccans surrendered and Islam is accepted by them peacefully without any battles or fights.

However, after his death there is a lot of infighting among the tribal chiefs to gain power and become the next chief. They elect his closest friend Abu Bakr who walked him from Mecca to Medina as their leader. Some were opposed to this as they wanted Prophet's Son in law Hazrath Ali to become the next chief. And the Muslim society was divided. Some pursued power and Kingships and became Kings. They plot and killed his Caliphs, his Son-in-law; they killed his grandchildren Imam Hasan and Imam Hussain.

People who follow Prophet are on the path of truth, they are the people of love. They do not kill anybody or appreciate such things. The Prophet came to convey the message of Islam and peace. This is not depicted in the media. Misguided people taking up to terrorism for the sake of God is causing Islam to be endangered. They are creating false propaganda in the name of God. This is not the teaching of Prophet and his Saints.

Ganesh Gopalan: To be frank, many Muslim friends most of them I have seen positive side and received lots of love. I was staying with Muslim owner and they used to take care of me like their own son. His son and I would go to same office; they would prepare lunch for me also. They used to make special kheer whenever possible.

S.L. Peeran: The teachings are very great instead of splitting God into so many gods and goddesses, the Prophet only said that God is One. 'Love is God and God is love'. He is not a revengeful God. He is not a God to

kill. Don't show Him in all portraits in temples. Pray in simple open yard, all join and pray without distinction of caste, creed, color, rich man, poor man. When you go to Masjid during prayer, you will notice a cobbler or shopkeeper immediately wash hands and come and stand next to a Judge or doctor or a billionaire. They perform namaz together and go back. A billionaire may come in Benz car and a Judge comes in an official car, they say God is great and God is One. You can depict this instead of the actor saying namaz alone. You can even show women going to namaz. The aim should be to carry the message of love. You can see many documentaries in 'youtube' on this subject.

Ganesh Gopalan: So, from your advice that it is better not to touch the girl in the music album

S.L. Peeran: That is not the aim. Women should be protected, they are meant to protect the children. It is 1400 years tradition. Now women are equal in today's culture, but those time people thought that they should respect woman and keep them in parda and others should not look at her, others eyes should not fall on her. That is why the parda system is there. If you see something which is opposed to that and girl coming and dancing with a namazi then they would say 'what is this man showing?'

Ganesh Gopalan: They will issue fatwah against us?

S.L. Peeran: We don't know, every second day there is a fatwah; everybody sitting in namaz gives fatwah. Great scholars used to give fatwah; nowadays a peon is giving fatwah. The purpose of life is to reach God that is lacking.

Anbarasan: One thing I like in Islam is everyone is equal but being a Hindu I don't like certain things when we go to

temple we have to wait. The rich man pays and directly goes and sees God.

S.L. Peeran: Where is the God? God is everywhere; even Hinduism says God is everywhere

In an Ayyappa temple, the grave of a Sufi Saint is there; you go to pay your respects to the Sufi Saint and only then go to see Ayyappa.

Ganesh Gopalan: This is not revealed to common people
Once I went to Kollimalia I got affected and something happened to me. They took me to namaz they prayed for me, after 3 days I became alright. I come from very typical Brahmin family however, while walking I see only people not their religion.

Thanks a lot we are very happy in case we want to proceed and we have any doubt I will reach out to you. There is nothing greater than Rumi, there is nothing new everything we are copying.

S.L. Peeran: Rumi's system is different as I told you. Although Rumi's books are well read but Rumi's dance has not come to India. Khawaja Mohiuddin Chisti's system also has music. He came to India before the Muslim rule and found music and bhakti songs here. He imbibed this culture and introduced his philosophy through bhakti songs. Chisti is a small place in Afghanistan from where this Saint came. We belong to Qadria's system where there is no music. Through prayers and service, we reach God.

Ganesh Gopalan: Thank you sir for your patience and very detailed explanation.



Sufi Path 2

Love Beauty and Truth

Sufism and Sufi path are the teachings of Islam, are not contradictory, are not opposed to the Sharia law of Islam, it is part of Islam, it is a path leading to love, affection, grace, graciousness, charity, sincerity, humility and to prepare yourself to meet the Lord in a glorious way. You must learn about all the finer aspects of human heart, human body, and human soul and put breaks against all evil tendencies in man. So that, the light which in your heart and mind glows and every moment of your life is enjoyable. The grief, the melancholy, the sadness, the rigmaroles of life, which gives all ill feelings are removed and you begin to see the signs of Lord and you see in your mind and heart Lord's awe and wonder and you become more clean in your mind and heart. The heart becomes full of love and not a grain of hatred, not a grain of ill feelings, jealousy, anger remains in your heart, mind and the soul yearns for the love of Lord. In this session, we will deal with the aspect of love. Love does not refer to the physical infatuations or the inner urge or physical mingling or sexuality or sexual desires. It is above all this. When a child is born, the love of the mother is overwhelming; the mother hugs the child, takes her to her breast and feeds the milk of human kindness. The child clings to the mother and does not want to separate from mother even for a moment. The love is nourished, the mother sacrifices day and night and is always in the company of the child, nurtures the child, brings up the child to a great height and this love is sustained and retained till the man exists and

till he withers away. This love of mother is overwhelming and sustaining. It is the food, it is the nourishment. The love of the Lord and the life for the divine is multi fold. It is brilliant and thousands of times greater than the love of the mother. This can be realised when one concentrates and remain in a state of silence and in silence the moment of love nourishes the being, which was inculcated by the mother. As a seed seeks a safe place to hide till it gains its strength to sprout and grow, the hearts which are weak are marred by fragility and it needs the love. They need the nourishment; they need love and affection, the care, the most important element in the body to make them strong and pure. As you have noticed in your personal life, love exists and grows in the souls that are mostly kind and true. You would not like to be in the company of people who are mighty, haughty who are hateful and spiteful and who are highly critical and they do not respect another human being. For love to grow it has to be a heart which is very soft, soft like butter. The kindness comes into mind only when the hard heartedness and the stony nature of heart are subdued and it is brought to the stage of softness. Love shines and sparkles in the speech and the speech becomes sweet like honey. When you speak to any people with love in low tone and in kindness then it has magnetic affect. It affects the other person and he turns towards you with attention and love. Love brings love. It is like a sweet scent, it is fragrance of a flower, and it is like a rainbow in the sky. Love never adopts a harsh tone, in songs sung with melodious voice it is reflected and is amply shown. It is common in the animal and plant world. Every organism requires love not only physical love but spiritual as well. If you have seen the life of birds you would notice how when they come to stage of fertility; they take so much care to build a nest in which they lay their eggs and the mother bird takes care of the eggs from predators and continues to care when

the chick is hatched till the chick is in a position to fly and find its own way; so also in the fishes; so also in all the animals of the world. Even the plants attract insects and birds to fragrant flower with the emitting of scent. So as to enable the pollination to take place and fruits are grown. Fruits are dispersed throughout the nature, so that the plants spread all over the plant kingdom. So also in any species and is so also in any man. Man to continue to exist has to have love, but this love is not only for procuration or re-generation of its own being. Love is divine; the divinity in man is enormous. It has to be realised and felt, the love first nurtured by the mother; it is to be regenerated again and again. Although during the age of adolescent and teenage years, the attraction towards the opposite sex appears very fine, smart and beautiful. It does all that is required to please the opposite sex. The girl or a boy would dress up very neatly in all fashionable clothes and will apply fragrance and all the other fashionable things to attract the opposite side in order to succeed in winning the heart of the lady or handsome macho man. The love is retained by sacrifice and an honest attempt to live up to the dictates of the love. It is neither a mere attraction nor a mere expression of personal desire nor is it sexuality but something more. There is care, affection, there is sincerity, there is honesty, there is graciousness, and all great qualities of sympathy flows like a stream gushing and flowing like ecstasy. Life magical springs emitting milk and honey and therefore love oozes from hearts that are kind. It is through loving one reaches the great aspect of truth. Truth is crystal clear. It always is present and emanates itself from a kind heart, a pure heart, a sublime heart. Truth never looks for hypocrisy and never looks for show and pomposity because Truth is shining. Its effulgence showers on loving and compassionate souls. Compassionate and Mercy are the two great qualities Lord has bestowed on human beings.

Mercy is to show kindness, to show affection, to show love to one and all. In mercy there is no self-centeredness. There is no selfishness; the love is so embracing that it gives away that entire one possess. Love gives the kindness, the care, the requirement for the growth of the mankind. Without love, without affection, without kindness a society cannot sustain. If a society must sustain then Truth has to be pursued through absolute sincerity and humility. Sincerity is opposed to haughtiness and anger. It is opposed to jealousy. Sincerity has no ego nor feels itself important and great to make everyone to turn their attention to that person but sincerity bends itself like Mother Teresa; who had been sincere, loving and humble, like Mohandas Karamchand Gandhi who became Mahatma Gandhi for the Nation, like Khawaja Mohudeen Chisti of Ajmer Sharif, like thousands of Sufis of this country and various parts of the world, who with their sincerity love and humility has spread the message of humanism, non-violence and Ahimsa.

Our great Prophet Muhammed Sallallahu Alaihi Wasallam was an embodiment of love, virtue, spirituality. He was very humble and kind. He was always thinking of welfare and well-being of humanity. He was just not just pronouncing Divine law but he practiced it by giving away his own food to his companions, to poor people, to orphans and to widows. He distributed his rich widow's wealth and whatever contribution that would come to him in the form of charity. He would distribute it to the needy. He would not take the food till the others are fed. He spread the message of love throughout his mortal life. That is why Sufis call him as 'Noorullah', the light of God. In physical terms he must have gone but his light is shining and will shine forever. People turn towards all the Saints of the world, only to receive the light and love. To nourish love, the life of great Saints and

Prophets are required to be remembered; so that the new generation are inculcated in their mind and heart the great qualities of compassion, mercy, and charity. Thereby justice will be retained in society. The Sufis who are the followers of Prophet (sas) have worked very hard to retain every word of the Lord. They shower their spiritual grace on humanity, irrespective of caste, creed or color. They do not indulge in any such act which would injure another person, which would take away the rights of another human being. They are totally non-violent and they totally give up all those things which destroy or affect the human body. They care for one and all. They live throughout their life in love of Lord, in servanthood and in exerting tremendous patience and working for their own growth, in their own spiritual well-being.

‘Love is God alone and God is nothing but love’. Love is all pervading, all existing and lasting. Thus it has been recognised that just as we need to have concern for humanity, working for the common good of all, likewise it should be preceded by feelings emanating from heart and mind. So that, we are not propelled by brute mechanical force but by feelings of goodness and love, which feeling should bring joy and happiness rather than pain and suffering! Pain and suffering accepted voluntarily in the form of sacrifice for love’s sake is nothing but sincerity. Sincerity is live force, a magnetic force, which is everlasting, which is ever living. That is why love is ever living. It exists from the time immemorial and from the time the man has been created and will remain till the universe exists. Love is one of the names of the God. We see in nature things acting in unison and in harmony. Likewise, to direct the feelings of love towards everlastingness and prevent it from becoming a destructive force or a psychological barrier, the Sufis, Saints and Prophets

by their deep spiritual experience have prevented people from selfish motives and self-preservation alone. Every species of plant and animal lives to preserve its own species but human being are brought up in a way without selfish motive or with motive of self-preservation through everlasting nature of love. Love has neither to be excessive nor passive but a via media just as concern for each other is for common good and welfare of all. Love should neither be demanding nor profuse. Love should neither be trusted or compelled or forced upon another being. Love should be for love sake. Love is a silent cool stream and its water is pure and sweet. Love should neither be poisonous nor bitter. Love should bring joy and happiness. Love should remove the feelings of bitterness, moroseness, self-possessiveness, hatred and jealousy. Love should bring magnanimity and generosity of Sun, truthfulness simplicity beauty and grace of Moon and should bring contentment and tranquility of an ocean. Love should make us to forgive, be merciful and compromising in all seasons. Love should bring purity and shine of Himalayas, vastness of deserts. Love should be everlasting with everlasting goodness. We have seen love expressing itself in beauty and therefore 'beauty is truth and truth is beauty'. Sufism sustained itself in love and love alone, love is beauty, love is sincerity, love is charity love is graciousness. Love removes all negative feelings. Love is the main teaching of all great religions. Love does not at all teach violence. Love only teaches the greatness of human soul. Love endeavors the being to rise above themselves from the animal instincts and to have moral fear, courage and work for their own wellbeing in order to sustain honesty and integrity. It is through love and sincere selfless love that you reach Lord, the Merciful and Gracious.



Sufi Path 3

Seek Happiness by Repentance

Audubillabi minash shaitan nir rajeem.

Bismillah ir rehmaan nir rahmeen.

Welcome to the International Sufi Center. We have now commenced sessions on various topics of Sufism. In the last session, I spoke about love, beauty and truth and also drew your attention to the services of International Sufi Centre for the last 11 years. I informed you about, the 133 monthly meets at Darussalam Queen's Road Bangalore of Ullama and Sufis and its recording has been uploaded on our site www.internationalsuficetre.org. I also informed you about our four monthly Sufi journals-Sufi World in English and Anwari Sufiya in Urdu. It has also been uploaded in the site besides several works in English which has been uploaded. My articles, interviews speeches has been uploaded and the same has been uploaded on the www.slpeeran.youtube I request all of you present to hear my earlier lectures and interviews so that much information which has been gathered and stated in our talks and interviews are benefited to the listeners.

Today I am going to speak to you about how to achieve happiness in life through repentance i.e. Tauba. The tauba is seeking pardon from the Lord for all that we might have done which has displeased the Lord and the Prophet (sas) and from all the Divine injunctions which has been ordered to the mankind. Man has been blessed with intelligence with rational thinking, inquisitiveness and has been always in

search of truth. He has enlightened his life with the sayings of great men who have come to this world in the form of Nabis, Paygambars, Prophets, Awliyas, Saints and good people who are referred to as Saleheens, Mutakheens, Shakireens and Sajideens and with many such titles in our holy Quran. Every one of us irrespective of the personal faith we profess and daily practices we do are fully aware that our actions bring results either in the way of success or failure. When we fail we look back to find out its causes. If there is time left still to undo the wrong we change our course and bring a new lease to the work in hand. When we always repent for the wrong done to our friend or hurt caused to anyone we wish to seek forgiveness and that moment not to re-appear again. We should create cheer and happiness as we want only happiness. But our inner soul gets corroded by our desires, lust, with our selfishness which always makes us go beyond the limits. We get angry and we let out our tongue to lash severely causing severe wounds, that would leave our dear and near ones with injury or hurt. We always think that, we should go back to that moment when, the greed overtook us and we succumbed and betrayed the trust and tricked our friend. We always want to erase that blot in the soul. In a flash of fleeting moment we take a decision in impulse and deliver it which leaves others a hurt and also leaves ourself in a stupor only to leave us to regret for lifelong. We feel that moment should not have come to us and we should not have done the wrong. It often happens in life that there is no way to go back and correct the wrong. With introspection we learn a lesson and we try to avoid a pitfall in the course of our life. But, human memory is short we tend to forget such moments and again fall in the trap. The downward trend is severe, to bring a complete breakdown of our affairs. We turn to people of wisdom, more matured and experienced and successful ones for advice Be it Sages, Saints, Doctors, Teachers, Maulwis, Aamils,

Aalims, astrologers, friends and good Samaritans. It is then we realise that we have all along lived in illusions and myths created by ourselves. It is too late to take a right about turn to make a fresh beginning as time has flown and it will not return. We find out that much of our age has passed and there are no resources of money or means left to achieve the goals. Life becomes listless, morose and meaningless. There are people who follow their own waverdness, following their desires unhealthy ones or healthy ones. They follow their lust that triggers anger. Their lust and desires and greed overtake them. So also their own selfish motives, without any concern for others, oblivious of the hurt, harm and dangers caused by them to others and the immense damage that would be caused to the society are large. In case they are booked by law or punishment such wrong doers attempt to influence law enforcement authorities to escape from rigors of law.

We are aware that love for money and pleasure induces the law enforcing bodies to fall prey and victim to such temptations. Thus this as a whole finds itself in a quagmire situation. The chart of society would appear like a snake and ladder for people. Everyone begins to think of shortcuts to success. In a capitalist society the main motive for entrepreneurs is to make money and more profits, irrespective of means they adopt; often adapting to cheating, disruption, fraud, suppression of truth to dupe the customers. Many means are adopted to overcome competition. In consumer and democratic society, electing representatives to the government bodies is a costly affair and the whole process appears to be against morals, fairness and goodness. People are aware of scams and multi scams which are taking place every day and how it has become very difficult for a common man or a middle class family or those who are righteous to follow the right path. There is need to spend

millions of rupees for the education of children. It is a great burden on everyone. Hence people look for a shortcut and easy means to earn money by fair or foul means. In socialist and communistic countries there is no accountability as we have seen in our life and there is lack of entrepreneurship and enterprise and competition. A donkey and a race horse are same. The growth and talent are victims and heavy hand rules. So also, in autocratic set-up and in a dictatorship where whims and fancies of a dictator range therefore the God in his mercy has been sending several divine people, great souls who have brought revolution in the world, whether in the modern set-up or in the ancient times. We have always remembered them as Saints, Sages, as Prophets and Nabis.

Our Islam is a succession of Abrahamic religions. It is a succession to the religion of Prophet Abraham, Ismail and Moses Isa Alaihi Salaam. There were divine books ‘Taurad, Zaboor and Injeel’, in all these Divine books, Divine law has been promulgated and man has been given a way to follow the path. So that, his life has become a happier one and one leads a good life, a life of charity, a life of prayers, a life which does not disturb him and does not take the whole society into a situation to drown people in the ocean of pathos and grief. Therefore, our belief is that Islam is a natural religion and it is based on rule of law and the rulings are as per the natural events and nature of human beings. It regulates human thoughts, emotions and it keeps the followers and believers in tune with the nature and the Sunnah of Allah and the life of our holy Prophet as an example. Whatever Prophet (sas) has said, performed and all his deeds of righteousness was to show the humanity a path of brotherhood, peace, love, and beauty.

The foremost aspect of Islam is to surrender to the will of the Lord. The Lord of Mercy, the Lord of forgiveness, the

Lord of compassion, the Lord of relenting and several other attributes of Allah that govern us. All those law and features of Allah are in us and it is for our own obedience, for our own peace and for our own goodness. Man has to turn to Lord and Lord alone, during all times of adversary, during the times of goodness, during the time of abundance and that alone will give him peace and happiness, happiness in this world. Our actions are accounted and actions are all recorded and we are questioned on the day of judgment to account for what good we have done in this life. We are given awards according to the deeds we have done in this world and the life hereafter will be a life of bliss, a life of tranquility, a life with the Lord Himself. If we have surrendered to the Lord and his Prophet (sas) and carried on the life in all righteousness, goodness and in charity, and the law laid for us and avoided Satanic and evil thoughts that cause destruction, embarrassment, humiliation and suffering then Mercy follows us. The Lord of the Mercy whom we call as Allah or Ishwar or we call him as Devaru or Deva guides humanity in all aspects of the life. Be it for personal or State matters, He has given us a Book and shown the life of the Prophet (sas) for guidance. In His Mercy, He has sent down the light of wisdom and learning. Thousands and thousands of Prophets have come to this world. With their purity of mind, heart and soul they have brought the light from the heavens for the man to enlighten.

Those of us who have followed the path has gained wisdom, and gained knowledge and the humanity has moved forward from the times of Stone Age, from the times of copper age, from the times of the Iron Age to our present Nuclear age. Though we have progressed in our life enormously and our life has become wonderful with several inventions, with electricity brought to our houses on the flick

of the button, with sanitation, with the improvement in our health and with all the good things in our life yet we are not happy. As the evil has also taken its toll and evil has also triumphed. Man has entered a period of desires, in a period of sorrow in a period of conflict, in a period of terrorism, in a period of abundance on one side but with life of poor people looking askance. They look for wonders to happen. They want the rich and the multi rich and the billionaires to come to their rescue to give them food and necessities of life. They expect that they are not exploited but given at least two morsels of food, clothing's and shelter. It has been only become a dream. The reason for this is all the multimillion rich countries look for more and more wealth. Wealth is put for space discovery. All the wealth gained from mines of the earth is not spent on humanity and for goodness of the people. This big wrong has led people to commit more and more wrongs in their own way. The law enforcement authorities are themselves corrupt. It is like fence eating the crop. The damage is done to every institution in every country in the world. The people who consider them to be pure and peace loving have themselves taken to war and terrorism. Therefore, a time has come when we are required to do introspection, individually and collectively. So that, we can achieve peace, tranquility, bliss in our own personal lives. Allah is the Creator of everything in this Universe. He knows us; He has given us the way. He has asked the believers to do good things and to reject all false ideologies, false mythologies, false desires, desires and lust of their own making. Lord only wants us to lead a good life, to protect the animals and the people. So that, everyone lives in peace and everyone gets their due share in the wealth of the Nations, in the wealth of the environment, in the wealth of the world and the earth. The Earth is for all. It cannot be dominated by a few multinational companies, a few wealthy rich. But the

wealth has to be distributed for all. Either it is oil producing countries or the countries that mine diamonds, gold or other precious stones and minerals; the wealth belongs to the whole world. The forests are required to be protected. More and more trees are required to be planted. The global warming has to be brought down. The spread of virus, the spread of AIDS, the spread of hepatitis and the spread of various deadly diseases has to be controlled. The genetic engineering to change the genes and species of plants and animals has to be controlled. All that is destructive has to give way to all that is creative and inquisitive in poetry, literature. Nudeness, nudity and evil among men and women have to get reduced and has to be controlled. It has to give way for virtue, goodness and peace.

The Lord has shown the right and the wrong path and revealed to mankind to follow the right path and the path that leads to goodness, heaven and eternal peace both in this world and the world hereafter. Thus, we have to realise in our lives that practice of good brings us joy and happiness and living a wavered and sinful life brings sadness, humiliation and suffering.

How does repentance happen? What is repentance? Repentance is to give up the waveredness in our behavior, to shun evil and turn to the commands of the Divine law, to the law of the nature, to the law of the Prophet and the law of the Lord. The 'tauba' or repentance represents, at its most primary level and fundamental level abandonment of sins and reorientation to your life of obedience and faith and labor. One should be aware of the existence of the sins, for that one should know oneself one should not remain in ignorance, totally oblivious of what he is doing, for that he has to gain knowledge and this knowledge is known as the wisdom. The wisdom is higher than the mere accumulation of information

from gadgets and informatics. Wisdom is light; when one is aware of the light and knowledge then a person discovers his own self and the discovery of own self leads to discovery of greater Self that will lead him to righteousness.

The Lord assures again and again of forgiveness. Only through forgiveness we can avoid the wrath of the Nature. The wrath of the Nature is terrible. It can be through the evil minded people, developing such types of weapons which will cause destruction for the whole humanity. The millions of innocent people, poor people, depressed people, and backward people will wither away and the rich can do nothing without the help and assistance of the poor people. It is the poor person who gathers the fruits of nature, who work with their hands for all the good in the world. The rich and multiple rich should not indulge in sin, should not commit sin but, should create institutions of charity, and there are the examples of great men who have rendered great works of charity. We have seen in the recent times that Mother Teresa, Rattan Singh Tata, Azeem Premji and all such type of men, rich wealthy people have put all their money for charity for the good of people by opening hospitals, schools and educational institutions. Satya Sai Baba has devotees of millions of people who have turned towards love, beauty and truth. Millions of rupees which he gathered from the people have been used for the welfare of the mankind. He opened hospitals, charitable trusts, schools and colleges and worked for betterment of people. His work brought cheer to the poor suffering people who had not got a bucket of water. The villages were supplied with water and with great works. We need such great people in this world, who can open the doors of the heart to light and wisdom. Therefore, realisation of oneself and one's wrongs has to be realised and we have to choose a path of obedience to the Lord. We have to be

truthful to ourselves, to our family, to our community and to the whole nation. This has been the message of the Lord again and again in all the Holy Books. All the Holy Books ask man to turn towards the Lord all the time of the day and night and to remember Him in morning, afternoon, late evening and in the night, to observe fast, to give charity and to turn towards Him truly in submission and in faith. We have to praise the Lord and seek his grace and forgiveness. So that the nature does not turn cruel and that we are not destroyed. Man basically and intrinsically is good by nature but, the wrongs he develops in him and the devil in him, the devilry nature in him turns him away from the way of the Lord.

Sin is a breach of moral conduct, moral norms, where a man commits indecent act. It is to God we have to turn to seek forgiveness. Sin takes away the path of the Lord and the goodness and from the path of righteousness, from the path of charity and sinning man turns away from the Lord, the Merciful. Therefore, we need to change our self, in the mind and heart. We need to take an oath of obedience, that we will not commit any wrong; that we will always be kind and good to one and all. If you have to repent then you have to be humble. You have to be sincere and you have to be good all the time we need to be in the company of all those people who do good acts and who do not commit any sin. A sinful person should feel remorse and take steps to correct himself. He should always remain in a pure state till his end comes to him. Sin is an inner process of disease and decay. Eventually if sin is left unchecked, then the erosion of belief will lead to spiritual death and loss of heart. If one loses the heart, of course then, salvation does not reach him. We have to adopt all those methods by which we can enlighten of our heart. Only then the secret knowledge will dawn on us. It is only by

polishing the heart, the mirror of the heart we can wipe all that is accumulated as a dust or crust in the heart which gets gathered from time to time. From birth we lead an unchecked life. We lead an impure life. We have to keep polishing the heart to remove all that is unclean. After the cleaning of the heart, the lamp of wisdom is lit by itself. When the divine light is lit in the heart, it is then the guidance from the Lord dawns on a person. That is the way to lead a happy, joyful and tranquil life. The dark side of unconsciousness will be lit by Divine presence. The peace and beauty of full moon will rise from the horizon. Shedding light upon light and enlightening the consciousness by dispelling the darkness of heedlessness, negligence, waverdness, ill will and other despicable and negative traces of man. To achieve peace, happiness and tranquility in life, one has to seek pardon from Lord from the waverdness of dark soul and seek light from the Lord. Seeking forgiveness from Lord and from those whom we have wronged is important and imperative. If not by words of comfort for those whom we have wronged then at least by our actions of good conduct and behavior and by acts of charity and goodness we should win over the wronged person. You can bring a change in yourself and you can notice the change taking place all over. You begin to shed light and light will flow from your mind and heart.

There are sixteen advantages one can find on turning your mind and soul to path of goodness, to a path of obedience, to the path of wisdom and knowledge. They are:

- 1) Light from Lord, enlightens the path of life.
- 2) You are seeking wisdom and knowledge, not only for guidance but also to protect yourself from evil and wrong being done to you.
- 3) You are seeking peace, happiness and tranquility in life.

- 4) You are adjusting and compromising with the difficult situations and worse situations in life so that, you can save yourself from drowning in the ocean of life.
- 5) You become trustee for goodness and the cream of charity flows from your hand for the wellbeing of your near and dear ones. You are considered as a trustworthy person and people of richness and people who are having wealth entrust money to you as a trustee so that, you can perform the act of goodness. The justice will flow in the world; there will be more just people than the people who do wrongs.
- 6) Your inner eye opens and you will develop insight that is known as “Firasaa” this will help you to follow truth and reach ultimate reality which everyone is seeking for
- 7) One who knows himself will know his Lord
- 8) You will begin to know your inherent strength and weaknesses
- 9) You will begin to realise the attributes and mysteries of the nature
- 10) You will be spiritually elevated and save from the mischief of devil
- 11) You will become most humble and sublime. Simplicity and sincerity will emanate from yourself
- 12) You become truthful, prayerful and also will be in the right path supporting and guiding truth loving and good people in the world. The goodness will enlarge itself and spread itself and the evil will get subdued
- 13) By seeking repentance you are becoming truthful. You are giving up being hypocrite, you would become straight forward and deal with the

affairs of the world in a lawful way without injuring yourself or without injuring anyone

- 14) You save your soul and thereby from the torture of the world; your acts will be as per law and you would become a lawful citizen, saving yourself from police, courts, advocates and from being jailed and from receiving punity and punishment
- 15) By living a Satvik life and by adopting a healthy life and by performing prayers, fasting, charity, exercise, yoga, you maintain health. You eat 'halal' things that saves your body and soul that prevents various diseases and saves money on spending on doctors and hospitals. The filthy desires in your mind and heart, the desires for mirth and pleasure will all evaporate. The heart and mind will become free from worldly ways and ego. The feeling that you are always on the right will lead you to the feeling of ego. Ego is bad for your mind and soul. You have to remain humble so that, you are not caught in the clutches of the law and you are troubled again and again either in your personal life or in your service or in the duties you perform to the State or in the movements you have in the world. Therefore, an illumined soul always finds a new experience, a fresh breath, a new life, a new lease, an illumed soul to bring a change in the mind, a change of heart, to discover better living, a good and a healthy living. An illumined soul will bring a new living, a new growing, expansion of vision, a new light. There will be glow within a new consciousness. That consciousness will be forgiving and your heart will glow whether you are a humble person, or rich person or a or a poor person, you are a teacher, or a doctor, or an engineer, whatever or whatever work you may carry in the world as a farmer or a self-employed person or as a

technician your soul will glow and you will be considered as a wise man, a better man, a good man. So, repentance has to be sought day in and day out so that, the evil in you does not take over. The Satan or the devil or the devva or the Shaitan does not mislead you and you are saved from the misgivings which you have in yourself and you live a pure and good life.

Sufism teaches one to live a pure life. It is part and parcel of Islam. In Islam, there is a political face, there is social face and there is historic face. But, the Sufis have kept themselves away from all the social and political aspects. They live in the world but, they live above all that, like a lotus they float above the water. They are beacon to the humanity and bring peace by their humble living, a good living, a charitable living, a healthy living. Sufis are enlightened persons, and they are not person who are recluse or ones who go away from the responsibilities and the duties as an alleged against them. Today in the world especially in the Middle East countries they are harassed and they are put to great difficulties and turmoil. The love of good living is not accepted by the rich and the multi rich of the Middle East countries. The Sufis stand for justice, for love, for mercy, and a good state of mind. So, our International Sufi center has been working to revive all that is good in this country The Sufis are spread throughout the length and breadth of the country. They beacon people to join hand in hand irrespective of cast, creed or color. All religions are equal and in our Country people follow secularism. Therefore Secular forces in this country have to be strengthened. The humanitarian activities have to be strengthened. The life of a common man, a poor man, a man in a village has to be made peaceful, humble. People should be made to live in peace for that all that is required to make a good living has to be provided to them. The Sufis follow the dictates of the law and the dictates of Allah and

Prophet Sallahu Alaihi Wasallam. To go against Allah, to carry evil against the Sufis is like carrying evil against humanity. All the people of humanity are one and all should live in peace and happiness.

I thank you again for having come to this session and I pray to Lord to enlighten our heart and soul and to release us from the clutches of selfishness and self-centeredness. Thank you for your attendance and for having come to receive these lectures. Thank you very much.



Sufi Path 4

Kalima, Sincerity, Sacrifice and Humility

Bismillah – hir Rahman nir Rahim

S. L. Peraan – Welcome to all of you to the international Sufi centre. We are carrying out lectures on the various aspects and topics of Sufism and in today's session we will deal initially in the beginning with the meaning of the Kalima 'la Ilahailal Allah'. Before going to the depth of the second portion of the Kalima which is 'Mohammad-ur-rasulullah (SAW)'. There are four aspects in the Kalima, first is 'la Ilaha', 'La' is nothing, its nothingness; it's a denial; it's a removal from the body and mind and soul all that you have learned from ages, from centuries about the understanding of Allah the Great. Whose understanding had got mingled in the myths mythologies, in the stories, in the way in which man understood himself as to what God could be, then what God is about! There were several ancient civilisations who found the need for certain basic amenities required for life like agricultural tools and animals to serve them. They were of such great importance to man, that they thought that man could not live without them, as life required them to fulfill the basic needs.

There are sources by which man lives like rivers water, light, fire, tools besides the affection of the mother and bravery of the father. The entire groups in which they lived together their boldness, their chivalry, their courage, their sincerity are qualities which could be attributed to the Great

Soul. All had a wonder as to what and how and where the Soul, the spirit will disappear after death.

The conclusion was the spirit itself is the God; it dwells in animals, it dwells in plants, it dwells in trees and they all should be worshipped and prayed. The light which comes from the Moon, the Stars, and the Sun is God. Because they sustain life, that was the meaning of the God and it converted itself in to various stories man could create intrinsically in his mind and heart. Thus every civilisation developed its own myth and mythologies and it went on for ages and centuries till Prophet Abraham the great who in Palestine realised that all these are creations of own mind and heart, and he said 'La' – nothing, this cannot be the God, this cannot be the Sustainer the Giver, the Taker, the Lover. There is something other than the created things around us. Who sustains us, whose power sustains us and controls us! Prophet Abraham's thinking of Single Unitary Being is the basic concept of the religion which drew from his breast. The children who were born to him were his sons Isaakh and Ismail and Isaak's son was Yakhub who was also known as Israel and the children of Israel grew in monotheism. That is how the religions came, and the religion developed thereafter and with series of Prophets coming from the children of Abraham. Prophet Abraham's first wife Sarah did not begot hence Prophet Abraham took in to his bed an Abyssinian slave and from her was born Ismail. But Ismail's descendant did not have a paygambar. The Prophet Abraham was commanded by the Lord to sacrifice to give away what he begot in the old age, which was his best loved one. Prophet Abraham wanted his progeny to carry on his message of monotheism. The love of Prophet Abraham was immense but his Lord would not accept any of thoughts in his mind that would be other than the thought of the Lord. So any thought other than the Lord

and any sacrifice other than for the Lord do not come within the aspect of nothingness the – ‘La Ilaha’. You have to negate and remove within your mind and heart all the objects of veneration or any material source that fulfills our worldly need or power of Kings, which keeps us under subjugation or of a system to which human being become subjected to like myths, taboos, superstitions or human desires like the inner aspects of ego and, animal elements in us. “La” is denial of all external negative forces which are all useless and futile. The Kalima is the denial of supremacy of material agencies heavenly bodies and natural phenomenon captivating the mind for purpose of worship.

The denial is negativism, ‘Ilallah’ is the positivism, is the acceptance of the existence of the Creator of the Universe, who is inherent; who is within and who is out “Avvalu” “Aakhiru” “Zaahiru” “Baatinu.” He is within us; He is outside; He is nearer than the jugular vein; He is within your mind and heart when you are praying intensively within your mind and heart. He hears you He is a hearer. He is a seer; He speaks He talks but in His own way. The cosmos is working at His commands. The natural laws governing the existence of light should be realised through the Creator’s will. We have to live according to the design He has laid down and we should not jump or cross the line and behave in our own eccentric way, whimsically at the dictates of our lust, in our own way to create chaos and confusion. But we have to work according to the design of the Lord with divine knowledge; He has given us through the Prophet Abraham, which has been followed in Judaism, Christianity and Islam.

Islam is a successor to the religions of Prophet Abraham, to purify the soul, to purify the mind, to purify the heart. The commandments which are given by the Lord and the attributes He has revealed of Himself, each attribute

representing Him has to be realised and we have to purify our self and acquire 'taqwa'. It is not just learning about all the laws which God has been given to us every day and every night but we have sit in meditation and prayers. In these prayers and meditations we realise God and see His signs. His awe and wonder should capture our mind and heart and this can be done only by surrendering our will and this is when we give up our desires and following the dictates of the inner most conscience that is the Lord that is Allah. 'La-Ilaha' is to deny all that emerges from the fiction of imagination, human fantasy, and mythology and accept the reality, the Truth. The Truth is crystal clear, Truth needs no praise nor does it need a eulogy; its effulgence and brightness showers on living and compassionate souls.

Truth is that the Lord is 'Haq'; the 'Haq' has to be pursued with sincerity and humility. Once we are totally humble then all negative forces which we term as Satan or genie which come and disturb us, who take us away from the path of the Lord are subdued. They are all not reality for the Truth is realit, Truth is sincere, humble. Sincerity and humility should capture mind and heart. The Lord's spiritual Grace and Bliss dawns on our mind and heart and a man becomes a pious man, a true man and becomes pure. The truth becomes complete and all aspects of God's nature of Love, compassion, mercy, charity and justice takes over the mind and heart and it rules. Sacrifice means surrender of our inner ego and to cleanse our self of all the impurities in mind, heart and soul.

We have to embellish our self with all qualities which are lovable and adorable to the Lord. It is silence, charity, compassion; it is magnanimity which elevates our soul. We have to be always constant in the service every moment of our life. From the birth the mother gives these qualities to us

and as we grow in to the childhood and manhood and all good qualities starts getting diminished due to attraction to the worldly desires.

Allah is a name, a term which we have given to Him, God says 'See My Face I am all around you. I am nearer to your jugular vein, in your inner most corners of your mind and thought'. When you think, when you pray in your mind and heart I hear it, my angels hear it. Every bit of pollution which goes in your mind and heart and every evil which passes through your mind and heart is recorded by Me. God says in his Holy Book that He can see an ant walking on a dark stone in a dark night. When you love Him then you become one with Him. You become a man of piety; when you become a man of piety then you become a man of love. When you become a man of love then you become a man of sacrifice and sacrifice brings within you the aspect pertaining to sincerity Sincerity is not callousness. Sincerity is not negligence Sincerity is not carelessness Sincerity is not unconcern in the personal safety and personal safety of others. When you are sincere and humble and sacrificial in nature then you are always thinking about the wellbeing of others. You are acting cautiously with intense care, you are not acting rashly with high handedness but you apply logic. You apply rhythm in your life, you bring consciousness in your mind and heart and you do not allow the matters to drift to decay. For an obedient servant of the Lord, time has value for them; for every moment is important and every moment they are conscious of the Higher Being which is controlling them; the love over whelms them. There is no heedlessness to good counsel and good advice. There is no need to punish such people; no need to give body pains to them, no need to capitalise them; no need to impose strictness on them. They are free from all the anguishes and pain. A pious man, a

sincere man, a sacrificial man, a humble man is totally free from the worldly concerns. They are free from mirth and pleasure; in the worldly ways of destroying and destroying others; in killing others in the name of the God and for his own will, for his own desires.

He does not want to capture people; he does not want to seize the wealth of others. He is very humble. If he is a land lord he bestows his granary to all the work men and keeps the work men happy. If he is a farmer he keeps the labourers happy. If he is a factory man he fulfills all the obligations. So in every aspect of human activity whether as a doctor or an engineer or a teacher or a lawyer or a Judge, their sincere works takes them to heights of glory. It is the sincerity which gives happiness and joys.

So when we are talking about the Kalima e tawhid 'La-Ilaha', we are negating all those aspects of life which are detrimental to the good living. Sufis are people who are very pious, who want to see the effulgence and light of the Lord in their mind and heart and convey to the humanity the goods news; the good cheers that love of Lord is over whelming and it can capture anything in the world through good means; good aspects and there is peace and love all over the world. These Sufis acquire all the good qualities required to make the garden flourish with fragrant flowers, with divine flowers, with the heaven coming down to the man in his own life. You carry in your heart, the fire for the hell or you carry the fragrance of the heaven.

We have to subjugate evil which crops up in the form of desires, multiple desires, hundreds of desires to acquire more and more. Initially we work very hard in the school and colleges to acquire qualification, to acquire skills but later on we want to use these skills to make money and more money. When we have been doing small business or petty business

we acquire lot of skills, with this skills we try to develop more and more material gains. These material gains corrode our mind and heart. We want to cheat, we do not want to maintain the promises which we give; we don't want to return the money which we have taken. We want to grab all the pleasures which are there available in the world.

We do not want to help our close relatives our brothers and sisters, our neighbors, our environment. We don't want to take care of trees and rivers. This gives pollution to the world. This changes the color of the world; it changes the cosmic harmony. It takes away the goodness from the heart and mind and as this goodness disappears, the wrath of the Lord is bound to come down on us. Because we have acquired wrath, we have acquired the evil in our mind and heart. When the evil in the heart and mind spread like a disease, it spreads like a virus then there is evil and evil all over and the consequences of evil will seize the heart and minds. In order to free the mind from all these things we have to understand the basic aspect pertaining to the soul and that is we have to purify our self. The purification takes place when we picturise the good people and their goodness, the Prophets and the Saints. When we picturise their lives it brings light in our mind and heart and when with sincerely we stand in prayers and bow before the Lord then we achieve bliss and tranquility. The name of the Lord purifies the mind and heart; it purifies our tongue and soul. Love captures our soul enlivens our sagging spirit which rhyme and rhythm, melodies, cheers and allows us to soar higher and higher.

We have to dwell deeper and deeper in the realms of the heart and bring out treasures to gleam our lives and enlighten our self. We have to purify our self with fresh cools streams of love. When people talk about discovery of their own self it is not that we have to discover our inner strength but it is to

discover the love of the Lord, the benefits of the love of Lord. It is to discover the God's love to humanity. It's to discover the pleasantness in our own self; the kindness which is there in our self and compassion, mercy which is there. We have to color our self in this aspect irrespective of the faiths we follow.

'La-Ilaha' is to remove from your mind and heart all those idols which we worship. The idols are our own weaknesses, desires, attachments, covetousness, the greed, our passion, our anger, our jealousy, which is distributed in various aspects of human activity. In all the activities we have to see as to whether the action is proper or the action is hurting others. The aspect of living a good life can be acquired only and only when we are silent in our mind and heart. You have to acquire silence when you are travelling in your car. When you are traveling to our office for one hour or two hour you should chant the name of the Lord and realise your goal. The goal is the love of the Lord; to acquire love in your mind and heart and to be sincere.

We have to concentrate in our mind and heart to achieve goodness; goodness and goodness alone is the teachings of all the religions. Surrender means to surrender our self who is our greatest enemy, so also our beliefs, taboos, superstitions, manners, ego, jealousy, desires and hates they are our biggest enemy. When we say "aoudhu billahi minash Shaitan nirrajim", we have to realise we are curbing these tendencies of ours and casting away all this and breaking away its shackles and chains and releasing our heart from them to enable the springs of love in our heart to flow, to glow, and to gush. Life always has a glimmer of hope, warmth of innocence. It is always just, compassionate and merciful and we need to have mercy to overcome fears of Unknown. Love is a candle of hope, to burn, to lead us towards Eternal Light.

We need to stir our ship in the ocean of life to sail to the safest shores. When we claim we are part of God then we should practice love and affection. The discovery of self is to realise the animal tendencies, animal consciousness. It is the moral self which has the courage of conviction; which has to capture our mind and heart. It is the search of the Great Soul which we have to pursue and the eternal spirit in us is the Lord. We should feel that 'He is in me. He in me' through contemplation, through meditation, prayers, 'japams', 'Zikrs', through doings of good things of life, through doing charity; to perform hajj of the own consciousness. When you become part and parcel of goodness then your goodness elevates your soul to attain great heights. So when man is commanded to surrender to Great Being it is only for our own benefits to achieve peace and happiness.

Surrender should be with humility and God is living, God is eternal, God is more sublime, God is Immense. When we realise Him only then the heavens open its doors and the light dawns in our mind and our heart and the wisdom flows from our lips from our pen from our tongue and we attain self-enlightenment



Sufi Path 5

Kalima Hazrath Prophet Mohammed (Sas)

Welcome to the International Sufi Center. We have been carrying out series of talks on various topics of Sufism. In the last talk, we dealt with the 3 aspects of Kalima-La-Ilaha illAllah and also about sacrifice and humility. Let us continue the last portion of the aspect of the Kalima – Mohammudur Rasoolallah Sallahu Alaihi Wasallam. Hazrath Mohammad (sas) in his most authentic Hadees-e-Khudsi has referred to the creation of his light before the creation of the whole universe. Hazrath Prophet (sas) has also mentioned that God declared that He would not have created the universe had it not been for Prophet (sas). Hazrath Nabi Kareem(sas) is a very great exalted personality in the eye of the Lord, after the light of Prophet (sas) was created. It is the fundamental belief of all Muslims as per the Hadees-e-Khudsi that God desired to reveal Himself and desired to see His Creation, so He created beauty and love and thereafter His command “Be” and whole universe has come into existence. He disclosed His intention to create His representative and vicegerent on the earth and the angel raised objection as to why a creature who would defy the Lord the Mighty the Merciful and Beneficent should be created at all; a creature that would create dissensions and killings and would be most disobedient. The Lord said to the angels that He has better knowledge and bigger knowledge and knows better than the angels. On the story of creation of Adam and of the Eve and their dwelling in the garden of bliss has been well explained and brought out in Holy Scripture in Quran-e-Sharif in Surah Baqr and

other Surah's. After the Lord had with His own hands prepared the structure of Adam and after He had blown His spirit, the spirit could not dwell in the dark being of Adam and it returned. God had to place the light of Mohammed (sas) in the structure of the Adam and thereafter He blew the spirit and Adam the Nabi, came into existence. The exalted position of the Mohammed (sas) has been well explained in Holy Quran and in the Ahadees and the several Holy books of the ancient times is witness to the fact that Mohammed (sas) was to arrive as the last of the Nabis on the earth. When Hazrath Isa (as), Jesus (peace be upon him) was taken to the cross by the Jews, his companions asked him as to who will be the next Prophet. Prophet Jesus clearly said that there won't be any Prophet from the Jews. But the Prophet would arrive from the gentiles and he will be the praise worthy and giver of the law and be akin to Musa (as). As Moses was married and fought injustice and rescued his people from the tyrannical rule of the Pharaohs and he brought 'Ten Commandments' to his people from the Lord, likewise, Prophet (sas) was to establish his sterling character of being called trustworthy and the truthful, as the most magnetic personality in the region of Mecca and the surrounding areas. His truthfulness, his worshiping nature, his recognition of the Almighty Allah was immense and it was from the time he was born. The virtues and the great qualities were imbibed in him and the angels had purified his heart and soul. There is not a single blemish left in him and throughout his life till he returned to the Lord, his life became a great example. The Lord himself in the Quran e Sharif has said that his life is an example for the believers. Prophet (sas) was a Rasool and a Nabi and the Prophet has said in his Ahadees that all the Prophets are alive in their graves and there is no death to seize them, but on the appointed day they have left the earth but they have all the knowledge. Prophet (sas) receives the

salutations and salaams from all the momineens and muslimeens when they recite both in the namaz and all times. The Prophet (sas) was Noor, 'Noorul Khitabun Mubeen' the light of the Universe, the light of the Lord. His presence can be felt by every Muslim in his heart, in his mind, in his living. He is a living force, a most magnetic spirit which has no death. The Prophet (sas) knows which of the Momineens love him and love him from their heart and soul. He has brought to the Ummat, to the people of the universe the light of the Lord. The 'Kitab un Mubeen', the living Book, the Book which is guidance till eternity, which establishes truth, beauty, love and justice. The justice will prevail among all the sections of the people of the world, the people and humanity is one. Humanity will have all the great principles of truth, equality, brotherhood, justice, peace of freedom, thought and expression. It is incumbent on all the momineens and muslimeens to regard Holy Prophet (sas) as the highest of the Prophets, as the last but, at the same time as the leader among all the Prophets and Nabis who have come to the planet. God has destined and given the stature to the Nabis and Prophets with the Divine books. Prophet (sas) although was last was not the least. He was the leader who led all the Nabis in Namaz in 'Baitul Mukhaddus' before his onward journey to Miraj to present himself before the Lord. The greatness of the Prophet has been brought out by Lord himself in the Quran e Sharif from the time the first message Iqra announced by Angel Jibreel to Prophet (sas). The Prophet was declared the most surrendered, 'Abduhu wa Rasooluhu', he is the most obedient, the most sincere and 'mukhlis' person. The Lord, Allah, has millions of attributes and His attributes are encapsulated in 99 names. Each name personifies and exemplifies millions of qualities and attributes. Lord the Merciful is the Rab, Rehmannur and Raheem. His Mercy encapsulate His wrath and 'Jabbariyat',

Tremendousness. Likewise the Lord declared in Surah ‘Tauba’ that Prophet (sas) is ‘Rauf ur raheem’. He is the kindest person with a golden heart; a heart with enormous qualities with sparkling light of the Lord. Every particle of the Universe speaks about the Lord and praises Prophet (sas). Prophet (sas) is not only a Nabi but also a Rasool. A Rasool is blessed with the book with Divine light and ‘Khitab un Mubeen’. A Nabi is lesser in stature than Rasool, a person who brings the message of the Lord but he is not granted a higher status than that of a Rasool. Prophet (sas) is both Nabi and Rasool and he is ‘Khitabun Nabeen’. Prophet’s message is to remain till the end of the Universe that is ‘Khiyamat’ and in the ‘Khiyamat’ he is ‘Shaiful Momineen’, he is an intercessor for the Muslims and all the believers, a Rescuer and will seek mercy and pardon from the Lord for all the sins, for all the Momineens and Muslimeens. From various ayahs of the Quran e Sharif and from various Sahih Hadees which are recorded in all the Sahih books, it has been established that Prophet (sas) and his spirit is alive and he is in a position to hear the salaams and salutations that are presented to him and he will know about the conditions of his Ummat and he prays for their wellbeing and his prayers are answered by the Lord, the Almighty the Allah. So, in a sense, Sunnat ul Jamat and Sufiya Ikrams accept Prophet (sas) as ‘Noorun Khitabun Mubeen’ although he was ‘Noorul Bashari, Bashri Noor’, yet, he is not dead in the sense in which the adversaries speak that he is no more and he a mere man who had brought the message and the message is completed. Although in human sense, he might not be as a human being, as a material being and the Lord has to recalled him and he has gone like any other human being yet, he was par excellence and his spirit is ever living and eternal and in that sense he is considered as living and in the Urdu language it is referred as ‘Hazar and Nazar’, although his adversaries may not accept he is ‘Hazar

and Nazar' and 'Noorun Khitabun Mubeen' and they may be in large numbers who do not accept the Prophet as 'Hazar and Nazar' on having the knowledge of the 'Ilmul Ghaib' but, the Lord himself has spoken about the glory and greatness of Prophet(sas), of his knowledge of the Ummat, of the Ummati who does good acts and evil deeds. He prays for the wellbeing of all and for the well-being of the humanity and when anyone goes to Prophet's grave, it is like having visited him in his lifetime. He is considered in a way as 'Moktar ul Kul', not in the sense that Lord Almighty has accepted him as having the power on the whole universe, but in a restricted sense. Prophet (sas) is a leader, a 'Shifayul Momineen, Muslimeens, Aneesul ghareeben rehmatul alameen', a mercy to the humanity. He is 'Sadiqul ameen' and he cannot be considered as something like any other human being. The adversaries speaking about him as only a person who has brought message, a messenger or a postman who bring news about God and good tidings is not correct. As a postman he cannot open the letter, a postman cannot act on the message which has come in the letter. A postman is only a person who just delivers the letter and goes off. But a Messenger has a greater responsibility and a greater burden. He has to exalt the Mercy of the Lord to the humanity. He has to explain and be an example by acting on the message. He has to have enormous patience and tolerance, he has to promulgate laws to the humanity and his command is as a command of the Lord. God himself says in the Quran e Sharif to obey the Prophet and respect him and respect his descendants. Prophet's stature cannot be equaled to any other human being as he is beyond any error or blemish or any wrong as he is pure light. He had great patience and would not take a morsel of food without a hungry being fed. His examples of tying two stones on the stomach to bear the hunger is well known and well explained in the Quran e Sharif. The Lord's

Mercy on him has been brought out in the Quran e Sharif. Allah the Merciful is endowed with 99 names, the same is exemplified in the Prophet's personality and his personality is glorified with 99 attributes. The attributes which are stated in the Quran itself by Allah Subhan-a-Taala clearly shows that the Prophet is without any blemish and he is 'Noor un Khitabun Mubeen'.i.e pure light, he is the light of the Lord. He is a great enlightened personality who cannot be attributed with human error or human sins as he is above all sins. His character, his behavior, his prayers cannot be matched by anyone. He is surrendered and a submitted personality to the Lord. Every moment of his life was in service of the Lord, in love of Lord, in servanthood of the Lord, which none in the humanity can be surpassed. He is a glorified personality.

All the historians of the world who have studied all the great personalities in the world have found that the Prophet (sas) in the historic sense, political sense or in any other sense is the greatest personality having arrived in the world. Michael Hart, a great historian, studied the lives of hundred great personalities including Mahaveera, Buddha, Jesus and very many great personalities including politicians, scientists and great many people and found that no one can surpass the life of Prophet (sas) as he was an exalted person and greatest personality in the world. He was not a person to have committed any error, sin or any wrong as his adversaries so vociferously say and propagate in their teachings. He has established Truth, Justice, Equality and Mercy. He has clearly stated in one of the Hadees that any person having a grain of evil or pride or arrogance in his heart will not be eligible to enter the Garden of Bliss, the heaven. He has stated in the Ahadees that every Musalman has to take care of his neighbors extending to 40 houses on either side, front and

back. In his entire life he has worked for wellbeing of his neighbors of every religion and race. He has brought such type of laws which were unknown to humanity, unifying people from all nations, from all castes and creeds as brothers and all have to stand as equal individuals before the Lord, shoulder to shoulder and embrace each other as brothers, live in commune, in brotherhood. There are so many qualities in him beyond the 99 qualities. In the Holy Mosque of Madinah more than 300 qualities have been enumerated.

The Quran itself lays down the various qualities of a human being of both evil and good. If Quran starts by saying a person is a ‘Mutakheens’ it ends up with ‘Shakireens’, ‘Sabeereen’, ‘Sajideens’, ‘Mukhleseen’. Likewise, it reveals a hundred evil qualities of man. Prophet (sas) was unparalleled. His 99 qualities are exemplified and are sparkling before the humanity. His effulgence is seen so also his mercy and equality. No evil qualities can be attributed to him as is attributed by his adversaries. Every second and moment Lord praises him and showers His blessings and commands the Muslimeens and the Momineens to send blessings to Prophet (sas), “INN ALLAHA WA MALAIKATAHU YU SALLUNA ALAN NABI YA AYYUHAL LAZEENA AMANU SALLU ALAIHI WA SALLIMU TASLIMA”. Without sending the blessings to the Prophet, no prayer or no supplications can be asked from the Lord, God himself has said ‘do not make any distinction between Me and my Prophet’. To celebrate his virtues, to speak about his life, about his commands, about his teachings is a blessing to the humanity. His birthday is celebrated on the 12th of Rabbi-ul Awwal. It is a blessing as his living is blessing, his passing away is a blessing, and his return is a blessing. So, every Musalman when he stands up to send his salutation, panegyrics, ‘hamd or – naat-o-Sharif’ it is a blessing. Every person who prays or sends prayers for the peace on the Prophet gets in return the blessings ten folds.

The Prophet has mentioned in the Hadees that, when on a Friday when you send the salutations, I hear it from my own ears and if you send salutations and salaams Darood e-Sharif, on the other days the angels present to me those salutations and Darood and I will pray for you. So every living Musalman can seek his intervention in his present life. The adversaries try to play down the Hadees-e-Sharif or speak ill of his virtues. Anyone who speaks ill of Prophet (sas) or contradicting any Ahadees or any verse in the Quran e Sharif then his iman is reduced to zero. In the Surah 'Hijrat' God delivers a warning, He says that do not raise your voice from the voice of the Prophet (sas). If you do that, then you will not be aware about your faith or iman having been lost. So the faith, the iman is basic and fundamental for every Musalman to believe in the fourth portion of the Kalima – Mohammadur Rasoolallah i.e. Prophet (sas) being light of the Universe The light which has been created before the creation of the Universe, his light is existing in every particle of the creation, as is evident from the Ahadees and Quran-e-Sharif. He is closest to the Lord and having seen and spoken to the Lord, Prophet (sas) has truthfully conveyed every message received from Lord. He has stated that 'I will not say anything other than what Lord has conveyed to me or what Lord has commanded to me'. Every second and every moment he is merged in the love of the Lord. No one can surpass the love of the Prophet with the Lord, the Allah the Great, 'Allahu Rehman-ur-raheem'. No one can surpass the virtues of the Prophet (sas). If Sufis are in love of Prophet (sas) and recite the Darood-e-Sharif, in the form of Darood-e-Akbar, Darood-e-lakhi, Darood-e-Taj, and Darood-e-tunajjuna, it is a blessing and the blessing will return back ten times for every Darood recited. The adversaries say that these types of Daroods should not be recited and these amounts to bidat or shirk. It is not shirk at all. Shirk is only one when anyone considers any other being as equivalent to Lord the

Merciful, the Allah. When we have already the negated by 'la' in Kalima and 'Ilaha' is also removed then what remains is 'Allah and Mohammed (sas)'. Mohammed is the most 'abdahu wa rasuluhu'. He is 'abdahu' a created being filled with the love and eminence of the Lord. He has come as a son of Abdullah but, he is raised as a Prophet. He is raised as a Nabi and return back to the Lord, the Merciful. But his virtues are remaining, his commands are remaining, his personality is remaining in the world. He is not absent, he is present and that is the belief of Sunnat-ul-Jamat. Sunnat-ul-Jamat comprises of four imams – Imam Abu Haneefa RA, Imam Malik RA, Imam Shaafi RA, and Imam Hambali (ra) besides the holiness of Hazrath Ali al Murtuza, his two great sons – Hassan and Hussain and daughter Bibi Fathimuz Zohara (ra) and the descendants of Imam Hassan and Hussain. Prophet (sas) has clearly stated that 'I am leaving two things in the world. The one is the Quran and second one is my 'Aal' i.e. my descendants respect them, love them and place them on in a high pedestal in your life. The descendants from Imam Hussain are very great exalted personalities who were 'masooms' innocents, who were a great blessing to the Ummat. Their love and their 'mohabbat' and their respect dominate in the heart of every Musalman and momineens. To show love to the 'Ahale-Bait' is to show love the Prophet, to show love to Hazrath Fatimauz Zohara, Khatoon-e-Jannat and to all the 'ummul momineens' and to all the 'Khulfae rashedeens' and to Hazrath Ali ul Murtuza in particular, is to show respect to Prophet (sas). It is to strengthen the Ummat, to strengthen the foundation of the Ummat, to strengthen the brotherhood and Justice in the Ummat. To follow the precepts of Prophet (sas) is to accept the commands of Allah in the Quran-e-Sharif. The Quran cannot be taken independently other than the Prophet (sas). The four Imams have brought the jurisprudence, in the form of fikh. It has to be accepted. The adversaries of these four

Imams, 'Khulifae Rashedeens' and the adversaries of the 'Ahale-Bait' are not on the right path. The 'Sirat-ul-mustakheem' is the path laid down by Allah and Prophet (sas) and the 'Khulifae Rashedeens' and the four Imams and the 'Ahale-Baits'; to follow their path is to follow the path of Prophet (sas) and the path shown by Lord and "Iyyaka nabudu and iyyaka nastaeen" means return to the call of the Lord, the call given by the Prophet (sas) and the call given by the 'Khulifae Rashedeens' and the call given by the Imams. So, show me the right path, the path on whom Your grace has fallen is continuous and the beauty is you are asking Lord to show that path of blessings and not to show the path on whom His anger, His wrath, is falling on Shaitans and His followers and all those who show disrespect to Prophet(sas) and all the Nabis and all the 'Khulfas' and all the imams and all the 'Ahale Bait'. God himself says 'Awliya Ikrams' (Saints) are those who remove you from the darkness to bring you to the light. 'Awliya Ikrams' have no fear or grief or sadness in their mind. They are surrendered persons like Prophet (sas) and they are exalted ones above the common man who is involved in sin. They are 'masooms' (innocents) and they are persons on whom God has blessed them in their lives. To remember them and send them Darood-e-Sharif is obligatory on all the 'momineens and muslimeens' as there will be no other Prophet after Prophet (sas). Their virtue and their humanity in their heart will unite the people and will bring people together with love, affection, with grace and mercy. The 'Awliya Ikrams', the Saints are the purified ones are the 'Mutakheens, the Shakireens, the Sajideens, the Awwaleens, the Mukhleseens' They are all considered as Sufis. The Sufis are the ones who are purified and exalted personalities. God has blessed them and their blessings have fallen on all the people who followed them. The 'Awliya Ikrams' (Saints) take their followers to the Prophets' presence. God's grace is always on the Prophet (sas) and all those who love Prophet

(sas) and his 'Awliyas', his 'Khalifas and Imams'. God says in the Quran to keep on praising Him and to send 'Darood' salutations on the 'Nabie Kareem'.

Every one of us has to be a surrendered person, a peace loving person, a good person, a nice person, a charitable person, a person with loving character, a sparkling character. Every Musalman should be an example. He can be a true Sufi only when he becomes a good Musalman, he can be a true 'murshedeen', only if he becomes a person with full of love and affection. His every particle of being, every moment of his life should be in love and affection, love for the Prophet, and love for the Lord and the Merciful.

Let us have love and spread love everywhere, love for neighbor and love for everyone, that means love for everyone in the society, create peace in the society, a good society, a society without any injustice, without any hatred, without any expectation, without any discrimination. A society of love and affection, a society of secular minds, a good minds, a heart full of love and mercy, a heart full of beneficence. So, only then we can become a good and charitable person, only then we can become a true representative of the Lord the Merciful on the earth. The earth should not have any exploitation, the forest should not be exploited, the environment should not be destroyed, and the global warming should not take place and all the exploitation should end. Peace should prevail and every country should be peaceful and we should not exploit the earth, we should not make the animals extinct, we must not discriminately kill the animals. We have to maintain non-violence, we have to bring in peace and only then Islam will be considered as a peaceful religion.



Sufi Path 6

Allah, God and his Divine Guidance

Welcome to the International Sufi Center for our sessions on various topics of Sufism including the explanation and commentary on Quran e Sharif. We have completed a few sessions in more particular about Kalma 'Tauheed – La illaha illallah Mohammad Rasool Allah'. We have explained that 'La illaha' is negation of all which is there with the mankind. Man has found from his inception the meaning attached to the Eternal Being, the Divine Being and the Existent being. How man in his quest of external inquiry has discovered on his own the various attributes of the Lord. He had from ancient times lived in caves and passed through various stages of civilisation. Initiating from fire age, Stone Age, Iron age, copper age and slowly moved on to create several civilisations. The civilisations gave birth to power and wealth. It was concentrated on those who were strong and who could gather people around them and become leaders and Kings who called themselves as a fountain of Justice and considered themselves to be having the powers of God. This was across Egyptian civilisation, Greek civilisation, Roman civilisation, Hindu civilisation, Syrian civilisation and various civilisations of the world. Except for the Hindu civilisation, large majority of the civilisations which carried the various thoughts and explanations of Ever existing power have all vanished. The ancient people living in the ancient ways of life are still in existence in the remotest corners of Africa, India, Andaman Nicobar, in Southern America and various other parts of the world where the advancement of science and technology has

not reached them. If you study these societies and the concept of the God, they have then you would know that they have always understood that God could be both evil and good as well. They had to drive away the evil and evil spirits which would possess them. The witch doctor understood what those evil spirits were troubling the mind of people and what was required to be driven out. In the daytime they would enjoy the Sunlight and the light was the source of all energy for the growth of plants and for subsistence of life and animals. Thus, they thought that the light itself is the most powerful being. The water sustained them and without water none could live so also with the air; and the very earth itself which gave them all the crops. They became subject to worshipping these plants, animals and the Sun. This gave rise to superstitions, myth and mythologies. It was Abraham the great in Canon in the present day Jerusalem, who realised as to the cosmic harmony which is behind all the existing plants, animals, planets, moving earth and various other beings and realised in his deep heart that there has to be a Single Unitary Being and thus came into existence from the polytheist society which believed in spirits to a society which believed in a Single Unitary Eternal Being. The story of the creation of Adam and Eve, is more particularly in the Holy books which were written down later in the centuries by Moses in the form of Torah, Zaboor and Bible. The creation of Adam and Eve has been explained more explicitly and more clearly in the Holy Quran which dawned on our Holy Prophet Muhammad salallahu alai wasalam. The first verse revealed on Prophet (sas) is Sura Iqra, which reads: That the man was created from the clot and taught Him from the pen that he did not know. From the first revealed Sura itself, it can be gathered the Imminence of the God and the Ever Existence of His Divine Being having been fully gathered by man. The civilisations which existed before Prophet Salallahu alai

wasalam and civilisations which were surrounding the Arabian Peninsula had completed the task of understanding the Lord. The Egyptian gods and the construction of huge pyramids and the various paintings and their books disclosed about the power and Eminence of the Lord. So also, in the writings of the Greek philosophers who had given understanding to the existence of the various gods and goddesses. The Hindu mythology also explained the existence of God in various forms. Besides these understanding in these civilisations an important step was taken by the Greeks and the Indians in the discovery of the planets and the planetary movements and the Vedic astrology and the Vedic mathematics. Even to this day the planetary movements and the movement of the heavenly bodies is accurately described and noted down. This surprises the human mind as to how a human mind could discover the great knowledge which exists in the beyond. The knowledge of his own self led to the enquiry of the existence of God, both within Him and outside. Thus, arose great spiritual movements in the world like Kabbalah teachings among the Jews and the gnosis in the Christians and the Sufis among the Muslims. They inquired into the various aspects of human mind, human understanding, human emotions, and feelings and about how the influence of the Great Being is on the mind and soul of man. Man was always intrigued with the question as to what happens after his death. Death was a mystery; the living was a mystery. The mystery would intrigue the young minds and this began the enquiry to find out and discover the fundamentals of human mind and human nature and the nature which exists outside the human mind, in the environment, in the nature, in the forest, in the plants, in the seas, in the beings which are there in the oceans, seas, and in various places of human habitation. God Himself in His Mercy has explained in the Holy Scriptures about Himself

and has opened the mind of the man, opened the heart of the man to His knowledge. He explained that He is a perfect Divine purified Being, existing from beginning and would exist till the end that is He is fathomless. He has no beginning, He has no end. He is 'La-Mabood La – Maqshood, La-Maqsood, La-Majood' and He is 'illallah'. He is not what you see around you; He in you. He has given the knowledge to the Prophet Salallahu alahi wasalam, which are a perfect knowledge and the culmination of the understanding of the Great Being spoken directly. He explained to Prophet sallallahu wasallam that He is "Waghiullah", that His face is all around and one should hold the Prophets hand to take allegiance, to renew the promise which all the spirits gave before the creation of man, when God had asked all the spirits as to whether He is not their Rub and whether they will not worship Him. This allegiance is renewed in the Islam by taking oath on the Sheikh, who represents the hand of the Prophet sallallahu wasallam and the hand represents "Yadiullah", the hand of the Lord. Prophet Sallallahu wasallam took 'baith' oath and the promise from all his sahabias and all the sahabias took baith on the four Khaleefs. This system of swearing on the hand of the Prophet and his Khulfa and the Sheikhs has continued till date. Allah is without any error. He is without any human weaknesses. He is endowed with hundreds of attributes and they are all encapsulated in the 99 names which are enlisted in the Quran Sharif. These 99 names and attributes are also endowed in the Prophet Mohammed (sas). The entire matter in existence represents and glorifies the Lord and every individual in his heart and mind consciously or unconsciously obeys the commands of the Lord to bring in a great cosmic harmony. There is none other than the Lord the Almighty the 'Razzak, Rehman ur Raheem, the Aleem, the Kareem', the Ever-living. He has no son, he has no successor. He is alone,

‘the Wahid, the Samad’. There is nothing other than Him in the essences of all contingent beings in all forms in all His creation. He transcends in all. He has knowledge over all the things which have been created by Him. He has ‘Quadrat’ over the entire cosmos, on the entire creation. Everything emanates from His mercy, yet all His creations are not Him, they other than Him. The world is the showdown of the Supreme Being, a reflection of His Effulgence. The glorified and the pure nature in man is His essence. He has created the universal bodies, Sun, Moon, Stars, Planets, meteors, the atmosphere, the plants, and the oceans. Everything that appeared from Him goes back to Him and that is the ‘Qiyamat’ that is the end and He will raise all the people all the generations, all the civilisations and they will be questioned as to what they had done as to whether they had recognised Him in the world. He will question them; He will open the records and show as to what they were. Those who have realised Him, surrendered before Him with all the compassion and mercy in the heart and mind then they are the glorified ones. They are the successful ones. Therefore God, Allah, Ishwara, Brahma, Deva or by whatever name you may call Him, is all Merciful, all Compassionate. In every particle and in every atom, in every being, His essence, and qualities reflect His glory. There is neither contraction nor there is separation. He assures in the Quran that He is closer than the jugular vein. You call Him and He will answer your call. You love Him, He loves you. You adore Him, He adores you. You put one step in His direction; He puts ten steps in your direction. Mercy begets mercy, love begets love. ‘You reap what you sow’. If you plant a seed which has a bitter plant it bears a bitter fruit. Your actions come back to you. You must see your own actions in the mirror of life. The mirror of life reflects what you are. He loves you and tells you to develop all that is Him in you in the form of the attributes

of Mercy, Charitableness, and Beneficence like the mother has suckled you with love and affection. You live in this world with the same love and affection and recognise the love of the Lord in all the beings and to shun the evil; to shun the crookedness; to shun the wickedness. To get rid of all that is not sparkling, not loving, not enlightening. Eliminate it from your Soul; eliminate it from your being in order to illuminate the being. The actions, the thought, the exercises which you do to live in the world should be one which brings goodness which brings happiness which brings joy. It should not be wicked it should not be something which hurts your brother, your father, your mother, your community. You live with everyone and live with happiness, live with joy. You acquire all that is good and return all that is good to the society. The goodness in you is represented by the Lord, the goodness represents the Lord. The evil represents the Devil, the Shaitaan, so you have to seek from the Lord protection from the Satan, the Devil, who is your open enemy and makes you to follow a wrong path, you always think of doing evil to yourself and evil to others. It makes you angry, it gives you jealousy, it gives you hardship, and it gives you enormous sexual feelings, to covet other women. It makes you break promises. It makes you to do things which are despicable, harmful, which are not good to you, it destroys you. This ultimately destroys your neighbor your community and your family. Good thoughts lead to good intentions and good actions. All colors join into one and become explicit on the skyline as a white screen showing that God is Transcendent, Omnipotent. A mango tree bears within a fruit, a seed. The seed bears within it a tree. All emerges from the Lord the Merciful. All multiplicity is illusion, real essence is only One. An essence is revealed in the forms and names and that multiplicity is intended to be witnessed in the essence of One. In every object of worship there is reflection of the Reality.

Worship the Reality, the Truth, the sincerity which should be cultivated in the mind and heart. You should show your humility, you must show kindness not only to yourself but to your children and family, to your parents, your neighbors and to all the animals and plants; only then the cosmic harmony is retained. The reality or the Truth is the '*Haqeeqa*', in all the Reality His light, His Noor and the Noor of the Prophet (sas) is imbibed. In Muhammad (sas), is His light, His Noor. The Divine God consciousness transcends in all creations in every particle, cell, microbe, virus, bacteria, algae, fungus, plants, animals, chemicals, materials and in man. The God's attributes exist. It encapsulates and envelopes the entire creation and creatures. There is nothing other than Him – 'La illaha illallah' – He is alone yet Omnipresent. He sees, hears speaks through the Truthful, with those who are merged in Him, who see Him in the entire cosmos and creation. Man is endowed with rationality, with knowledge, with divine consciousness, with the Lord's essence and qualities in His genes. God secrets are imbibed in the genes. It radiates His glory, His Mercy and Compassion. To show man was created in His own image as a vicegerent, the Lord explicitly brings into human mind and hearts his good essence, all His Beneficence and Mercy. In all His creations, His essence, His qualities reflects His being. He is Great yet above all. All glorify Him alone, all glory be to Him alone, the Mover, the Sustainer, Ever existing with millions of qualities, the most Loving, the most Vulnerable, the Resurrecter, the Truth, the Powerful, the Praiseworthy, the Hidden, the Manifest, the First and the Last above the creation, free from wants, the Bestower, the Benefactor, the Enricher, the Light, the Divisor, the Eternal, the Supplier, Lover of virtue, Compassionate, Merciful, the Sovereign, the Pure One, the Just, the 'Adil, the Azeem, the Kareem'. He is all-hearing, all-seeing, most Forgiving, the Judge, the Knower of the

innermost secrets, the Majesty, most Powerful, the Sustainer, the Benevolent. From Him we all come and to Him do we all return.

The first opening chapter of the Quran begins with the name of the Lord being as Beneficent and Merciful. Being Beneficent is to receive all the Grace, all His love in the world and He shows His mercy by forgiving us when we seek His pardon. When we do good deeds for Him and Him alone, and not for our own self-glorification or our self-aggrandisement, for our selfish ends but we do all good that is required to be done for the human beings to uplift and to remove the misery of man, to uplift the human sorrows, pains, sufferings and when one assists the other with love and affection then the Lord shows His mercy and Grace. Thus, we say

Bismillaahir Rabmaanir Raheem
Alhamdu lillaahi Rabbil 'aalameen
Ar-Rabmaanir-Raheem
Maaliki Yawmid-Deen
Iyyaaka na 'budu wa hyaaka nasta' een
Ihdinas-Siraatal-Mustaqeem

Siraatal-lazeena an 'amta' 'alaiHim ghayril-maghdoobi 'alaiHim wa lad-daaalleen The meaning is praise be to God, the Cherisher and Sustainer of the worlds, most Gracious most Merciful, Master the Day of Judgment. You alone O Lord do we worship and You alone O Lord we seek our help and blessings. We apply for all our help to You and to You alone. Show us the straight path the path on whom Your Grace is being bestowed and rescue us and save us from Your wrath and which is continuous on those who go astray.

Now we need to throw some light on this Surah Fatiha the opening verse. You have understood that He is the only

being who is in Existence by so saying 'La Illaha Illallah', we have removed all the other things which we have attributed from our own imagination, from our own logic and the stories we have created about Him. We have attributed a good person, a nice person as a son of God but he was only a most obedient servant, who came as a messenger and not as a son of God. Man has created avatars after avatars, and the Holy Spirit as existing in the trees, in the oceans in the light of the sun in the moon. Ibrahim (sas) found the 'Towhid' having realised the Oneness of Lord. The Lord the Eternal is existing all over and we have found that He is Gracious and continuous in His grace in providing us with the food, in providing us with oxygen, in providing us with protection, in providing us with the light and with providing all million things which are required for our sustenance. He drives away all the evil from your mind and heart. He provides us the food and the medicine. He is most Charitable and Gracious and He is a Master and the Malik and the Rab for all of us at all times today. He will sit in judgment on that day when He will show His effulgence and will show you His Light. Everyone will see Him and will recognise Him with their own eyes as Lord, the most Powerful Being. We worship Him and we seek His help. We ask Him to show us that path which gives us His Grace, peace, joy and salama. He requires us to keep our heart clean and bring to Him the '*Qalbe Saleem*, a purified heart, a good heart, glorious heart, a sparkling heart. A heart which He gave to all His prophets, the type of heart which He gave to all His Saints, to all his good people; people who have always been doing charity, doing prayers always. Those people have all the good qualities which are enumerated in the Quran; who are '*Muqleseens*', who do not want to follow evil. They shun their most sworn enemy. They do not want to befriend the Devil. The Devil always thinks of creating dissensions, killings murders, and rape and would

take away the benefits which are required to be showered on the poor people; on people who are suffering, on orphans and widows. We are asking Lord to show us that path on which His grace has been falling ever and ever. The grace has been falling on all the ‘*Sallebeens, Sadeqeins, Muqleseens, Sajedeens*’, and all those great persons who have come and who have submitted to the Lord the Merciful. The Sufis are the purified ones, the ‘*Muteqeens*’. We don’t want to follow the path where the Lord’s anger, wrath is continuous where His unhappiness is expressed. O Lord Show us the right path ‘Siraatal-lazeena an’ amta ‘alaiHim ghayril-maghdooobi ‘alaiHim wa lad-daaalleen’.

The first seven lines of the Quran Shariff are most significant as in ‘Alf Laam Meem’, Surah Baqarah.

- 1) Alif-Laaam-Meeem
- 2) Zaalikal Kitaabu laa raiba feeh; hudal lilmuttaqeen
- 3) Allazeena yu’minoona bilghaibi wa yuqeemoonas salaata wa mimmaa razaqnaahum yunfiqoon
- 4) Wallazeena yu’minoona bimaa unzila ilaika wa maaa unzila min qabluka wa bil Aakhirati hum yooqinoon
- 5) Ulaaa’ika ‘alaa hudam mir rabbiHim wa ulaaa’ika humul muflihoon
- 6) Innal lazeena kafaroo sawaaa’un ‘alaiHim ‘a-anzar tahum am lam tunzirhum laa yu’minoon
- 7) Khatamal laahu ‘alaa quloobiHim wa ‘alaa sam’i-Him wa ‘alaaa absaariHim ghishaa watunw wa lahum ‘azaabun ‘azeem

In these seven lines, God has shown as to whom the guidance will be continuous; the guidance is through His Book the Holy Quran. The Quran Sharif reveals undoubtedly without any doubt, crystal clear guidance. It is to those who are “*Mutakeens*”. *Mutakeens* are those who have acquired

“*Taqwa*”. The fear of the Lord the awe and wonder of the Lord should transcend in mind and heart, in actions, in the righteousness, in piety and good conduct. *Taqwa* is a composite word to show that man has subjugated Himself to the Lord the Merciful and he has surrendered to Him. Man has returned to His call, the call given by Lord, the call given by the Prophet salallahu alaihiwasallam; the call which was given by all the Prophets who have come to this earth to all the ‘Saleheens’ and good people. The call of all the good people, the virtuous people, the purified people, the lovely people, the loving people, the people who have done charity, the people who will continue to do good deeds who would guide people, who have been helpful, the helpers, the Ansaars, the Madinaites, the Peers, the Peerans, the Sufis the Shaiks, the Maulvis, all people who have spoken about the good things of life. Who have got the fear and love of the Lord in there being, love and love alone, they are the ones who have acquired ‘*Taqwa*’, the awe and wonder of Lord.

They provide help to all who are in needy and are suffering. They remove the suffering from the heart and mind. They give pleasure to the people around them in a good manner, in a lawful manner, in a loving manner and they believe in the all the teachings of the Prophet (sas) and all the revelation which has come from the Lord to prophet (sas) in the Quran e Shareif.

Those who follow this right path the path of guidance, the path of the Prophet (sas), the path of the virtuous people the ‘*Mutaqeen*’, then they are the ones who are guided from the Lord and they will prosper in this world and the world hear after. And for those who reject the faith, who work in their own interest, who are self-centered, who are selfish, who have evil in the mind and heart, who do evil, who hurt people, who hurt their relatives and community, then they are

the outlaws. The law will lay its hands on them and drag them to the Courts and before Judges and put them in jail and they get corporeal punishment. Those cheat, who do not keep their words, those who disobey various Commandments and the laws passed by God and all the laws passed by the society, then they are those who have lost their faith.

They are those who have rejected faith and have become disbelievers. They have become hypocrites and have become the “Kafireens”. What happens to them is that: ‘khatamallahu alakhulubihim alasamehim wa ala absarihim ghishawatum wa la hum azabum azeem’. Their heart turns into a stone. They no longer can follow any good things in life. No punishment can bring them to straight path. No advice or counsel can bring them to goodness and can turn their hearts that is because God has set a seal on their hearts and their hearing and their eyes. There is a curtain, there is a veil to them will be a great penalty and great punishment in the hereafter. As they have sowed the seeds which are sore and bitter and these seeds will bear into a bitter tree and bear bitter fruit. They will go to the hell. One must bear his own burden. No one else can take our deeds. Only one can seek blessings from the Lord. We can only seek blessings, but ultimately it is for us to work hard in this life to purify our self to purify our heart and mind. All evil people will try to drag us to the evil ways. They do not want us to find a straight path, a good path, a path of charity, a path of love, a part of blessing, a path of guidance. They do not want guidance to come to us. Such people are surrounding us all around. Our faith has to be very strong. When our faith is very strong we can face them courageously with chivalry. Only then we can achieve success. Success comes to those who discover their self. Follow the path of light. We can only see the Lord, His mercy. His mercy will certainly help us to overcome all the difficulties and hurdles

of life. Life is full of hurdles and full of good things but we need to work very hard. You have to give up from your mind and heart laziness. You have to develop in our mind and heart a sense of duty. You have to have courage of convictions. When we have courage of convictions and a sense of duty and sense of responsibility and sense of justice only then goodness will prevail in our mind and heart. Justice and Justice alone, truth and truth alone bring us to beauty. Beauty brings us to love and love can take us to the path of guidance. This has been the teachings of the Islam. Islam means peace. Islam means to find peace within yourself in your mind and heart. To cultivate a golden heart, a beautiful heart, a cherished heart, a *'Qalb e Saleem'*. When you have developed *'Qalb e saleem'*, then Lord promises to send His blessings, *'Salamun kbhaulum mir rabbir Rahim'*. From the Lord will come the Salutation to you and you will be protected, you will be taken to the heaven by the Angels.

'La ilaha illallah Muhammad Rasool Allah' means to achieve all goodness in life and to be a loving and a compassionate person.

O forgive us O Lord all our sins which you have done knowingly or unknowingly and guide us to the right path, the path on which your blessing and your grace showers and protect us from all those evils and people who will betray, those who take us to wrong path. O Lord show Your Mercy and bless us.

*'Subhana rabika izzati amma yasifoon wa salam allal
mursaleen wal hamdu lillahi rabbil Alameen'*



Sufi Path 7

Enlightenment and Illumination – Purification of Soul

We have taken you through various topics of Sufism and that is the Sunni path, the Islamic path, the well guided path, the path to enlightenment and illumination; a path that will take to purification of soul, so that the purpose for which life is created is fulfilled. The promise made by all the souls before the Lord, before the creation is always to submit to the Lord with all humility and with all sublimity and to perform the prayers, take care of your own self, the family, the community, the people and the environment and the world. Unfortunately, the creation of man was a thorn in the flesh of the Devil. The Devil was the most admired being before the Lord. The Lord who had created him from the fire and made him the leader among all the angels who were submitting in prayers was jealous and developed disaffection for the creation of the Adam. The Devil took permission from the Lord to disturb the mind, heart and soul of the man and to create in him such type of qualities and passions that would take away the man from the path of Lord, the path of '*Sirat al Mustakeem*' and take him to suffering and make him such a person that the Lord will shun him and the only reward which he could get for all the evil that he may perform is the abyss, the hell. So the God has warned in the Holy Quran that Satan is an open enemy, '*Adooun Mubeen*' and therefore one should not hear his whispers and his designs, and all the traps that he would lay to disturb the mind and soul of the man. Inherently man has also got certain weaknesses and

these weaknesses as he grows from the child to the youth and to the youth to the manhood and to the old age would envelop his heart and mind in such a way that the light of the Lord which is in the innermost corner of the heart is totally covered and the light does not envelop his being and the enlightenment becomes a great burden.

Man must strive very hard to maintain the innocence which is inherent when he was born. The innocence of the child is very sweet and very pleasing. The child's manners and the child's way of smiles, the way he smiles and the way he grows up is very pleasing to the mother and to all the people around. As he grows up he loses his innocence and the innocence is replaced with the human weaknesses. He develops temper tantrums, stubbornness and he becomes very stupid and foolish. As he grows up the desires bring in anger, jealousy and greed and the youth becomes rash. And the rashness of the youth takes to many more such type of weaknesses. The youthful person develops sexual desires leading to lust and coveting other woman other than in wedlock. The youth are trained to earn wealth and they take up many challenges which bring them material gain. The accumulation of wealth and pomp and glory takes away from the mind and heart the simplicity, sublimity, humility and sincerity which are replaced with arrogance, pride, heedlessness, callousness and negligence. As a person acquires more leisure and pleasure he becomes ruthless and falls in the trap of laziness and carelessness. This negligence, the hard-heartedness and wickedness make a person commit all sorts of offenses and actions which would bring pain not only to the person who is committing the wrong but also to all the people living in the society. The sensitivity of mind and heart is lost and the heart gets corroded, diminishing the light within. The training which is given to the child to maintain

his goodness, to give him a sense of education, to educate him to realise what is wrong and what is harmful slowly gets diminished and the person due to his accumulation of wrongs, becomes a sinful person. These sins keep adding into the heart and the color of the whiteness of the heart is changed to a black one. The wildness and arid desert, with life scarce and dryness all around, the deadly silence and burning Sun leave a parching tongue with looks wild. The life shows many dangers which are grave. Deadly snakes with fangs sharp are a threat to man without any protectives and exposed to nature bare. Therefore, a man who develops a sacred heart, who retains the sacredness in the heart from the birth with a good company of Saints, good parents, good teachers and good friends keeps a sacred heart which is a pleasure to keep. In the sacred heart dwells light to illumine the mind. It will be filled with faith and hope on Almighty and such a heart seeks grace and mercy from the Lord, to save the person from all dangers, to make the life an easy one, to sail to the safe shores without any pangs or pains, suffering and humiliation in life. The gushing springs with endless fountains makes the land fertile and enriches it. Therefore, a man likewise with love and kind heart create fruits of good deeds for all to enjoy. Therefore, it is important that a person retains the suppleness of the heart, turns the heart and soul to goodness, with total surrender to achieve sublimity, humility, and the heart should become supple and buttery. It is important that in order to reach the goal of enlightenment one should illumine his mind and heart by daily exercise. A person should become his own policeman and he should keep track of his own self and not allow the devil and the inner ego, arrogance and pride to take over, to harm the mind and heart.

Enlightenment of mind and heart should be the main goal of life. Everyone should have a goal and the goal of life should be to reach illumination and liberation. Liberation is from all the pains, sufferings and from all that which makes the man to rush where the angels fear to tread. We should allow the soul to gain high spirits, loving spirits to make the soul lift to greater lofty heights beyond the subtle animal feelings. It should reach supreme bliss beyond the realms of consciousness. This liberation is gained by realising the Holy names of the Lord and the holy names of the Prophet (saw). All the attributes and qualities in the God's names should be understood well with the help of the Murshid, the teacher and the parents. The guidance should be taken from them to repeat in the measured tone the glorious names of the Lord and the Prophet. On the repetition of the blessed names of the Lord, the Almighty Allah the *Rub*, the *Malik*, the heart delights with the sweet fragrance of the flowers, which fills the air and brings peace within and the joys and ecstasy in the mind and heart increases. Calmness descends, desires take a flight and a person plunges in a vast ocean of nothingness. He realises the glory and the greatness of the Lord. It is then he gets the '*Taqwa*', the awe and wonder in his mind. It is then that he sees the glorious wonderful nature; the nature with its colorful splendor and the beauty around it. It helps open the inner eye. The ecstasy and joys which the nature brings in the heart enlivens and enlightens the soul, mind and heart and knowledge is gained.

There are three ways by which the knowledge is gained. It is by faith, '*Yakbeen*', which is well brought out in the Surah '*al-baku muta kausi*'. Through the observation of nature and through the knowledge which one gains, the inner perception and the sixth sense is developed. The sixth sense and inner perception is known as the '*Ainul yakbeen*'. The '*Ainul yakbeen*'

is the certainty of the existence of the glory of the Lord both within and outside the human being. The glory of the Lord is surrounding the nature. It is in every particle of human nature, it is in every particle of created Universe. A cosmic harmony is built in between the inner self and the outer self and the true guidance is to reach the glory. The light is achieved through '*Ainul yakbeen*'. One reaches the truth. 'Truth is beauty and beauty is Truth'. The faith becomes so strong that such strong faith helps in warding off all the weaknesses which are inherent in human being. There are two major weaknesses which way down the human good qualities. They are the anger and the jealousy which are the twin sisters of inner storms and inner tsunamis. The anger has to be controlled with tempered feelings. One should become subdued in nature, in his feelings. You should know as to how he should be able to withstand the most provocative moment. Such provocative moment would make a person to lose his balance. Therefore, anger has to be controlled and weeded out in such a way that a person becomes sober and he reaches the stage where his mental equilibrium is maintained. Maintaining one's mental equilibrium and calmness of mind is very necessary. For that, one must gain training from his childhood, in the school and with his parents and with his *Murshid* and teacher. When he keeps in his mind the awe and wonder of the Lord then he will be able to dispel darkness and be able to control anger. The jealousy is when you look into others good acts, others wealth and other person's achievements then you feel very small. This inner weakness of inferiority brings in hatred and jealousy. You develop ill feelings and your inner self gets stressed and strained. Therefore, you need to remove the stress and strain which you develop and you should see something good in others. Although, the teachings are not making you a holy person or a Saintly person but a person

can reach the Sainthood and holiness when he is able to become calm by developing patience. This is very necessary in our daily life. At the smallest provocation the person loses his temper and this constant loss of temper and feeling jealousy makes a person lose his health. 'Health is wealth'. The person develops diabetes and blood pressure. His calm thinking and reason are affected. The reasoning mind becomes colored with prejudice and bias. The extent of prayers which you do will have no meaning as during the prayers, the ill feelings crop up blurring the mind and heart. The straight thinking is lost. When you are standing in *namaḥ* or prayers, the ill feelings which you develop with others flash back in your mind and you get disturbed. And the disturbance will not allow you to make the prayers in a very soft, humble tone. Your recitation gets disturbed and the prayers get spoiled. So you have to practice first to cut down and bring down your anger. And the anger can be brought down only when you have faith – '*Ainul yakbeen, Haqul yakbeen*' in the truth of the Lord. You should take the success and failures of life, in a subdued manner, in a happy manner and that is when you accept the decree of the Lord. The decree of the Lord should be accepted, as what is coming from the Lord is what is good for you. Since goodness is the goal of life you must work out to overcome the hurdles and difficulties of life. For that you need to achieve bliss and the bliss can be achieved only through good education, good knowledge gained through books and through good company – '*dil budust anver hazḡar hajje Akbarist*'. A glorious heart, a sparkling heart, a good heart is better than performing thousand prayers and thousand 'hajj e Akbar'. The heart is created by the Lord while the masjid or the prayer hall is created by the man with his hand with mud and soil. The God resides in a glorious heart and that of the light of Prophet Muhammad Salallahualiwassalam. Glory resides in

the heart of '*Mumineen*'. One should be consciously aware of the Supreme light to set in the mind, heart and soul of a man and subdue the two emotional disturbances of anger and jealousy. There after one should develop equanimity of mind. The equanimity of mind is developed only when a person can subdue his desires. Normal necessities of life which are required to be fulfilled are not desires. Desire is to accumulate more and more of things which are not necessary for performing the daily duties of life. If one can achieve his necessity, when you can satisfy his need with a simple object, when he can travel in the metro train or in a bus which is available from his house to the office, then desire to go in a the luxurious car is harmful. The desire should not bring harm and destroy the economy and the social living of a person. One can be simple in his life with simple things in his house and in his office and in his living. Taking loans to fund luxuries creates tension and your life becomes harder and difficult than being easy. You should learn the technique to maintain equanimity and poise, and learn to develop harmony in your life, harmony with your family, harmony with your friends by choosing good friends. If you choose friends who are lethargic, negligent who want to take advantage of you, who are not concerned about your welfare, then you are leading yourself in a trap and the trap will destroy you. You should see that your eyes, your tongue and ears are not given to evil. And you should not see evil because it will corrode your personality and the inner light gets diminished. You should be very cautious with regards to your sexual desires. You should wean out and not allow desire to covet for someone's wife or other woman. Therefore, one who avoids committing the seven deadly sins anger, jealousy, lust, greed, coovtress, hatred and all such evil tendencies which destroy the personality will win the war in this world of life. Life is like going into the war, one needs to have strong sturdy

trained soldiers. One needs to exercise his mind and heart and prepare to meet the enemy. One should be in a position to know the weakness of an enemy. One should know the strength of the enemy. One should have all that is required to fight a war with chivalry, courage and with a sense of triumph. If one loses his heart and his mind and becomes a coward then the life becomes full of pitfalls. Life gives sorrows and the sorrows will bind the heart and mind and the man loses self-confidence and that is when all the sicknesses of the mind and heart and the body will have an upper hand and that will take away the man from the path of goodness. He will lose '*Sirat al mustakeem*'. To reach the '*Sirat al mustakeem*', *the straight path* then one should be in a company of Saints and good people, charitable people, compassionate people, benevolent people. When you are in a company of all such great Saints who are living and visit massoleum of those who have passed away and seek the blessings from the Lord then your heart gets subdued and the light within shines. The light within should shine in such a way that the dread of the supernatural lurking at the bottom of the heart which brings forth fear and horror should diminish. Courage and bravery overcomes all the fears of the world. Man should not succumb and fall to the temptations which are all around him. The evil eye of the devil will always cast its mighty spell; the spell that can crush stones to pieces. It can melt the heart or make the heart wicked. The heart with sound faith purifies the man to withstand the devilish force, the evil force. Peace and contentment are divine gifts; mind and soul being sustained in submission will fetch peace and humility. A mind that glimmers with enlightened thought; from it ignorance and fear will vanish and will take a flight. Knowledge and learning are powers to strengthen the soul to make your inner being bright. Enlightenment is not gained by mere talks or by listening to the divine songs or by reading the divine books

but it is only by controlling one's inner animal consciousness '*Nafs e Amara*' and allow the '*Nafs e Lawama*' to gain strength then the '*Nafs e Mutmaina*' becomes sublime and serene. The '*Qalb e Salim*', a golden heart is developed. The Lord at the time of one's passing away sends the Angels with his '*Salaam – 'Salaam ul kbaulum mir rabbil Rabim*', the *Salutation*.

In my life I have seen Sainly persons who have described their death. They called all the relatives around them, their children and grandchildren, given them parting advice and asked them to stand witness to the recitation of Kalima '*Lailaha illallah Mohammad Rasool Allah*'. They have thanked their doctor around for having served them, thanked all, sought their forgiveness and described the soul which is leaving from the body and have lifted their hand in salaam. This I have seen with my own eyes with regard to my *Murshad*, my grandfather Moin ul Vizarat A. K. Syed Taj Peeran. I have seen number of my good saintly relatives who have died with Kalima on their lips satisfied, describing the angels around them who have brought them the Salam, as done by my grandfather. I have seen my maternal grandfather also dying in such a solace and peaceful way. They lead a very pure life, a life of dedication' a life of sacrifice a life of charity, a life full of prayers. Only when you gather knowledge of Lord, practice goodness in life; recite the namaz with all '*Khuloos, Tawajoob*' (*humility and concentration*) and you recite namaz as if you are seeing the Lord, if not you must feel that the Lord is seeing you with '*huzoor e Qalb*' and your heart being in presence then the inner light emanates. When it happens you gain peace and tranquility. When your charity is with your full heart from all that you have earned, earned with your own hard work then you are pleasing the Lord. When you abandon all evil plans to destroy your relatives, your friends, your brother's, your sisters but develop a plan

for the goodness of yourself and feel the pain of others, feel for the goodness of the others then you have achieved bliss. If you have nothing to offer to anybody in terms of material cash, but you can certainly help by giving good counsel and advice; help people learn good things in life, you can do charity to ants, birds, animals. You can feel the goodness around, feel the goodness in the nature. When you see the goodness in you and in the nature, a cosmic harmony is developed and this cosmic harmony will guide you by giving you sixth sense. You become a person of '*Firasa*'. As our Prophet (sas) in *hadees* has said that a Muslim who is good in his heart and mind develops '*firasa*' and he will enter the heaven 500 years before a rich person reaches there. Let us fill our vacuums in heart, mind and in our souls with love, affection and warmth. Let us illumine our heart, mind and soul with million lights of knowledge. Let us enliven our sagging spirits with rhyme and rhythm, with melodies, with cheers and allow the goodness and the light within our mind and heart to soar higher and higher to reach the Lord and the Prophet (sas). Let us delve deeper and deeper in the realms of our heart and bring our treasures to gleam. The treasures which are buried in your mind and heart are the knowledge of the Lord, the knowledge of the Prophet (sas), the knowledge of the '*Tareeqat, Maarifat, Woobodiyat, and Hakhikat*'. Let us enter this field and achieve all that is good to make our 'Shariat' a perfect one to enable our eyes to gleam and to sparkle. Let us enlighten ourselves. That is purifying our self-afresh with cool streams of love. Love and love alone can purify our mind and heart. We need to seek forgiveness. Forgiveness for all the wrongs we have done, not only from our friends and relatives, children and neighborhood but from the whole world. We need to seek forgiveness. Only then our travel to the holy places becomes a successful one, a complete one.

Now we see that every movement is becoming past. Mingling with times and history. What has gone is gone, bygone be bygones, past be past. Whatever you have said through your words is slipping from the lips and will never come back. It is like an arrow which has left the bow and will not come back, like a bullet which has left the gun which will not come back. Deep down if you feel in yourself a feeling of remorse, a feeling of repulsion, a feeling of regret, of disapproval, then that is the beginning of a change in you, that is the repentance. Repentance is turning your heart away from wrongs which have you done to displease others, to give pains to others, hurt to others. When you find a new experience then you will find a fresh breath, a new life, a new lease, a change of mind, a change of heart, and a new discovery for better living. A new learning, a new growing, an expansion of vision, a new light, a glow within, a new consciousness, ever forgiving and an illumined soul. Darkness begets darkness and light begets light and joys. An enlightened soul sans sins shines, it acquires wings that will soar higher and higher and reaches the heaven. Do not become a blackened sinner with corrupt soul. Relegate yourself to a humble being. Burn your filthy flesh and bones forever. Let its ashes of sin be thrown away from your mind and heart. Do not pollute the air and water. Do not pollute the jungles and the sandy deserts. Do not rob the bowels of the earth of all its jewels and do not destroy the forest and the animals residing there. Your perpetual desires will ruin the gardens of love, the gardens of heaven. Your gluttony, the desire to eat more and more, which is one of the seven sins can destroy your health and destroy the goodness around you. Do not make, therefore, meal of the birds and animals which have become very rare. Do not kill the elephants for ivory and its tusk. Do not skin the tigers, lions and snakes for pleasure. If you do so there are enemies who have kept their

fingers on the nuclear buttons. They will not only destroy you but will destroy the earth and the heaven will grieve and the stars and the Moon will bid goodbye and they will leave man and humankind and humanity to perish and to decay. We need to save the planet. We need to save our self and it can be done only by purification of our soul and by our enlightenment. Let us praise our Lord and pray for tranquility. O the praised one, the chosen one, the purified one, the sublime soul, the cherished one, the protected one, the privileged one, the gracious one. O the love of the love, the light of the light, O My Holy Prophet (sas), how shall I please you, O my loved one, with my wearied condition and wretchedness, with my chill penury and hollowed nature, with my empty head and dark soul. O light of the light, O the Noor ul al Noor, O the perfect soul, the heaven has granted you a highest position in the world and the hereafter. You are 'Sadiq Wadul Ameen'. O enlightened soul, the guided one, show me the path of enlightenment. Illuminate my mind with billion lights. Bring me ecstasy and supreme bliss. O deliverer of all the sinners in this world and the hereafter. O my redeemer, protect me from all sides and be with me. O the light of the light, 'Noor un al noor', let the light glimmer with hope. Let that glimmer of hope cherish me. Let peace prevail in the whole world and tranquility descend from the heaven.

Let us all pray together for knowledge, for peace, for humility, sublimity, sincerity and for sacrifice and for all great qualities of Prophets, who have come from this world and done good for the humanity and all the good deeds done by the Saints. Respect them; love them; for love and beauty and affection are the most beautiful flowers in the garden of life. Our education will not be complete unless we become a good soul in this world. The soul which was enshrined in our body and mind by the Lord was a pure one. It is the breath of the

Lord; it is a light of the Prophet (sas). We need to keep the heart pure to enable this light to cherish, this light to grow, to flow, to enlighten everybody around us. Our life should have a meaning. It is not only by discovering oneself but also by developing our personality. Even if we do not have high education, high degrees and skills with us but by practicing goodness, by controlling oneself and becoming charitable and laying our soul on the threshold of the Lord with goodness will certainly bring ‘Salaam ul kaulum mir rabir Rahim’ from the Lord through His angels.



Sufi Path 8

Conquering Self For Success

Welcome to the International Sufi center. We have been carrying out series of talks on various topics of Sufism, which is a Sunni path, a path of 'Sirat al mustakeem', a path that will lead you to victory and a life of satisfaction and having fulfilled all your duties as an obedient servant, as a surrendered person, as a person who has fulfilled all the obligations which have been commanded by the Prophet Salallahu alihiwa sallam and as directed by Allah ta'ala in the Quran e sharif. Sufis are beloved's of the Lord and the Prophet Salallahu alaihi wasalam, they are the 'Muqharrabeens, the Shaakireens, Sajeedeens', the most thankful, obedient servants of Lord. They have dedicated their life for carrying on all the commands which the Lord has given, and the main purpose of the life is to achieve purity of heart, purity of soul and purity of mind. They have a teacher and a Master. The Master leads them to the highest goal of reaching the Lord. A Master is one who has received the instructions from his Master and his Master has received the instruction from his Master and the chain of genealogy reaches Hazarth Ali Al Murtuza and the Prophet salallahu alaihi wa salam. The Lord in His mercy has been sending thousands of Prophets and thousands of Auliyaekirams (Saints) so that the devilish nature of the man is reduced and the man is in a position to be a good human being and achieve love which is a celestial gift to mankind. Love is a seed of sympathy and goodness. It is charm, delicacy and tenderness. The love needs a soft heart and a lofty mind. It

needs good grooming and a nurturing character. It is like refining gold for jewellery with a design and pattern. For this, we need a good Master of lore of having learnt from his Masters and them from their Master's. They help you to become a person of very high character who is in a position to understand all the wisdom which has come down on this earth; the wisdom which has been transcended by the Lord the Merciful at the time when Adam was created and at the time when the Lord blew His spirit into the structure of the Adam along with the light of the Prophet salallahualaihi wa salam.

Sin which is committed by man is nothing but darkness. It is hardening of the heart. It blurs the mirror for a clearer vision. It is because of the weakness of man. The weaknesses are inherent, and it is imbibed in the character itself. When these weaknesses are not controlled by good nurturing by the parents and have a good society in which a person lives then the person's anger and lust will corrode the mind. It will shut out the heavenly light which has been imbibed in the human being to glow within. Just as a matchstick can light candles, forever glowing, likewise the eternal light from the Lord, the Merciful can dispel the darkness inside the human being and enlighten your soul for a cheerful living.

Today in this session we will throw some light on how the negative feelings and the negative characteristics and the negative nature of man when it goes unchecked and is not controlled then the weaknesses will overshadow, overpower a human being and he will always be under stress and strain. You should know that a Devil, the Shaitaan is an open enemy of man. Where does Satan reside and how does he work? Satan resides in the human soul itself. It is the inner devilish ego. It is our own shadow, our own mischievous self. It is an ingenious one, an inventor. It is creative in nature. Man being

creative in nature is always able to plan and make a good living or a bad living. Likewise, it is the inner inverted selfish ego and self which when unchecked grows and develops into a bad tree bearing bad fruit. The selfish inner self is always arguing within and it develops ostentatiousness, it develops show and vanity. It is always controverting, it is always stubborn, hot-headed and he becomes a glutton, a careless, and a ruthless person to be dreaded. A person who does not put controls in his mind and heart, does not acquire wisdom, does not acquire the path of 'Sirat al Mustakheem'. He does not control the seven deadly sins in his mind and heart; then his learning will be useless to him. His learning will be a perverted one. A perverted person will have a perverted learning and his pen will be a scullious pen, a pen which does not benefit him; a pen which will write rubbish things; a pen which will destroy him. God has created the pen to give us the knowledge. The knowledge which is power, the knowledge is light, Knowledge is God.

The Devil is deep in learning, but his pen which will write damaging things to damage the career of people, like falsehood will write all fictitious things. He will write things which are not reality, which is not truth. A devilish person will have a long fiery tongue and we will find this type of people very common in the mankind. They are merciless with heart of stone and a polluted mind always creating dissentions, always creating confusion of every kind, disobedient, forgetful, unholy, irreligious, thankless & changing sides. They are turncoats. They are liars and they are always ambiguous, unmindful of other's concerns. Always causing hurt to their neighbors, to their family, to themselves, like chameleon changing color and they are deceptive and sinning. Therefore, you must acquire knowledge of all positive things in life and remove the negativity in your mind

and heart. Control the stress and strain in the mind and heart. How do you control your stress and strain? To control the stress and strain in your mind it is not just by going to doctors and taking medicines, it is not just by overcoming your physical weaknesses by taking vitamin tablets, by taking medicines, by doing yogic exercises. It is by controlling your inner '*Nafs e Amara*' and reaching the goal of '*Nafs e Mutmainna*' and '*Nafs e Razia*'. You must gather Knowledge. People who carry false image and false ideals and acquire false pleasures by satisfying false ideas by acquiring things will not give them goodness in the long run. People think that by satisfying their lust, by satisfying pleasures by going to clubs or by consuming alcohol or taking drugs or by satisfying small and petty passions will be able to enjoy life. It is not so. Such dreams of reaching heaven by doing illegal things are not going to last forever. It is only going to create trouble for a person who indulges in false pleasures, in pleasures which are not lasting, which are not going to open the doors of knowledge. If the doors of knowledge have to open to a man in his heart and mind, then he should not lead a life of ease and pleasure. He should have moral convictions and clear thoughts. He should not lead a life of our mindfulness pitiful faults. Life is like going to a war. You must get prepared for all that is required to be done to win a war. You need to choose strong sturdy soldiers, give them the best of physical training to combat with strategic support of air and also Navy, Air Force, armory, artillery and by all other means by which you can overcome the enemy. The enemy is within you. We need the best arms and ammunition to conquer the enemy within. We must study the inner topography, our own inner territory. We need to know every move and details of the inner enemy who is planning to drown us into this life of nothingness. We have to keep a hawk's eye, a clean watch on our own inner weaknesses. Every moment of our life we

must scan and study. Every detail meticulously worked out. You must be ever ready to meet any eventuality. Be ever ready to overcome failures and disasters. Therefore, life calls for dedication. It calls for sincerity. It calls for devotion. We must be perfect in the drill of prayers. We must be perfect in keeping our fast. We must be very smart in our turnout. You must be perfect in gathering intelligence of our own self. You must spy on all our weakness and our good strengths. Only then we can achieve victory – *‘Inna Fatabna Laka fathan mubina’*. The victory is for those who keep a watch on the inner weaknesses.

Now I will also speak to you about how our inner enemy works against us and what our inner enemy is. We have just now learnt that our greatest enemy is our own inner self, the inner devilish self, who always whispers, *‘Min sharil was wasil khannas’*. He keeps on whispering in your mind and heart. It is an inner egoistic conscience not the good conscience. A good conscience will always tell you what is right and what is wrong. It will advise you please do not take this step. The God in his mercy, through our Prophet (sas), *Murshideens* have advised us that whatever step you take in your life, take it after consulting your teachers, your parents, your spouse, the good people around you, with your Murshid. Don't take a hasty step; haste makes waste. First lesson we must learn in our life is that we should not be hasty in all our decisions which we take pertaining to ourselves, our family, our parents, our spouse and our children. We must be calm and patient. Patience is the mother of virtue. You should have a strong faith in Allah. Faith, certainty of things which are good will happen to us. This certainty of faith we should develop – *‘Yakbeen, Ain ul Yakbeen, Huq ul Yakbee’*.

We should not have such type of beliefs which are fictitious, which are false. We should have strong faith in

Truth and Truth alone. For that purpose, we should have good beliefs. Good belief is to have good intention and intention not to harm anybody in life. Once you have this belief of not harming anybody and not having any evil in your mind, ill motivation, of ill desires, then you are on the right path. This enters your sub-conscience and subconsciously you will always fear Lord, this will make you a *'Muthakbeen'*. Otherwise if you have false beliefs and you have false icons and false Heros on whom you want to follow, then you will have ill behavior and become superstitions. Your manners, your ego, your anger, your jealousy, your lust, your desire, your hates will become your strongest enemies. Therefore, we are required to throw away the false beliefs, false tensions and stresses in our life. Cast them away, break them away. They are all the shackles. They are the chains which keeps you in their clutches. You must break the clutches and chains by a strong will power. Where there is a will, there is a way. You must release your heart from these shackles and chains, from the superstitions, from weaknesses. You must not remain in fear. You must develop courage, courage of conviction that you can certainly follow the truth. Truth is to live a good life, a healthy life; healthy living which enables you to develop springs of love. That love will flow, it will glow, and it will gush. Life has always a glimmer of hope a warmth of innocence and is always just, compassionate and merciful.

You should know that God has asked us to colour ourself in His color. What is his color? *'Sibgha tuAllah Alai'* "Color in my color". The *'Aulia Ekraam'*, the *'AnBiya Ekraam'* has mentioned that the color of God is nothing but Mercy. If you show mercy, mercy will be shown to you. If you become wicked, the wickedness will follow you. If you go towards the Courts and the Tribunals, you will find thousands and thousands, lakhs and lakhs of court litigations, cases

against persons after person; one fighting the other, one filing cases and cases. If they are not satisfied with the judgments, then they go to appeal, they go to High Court, and then they go to Supreme Court. We have thousands of lawyers to build up cases. How should we avoid any court cases and litigations? You must be honest in our way of life. Even if we get a small income, we must learn to live within our income. You will be drawn towards that way of life which is totally against the conscience of a man. This will shut the doors of divine light. If you want the divine light in you to glow, then first and foremost thing is you should learn to live within your means. People who have taken up to corrupt practice; corrupt way of life, corrupting themselves and others will always have a very bad end. Not only will they suffer in this world but they will also lose the Paradise which God has promised. If you live a good life, then God promises of sending his Salam to you at a time when you give up your last breath. Never be avaricious, never be greedy, never be gluttonacious. You must take an oath on the hand of your Murshid, on your teacher, on the *Murshideens*, by promising to lead a humble simple life.

The Satan has promised Allah that he will not disturb a humble person. Don't allow yourself to be not humble in life. Humility is the first lesson of wisdom. In order to live a good life, you must not become a person who is always doubting and disbelieving others. Your belief must be strong and you are required to take care of others also so that they can trust you and they do not deceive you. If you are so suspicious in life about others, then others will also be suspicious about you. Just as you are afraid of thugs and frauds robbing you likewise others will also doubt you that you are not a man of faith. Once you develop a character and show your honesty and integrity then the whole society of people around you will

become good. You will have good connections, good associations and good people to work with you and they will have trust in you. Trust is a very important thing in life. Sound relationships are built on confidence and faith. The aim of any religion is to make individuals faithful and so is the aim of the society in turning its citizens as good individuals so that all daily activities are carried out with good intention and good faith. If individuals start doubting the society and faith of others then it brings disorder in the society. Either the society itself is a totally corrupt that no one can be believed, or falsity and cheating has become the order of the day. It is not so, there is cheating, every person wants to gain some profit in his transaction, be it a hawker who is trying to buy old newspapers from you. He also does not want to maintain the correct balance and give you the right price. He also has the greed to make up for the day. Therefore, you must know that faith and good intentions must be pure as a necessity ingredient in daily actions. The faith and good intentions are two foundations. They are pillars of good life for healthy relationship to be built in life. All precautions must be taken in our life to build good faith and healthy personalities. We build a healthy relationship with everybody. You must have healthy people around us so that we can achieve healthy relationship. We can develop peace and happiness. We can not only walk on the ‘Sirat al Mustakheen’, but we also receive ‘Salaamul Khaulum mir rubbir Rahim’ from the Lord. ‘Sakinatul Qhulubul Mumineen’ – God assures that in your mind and heart I will give ‘As-Sakina’. ‘As-Sakina’ is a great gift from the God. It is a total peace, solace and tranquility. This can be achieved when we have self-belief, self-faith and have strong conviction that we will follow the truth and truth alone. It may require a very great struggle and this struggle is known as jihad. Not jihad of taking weapons and killing non-muslims or killing others but jihad is against our own inner

enemy. To fight against the falsity of our mind and heart, we must fight against ourselves. We must put in our conscience that truth and truth alone is what we are required to achieve in this world. That is why you must keep reciting ‘Al-Haq Al-Haq, Ya-Haq Ya-Haq’. We have to recite the names of the Lord day in and day out, 33 times, 100 times, ‘Ya Basitu, Ya Wahab, Ya Fatah, Ya Salaam, Ya Hafizu, Ya Hafiz, Ya Hayyum Ya-Khayoom, Ya Allah, Ya Rahim ur Rahim, Ya Awwalu, Ya Aakhiru, Ya Batinu, Aleem, Kareem, Ya Zaljajali Ikraam’, you have to keep repeating only to train your mind. Just as a soldier is made to run four – five miles and every day and he must do the drill and immense exercise, so also we have to keep repeating the names of Allah and the Prophet (sas), so that our conscience gets trained. That is the Jihad. Once the mind and heart adopt peace, the peaceful way, the truthful way then the foundation of our daily life becomes strong, with good faith. It cannot be shaken by suspicion or rancor. If it gets suspicious then the wheels of the society will get disturbed and it will get shattered.

What is happening today in the Middle East? It is because of the jihad which instead of being carried on in their own mind they are killing their own brothers, kith and kin and citizens of the world. All humanity is one. All citizens are one. It is ‘Vasudeva Kutumba’ in Hinduism, Brahminism, the Buddha, and Jainism teaches about non-violence. Violence starts in your own mind and heart. If violence develops in your mind and heart then the peace in the family is shattered. You will become a quarrelsome person. You will become a cantankerous person. You will not find peace with your husband or your wife. You will not find peace with your mother and your father. You will not find peace with your children. You will not find peace with your neighbors. That is how the court cases get built up. That is how you enter the

arena of civil wrong and criminal actions are committed by you that will draw you to the courts, criminal court, civil courts, and various courts. Let us be simple in our needs. If we are income tax payee, then be truthful; pay the taxes, so that you can live in peace. The personal individual relationship should not be shattered otherwise the consequences are very grave. It is God's command that we should not be a suspicious person at all. You should not nurture suspicion in your mind and heart. That is why Allah asks us to repent every day. Our Prophet (sas) used to recite 'toubah' every day, not that he had committed any error or any blemish. It is only to teach the humanity that if you must train your conscience to goodness then you have to seek repentance. It is known as 'toubah'. 'Subhanallahi Bihamdi Subhana Ali ul azeem Bihamdihi, Asthaghfirullah Rabi min kulli zanbin Khateeatun atubi Ilahi Masha Allah hi Kana'.

You must repeat it at least 33 times in the day and repeat 41 times Surah Fatiha in between the Faraz and Sunnat Fagr prayers.

*Bismilab hir Rahman ir Raheem MIL hamdulilahir rabbil
Alameen
Ar – rahmaan nir rahim
Ar – rahmaan nir rahim
Maliki Yaumideen
Ejya kanabudu
Waeiyaka nastaeen
Ehdinas siratal mustakeen
Siratal lazeena Anamta Alaihim
Gharil Magdubi Alaim
Walad Duallen
Ameen, Ameen Ameen*

You must also develop peace in your mind; to develop peace in your mind you have to recite surah 'Alam Nashrah'

at least 33 times. The prayer may take some time but for that you have to work hard. Every soldier is made to get up at four o'clock in the morning. The bugle is blown and they have to get ready and get into the training. We are no less than a soldier of Allah. We have to work to overcome all the weaknesses which are there in our mind and heart. We have to train our inner conscience.

How will you train your inner conscience? It is not just by discovery of yourself, knowing all your weaknesses, about what you are doing, about your sleepless nights, about bad relationship. You must train your inner conscience. The inner conscience must be trained by repetition of Allah's name and to know what the purpose of your life is. Charity is given only to cut the greed in your mind and heart. You must become charitable. Give as if you are giving to Allah. God says that if you give then it is like you are giving a loan to me which I will multiply back ten folds. Don't be greedy in life. Give from your money which you have earned. You may be a small humble person but you can share your food, you can share your time in teaching the knowledge which you have acquired to others; by some method or some way you can turn your heart towards the greatness of Lord. People have always asked as to what charity brings to us? Charity is beyond filial relationships. Charity goes beyond your home. You are linking yourself with the Lord. It cuts across all barriers of color and race. You don't see who you are giving your money to. You just close your eyes and give it to the Lord. It is beyond your inner self. It brings you warmth and cheerfulness. It is like a diamond reflecting glorious colors. Clarity is Divinity. It sparkles in your mind and heart. Charity brings in brilliance. It surrounds Sainly beings, permeating every aspect of the life of a human being. Charity brings in love gushing forth from the bosom. Charity purifies man. It

purifies the mind. It purifies the heart and enlightens the soul and lightens the burden of craving and being greedy to acquire more and more. The burning greed vanishes from the heart, rising goodness to a Divine path. You should know that tasawwuf or the Sufism is not just by sitting in a corner and meditating and reciting Allah's Names but it requires service to Lord, service to humanity, service to your own self, your own family. It requires you to give from your mind and heart what is so close to you, that is sacrifice. That is something which you love; you must share it with others to the humanity. Sacrifice, love, charity are the bedrocks for taking you to the path of Lord. It takes you to the heavenly light. You experience it, you see it yourself. How you can get over all the profanity in your mind and heart, how you can achieve purity of tongue in your mind. It can be only through sacrifice. It can be only through charity and it is through opposing your oppressed inner self. Only when you stand against your own self that is troubling you and work for the goodness of the humanity then you have achieved some stage in spiritual path. You must love and be loved. You should not allow yourself to be betrayed by others with their bad qualities. You should not become a disgusting figure, but you must become a loving being. You are becoming part and parcel of 'Rehman-ur-Rahim' that is by sharing love. Love is a divine spark. It is hidden in the depths of heart for a man who cherishes it. Slowly and steadily you realise what love is and by recalling the love you received from your mother till you became a youth. It is the time of youth which is a revolting time. The youth period takes you away from the motherly love. You become arrogant. You become passionate. You become playful. You want to enjoy life to the brim by indulging in pleasure by indulging in sex, in gluttony. It is this period of youth which must be controlled. Now you have passed the youth, you recall all the things which you

have done, some bad, some good, some worst. How will you get over it? It will with 'toubah' i.e. with repentance. This can be achieved only by giving. It is only through service. If you have no wealth to give, you can do service. You can always help anybody and there are people who have taken up to these good deeds of working for others, having gone to the mosque, having helped people who are loving, then by doing that they have attained God realisation. God realisation simply means a path chosen by good people practicing virtues, good deeds and everlasting goodness. People who are on the path of God-realisation are very peace-loving people. They are brotherly, they are affectionate. They think of the well-being of others. They are concerned and have love for others. They place the others needs over their own, they feel humble, kind, and humane. They speak softly, they are very forbearing. They are very chaste, you can become chaste. We have done wrong, we are not angels. God has put life itself as a test. But having come on the path of the goodness, having realised that we must lead a good life and achieve the goodness of God, you must achieve all that which is required to achieve as a good Sufi. You have to become humble, feel kind and humane. You should speak softly. You should have abundance of patience and be forgiving. Forgiving is a very great quality in man. You should forget and forgive your enemies. If you have filed cases, then why don't you compromise? Lord asks us to compromise and fit ourself as a member of the Society. It is only through compromise that the difficulties of life can be overcome. You compromise with the way you live in the house. You compromise with your family. You should compromise and enter into good relations; good feelings with persons in your life will bring you victory. You should always remain calm, cool and always be collected in the mind. If you are a short-tempered person then do Wadhu, take bath and sit down in prayers and repeat

God's name and do tauba, 'Subhananallahi bihamdi, Subhanallahil aliyul azeem'. Keep on repeating in your mind and heart till it enters the innermost corner of heart, mind and conscience. Then the conscience will become a great policeman to check on you. Do not be cunning, wicked and cruel. No Sufi can be wicked and cruel. You should become a good Musalman, you should not be cunning. Cunningness is to adopt ways and methods to destroy another person and ways to defeat your enemies. Don't be wicked and cruel. You should have compassion for the poor unfortunate, sick and hungry. You should respect one and all. You should have the strength to bear the loss. God takes an Oath –

'Wal' asr Inmal insaana lafee kbusr' – man is in a state of loss, but you can defeat this loss and gain victory

'Allal lazeena aamanu wa 'amilus saali haati – Those who are doing good deeds

'Wa tawa saw bil haqqi wa tawa saw bis sabr' – those who follow truth and those who are patient in their life. Patience is to forbear, to stop doing any ill things to somebody else, remain silent and calm. Bear the loss with inner strength and then be just, truthful and straightforward. By being straightforward, truthful you may not gain the wealth. You may not get the position. You may not get things which you want but you should cut away from the evil people and evil ways of life. However, make an aim to achieve goodness, keep your promises, lead a charitable life, a generous life, a hospitable life and share your food. Bear in heart and mind thousand lights of joy and happiness and feel one with the nature. Only then you will attain self-realisation. Self-realisation is achieved by immense faith you have in the Lord, that by leading a truthful and a divine life. You will be able to achieve the inner goal of 'Sakina til khulubil mumineen'. A divine thought you should have. Your

divineness will come to you only when you become a friend of God, when you become helper of the Lord. God wants the whole humanity to be one. God wants a whole humanity to be peaceful and loving. You can be peaceful and loving when you do not cheat your own self, don't cheat your wife, your children or parents. First be brotherly with your brothers and sisters, compromise with them. You should have faith that God will give me, I will earn with the sweat of my own brow. I don't have to depend on my father's wealth. God does not like a stubborn person and compares him to an ass or donkey. Be good and change yourself. Bring a change in your mind and heart through your immense faith; faith in yourself, faith in goodness, faith that you can change and change for better.

So this is the lecture which I have given you to enable you to change and how you can change is by helping a neighbor, a sick person, animal, cleaning the environment, by helping to bury a dead person, a destitute person, helping needy people, aged people, infirm person, show compassion and mercy to fellow beings, help those who need assistance, do social work, join those who need volunteers, then you will be noticed. Certainly, you will be noticed. Certainly, help will reach you. Certainly, when you show love, compassion and mercy to God's creatures he will certainly show you a straight path for success. You cannot win this life without facing the trials and tribulations from Lord. God has said 'I will put you to test; I will put your faith to test'. Don't complain against God that he has not given me this, why he has given me these difficulties etc. You should not allow your tongue to speak, hold your tongue and keep your tongue within yourself. Don't use abusive language to God or to Prophet or anybody. If you do that your heart will become hard and the light in you will disappear and you will become no other than

a disobedient servant, and you have become no other than a Satan.

I am giving you this lecture because I have received training from my 'Auliya Ekram' and I have received this training from all good people, I have lived a humble life, I've been a practicing advocate, a professor, a teacher, I have been a judge for 20 years and we have been carrying on the lectures from International Sufi Centre. We have uploaded all these lectures on www.internationalsuficentre.org. These lectures are also available on www.slpeeran.youtube.com. Please read the books written by all great saints, and not just Quran-e-shariff. The life of Saints and Prophets are a commentary of Quran. They have lived a heavenly life. They are all heavenly people, not only they have lived a good life here but they are also enjoying the pleasure of the Allah.

There are three type of humanity God has divided into in Surah Waakiyah, 'Saheb-e Yaamin' those who are on the right path they will go to heaven 'Saheb e Shumal', they will all go to hell. Those who are nearest to the God are 'Saheb-e-Mukarabeen' they are the persons who will reach God Himself. If you want to reach God Himself then you should be on the path of God. You have to develop 'ishq' in your mind and the 'Ishq' in you is a fire and the fire will burn all the sins and the 'Ishq' will take you not only to the heaven but it will also lead you to God and you will be the nearest person to the God.

'Nehnu akhrab khareeb', the God is nearer and nearer. You become thankful, be a thankful person, a person of gratitude, a person of thankfulness. This is what 'Ehsan' is. Sufism is nothing but 'Ehsan'. There is nothing like "ism" in Sufism. It is Quran, it is Sunni path. It is all a path of love. It is a path to reach heaven. It is a path to reach 'Mukharabeen'. They all become 'Saheb e Mukharabeen'. They become very

close to the Lord, they mingle with the Lord. The light will become light and the inner light will join the light.



Sufi Path 09

Sufi Wisdom and Spiritual Consciousness

Welcome to international Sufi center. We have been carrying on series of talks on various aspects of Sufism which we have uploaded on our site [www InternationalSuficenter.org](http://www.InternationalSuficenter.org). We have also uploaded the talks which have rendered for you on www.youtube.com. Viewers who have not had the opportunity to hear the earlier lectures may visit the site to hear all the lectures which have been uploaded.

With the Grace of Allah *Subhan-a-ta Allah* and by the blessings and prayers of Hazrat Muhammad *Salallahu alaihe salam* and all the prayers of Saints and Sages we have been carrying on this mission of spreading the teachings of Sufis. Sufis are '*Mutakbeens, Shakereens Sabereens, Sajedeens*' and are the true followers of Muhammad *Salallahu alaihe wasallam*. They have not established any separate creed nor have they deviated from the teachings of the Islam and Sharia. The inner aspect, the inner core of Islam is '*Tarikath*', where the intention of the law, the philosophy behind the law, the wisdom behind the law, is exposed and the main purpose of any *Musalmaan* or a Sufi is to reach Lord – the *Allah T'ala*. In terms of the teachings given by the Allah T'ala which has been communicated to the Prophet (sas) through Gibreel in the Quran Sharif and in the various other books which have been communicated by Gibreel to the Prophets from Adam alaihisalaam to Nabi Kareem *Sallallahu alaihi wa sallam*. Besides the Quran and the Sunnah, the great scholars who were particularly the four Imams-Imam Hazrat Abu Hanifa *Razialahu talab anhu*, Imam Abu Shafi *Razialahu talab anhu*,

Imam Hambali *Razialahu talah anhu* & Imam Malik *Razialahu talah anhu* codified the Shariah law which is also known as *Fikb* or the jurisprudence – the wisdom of the law.

We are required to achieve wisdom, that is the main purpose of the Quran and all the Prophets and the great Saints and Sages who have done '*Riyazath*' and have achieved the wisdom through their experiences in their life. In Surah Yassin of Quran it speaks about the wisdom. The Lord takes oath on the wise Quran – "*Al Quran il hakeem*" to reveal wisdom for those who are on straight path, a revelation from the Mighty, the Merciful. The main purpose of the message of the Lord and the Prophet (sas) and all the Imams and the Sufis and the learned people, the Philosophers and Scholar is to humanize man, to make man worthy of being the '*Khalifa*' – a true representative of the Lord and the Earth. All the planets, all the cosmos, all the animals and the plants and every individual, every organism is made subservient to Man, to serve Man and the Man has been created to serve God – "*Wa ma Khalaktul Jinni Wal insi lilabi lah budun*". Lord says "I have created the Jinnies and the man to worship Me, to serve Me, to be subservient to Me", to be subjected to the commands of the Lord and the Prophet. All human beings on earth have to protect themselves against evil. The evil is represented by the Devil. Devil is considered as an open enemy of Mankind. He wants to waylay Man from the good path, the path of '*Sirat al-mustakeen*'. The evil in the mind of the man does not allow the goodness to flourish, does not allow the good deeds to reach the Lord. The good deeds are polluted because of the evil intentions that man bares. If a man bares an evil intention and an intention to harm another human being, an intention to harm the cosmos, the plants, the ecology then all the good which he might have done or good deeds he would have sent to the Lord gets polluted and

they have got corrupted, it is negated. If you take into consideration our life which we have lived and calculate the amounts of wrong which we have done in thought, deed and word, then the wrongs become Sin and the Sin becomes a great burden on the shoulders of a man. If this sin and his wrong deeds are required to be nullified then man has to seek forgiveness from the Lord by repentance. He has to turn a new leaf. He has to turn a new corner and come back to the Lord and submit himself in surrender and the surrender is to subject himself to the law of the Lord and the law of the Nations. The law of the Nations expects that man live in peace with himself, in peace with his family, with his community, with his Nation and with all the Nations of the world.

The Indians have migrated to all parts of the world, to all Nations and they carry the message which has been given to them by the Lord and the Prophets and the ancient civilisation which has come into this Nation. The ancient people received the messages through their deep penance and their truthful living. These messages have been recorded in the Rig Veda and in Vedas and in the sayings and the writings of the great Souls who have lived in this country. The religion of Mahavira, Buddha and that of the Hinduism and the Sikhism which was born in this country only teaches Truth. But that Truth has been mingled in various myths and mythologies and various stories and man has turned truant, has turned into an evil being, to cheat the country, to cheat the public and himself. This aspect of human life is the most tragic aspect in the human society. Islam came to establish Peace, Truth, Brotherhood, Equality and Equality between sexes, between male and female, between all the colors and castes and creeds. It sought to bring humankind into humanity, true humanity, into Brotherhood, and to bring

peace among all the inhabitants of the Earth; but most unfortunately the message has got corrupted and the people have taken violence as the message which is not so. Islam stands for peace; to unite the hearts with love, affection, truth, justice with all the good manners, good courtesy, to build up a great Nation, to build up a great civilisation, to make man to return to God, the only One, the Savior, the Saver, the Helper. *He* is Living, *He* is not dead. *He* is nearer than our jugular vein. *He* lives in our every breath and every breath of human being should be lived in the love of the Lord. To love him should be the aim. Now we have corrupted the society and life is full of regrets, pain and suffering coupled also with the cheap joys which we have tried to achieve through cheap films and advertisements which are shown on channels of TV and internet. We try to derive pleasure through watching all sorts of films which are negative in approach, in massive advertisements which are done by those who want to sell their goods, who want to lure us to passions. To make us spend our money on all worthless goods, which does not give us lasting joys! We have to achieve happiness, solace and peace in our life by leading a correct life and that life can be lived to a full measure only when we follow Truth and Justice and earn our bread with the sweat of the brow. We have to be accountable in our life for all that we do in a good manner, as a good citizen of the country, as a good *musalmaan* and a good Sufi.

Life is a tale of meetings and outpourings of woes, sorrows and afflictions, pleasures joys, laughter, regrets, repentance, remembrances. We have a fading memory of all that we do which is not approved by the society. We do not turn a new leaf. We do not learn a good lesson but we want to live a life of myth and pleasure and hatred and harrowing experiences. Our hearts outpourings, mental outburst, trials,

turmoils, fears and tensions do not bring a good sense in our mind and heart. The teachings of all the great wise Sufis has been in terms of the teachings received by all Prophets and Saints. All Saints and Prophets have only taught us to live a good life, a charitable life, a humble life, a life of solitude, a life of peace. In this multi-million facet theater of life, we watch people's action, their acts of peace or strife. We all want to look for action-packed scenes, moments tense and horrific and we begin to scream at all the things which completely delude our mind, which takes us away from peace, yet we do not stop looking into these types of horrific things which happen all around us.

In life we are called upon to play different roles, the roles which could be short ones or long one from day to day. The scenes may be sweet, emotional or show of strengths. We always find angry moments, jealous moments, moments when we covet for things which we should not do in terms of law. We win or lose at some length or the other.

We notice that from decades, to decades a new scene is created. Change keep taking in the society and the change may be good or for the evil. We notice that with all the evil which is taking place yet there is harmony, yet people follow the right lane, the right lane which guides the man to good things. With all the offenses which happens in the society with all the criminal, civil litigations which takes place in the society, with all the bad things which are happening yet man is in search of peace. He searches for peace with in his own culture, in his own music, in his own games, in his own literature, in his own way, in the art and literature, in sculpture, in various ways he wants to fight the pain, the disease, the filth, the corruption, stress and strain. Often we find there is sound and fury without light, without the goodness showing its pleasant face leaving most of us in a

most piteous plight. When upon our path evil nature's wrath descends, we search for ideas to counter the maladies which the Nature sends upon our heads. We find the helpless and the weak expecting Mercy from friends but they turn out to be tyrants. They look for an exit from their miseries which they are unable to see. Though much they ponder how to escape from dangers grave but yet some laugh at martyrs who die as heroes brave.

With this background and short summary of the life which is before us, let us begin a new chapter in our discourses and talks. Let us recall the various pieces of wisdom which has been pronounced by the Prophets and Saints and wise men. If we go to the Surah Luqman in that wise Luqman advises his son to follow only one God, the God of Mercy, the God of Charity, the God of Graciousness, the God of Peace and the God of Love. He gives wise counsel to his son to always be truthful in life, to follow good things, to have a good tongue, to always speak about things which are truthful in life.

Surah Luqman reminds about the good culture we should have in our lives, how we should follow good path, the path of peace, a path of love, a path of charity. In the ayats number sixteen to nineteen Luqman advises his son as follows: the ayat sixteen says – 'O my dear son, lo though it be but a weight of a grain of mustard seed and though it be in a rock or in the heavens or in the earth, Allah will bring it forth, Lo Allah is subtle and aware'. It reminds us that Allah, God the Merciful keeps account of even an atom of good or evil which we do and he is aware where it is and he can bring forth before our eyes on the Day of Judgment. It is recorded by the angels who are on our shoulders. In ayat 17 Luqman advices: 'O my dear son, establish worship and enjoin kindness and forbid iniquity and preserve whatever may befall

you. Prayers to the Lord are mandated in our Islam and so also in all the religions. So the man should begin his day and end his day and in between also remember Lord by doing *wadhu*, purifying himself externally & internally and recite the *Namaz* in the manner taught to us in the Fajr, Zuhr, Asr, Maghrib and Isha. We have another Namaz in the night which is known as the Tahajud

Lord calls upon the Prophet *Salallahu alaihe wa sallam* as “Ya Muzamil” – one who is covering himself with a cloth sheet to recite prayers in the night time, to recite Quran e sharieff also in the night time. Likewise Luqman who was a wise man in the legends of Arabs, who was revered, who is not mentioned in the Jewish Scriptures but is considered as a very wise person who lifted the people around him to a great height with his knowledge and wisdom. In the Surah 31 which is named after him, Ayat 18 he advises his son to be humble. The ayat in translation reads: ‘Turn not your cheek in scorn towards your flock or walk with pertness in the land. Lo Allah loves not each bragand and boaster’. In simple terms the ayah requires that every human being should not look upon another human being with scorn, with contempt and he should look everyone with love and affection and he should not walk with haughtiness, with pride and arrogance which is not liked by Lord because the Satan has promised Lord that he will not disturb or waylay a person who is humble; so humility is the first lesson of wisdom. If you have to acquire wisdom and live a very peaceful and a kind and affectionate life then you have to follow the advice given by Luqman in Quran Sharif to his son that you have to establish prayers.

The prayers will take you away all evil, lewdness and shame, which are two evils in human mind and heart which will always betray man. It will take him to lustful thinking

which will make him a bad person which will take him to all sorts of games of chance, to races, to play of cards, to women, to alcohol, to tobacco and all sorts of thing which will spoil his health, which will betray him, which will not stand with him. So that is why the ayat 17 also requires that one has to be steadfast, to hold on to the Rope of the Allah. Likewise the ayat 19 says be modest in your bearing and subdue your voice. Lo the harshest of all voices is the voice of an ass. It follows that the teachings of Luqman is to inculcate in your mind and heart modesty and to have sweet speech. You should not be arrogant, you should not have a filthy speech, a bad speech, bad talks, a scornful look, a look of contempt but you should have a looks of goodness in your mind and heart. The eyes should sparkle. The heart should sparkle. The heart becomes "*Qalbe Salim*". God asks us to bring a heart which is sparkling with love and affection, which is a pure heart. The purity in the heart and mind can come when you follow the great teachings given by our Prophet *Sallallaahu wasallam* and the wisdom which has come down to the Prophet *Sallallaahuwasallam* from the Lord, the Merciful. The Sufis have been also been reminding man among their midst to live a pure life, not to be confused, not to be angry and bitter because every man looks for a peg; a peg which is always there on the wall to hang a coat. We want a reason, a ruse to blame others for our own shortcomings. We need a nail to be driven in a coffin. We need a shoulder to weep and everyone looks for a floor for dancing.

So the Sufis who have lived a pure life, they have always been giving words of wisdom. The Sufis would also point out that man is always at daggers drawn, that is, he always has a fighting nature in him. He carries a sword; he carries a pistol and always wants to threaten his brother or anyone who would speak ill of him, anyone who cross swords with him.

He is always bitter, cold, sarcastic and angry and his various evil traits in his mind and heart challenge each other and they try to claim ascendancy and to capture his mind and heart. Therefore the Sufis throughout the ages, throughout the centuries have been advising their followers to live a calm life and not to carry daggers in their mind and heart and in their hand to fight with everyone who challenge them. They would always say that light of wisdom will seldom dawn on confused minds which are disturbed. A mind should be calm and the calmness and peace in the mind and heart can be achieved only when you are peaceful, when you are prayerful. The mind, heart and eyes should always remember Lord. You must feel as if you are watching God when you are in prayers. If you cannot do that then you should know that He is watching you. That is the '*Hadees of Ibsaan*', which has been recited by Hazrat Umar Farooq (ra).

So when we have a feeling of living a truthful life and always feel that we are in the presence of the Lord the Merciful then the confusion in the mind is cleared and the mind becomes very wise. You have to learn lessons from the life itself which we have lived. We must have faltered, must have floundered, must have fallen at every step but that is the natural. Each mistake which we commit should be remembered so that the next time we don't commit that mistake. That is how we become sober, that is how we become kind and a good person. A good person is one who reigns in his good traits and keeps the bad one curbed. This is the teachings of great Saints and Prophets that you have to curb your evil traits in your mind and heart. You should bring out the goodness. How does the goodness come? The goodness have been realised when you were a small baby, when you would love your mother, when you would kiss your mother, when you would feel the absence when your mother

is not around you, you keep on calling for her, you would cuddle with her, you would hug her, you would kiss her and you want the same affection to be given by your mother all the time, all the moments you want to cherish in that love, but that love slowly diminishes as you grow up. As you grow up you become jealous of your siblings, your kith and kin and you want more and more and that is how the greed and anger develops in you. If you try to go back to the innocence of the child and remain innocent in your mind and heart always, that is the path of wisdom, that is the path of goodness, that is the path which always takes you away from evil things of the seven deadly sins of greed, anger, jealousy, covetousness, pride, arrogance, sloth and slumber. All these things they work together but the goodness shows compassion on seeing a beggar or a lame person or a person who is hungry, also works in mind and heart. These feelings of compassion which come to you should be nurtured, should be developed in the mind and heart. That is how you will reach wisdom. That is how supreme, spiritual consciousness gets awakened in your mind and heart. In life we move around aimless-hither and thither, quite oblivious of other's concerns, carelessly, ignoring opportunities, being not serious. This has been our moments in our life. We have been very playful, sinful and not even caring for anything but enjoying life at the cost of our parent's earnings. The father would have earned the money with sweat of his brow. You would not have felt how he has earned but you would have been very playful. It is only when we suddenly faced life with all its pitfalls, with all its enigmas, face deadly snakes, and all these dangers, then we wake up, then we feel that we should become serious in life, acquired some knowledge, acquired some activity, acquired some skill so that we could have become a good citizen. It is then that we begin to value the money which we have earned through our own sweat of our brow. This is what wisdom is.

Wisdom comes to us only through our experience, only through our own efforts; when we learn good things of life. The Sufis have always lived a pure life and they have always taught wisdom, in the light of the Holy Prophet's sayings and what has been said in the Quran-e-Sharif. They have experienced everything which has been experienced by the Prophet and the *Sahabas*. They have shared all that they have learned in their life and reached the pinnacle of success. Their success is only in their humility, in their sweetness, in their talks, in their dealings in their life. It is not that they have withdrawn totally and sat in a corner but they have lived a normal life like any one of us but their life has been one which could be emulated, which could be followed by others. That is how they have gathered so many followers and that is how they are revered even today. If the Saints are remembered in terms of celebration of *Urs*, it is only to recall to our mind and heart, the goodness which they have acquired and which they have shared. Even today if you go to the Khawaja Ajmeeri *Darga shariff*, you will notice thousands of people are being fed food. You would notice such type of activity taking place in all the gurudwaras – free food is supplied to all who are hungry, who are in need; free medicines is supplied in all the Jain hospitals and in various charitable organisations.

You have to sit in your prayers and seek forgiveness. 'O Lord, the tongues of the people are wagging against me, I should become true to myself and meet You. Therefore turn my inner self to love and love alone'. That is why the Sufis would always recommend that you should keep good company. You are known by the company you keep. If you do not keep a good company, then the evil will influence your mind and heart. So they would always advise that you should be choosy in making the best among the friends. Your friends

should be good people who are charitable. If you are forced to live with evil people, like living with dogs then you have to bear their barking also, their bites also. You cannot complain that you are in a company of dogs and you cannot bear their barking and their bites. The Sufis would always advise that if a dog bites you, you cannot go and bite the dog. You have to only win a dog, tame a dog with your goodness. It is not corrupting an animal but it is taming the animal. You can tame your friends with your goodness, with your charity, with your good conduct. Influence them with your moral servitude, with your moral character, with a moral conduct, with your truthfulness. So that even if those who are in your company who are bad can turn towards goodness. It requires lot of patience, it requires steadfastness and it requires humility. The evil friends will humiliate you, they will give you nicknames, they will try to run you down, they will embarrass you, they will cheat you, they will tell false things about you, but you have to bear it with fortitude and patience. Patience is a mother of virtue. Sometimes the friends come to your house uninvited and waste your time. Unexpected visits would not be cherished by you or your family. Likewise you should remember that you should not also waste other's time. You should also not cheat others that you should not go to houses uninvited. But if you are invited then go with all courtesy, wish them that is what Allah requires you to be patient and courteous. Sometimes you have to be extraordinary cautious not to allow your friends to cheat you of your hard-earned earnings. You have to be very polite. Politely in a good manner tell them that your needs are very urgent and your children's fees have to be paid, you have to pay for so many necessities of life and you are not left with anything and you would have certainly helped them but now you are helpless. It has happened any number of times in our lives that your friends would rob us of our wealth and never

returns the money which they borrowed from you. Therefore you have to be very cautious when you are dealing with your friends and the company you keep. You have to be very cautious in talking with your friends and when expressing your opinions, for it may lead to wrong conclusions. It happens that a blind criticism is a sure way to lose your friends or it may end in bitter sorrow and arguments; when such things happen than you have to return it with good deeds, with apology, with a flower. Friendship can be won only with good deeds, with goodness within you. If your friend is good, retain your goodness. Otherwise slowly remove yourself from that company, like removing a hair from the butter.

We have now in this talk explained to you various wise sayings which have been passed on and we would like to continue with these sessions of Sufi wisdom and the wisdom which has been taught to us in the Quran Sharif. The most important golden sayings of the Sufis and the Prophets and the Saints have been that 'love and affection are the most beautiful flowers in the garden of life'. They have always said that humility is the first lesson of wisdom. They have also warned that no one takes a stranger seriously more so his advice, talk or philosophy. That means you are a stranger to so many people while you are travelling in a bus, train or car. It is the habit of our Indians to befriend strangers in the travels, to speak to strangers, talk to them but you should be very cautious when you are talking to such type of strangers and more so because even if you talk something which your talk in golden, it will just go in vain. It will become useless. One needs to be highly merited, talented and prominent to make a mark in life. A stranger is not accepted in society unless he establishes his merit and his credentials I end this talk by reminding you that God the Almighty has placed a

great burden on our shoulders, to lead a good life, a perfect life, a peaceful life, a brotherly life. We have to compromise with people all around us. We live with compromises and adjustments that you have to slightly adjust because life is a journey, which is like a journey in a local bus to your place of work or to wherever you are going. So this small journey of life can be made peaceful, it can be made friendly not just by discovering your own inner self of your negative and good traits but also by making adjustments and compromises in your life.



Sufi Path 10

Sufi Wisdom and Friendship with God

We have been carrying on series of talks, interviews and lectures on various topics of Sunni Sufi path which is an Islamic path means the path of ‘*Shariat, tariqat, Marifat, Haqikhat* and *Ubudiyath*’. All are totally interlinked. Sufism teaches beyond the mere ablution and performance of *Namaz, Zakath* – giving charity and performing Hajj. It is an inner path to the Lord Almighty, to reach him, to win his friendship with devotion, with sincerity, with sacrifice, with love. ‘Love is the most beautiful flowers in the garden of life. Maulana Jalaluddin Rumi’s poetry revolves around love and he commences it with the lamentation of the flute that has separated from the tree and longs to go back and join the bamboo tree. That is it has a sad song of separation. Separation from the lovers is a great pain, it gives tremendous melancholy. The lovers would like to mingle, meet and be one and love each other. Jalaluddin Rumi in one of his poems O love has placed his praise to love. It reads “Oh love, Oh pure deep love, be here, be now, be all, worlds disarm, worlds dissolve into your stainless, endless radiance. Frail leaves burn brighter than cold stars, make me your servant, your breath, your care”.

Our lectures have not only been in all the various aspects of Sufi wisdom and spiritual consciousness but we have also been giving lectures and interviews on just to ease the path to the Lord can be made more smooth and easy; so that we can reach the Lord with great sincerity and sacrifice. Sincerity is something which is not showy, which is not one

of deterrent & glamour. Sincerity refers to the deep love one has in the heart when one sacrifices all his needs, all his time, to achieve the goal of being obedient and a loving servant. This has been the goal of all the good *musalmans*, but those who have reached higher plain, higher knowledge, higher wisdom through their sacrifice, prayers and reached the light of the Lord and by the purification of the soul have always been referred to as Sufis. Sufis are those who have achieved the goal of unification with the Lord. The unification has always been with love and that love is also referred to as '*Ishq*'. '*Ishq* dam Gabriel *ishq dil e Mustafa*, *Ishq* khuda ka rasool, *Ishq* khuda ka kalam”.

So the purpose of creation as has been explained by the Lord in the Quran e Sharif – I have created the *Jinnates*, the beings from the fire and the human beings for the purpose of my obedience, for the purpose of giving love not only to Me but to all the created things of the Universe. God has created all these things which are there in the universe for the purpose of compassion, mercy and love. When we become too selfish, self-centered and we become one for our self without realising the greatness of the Lord, the Beautiful, the *Jamal*, the *Jameel* and His beauty and love inside in every particle of His universe, then we have missed the goal. Our goal is not just by repeating all the great names of the Lord but also to realise our self and to realise the Lord, the Magnificent, the Merciful, and the Greatest of all the bengs which are there in the world. Nothing is greater than the Lord, the Unseen but who has got the power to keep watch over everything, over a black ant which is in the deepest depth of a mountain. The God has the eyes and he can bestow his power to any of his beloved friends. We have always talked about friendship and what friendship means to us and friendship means to others. The God always refers to

his friends as *WaliAllah* – They are my friends. All Nabi's, all paighambars have been *WaliAllahs*.

They have always been nearer to the Lord by terms of their withstanding the tests which the Lord gives to them. They overcome all the miseries, all the difficulties, all the trials and tribulations which come their way and the friendship is in such a way that the all the curtains and walls which blur the light of the Lord disappears, the light slowly and steadily enters the soul, the mind and the heart. The person becomes an enlightened one. Enlightened person is in a glorious stage, in a stage when he can bless the Lord's love and His Magnificence on all His creatures. The peace and contentment are divine gifts which are to a tortured mind and soul. The torture is worth the separation from the loved ones. The child always yearns for the mother, when in the absence of the mother even if you give toys, sweets or anything the child will never take that till his quest to hug the mother is fulfilled. The child weeps, cries, and wails till the mother hugs him and takes him in her arms, he will not keep quite. So likewise, any friend who is cast away from the doors of the Lord would like to return back to the Lord. A strong person is one who does not have any fear, fear of separation, fear of losing the friendship. Friendship is like a lily white, its fragrance is sweet like honey lasting till times endless sight, flowing smoothly like a river without asking from the Lord any comfort or any wealth or any other thing.

Like wise Sufis are friends of Allah and the only sense which is there in them is that of compassion and mercy and they live a life of solitude, a life of purity, a life of wisdom, a life which is without any cravings for the wealth. They have dissolved all the anger, all jealousy, all evils in the mind and heart. The seven deadly sins have been dissolved in the mind and heart and only good aspects are nourished and cherished.

It is through the training a Sufi gets from his parents, relatives, his Masters that he perfects himself and he takes a vow on the Master's hand to lead a truthful life, a pure life, a sincere life, a humble life. Humility is the first lesson of wisdom. If you want to acquire Sufi wisdom and spiritual consciousness then you have to purify your inner soul and the purification begins with your taking up to a humble, simple and a much cherished life.

The companions of Prophet were all Sufis who lived together and they lived with those people who are having a yearning to live a good and pure life. They had in their bosom plenty of love and like that of Sun's generosity. On them is shining the tranquility of Moon. The Moon gives a cool light in the darkness. That light is the friendship. It spreads into the mind and heart and it's spreads to all persons who are around them. Once the friendship comes in the mind and heart it begins to glow. It develops a magnetic feeling and it attracts all those people who are loving, who have a yearning to be good people, who want to have goodness as their goal who want to achieve good things of life and not waste their life away in doing things which are useless, which does not give any productivity to the development of the inner soul. The vastness of the ocean is like friendship itself. The friendship is so vast like an ocean and friendship enriches mind and soul.

Normally you look for friends in light and shade, to share joys, to seek comfort solace and happiness, to share consoling words and enrich hopes, to steer the ship of life to save shores. You want to share your griefs, you want to share your secrets, you want to take advice, and you want to do all that is good in the life, so that you can reach the path of goodness, the path of enlightenment. It is the sayings of all the great Sufi's, Buddha's, Mahavira's and all great souls that

one can achieve goodness only through sacrifice. Love is sacrifice, love should not be self-centered. Love should not be for your own benefit, for your own self craving but love is giving. Love is to give and when you give more you get more, from inner emotional change to betterness. It is not selfishness, it is not self-centeredness. Love is something very great like a vast ocean. Friendship renews bonds to renew warmth which is hidden in the nature's breast. It instills in mind strength of iron to unfold thrill, to tickle sweet dreams, to reach the zenith of inner peace. Love always calls for acts of compassion. Acts of compassion is not to show off the wealth, the pomp and glory but the acts of compassion are like silent flowing streams and what you do with one hand the other hand should not know. The eyes should glimmer with love. The compassion, mercy and love are exhibited through your beautiful eyes. Eyes should not show anger. Eyes should not show anything which represents frown, jealousy, hatred but only love. The eyes should sparkle with love, so when you are having love, you are compassionate to all the beings who are around you. Any act of sacrifice has to be with love. You are placing all your earnings, your yearnings, everything which you have acquired in life on the altar of God with love only. Total you are placing on the altar of the great being. The Great Being asks you to give 2-1/2 of your earnings but a Sufi says O my lord I will take only which is required for me for my bear sustenance and I will place the entire 98% on the threshold of love, so that the love can spread to the entire world and the world can become a place for good people and the world becomes a better place for peace and happiness, joys and solace. The aim of a Sufi is to acquire peace, to acquire happiness, to acquire joy, to acquire grace, to acquire beauty, to acquire all that is there to maintain peace in the world. Peace in the world cannot be obtained with self-aggrandisement, with self acquisition, with selfishness. Your

self protection has to be in such a way that it does not destroy your health and peace and the good things which we acquire in life. Your own acquisition will destroy your good things in life. A bleeding heart with humility, love, compassion, shudders in fear of the Omnipotent and Omnipresent. A Sufi is always mindful that he should not do any act which will take away the friendship from the Lord, which brings in any barriers, which brings in any discomfort in his friendship. God says 'I accept the love that is offered to Me'; love and love alone for His creatures, for his creation and acts of compassion alone pleases Him. Our journey is very small on this beautiful planet but the most significant period of life is the childhood when we really feel the love of our parents, our relatives and those people who are around us. Of course there are unfortunate people in the world who lose their childhood, the love in their childhood, they are deprived of the good things of life and basic amenities are not available to them but it is a testing period, God knows it. The persons who have been deprived of the joys of the childhood for them God will make it up some where in some period of their life because God is Merciful and He is very Great. His Mercy and his Greatness is distributed among His friends. God's friends bring light to the people, they bring love to the people, and they are grace to the people. God distributes His love and Grace through His own creation, through his own things which are created in this world to serve man.

Man has to acquire the good things of life and keep himself away from the devil. The devil is one who always creates dissension in the hearts of people. He is one who is very jealous. He does not like to see beauty around him. He carries a holier than thou attitude. He is always stiff lipped with collars up, without a smile and cannot bear to see a smart fellow; he shuns good company and carries lot of gall,

poison in his mind and heart. He moves stealthily to cause heart aches and burns and tries to settle his old score for an imagined wrong without a cause. Such types of satanic people are full in this world. So those who are having friendship with the Lord have to realise that life is also full of thorns. There are people who are having satanic feelings, who have jealous feelings, who do not want to create friendship, who do not want to bear good things in their mind but they want to bare jealousy and poison. This poison should not be spread. If we are having feelings against somebody who has done wrong to you, you have to bear patience. You should be thankful to the Lord for having given you the patience to sustain the wrong done by another person. This has been the teachings of great Saints and great Prophets and this has been brought to us in the Holy books. The Sufis would always advise their followers that the whole world is for you and you should not bear any rancor or hatred for any person belonging to any creed or religion or color; compromise with everyone and live with peace with everyone, 'live and let live'. There should be absolutely no prejudice or hatred in the mind and heart for any of the Lord's creatures. If you have that then you are bound to lose the friendship from the Lord. The light will suddenly pop off from the mind. The Sufis advice is always to be kind, gentle to one and all so that your memory is cherished by others. They always say it is very difficult to achieve kindness and gentleness. If I have to become a gentlemen then it requires lot of trainings, lot of exercise, it is not only by deep breathing exercise but by chanting the God's words but also by installing certain controls in the mind and heart. If we should install controls on your own emotional out-bursts, passions and jealousy by doing lot of exercises. You have to carry out exercises in your mind; you have to learn from your teachers and others as to how you should install controls in the mind. When you have put

controls in the mind by training, then you would develop slowly the good things of life like kindness and gentleness, you become a gentleman. You don't hurt others nor would you like to harm others. The Sufis would say that there will be a basic level at which one should sink all differences and prejudices. At that level, one should share the pleasantries, courtesies and customary rights and at that level one should shake hands and hug each other. That is why you would notice that people who visit the mosque or relatives greet and hug each other; when they hug each other the love is exchanged.

The Sufis would say from their life experience that destruction of the basic values is harmful; it is pernicious to the harmony of society and the existence of good institutions. If you give up the goodness then the harmony in your own heart and mind is lost. The cosmic harmony and the light which is there in the heart slowly pops off and your friendship with the Lord, the Merciful is disconnected. You have to work very hard to regain love by doing charity and good deeds; you have to seek repentance to come back to the fold. People who suffer from unemployment, people suffering from lack of finance to carry out the day to day life and other disabilities – physical, mental and spiritual should bear patience.

Sufis bear no grievance or grouse in life. They realise that life is full of trials and tribulations and life just cannot pass without trials and tribulation. Life is a tale of meetings and partings, of sorrows and afflictions, pleasures, joys, laughter, regrets repentances, remembrances, fading memories, future fears, hatred, harrowing experiences, hearts outpourings, mental outbursts, trials, turmoil's, tears and tensions. They all get recorded in our own mind and heart that creates a psychology in our mind. If you have to turn our

inner psychology and remove all our weaknesses and fears then we have to start washing our mind and soul with the soap of love, soap of kindness, soap of affection, soap of compassion. Only then you develop love for the Lord. Only then you start respecting Him, only then you start honoring Him, only then your each breath is spent in His service. Day and night a Sufi starts merging and start becoming a slave for the Lord like an Abdullah, a slave. So your dedication, your love of labor will be valued; neither vagaries of weather, nor ill-health, nor desires, nor slumber can deter a Sufi from being obedient to Lord; with deep devotion he starts burning the candle of his life at the feet of the Master in total surrender. He has no complaints and no demands, no compulsions, no grievances, no grief, no pain. A Sufi is always cheerful; undoubtedly he is captured by the Lord. His aim is to draw the attention of the Lord, the merciful. He has strong faith in God and only by service a Sufi can befriend Him. The friendship of Lord is very important to make his life a successful life, a good life, a life of virtue, a life of happiness, a life of joy. The Sufis philosophic mind is so gracious, so good that even after death they are revered. Saints who have done the great works and sacrificed their life become martyrs and they become friends of the Lord. They will remind us of the good things we have to cherish, and to practice. The Friends of Allah have no fear nor they have any greed nor do they crave for wealth of this world. They crave only for love of Allah. Let us pray that we always are successful in our venture of acquiring love and spreading love and curbing all the evil tendencies. Let us seek protection from the Lord from all that is evil around us, from the devil that is there and seek God's Mercy.



Sufi Path 11

Unity of Godhood, Islam, Humanism

Today we are fortunate to have Sri. Ramprakashji is a Member of the Indian Institute of World Culture, Bengaluru. He takes keen interest in competitive study of world religions and philosophies, works for inter-religious harmony and universal brotherhood of humanity. I was fortunate to be invited by him on three occasions to deliver lectures and present papers in IIWC.

Today, I would like to broach the topic on the aspects of unity of Godhood and in this connection Mr. Ramprakashji has posed a question to me to explain about the various names and attributes of the Lord AlMighty who is referred to as Allah in the Quran e Sharief. The Quran e Sharief was dawned upon Prophet Mohammad (sas) who is the direct descendant of Prophet Ismail, son of Prophet Ibrahim. Prophet Ibrahim is the precursor of the religions of Judaism and Christianity. His sons were Prophet Issac and Prophet Ismail. Prophet Issac's son was known as Ishaq or Yaqub (in Arabic) who had 10 sons one of whom was the great Prophet Joseph who had migrated to Egypt and from Yaqub's ten sons arose the children of Israel. The twelve tribes of Israel migrated back to Palestine and to various places of Arabian Peninsula.

Prophet Ibrahim was the first Prophet to realise the aspect of Monotheism, about the unitary aspect of God. He had seen the great civilisations around him and where most of the civilisations were worshipping deities and followed a

concept that God was not unitary. Gods were multitude and each tribe had their own god. The functions of each nature was taken up by a separate god or diety either female or male and their progenies were worshiped. That was the concept with the Namroods of Persia, Zorashtrians and various religions at that time. The Egyptians at that time believed that the planetary movements were guided by certain angels and various demonic forces and how they are supposed to be worshiped were narrated in their ancient books. It was so even in the religions of the eastern side. Prophet Ibrahim on his own contemplation without any mediation or any angel having told him about God realised the Oneness of God controlling the entire cosmos. His utterances were not liked by the people around him who were idol worshippers, which were rare utterances about God. The challenges of that time were to overcome the aspect of idolatry and duality of thought, mind and Godhood. Ultimately, he succeeded in convincing the King of that time, Namrood and the various other tribals of that time that God is Unitary Being and there should be no duality of the mind, heart and soul. This message was carried out by his descendants who where known as the Israelites. But the Israelites were captivated and kept under subjugation by the Egyptians till Moses came to relieve and take them back back to Palestine and the Story of the Ten Commandments is well known. We all know the moral preaching of Moses by which he has given the ten commandments of 'thou shall not kill, not do adultery, covet the neighbors wife, thou shall not murder'. It was only in later period of time when the Torah was written. The Torah is the book of all the Prophets and their teachings and on their lives. It was believed at that time as stated in the Tohrah, that they will be relieved of all their burdens by a Messiah. When Jesus was born without the intervention of a male being by miracle from Mary, he was not accepted by the people of

Israel. They understood Jesus to be claiming to be the son of God. The concept of religion in Judaism was that God is a Unitary Being and He cannot beget a son or a wife or take multiplicities of gods to take control of the Universe. Unfortunately, the Israelites put Jesus on the cross but later after centuries, Christianity was controlled by the catholic creed which was founded by Paul. The 12 disciples of Jesus, among them were learned people who were able to record the various teaching of Jesus which came to be known as the New Testament or the Bible.

There would not have been advent of Islam at all but for the fact that enormous changes took place in Christianity. Christianity developed into various creeds, into various sects. The Syrians had one branch of Christianity; the Romans had one branch of Christianity because of the conversion of the Roman King and with various versions of Bible. One of the descendants of Prophet Ismail and their tribe lived in Makkah. Makkah had become a religious center and it had become a very idolistic place with over 360 idols kept in the Kaabah. The Kaabah was considered to have been built by Prophet Ibrahim and his son Prophet Ismail in the commemoration of the unitary of Godhood. Unfortunately, the faith of Prophet Ibrahim had dwindled in the Meccan religion or the Arabian religion. There was a prophecy given by Jesus as according to the Quran and the Bible that when Jesus was taken to the stake, he was asked by his companions as to who would be the Prophet among the Israelites, and the Jews, among the Judas. The Jesus is supposed to have said no more prophets would come in the Jews for they have put the son of God on the stake and that he was dying for the sins of the humanity. However, he did say that Ahmed will come among the Arabs and this was recorded in the Bible. When he was asked as to how they should propagate his teachings,

he is said to have told them that his teachings must be spread to all the gentiles. Gentiles were considered as non-Jews. Jews kept the knowledge to themselves and it developed into a highly orthodox religion with Sabbath day on Saturday. The belief was as per the Torah that the God had created the heaven on earth in six days and on the seventh day God had taken rest. There were several beliefs which had crept into the religion of Judaism and the various philosophies and cultures surrounding the region of Arabia.

Prophet Mohammed (PBUH), is descendent of Prophet Abraham was deeply influenced by the thought of Unitary Godhood. He was an orphan and had travelled widely with his uncle on his business trips to various regions within Arabia, Syria and other surrounding areas and had learnt of their cultures and philosophies. After his marriage, he took to meditation in the cave – Ghar e Hira – the Cave of Hira. He kept on meditating on the nature and attributes of God. Could God be multiplied? Can there be duality of thought? Can the various religions, caste and creed be united? Can slavery be abolished? He was convinced that God was a Unitary Being. The duality of God's was created due to man's misled nature. He also realised that the truth recorded by Prophet Abraham and later acknowledged by various other Prophets were all Truths. He was convinced that man was created for devotion and worship and to submit himself to the Lord. Man had to overcome the evil within him and establish goodness and universality. On one fine night when he was in deep meditation, he heard the angel Jibreel, who had brought the message of God to all the Prophets before him right from Prophet Adam till him. The angel commanded him to read, however the Prophet Mohammad (sas) was unlettered. After three times, Jibreel is supposed to have embraced him and all the knowledge of the Lord is

supposed to have entered his mind and heart. He then uttered the first Sura which is known as the Sura Iqra. For three years he kept propagating the philosophy of God being a Unitary Being, Omnipotent, Omniscient, and Omnipresent. Man was just a vicegerent of the Lord. The message was to establish peace, brotherhood and oneness among all the caste and creeds of humanity. There were various evils and superstitious beliefs plaguing Arabia at that time like idol worship, human sacrifice, slavery, tribal wars, female infanticide, divorce and various other evils. He wanted to establish the Kingdom of God as Jesus had wanted, so that there was peace, tranquillity and brotherhood in the world. His message was not accepted by his own kith and kin and his own tribe. He was ill-treated, abused and stoned and made to flee Mecca. His followers were butchered and killed but he advised them to bear patience. He instructed them not to take up to anything other than what God commands them. All the tribal chiefs were against the message of oneness of God and plotted to assassinate the Prophet. God revealed this conspiracy to the Prophet and saved his life. The Prophet decided to leave Mecca and when he walked outside his house in the middle of the night, he found his conspirators in a deep trance or almost unconscious. He migrated to Yasrib or Medina along with his close friend Abu-Bakr. The people of Medina were waiting to have the Prophet amongst their midst. They wanted to have a chief who could adjudicate, who could do justice and they had total faith in the trustfulness, truthfulness and divine qualities of Prophet Muhammed (sas). He was a very divine person. He was a person with a lot of peace, love and affection for all. He was considered as one of the most obedient and surrendered person. The people of Medina welcomed him. There were many communities such as Jews, Christians, and Syrians living in Medina. The first thing he did was to draw up a

Constitution that humanity is one and all are brothers and sisters. All should respect each other and their faith. He called all the people of Medina, the Christians, Jews, Syrians and other communities who were residing there to sign this document with an agreement to keep peace between communities, to follow their respective faiths with tolerance to other religions. This became the first Constitution in Islam. Everyone was invited to join his path and accept the universal truth of One God but there was no compulsion towards any community. For a long time, everyone lived in peace and tranquillity. Slowly all those who had accepted the Prophet's faith also migrated to Medina. The Meccans were not happy as Medina fell on the trade route to Syria and this threatened the Meccans. They were afraid that their caravans would be looted and thus waged wars after wars. The Prophet did not commence the wars on his own as he had only 313 followers. The Prophet prayed earnestly to the Lord to save the people of Medina. He was reluctant to wage war; there is no killing in the religion. The command came from the Lord to defend themselves and the city of Medina and God would send angels to defend him. It so happened that the first battle which was known as the Battle of Badr was in his favour and the Meccans were defeated. Then the Battle of Uhud took place and the Battle of Trench took place. After ten years, the people who had migrated with him to Medina wanted to go on pilgrimage to Kaaba and visit their hometown Mecca again. They decide to go to Mecca, however they are not allowed inside. They negotiate with Meccans to revisit the following year for pilgrimage. The following year more people joined the Prophet and more than ten thousand people went to Mecca for pilgrimage or Hajj. Meccans surrendered, and Islam was accepted by them peacefully without any battle or fights. He gave a parting sermon just as Prophet Jesus gave the sermon of the Mount. In his sermon

he said humanity is one and the whole humanity was created to worship Lord. He spoke of equality among all caste and creed, male and female. The teaching was no different from Judaism, Vedanta, Jainism or Buddhism. He did speak about the Unitary Being and God dwelling in the heart of man. He said that the Lord is not other than you. You are the particle of the Lord. The angel who was jealous of man's creation and betrayed Lord was called Satan. He mentioned that the Satan was your open enemy.

The opening verse of any passage starts with the name of the God and His attributes – In the name of the God the most Merciful, most Beneficial. The concept of God in Christianity is different wherein the Trinity of God had been introduced in Christianity – Holy Mother, Holy Spirit, and Holy God. Man was the vicegerent of the Lord in this world. He had kept His authority Supreme. Prophet Mohammed said he was not the first prophet. He was a Prophet before the creation of the universe. 'I am the light and that light I have transcended again. My light is there in the entire cosmos'. He explained the attributes which the Lord had revealed in His messages. His teachings and sayings which were not a part of the messages of God are the Hadees. There are hadees pertaining to each aspect of human life. The attribute of God most common to all religions including atheism is Humanism; to respect each other as an individual in strength and weakness. It is the primary duty of every individual soul to redeem himself from the weaknesses, to remove himself from the wretchedness and purify himself. That is what Buddha said with regard to the Moksha or the Nirvana. The teachings of Vedanta or Bhagavat Gita are not different from the teachings of Prophet Mohammed (sas). He said I have not brought in any new message but brought in the message which is eternal from the time of creation of the

universe. The message was to explain the nature of God and not to conceptualise God in various forms and avatars as this would give supremacy to man instead of to the Lord. In order to emphasise the aspect pertaining to compassion and mercy he initiated the Quran with 'Bismillah ir Rehman Nir Rahim' – In the name of the Lord, Most Beneficent and Most Merciful.

A question arises and that is when the whole existence is because of the Lord giving us sustenance, so why should we not say "In the name of the Lord, the Sustainer, the Omnipotent, and the Omnipresent"? However, that is not said because for the Lord the Creator, the Universal Being, the Higher Consciousness what is dear to Him is Mercy. That is known as Karuna in Buddhism or Hinduism or Vedanta. For him what is nearest is the Karuna. That is the love which He has for His creation. However much we may be in the wrong, He will not give immediate punishment. He says it is His primary duty to sustain you. The development of humanity from the ancient times has been through His sustenance.

The seven basic sins have been shown to us through whom the whole evil comes into the world. These are anger, jealousy, hatred, pride, arrogance, covetousness, passion. When we are born as a child, these qualities are not with us. As we grow into adulthood, all these weaknesses dominate our mind. The fundamental qualities which God has given us are of compassion and mercy.

What we are required to see in the Quran is the message of love, beneficence, mercifulness among each of us. How we must lead a pure life, a life of compassion, and a life of mercy not to look down upon another being with contempt, with hatred, with jealousy is the basic teaching. There should be no excesses, extravagances as this leads to passion and

corruption. Self-realisation is the first step. The next step is to conquer the self to become a highly moral and conscious person. In the first seven verses of the Holy Quran, the Lord describes Himself as Most Beneficent and Merciful. Thereafter He describes Himself as the Master of the Universe – ‘Maaliki Yawmid-Deen’, Next He talks about being the adjudicator on the aspects of goodness and sins on the last day of judgement and based on this will be given to you bliss or punishment. ‘You alone O Lord do we worship and You alone O Lord we seek our help and blessings. We apply for all our help to You and to You alone’. Show us the straight path the path on whom your Grace is being bestowed and rescue us and save us from Your wrath and which is continuous on those who go astray’.

The Principles of Natural Justice is incorporated in the Divine law. The Divine law is that the Lord gives opportunity to the humanity. The Lord says He gives a long rope till such time they correct their own errors and He will send them to damnation only on the Day of Judgement which we do not know when it will come. This is the fundamental teachings, which is universal. These teachings have been taken up by the purified persons and who have purified their own souls are known as Sufis. It is the endeavour of the International Sufi center to spread the message of peace, brotherhood, non-violence, ahimsa, harmony so that one can create harmony in his own life, in his own family and society.

Ramprakashji – I have one observation to make – inspite of the message of peace which all the Prophets have given still there is a lot of evil in the world. Both Islam and Christianity say this is because there is an opposing force called Satan and works against the God’s will but oddly the point that occurs to me is how can God and Satan be two different entities in the universe. Are they

not the dual poles of life which is one in the sense that earth is one which has North Pole and South Pole. It is a magnet which cannot be without the polarity of North and South. No existence is possible at all without the duality of light and darkness, without the duality of good and evil, without the duality of centripetal forces and centrifugal forces, without the duality of birth and death, day and night, waking and sleeping. These are the pairs of opposites – we call it Dwandhwa. Without Dwandhwa, there cannot be any existence at all. If there is no night, we all would be consumed with daylight and there wouldn't be anything at all. If there were no centrifugal force, all the planets would fall to the sun and existence will cease. We feel that God and Satan are the two sides of the same manifested life. It is said in Latin 'Demon est Deus inversus (Demon is God inverted)', and that duality is to be found in man himself.

I would like to ask our Sufi friends whether they consider good and evil and God and Satan to be two different entities opposed to each other or dual manifesting principles in the manifested universe. Before manifestation of Cosmos there was nothing but infinite, boundless Absolute Principle which is ONE. When from the unmanifested, manifestation arises then duality comes in. Without duality no manifestation can be there. So, God and Satan are in man's nature itself. He has his divine potentialities, which is higher consciousness, which merges into the universal spirit. Man is essentially God-Spirit (Atman of Vedanta) but in the course of universal manifestation and evolution the Spirit descends into Nature, or Matter, producing the earthly man, having two opposing natures in him –

the divine above and the animal below. As the the lower nature or the animal nature or the earthly nature, evolves the spirit gets more and more obscured and the passionate qualities prevail in the lower realm. As man struggles out of the binding power of the animal nature, and rises in the consciousness, he partakes more and more into universal harmony.

Now the issue is he must align himself, standing as he does between the two opposite forces within himself, he must raise and purify his lower animal nature and spiritualise it and raise it up. Raise yourself by the Self and do not let the self to be lowered. This is the teaching of the Bhagavath Gita. We feel, instead of looking upon God and Satan as outside of us, we must look upon the two dual opposite principles to be the two poles of manifestation, and in the higher consciousness of the unmanifestation, both merge into one. Pleasure and pain, heat and cold, good and evil, happiness and sorrow, etc., are dual principles, but there is a higher consciousness where both merge into one. Similarly, God and Satan are the two opposites and as you rise into the unitary plane of Godhood, they merge into one. What do you have to say to this?

S.L. Peeran: There are no separate teachings of Sufism. This is the philosophy and the Truth which is there obvious and clear and it is very very clear in the teachings of all the Abrahamic religions. The story of Adam and Eve was recorded after a long period of Moses. People were raising the same questions regarding the evil and goodness. They had to give some label to the evil and symbolise it. They had to create a story so that people could comprehend how God had created man. The scientific truth is man arose from nature itself through

the process of evolution. Man speaks of God and Satan, of angels and all the things which are in existence in nature. So, these concepts which he spoke are fundamental to the teachings of Abrahimic religions. If you look at the teachings of Torah and the names of God in the Old Testament, you will find Lucifer which is Satan to be a name of God. Gibreal, Azrael, Israfel, Mikail are the four great archangels were nothing but the names of the God. The attributes and manifestation of God which was separately taken and deified and taken as separate god and goddess which people then started worshipping; those who do idol worship, say that they are not actually worshipping the idol but worshipping Brahma. They say that all these are manifestations of God is Himself coming in various forms and avatars. These avatars and manifestations are none other than man himself; it is his own consciousness. The present psychological studies from Sigmond Freud, Carl Yung who have studied myths, mythologies and symbols etc have discovered that human beings at their lower basal level have animal nature which is called 'Nafs – e Ammara' in the Quran. In this stage, the qualities of all the animal nature are in you. You have the aspect of the snake and thus snakes are worshipped. You have aspects of the birds and of carnivores' animals within you. All the human beings behave in one way or the other. That is why morality has come into existence which the Quran says it is 'Nafs e-Lawamma'. You must control all of them and not allow them to over ride you. Then you come into Divine Consciousness where you see the pure light without any shadows.

Ramprakashji: One point, you really cannot master and control the lower animal propensities without the help of God within you. You have to align yourself with the divine consciousness and with that help conquer the lower tendencies.

S.L. Peeran: Yes. That's what God says you should surrender and be in His consciousness all the time. Otherwise the Satanic forces will have an upper hand. Satanic forces are different than animal forces. Animal doesn't do what a Satan does. Satan instigates you, takes you to power, greed, gluttony, killing other human beings and other things which are not divine activities.

Ramprakashji: In Vedanta there are three qualities – Satva which is of Godly nature, Rajas which is passionate nature and Tamas which is inertia. These three qualities are there everywhere. In the Gita, Krishna is asked by Arjuna, 'I know what is good and righteousness, and yet I am compelled, as it were, to commit evil against my own will'. Krishna says it is lust that leads us to it. It is the Rajas quality that leads us to it. Lust is the deadly enemy of man and we must conquer it. It is difficult but you should conquer it with the help of your higher nature, will and divine intellect. You should rely on your higher nature to conquer your lower instincts.

S.L. Peeran: This is correct. This is the teaching of Islam. You must purify yourself and surrender yourself. On the entrance to the Prophet's grave is engraved the fundamental creed 'La illa illallahu malikul hakul Mubeen' which means Lord is the Sovereign Supreme. He is Truth. He is the Manifest. He is Omnipotent and Omnipresent". The Prophet Mohammed is 'Sadiq' which means Truthful, 'Ameen'-Trustworthy, abide by

the promises given. If you are not trustworthy you are not a Muslim. The moment you commit a sin you are not a Muslim, you have gone out of faith. Modern day lives are filled with broken promises.

Ramprakashji: It is the development of noble qualities alone that leads to happiness. No education is complete without the development of noble qualities. Modern day education must focus on that else country will not progress.

S.L. Peeran: I would like to recall what Macalay wrote to the Queen after his visit to the country. He noticed there is no theft, people were honest, no beggary. He said we must change the system and bring our education to break the backbone of the country and that is the only way to govern India. The Vedantic teaching, the Quranic teaching which was there, teachings of love and humanity were taught by the mother. Mother played a pivotal role in the development of the society. To explain God's love, our Prophet said "It is like a mother's love, God's love is 70 times greater than a mother's love. Heaven lies in the feet of the mother. If you want to reach heaven then you should serve your mother".

Ramprakashji: The basic teaching was honor the mother, honor the parents and honor the teacher. They are equal to God.

S.L. Peeran: Materialism and sexuality has crept into the society. Earlier sex was considered as divine. However, now it is exploited and commoditised by movies and everyone is exposed to it.

Ramprakashji: Earlier a husband and wife came together for the purpose of progeny. Family played an important

role in the evolution of man. Family life is ruined today. It is very sad.

S.L. Peeran: Another aspect is across the length and breadth of the country, at every nook and corner was present a Sadhu, a Saint, a highly evolved soul. Their prayers, their teachings, their compassion and mercy were engrained in the society and in every family. Today they are shunned. What we have today are pujaris and maulvis who do the basic rituals for money. These great evolved souls are disappearing and condemned. Today materialistic people don't want to lose power.

Ramprakashji: Gandhiji wrote *Hind Swaraj* in 1908, which is a criticism of modern western civilisation. He says that it is satanic civilisation with no moral principles to govern, which leads to destruction, and that India should scrupulously avoid it. But India adopted it and is suffering moral degradation and materialism has destroyed spirituality. Every Indian should read it. Greed is the driving force of modern political and economic system. 'Dharma, Artha, Kama, Moksha' – meaning, Law of virtue or Righteousness should govern earning of livelihood (artha), and fulfilment of natural desires of man (Kama), and the ultimate goal of life on earth is to free oneself from bondage in matter and merge with the Supreme (Moksha) – this was the ideal four rules (Purusha-arthas) which governed the life of ancient India. Now only 'artha' and 'kama' are only pursued with no governing principle of 'Dharma'. They should be governed by dharma. The whole object of life is emancipation or moksha. That is gone now. Earlier people used to go for pilgrimages on foot. Now every pilgrimage center is available for easy access. All unworthy people go and pollute the place.

S.L. Peeran: Once you go to hajj wrapped in a shroud, when you come back you must live in the same manner like you have renounced the world. However, now it has become a tourist place. It was not so during my grandfather's time.

Ramprakashji: Science and technology without compassion is a tyranny. Justice Venkatachaliah was saying it is tyranny of technology. Nehru did a great mistake by removing religious teaching from the education system. India is a place of tremendous heritage which is the soul of India. The education system must have teachings from all the great religions which thrived in the country. Every child must be acquainted with all this, the good values which all religions teach. That is true secularism. It is not one religion exclusive of others. Secularism is the common ethical and moral principles and true science underlying all religions and bringing to life its dispositions and unity. This is the reason of the degradation of the society.

S.L. Peeran: Humanism is above all caste and creed and all religions.

Ramprakashji: There is something known as the moral order of the universe which is the universal law. It is not exclusivity of any one religion or caste or any one community. We must understand and imbibe that and incorporate that in our everyday life. That alone can make for true progress.



Sufi Path 12

Interview of SL Peeran by SAM Shah on Various aspect of Sufism

We have been carrying on discussions, interviews, lectures and talks on various aspects of Sufism. Today, we have with us S A M Shah who belongs to the district of Tirunelveli, in a small hamlet known as Pottal pudur, where there is a famous shrine and Dargah of very great eminent Sufis who have settled there for last 400 years. The worship is dedicated to Sheikh Mohiudeen Abdul Khadar Jelani rahmatulal alai, and his forefathers have been Sajjade Nasheens and Inamdaars of that place. They have also been Sajjade Nasheens of Hazrath Hassan Razza Sahib in Arcot and also Saints of Nagarcoil. They are very eminent persons and I had the occasion to visit the place for more than three times and people from all walks of life, from the States of Kerala and Tamil Nadu pay their homage every day and they also have a very big annual Urs where thousands of people assemble to pay their respects and homage to the Sufis. Engineer SAM Shah is very much practicing Sufi. He wants to learn more and more about Sufism and his forefathers have left behind a great heritage with antique books in Persian and Arabic. He is here with us and he would like to ask more about Sufism to clear his understanding, to find the path of enlightenment and illumination. He wants to know the Sufi way of life and about the Sufi path.

Assalamualaikum SAM Shah Saheb. We welcome you to our Centre. You are a young person who is now

marching in the future and would like to know from you the concept of Sufism as understood by the youngsters and what the aims and aspirations of the new generation is towards spirituality. Before you ask many questions to me you can first explain your background and your understanding of the spirituality.

SAM Shah: Hello everybody Assalamualaikum, my name is Syed Ahmad Mustafa, I am an Electrical engineer and after finishing my Engineering currently I am working in Bangalore into marketing and sales. As far as the question of spirituality is concerned, my understanding of spirituality is that this has always been the heart of Islam which guides human beings towards the godliness, towards peace, towards the light of God. With this capacity, with these things in my mind, I would like to question Mr. SL Peeran on certain aspects from the younger generation's perspective.

My first question would be this, the question this is not about either practicing Sufism or spirituality on the whole, but the question is about as of now as we get mingled with the younger generation in our offices or anywhere else, the younger generation is totally and completely unaware of the not only the benefits of spirituality but there is no will and no such interest shown by the younger generation and the biggest challenge here is that right from their parents this particular concept of spirituality is lagging. For example, to make it very clear let's say if a child would want to go get into spirituality as of now in 2016 probably most of the parents may oppose it or may not like it. A child getting into a profession is preferred rather than getting into Spirituality. I am not trying to say that they should leave the profession and get into

spirituality. But yes having been in a profession and understanding even the basic understanding of spirituality is not seen in the younger generation. So how do you think that this can be eradicated and how do you think about that and what can be the changes which can be brought in to understand the importance of Spirituality & Sufism?

S.L. Peeran: Thank you very much for posing this very important question especially this is a concern of the older generations. The older generations were imbibed in the ancient Indian civilisation and culture. There was shame and very high moral virtues and they practiced it in the older generation. The 'Aadaab' which is taught in the Sufism was cultivated among all sections of the people; right from the bottom most person to the Nawabs and Maharajas the aspect of 'Aadhaab', that is culture, that his manners and good conduct was part and parcel of education and daily living. Unfortunately, due to economic, social, political changes which have come in the country, due to westernisation, the hold of the ancient culture is slowly slipping down and mere rituals are being followed or there are mass heroes who are worshipped. Mostly the mass heroes are emerging from film industry, because the film is now exhibited in the TV, media and on the screens, and the youngsters are more drawn towards the joy, mirth and games. The ever popularity of sports and most particularly in India the cricket has thrown many a great sportsman for adoration because they bring more fame. The film artists, actors and the sports personalities and politicians seem to have taken the grip on the minds of the people. Unfortunately a child is put into the schooling at the age of two, even before the child can

enjoy the pleasures from the parents, uncles, aunts, grandparents and joint families. The concept of joint family has slowly waned away and unitary family has come into existence and most of the parents are working persons. They leave the child in the care of servants or in the nurseries and there is no imbibing of culture and the importance of moral, spiritual life. There have been great efforts done by very great eminent Yogi's and Sufis of India, more particularly Shirdi Sri Sai Baba, Satya Sai Baba, Ram Das and Sri Sri Ravi Shankar. They have a huge following and they are trying to bring back the youngsters to the spiritual way of life. There are thousands of Sufi Mausoleums where they are trying to imbibe the ancient culture of 'Aadaab', manners, good conduct and good virtues in the daily living. Now we can't blame anyone because the economic system has changed from the agrarian economy to the present Unitarian society. The use and throw aspects has come and everyone needs to work more than 15 to 16 hours a day; right from a small person to the highest person. They have to keep working to produce more and more and there are banks which are loaning out money through credit cards and the indebtedness has crept in everyone's mind and heart. More pleasures and entertainments have been brought in and it is pumping in the society. I suppose these factors are the cause for waning away of spirituality. Spirituality requires time, it requires leisure, it requires patience, it requires tolerance, it requires lot of exercises to be done in the form of customs, traditions and every festival was designed in such a way that the people consider their mundane life as less important. The focus was more towards the higher goals of goodness, charity brotherhood, and oneness

and to realise God in their lives. So your question is a very pertinent one and the answer is very difficult to give. It is for the whole nation more particularly the leaders, who have to do enormous work. The politicians have got the aim of only ruling and in order to capture power they spend enormous money and use of alcohol is so high, and intermingling of sexes also that it has led to promiscuity. Promiscuity and alcoholism has indeed led to various stresses and strains and diseases are spreading. Due to use of the tobacco, the cancer is spreading widely, although the government has taken steps for preventing advertisements of tobacco items but they have not stopped the cultivation. Along with the tobacco there is use of drugs among the youngsters, hashish, ganja, opium marijuana and various LSDs and other drugs. There is no concerted effort in the society to prevent these disastrous consequences of excessive use of drugs, alcohol, entertainment and games. It has become more a necessity to release tension and the tension is being released through alcoholism, dance, nightclubs and games instead of leading a Yogic and Sufi way of life. The Yogic and Sufi way of life is very silent, meditative, contemplating, in search of knowledge and in search of peace. It is through, good Sangha, good Jamaat, not a fanatical way of showing supremacy of the one religion or the other but it is more to cherish the heart, to delight the heart with classical thinking, classical music, classical way of life. But unfortunately the modernity has taken away all the good which is required to be retained for the sustenance of the society. I hope I have been able to throw some light. I would like to answer you more and more to the things which are required to develop Sufism and to encourage

Yoga, Sufism, mysticism, poetry, literature, art in the society. Please share your views.

SAM. Shah: Thank you for the answer Sir and it was really great, a very much informative, important answer. My second question is for those people who in today's world are practicing Sufis or who are interested in the spirituality. So the question is people, common man who goes to office, who comes back to home, who hardly finds time to even sit with their families in today's life, with such huge traffic, coming and going right from their home to the office and from the office to the home has become burdensome. So when a person practices this kind of life, when a person is living in such a life obviously he would not be able to take some time for spirituality, my question is as you generally say that you know spirituality is all about controlling your 'Nafs', your senses, so in this case when a person is completely into his office work or when he comes back to his home he gets very less time so when a person is completely immersed into these kind of thoughts which becomes this entire world like right from morning he gets up let's say six am to eleven pm when he goes to sleep; so I'm not talking about getting some time for zikr or I'm not talking about getting some time for yoga but when a person's world itself or he is completely immersed with his office work or there are some targets been given, so there is this pressure, how do you see with the Sufistic eye that you know how a person can practice Sufism? Because the major point which you say is that a person has to control himself or has to understand himself so how do you think this is possible? So I again repeat my question, question is not about taking some time for

yoga or meditation or for Zikr but the question is about when a person is already immersed into such a world, how do you think they would be able to achieve the spiritual consciousness?

S.L. Peeran: It was a very pertinent question which is troubling the youngsters especially in the Information Technology, especially those who are sitting before the computers for eight hours or 10 hours. If you take the whole society into consideration, this way of life adopted by the technocrats would be perhaps in a small percentage compared to the whole cosmos of the whole humanity, and the whole population of the country or the whole world as it is. There are people who have got lots of leisure, that's why they are spending so much time on entertainment, watching games, going to the stadiums to spend about eight hours watching cricket matches, football matches, hockey matches and to go to nightclubs, they have plenty of time but these are the small section of technocrats who are finding it very difficult to move with the fast pace of computerisation and creating programs and completing deadlines. Most of these questions have been posed to great Spiritualists especially Sri Sri Ravi Shankar and Ramdas and all great Hindu Saints and to Muslim Saints. They have always tried to answer and train them in the Kriya yoga, deep breathing, and in adopting silence. They always point out to certain methods which can be adopted during the time when you're traveling to reach the office and return back as it takes enormous time. How do you spend this time is a question? Most of them will be dozing or watching traffic or getting worried about the things, there are lot of videos playing in their mind and

before their eyes, about the troubles they have in their personal matrimonial life, worrying about it and worrying about their sick child, sick parents, about their own sickness, about their own lack of opportunities, of lack of promotion, not getting enough money to fulfill their needs. These are major troubling things which are there in the mind which prevents a person from contemplation and meditation. Even if he is meditating, his meditation is disturbed. So first and foremost thing is to find peace, tranquility and harmony in your own mind, which is apart from the pressures you are facing in this life. Now when you are sleeping, and the sleep is disturbed with bad dreams and you wake up in the night for more than two – three times and you don't have a fast deep sleep and when you get up in the morning you feel as if you are not fresh, there is no freshness in your mind. This is because of the deep worry and the hard work you have done and lack of oxygen. So we have to treat this aspect medically, psychologically, socially and reach to a point when you can find some peace in your mind, not through medicines but through exercise and yogic practices or Sufi practices of medication. You have to find hope, you have to find faith. The first aspect which is taught in all the Spiritual sciences is that if you develop enormous faith; faith in God, faith in your guru, faith in your parents; absolute and pure subjugation, submission and surrender, then you will find solutions to solve your problems. You should faith that God will take away all the problems and carry a feeling that 'I am living for Him and Him alone'. That gives you certainty that is known as 'Imaan, Yakhee'. After 'maan and Yakheen', you come to Ishq and love; when you have deep love with in your own self as a part of

compassion and mercy, your heart grows, your mind grows and the hard work which you are doing eases itself. There is joy, there is pleasure, there is bliss, and there is tranquility in your mind and heart. First and foremost are you have to stick on to this gift of compassion and mercy which God has given to every human being. If you hold on to that with faith, 'Yakheen, Imaan, Ishq', then you have certain built-in defenses against all the outward attacks on your mind and heart. They take care of itself, just as the red blood corpuscles without your own knowledge, or awareness they are protecting you from various viruses, bacteria, from various diseases, there are thousands of diseases, disease carrying bacteria and viruses entering the human body but nothing is happening to you, It is because you are taking healthy food, full of oxygen and the red blood cells when they are supplied with this they have prepared defenses, antigens, they fight against all that. Your eye does not get redness, Madras eye as they say, your skin is protected, you don't get itching, you don't get irritation, you get good hunger, you eat proper food, staple food, then you have proper clean motion in the early morning; so all these antigens are prepared in the body to help you. First you should have a healthy living, healthy sleep, healthy exercise and healthy thinking and when you are traveling either in scooter or in the bus you should keep your mind free and not keep thinking about things which are happening all around you when you are watching from the window; your mind shouldn't get disturbed with these polluting things. Pollution should be avoided, both in the breathing, in the thinking and in the action and in your temper. You should not have high temper, high anger, disgust and frustration, you should be

happy and be satisfied with the amount you are earning and work for the development of your inner personality and your talents and show your goodness to your colleagues and your boss, so that they are satisfied with your character. They should feel that here is a man who is prepared to work hard, satisfy and reach the goals. You must have goals, if you have good goals of reaching the pinnacle of success, you have good sleep, good talk, good manners, good aadaab, Imaan faith – certainty of faith, Yakheen as they say then living will be charming. You must have knowledge, with good thinking and good power of imagination. There are exercises which you have to do and you have to work very hard, as I have said earlier in my talks. Life is a war and you have to get prepared for it. You can't say your parents have not given you and imbibed you, your teachers have not done, and your colleagues have not done to help you. Youngsters should avoid alcohol, and avoid drugs, smoking, and avoid going to the clubs. They should avoid going to the hotels and eating bad food and junk food. They should have a good matrimonial life. There are so many factors in our individual life which we have to achieve, good Sangha, good parents, good colleagues avoid quarrels, avoid arguments, and be friendly. These are all small petty things but they cumulatively help to make up a good human personality. The inner consciousness slowly grows from the animal consciousness to moral consciousness to spiritual consciousness to divine consciousness. The aim of youngster should be to achieve divine consciousness like the Buddhist who teach that one's aim should be to achieve nirvana and speaking truth and leading a good life; so also with Sufis, so also with Muslims and also Christian. But

unfortunately we only have labels and we perform our rituals in a very fast and quick manner. We want quick fix solutions, which is the cause for the disturbance in the personality mind and heart. So as a technocrat you must create time within yourself, while even in sleep, you must avoid and turn a new leaf in your method of sleep, must have good oxygen, good company and undisturbed sleep. There should be no disturbances in the air and around where you are sleeping; you should have a good pillow. You should wrap yourself in winter season with a good blanket so that you are not disturbed and then you should have a good sound eight hours of sleep. Then you should have a good bath and then after a good bath you should have a good breakfast and not quarrel during the time of breakfast with the people with whom you are eating with, you should be silent. Silence itself brings to meditation. Then you must meditate while you are going in the bus. When you are doing work also you must concentrate totally on the work and in between you must relax and you must have meditation. So there are various personality trainings which are done both in house and in the job to keep you calm and cool and to keep your mind tranquil. So these are all aspects of training. Unfortunately, where there has been amiss and people have lost connection to all these good things they get into problem but once they get it the problem then they must join some Sangha, some good people who are practicing all this only then a good transformation takes place, good magnetic waves come around and there will be a change.

I would like to invite more questions so that the balance of the time we can give it to those questions.

SAM. Shah: Thank you for this great information, it is very much informative. My third question is like right from the Sufi scholars to the ‘majzoobs’ or all the Sufis have been repeatedly saying this one point that you live in the present, you live for the moment, you live for the day. My question is not about how do I live for the moment, how do I live for the day or how do I live for the present, but the question is what is this? For a person who has been educated till he is 16 years old, right in the profession, you know it can be any profession, engineering or right from schooling or whatever, so for such a person when he listens to this – that live for the present, live for the moment he gets perplexed. So what actually does it mean and as well if you could explain how it can be achieved it would be really great.

S.L. Peeran: This is the main theme of Spiritualism. Live within yourself, travel within yourselves, and discover yourself, live for the moment. It means you have a challenge right in front of you that should not be neglected. That should be attended immediately. It could be that you have presently not taken care of your health, you have neglected your parents, have neglected your children, neglected your wife, you have not renewed your license, you have not renewed your insurance, you have got a lot of forgetfulness, you have got lot of physical weakness, you have spiritual weakness. All these things are you present. They are not something of future to build up huge a bank balance, to buy a flat of Rs1.5 crores, or Rs 2 crores, for that you are thinking of taking a loan from the bank, the bank repayment is almost about 50-70% of your salary, you would like to manage with your credit cards, with small

savings from your wife, you plan out in such a way that “Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall, all the King’s horses, all the Queen’s horses, could not put Humpty Dumpty back on the wall again”. These are all simple truths which have been taught to us in the nursery school that you should not plan things in such a way that you fall down and nobody can help you to bring you back to the original position. So step by step, step by step you should reach the goal, one at a time. That is why great Sufi poets especially Umar Khayyam in his poetry is full of these allegories, he has used metaphor of wine and women but they are all metaphors. He was a great Saint, a great astronomer, a mathematician. What he was trying to say in one of his verses, to quote is:

*“Ah, my beloved, fill the Cup that clears
of past regrets and future fears
Unborn tomorrow dead yesterday
Why fret about them
When today be sweet”*

What he means is that the cup of life should be filled with the present aspect, present tense not worried about all the losses we have incurred, not fear about the future. That is why in the Quran shariff Allah praises the Gods loved ones they are known as Saints ‘Awliya Allah’. If you are in friendship with the God then you can have immense faith that He will take care of your present and future and all that you require is patience, you have to have tolerance. You take the good and bad and ugly and worse which are happening in life in a good stride and you work to prevent anything happening untoward and you are always prepared to meet the eventualities. You have got enough and

sufficient insurance and sufficient balances. Anything which takes place in your mind and hearts then you have got the inner strength to face it. You have to build your defenses. You have to do all that is required to build defenses for your present and for your future. If you do it today, your tomorrow will take care of itself. If you sow in the winter, you will reap in the summer. If you have enough storage of water in the summer then that will help you, if you have done it during winter and grain is enough in storage that will help you in the summer, but if you neglect then negligence is the greatest enemy of time. So you have to be alert and that alertness comes from consciousness. You have to develop this consciousness. When you have developed your consciousness and steadiness in your mind and heart, and not using foulness, foul language, foul talk, foul way of life then you are free otherwise you are your own enemy. Nobody can help a person who is his own enemy. You have to fight with your evil tendencies, proclivities in your mind and heart so that you can create time. The time becomes your servant so that it can help you. You look around to the things within yourself and build up all that is required to face the eventualities that may come tomorrow. Work on today let today be sweet, you make this present tense better not wile away the time. It is not that you should not enjoy, but how much pleasure has to be given to the body is even a medical question. Even psychologists and psychiatrists who treat mental cases, mental patients they have all come to the conclusion that it is man's personality which has been lost because he is not preparing proper defense mechanism. He is unable to take the stress, strain; he was unable to overcome the difficulties. He had so much of desires

beyond his reach and he wanted to reach it and that all his desires fell to the ground. He had a multi breakdown. You must be realistic, not too optimistic not pessimistic also. You shouldn't be pessimistic all the time, "Oh I will not achieve, that I am like this, I am like that and I am a failure". No! You're not a failure. You are going to achieve today a better life. Today's life will be a life of victory, a win-win situation. You have to learn this from Sufis. That is why we need Masters, not say that Masters are not required. Do not say that 'I can directly approach Quran and Holy Bible and Geetha and I can learn everything'. Yes, you need somebody to interpret, to put right dosage of medicine for you. You cannot become your own physician and create your own medicine and drink. That may harm your live or harm your kidney. It is doctors who know to what extent to prescribe you the right dosage of medicines. If you are diabetic, the doctor will tell you to take only diabetic food, not take sweets nor overdo things otherwise you will lose your kidney or eyesight. This in the modern sense when Sufis are saying "live for the time" it means live according to your means, live according to your knowledge. Don't create very highly, fantastic, ideas which will not take you anywhere at all. Be realistic in life.

SAM.Shah: The next question is more on to the Sufi music; it is after listening to some of the Sufi music from a person's perspective, from this era of the 21st century I would like to say that we have been listening to Sufi music only through movies, mostly from movies, often Qawalli. The other Jamat's or the Salafis, with respect and love to them, they say that the Sufi music has come into existence in India only due to the Hindu bhajans

but after being with in touch with you, by gaining some knowledge from you, I understand that this Sufi music or sama has been practiced right from Hazrat Junaid Baghdadi, Hazrath Jalaludin Rumi, and then again coming from Khwaja Chisti right to Gesurda Bandenawaz in Gulbarga. But the question is more specific, I mean the Sufi music which according to the Sufis of Chistia Silsila which has become very popular in the Chistia Silsila, and according to them Sufi music heals the soul, so what is your opinion about Sufi music and how do you think it helps a person into spirituality?

S.L. Peeran: Maulana Jalaluddin Rumi has begun his work, the great Masnavi of nearly 26,000 lines by narrating the story of a bamboo reed which is separated from the tree and in the separation sings the sad songs to go back and merge with the Lord. The separation of human being, the Adam from the Lord created grief, sadness, melancholy and it gave rise to music. When the love was created in the mind and heart with beauty, when it was separated from the beloved, the veins started singing. They became like strings of sitar and the music came into the human mind and soul from the time of creation of Adam itself. It is not new to the Sufism. Music in Greek mythology is considered as god, so also in the Hindu mythology. The music is in the breath and mind of the human being. It is not that Qawwali was first sung in India, it was there much before the Prophet's time. Prophet himself has composed many poems and the Quran was mistaken to be poetry but not a word of wisdom. It was God who had to say "Yaseen, Wal Quran il Hakim". Quran is a book of wisdom and it is not just poetry. The poetry is more about emotions, the spontaneous expression of

emotions, so when the divine songs are sung it creates divine feelings and it purifies the mind and heart. The film industry is trying to utilise any means by which they can become popular and make money. They have utilised the Qawwalies. Qawwalies are purely sung in the company of a Saint, in a very great pious manner and the piety and the love and the spiritual atmosphere is gathered around the Saint, when the singer, with a good voice sings the love songs of great Saints, a great feeling is developed, a spiritual feeling is developed and the Sixth sense starts working

The whole universe is filled with the love of the Lord which is beauty and with His effulgence. So our heart, mind and soul should feel the awe and wonder of the world which is around us. There is a magic around. The more we go deep into this magic, these awe-inspiring things, our heart and mind gets filled with love. Even while you are traveling, you should keep on contemplating on this beauty and the love, and on the effulgence. Your mind gets really moving and you get closer and closer to beauty and love, and your mind becomes clear and peace and tranquility will come to you. All these are all paths for glory, Sufism is a path, Yoga is a path, Modern personality training is a path but the aim should be to reach the bliss, the Supreme bliss – ‘Sakinatul Khulubil mumineen’; to achieve the bliss, to see the light of the Lord. Once you see the light of the Lord you are satisfied and your life will have a purpose and fulfillment, so you should have a fulfillment in living. Thank you for your coming to the Sufi Centre and for posing some questions for our benefit.



Sufi Path 13

Misconception on Sufism Talk

- By S L Peeran International Sufi Centre 23 Apr 2018

We have been carrying on series of talks on the spiritual side of Islam that is known as ‘Tasawwuf’, ‘Irfan’ or ‘Marifat-e-Ilahi’. We also dealt with Sufi way of life and how one has to purify his inner self and broaden his vision with knowledge, with very positive approach to life and matters. If one is asked today to a group of students or to any general people, who are common men among Muslims or among Muslims themselves on various walks of life as to what is Sufism? They would associate Sufism with Fakirs carrying tumbourine and reciting songs in the streets, begging or of those people who would go to various dargahs, seeking prayers, seeking intercession for their difficulties, making a vow in the dargahs as ‘mannat’. They would associate with the people who recite ‘Assalatu assalam ya habeeballah’ after the farz prayers in the Mosque. They would associate Sufis with people of various colorful dresses, with long beards who are given to the mirth and pleasure of the life and to all oddities in life, which are not the way in which Islam is understood and practiced by people who follow the methodology and Islam propagated in Middle Eastern countries, who now have come to be known as “Salafis” or “Wahhabis”. Sufis and Sufism is associated with playing music, dance, qawwalis and celebration of Urus in dargahs with performance of Moulud-e-Shareef, Eid Milad, taking processions and celebrating ‘Gayarveeh, Rajjab Shariff of Imam Jafer-e-Sadiq’ and all these people are considered as Sufis, without trying to make any research or trying to find

out what exactly is Tasawwuf and Irfan. If you visit one of the channels of the Saudi TV there is one famous speaker Mohammed Musa Al-Sharif who has been giving lectures on Saints of Islam. In one of his lectures on Al-Junaid and history of Sufism, he has defended that Sufism is nothing but the Spiritual side of Islam. It is Tasawwuf and Marifat-e-Ilahi and a pious and pure way of life and it is part and parcel of Islam and it can be considered as a separate set. In his lecture, Junaid Baghdadi and history of Sufism, Mohammed Musa Al-Sharif has explained the various stages of Sufism and how it was understood and practiced in Prophet's life and in Prophet's presence by Sahabas and Prophet (sas) himself and how it had been in existence from time immemorial and from the time of Adam and Hawa and the commands given by the Allah that you should live a pure life in heaven and should not disobey Allah. He has also explained how in the Quran a Sharif in Surah 9 refers to the promise taken by the Allah Talah from all the souls which would come in the world. God, being a Singular Being asked "Am I not your Lord" and all the souls took an oath before Lord that they will worship Him and Him alone and would be obedient and subservient to Him. The oath was not maintained by Adam and he disobeyed and ate the fruit from the tree of knowledge which was prohibited by Allah Taala. Allah had sounded to Adam that the Devil or the Shaitan or Iblis or a 'Maulvi-e-malakut' is an open enemy of Adam and Eve and he would be whispering in the heart and mind. Satan should be understood and recognised and if his whisperings are against the command of the Lord then such whisperings should not be accepted and the Shaitan should not be heard and his voice should not be followed. But this command was disobeyed resulting in the exposure of all the negative powers in the human mind and heart and in the body and an act was performed which was not to be done in the garden of Bliss in

the Heaven which resulted in the revelation of the sexual desires and passion and resulting in the banishment of Adam and Eve to the Earth. On repentance and feeling shamed of their acts, Lord forgave them. Satan will teach you all things to take you away from the path of the Lord, from the obedience, humility. Satan had promised Lord that he would not be able to disturb a person who is humble in the God's path 'Illa Mukhleseem'. He had mentioned that he will not be able to disturb the person who is humble. But it is very difficult to maintain the path of humility, sublimity and servanthood. For the reason that the logic of the mind, the five senses in human beings, the inquisitiveness, the thinking power, the creativity will always make a person to search for more vistas of knowledge, more vistas of higher path but not the path which would lead a person to Lord; but the path which would put humanity in distress and difficulties. Those who were humble, who were Mutakheens, Shakireens, Sajideens, Sabeereens are the ones who would find the path of Lord and return to the Lord and become closest to the Lord. From among these Mutakheens Lord selects the Nabis and the Prophets and his Beloved servants, the Awliyas, the ambiyas, the Shahadas, who would give testimony to the God's ever existence all around us, His power around us, His Omnipotence and His Omnipresence and His Subsistence reminding us that the whole creation is nothing but the Beauty, Truth and Love of the Lord. Lord the Merciful is full of Truth, Beauty and Love and these are the three things which is imbibed in the human heart, but all that is other than these things will corrode the mind and heart. The truth, love and the beauty gets corroded in the mirror of the heart. Therefore we need to polish our heart to achieve the bliss, to achieve the tranquility to achieve the 'Sakeenatul khulubul momineen'. This "Sakeena" is achieved only with total surrender to the Lord by becoming pious, Mutakheens and to

have total reliance on God that is being *Muttavakkil*. They are in “*tawakkul*”, having self-reliance, to have patience, tolerance and to love everything which is created by the Lord, not to hate and not to look down upon the creation of Lord with contempt, not to carry a grain of hatred in the mind and the heart. The Prophet (sas) said that, one who carries even a grain of pride in the heart will not reach heaven and the Heavens door will open to the poor who will reach 500 years before the rich. Which means that you have to give up your greed, the desire to accumulate wealth for your own needs? Your passions and self-righteousness and self-centeredness are required to be given up. The Lord in His Mercy has given holy words to the Prophets from the time Adam (as) till our last Prophet (sas). You would see in Islamic history and notice that when the Prophet brought the message in Mecca, he was tortured, he was stoned to bleed and in those hard times in the Mecca Sharif the Prophet had to tell his close associates and companions to migrate to Abyssinia. Prophet’s (sas) messages were pacifism. He would say that when they hit you and slap you then you turn the other cheek, don’t curse them, and don’t hurt them, don’t retaliate, love them, and love your enemy. The message was one of non-violence, submission, patience, *Shukur*, *tawakkul* when untold hardships were faced by the Companions. The first Muslim lady martyred was *Summayya (ra)*. The Prophet counselled her husband and son to maintain patience and advised them that the God loves the patient and will give help during the testing time.

After the migration to the Medina Shariff, the Prophet had to assemble all the citizens of Mecca including Jews and Christians and wrote down the first constitution. The first constitution which laid down the respect and love for each one of the individuals irrespective of the religion they

followed. It was agreed that one should help other and protect each other. The first constitution laid down dignity and equality of man. It declared that Muslims should follow the path of Lord, to reach Him and to reach Him in the inner most corners of your mind and heart. It is to intensify the faith, the faith achieved through your own knowledge of “Ainul-yakheen, Haqqul-yakheen”, these aspects of faith are already in your heart and mind, to seek fortitude and patience.

So Tasawwuf or Spiritualism is a path by which one reaches the Lord. You may say Islam is to simply follow the five articles of Islam of Namaz, Kalima, Roza, Zakat and Hajj. Yes these articles can never be deviated but that is not the only thing. The main idea of a “Kalima Tauheed” is to deny the existence of the any power in mind and heart, which disturbs you from the path of the Lord, ‘La-Ilaha’ means denying of those aspects other than Allah. The whole purpose of life is to achieve the sublimity of the Lord, the servanthood of the Lord. The Fakirs, the Sufis discover their own self by conquering the inner ego which is “nafs-e-ammara”. They attain “nafs-e-lawwama” that is the moral self, the morality, the courage of conviction. The truth, the beauty and love is imbibed in the mind and heart truthfully and sincerely. They reach the “Nafs-e-Raziya” and “Mutmainna”. Heaven is the bliss; it is the total bliss and light. The path becomes pure, and the living becomes pure. Truth and truth alone should capture the mind and heart. So if you find people celebrating “Maulud e Shariff”, “Barveen Shariff”, “Garveen Shariff”, “Rajjab Shariff”, ‘fateha qani’ for the departed souls, it doesn’t mean that they have deviated from the ‘Kalima Shariff’ or ‘La-Ilaha’. These are all signs of God, they are meant to strengthen your faith, your love, and your beauty for your own culture, for your own traditions. If you only maintain, the shell without going to the inner depth

of spirituality of Islam then you have missed the point. The celebrations will give you nourishment to the soul. If the soul requires to be nourished then these practices should strengthen your truth and should strengthen your good life, a life of eternal goodness.

So Sufism is not anathema to Islam. It is peace with all the creatures, with all the people of all faiths. Sufism is to achieve light; it is a mystical and spiritual aspect of Islam. It focuses on twin and mutually complimentary themes of love and luminosity, the core of Islamic mysticism. There is tolerance – equal respect and peace for all creeds in the world. If you keep the heart pure, it becomes a “Kaaba”. All people of the world are the descendants of Adam (as) of the same father and mother. When you say Allah is ‘Rehmaan Ur Raheem’ then it means that ‘Rehmaan’ is Mercy. Mercy means love; love means compassion and spreading the message of peace, to live in peace with one another. That is love. “Love and be loved”. This is the message of Sufis. But if you mistake Sufis as Fakirs, whirling dervishes, then you are mistaken. Sufism teaches love and tolerance with all faiths.



Sufi Path 14

Spirituality in Man and Islam

Interview of Mr. David of UK 20/08/2017 with S.L. Peeran

Welcome to International Sufi center. We have been recording lectures, talks, and interviews on our website www.youtube.com and in www.internationalsuficenter.org.

Today we have Mr. David from UK. He has visited as a person to learn about the various cultures in various countries. He has visited Burma, Indonesia and Malaysia and now he has started a walkathon from Kanya kumari to Punjab. He is accompanied by two of his friends from Punjab, Jasweer Singh and his friend. They will walk from towns, villages and cities to reach Punjab. He is interested in seeing the village life, the life of people, the suffering of the people, the suffering of the farmers and the causes for the farmer's suicides and as to why there is so much of suffering, poverty and deaths in the rural areas of the country. He is very much interested in knowing about Sufis of India and about the Science of Sufis which is popularly known as 'Sufism' and while in Arabic, Persian or Urdu the science is known as 'Tasawwuf' or Marifat-e-Ilahi. It means to know your own self that is the earliest philosophical thinking which has arisen in the humanity. To know your own self is to know God. God is Omnipotent, Omnipresent Being who is not coming in any form compared to the beliefs in some other religions. In majority of religions God has been split into several personalities of one who creates, who destroys and who gives blessings, the solace or tranquility as a reward for their goodness. There are gods, and goddesses and

multiplicity of gods. Idol worship is not recognised in Islam. Sufism is part of Islam. It is nothing but Islam itself with humanistic view and has humanistic values. Sufism has conquered the hearts of millions.

Now Mr. David would like to be in our company for some time. He would like to know more about Sufism. He is exposed to Islam in Malaysia, Indonesia and Burma and he has seen about our site International Sufi Center and he has come from a far distance to reach our Centre and he is with us to know more about Sufis and Sufism. Mr. David will have an interview with us and I welcome David to our place and to our Center.

He has been a traveler and hoping to have a very creative life. He wish to discover himself and humanity and thus write about all that he has found about the goodness in man. We welcome Mr. David to our Centre and our friends from Punjab and I would request Mr. David to pose his questions and know more about Sufis and Sufism.

David: Thank you Sir! I have here today four questions. Firstly, I have travelled widely as you said by walking. Now I have been blessed to see strange and many places of worship via Churches, Mosques, Temples, etc. My first question is what does the Quran say about giving aid to a traveller? Someone like me who is passing through an area simply seek a shelter and safety of the Mosque or a place to sleep for one night, what does the Quran say in reference to travellers in life?

S L Peeran: We have to see humanity in general. Humanity has been in existence from time immemorial. Man has been travelling and moving from place to place and it is has become a religious tenet in all the religions to show compassion and mercy to human beings especially travelers from place to place. Islam arose in Sahara

Desert where people were all wanderers. They were known as Bidayuns. These bidayuns used to move from place to place. It was the basic fundamental culture to act as a host to all those travellers. So charity, compassion and hosting were Islam's principals. It is the basic fundamental rule of the God that man should love man. Quran has spoken quite a lot to spend money on the poor, the kit and kin and on the travellers. So travellers are treated as guest of God. When a traveller comes first you have to offer him water and then give him place to take rest. The Kings and Sultans used to create travel houses, travel bungalows throughout the highways and the travellers used to take rest. They were provided with free water food. Sufis used to have 'Khankhas'. Khankhas is where the travellers can come and rest the travellers would take their food in the lungar. Lungar is a free kitchen was there and from where the travellers used to take free food. The Peer or Sheikh would take care of his disciples. They would personally attend to all the travellers. They will be given clothing's and food. This principal of taking care of travellers has become a basic fundamental in Sikhism, a religion which grew from Sufism in Punjab. It was Gurunanak who propounded the religion of Sikhism. Sikhs is one who seeks to conquer his inner self. In all the gurudwaras they have 'lungar'. There is a Gurudwara in Ulsoor in Bangalore, where there is a free lunar and the food is served free to any person who comes to the Gurudwara. You can proceed to the next question.

David: During my travels, I had many different experiences with the Masjid. One thing I would like to ask you firstly, is if there is anything that prohibits from

entering a non-Muslim in the Mosques and secondly is it is possible to spend a night in the Mosque?

SLP: We should see the development of the religion from the ancient times from the time of our Prophet. The Prophet was teaching his gospels his Quran-e-Shariff the word of God which came to him through Angel Gabriel which was for the whole humanity. His own people turned against him in Makkah. They raged war against him. When he came to Medina, the wars increased. He was shunned. He had to leave the city of Makkah, where he was born and brought up with his fellow traveller Abu Bakr. When they reached Medina they were welcomed and a community was formed of Jews Christians and all the people of the tribes of Medina and the constitution was written and it was agreed that each shall help the other. It is almost like a State Constitution. The Constitution of Medina is a most an important document in the beginning of Islam, where there was no such segregation between a Muslim and a non-Muslim. They were considered as a community who had to help each other and all were given their rights. There was no compulsion in the religion or force to anyone to convert to Islam. The first mosque was built in Medina in the Prophet's house and the Mosque is still in existence where the mausoleum of Prophet (sas) is in existence. But the rivalry grew and wars increased more and more. In the Quran, God had given certain regulations. God commanded Muslims should not mingle anymore with the non-Muslim. There were lot of hypocrites also, who would come as Muslim but they will not really bring in the faith. They would harm the Muslim worshipers and they would carry weapons. They had joined with the tyrants and the terrorists. Likewise there was lot of such

people there in the life of Prophet (sas). Several attempts were made on Prophet's (sas) life. They also attempted to poison him and an attempt to kill him. Number of his followers were assassinated and killed. Hence restriction was placed at that time for entry in the Mosque to be used only for prayers and prayers alone. Only Muslims will come during 5 times of prayers. The Mosque is opened to the worshippers during the five prescribed times and rest of the time the Mosque is closed. It is not for public use. It is not for non-worshippers. Only worshippers go and wash their hands, feet and face and join in the public prayers, which are held five times and they return to their homes. So the Mosque is not a travel lodge. Separate travel lodges are built where the travellers of all the communities are lodged to rest and get all the necessary facilities. But the Mosque is restricted for use only for prayers. Mosques are closed after one hour or half an hour after prayers. It is to avoid violence and mischief.

David: Is Yoga compatible with Islam?

SLP: Yoga was a part of Vedanta. It is only to realise the purity of mind, heart and soul. Yoga is only an exercise to build up the body, the structure of body. There are certain exercises for the muscles and some exercises for the bones. There is nothing like Yoga in Islam but there are lots of spiritual practices which are akin to the spiritual aspect to yoga; the spiritualist sit down in deep meditation. The meditation is common to Buddhism, Jainism, Hinduism and Islam. Meditation is to keep the mind free from all sorts of feelings, emotions and vibrations from hindering the mind in becoming a monkey mind. Mercy and compassion is contemplated in the mind and heart. The various virtues which are there in the Omnipotent are realised and positive

thinking's and positive qualities of man are realised. The negative features are realised so as to shun it. In Yoga and Sufism, you will have to destroy the aspect pertaining to mythology, about angels, about devil and you have to become slowly a good person. Acquire a personality in you which is totally compassionate, which is totally humble and totally simple. The simplicity is not just in aspect of living but also in taking most simple food which is required for the body. They are totally vegetarians. In Yoga vegetarianism is propounded and so much so that in the Jainism they do not take roots and vegetables which are grown under the soil like potato, garlic and onion. Our Prophet (sas) also said the same thing. He asked his companions not to come to Mosque by eating onion and garlic, because it emanates bad smell. So in the ancient Jewish scriptures eating roots were also prohibited. So also in Sufism, they avoid heavy rich proteinaceous food because that will add to your slumber and add to your laziness and sloth.. These are among the seven deadly sins. If you have to control sloth and slumber then you have to control and avoid rich food. In order to create a harmonic life, a pure life, a simple life then a mind which is highly contemplative has to be created. To develop spirituality and contemplative mind you are required to have healthy food. This way the question can be answered that spirituality is common to all the people of the world. The yoga postures are for the healthy organs in the body and to develop a healthy body. The Namaz or the fasting which is done by the Muslims along with various spiritual exercises and deep breathing are to elevate the soul to the higher grandeur and higher spirituality. The aim of Yoga and Sufism in Islam is common that is to make you as a highly

spiritual person. The aim of Islam is to convert your animalistic nature to a highly spiritual one. The Sharia law is only to make one into a pure human being, to evolve into a greater spiritual being. That is the aim of Islam. The yogistic life is also to reach one to be a heavenly man.

David: The Quran is written long time ago that teaches various things about how the ladies should cover herself and how she should dress properly. Is it compulsory for a lady to wear hijab, wear headscarf or something and is it true that it was part of Arabic culture really a foundation of the religion?

SLP: Hijab is not new to Islam. Islam is not new to the humanity; it did not start with Prophet (sas). If you see the portrait of the Mary she has covered her head. That shows how a virtuous women in ages long were covering their head and covering their body, so that the men should not gaze upon them and cast their lustful eyes. Hijab is adopted to protect from the prying eyes, lustful eyes, and wicked eyes. The rules and regulations were formed only to maintain the chastity and virtue of women. If you see the catholic nuns they are wearing hijab. All the religious practitioners wear headscarf. In all the religions it is a symbol. Wearing a headscarf is a symbol of virginity, a symbol of modesty, a symbol of goodness. It is only to maintain virtue and to give a warning to any prying and adulterous eye and to say that I am a virtuous lady, do not cast your eyes on me. Quran says to all men not to cast their eyes on the women and to keep their eyes down. So also the women are also warned that they shall not cast their eyes on men. For both sides there are restrictions that one should not cast their lustful eyes on the other. In

order to maintain the family life, a virtuous life and purity in life this was evolved as a culture.

David: I went to spend some time in Islamic school in Australia and first thing taught about as a foundation of Islam is to fear Allah. I always wondered about this foundation to fear Allah or to have love and compassion for Allah?

SLP: What is fear of Allah? Who is Allah, where is He? Is he encapsulated in the Kaaba? Has He enthroned Himself inside with a golden door and golden lock?

God resides in your own heart. He resides in your eyes, He resides in your tongue, and He resides in your mind. It is fear of His Law, law of equality, law of humanity, law of love. This is the foundation of Islam; the brotherhood with each one for the other one, serving the other, one helping the other. Every man, whether he is Hindu, Christian or of whatever religion he is, you have to respect human beings. His soul, his body, mind and soul has to be respected. Muslims fear law, so also the Christians should fear their law. Christian also talk about Christian values, the Jews follow the Moses law, the Hindus speaks about the dharma, the Buddhist speaks about the mercy, compassion and karuna, the Jain speaks about the values of Jainism. Religion means spiritual laws. Law is the foundation of any modest good society. There have to be modest laws, and that should be good laws. All the laws should be put into practice and become effective. Only then certain values in the human minds are created. When you say “fear of God” it means respect for law, respect for human being. The law should be followed in all circumstances. Law also means that you have to follow various regulations. You have to follow the contracts and keep

your word of honor, whether you are a Muslim or non-Muslim or whoever you are.

David: Thank you. I want to share my experiences of Islam, unfortunately, we form a mutual standpoint realities and it is been quite cognitive, my life has given me lot of opportunities to spend time with many religions, Islam in particular and approach them in a neutral stand point of a person in need; so I stayed in temples, in churches, in mosques, etc. Now, my stage is it was difficult for me to try to study consistently. I was turned away. When I asked questions, people either said they did not know or they were afraid to help. Secondly, when I did go to a Mosque and put questions I was always asked what your religion is? If you are not a Muslim they would look down on you and frankly when I did go to Islamic school in Australia the first question they always asked was whether you will enter Islam. From those experiences it gave me a negative experience of Islam. So I would like to know your thoughts on this negativity.

SLP: The negativity is negative way of thinking. If you really and truly love your God then you truly love a man. Then you are a truly loving person. You would not adopt negativity in your life. You will help and love a man who is putting questions, who wants to learn about the truth of life. What is truth? Is the basic question of man? Man has discovered Truth. If you are a man of love and a man of compassion then why will you be turned down? It is because of the negativity you project that will make others turn you down.

David: Thanks for your time.



Sufi Path 15

On Peace, Bliss and Inner Solitude

SLP – *‘Anzubillahi Minasbaitan nirrajim Bismillah bir rahman nirrahim, nahmada hu wa nassallu ala rasulihil nabi il habeeb il kareem’.*

Welcome to International Sufi Centre today is 23/November/2017. And we have a guest who belongs to a great Sufi lineage Mr. Syed Ahmed Mustafa, a software engineer and an ardent student of Sufism. He has come here to learn about the great tradition of the Auliya-e-kiraams who have all arose from the teachings of our Holy Prophet (sas). Mr. Syed Ahmed I request you to pose questions so that it can be a good question answer series than to give a monologue from my side. The question answer series will be better for the listeners who can be able to grasp certain aspects and their concentration will be better. So Mr. Syed Ahmed please proceed to ask some questions and as to what you would like to know from us?

Syed AM – Assalamualaikum. My first question for you would be, even though after doing wazifa’s, praying namaz, even though being with people who are under the path of Sufism the inner self or the desires do not go away. When you are with these kinds of people you feel spiritual but again when you leave the company of these people you could literally see that the desires in the inner self shooting up just like a weed coming out of the soil. It is again difficult to handle the emotions at that point of time, so how do you see this?

SLP – This is not a new question. This question has been asked to every Saint and every Prophet. Our Prophet (sas) was also asked the same question. One Sahabi (ra) came to Prophet (sas) and said “So long as I am sitting with you my faith is very strong, we feel like sacrificing myself and my parents but when I leave you, the faith also leaves me” This is a common phenomenon. The reason is perhaps we have lot of priorities in our mind, most important priority is to find employment, which is gainful and to carry all the functions which are required to be done to carry out our jobs, for our use full living and along with the living we have so many things which are required for us to fulfil, our family obligations, our friends or relatives. So Sufism should not be disconnected with these aspects of life. There is nothing like ‘Sufism’ it is not a study like communism, socialism. The main aspect is the aspect of purification of soul.

What is it that is impure which is required to be purified is the first question. Is there any impurity? We can’t say we have impurity but we have inclinations and proclivity that is tendency to be attracted to certain basic fundamental features and negative traits of man, which has been categorised into seven of them. These seven can be multiplied into many more seven into seven forty-nine. And generally it is frustrations; we get frustrations for very small things and that generates some emotional crisis and you can say it is anger, jealousy, feeling of want and your own selfishness. Selfishness is you want to protect yourself and you don’t want to sacrifice yourself for somebody else, you want everything to be done to you without your participation and you want things to happen in a way you want and not in the way the features are required to be done or where a common household or a community requires a certain degree of discipline but you want to just escape and you would like to have a lot of rest mentally and physically and it develops to a higher degree and

that is known as sloth and slumber. So we have these anger, jealousy, sloth and slumber and we have this greed to have more and more and more and you are not satisfied at all. This is dissatisfaction. Then you have a craze for your passions to be fulfilled which arise from your five senses. You want that to be fulfilled and you have many more such things and you cast your eyes on others properties and you don't feel that the other one deserves it due to his hard work. But some aspects of your inner psyche works to do harm to somebody else and consciously or unconsciously you carry on these activities. The process of cleansing is to stay away from these aspects which are proclivities in the inner soul and the soul is required to be directed to better way of thinking. That can happen only when you slowly start shedding your selfishness, self-centeredness and your 'I' ness that I am everything, this is known as ego.

You have to proceed towards graciousness, magnanimity and higher aspects of human soul which is very difficult to acquire because in the first instant you would feel that what I earn is not sufficient for me. I have got my own wants, the winter has set in I have no warm clothes, I don't have anything. Sure, that is a common cry of humanity and we need to have more and more for our satisfaction and for our family's and children's need. All these things are common but what is it which is required for me to be given up. When you give up there is a vacuum in your mind and heart you need to acquire something and that should be goodness.

The whole point here is to do the right thing and this has been realised after many years of meditation by Siddhartha who became Gautama Buddha, he became an enlightened soul. It is your own self, your own desires and you desire for more and more, you want your desires to be fulfilled, the feeling of acquisition, of holding property or

something, it may be a small little thing. It could be a child yearning for more and more toys or you would like to have better food with many other servings and you may not be satisfied with simple 'sambar' and rice, you may like to have lot of vegetables, you want non-vegetarian food, dessert, drinks. You want to have your taste fulfilled. So the Holy Prophet (sas) has said "If you guarantee me two things I guarantee you heaven"; when it was asked what those two things were, the Prophet (sas) said "one is your tongue and the other is your sex organ". What is performed by the tongue? You speak language through your tongue and through language you can hurt others or you can do good things. You can speak harshly or softly or you can speak gently. You can use right words, appropriate words, for that it requires lot of self-control. The tongue performs the function of taste, it is most important because you have to know the taste to take the food. You may take poison but the tongue recognises this is something which should not be eaten for the body. But the most important aspect Prophet Muhammed (sas) is referring to was that when the tongue gives promises, it should fulfill it because truth is ultimate, truth is glamorous, truth always sustains itself, it is ever lasting; while a lie cannot last. A lie is like a wave on the sea shore it comes; it goes and is not permanent, while the truth is permanent like a Sun. It is glorious it is full of light, eminence and glory. We have to become truth full so that you become glorified.

You use the tongue to glorify the name of the Lord. If you are using the tongue for abusive language and hurting others, then the result and consequences are very bad. So the Prophet (sas) when he mentioned that you have to control your tongue he meant to draw your attention to truth. God is truth, love, and knowledge. So Prophet (sas) is also truth full, he is also trust worthy. He never broke his promise.

If you notice the Government of any country it has a Central Bank and the Governor of Central Bank signs on the currency note, it says "I promise to pay the bearer a sum of rupees 100". Where ever you go and produce the currency note the value of the same is reimbursed to you in terms of product or service or anything. It has a value for it is a promise and that promise cannot be broken. So just as the Governor of the Reserve Bank promises to pay the bearer, you are also required to maintain your word of honor. If a person is not honorable then he always breaks his promise. So the tongue has to perform its duty of honoring its words. That is the most important thing. People who are cheats, who are compulsive liars, will never fulfill the promises. The promise has to be fulfilled. So also with the stomach because you have a good taste for food you cannot overload your stomach. It is very detrimental to your health. Likewise, you should take care of your sexual organ. It cannot freely sow the oats wildly as you have entered into a promise of marriage and you are required to maintain that word of honesty and integrity and not to break the word of sanctity attached to the marriage and you have to be loyal to your wife and cannot cheat her. So these things are basic for a stable society, for a good family and a good neighborhood and a good community and a good State. So it has to be very constant. Faith is nothing but maintaining your words to pursue Truth, to work for Truth and to enjoy the Truth which is available in the Nature. Nature is truthful. If you see the Holy Quran you would notice that God is taking oath on material things like Sun, Stars, and Moon. Why does God take oath? Oath is always considered as sacred. In a society, people are asked to take oath of honor and if a person breaks the oath he is dishonored. The Prophet (sas) instead of he taking the oath of speaking truth, God takes oath on his behalf because God speaks Truth and God takes the oath to explain that whatever

our Prophet (sas) is uttering is Truth and you have to follow it, for your own benefit and for the benefit of the Mankind.

So when you ask me this question as to why we get disturbed and why there is so much of distraction in the mind then the answer is: it is because our faith is very weak. You must have a very strong conviction and we should have the courage of conviction. We should not break our basic promise to live a truthful living. If you utter Truth, practice Truth, walk on the path of Truth then you will reach the Beauty. You will acquire love in your mind and heart and your heart becomes very gracious. Your heart glorifies itself and you will become a man of honor and truth and you will be a very kind, affectionate loving self. You may never commit wrong nor hurt a person, you and your family gets benefitted and the whole society gets benefitted. If truth has to be practiced, then you have to control your emotions, control your mental turmoils and not get disappointed. Lot of trials and tribulations take place in your life, you have to get prepared for it like a Soldier gets prepared for war. Life is like a war, you have to train yourself fully and that is the basic training given by the parents at the time of your upbringing, and your upbringing should be never forgotten. You will get bad friends, if you sow a bad seed you will have a bad plant and it will give a bad fruit. If you want sweet fruits, you have to work very hard to cultivate the earth with good fertilisers and you have to tend the plant and see it grows to a good plant and gives good flowers and fruits. So if you want to enjoy a good fruit then you have to work very hard. There are no two opinions about this. You cannot expect things to happen without working. You cannot rob another person's hard work. So you have to control these inclinations, these tendencies these proclivities to cheat others and to cheat your own self. You should cleanse your mind, heart and soul to do good for yourself and others. Then life becomes very

beautiful, that is what Beauty is. So I request you to pose more questions.

Syed AM– Why do we need a Sufi Master or a Peer to practice Sufism when we have the hadees and the Holy Quran in front of us? It would be great if you can explain the reason because the anti-Sufi people put this question to provoke or to convince common people to come to the path of Salafism or Wahabism? As your great grandfather Hazrat Syed Shahabudeen (as) had written a book about the “Importance of a Master”, I believe you have the right capacity to explain about it.

S L Peeran – Your first teacher is your Mother. Did you learn your mother tongue on your own? No, if we would have been brought up among monkeys, then we would have been only chattering like monkeys. So we have to be given right conduct, behavior, thinking and action. All these we have learnt from our parents and teachers. So likewise if you want to get enlightened and want to see the effulgence of the Lord then you need a Master to guide you. It is not possible that you find enlightenment on your own. Let me explain you why. The life is full of challenges, difficulties and you don’t have the capacity to choose what is right and wrong. So Holy Quran and Hadees speaks about many things but how will a lay man known to understand what is right and what is wrong. You cannot misapply and misinterpret a law. It has to be properly applied as per the situation you are in. Only a teacher can do it who has not only experience but has learnt from his Master and who has learnt from the chain of Masters and it goes up till Prophet Mohammed (sas). Becoming a Saint is not so simple because they have to walk on the straight path where Gods blessings have been coming there as the Holy Quran says “Ehdinas siratal mustakhim siratal lazina an amta alaihim gharil maghdubi alaihim

waladdualleen ameen” “show me the path on which the Grace of Lord has been showering”. It is only in respect of Prophet Mohammed (sas) the Almighty God has spoken about showering His Grace on Prophet Mohammed (sas), even before his birth, when even the cosmos had not come into existence and it will continue to shower His Salaams and Grace till the end of the world. So God is directing you to follow the Prophet (sas). The whole humanity is directed to follow him. You cannot follow on your own without following Prophet (sas).

As regards to “I can learn myself” is a phrase used in democratic, communist or socialistic living. Why do we need any Prophets, Saints or Sages because they are full of wisdom, compassion, mercy? Their teaching keeps the society in a particular hold. So just as you have knowledge of externals that is knowledge of the world, it could be astronomy, chemistry, physics, math’s, geology, natural sciences and physical sciences and thousands of sciences which you learn from your teachers likewise there is a science of inner self. It includes the medicine, biochemistry but also pertains to analytical psychology, psychiatry and there is a science of your own soul. So Sufism is also a science, it speaks about the higher stages of human soul, higher consciousness. There are different levels of consciousness like animal consciousness, moral consciousness, and divine consciousness; when you reach the inner divine consciousness, the effulgence of light or Noor emanates from your mind and heart. You become a true human being, an evolved human being, divine human being. For that you need a Master who only guides. He teaches you as to how you have to do the meditation, how you have to interpret the various signs of nature, how you have to interpret your own dreams, how you have to control your inner self, how to meditate, how you are required to practice various things to achieve the inner goal. So the

Prophet Mohammed (sas) and Saints have laid down certain methods to achieve and reach this goal. To reach this goal of attaining Supreme bliss, solace and greatness in your mind and soul then you have to have a teacher, if not you become a ruffian; an unguided, unbridled horse can become a scoundrel. Nobody can ride a horse which is a wild one. The horse has to be trained. It has to be properly trained; only a trainer can teach you to ride a horse. You cannot just buy a costliest car like Benz or similar car and without having a license or knowledge of driving or knowledge of the car you cannot just think of running an automobile on the road. There are certain rules and regulations and you have to learn how to operate a car; so also with regard to the air craft or helicopter or planes. A soldier has to be trained and an untrained soldier cannot be taken to the battle field. He has to know the topography and should know how to judge the enemy. A Soldier should know how to use the weapons; he should know how to safeguard himself, to camouflage himself and how to attack. All these things have to be taught by the generals, brigadiers, colonels and the subadaar majors and his teachers. He has to be an able bodied with robust health. Likewise, a Sufi has to understand his soul, mind has to be understood, for which a regular teacher is required. A teacher is referred by various names in different cultures. A "Peer" means in Persian language a teacher, while same thing in Arabic is known as Murshid, in Sanskrit it is referred to as Guru. So this "Guru-chela system" is required to make you a perfect human being, a gentleman. Nobody can become gentle on their own. It requires enormous training to pass through various stages of Sufism. I request you to ask further questions about Sufism.

Syed A M– Thanks for giving this answer and making us understand the importance of a teacher or Murshid in Sufism. My next question is about solitude. The Prophet

Mohammed (SAS) would leave the house of God which is Kaabatullah and practice solitude even before the first Holy Whisperings (WAHI) from the God had come. But here we are not talking about a common man we are talking about a Prophet (sas) who had led the prayers for all the Messengers of God. So how do you see this?

S.L. Peeran – The whole aspect of human life is to achieve peace, tranquility and solace, how will you achieve it? If you get involved too much in the aspect of living which is not required what happens? If for instance, people gamble and they have night clubs and they go for racing and they go for playing cards, games of chance then they get involved so much in these entertainments that ultimately there is a loss of peace. They are unable to come back to the normal way of life. People who take to drugs, alcoholism, extra marital affairs, homosexuality and lesbianism suffer miserably. If you go and see the under belly of the society you would find lot of things happening. There are thousands of Court cases against truants and against those who have erred in their life. They have become compulsive liars, they become criminals and they are murderers. If you go into the psychology of all these aspects and find out why the mind works like this, you will discover that it is due to corruption of soul, mind and heart. You would have read in the newspapers about billions of rupees cheated to the banks and so many banks had to be closed; banks had to be merged. You would see about the ecological destruction which is taking place; the massive wars which are going on in the world. What is it that prompts a man to do all these things? Why does a man not live peacefully when animals, birds and nature live peacefully? It is due to the evil nature of man. Each individual is blessed with goodness and evil but the evil plays a greater part on your mind and heart. You have to nurture your goodness. You have to captivate your evil tendencies and evil traits. It is only

through self-analysis, self-introspection. You need to discover what is going into your inner self to know what you are, what you have acquired through your genes from your fore fathers. May be your fore fathers were Saints. But it is not so in all the cases. In so many hundreds of cases their fathers or fore-fathers might have been cheats, frauds, criminals, people who might have done lots of harm to humanity. They would have acquired those genetic traits. How will you curb it and change your inner identity? You have to see your inner identity and see your inner self and make it a glorious one for that you need meditation. You need to sit in silence and come back to your good inner self. You have a devilish nature. There is nothing like a separate devil outside. It is within your own consciousness. You cannot see the devil you cannot see the angels. Where are those devils? Where are those angels? The angels and devils are there in your mind; your mind becomes devilish or your mind becomes angelic. So first you should know what your inner self is and what your inner self comprises of, what are your inner desires and inner frustrations, inner tendencies and inner inclinations are. You go into this aspect with the help of your teacher then you would discover your own self. Then you practice love, graciousness and so many aspects pertaining to goodness,. If there are 100 evil traits, then there are 100 good traits. So you have to carry on an inner war, you have to become your own police man. You have to curb your evil tendencies, for that you have to sit in meditation, practice yoga, Sufi thoughts and put curbs in your heart pertaining to evil thoughts and develop goodness, so that your goodness spreads. There are hundreds of such people in the society. They all will become great Scientist; great Sociologist and great ideals will come to them. They will become very great productive persons. You become a good citizen and carry out your duties very peacefully. The people who say we don't need to do

meditation, perhaps they are captivated by evil, because they have taken up to smoking, drugs, they would have taken up to lot of night life and extra marital sex. I have seen thousands of cases; I have decided 30 thousand cases as a judge in the court. I know the type of evil, men commit. I was a lawyer for about 16 years and I know the cruelty committed by people. I was asked as a labor consultant by factory managements to build up cases against poor workers. They are in shattered conditions; without inquiry and charges being proved no man can be removed from the job. However, they would ask us to build up false cases. This is all wickedness. Man has got wicked and cruel nature. This nature has come down from millions of years because we were animals and we had to hunt for our food, we had to kill animals to eat. We had to protect our self by killing other animals. This wickedness and cruelty is inbuilt. So you would notice that so much of cruelty is practiced. Crime and false hood is practiced when a head of the family dies, those who are controlling his wealth, they would create lot of false documents and deprive all others with wealth. There are cases and cases galore. You know a person like Vijay Malaya who has cheated Rupees 10,000 crore or more. Likewise, there are hundreds of big business men who have looted the banks. There are so many dacoits who go and break open the houses and loot the wealth. If they want to change and want to become a good person like Buddha then can you just tell them okay you wear a yellow robe and wear green turban and take a rosary in your hand you will become a great man, can this happen? It is not through external thing but through inner change you will achieve peace. It has to come from within. You have to sit down and curb your evil tendencies, which have a great hold on your psyche. Your psyche has to be changed. So those persons who say you don't need all these things are cheats, liars, frauds, they don't know they are

telling lies. They lie anything for their livelihood, for their glory, for their name and fame. They do lot of evil things. Ultimately we come down to the same old question as to who is human self? It is the human self which is directing all this evil. The devil and angel are in one's mind. It is the mind, which creates atom bomb; it is mind which creates electricity. It is the mind which creates the benefits of electricity and the mind which creates the destruction through electricity. So if you want to see the glory of the Lord and Prophet and the Saints and you want to become a Saint and Sage, then you have to adopt the path of Truth. The fundamental requirement for Truth to be achieved is deep meditation and penance.

Why do we have to do penance? It is only to curb your evil tendencies that have been passed on to you from generations and generations. It is there in your genes. It requires a lot of efforts to change it. That is why you have to remain away from the society after your job is done, it is not difficult. Your boss would be asking you to do lot of evil things for his aim. He wants to make huge profits. Every day you read it in newspaper. There is nothing but evil. What is honesty? What is integrity? What is Truth? How to remain Truthful? Is it so easy to practice? No it requires lot of efforts, lot of persuasion. You are required to hold on to the Truth. It is not so easy; it is a very slippery world. It is like playing a game of snake and ladder. You need the right number to avoid snake on the path. You need to work hard to reach the cool streams of love, beauty and Truth.

Thank you all.



Sufi Path 16

How to Succeed?

Conversation between S.L. Peeran and A Devotee who had Lost his Hope in Life

S.L. Peeran – In the name of God the most Beneficent and most Merciful.

May God bless you with a good health and long life with prosperity in life and hereafter. By God's grace you are at your 54th year and you don't have any serious health issues, and you have a vehicle which you can use for your job. If you are getting a low salary or lesser financial support, then please do not worry about it as God says in Holy Quran-e-Shariff "whoever has hope and trust in God's mercy, God will surely bless His Mercy on them". As you are a Muslim and you must be aware that being not contended with what is blessed on you is a sign of a disbeliever. Be patient as you have a wife who dedicates her life for you, your son has got a job and your daughter is studying well and your mother is still alive.

So whatever disability you may have, please turn them into abilities and that would be possible only when you adopt a positive attitude if not then the side effects are that you will spoil your health by worrying and you cannot enjoy the current life. Hence do not carry the baggage.

Let me tell you this that I was appointed for Mumbai court and 8 judges were supposed to work under me then why did I not take it up. Because I worked out that if I quit the job and I take voluntary retirement then I could help my children. I was able to help both the sons for their higher education and was able to give money to my elder sister and

for our Dargah. Not only that I got both my son's married and I also had enough money for my son's marriages. It is because I believe and trust in God and God has helped me throughout my life.

Devotee – Is it happening to everybody?

S.L. Peeran – It will my dear, you might have committed so many errors in life but Allah swt did not punish you for that, you are not jailed, not exposed and whatever condition God has kept you today it is His grace. At the same time, you also have your weaknesses, you don't want to travel out of your city and you are nervous to attend interviews then how do you expect a bigger role. Now the question is how do you convert your weakness into your strength?

Let me tell you count your blessings. You have a great Peer or Sufi Master, you go to Mosques and Dargahs then why don't you plan to become a Saint. For that, you have to give up your ego, do some service to the poor people. Share what you can to the ants, share your food, and give tuition for children. There is a richest man in this city who is afflicted by cancer, he is ready to give billions of rupees but nobody will take the disease. How do you get rid of pain? It is only through compassion and removing your baggage. Do some social work?

In fact, Mother Teresa got noble prize not by serving rich people but by serving the poor. She also served the people who were dying; she wanted them to die with dignity. This is a service to God. God says you help Me, I will make you a king. So it comes through dedication and consistency. So now the question is how we solve the problems, we need to by search solutions. Say to God that "O my Lord you have given me this good life with a good health and I want to serve You, please take service from me". Now you may do

whatever you may choose to for example you may serve a Mosque, do some social service and do not curse your fate. See my dear, now my mother has passed away and now I cannot serve her. I remember her anniversary is coming this month but can I wish her, no, but your mother is alive with good health hence serve her.

Now you may ask me the same question what social service are you doing but let me tell you that I am entering my 70th year in my life and I serve by giving away my pension to the needy, and I keep thanking God for whatever blessing I have received, and I treat my servants with the respect they deserve and even my wife also does the same, she also feeds them daily, as I know that most of the other houses don't do so.

Devotee – I have a question Peeran Sahab, that I also tried doing many businesses for a better income and I tried all possible ways but still why I am not able to succeed?

S L. Peeran – It's a very practical question. Let me tell you it is simply God finds danger for you in all the business you may like to do or may be due to your own weaknesses also or may be you have not analysed your weaknesses and talents. There has to be fire in the belly, being dedicated and consistently doing things to improve day by day can bring enormous changes. Set a goal and work towards it. God says "I will purify you from all the sins if you seek repentance" so getting purified is a vision. Similarly, if you have a vision you will be able to achieve but I repeat it is the vision which pushes you forward.

I certainly understand that you have faced many failures but all of them are a stepping stone for success. Every dark cloud will have a silver lining, for example the winter will not continue forever seasons will change. Be happy my dear.

Let me put it this way what happens if any of your dependents had fallen sick which requires a treatment in a foreign country, or any other problem which requires a lot of money to be invested, are you then not blessed by God. So be happy.

Show mercy and mercy will be shown to you, love others and love will come back to you become a man of love, do some social work which will give you happiness. If you expect all the blessings should be showered on you then that is very high expectation and that is wrong. As you are aware that there are many thousands and lakhs in the world who cannot afford two times meals still they are happy are they not? But you are not! See your wife is earning, your son is earning, you are also earning, your mother is there to pray and bless you then why should you be not happy. And more importantly if you show this happiness to your son who is in his first job it will give him hope to fight the battles of life.

Let me put it this way the average Indian life is 62 and you have touched 54 years now and you have completed your 75% of life, be happy for the rest of the 25 % of your life and help man-kind and in return God will help you and make you more and more stronger.

May God bless you with hope, strength in your heart and wish you good health.

Devotee – Ameen.



Sufi Path-17

Cosmic Man and Universal Man – Relation to Islam and Sufism

This is a lecture delivered by S L. Peeran on Cosmic Man and Universal Man.

– In the name of God the most Beneficent and most Merciful.

In order to understand the Cosmic man, we have to go to the very old knowledge of “Kabbala” teachings, where “Adam-Kadmon” from where the concept of Adam has come into existence, In fact Quran is not the first revelation as there are many other books of revelation had already come down to planet Earth. Even in the previous books only three books are mentioned in Quran and their names are “Torah, Zabur, and Ingeel”. God himself says that Torah is not the first book but had sent down revelations ‘Sahifaas’ on many Prophets.

This also points us to another question that we should understand that is the concept of man or concept of God. If you fail to know this, then all your life and learning will be a waste. So the original concept of God is well explained in the Hindu religion, the Upanishads and other Holy books of Hinduism explains how the creation of man has come into being, human being is not the first being, he did not have the differentiation of sex in him. The same concept is explained in Quran-e-shariff. In Hinduism they call it as Brahman not Brahmin. The Brahman has given birth to Purusha or Purushottam. So the original “Adam Kadmon” is not the

Adam with reference to Bible but he is the original Cosmic man. It's very important to understand the concept of Cosmic man. Our Prophet Mohammed (SAW) was a Cosmic man and this concept of Cosmic man was well understood, propagated and digested throughout the centuries. But suddenly a villager in the remote corner of northern Arabia during 18th century misinterpreted the term without understanding the concept of Cosmic man and ended up quoting that the Prophet Mohammed (SAW) was just a messenger like a post man and gave the telegraphic messages and passed away.

The core or nucleus of the concept of Cosmic man is that he is neither dead nor will ever die. He is the Holy Spirit as Christians say. So in Christianity Saint Paul well understood the concept of Cosmic man from the previous Palestinian, Alexandrian religions and previous Saints and well interpreted it. So much so, that the concept of Holy trinity was brought by Saint Paul and not by Jesus Christ and he explained it very clearly that Christ was nothing but the Holy Spirit of God.

God was a Holy Spirit then he created his own Adam who was not having any sexual difference having risen from the four elements. So the higher qualities were philosophy, wisdom, thoughts and higher ideals and this is "Adam Kadmon". That is also explained in Quran-e-shariff. Subsequently Allah created the earthly Adam. So this Adam has all the four elements the earthly body, will die but the heavenly spirit which dwells in him will not die. The purpose of life is to realise the Cosmic Man. The God is in his Adam, own image means, Cosmic man had certain qualities, attributes and features which is explained in the 99 qualities of Allah, which is called as "Sifate-e-elahiya" (Attributes of God) and here these attributes will never die. I say you should

and must contemplate on this, let me give you a small hint here. If you notice keenly the planet earth is able to produce all its beings again and again with control and with their qualities to adapt to changes and it happens so meticulously. If you may listen to my advice and contemplate and meditate then you will only see Cosmic Man and nothing else. This Cosmic man is Prophet Mohammed (sas)

You should be not assuming that Prophet Mohamed (sas) was just a mere human body who got involved in the worldly things like marriage, child birth and so on, no you are then mistaken my dear child you are absolutely having misconception.

Do you know what we should be looking into Prophet Mohammed (sas) we should be looking for the Cosmic man in him. He (sas) said “I am the first creation even before creating Adam (as) had come into existence and even before the Adam of earth had come in to existence”. Before the Cosmic man was in existence Allah swt created Prophet Mohammed (sas) and the light has passed on from years and years and the light is within you and me. I quote “If you are able to find the light in me, you and every one then will attain Moksha. “Let me tell you my dear child it is not so easy to attain Moksha or “Sukunatul qulubul momineen”.

Incidentally I was watching this movie called “Cosmic man” on “youtube” and please watch this movie. So the story line is that the Cosmic man himself comes down to earth and saves the earth from a nuclear explosion.

If you compare all the mainstream religions like Hinduism, Judaic religion, Islam, Christianity and their corresponding books like Torah, Zabur, Ingeel and any other Holy Books you would find that the Cosmic man is well explained in all these Holy Books.

Do you understand what I am trying to explain my dear child or if do you want me to stop me, please pose questions, and please do so I would be happy to answer your questions?

Listener – No sir please go ahead I am wonderstruck with this lecture and I have never heard this kind of a lecture even in the Friday prayers in Mosques.

S L. Peeran – I am just a practicing Sufi but do not claim to be a Sufi Master. As I am in the path of truth I am sharing this wisdom which has been passed on to me by my father and great grandfathers with you, which was indeed passed on from the Prophet Mohammed (sas) as we are blessed to carry the Holy message.

So let us not deviate from our discussion, so my dear let me ask you a question do you think Quran-e-shariff is the first book of God, it is a big No. The Prophet Mohammed (sas) himself does not claim it to be a first book of God. So if you do not understand the older books how you will understand Quran-e-shariff. It would be like seeing mere feathers. In fact God himself declares that “I have sent many books to you, go back to it. I don’t have to repeat it”.

Let me quote a relevant verse from the Holy Quran “Amanarrasul bima unzila...” and it goes on which asks you to believe in all the Prophets and Messengers. So who are these Prophets, Messengers and Auliya’s? There are the categories of the development of human soul. Let me mention to you this one secret. The Prophets are not going to come any more, as the last Prophet (sas) himself had repeatedly said that there are going to be no more Prophets after me. But the secret here is the Prophets have stopped coming but the Auliyas or Saints within the Prophets will keep coming and that is evident even till today and they will never die. Is it not strange for us, indeed it is? Ultimately it is

all one Cosmic man. Let me put it more explicitly, you have come to my home which has an address though you have technically come to this address but, you have not come here to see this home you have come to see Liaqat Peeran. To be more specific Liaqat is not me my dear. Similarly, all turn towards “Kaabatullah” (House of Allah) but surprisingly “Kaabatullah” is built with stones and they touch the stone but the mission for which we are sent is to meet the Cosmic man. As the God says “I am even closer to your Jugular vein”.

It is the Cosmic man’s light which is everywhere in animals, man, women, nature and universe. Now let me tell you my grandfather’s prophecy “A day will come when the carbon dioxide will have been used up as petroleum and that day is not very far”. In fact, the promise of the Cosmic man is to sustain till eternity. He is self-sustaining and His creation is all-embracing. So in order to understand this better you should contemplate on all the ninety-nine names of God.

For example, let’s look in to this name “Razzaq” (Sustainer), you think that “Razzaq” is the giver of food, the tea and biscuits you are having now. No, He also says “Sibgatullah” color yourself in the color of God. In order to do so let me tell you every nucleus, atom in your body should have compassion and mercy. Only then you can color yourself in his color.

Let me share my story here, I am now 69 years and if I calculate the number of roti’s I might have consumed it would be at least about a lakh of rotis I would have consumed, that food which is eternal. It will not end, that is why I was able to get food ever. Then I should at least give 5000 roti’s to the needy. No but the needy is not dependent on my 5000 rotis. He is sustaining that mean’s God is Self-Sustaining, “Razzaq” means Self-sustaining. So you have to

contemplate and think what compassion and mercy is. They both are there in the Cosmic man. We say that God has eyes, legs, tongue and what not from which the human being has come out. So He can sustain Himself.

So let me tell you one secret here, do you think Adam was the only man available in the world and do you think only one man can survive in this world. No it is not possible there were other human beings as Quran-e-shariff says in Surah Dahar "For millions of years man did not know himself" which proves the point that Adam was a conceptual being as he was conceptualised after millions of years of man's existence. Now there is one more surprise for you how did all this knowledge come to an unlettered man that is Prophet Mohammed (sas). From birth itself he got this knowledge, which again proves the point that the Cosmic man would have come in to the Universal man.

I would say the disgusting part of Wahabism is that they say that the father of the Prophet Mohammed (sas) was a "Kaafir" and his mother too so, there is a hadeeth which says that a woman met the father of the Prophet Mohammed (sas) and proposed to get married to him as she saw a light in the forehead of the father of the Prophet Mohammed (sas). But after he got married to Syeda Amina (ra), Hazrat Abdullah (ra) met the same woman and she said that now the light has disappeared. That proves that he was a godly man, no one should question about his piousness as he carried the light in his forehead. And Syeda Amina (ra) was a great lady, she was the universal spirit. She is the Eve or Hawa (as). I say Hazrat Abdullah (ra) was the Adam the first man and the Universal man came into existence. These are all secret teachings; these cannot be taught to common man the Wahabis think that we are doing Pooja in Dargah, which is not correct. What is a Pooja? You ask a pujari whether he has understood about

“Purushottam or Brahman” or he has just worshipped a stone. Unless he understands the Cosmic man he cannot perform Pooja. A pujari has to understand fully about Brahman and about Purushottam about love, compassion and mercy. To understand love, you have to come out of the earthly desires like selfishness, jealousy, gluttony, lust, self-righteousness, laziness. The most important thing is to curb selfishness and self-centeredness.

I eat puffed rice and I put few for the pigeons but they are not ready to eat it. They are dependent on the nature. Even if you put sugar for the ants they will not be interested as they depend on Nature. That is why God refers to “Ants” in the Holy Quran-e-Shariff. You should think and contemplate about this one point to understand the attribute of God the “Razzaq”.

There is something more important, that this is to understand about the Cosmic man and Universal man, not in the way all main stream religions explain to you but you must understand on your own. You should think you are the Adam, Cosmic man, Universal man. Sit down in prayers, reflect on the Cosmic man. You have to reflect about Him? This is really interesting, the spectrum for example you may think that it is white color, No you are wrong. White color, when passes through a prism projects seven colors. Do you think the oceans are blue color? No they are reflecting the color of the sky, do you think the color of the sky is blue. No, it is just one color of the seven colors. So you have to go in depth in to all these aspects to understand it.

Thank you for listening to my talk.



Part – II

Interviews

Interview with S.L.Peeran - Part 1

Transcript of Interview of S.L.Peeran Ex Member Judicial interviewed by Dr. Ajay Kumar Singh IPS Former Director General and IG of Police. Broadcasted and relayed from AIR Bengaluru on 8-1-2013 on the subject of Sufism (edited)

Dr. S.L. Peeran was born in March 1950 in the illustrious family of Syed Taj Peeran who retired as Inspector General of Police and Revenue Commissioner of the erstwhile Mysore state in 1935. The family is steeped in Sufi back ground. Mr. Peeran took BSc degree from St. Joseph College and after that took Post graduate diploma in Social Service Administration from the National Institute of Social Science's Bangalore. After that he also took a LL.B degree from Government Law College. Then in 1973 he started working as labor welfare officer in Bhoroka Steels Limited. Between 1976 and 1989, he also practiced Vakalat. He was an advocate in the Civil and Labor field.

Then he became a Member Judicial of the Central Excise, Custom and Gold Control Appellate Tribunal in New Delhi under the Ministry of Finance in the year 1989 and he has worked in Delhi and subsequently in Chennai and then took voluntary retirement in the year 2009 from Bangalore.

When he was 14 years of age his grandfather Syed Taj Peeran gave him initiation and since then he has been following the path of Sufism. His first book was published in 1998 titled "Essence of Islam and Sufism and its impact in India" published in New Delhi and he has published 15 books, out of which 13 are collection of his poems. In 2005, he became Member Trustee of the International Sufi Centre, Bangalore. He is the editor of the Sufi world, a magazine which is

brought out quarterly. It relates to Sufi Philosophy, Culture and Literature in English.

He was also 25 years in charge of Dargah of Hazrat Khader Vali in Srirangapatna from 1985 to 2010. Mr. Liaqath Peeran is a practicing Sufi which is a rare kind of person one can say.

Mr. Peeran is married and he has three grown up children, two are married.

AKS Aadab Peeran Sahab, welcome to this program.

SLP Thank you very much Sir and wish you the same aadab.

AKS Thank you very much; also wish you a happy New Year to you and to the listeners of the program.

SLP Thank you very much and wish you the same.

AKS We would like to begin in knowing about Sufism which we have to talk about. Please tell us what is the source of Sufism?

SLP Sufism has been in existence from primordial times from the time when man was created. Lord has taken the promise from man that he shall always subjugate himself with all humility and worship Him alone at the time of creation; but after the Adam's fall, man became astray and he went into various emotional crisis one after the other. But God sent hundreds and thousands of Prophets to bring man back to His fold. So after the advent of Islam, for first two centuries there was no term of 'Sufi' or 'Sufism' being used. It was not used at all but the word of 'purified ones' came into existence at the time of Prophet.

AKS what was the word?

SLP 'Muttaqeens'.

AKS Do you mean Mukta?

SLP ‘Muttaqeen’ means purified ones who subjects themselves to Lord they are the ones who are in awe and wonder. They wonder at the Lord’s Creation and are totally subjugated to the commands of the Lord. So a ‘Muttaqee’ purifies himself and wants to present himself before the Lord in the purified state in which he was created. The belief is that God was a secret and He wanted to reveal the secret of His Compassion of His Mercy, of His kindness. The creations could not withstand His Effulgence so He chooses the man’s heart. Due to the evolution of man in the nature, man could not realise that within him exists the spirit of the Lord. It is the great Prophets, great Saints who came to remind man that he is a spark of brilliance, a spark of effulgence and this effulgence and brilliance is within his own heart. He should purify his heart to the highest extent, so that he can go back and join with the Lord, from where he came. This is how the word ‘Sufism’ has come.

AKS So the beginning is not after the Islam or with the Islam, though presently the general impression is that Sufism is subsequent to Islam but it is not so, you mean to say.

SLP It is not so, Islam itself is not the first religion. The first of religion after the creation of man is Islam and when God gave that term ‘Islam’ meaning submission to Lord. It means ‘Salaama’ peace. So God said you should submit yourself truthfully, with all your humility to Me and accept My commands. So Islam is with the origin of man itself. Islam is not the first religion after Prophet Mohammed (sas) nor was he the

first Prophet. He was last of the 1 lakh 80 thousand Prophets.

AKS Yeah Quran does mention about number of other Prophets.

SLP Yes, Prophets succeeding Adam after the first creation are mentioned. Prophet Mohammad (sas) kept saying any number of times that I am the last of the promised Messiah. I am the last one and there will be no other Prophet and no other Paigambar after me and you should accept the commands of the Lord till the end of the Times.

AKS So this is one source of Sufism, right from the creation of the man itself.

SLP Yes from the creation of the man itself, beginning from the world itself. The term 'Sufi' and 'Sufism' came to be used in the later period.

AKS Would you like to say about the meaning of SUFI and literally what it means?

SLP Historically it so happened that the Prophet had foreseen that within 36 or 40 years of his passing away his spiritual ways which he had shown for the election of Caliph by the people would be forgotten and that tyranny would take over. A tribal chief of the Meccan region took over the reins of the countries and they were the 'Umayyads'. They ruled for about two and a half centuries or two hundred and fifty years. They were the dead enemies of the Prophet's descendants, who were known as 'Ahle Baits'. So 'Ahle Baits' had to take lot of precautionary measures to safeguard themselves. They started the 'Khankhas'. They took up to life of solitude; a life of total departure from the

worldly desires and worldly thinking and worldly aspects and dedicated themselves to the service of the Lord.

After 100 years or 200 hundred years these 'Muttaqeens' wore woolen clothes as a sign of humility; the wool was referred to as 'Suf'. They were about 70 to 100 companions of the Prophet who lived in the precepts of Prophet's Mosque. They sat on a stone bench; they were called as 'Ashabe Saffa'. They took up to a life of solitude away from worldly life and became ascetics; and took up to a life of renunciation, thinking, contemplation, meditation. God kept referring in the passages of Quran to contemplate on the Nature and on His signs, which are seen in the Nature. These people took up to study of various sciences which were available at that time and they dedicated their life for service of mankind. They sat in the first line of the Mosque, which is referred as 'Saf'. It is said that at the time of the last day of judgement, at the time of resurrection, the loved ones of God known as 'Awaliya Allah', the friends of God, who have dedicated their life to Him and Him alone; would stand in the first line before Him, so they are the Sufis.

So the term 'Sufi' came into usage subsequently. It was coined because of their dress and the way of life they lived. The Scholars and those who took up to a life of ascetism and a life of study and contemplation came to be known as Sufis.

The word Sufism was coined by the westerners, when they took up the task to discover their books, about their studies, their methods, about their life in the Khankhas.

It was only 200 hundred years back when a German Scholar and the English orientalist took up to study, they wanted to coin a term for the work of Sufis and their poetry and their Scholastic works. They referred it as 'Sufism'. The study of Sufis is referred to in Islam as 'Tassawwuf' or as referred to as 'Marifat-e-Elahi'. The study of religion in the canonical aspect of the religion, the rules and regulations, the commands of the Prophet are classed into a different subject and are known as 'Shariat'. But the one who wants to understand the intention, the reasoning, the philosophy behind these laws, the essence of these laws, the truth of these laws and the study which comes out from the heart and that path leads to the Lord; a straight path, was referred to as study of 'Tariqat'. 'Tawheed' is a term about God to be seen in all His creation. He is alone, all alone, He is Single Master, and Master of His own Self. That is 'Tawheed'. But to reach 'tawheed', to understand His tawheed was the duty of not only Sufis but every individual. One who submits himself to Lord is known as Muslim or those who don't associate anything with the Lord. They conceptualise Lord as a Single Unitary Being. He has no son or avatar. He is the King and the Commander of the whole world.

AKS Now you said that they were ascetics, they took to ascetic life of contemplation and things like that, that means perhaps that this path is an auster path a difficult path, perhaps not generally for worldly people but even then on the other hand throughout the centuries Sufism has attracted lot of people from all over the world. So what do you think that attracts people towards Sufism despite the fact that it is

perceived as a difficulty path, what attracts people to Sufism?

SLP Without mentioning the term ‘Sufism’, if you take the study of man himself in the anthropological aspect than man has always been questioning about his identity as to why and how and from where he has come.

AKS There takes the birth of all the religions.

SLP If you specifically ask a question as to what is the departure from normal human beings who follow the law of land and the law of Islam, and with that of the ascetics and why people get attracted to them the answer is because of purity of their life; the truthfulness which they follow the truth and truth alone they observe. Their aim from the time they take oath of allegiance on their Master’s hand is that they would lead a purified life.

AKS That is Peeran Sahib so far as the practitioners are concerned but we were talking about the general impression is that people are not so very truthful in their day to day life today; even then they feel attracted towards these tenets, so what is that attraction?

SLP See it could be, if you would take the common perception of human beings is, that the human beings always have attachment to desires and these desires when they are not fulfilled leads to frustration, desolation and that man feels that he is unable to see the light. He always questions as to why he should suffer and suffer alone. This suffering leads a man to question as to his very existence.

AKS And perhaps a way out

SLP But they find these people, the ascetics are God fearing people and are always in a state of joy, in a state of bliss and almost in tranquility of mind and heart. So their words of consolation, their words of giving people advice and they asking them to bear with fortitude the difficulties, the worries of life, brings hope and peace. Their prayers, more particularly, when they pray their prayers are answered and the common man seeks purity of mind and heart. Because of their nearest to the God, God calls them as ‘Vali-Allah’, friends of God. They pass through various stages to attain to the nearness to the Lord. The first and the foremost are His Prophets, who are sinless from their birth itself they exhibit miracles. That itself is a sign to the humanity. Their purpose of coming is to make the humanity understand the purpose of life and to make people lead a life of righteousness. That is, the aim of the Prophets is to make people come nearer to the Lord. The Lord reveals them the words to spread to the people. So the Sufis whom we are talking about are the spiritualists. They follow the Prophets, although if they commit any wrong, they seek tremendous repentance from the Lord and they turn to the Lord with all their humility.

AKS So repentance is one of the important factor.

SLP Repentance is the first stage. Any person who wants to enter this path of Spirituality and truth should repent for whatever wrong he might have done. At this stage I would like to mention that Sufis are considered as ‘Ibn-al-waqt’. ‘Ibn-al-waqt’ means the son of the time. He lives for the moment and his every breath is charged with the love of the Lord. God created beauty, He created Love and He directed that these two things

should be brought inside the heart and mind and soul of man. So this is Satyam, Sundaram and Prema. So truth is the path which a Sufi follows and he wants to admire the beauty of Lord, he wants to remain in awe and wonder of Lord. He wants to show his love not only to the Lord but to all his creations.

SLP His love is so immense that the creatures get automatically attracted towards his personality. His personality gets magnitized. His love is self-less, and his life is without self-centeredness and he does not live for himself but lives for the Lord and Lord's creation. This attracts people towards him. He believes in the principals of "Sahl ul Kul." "Sahl ul Kul" is to compromise with all. He has no enmity, no grouse, nor grievance. Love and love alone is his moto. His moto is to merge in the Lord. Since he has the motto of joining in the Lord's spirit and to elevate his spirit to the highest level and to see the light of Lord in his heart and mind and soul therefore people get attracted to them.

AKS Is it possible for non Muslims also to follow the path of Sufism and to be a Sufi.

SLP If you remove the word 'Sufism' and look in to the term of a believer, a believer in the oneness of the Lord and who believes in all the Prophets and all the Books and on the day of judgment and on his return to the Gardens of Bliss then he is a Sufi. It is human nature that man gets attracted to evil more than to goodness. To overcome evil is the path a Sufi chooses.

AKS Can you say why?

SLP Because evil gives pleasure and man seeks pleasure.

AKS Difference between what is pleasant and what is good.

SLP Blissfull is when you do good deeds you get bliss in your heart, you get peace, and you get tranquility. That is what God says that if you clean your heart and turn towards Me, I will give you 'As-Sakina'. I will give you tranquility, which is different from little joys you get from over eating or in the excessive worldly pleasures, which you derive from the fulfillments of your desires, But what 'As-Sakina' which God speaks about is moments of tranquility.



Interview with S.L.Peeran - Part 2

(Broadcasted and relayed from AIR Bengaluru)

AKS Would you like to say something as to how the term Sufism was coined just when 200 years ago you say I mean the westerner's gave this name but before that in some form, it existed and whatever name you give this identity was always there, during which time and how it developed and how it also got divided into what perhaps in a very crude term can we call "gharana", as we say for the classical singing, the Naqshbandi's are there, Suharwardis are there, what is the difference and how they got divided?

SLP You see, when the Lord's words were uttered by Prophet (sas) it were collected individually by his companions, it was not recorded in the form of Quran as we have today. It was during the Prophet's foremost companions, the word of God in the form of Quran was written down. It was written down in the way in which Prophet (sas) used to recite. The Prophet (sas) utterances which are known as "Hadees" were also scattered. It took time for the narrators to retain in the written form. It was collected from oral sources memorised by heart or written in the parchments. Great scholars like Imam Bukhari (ra), Imam Muslim (ra), Imam Tirmizhi (ra), Imam Abu Maaja (ra), and Imam Abu dawood (ra), about six very great scholars who had attained the heights of spirituality and who belonged to various regions of the Muslim world collected the authentic Hadees. Imaam Bukhari(ra) was

from Tashkent USSR. Islam had spread to various countries within 150 to 200 years after the Prophet (sas). They collected all these Hadees of the Prophet (sas). Quran by that time had already been written down and distributed to all the centers of Islam during the period of Hazrath Usman (ra) and Hazrath Ali (ra).

Prophet (sas) had said that he was the “ilm” (Knowledge) and Hazrat Ali (ra) was considered as “Bab-ul-ilm (i.e) door to the knowledge.

Hazrath Ali (ra) is supposed to be the repository of all spiritual knowledge. He gave the mantle to his sons and to Hazrath Hassan Basri (ra) and they passed on the mantle of knowledge and the secret word of Lord to the chosen disciples. God has 99 names Prophet (sas) also has 99 names.

This spiritual knowledge was passed on from heart to heart from Hazrath Ali (ra) to his sons and then it was passed on to the eleven Imam's, the descendents of Hazrat Hussain (ra), There after the “Khankhas” came to be established by Sufi Saints. They are not referred a “Gharanas” but as Khankhas. “Char peer chaoudha khanwade” as they say. So among the greatest saints, who were born saints, they were chosen, their miracles emanated from the time of the birth itself. One eminent Sufi Saint was Abdul Khader Jelani (ra) from Baghdad. He was from Jeelan in Persian area. For about 25 to 30 years after his education, he roamed in the jungles of Iraq and other places. When he attained great state of eminence, Prophet (sas) appeared in his dream and instructed him to teach people. So for the next 25 years, till he reached 90's, he was able to attract thousands and thousands of disciples and his followers

spread throughout the world particularly in India, Srilanka, China, Indonesia and Malaysia.

His spiritual way was known as “Khadriya”. The Chistiya Silsila was from Hazrath Usman Harooni (ra) who was from a place in Chist in Afghanistan. He also attained a very great prominent position in Sufism. He passed on his mantle to Hazrath Khawaja Moinuddeen Chisti (ra). Prophet (sas) instructed him in his dream to go to India. By which time the Muslim army had reached India. He came to Ajmer and spread his spirituality.

AKS Who is the first known famous Sufi Saint who came to India historically?

SLP Hazrath Daata Ganj Bakhsh Ali Hujwari (ra) was the first to arrive in Sindh. During Hazrath Umar’s (ra) period Khalid bin Waleed’s army had reached Sindh. Although the Army returned back without establishing Muslim rule yet the Saints remained in Sindh. All the Sufi Saints had come for missionary work. They stayed back in Sindh and carried on their work.

Hazrath Ali Hujwari (ra) is considered as the first Sufi Saint to have come to India. His first work on Sufism is his famous book “Kashful Mahjub”. “Kashful Mahjub gives the origin of Sufism. Sufis were to counter the despotic rulers who indulged in sins; worldly people and pleasure seeking people.

AKS So basically in very simple terms for the benefit of all our listeners, please say about the basic differences between the Khadria or Chistiya orders. Was there any important difference in each practice?

SLP For each time and each historic period there had been different compulsions. During Hazrath Abdul Khader Jilani's (ra) period there was lot of dissension, lot of misrule and people had taken up to bohemian life; as in the present times we have lot of terrorism and crime. His spirituality, his total dedication to the Lord and his high heights of eminence, could help convey the command of the Lord and Prophet (sas) to the people. It made the people's heart turned towards Lord. People had become too worldly and the people had almost shunned religion and they did not have a religious life, there was a lot of crime, every house was having a criminal. So it was necessary during his time to bring back people to law.

AKS So particular set of laws were formed.....

SLP The law of the Islam was Shariat which was not followed. The Kings had taken up to bohemian life. They took up to the crime and to "loot-maar" and all that. So it was necessary that the people's heart were turned towards Shariat, to make them follow rules and regulations and make them more Godly. That was the need of the time. So Hazrath Abdul Khader Jilani's perception and precepts and his commands were to bring people back to the fold of Islam. That is why he became very strict in following Islamic code. Although in Khadriya Silsila, Sufis reached heights of Sufism and to various stages of Sufism, from ordinary seeker stage to that of the "Lahut" and "Maahut"; yet they were strictly to follow the Islamic code. There are various stages in Sufi practices to reach the stage of Wali-Allah, and to reach the state of "merger" i.e "Fanaa" and there after to the stage of 'Baqha'. He explained all these stages but at the same time he said that you should live

within the precepts of law and you shall not leave the bounds of law.

AKS As far as within society.....

SLP When Hazrath Khawaja Garib-un Nawaz (ra) came to India, India was totally captured by the Vedantic thinking, they were large number of Yogis, Swamis, Sants and the Hindu philosophy had captured the mind of people. Music was the method by which people reached God. So Hazrath Khawaja Moinudeen Chisti (ra) had to resort to include the Indian way and the Indian culture to attract them to the path of God. So he initiated and assimilated music. Hindustani music reached its heights in the Chistiya Silsila. His immediate disciple who became his deputy was Hazrath Kutbuddin Bhakhtiyar khaki (ra) who is laid to rest in Delhi. He was living at the time of King Altumish. Kutb Minar was built in his name. His deputy was Hazrath Faridudeen Shakar Gang (ra) in Pak patan, in Punjab. So he had to assimilate the local culture in his Sufi teachings.

AKS So that is also one of the way of the Sufis that they do assimilate.....

SLP The Sufis used to assimilate whatever was available in the local culture, in the local people's dialect. That is how Urdu language came in to existence.

AKS That is how, perhaps it attracted people; they were adopting the local conditions and therefore people were also open to the same.

SLP Quit so, as I mentioned that Hazrath Faridudeen Shakar Ganj (ra) had to adapt to the local methods of recitation of poetry. His poetry was in Punjabi,

Gurumukhi and local dialect. It was pleasing and touching to the heart. At that time, it was the advent of Sikkism also. Guru Nanakhji was also influenced.

SLP They also started the Bhakti movement so that the people can be made more Godly.

AKS So you mean to say that the local conditions of the time and the place, different things were assimilated and the great saints started their own sort of a silsila.

SLP Quite so. Whatever preaching they gave according to the time were all recorded by their disciples. They had thousands of disciples; after Hazrath Faridudeen Shakar Ganj (ra), a young man who was deeply influenced by his thoughts, travelled by walk to Paak-patan from Delhi. That was Hazrath Nizamudeen Awliya (ra). Harath Faridudeen Shakar Ganj (ra) noticed that this young man will become a very great Saint, so he gave him his Khilafat to him and asked him to go back to Delhi and preach. Those were the times of tyranny. Many Kings came and they were interested in looting the people and there was misrule, misadministration. They were famines and people were suffering. They needed a godly man among their midst, who could give them solace and could give them comfort and hope, who could show them the path of virtues and take them out from vice.

AKS As of today internationally which Silsila you will say is more popular.

SLP We can't say one "Silsila" proceeds over the other "Silsila", "Chistia Silsila" was accepted in India because of its openness. They accepted and introduced music gatherings of "Sama". Qawwalies are sung in "Sama".

AKS Ameer e Khusru was also

SLP Hazrath Ameer Khusuru (ra) was a great Saint, he was considered as the “totae e Hind” parrot of India. He also wrote about the chronicles of Hazrath Nizamudeen Awliya (ra). He was a soldier, a poet, administrator and he was deeply attached to his Master. His Master Hazrath Nizamudeen Awliya (ra) had prophesize that he would not see him in Delhi when his end would come. When he returned back from out station, he found his Master had passed away. He stood on his threshold till death reached him. He is buried there right in front of Hazrath Nizamudeen Awliya’s (ra) mausoleum and a plate hangs there stating that people should first do the ziyarat of Hazrath Ameer Khusuru (ra) and thereafter go to the Mausoleum of Hazrath Nizamudeen Awliya(ra),

AKS After death of his master, there were two lines which are famous of Ameer Khusru Sab –

*Gori sobhe saj par
Mukh par daale kesh
Chal Khusru ghar aapne
Raben bayi choundesh*

Would you like to explain this a little bit?

SLP The relationship between the peer and mureed is very deep. Hazrath Ameer Khusuru (ra) was so much encaptured with the love of his master that he could not survive without him. He could not sustain the loss. The world around him collapsed and it was time for him also to leave the world. Hazrath Nizamudeen Awliya (ra) used to say that if law of Shariat permitted then let both of us be buried in the same grave together

AKS I see...

SLP That was the extent of love of Peer and Mureed.

AKS So that is the guru shiksha parampara which is there in the Hindus as well.

SLP Love was so strong between them that whole night Hazrath Ameer khusru (ra) and Hazrath Nizamudeen Awliya (ra) would spend together discussing spirituality. Hazrath Nizamudeen Awliya (ra) was a bachelor. He did not marry throughout his life. The mantle of Khilafat was not bestowed to Hazrath Ameer Khusru (ra) despite depth of love between them.

AKS That story I have read about that.....

SLP It's very interesting story because Hazrath Naseerudeen Chiragh Dehelvi (ra) was equally very pious and a man very great attainment. He was also not married like his master. When the end was coming close to Hazrath Nizamudeen Awliya (ra) he had to choose a person to head his monastery, his Khankha. He could not decide as to whether he should give the authority of Khilafat to Nasru (Hazrath Naseerudeen Chiragh Dehelvi (ra)) as he was called affectionately as Nasru or Khusru (Hazrath Ameer Khusru (ra)).

So he directed both of them to go to a majzub, a majzub is a divine intoxicated person. They are totally away from the world and worldly life. They are so much intoxicated and absorbed in the God that they forget their surrounding. They are called as mad men. So he directed both of them to go and meet that Saint. That Saint was plastering his hut and his hand was soiled with mud. When these two people approached him, immediately he took halwa (sweet meat) in his

soiled hand and offered it to Hazrath Ameer khusuru (ra). Hazrath Ameer Khusuru (ra) was a prince. He had lived among Princes and Kings. He could not bear to see the halwa being held in a soiled hand but Hazrath Naseerudeen Chiragh Dehelvi (ra) knew that it was a blessing which has come from the hands of God; because a Sufi who has attained this personality is godly. So he immediately took and ate it. The Saint knew why they had come.

AKS That is a good example of guru bhakti.

SLP So when they came back, Hazrath Nizamudeen Awliya (ra) said:

*Nizam chahta he Khusru ko
Allah chahta he Nasru ko*

*Translation: Nizam desires Khusru but Allah desires Nasru.
God desires that Nasru should become the commander or the deputy or the Khalifa of the Saint.*

AKS You did mention some of the names of famous Saints.....

SLP Hazrath Gesudaraz Bande Nawaz Mohammad Mohammad ulla Hussaini (ra) was very devoted to Hazrath Naseerudin (ra). He had long hairs. He used to carry the pelinquin of Hazrath Nasrudeen (ra). His hairs came in his legs, but he never uttered a word. He loved his master so deeply and lived a long age. When he got a premonition that the Delhi would be ransacked by the invaders....

AKS So he left and came to Gulbarga (A place in the northern part of Karnataka in South India) ...

SLP So he gave command to all his followers and to Delhi people that Delhi will see blood shed and better leave Delhi. It is said that only 300 people followed him; as he came down and down to south so many Princes and many Kings offered their place to him. He would not accept their offer. When he reached Gulbarga, the King of that place was a Muslim King. He offered him a place in Gulbarga. Gulbarga was known by a different name. He told the King that he will tell him next morning. In the next morning he told the King that he does not have a long life as him. The King requested him to pray for his longevity.

The legend goes that both the Gasudaraz Bande Nawaz shah baaz buland parwaaz Syed Mohammad Mohammadullah Hussaini(ra) and the King passed away on the same day. His mausoleum is a very big mausoleum. Although the mausoleum and pillars are high but the grave is small and it is almost touching the ground.

AKS You did mention some of the great Sufi Saints of India; would you speak about some others?

SLP India was influenced by many many thoughts. Vedantic philosophy, Mahaveer philosophy, Buddhist philosophy and it was a conglomeration of various cultures. Some people took up to asceticism and sat in penance in Himalayas. They were scholars also. The various philosophies penetrated all sections of society from scholars to ascetics, to social workers, to the Kings. There was a great Saint who is laid to rest in Panipat. He is Hazrath Boo Ali Shah Khalandar (RAA). There is Khalandari Silsila. At the time of Aurangzeb, his elder brother Dara shiko was a great admirer of Sufism. He had met many Khadri Saints whom he had taken 'bait'

(Oath of alligience). He had done deep research on the Vedantic philosophy and translated Vedantic work from Sanskrit to Persian. He was an eminent Scholar. He had direct contact with great men of letters. He wrote two books on Indian Sufis “Sakinatul Awliya” and “Safinatul Awliya” which gives a long biography of Saints. It would be interesting to know that he was not a great soldier but he was almost like King Akbar. He wanted to synthesise the various religions and cultures. But fanatical scholars were against him.

AKS He is the man who translated the Upanishads to Persian.

SLP He had many enemies especially the Mullas who feared that the masses could be converted again to “Deen e elahi” which had been advocated by Akbar. So they instigated Aurangzeb to take over the rule. When Shahjahan passed away, Aurangzeb was the governor of Gujarat. He marched to Delhi. He was able to fight with both his brothers and he was able to defeat the army of Dara shiko. Sufis met with a terrible fate in the hands of Aurangzeb. The greatest Sufi at that time was Sufi Sarmad. He had taken up to asceticism and had removed his clothes. He would sit on the steps of the Jamia Masjid. When the King used to pass on that way to Masjid, the mullas would complain to the King that here is a mad man without clothes and you should pass some sentence and he would not utter the full Kalma “La ilaha Illalah Mohammadur Rasoolullahi”. He is not accepting Prophet Mohammad (sas). The Mullas requested the King to get rid of him as he was a danger and people revere him a lot.

The King said that he could not behead him unless there is some proof or some complaint against Sufi Sarmad. The mullas complained that Sufi Sarmad was committing blasphemy. He is calling himself as “Anal Haque” and calling himself as God; on some pretext or the other, the charge was made and he was ordered to be beheaded. He was beheaded on the foot steps of Jamia Masjid. It is reported as a legend that the body took the head in its hand and started walking and from his blood was recital of “Lailah a illaallahu Mohammadur Rasool Allah”. Sufi Sarmad’s peer “Hare Bhare Shah” came there and asked Sufi Sarmad as to what he was doing. Sufi Sarmad replied that he was going to Prophet to complain. The Peer said complaint has already gone. Sufi Sarmad put down his head. He is buried in very same place on the steps of Jamia Masjid. I have visited his mausoleum many times and I have noticed thousands of Hindus paying respect to Sufi Sarmad.

AKS Oh yes, Sufi saints are visited by Hindus and Muslims all over India.



Interview with S.L.Peeran - Part 3

(Broadcasted and relayed from AIR Bengaluru)

AKS Number of Sufi Saints all over the world have been great poets also like Moulana Jalaludin Rumi or Hafiz, Rabiya, Ali Hujwari and so many of them, could you recite for us some of any Sufi saints some couplets or some lines and then explain them.

SLP-I I have with me some of the important poems written by Jalaludin Rumi, the aspect pertaining to Creation and the God being a hidden treasure and God having come in the heart of man. That he has brought out in a beautiful Poem. Which has been translated by Kabirhewisky and it has been brought out in a beautiful work of by Sadiya Delvi, which I will read out as this poem embodies the thoughts of Sufism as well.

*"Lord said David since you didn't need us.
Why did you create this two worlds?
Reality replied : O prisoner of time,
I was a secret treasure of kindness and generosity,
and I wish this treasure to be known
So I created a mirror its shining face the heart.
It is darken the world.
The back would please you if you have never seen the face.
Has anyone ever produced a mirror out of mud and straw?
Yet clean away the mud and straw and a mirror might be revealed.
Until the juice ferments a wild in the glass, it isn't wine.
If you wish your heart to be bright.
You must do a little work.*

*My King the Lord addressed the souls of the flesh,
you return just as you left (purified state),*

*Where are the traces of my gifts ?
 We know that alchemist transforms copper into gold.
 The Sun does not want a crown for Gods grace,
 He is a bat to a hundred bald men.
 Recovering for ten who were naked.
 Jesus sat humbly on the back of an ass my child.
 How could a Jesus ride an ass?
 Spirit find your way in seeking slowness like a stream.
 Reason treads the path of "selflessness" into eternity.
 Remember you have got so much that you have forgotten.
 Let the caller and the called disappear, be lost in the call."*

This embodies the entire philosophy of Sufism; that you should forget all about yourself and get merged in the Lord. So that the light of Lord comes in the heart and mind and you become part of Lord's hands and eyes and you speak through the Lord's tongue. There is a Prophet's (sas) saying that "If you worship God with single minded devotion, without any wavering, without any fault, with all humility and submility; God will transcend down in your heart and mind. In which your hands, eyes and tongue will become God, and whatever you utter God will accept it.

I can even tell you that Sufi is an "ibn ul wakt" (son of time"). When you refer to the Poetry of Omar Khayyam, people often think that he writes on woman and wine, but actually they are metaphors. Wine refers to the intoxication towards the God's love. So the famous couplet he wrote was a Rubayee (Quatrain):

*"Ab beloved fill the cup (of life) that clears
 Of past regrets and future fears,
 Unborn tomorrow, dead yesterday,
 Why fret about them when today be sweet."*

This poem reminds the man that he should get intoxicated in love of the Lord; which is more

important than the boastful living and rashness in life and all the pleasures of the flesh that arise from the heart and mind, which is all temporary and wane away but only the love will sustain and remain forever.

AKS I find a lot of similarity in the ways things are said by Sufi poets and some of the Zen masters and some of the Buddhist texts also, where again the Buddhist love and aspect for God is slightly different there. But the giving and melting away of your ego and merging in the ultimate reality is similar. Would you say there are a lot of similarities in the Sufis and Zen?

SLP As I mentioned to you the main purpose of life is to rediscover the origin from where the man has come. Man has always been inquisitive and thoughtful. He's always trying to discover his own self and puts the question: Where is my end? Where am I going to live? Where am I going to join, just as the rivers seek to join the Sea?

It would be interesting for you to know that when Sidharth was born, the astrologers told his father that, "Do not show any dead person to him. The misery should not touch his heart and mind". Sidharth got married, Rahul was born, but nature had its own way. When he saw a dead person and an old man, he began to question what is all this? He took his friend (Govinda) with him and sat under a tree and kept asking all the questions. At the end he realised that it was the desires and the attachment to all the desires which is a sole cause of misery. So he pronounced the gospel of Goutham (Goutham Buddha) the Eight Fold Path. When he was asked about existence of God? He replied not to worry about God. Just think about right path and talk about right path and live a right life. All

these are mentioned in the eight rights as stated by him. Because he realised that man has got within him the evil nature, and also goodness, that is the everlasting goodness that will rescue man from eternal doom and the damnation. So the same thought persists in Zen so also the same thought persists in Sufism also.

AKS Since the purpose of life is same; the search also has to be same.

SLP Yes That is where the Devil has come in. It would be interesting at this point to speak about the Satan. Satan is supposed to be the leader of all the Angels, created by the Lord. And he was supposed to be the single minded worshiper of the Lord for millions of years. But when God decided to create a representative on the earth, in the form of man; jealousy cropped up and Satan refused to bow down to man when commanded by Lord on the ground that he was created from fire and man was created from dirty clay and he will not bow down to clay. So the Satan was banished by the Lord. But at the time when he was banished, he took permission from the Lord to distract the man from God's path to prevent him to return to Lord. But at the same time Satan assured Lord stating that "O Lord, I will not be able to distract the most humble and submissive person to you. I will not go near him." So it follows that humilitiy is the first lesson of wisdom. Even when you have no religion; even if you're a person without any thought of God even then humility and sublimity is must for mankind. The human nature demands that he must give up his jealousy, arrogance, anger and lust.

AKS We would also like to know, what are the points of departure from Islam as such, if there are some? And in

brief I would like to say like you have repeatedly telling us on the emphasis on love and humility so much. Why do some Sufi's also get persecuted? This beats our understanding. Why so?

SLP Continuing the story of creation when God expressed his desire to the Angels that he was going to create "man" the angels perceived that this man who was going to be His representative on the earth, will create dissensions, will fight and quarrel, will set up avatars, will set up mini-gods against God Himself and they will fight against God. They will create all such things that will bring doom to him. But the God replied to Angels that: "I know well than what you do." So He taught all his secret names to Adam but the Angels were not given all the sacred names. They didn't know the secrets of the existence and the secrets of the Lord, so these secrets that were passed down to Adam (AS) were held in secret. But his own dissidents took these secrets of Adam(as) to do evil. So the Satan was very much there, as the legend goes as the Satan was to distract man from the way of God; from the love of the God. So he created all these devilish things in the world so that man can fight against man, and the Prophecy of what the Angels gave may come true. So the reason as to why there is so much dissension is because of the nature of man. But Scientifically if you want to see using the knowledge of anthropology, without the thought of God being brought in, you would notice that Charles Darwin had pronounced on the theory of evolution. As we all know that we resemble the apes and monkeys. As per the evolution theory man has evolved from apes. The early stages of man was the stone age, then the fire age, the copper age, then the iron age and

slowly the intellectual capacity of man has grown. So the first and foremost animal instinct of man is to safe garde their mates and they want to safe guard their territory and positions.

AKS My question was what are the points of departure between Islam and Sufis? And why Sufis are being persicuted? What is Islam?

SLP Islam was called submission to the Lord in Arabic. The purpose for which man was created was for obedience that is called Islam. As I mentioned before the Devil took to jealousy against man. He thought that he could create interefence between man and the path of the Lord. So he created contrast. The negative nature of man created contrast. So these contrasts kept developing into various cults, various castes, various religions and various theories. So Islam is only asking man to return to the Lord. Could be in the form of Christianity, could be in the form of Judaism. It is all a call from the God, a call from the unknown. It is for search from the within. It says only to go back to the Lord. Give up all the distractions that are there upon you. The distractions could be the people who do not understand the Lord may come up with different philosophy. But the call from the God alone is different. So in Islam also various sects came in, hundreds of sects one after the other. So it is not as though Sufism just stands on purity, but there are many Sufis that have fallen in the trap. There are many cults in Sufis but only the cults that are close to the Lord and his Prophets are considered as the true Sufis. The rest are considered as heritics.

AKS So this could be reason to this persecution?

SLP Persecution is due to puritanism, whether in the form of the true Sufis or in the form of the Salafies. They do not want the Islamic law to be corrupted by the thoughts that are there in the other philosophies. They want to keep it pure.

AKS Tell us as to whether all the Sufi, Saints in the sense are ascetics, who never married and stayed a simple life, a life in poverty or were they worldly people also, who achieved high state of spiritual purity as per the path of the Sufis.

SLP The first person who enters the path and takes oath of allegiance from the Sufi Master is considered as a “Salik” or “Mureed”. One who has the aspiration to reach the higher path of the “Tariqa” and to reach the source of Lord in the heart and mind is not called a Sufi or Saint. There are so many stages a Salik has to pass through before reaching a path of perfection. There are six stages he has to pass through. The first stage which I will explain from the Quranic point of view without deviation from the other Sufi paths and other things; which have been described by great Sufis in their works, as I mentioned that man is a product of evolution. He has in his mind and heart the animal consciousness, which Quran refers to as “Nafsey Ammara”. This Nafs e ammara (animal conscious) will distract you from the way of Lord; will take you to desires, frustrations, and all that which is there in the human weaknessess. Humans commit wrongs after wrongs. So this animal conscious will not allow a man to live in peace. That is how the culture has come into our existence from ancient times; to culture the mind to goodness. To bring him back to the path. So the first stage is the animal conscious.

The second stage is his culture where his mind is tamed. He is shown what is wrong and what is right. There is strictness around him, he controls himself. That consciousness is referred to as “Nafs e Lawwama”, that which tells him what is right and what is wrong. This is a moral consciousness. The courage of conviction arises from it. When he commits a mistake, he feels guilty of it. So this is the second stage.

The third stage is “Nafs e Mutmaenna”. That is when he has entered the path of goodness and turns away from the evil. When an evil thought comes in his mind he will ignore it and remains to the strictness and follows the right path. He has taken an oath of allegiance on the Sufi Master and therefore a disciple keeps his Master in his mind and heart. So when he keeps the Master in the mind and heart he learns a lesson called as “Muraakhaba” which is known as concentration. He has to have deep concentration and dedication in his mind and heart, that he will take an unwavering stand to reach the goal with single minded devotion.

Then comes the stage of “Mujaheda”, that is when the Prophet (sas) returned from the war he said, “The greater jihad (war) is against your own self”. So you should cut down all your ego, jealousy, pride, as these things will destroy a person and will take away the peace of mind. So the Prophet (sas) mentioned “Even if you have a grain of pride in your heart, you shall not enter Heaven at all”, whether he is a Muslim, Sufi or Salik. But if he has even a grain of pride whether he is Christian or a Jew or anybody else, that is end of his life. He should attain the stage of humility and simplicity. So only then he has become a true Salik, then the journey

begins. When the “Mujaheeda” begins, every minute and every second he remembers the Lord. So he focuses on his concentration and breathing and keeps on repeating the name of the Lord. So that conditions the man to come near to the Lord. ‘Japham’ is the meditation. But “Mujaheeda” and ‘Muraakhaba” are the two principle methods by which he has to lead himself to the nearness to the Lord. God says “I am in your heart and mind, search for me.” It would be interesting for me to tell you that in the Red hill Arunachalam lived in the last century a great Hindu Saint Ramana Maharishi. When people went to him, he would advice them to put a question as to “Who are you? Where have you come from?” So that will lead you to the path of Truth. So this seeker goes through various stages of mental evolution to attain the purity. He has to learn good manners and every minute he should think of the Lord. The moment he is distracted the Lord begins to speak to him, he recieves admonitions and warnings, his heart and mind is able to know that he is leaving the path of God. He begins to concentrate and goes back to the Lord.



Interview with S.L.Peeran - Part 4

(Broadcasted and relayed from AIR Bengaluru)

AKS You have been practicing Sufi for decades. What does it mean to practice Sufism?

SLP Firstly, I did not choose the line on my own self. I was born and brought up in a family of Khadria Silsila. My father was a Sajada Nasheen of a great Saint, so were my grandfather and his father right from the time of Prophet Muhammed (SAS) and Hazrath Ali and his children. So all have been practicing Sufis and Hazrath Abdul Khadar Jeelani my ancestor was one of the greatest Saints. So the aspect pertaining to the Marifat Ilahi on a life of Saintship or the way you have to be brought up has come down from my inheritance. It is not that all in our family have been trained or had the choice, but somehow my heart as a child I found my mother to be a very Saintly lady, my father to be a very Saintly person, my grandfather had been in Mysore civil service. He was the first person to have had English education in our family and was Sufi Master. He became the Revenue Commissioner and Inspector of police in 1935, and thereafter till 1965 he was totally dedicated to the service of mankind. So this training has to come from lap of the mother. Our Prophet (sas) has said that the heaven lies at the feet of the mother. Although the women in our Islam do not come out of the parda and address the public but they are initiated in the Sufi way of life by the Masters. They are given the 'mantras' for Zikr. They are told as to how they

should serve the husband, how they should be a good lady and how they should bring up the children in a traditional way. So we have never seen a movie, we had not heard music, because we were brought up in such a way. But I was put in a Hindu school Mahila Seva Samiya in Basavanagudi, where we were brought up with a very Catholic mind and in Catholic thinking with open mindedness and at the same time we had very pious parents and pious people around us. So this led me to the Sufi thought and I was very young hardly about 14 years when my grandfather took the oath of allegiance from me and made me his 'Murid' and made me serve him, He was in 89 and 90 years when he passed away. For 2 years I practically slept on the floor while he was sleeping on the cot and he would wake me up 2-3 times in the night. By this 'Talim' in the 'gharana' as like in music, it starts from the lap of the mother. There after a Khazi of a place very near to Bangalore, called Kunigal who was staying near our house, a very elderly attained Sufi was requested to my grandfather to give me teaching in Arabic lessons, and teach Quran to me and my brothers and sisters. He was a very pious and attained person and he could pass on lot of good things and good thoughts and make us understand why we should stick onto the path of honesty, truthfulness, good living and all that. As I came to the high school we had a very good master an Urdu Moulvi sahab, who incidentally after my return on my transfer back to Bangalore when we started International Sufi Centre became its Chairman. We had mausoleum of our Saint who had come from Bagdad to Srirangapatna. Every year we used to celebrate 'Urs' where we would meet Saints and Sufis. So the Sufi training starts from the lap of the mother and I had

interest in it, so I took Urdu as my second language in high school and in the college. We learned lessons from a very good Professor of Urdu in St. Joseph's College. He would give us lessons in the Urdu poetry and all that, so that attracted me to the Maulana Rumi and Hafiz Sherazi and Saadi and other Sufi works

AKS How did all that help you in tackling when you were on your own in your world? When you took up a job?

SLP I would try to not speak about myself in this aspect but quote Mahatma Gandhi. Mohandas Karamchand Gandhi also had a good fortune and brought up in a similar circumstance. If you have gone through his autobiography 'Experiments with truth' you would know that he took up to the path of Truth and he wanted to experiment with Truth. He was a barrister but he lived a very strict life and lived an honest life. He would ask his clients to go and confess the crime or seek compromise. Later he left for South Africa where he started his movement. When he came back to India, he started the Swadeshi & Satyagraha movement and in his biography he has mentioned that one can live a pure life, a simple life, an austere life. If you look into the lives of these humble, simple people, who have rose to a great heights you would notice that it is the will of man, it is the will inside you and you are conviction to Truth and Truth and honesty alone that will make you strong to stand against all the attractions and all the evils which come your way. I practiced law in such a way also and I was selected by the Supreme Court to become a Judge of the Customs tribunal. I was very young, I was 39 years old and my technical colleagues were about 55-60 years old. I had all these hardships and difficulties to face in my career.

AKS Let us put a very hypothetical question. Suppose you were a Customs Tribunal's Judge without having this Sufi 'Talim' as a way of life how different would it have been?

SLP I would not like to say much about myself. Those who are practicing piety in their life, and are very pious, who have taken to the Indian way of living and shunned all the pleasures which come their way and really love Truth and honesty they would not budge and waver in delivering the right judgments and accepting truth as the way of life. They will not face any hardships and difficulties in life.

AKS Let's say very briefly and simply to which our listeners can understand what it means to be practicing Sufi, what type of daily life a practicing Sufi like you lead?

SLP A practicing Sufi from morning till evening is totally in remembrance of his Lord in whatever work he is doing. Like a housewife while she is cooking, she is remembering her husband, while washing, she is remembering her husband. When there is tinkle on the clock then she says it is time for my children to come back. So not a minute or a second the household wife is distracted in these functions while she performs. She is always absorbed in the thought of her husband; of her children likewise a person who has already absorbed in the thought of the Lord and keeps it as primary in his mind practices Truth and honesty. He is having fear of Lord, he loves Lord. This brings awe of the Lord. The awe of the Lord is such that it captivates the mind and heart of a person. So he feels he is in the service of the Lord, since he is in the service of the Lord, he feels as if he is helped in all his moments, Everything gets open up to him. He develops sixth

sense. A Sufi develops very strong sixth sense and the work becomes very simple for him. It may be that you have mastered your subject, by going through the fundamentals. You have absorbed the subject and understood it, you have read your papers, you have gone to your court suddenly a voice comes in your mind to turn to page 79 of the file you are examining you turn to look into it then the voice directs you to look into the para of 69, that way you go to the very root of the case. You put questions and seek clarifications from the Councils and by that way come to decide the case in few minutes, while both sides appearing would be seeking weeks to argue the matter. The matter gets decided in less than half an hour. So this is the gift of the Lord. The Lord bestows His grace and His gift on his obedient servant, subdued servant, a simple and humble servant. When the Lord is with him and he is assisting him then he feels that his job is taken over by the Lord and his burden is reduced. So he gets joy. So the life becomes easy with the Lord's help.

AKS What is the place of women in Sufism?

SLP Women are no different because God created a woman as stated in the scriptures, from the rib of Adam. She is as good as man and she is much much better, because she is the mother of the humanity. The heaven lies at the feet of the mother. The whole aspect of spirituality is fed into the mind of a child by the mother. The child is attached to the mother; you may say in psychology that it is mother fixation and father fixation. But the aspect of the love, the aspect of mercy, compassion, and sacrifice is the basic. It comes from the mother itself. The mother is the Saint. So she creates a Saint, a Saint is born from her womb. Now in the modern

sense in modern scientific research it is revealed that the child learns the language of the mother from the womb itself. There are so many miracles which have happened with great Saints and Prophets, who have spoken from the womb. So the mother is as good as a Saint. She is the first Saint. Islam does not require a woman to lead a worldly life and to face the hardship of public life. She is kept in the parda, but in parda she performs a greater duty than a man can do and she passes on the culture and all the mores of the culture. She holds the kitchen of the house. So the woman maintains the unity of the society and the aspects of love and affection in the society; as the Prophet (SAS) has said that if the mother has got one portion of love then Lord has got 70 portions of love. There are instances where person have become very great eminent Saints by serving only the mother. There is instance in the Prophet's (SAW) life that he was able to see a great person of a very high virtue and eminence in Yemen, and he used to say that I get fresh breath from the Yemen. He kept his 'kurta' which he was wearing and advised his companions that after his death they should go and find him in Qarney a place in Yemen and they should hand over to him and convey his salaams. These two companions should seek his blessings. So after the Prophet's (SAS) death Hazrat Umaar and Hazrat Ali both of them went in search of that person when they went to Yemen and found Owais Qarney. They asked him as to why he did not come to meet the Prophet (sas) when you had already learnt about Prophet (sas). He said "I undoubtedly have very great love for my Prophet but my mother's love was more and I could not leave my mother". So if any spiritual person wants to attain anything then he has to

serve with all his devotion, with all his love to his mother. It is only the mother's prayers which bring a person closer to Lord. This is the concept in Sufism or in any religion for that matter.

AKS What is the place of miracles in Sufism? I do not mean what people think about miracles I want to know how the Masters use miracles for spiritual progress?

SLP I would not speak about miracles initially which is in the Saints, of whichever religion. The place of miracles is from the advent of the man itself. Man's creation itself is a miracle, the wonders of the Lord all around us is a miracle. So when Adam fell and his children quarreled among themselves and his descendants left the path of the Lord and they created their own mental pictures and they had their own superstitions, myths and mythologies and it is when the secret word of Lord was lost. It is then Noah (AS) came as a Prophet. He called his people back to the straight path of love and affection and to worship One Single Lord. The people asked proof of the existence of the Lord and sought proof of his being a Prophet of the Lord, they asked as to what is the proof he had and to show perform such type of deeds which God himself performs. It is then the Prophet Noah (as) exhibited miracles that God would show to the humanity. Now the scientific inventions which are taking place around us are nothing but miracles. The way in which heart operation is done, about organ and kidney replacement are done are all miracles. So the God shows in His own way, in the logical way a man requires to understand, such things happen. So the same thing happened in respect of Sufis, when they attained the last stage of merger with the Lord. You see Lord, breathe Lord and touch and

feel Lord. So what happens when a situation comes when the man is askance? He is in total astray condition, either it could be a King or a Queen, who would be in the most difficult position; they must have lost their loving daughter or something like that, they would seek help from a Saint to bring back their dead daughter, or their dead loved one back to life because they have to carry on their progeny or their legacy. The Saint would know that this act would change the heart of the whole humanity and they would come back to God. The Saint would utter this secret word, pray intensively, and that brings back the dead person to life, it has happened. It is not that it will not happen. So many times the doctors ask the patient to be discharged on the ground that he has got only a few moments to live as he will certainly not live anymore. The patient would be taken back and they would pray intensely. They would go to the Saints places and by his blessings the dying patient revives and survives. So for this to happen we must have a truthful heart, a sacred heart, a purified heart a 'Qalb-e-Saleem' as God says in Quran-e-Sharif. If we have an open mind and heart, we can see the wonders and miracles of life and things happening in mind and heart.

AKS Since you have been practicing Sufism for such a long time, tell us about your own experiences?

SLP It would not be proper to speak about your own aspects, of your own humility or simplicity, all such things because of the fear of Lord takes over your mind and heart. You are afraid that God may not like you trumpeting about yourself. But I could say a few common things happening to everybody which could be a lesson for others. We are seeing today so much

grief expressed on certain evil acts done in certain parts of the country. The whole nation has stood up. Why did people not feel shame as things were happening again and again from years and years, they remain silent? But what is this anger about, why this anger? This anger is known as Self-righteous anger. Self-righteous anger is more dangerous than the anger that could arise from doing certain evil or wrong acts. You begin to feel that you are an attained soul, a purified soul and you can't bear the wrong which are taking place. You voice your concern, so this self-righteous concern is something which takes you away from the path of spirituality. Because in the path of spirituality, you are not different from what is happening in the God's creation. Why God has made these things to happen is purely a mystery and beyond comprehension. You are merged in the Lord, Lord takes care of everything. He knows everything as to why He is doing? Why He wants to create and destroy? Why He wants to become Vishnu or Shiva? You are destined for a particular way and if you proclaim that you did this or you did that then certain trouble visits your house and your heart and mind and immediately the light in your mind and heart disappears. It has happened to me any number of times. When I feel that I am a self-righteous person and carried a feeling that we are "Peerans" and we are "Sufis" and we are different then due to this self-righteous feelings it created a lot of problems for me, not only when I was a student but as a lecturer in law or Professor in law or as a lawyer or as a Judge or as administrator in courts. So when my self-righteous anger used to come up and I used to use the stick, then that would cause lot of grief to me, and lot of sorrows. Because the person who would have suffered at my

hand would really weep as certain deep consequences would have come to the sufferer and that would give me a little shame and at that moment I would feel that I should not have indulged in self-righteous anger. I should have left things to have gone on their own way. However it doesn't mean that law should not take its course. But there are certain things which could be done in a very polite way, in a good manner, in a simple manner. That is what Mahatma Gandhi says that humility is the first lesson of wisdom. If you want to be a wise person and wish to learn about wisdom and about all the great knowledge which is there in the universe then your mind and heart has to be softened to butter. The self-righteous anger does not have any mitigating factors at all unless you turn and go back to that harmed person and tell him sorry and say that you would mitigate matters and see that a lesser punishment is given or a warning is given or he would be forgiven.

ASK How does one get Divine inspirations?

SLP The human soul is a spark of divinity. You keep trying to open the locks of the heart, as Hazrath Nizam Uddin would say, "Use hundred keys of goodness, to open the lock of the door of the divinity in your heart". The Divine inspiration and the Divine light which envelops your whole being and God's grace will help you. You use this Grace for the benefit and survival and for good-will of the humanity. To achieve Divine Grace and Divine inspiration one needs to purify one's mind, heart and soul and keep doing good deeds.



Part - III
Articles

Art of Good Living

Most or at least all of our problems, worries difficulties, sorrows, pain and suffering arise out of our daily living and mal-adjustment with our life.

Those who give up life totally and accept a secluded life like a hermit or an ascetic or a Buddhist/Jain monk has left the rigmarole of life. They have nothing to give to anyone, nothing to ask from anyone. They beg only for a morsel of food from their devotees and exists on frugal food and do not relish any delicacies nor savor it. They take plain bread or a few morsel of rice. They are in intense prayers, meditation, and in the path and search of truth.

Those who are living on physical labor or artisan on their skills or agriculturist depend on their callings. Large majority of the population depend on the skills and learning to eke out a living.

The small business men, the petty traders merchants, hawkers have to depend on customers and face the turmoils of the market.

Every individual who are in some calling or the other, professional or in the teaching have to have by Sunset or on weekend or month end their pay packet to meet the demands of living. As primary, money makes or mars the living.

Those of the population who are totally dedicated to their individual skills and are fully satisfied with their living find harmony and peace. They are thrifty in spending, they save for a rainy day, are not extravagant but cautious in every step, find the life a smooth sail without turmoil and storms.

Unemployment, disease, lack of entrepreneurship, skills, finance, and talents find many people in quagmire situations. Indebtedness, worry, frustration, pain and sufferings mar their living, joys and happiness in life.

The daily sorrows and pain drive people to take solace from use of tobacco, alcohol, gambling and indulge in such cheap pleasures that gives them temporary relief. There is entertainment industry to tempt youngsters, who have all the free time in the world to lure them into heavenly pleasures.

Those who are in despondency and despair lose their faith and resort to crime and are thus driven to face the consequences of law and punishment. A retrospection of one's own life clearly shows that each individual is the cause for his own misery, pain and suffering.

Natural calamities of drought, storms, tsunamis, earthquakes and the like destroy societies. The stupendous efforts are required to rebuild societies.

Those who are facing the turmoil of life look for quick fix solutions to get relief from it. Those who are wayward and strewn away from the path of tranquil life, wish for a panacea to restore peace and solace in their lives.

To maintain equilibrium, harmony, peace and happiness in our lives, we need to establish the art of good living, increase our skills and talents, reduce extravagancy, and lead a simple, austere and pure life. Then the life is well lived finding tranquility and serenity and pleasures of good living.



Some Aspects of Common Civil Code

The divergent Civil and Criminal Laws of both Hindus and Muslims were codified a century ago, without any murmur, after the British set up several law commissions. The famous legislations are the Evidence Act 1872, Indian Penal Code 1860, and Criminal Procedure Code, 1888, later amended only in 1974. The proceedings before Civil courts was regulated by law of pleadings incorporated in Civil Procedure Code 1908 and law of Immovable property was codified by the Transfer of Property Act, 1882 and so also legislations pertaining to contracts, sale of goods and negotiable instruments were introduced. As regards the personal laws dealing with marriage, divorce, maintenance, devolution of property by interstate successions, many reforms were brought in the personal law of Hindus, Muslims and even among Christians. The personal laws are mostly governed by respective religious philosophies and have a deep bearing on the religious ways of individuals professing their respective faiths. Hindus are guided by the theory of Karma, Moksha, Dharma, Transmigration of souls and caste system. It is a belief that marriage is act of sacrament and therefore divorce, remarriage of widows and bigamy is not recognised. Islam being a latest among the religions of the seventh century A.D. came to reform society of its evils, taboos, superstitions, witch craft, devil and idol worship, faith in astrology, prostitution and alcoholism and therefore, adopted very practical approach based on universality of mankind, equality, brotherhood, justice, tolerance, charity and propagated oneness of Allah Almighty. The marriage was considered as a contract between man and woman. The consideration in a

contract is the Mahr (The Dower). The usual rules of contract are applied. To be brief, the law permitted remarriage of widows, dissolution of marriage by various modes of Talaqs, payment of dower, maintenance of children and recognised the grant of share for women in the parental properties, and from the deceased husband's parent's and other related persons. The aspect pertaining to divorce by Triple Talaq requires immediate attention and change and now the Supreme Court is seized of the matter. While, in Hindu law, there was no provision for share in parental property for daughters; marriage were arranged at instance of astrologers and several customs are even now being practiced which are based on superstitions and age old beliefs. Therefore, a need arose for legislation and reforms in both the systems.

There are various types of customary marriages recognised in the Hindu law. Asura marriage is one such type of marriage recognised in the Hindu law. Asura marriage is form of marriage where the father sells his daughter for a price (See AIR 1963 SC 933). Gandharva marriage is euphemistically described for concubinage (See AIR 1965 SC 1364). The Hindu Marriage Act, 1955 also recognises customs existing in tribals and schedule castes. Divorce among Hindus is not possible except at the intervention of a Court with exception to customary divorce. The procedure of divorce is time consuming and it does create hardship for estranged couples. Bigamy is banned under the Hindu Marriage Act, 1955. Even in exceptional cases where a wife is crippled due to permanent disability, mental illness, barrenness, or due to permanent disability as a result of severe crippling of arm and legs due to accidents or blindness, a husband is not permitted to remarry for a second time.

By an amendment in Hindu Marriage Act, divorce by mutual consent has been brought in, but it is not possible to resort to this provision in every case. There are instance where a Hindu desires to marry for a second time on account of permanent mental illness (of a nature of permanent serious sickness) of his wife has been refused by Supreme Court AIR 1988 SC 2260, where the divorce on the ground of permanent mental illness of a wife has been refused. In the light of the present day social changes, the personal law of Hindus pertaining to marriage and divorce requires to be amended.

There is great need for investigating the factors leading to crime on women and children and there is immediate need to bring in comprehensive legislation.

There are various aspects in each system of family law, like divorce, bigamy, concubinage, adoption, fosterage, which all are linked in one way or the other to the religious beliefs, customs and traditions. They have all to be gone in a great detail to evolve a synthesis in all the systems of law.

The Mohammedan Law does not recognise devolutions of entire property by will except to the extent of 1/3 of the property to the legatees, while in Hindu law, by will, either registered or not, the entire property can be given away to any individual, who is not even a co-sharer. There are thousands of cases in Courts, where forged wills and even wills on a scrap of paper are relied upon to usurp the property from real sharers. The legislature till date has not recognised this anomaly in the Hindu Law. Despite the legislation, daughters are still denied their rights in the parental property. In Mohammedan Law, the scope for such forgery of will and usurping of the entire property by one sharer or by a stranger is totally done away with. However, the law of 'Oral Hiba' requires to be amended. Hon' ble Mr. Justice Krishna Iyer,

while presiding in Kerala High Court in *Rawther M. vs. Charavil* as reported in AIR 1972 Kerala 28 held that 'Oral Hibah' i.e. parting property by Oral Gift as per Section 129 of Transfer of Property Act, 1882, is ultra vires of Article 14 of the Constitution of India, but would apply in cases of non-religious or non-charitable Mohammadan gifts. Till date, Muslims have accepted his judgment.

The shares in the Mohammadan law in the property of deceased is quite unique, from those of other family laws. Therefore, it appears very difficult to create a harmony on this point.

A Muslim family is unitary one, although there may be instances of joint living system. In Hindu Law, 'Joint Hindu Family' is considered as a 'partnership firm' and the head of the family is known as 'Karta' of the family. There are specific provisions of Income Tax Act and reliefs available to others. Thus, several matters require a detailed study for synthesizing the various aspects of each family law.

The Muslim Women (Prohibition of Rights on Divorce) Act, has granted more right to a Muslim divorced woman. She can claim maintenance on several persons and on failure she can lodge a claim with the Wakf Board. A Muslim woman as wife, sister or mother, gets different shares in the properties of the deceased person based on her relationship. While in the case of a Hindu, Christian, Parsi or a Jew, there are different sets of rights for a woman. A synthesis, on this aspect is very desirable.

In Hindu Law adoption is recognised. Property can be devoted on an adopted stranger against real shareholders. There is no adoption in Mohammadan Law, as an adopted child does not get any share in the adopted parent's properties on their death. In case the adopted parents have

made a Will, then the adopted child gets only one third as his share, irrespective of the entire property having been mentioned in the Will. However there is a provision for the foster parents to gift their entire property in their life time to the adopted child, in exclusion of real sharers.

A son dying in the life time of the parents dies with his rights. It means that there is no doctrine of representations in Mohammadan Law. The deceased son's children will be excluded from the estate of grand parents. This has been causing great injustice to the orphans. Their position is safe guarded only if the grand parents make any provision in a Will or part with some property by way of gift in their life time.

In Shia Law, temporary, marriage is recognised and it is known as 'Muta' Marriage.

Among some castes in Hindus, Marriage between maternal uncle and niece is permitted, while marriage between children of two brothers is prohibited. In Mohammadan Law, there is prohibition of marriage among prohibited degrees. Thus marriage between cousins is permitted; while marriage between a maternal uncle and niece is strictly prohibited.

The details of each family law are very intricate, and it is in a divergent condition. Thus, we see very anomalous situations, among the various family laws of each community. In a society of diversified culture and differing customs, which the law has recognised for enforcement under the Indian Constitution; to merge all family laws and bring in one single Common code is a difficult task. Therefore, the first and foremost thing that could be done is to ameliorate the living conditions of the people of India. Our country is still to make its population fully literate, and the present

circumstances under which we are passing, it can safely be said that the time is not ripe enough to take such steps for codification of a common Civil Code. Nevertheless, the safe way that can be adopted, at this stage is to bring in several amendments in all the family laws in keeping with the modern trends. Thus, after a period of time uniformity in the Personal laws would have arisen. By this process the fear from the various sections of the people of their right beings trampled would be eliminated. They would discover for themselves, that there is nothing much differing in each other laws thus paving a way for uniform Civil Code.



Communal Harmony and Peace

We all know the principles behind the theories of origin of man; about the origin of Universe and diverse forces influencing the origin and growth of several civilisations.

Initially man communicated by sign language; then arose the symbolic meaning of symbols and the study of influence of environment, climate, movement of heavenly bodies and its supposed influence on human behavior and cultures. As man progressed in the march of time, man's intrinsic inquisitiveness to probe every aspect of life from its origin to afterlife gave birth to religions and several cultures in the world. It is also in the nature of man to dominate and rule his fellow beings. Thus religion and kingship became twin sisters to play a great role in the working of humanity.

In the present era of science and technology the grip and hold of religious ideologies in the mind of its followers is losing its importance. The Kingship has given way to socialistic and democratic living; secular societies and secular values are gaining influence in western countries. Its values and practices is being applied in our country to separate the role of religious organisations and bodies from the system of governance; which is based on rule of law, justice, fraternity and freedom. The religious practices and beliefs are the concern of each individual and they are well protected in our country. However the practitioners of religions come to logger heads creating tension, violence and disturbing the communal harmony and peace.

It has been the concern of law enforcing authorities and legislative bodies to maintain peace and harmony in the

country. We as individuals, religious heads and religious institutions work for communal harmony and better understanding of each other's religions for developing tolerance and patience.

In order to strengthen the inter-religious harmony, we need to know the differences among the religions, their beliefs, practices, customs and traditions, so as to bring harmony and peace.

Majority of our country men practice ancient religions of Hinduism, Buddhism and Jainism. Judaism, Christianity, Islam were introduced in our country over a millennium ago. Sikhism arose centuries ago. Parsees, Baha'is came to take shelter, protection and peace in the country, as the people of our great country are tolerant in nature and have been absorbing the cultures of other civilisations.

Let us try and recount the aspects on which the differences between the religious communities crop up and find ways to bridge the gap or ways to build up communal harmony.

1. The first difference between each religion is on the belief of the nature of the Creator.
2. How the Creator exists and performs His nature and functions.
3. How the creatures and cosmos have come into existence.
4. On the creation and origin of man, woman and subsequent developments.
5. On the origin of societies, creation of castes and communities and their role in societies.

6. On the basic fundamental believes/ tenets the members of each caste/ community should hold and practice
7. The nature of food/drinks to be consumed; vegetarianism/ non-vegetarianism; consumption of alcohol, intoxicants, stimulants, satvic/ non satvic foods.
8. The manner form of worship of Creator, god/goddesses, sacrifices to be made; foods to be offered, or offerings to the Creator/god/goddesses.
9. Festivals, taboos, restrictions, constraints and prohibitions during celebrations and pilgrimages.
10. Customary practices, superstitious beliefs, faith in planetary movements and its influences.
11. Manner of personal hygiene and dress code, manners and behaviors; restrictions in movements and entry in the religious places.
12. Manner of propagation and spreading each religious believes. Besides the above listed categories in each religion, there may be many more causes arising from among the religions for furthering or causing disruption in the relationships of the members of the society; thus effecting peace and harmony.

Let us also examine other sociological, cultural, political and criminal forces working individually or collectively to disrupt the communal harmony. The divisions of country and states, demographical changes, migration, drought, climatic changes, legislations to bring land reforms, wars, invasions, nationalisation of working economy are also major causes to disrupt communal harmony.

In strict parlance of secularism, all citizens are required to be treated equally and there should be no display of religious symbols and identities in public life. But secularism

is differently understood and applied in our country. There is religious freedom and permission is granted in the Indian constitution for setting up religious institutions and religious places and also for its propagation. However, harmony and peace is a fundamental requirement for a peaceful society. The States do everything possible to maintain it. In our country there has been discrimination practiced for ages with regard to suppressed and down trodden castes and classes. The British rule left the largest minorities, the erstwhile rulers in a pitiable condition. The resurgence of political powers in the hand of majority religious group has resulted in a watershed in the Indian polity. It has been a cause for ugly communalism and conflicts.

The powerful anti social elements, the drug lords, the arms and weapons lobby, the alcohol and liquor lobby, powerful rich lobby, the land owners/ land lords, and several such lobbies joining the political forces are always ready to create communal disharmony to achieve their selfish aims.

The simple land and temple/masjid issue is made into a major national issue and communal riots are fomented.

Non violent social services and religious movements are labeled as forced conversions and on this pretext the majority community and their organisations unleash terror on the minority religious places and formant communal riots.

Mass propaganda, viscous campaigns are carried out by majority religious organisations against the practices and faith of the minorities, depressed classes and back ward classes.

Secularism and secular practices and propagation of secular values, human values, rational and scientific temper alone can bring communal harmony, peace and tolerance.



Back to Humanity and Godliness

The greatest mystery in the universe is the invisible mother Earth revolving around its Master, the glorious Sun. The planet Earth alone is blessed with life and Man stands at the apex in the evolution of life. The life on Earth evolved from water, a chemical compound of oxygen and hydrogen, the elixir for life. First to arise were protozoan from plasma, the basic ingredient of life. After billions of years have evolved the modern Man having passed through various stages of stone age, fire age, iron and copper age and then evolving from the dark period to the period of learning, the renaissance; the industrial revolution and thus reaching the nuclear age. Man has reached out of the grip of gravitational pull and landed on its satellite Moon and then has proceeded towards its closest planet Mars.

Man's intelligence and discovery of his own self has resulted in the development of Science and Technology for the betterment of humanity. However, Man has had to pay for the cost of this development in his moral and spiritual degradation and in destruction of nature and fauna besides global warming. Man has turned into his own enemy with discovery of destructive weapons, wars and by causing pollution, smog and destructive elements in nature. Family and community life is fast disintegrating with dissolution of joint families, divorces and live in relationships resulting in illegitimacy coupled by growing stress and strain in daily living. Pathos and melancholy is enveloping the soul and robbing Man of peace and happiness, solace and tranquility. Man is waiting for return of Mahatma, Buddha, Jesus and

Mohammed (sas) to redeem humanity from all sins, so that he can regain peace and tranquility.

The Nature shouldn't turn truant and avenge for its destruction and for meddling in its makeup and originality. The Oceans shouldn't catch fire as it happened when deliberately Saddam Hussein burnt the oil wells in Iraq and left a trail of destruction. Tsunamis shouldn't occur to destroy the Nuclear plants. Volcanoes shouldn't arise to spew the burnt ashes on the populace. Storms, tempests, cyclones and tornadoes shouldn't turn out to be destructive leaving man in dismay, despondency and askance. There shouldn't be Bhopal gas tragedy or Chernobyl nuclear plant leaking for elimination of man, humanity and nature.

How do we retain the peace, hope and bliss in humanity and environment? How do we bring back humanity on one platform? How do we unite hearts with love and affection? Tyranny, terror, fundamentalism is beckoning Man back to barbarism as in Iraq and Syria. Hindutava is gaining ground in India. Talibans are ranging in Afghanistan and Pakistan. Consumerism, materialism and sexual revolution are ranging in USA and western countries. Wealth, opulence, comforts and pleasure seeking has opened flood gates of destruction in the social living of man. Alcoholism, drug abuse, sexual perversion, breakdown of family lives has become common throughout the world. How should Man regain his sublime nature and how should godliness return to him?

Man might have betrayed God by abandoning Him but innate goodness in man cannot betray him. How should it gain ground? Man has been enemy of himself from time immemorial. Recent history is reminder of first and second world wars. Blood is shed on the basis of nationality, race, color and religion. Millions of Jews were sent to gas chambers by wicked and cruel Nazis. Partition of India led to butchery

of millions of people, so also on the birth of Bangladesh. Thousands and thousands are killed in wars, communal clashes and in the breakup of countries. Man has been warring against Man. At the same time the compassion of Man has been overwhelming. There have been Albert Schweitzer, M.K. Gandhi, Nelson Mandela and scores of noble souls to save humanity from the brink of disaster, destruction and drowning in the ocean of woes.

In our present times, crime against humanity and individual crimes are continuing despite rise in educational and intellectual level and progress in societies. Barbaric acts in civilised societies are daily happenings. Rape including child rape, human trafficking, drug abuse and umpteen crimes are commonly heard. The combined effort of humanity to humanise and culture Man and to bring in godliness is failing time and again. How to restore faith, confidence, hope, gentleness and culture in every nook and corner of the world is the concern of all. Everyone's hope is to end economic, social, political and religious exploitation. Can a utopia be created? A heaven on Mother Earth! Can an elixir be found for deadly diseases like AIDS, cancer, sexually transmittable diseases, diabetics and scores of incurable diseases? Can wars cease and peace prevail? Can fear of unknown be driven away? Can the planet Mother Earth be saved from nuclear destruction, environmental and ecological imbalance? Can Man be saved from destruction and all societies made to live in peace and harmony sans exploitation of all sorts?

The greatest challenge in the Indian polity is erosion of public faith in the political leadership due to massive and unprecedented corruption in public life. The next challenge is the laws delays and failure of the justice delivery system in rendering quick, easy and accessible judgments. There is an enormous lack of faith in the religious institutions and

religious leaders due to moral degradation. Human ingenuity has adopted umpteen ways to siphon off public money besides non-payment of public debts leading to enormous loss to financial institutions. Due to maladministration billions of rupees have been lost in public undertakings. Several billions are spent for Defense and Armed forces at the cost of agriculture and irrigation. There is a huge decline in the moral character of Indian polity and Indian citizens in general. The common helpless man on the street wonders when these ills would end.

The greatest resurgence and revolution India had seen was the clamor for Independence from British rule under the leadership of Mohandas Karamchand Gandhi. It was not just political uprising but reformation of Hindu and Indian life. M.K. Gandhi succeeded in removal of draconian caste system and brought in reforms in Indian social life. His principles of non-violence, Ahimsa and Swadeshi movements took the country by storm. His impeccable character, moral uprightness, sense of equality influenced the whole world. Martin Luther King in USA and Nelson Mandela in South Africa followed his footsteps. His principles, philosophy and thinking came to be known as Gandhisim. His love and practice for Truth and its experimentation were phenomenal and unique. Can India see again the resurgence of Gandhisim under new leadership?

India is the land of Spirituality, wherein many religions have originated and thrived. Although Indians are highly superstitious with deep belief in myths, mythologies and astrology yet they are neither bigots nor deeply fundamentalists. They have co-existed with other religions with harmony and peace. Great many saints, yogis and gurus have risen and thrived. Sufism has spread throughout the length and breadth of the country. In recent past great

savants have strengthened the faith of people in spiritualism like Shirdi Saibaba, Satya Sai baba, and Shankaracharya. In recent time yoga teachers Sri Ramdev, Sri Sri Ravi Shankar has revived yoga teaching among the masses. On one hand we see moral degradation and erosion of public faith due to high level of corruption and fanaticism taking roots, yet on the other hand we also see the spiritualism and yoga taking roots and flourishing in the country. There are hundreds of pilgrimage centers in the country with millions gathering in Kumbha mela, Rishikesh, Haridwar; on the banks of Ganges, Ajmer, Sabirmala and Tirupati. There are festivals galore among all the religious communities bringing joy and happiness among the citizens. Thus, we find India a land of contradictions. On the one hand people are deeply spiritual and dogmatic and on the other hand they are highly materialistic, taboo ridden as well as superstitious. The social order is also breaking up with crime on women and children rising. How are we to make people rationalistic besides strengthening the society to high level of social and spiritual consciousness?

Can India again herald a new age of peace and harmony to the entire humanity and how? How to strengthen the moral and spiritual fabric of the Nation?



Secularism and Secular Values

Secularism is the principle of the separation of the government institutions and persons mandated to represent the state from religious institutions and religious dignitaries. One manifestation of secularism is asserting the right to be free from religious rule and teachings or in a state declared, to be neutral on matters of belief, from the imposition by government of religion or religious practices upon its people. Another manifestation of secularism is the view that public activities and decisions, especially political ones, should be uninfluenced by religious beliefs and / or practices.

Secularism draws its intellectual roots from Greek and Roman philosophers such as Epicurus and Marcus Aurelius, from enlightenment thinkers such as John Locke, Dines Diderot, Voltaire, Baruch Spinoza, Jane's Madison, Thomas Jefferson and Thomas Paine and from more recent free thinkers and atheists such as Robert Ingersoll and Bertrand Russell.

Secularism means setting up democratically elected governments and laws passed by parliament and legislatures uninfluenced by religious dictates and scriptures. The rule of law is supreme and all citizens are equal in the eye of law. The actions are judged by courts manned by skilled judges and proceedings are conducted with help of trained and skilled lawyers. The government collects taxes direct and indirect from citizens and manufactures and sellers of goods and provider of services under due process of legislated laws. No person can be punished, censured without due process of law and can be done only after following the principles of natural

justice. The state is governed by its constitution wherein is enshrined the fundamental rights to its citizens.

Historical Background

India on gaining independence adopted secular socialistic democracy with three wings – legislature, Judiciary and Executive. The constitution of India enshrined basic fundamental rights to its citizens and all citizens to be treated equally and guarantying equal protection with reservation for socially and economically backward classes including schedule caste and schedule tribes for their upliftment and betterment. People are granted liberty and freedom to practice their faith and religion. Liberty and freedom are the foundation stones of the Indian constitution.

Secular Society

In studies of religion, modern democracies are generally recognised as secular. This is due to the near complete freedom of religion (beliefs on religion generally are not subject to legal or social sanctions), and the lack of authority of religious leaders over political decisions. Nevertheless, religious beliefs are widely considered by most to be relevant part of the political discourse in many of the secular countries (most notably in the western society the United States). This contrasts with other western countries as Britain and France where religious references are generally considered out-of-place in main stream politics.

The aspirations of a Secular society could characterise a Secular society as one: Which refuses to commit itself as a whole to any one view of the nature of the universe and the role of man in it.

Is not homogenous, but is pluralistic.

Is tolerant, it widens the sphere of private decision-making.

While every society must have some common aims, which implies there must be agreed on methods of problem-solving, and a common frame work of law; in a secular society these are as limited as possible.

Problem solving is approached rationally, through examination of the facts. While the secular society does not set any overall aim, it helps members realise their aims.

Is a society without any official images. Nor is there a common ideal type of behavior with universal application.

Positive ideals behind the secular society

Deep respect for individuals and small groups of which they are a part.

Equality of all people.

Each person should be helped to realise their particular excellence.

Breaking down of the barriers of class and caste.

Some societies become increasingly secular as the result of social processes, rather than through the actions of a dedicated secular movement; this process is known as secularisation.

Secularism in India

Secularism in India means equal treatment of all religions by the state. The laws implicitly require the state and its institutions to recognise and accept all religions, enforce parliamentary laws instead of religious laws, and accept

pluralism. India does not have an official state religion. The people of India have freedom of religion, and the state treats all individuals as equal citizens regardless of their religion. In matters of law in modern India, however, the applicable code of law is unequal and India's personal laws-on matters such as marriage, divorce, inheritance, alimony-varies with an individual religion.

Secularism as practiced in India, with its marked differences with western practice of secularism, is a controversial topic in India. Supporters of the Indian concept of secularism claim that it respects Muslim men's religious rights and recognises that they are culturally different from the Indians of other religions.

Secularism is a divisive, politically charged topic in India.

Secularism in India, thus, does not mean separation of religion from state. Instead, secularism in India means that a state is neutral to all religious groups. Religious laws in personal domains, particularly for Muslim Indians, supersede parliamentary laws in India; and currently, in some situations, the state partially finances certain religious schools.

Secular values

The secular mind is better equipped than religion to reach reasoned and compassionate judgments. Religious minds tend to become irrational and fanatical leading to inter religious differences, violence and bloodshed. The more potent form of faith seeks to justify doctrines and practices that defy rationality and compassion. Religious minded refuse abortion, even a case of rape, incest or severe foetal abnormality. Secular mind on the other hand value human rights and makes the society tolerant.

Therefore, secular values are simply those values derived not from any religious source. Separate from any religious concerns. All stemming from “Secular” meaning not connected to any dogma or doctrines. Anything said to be secular including values, is that which has been reached through purely ‘human’ means.

Secular values are those values which people come up with that focus on the effects certain actions actually have on people(..... other organisms, the planet etc) instead on ignoring /overriding such concerns to focus on the commands of some religious text/traditions or whatever. Secular values are derived from rationality and based scientific findings that superstitious believes or religious dogmas.

Secular humanism is a comprehensive life stance or world view embraces human reason, metaphysical naturalism, altruistic morality and distributive justice, and consciously rejects super natural claims, theistic faith and religiosity, pseudo-science, and superstitions. It is sometimes referred to as Humanism. Humanism is a democratic and ethical life stance, which affirms that human beings have right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethic based on human and other natural values in the spirit of reason and free inquiry through human capabilities. It is not theistic, and doesn’t accept supernatural views of reality (According to the international Humanist and Ethical Union (IHEU) By law 5.1)

Countering Fascism and Fanaticism to Strengthen Secularism and Secular Values

In a parliamentary democracy, the majority party holds the reigns of the government. Where a party having strong

religious learning with religious ideals as their agenda then their functioning and rule is bound to affect the ideals and values of secularism. This has been demonstrated in our country with umpteen communal riots and suppression of rights of minorities, schedule caste, tribes and backward classes. Recent excesses shown in enforcement of ban on cow slaughter are one pointer. Ram temple issue also brought in series of communal clashes and affected the harmony and peace of the country. The question facing the country is as to how to strengthen secularism and secular values by facing the challenges posed by fascism and fanaticism?

The old Indian spiritual life and custom have been replaced by western modes and western way of life. The two great world wars had a little impact on our country; instead, it stirred political consciousness among the masses, which played a great part in bringing the change in the life style of Indian people. The traditional caste system and the hold of upper castes have been broken and a more cohesive society has been created. The social revival of the masses with the ushering in of right of self-determination, rule of law and concept of social welfare has indeed shaken the traditional faction ridden caste society. The improvement of social lives of poor masses, schedule caste and tribes, by enforcement of democracy into the hitherto highly religious society has brought in tremendous changes in the social life style of Indian people. The economic changes and the changes of the village life-pattern to a more sophisticated urban life have equally not been free from malaise. The emergence of evils of western civilisations like poverty, crime, prostitution, alcoholism, juvenile delinquency, gambling beggary, materialism, consumerism, dissolution of joint family, divorce and break down of traditional social life has helped in the growth of religious fanaticism. At one hand the concept of

state and involvement of people in their state affairs has become total, but on the other hand the waning of spiritual life also becomes apparent. The growth of materialistic life style, high cost of living and the inability of political parties to solve these issues and help in development of socialistic philosophy and democratic life style has there by created a water shed in the Indian polity. This has been a major cause of the revival of religious fanaticism. Even before the concept of free thought and expression and democratic living could become a way of life of the last Indian, the religious forces have revived there by effecting secular values and secularism. These religious forces are more from persons who are pseudo-spiritualists and god men. The true spiritual guides and philosophers of India, who have mass influence, have become scarce and rare. This has given room for fascist force to grow in the leaps and bounds endangering secularism and secular values among the Indian people. The greatest harm the fascist, fundamentalist and religious politicians have done is to run down the supremacy of the rule of law and to weaken the functioning of the democratic institutions, besides causing the destruction to the growth of true spiritualism.

The answer lays in the search to bring in cohesion between philosophies of ancient spiritual sages with those of present concept of rule of law. The way to counter fascism and strengthen secularism and secular values is to meet its challenges posed by materialism and consumerism. It is by reviving true spiritualism in the Indian religious context rather than use of ritualistic symbols, religious rites in all secular democratic institutions. Use of religion in politics should be prohibited. Political parties should not be allowed to use any religious rites or symbols. All religious processions in public places should be discouraged. Democratic living and only true

spiritualists should be encouraged, who give the message of brother hood, humanism, compassion and mercy.

The sacred spaces in India where people practicing their respective religions gather to celebrate common festivals are required to be strengthened to help secularism and secular values; so also secular values have to be strengthened in all public schools, public institutions and public places.



How to Achieve Peace, Happiness and Solitude?

This question has been bogging mankind from eternity and will remain so forever.

We live in various strata of society with differing social, cultural and economic life. Even those who live below poverty line wonder and struggle for a pint of peace. They are drowned in the miseries of life and the rigmarole squeezes their daily living with wants surrounding them; with pains of living and diseases befriending them.

Those in plenty are not free from trouble. They are free from daily wants and needs, surrounded by servants, cars and gadgets to ease the pain of living; but the demands of higher pleasurable life leaves its own trail of pain and anxieties.

What is it that one requires to reach the goal of inner peace, solace and solitude amidst all the demands of life, turmoils, rigmaroles, pain and suffering?

Those who are enjoying the pleasures of life, being entertained by music of night life, gastronomic foods and savories are unconsciously building in mysteriously a huge bubble inside, which waits for a moment to burst out and surround the person and those depending on them in misery, disease and poverty.

If one is looking for peace amongst the plenty or in midst of turmoils then mere practice of yoga, silence and meditation is not sufficient and enough. There is something more to cling to reach the goal set by life. It is the sum total of living which mysteriously builds up the inner peace

automatically. For which at every point we need to let go off the huge burden carried on our shoulders. The burden of complains, woes, pains related to the failures, hurts given by others, bad memories, filthy ideas, wrongs and suffering caused by us to others, sufferings given by us to others which has created bad karmas for us. The road to peace, solace and solitude is to lessen this daily accumulation of bad karmas or bad deeds and instead in its place to increase acts of good heavenly deeds. Deeds as simple as feeding ants with half a spoon of sugar once in a awhile; throwing crumbs of food to stray dogs, to birds and stray cows. Feed them with water tankers to slums where water shortage troubles them. If you think that such acts of goodness and charity is beyond your means and purse than utilise your free time to spread goodness by choosing any of the umpteen ways of good deeds.

Goodness, compassion, humility and simplicity will certainly ease the burden of life. Smile gets smile; show mercy, mercy will be shown to you.

Watch TV shows discreetly as evil contents like sex dances, violent scenes, scenes of quarrels, bickering, arguments will add to your inner psyche to trouble you. Sex dances and sex scenes appeases the passions and it will have negative impact. Make it a point to enlighten your inner knowledge, it will become a source of strength and adds to your will power and determination.

Your accumulation of deeds of goodness and a will to serve others to relieve their pain and suffering will add to your good karma that will fetch peace, solace, and quietude. Joys from good deeds would follow so also tranquility and life will become meaningful and well lived.



Annihilation – Total Surrender

In common every day talks we always speak of being one with God, His Prophets and Saints, so also with pious people and law obedient ones. But compulsions of daily living, the material world, the economic needs of daily pressures makes us trip and fall. Though we say our prayers, keep Namaz, give doles and Zakat and make Holy pilgrimages yet our conscious stands witness against us for our hidden misdemeanors. We wear a mask and hide our self from our wrongs by projecting ourselves as very virtuous, kind and affectionate ones. Quite large number of our very close ones would discover our make up and recognise our real one in us.

Great many sages and wise ones have realised that there is no dichotomy in us. The evil and good are both ourselves. It requires of us to sacrifice a great amount of ourselves with deep penance and very hard work to realise our positive and negative nature, to conquer it to achieve bliss and tranquility. It is only a few in humanity who reach the pinnacle of heights of success, yet remaining totally humble to the core with sublimity and total surrender. The process of annihilation of inner egoistic self to the most Beneficent and Magnanimous Self is a daunting task, requiring every second of vigil of our unruly self. To conquer our self, it is a greater Jihad. Those who succeed even to a small percentage in life can be said to have achieved something if not the entire glory. But we should not be lacking in efforts even for a moment. Hazreth Waris ali Shah of Barabanki, Lucknow, a very eminent Sufi was asked to give a small formula to fight the battles of life, he said that it is only through LOVE you can make peace with the world and ease the woes and pains of life. Hazreth Jesus (peace be upon him) said offer your other cheek if

someone slaps on one of your cheek. He was teaching us not to retaliate but to forgive as otherwise it would escalate into a big fight and peace would disappear altogether. Therefore it is better to surrender than keep fighting as it would otherwise ruin us. This has been demonstrated in our times with the destruction of so many countries in the Afghan and Middle Eastern wars. In micro level we see thousands of court cases without settlement ruining families and societies.

Peace, Shanti and Salam should first be achieved in us by annihilation of our Ego, self, pride, anger and jealousy and so many of our negative traits. For this we should surrender before a Guru, a Sufi Master or a Bishop who would tender our inner self with care and compassion and help us to achieve our goals.

Total Surrender

I love HIM, respect HIM and honour HIM;
 Each breath of mine is spent in His service.
 Day and night merge and I slave forever
 Out of dedication, love of labour.
 Neither vagaries of weather, ill health
 Nor desires, nor slumber can deter me.
 With deep devotion, I burn the Candle
 Of my life at His feet in total surrender.
 I have no complains, demands, compulsions,
 No grievances, grief, or pain.
 Undoubtedly, I am captured by HIM;
 I am now left with no will of my own.
 My Master's service is my main motto
 I wish I were a dog to befriend HIM.



Grotesque and Macabre Moments

Let us bury time and history with its values and customs, the age old icons, idols and heritage. Now can we look for new horizons, new way of life, fresh pastures, fresh grounds of spirituality? But I find emptiness in my soul. Locked in the deepest memory are images of those decades old events, when I watched with these gleaming tiny eyes the spiritual aura surrounding the saintly, graceful souls, deep in prayers, in trance seeking Divine Mercy and Grace? There used to be sweet fragrance, aroma of frankincense, agar. I was immersed in the lovely feelings of presence of Divine souls. I felt the presence of Angels slowly floating with white wings with light around. The entire bliss, solace and tranquility were slowly and gradually dawning on the blissful souls in the serene gathering; all of them seeking with single minded devotion the Grace and Mercy of Divine, which was flooding the room full of worshippers, praying in rhythmic tone the Holy passages, Psalms and Zikr to allow the aged divine soul to ascend to the Lord's throne.

Now today a sick and a miserable heart patient is surrounded by doctors, Para medic staff struggling for hour long to revive the pulse, to bring back life to the dying tortured body. The patient is put on an oxygen mask, with several tubes fixed, glucose slowly dripping in. The patient is struggling to breathe with low groans; none in the room to sing praise to the Lord of Mercy. There is no aura, no angels, and no saintly persons to ring in spirituality. There is no burning of agar, frankincense. There are no prayerful eyes

gleaming and seeking Divine Grace. The whole atmosphere is grotesque, macabre and grave.

So much for modernity and trust in medical science! The doctors and paramedics are bereft of Divinity, spirituality, grace and awe. Man has lost his soul, his humanity in this materialistic, mad rat raced world.



Happiness and Sorrows in Life

Happiness is a state of mind being satisfied with the happenings around you and joys brought by the environment, people you live with and the work you perform. There is no mental or emotional disturbance, no pain, anguish or turmoil in the mind; a mental state of satisfaction resulting in calmness and serenity. There is no extra burden on the mind or on the purse or drain in the finances. Your daily chores are attended fully. People with whom you are concerned are not troubling you. You are in a position to maintain cordiality and avoid any sharp edges and pin pricks. You are not unduly criticized, condemned, pulled up or troubled for any slip or mistake or wrong committed by you, you are maintaining the decorum and rules of decent living; etiquettes and manners. You are not overstepping the limits, being always cordial and smiling, doing your best to help your surroundings, friends, relatives and people around you. You are doing your best as you are required to do or perform to satisfy the needs of your dependants especially your wife and children. You are maintaining your health and getting sound sleep. Thus life for you is charming, full of roses and perfumes.

As against this, there are people who are always complaining of one thing or the other; being dissatisfied with their own self, picking up quarrels with people around them, fighting for one thing or the other – thereby neglecting their daily chores and works and being irresponsible. Due to which they land themselves in umpteen problems of one kind or the other resulting in emotional disturbances, outburst of anger, being jealous, carrying ill feelings for others; always carrying a

feeling of being wronged by others; always carrying a feeling of dissatisfaction, unhappiness, sorrows and pain.

One can turn a leaf and change their course of life by accepting the reality of their faults. One needs to put an end to the feeling of being wronged by others. A mood of well being is required to be prepared to meet the situations of life. Put up a smile on seeing an adversary than showing disrespect and anger. One needs to change the tone of talk to sweetness, softness and kindness than being rough, haughty and proud. One needs to tackle the emotional disturbances like anger, ill feelings, jealousy by rationalisation or by taking advice from elders, wise people. Blame game needs to be stopped and put an end to. One needs to help oneself than expect others to help them, that is you need to become self reliant and self satisfied, Happiness is not something which comes from above. One needs to create an environment, situation and prepare an atmosphere for conducive things to happen, to bring joys. You need to give up being a cynical, critical person. You should not cause hurt, annoyance, harm and give pin pricks to others. This would prevent others from harming and troubling you. One needs to meet the challenges of life stoically, methodically, scientifically, systematically with inner strength, grit and determination. One needs to be patient in life. One needs to give up wickedness and cruelty of mind and adopt mercy and compassion to achieve success in life.

One needs to look into one self to achieve happiness, solace and peace.



Life's Demands

Life is a big employer; looking out for skilled, trained intelligent, smart young personnal like sturdy trained war horses. The candidate should be war fit, learnt strategy of meeting life challenges, its tricks, its trials and tribulations. A stupid untrained soldier is a burden like a lame horse. A soldier should be quick to the commands and carry out the orders in zest and zeal without grouse, grievance and complain, fully prepared to lay down his life courageously in the face of the enemies attack. A soldier not only masters the use of the weapan but is trained to uncover the enemies' plans and stratagems with his intelligence and cleverness. Life picks up only such sturdy soldiers who can win wars for it and bring laurels and awards. This is also so in the every field be it economic, sociology, science, politics, medicine or engineering. A person lacking in skill of one type or other is left out to suffer the rigmarole of life. Life and its economy respects higly talented persons who are result oriented, smart, fully groomed quick and mercurial, every ready to learn fast the changes taking around and adapt to any changing situations.

Life discards lazy, useless and redundant persons who have no skills, lack intelligence but should have good manners, sweet tongue, smart in turn out; persons with weaknesses just cannot make it to the goal.

A soldier should be cheerful in the face of attack of his adversaries; should be highly disciplined to receive the commands of his superiors and implement it implicitly without murmur or delay. A soldier should have smart

turnout, alert, quick to spot the designs of the enemy and uncover any plot to damage the army. Life is precious; it has to be preserved with proper health care, good healthy habits, good exercise, prayers, meditation, and acquisition of knowledge on daily basis, practicing honesty, truth, maintaining integrity at all times. A Soldier should be simple in manners, humble to the core, generous to fellow soldiers, caring one and all and keeping life supports always in hand. Life rejects persons who are over sexed, petty minded, disobedient, lethargic indisciplined, lazy, stupid and good for nothing. Life is tuned with cosmic harmony with cosmic man and universal man who are conscious of bringing cosmic harmony in the environment and in society every second and every minute. Any one in humanity or its own soldiers who work against its aim is brutally discarded.

Life discipline is of utmost importance to meet its eventualities, storms, tempests, tsunamis, turmoil's, earth quakes, destruction and violent changes brought out by natural events or by internal mechanical working of the society.

Life's fuel is love graciousness, humility, simplicity, piety, intelligence, smartness, cleanliness, order and discipline. Main source of its strength to move about smoothly is its capacity to forgive and forget and to move on by compromises and never to take revenge, hurt or cause harm. Life's generosity is enormous to the hilt but in return expects unwavering loyalty, courage sincerity, devotion and service.

Life can be unforgiving, cruel and rude to its treacherous enemies, who hold grudge against it and work to destroy life's good designs to help humanity. Life has its own wonderful schemes and plans and is always ready to help anyone without scruples who come forward to help and assist life's objectives to bring peace, order, happiness, joys, equilibrium, and

harmony in life of the entire cosmos. All those who are sectarian, narrow minded, selfish, self centered and out to destroy society with evil deeds of promiscuity, drugs, alcoholism, child labor, exploitation of women, widows, helpless children, destitute, are slowly and steadily eliminated by life in its own way by injecting super anti disinfectants, strong purgatives and anti biotics. It is a slow and silent process but a sure one.

Humanity has to save itself by joining cosmic forces which are benign, kind, loving and caring and help in carrying out eternal good deeds.

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Hazrat Bi Mastani Ma, Harebhare Ma, Jhatpat Ma (Ra)

(Chittor, Andhra Pradesh; Died 17/11/2017)

This narrative is of a centurion old frail Muslim fakira, a celibate, who lived all her life in total submission to Lord, the Rub, the Cherisher and Merciful. She came to be known in Chittor Town of Andhra Pradesh as 'Mastani Ma, Harebhare Ma, Jhatpat Ma'. She is almost dark in complexion with phenomenal memory, bright sharp eyes with tremendous energy and gifted with psychical and mystical powers to read the destiny, characteristics of a person by merely keeping her fingers on the pulse. She would be wearing green apparels and for which she has come to be known as Harebhare Ma, the greened one; a recluse having sat in meditation all her life on 360 hillocks in various places and mountains of erstwhile Andhra Pradesh. She has come to be known as miraculous lady for blessing poor, wretched and shattered people. She attends to all the 'Urs' festivals of Sufis and Saints. An ardent female devotee was so much enamored by her that she has built a stone mausoleum in the main thoroughfare of Chittoor town A.P. There are three chambers, in one she has preserved all 'Chaders' she has received from Sufi mausoleums of Saint Abdul Qader Jilani (ra) of Baghdad, from Khwaja Ajmere(ra) and various dargas of India. In one another chamber she has got fixed on a small mount all the pebbles collected by her from each hillocks where she has sat for meditation.

I had the good fortune to get her blessings. I accompanied my highly place friend, her devotee in a car to

Chittoor. It was noon time; she was seated in a corner of the mausoleum, which was being laid with flooring. She received us with smiles with gentleness and all love. She showed us around the three rooms. The masons were chiseling the stones. She opened a Tiffin carrier and offered her devotee, my friend and me with rice, sambar, vegetables and pickles. She sat watching us eat. We asked her as to why she was not partaking with us. She gently and slowly mentioned that she has been fasting for half a century and has given up eating anything. This was quite astonishing. She has been living miraculously on her spiritual powers and strength of her soul.

My friend requested her to check my pulse and say something about me. Gently she held my hand and placed her fingers on my pulse and said that I should not partake sugar, potatoes as I suffer from ailments, which hither to I was not aware. She narrated stories of Prophet pbuh and his most closest companions of preserving secrets and maintaining virtuous conduct. She was full of love and advised me to bear the hardships of life and not to complain, raise grouse and grievances nor grudge or bear spite and forgive the wrongs done by others and remain patient. She prayed for me and advised me to recite God's names in the manner she recommended and wished me well in life. She asked me to remember her and call out for her help when required. Sudden peace, solace and tranquility dawned on me. I was overwhelmed with her compassion, love and kindness. It moved me and I noticed after a period of time changes occurring in me. It is now 14 years that I got her blessings. I cherish her memory every moment. She was hale and healthy blessing large multitudes of devotees, who seek her blessings and helptill her peacefully passing away on 17th November 2017. Our country, an ancient land of spirituality is blessed with such elated and attained souls. Multitudes sustain their

lives on the strength of faith on such attained Saints, avatars, yogis and Sufis, who bring universal peace and happiness. They bring heavenly joys and the hardship of life eases and smoothens. They blow our sails to take our ship on turbulent waters to safe shores.

We feel the presence of the Divine and the soul brightens and lightens, with hopes to cherish with never ending joys and peace.



Notes and Diary on Sufi Masters as Narrated to S.L.Peeran by Hazreth Dost Shah Warsi (1905-2000) of Barabanki and Gorakpur Near Nepal

I like to recall now in the evening of my life incidents that should inspire my pupils and instil faith in the Divine and in the eternal powers of Saints, Avatars, Sufis, Rishes and Sants. Every initiate and disciple, the mureed who yearns to seek the Baraka of the Lord the Cherisher should undergo severe tests in the path of Truth. The tests are severe but the awards and fruits are multiple and delicious leading to spiritual enlightenment and wisdom. The doors of Divine wisdom open up to allow the flood of supreme knowledge to dawn on the being. Love the celestial gift from the Supreme Being gushes in the heart. The bud of fragrant roses and lotuses blossoms in the being. The eyes, mind and heart sparkle with Divine light. The purified soul gets wings to fly to the oblivion and to discover realms of Divine kingdom. Divine light floods every nerve and cell of the Being. Lord's presence is felt through the light of our most beloved holy Prophet Syedana Mohammad Mustafa peace and prayer be upon him. All the sacred souls of Prophets, Nabis and Saints, Avatars would welcome the attained pupil, the mureed. The spiritual stations are reached; light upon light floods in, on cherishing hope, on total reliance on Rubul Alameen, the mother of mercy, from whose bosom milk of compassion, kindness, magnificence and beneficence flows and oozes out. Patience, the mother of virtue, should be the wheels on which the

pupil, the mureed, should move with perseverance and hard work, performing countless supplications and zikrs.

The trials and tests are severe and great indeed. Every success in the examination brings advancement in the spiritual state of the pupil, the mureed. See the life of avatars, Saints, Nabis and Prophets. They were required to prove their unflinching love to the Ever living Lord, who keeps a steady watch on His creation, who is Transcendent and Cherisher. The pupil, the mureed is required to place every sacrifice on the threshold of the Sustainer and Creator, the ever Present, Rub, the Malik, whose fierce and benign presence consoles the yearning and suffering soul. Melancholy, grief, tears of love of separation and repentance from the Lord, the Merciful shatters the being of the lover, who wishes to mingle in the sweet and nourishing melody of the Great Soul. Every nerve and vessel in the body would turn into a string to play the tunes for the Lord, the Beloved. Neither the storms nor the tempests nor tsunamis nor earth quake nor cyclones nor hunger or poverty nor privation would ever deter the yearning and suffering soul from the goal of the pupil, the mureed, the Shaikh, the Murshid, Nabi the Prophet, the Avatar, the Sufi, the Sadhu, the Saint. Every cell in the being cries for the Blessed Being; the river yearns to join the sea, the sea in the ocean. The dry throat of the yearner seeks the Divine intoxicating drink to quench the thirst to make the soul to take to wings to join the Ever Great Ever Existing Divine Being.

(The narrator is Hazreth Dost Shah Warsi (d 2000) of Barabanki and Gorakpur near Nepal)



Shirk, Biddat and Kufar as Per Wahabies and Their Groups.

There is a common sickness in mankind of labeling the actions of others as Shirk, Biddat and Kufar; we should be very very watchful and careful before labeling any one. Our Rub is Lord of entire cosmos with zillions of beings, if we categorise a minuscule section as Mushriqs and Biddaties then what are we in the eyes of the entire cosmos and who are we to judge when judgment is reserved on the last day. In every religion there is concept of Dharma and Moksha i.e. salvation. The concept of repentance is in the Abrahamic religions. This idea would get negated, so also Lord's power to love and forgive and to bless.

The spirits are alive and they have life in here after and they have power to bless and cure just as in life we find cure from saints, exorcist, doctors and spiritualist. Millions go to Dargah to seek cure from black magic, satanic powers and that of effect of genie and evil eye. They are cured and blessed, which is demonstrated before our eyes. To say that spirits are dead, and so of the power of the soul of Prophet (saws) and those of Saints is to deny Quran and all religious texts. People go to Dargah for blessings and cure and NOT to worship. This difference has to be understood.

The credo of Islam is "there is no god but Allah" and any one disbelieving the credo is Kafir. Islam has laid down rules and regulation for believers and any one creating new rules to change the basic tenet of religion-deen, is creating innovation and it is Biddat. Any one submitting to "other gods" is creating shirk.

Shirk is to set gods against Allah swt and say about Allah as Jews, Christians, Hindus speak. Sunnat ul Jamat has clearly defined in the light of Quran e Shariff, precepts of Prophet saws as to what constitute Shirk, Kufar and Biddat.

Now the question is as to whether:

- a) Sending darood e shariff to Prophet saws in the form of reciting darood e Taj, darood e lakhi, darood e Akbar and various daroods composed by Saints and Scholars is Biddat.
- b) Seeking barkat from Prophet saws and Saints living and dead is Shirk and Biddat.
- c) Visiting Prophet's grave and reciting darood o Salam is shirk and Biddat.
- d) So also visiting grave of Saints to recite fatheha, darood o Salam, seeking Barkat is Shirk and Biddat.
- e) Is Prophet saws and Nabis alive in graves; whether Prophet saws is 'Noor ul Allah' and cosmos is created from his Noor-light; is present and not dead.
- f) Does Prophet saws intercede for Muslimeens when they seek his help, likewise will Saints do it.
- g) Is celebrating Milad, and Gayarveen of Ghouse e Pak and of other Saints permissible?
- h) Is celebrating ceremonies for dead permissible and Urs of Saints?
- I) Can reciting Quran e Shariff and feeding the poor for 'sawab' for dead permissible?
- j) Can Ziyarat of dead in grave yard permissible?

Likewise hundreds of questions are raised and all the questions are answered as Shirk, and Biddat by Ahle Salafies a new sect founded in Arabia by Mohammad Ibn e Wahab and many of its splintered groups like Tabliqi Jamat, Ahle hadies, Jamat e Islami, founded just at the end of nineteenth and

twentieth century. But from Prophet's time it was held by Ulamas and four great Imams as permissible.

The ruling classes of Middle East countries are these Ahle Salafies, who are more popularly known as Wahabies. Wahabism was implemented in violent means by the family and house of King Saud of Saudi Arabia.

From immemorialable times those who considered as permissible within Shara'iat laws were called Sunnat ul Jamat which included all groups of Sufies. The Shias also held the same view.

By practicing these permissible practices one does not lose faith in Islam and one does not become Mushrik, nor are said to be Biddaties or become Kafir, as held by Scholars and Imams of Ahle Sunnat ul Jamat, although strongly condemned by Salafies, the Wahabies and their groups. The Ahle Sunnat ul Jamat strongly take support from Quran e Shariff and from life and precepts of Prophet (saws) and of Sahabas. Throughout centuries, the Islamic governments permitted the practices till the Wahabies took over the rule of Middle Eastern Countries. The Wahabies are with their money power employing massive propaganda to brain wash the Muslims by violent methods to enforce their beliefs.

Wahabies have invested zillions of dollars in western countries by keeping their citizens in impoverished state. Trillions of dollars are spent on Military wares and equipments and citizens are denied with basic human rights, women's rights are trampled and there is no freedom and liberty in those countries. Kings and dictators are in power. Terrorism and suicide killings are held permissible by Wahabies. Slavery was practiced till recently, the working conditions of working class are miserable. Wahabi Shaikhs are

rolling in wealth with pelf and arrogance. Yet the liberal laws of Islam are misinterpreted to suit their whims and fancy.

Indian Muslims have been practicing Islam by following the four great Imams of Sunnies with leaning on Tassawuff i.e. popularly known as Sufism, which is within the bounds of Islamic Law.

The Wahabies and their groups wants their dominance and by brain washing Muslims by condemning the practices of Sunnat ul Jamat as Biddat, Shirk and Kufar are with ill motivation and ulterior motives are dividing the Ummat e Muslima for their own gains.

Liberality and moderation is strictly condemned by Wahabies and their groups, to create tensions in Ummat e Muslima. There is no attitude of tolerance and policy of neither give and take nor adopting a middle path instead violent and unfair methods are adopted to fulfill their objectives. Compassion, mercy and sense of justice have flown away from their hearts.

Wahabies are highly intolerant and violent in relation with members of Ahle Sunnat ul Jamat, Shias and non Muslims; they not only kill them, abduct and rape their women but also burn their homes, mosques and Dargahs. They lack love, affection and concern for humanity and adopt a narrow sectarian and tribal view. They created a Caliphate State in Iraq and Syria and drove away millions of people and made them homeless and refugees to seek protection in various parts of the globe, besides killing large number of population who refused to alien with them.

Their religious practices and understanding is mistaken one, impious, extreme orthodoxy and irrational. Their economics is disastrous, refusing to participate in banking and insurance activities terming it as unislamic. Their concept

of Islamic banking has been a total failure, so also their religious educational system. They kill, flog and maim those who do not agree with their ideology.

During the early Caliphate, consensus, Ijtihad, public opinion and Ijma of Scholars was adopted to fulfill the need to adopt a new law to a new situation, that is how Islamic jurisprudence developed and the science came to be known as fiqh and four great school of thoughts among Sunnies came into existence – Hanafi, Maliki, Shafi and Humbali named after the founder scholars, such school of law were founded among Shias also. The approach to any legal issue was rational and just and to cause least harm but the Wahabies do not follow these four Sunni law schools and adopt their own interpretation leading to irrationality and injustice.

Wahabies decry the science of Islamic and Quranic Tassawuff – spiritualism as Biddat and do not believe in the spiritual emergence of spirit thereby denying the concept of Vilayat-Sainthood and Imammat. They lack in adab-perfection in manners, humility, sincerity and simple living, they decry “Fakrul faqa”-’poverty is my pride’ concept of Holy Prophet sas. Thus, they do not believe in evolution of spirit of man to the highest level of ‘Nafs e Raziya’, by purification of heart, mind and soul, thereby they live at the dictates of “Nafs e ammara’-the carnal soul. They have no lessons to ward of satanic, genie, and evil forces and black magic; thus are under their spells.

The Wahabies do not stress in their teachings for Suleh-e-kul (equal respect and peace for all creeds) or mutually complementary themes of love and luminosity. The Islamic teaching of humanism and frugal utilisation of earth resources has not touched their hearts instead huge exploration of earth’s oil resources are exploited for their personal

aggrandisement and at the cost of improving the conditions of suffering humanity. There is no role played neither for world peace nor for saving the planet earth from global warming and ecological destruction thereby undermining the teachings of Islam. Thus, Wahabism is a threat to world peace and harmony.

The method of rule was through election but Wahabites have dictatorial Kings and Sultans and ruled by Shaikhs belonging to ruling families by accumulating the country's wealth in their private hands without any accountability. The judicial system is appalling, arbitrary with whims and fancies ruling the roost. The punishment system is corporeal by stoning, cutting hands, feet and by beheading. There is no appeal system and no reformation to economic, political and judicial system. There is total violation of Principles of Natural Justice and Human Rights.

There is no freedom, liberty of thought, expression and Press liberty is curbed. Dictatorial governance is the order of the day. There are no social welfare schemes and no means for spiritual development of man. There are no ways and means adopted to build brotherhood for peace and harmony among the people of the world, but Wahabites and their groups do everything to divide the people of the world. They pray for destruction of Jews, Christians and people of other religions besides Shias, Sufies and Muslims of Sunnat Ul Jammal. Most unfortunately because of their wealth they have full support of Western powers which is indeed shameful, tragic and painful. It is like giving full support to axis powers of Hitler and Mussolini.



Part - IV
Correspondence on Sufism

1

Kristan Stratos

12/22/16

To me

Hello sir

We have met over the summer at the IWC, you have left a positive impression on me and I thought it would be good to contact you.

You spoke very clearly in your lecture on secularism, and afterwards you and I spoke briefly upon Sufism. I would like to know if there are any in depth texts regarding this highly mystical, artistic, and spiritually intuitive philosophy.

I have read some works of Rumi and the Rubáiyát of Omar Khayyám, along with my favorite: Salaman and Absal. Do you have recommendations?

Pleased to have meet you in person.

In Truth,
Kristan

2

To Kristan

Dear Kritstan

Greetings

I am very much pleased to receive your mail.

We have uploaded a few translations of ancient Sufic works on our web site: www.internationalsuficentre.org

You may visit: www.slpeeran.youtube.com to hear my interviews, lectures and talks on Sufism. In the Sufi centre site you will find uploaded our journal Sufi World which carries excerpts from ancient Sufic works.

Rumi and Omar Khayamm are exposition of Sufi philosophy in poetry. Prose works are enormous, which our journal carries. Please feel free to contact us through mail and in person for more information. I have attached my book in press that may interest you.

With best wishes

Truly yours

S.L. Peeran

3

Kristan Stratos

12/23/16

to me

Thank you very much Peeran-

You've sent exactly what I have been looking for. The following quotation in the introduction in particular;

“This work is an attempt to define the fundamentals of Sufism in the light of Holy Quran and to show that Sufism is part of Islam but not in the dogmatic sense..”

I will read and consider carefully. I wish I was able to visit the center in Bengaluru while I was there, though some unfolding of events had called my attention back to the US.

Again, pleased to have meet you,

Kristan

4

Syed Liaqath Peeran

12/23/16

to Kristan

Thanks Kristan for your kind reply.

Visit our web site and read ancient books in the link Sufi literature also 64 issues of Sufi World, my lectures, talks and interviews are also on the site. My 14 volumes of Sufi poetry and works on Islam and Sufism are also on Sufi Centre site.

We can meet regularly via email.

May Lord the Merciful bless you with enlightenment

With best wishes

S.L.Peeran

5

On Fri, Dec 23, 2016 at 4:10 AM, S.L Peeran wrote:

I am attaching my book Sufi wisdom and Spiritual consciousness being excerpts from great books of eminent Sufis. I hope you will like it

With best wishes

S.L.P

6

From: Kristan

Sent: Friday, December 23, 2016 4:01 AM

To: Syed Liaqath Peeran

Subject: Re: Sufism

On 30-Dec-2016, at 6:42 AM, Kristan Stratos wrote:

SLP –

I find the the fundamentals of Sufi morals and ethics is identical with that which I have intuitively adopted for myself years ago. My heart and devotion are on the right track. I had intended to write an in depth email showing my gratitude, amazement and joy regarding an extensive look into Sufi and Islam as being a Theosophist.

As a Theosophist we are encouraged to purge ourselves from the dross of separative ideas – including those of philosophical and spiritual separation – the most subtle and dangerous of separative tendencies.

A quotation from HP Blavatsky reads;

“It is from these descendants that the Sufis, chiefly composed of Persians and Syrians, acquired their proficient knowledge in astrology, medicine, and the esoteric doctrine of the ages.” The Sufi doctrine,” says C. W. King, “involved the grand idea of one universal creed which could be secretly held under any profession of an outward faith; and, in fact, took virtually the same view of religious systems as that in which the ancient philosophers had regarded such

matters.” The mysterious Druzes of Mount Lebanon are the descendants of all these. ”

Thus it is the “One Universal Creed” which is fundamentally important. I also find that a Sufi, Hazrat Inayat Khan speaks of philosophical matters (including occultism/mysticism) which are directly, if not entirely identical to most of what I have been devoted to.

Hazrat Inyat Khan speaks of an incredibly subtle Freedom, a freedom very unique to Sufism: –

“...Beliefs and disbeliefs are the cause of sects, each of these being blinded from the vision of the singleness of the whole of existence. As soon as thought is restricted, it ceases to be Sufism.” My intuition tells me that Sufism is far from a formal association – it is pledge of great responsibility which one devotes themselves to a Higher Purpose and Law that one must obediently follow. Thus the oath and pledge of Sufism might be summed up by the following;

“Truth is realised by daily submission to the rule of law laid down by the Allah, for achieving the perfection of human self by ‘Mujahida’, a collateral form of jihad, to mean “earnest striving after the myatical life”. As Holy Quran says, “And they that strive earnestly in Our cause, then We surely guide upon Our paths”, (Quran 29:69). Prophet (prayer and peace be upon him) says that the greater warfare (al-Jihad al-Akbar) is against the earnest striving with the carnal soul (mujahadat al-nafs). It is by seeking refuge in Allah & seek His protection from the animal and satanic forces working in man, by observing ‘Rozah’, (fasting) for the purpose of purification of inner and outer actions of man, by ‘Qurbani, (sacrifice) and

giving of ‘Zakat’ (obligatory poor toll (tax). This is to break the man from the shackles of selfishness, and self centeredness and to break away from the excessive indulgence of pleasure seeking; lastly by performing the last rite ‘Haj’, a final act of surrender to seek the salvation and Allah realisation.”

Please, tell me, how does one call themselves Sufi? Must they be a Muslim? Or must it be that *unique freedom* which is the True support of Life – “The Universal Creed – secretly held under any profession of an outward faith” which an individual *must* cultivate? I recognise Islamic Masters, as much as I may recognise the Aryan (Persian) Master Zarathustra, the Great Masters of India, Greece, and Egypt. If I accept one Prophet/ Master, I must, by principle, accept all.

Please send forth your reflections.

Kristan.

7

S.L Peeran

On Fri, Mar 3, 2017 at 4:14 am <slpeeran@gmail.com> wrote:

Dear Kristan

Greetings

I pray this reaches you in your cheerful mood.

I am glad to inform you that we have started counseling, lectures and talks to general public for one and all between 2.0 pm and 4.30 pm on Thursdays, Saturday's and Sunday's on the subject of Sufism except last Sunday's reserved for Sufis. I shall be glad if you can also participate and circulate this message to your contacts.

I hope you have perused the books sent through email. Sufis generally attach to a Sufi Masters to help them in the mission to elevate their soul. Further they find good company in association with Sufi brethren.

Please share your thoughts and consider me as part of you.

With good wishes
S.L. Peeran

8

Hello Peeran,

I have been deeply immersed in Sufi literature the since we have last spoken. I have found an Order which I am very drawn to – the Ishraqyyin Order of Shihab al-Din Yahya Suhrawardi.

I haven been studying his collection of writings – and his principal text, Hikmat al-Ishraq.

Unfortunately this order does not have any existing representation in the west, so I am unable to formally associate myself. I would consider myself deeply inline with Sufi morals, ethics, and philosophy. I have begun reading the Qur'an and find many layers of interpretation unlocking deep Truths.

Are you aware of this order? Do you have suggestions as to who I could contact?

Thank you for being present and available to me in my search. I hope you are in good health.

Truly,

Kristan

9

From: "Syed Liaqath Peeran
Date: 3 March 2017 at 4:21:48 pm IST
To: "Kristan Stratos"
Subject: RE: Sufi Wisdom for perusal

Dear

I felt happy to read your mail.

The referred Sufi order in India is known as Suharwardia Order. Great many saints from this order have arose in this Sub continent with their schools. Please check google search for suharwardia order in India. Very many Sufis from this order visit our centre in its monthly meetings. The order is considered as an offshoot of Qadria Order of Shaikh Abdul Qader Jilani of Baghdad (d1166). Many books of this saint are available including his lectures "Revelations of the Unseen (FuthulQaib)." He is considered as Greatest Saint of Islam and founder of Qadria order of Sufies with millions of followers, Check on this Order in google search.

Please continue your readings and your search. I am sure you will find the right master.

With best wishes

10

On Fri, Mar 3, 2017 at 6:38 am Syed Liaqath Peeran wrote:

I am attaching my biography which demonstrates the struggles and turmoils faced by a practicing Sufi, playing different roles yet reaching the goal at the end of the journey. Please go through it and share your response.

With best wishes

11

From: Kristan Stratos [
Sent: Saturday, April 29, 2017 5:20 pm
To: Syed Liaqath Peeran
Subject: Re: Sufi Wisdom for perusal

Salaam Peeran, Thank you for attaching the files – it took some time to read through most of the pages – and I am thankful you have shared them with me.

The struggles in life, as I have found, must be endured, as there is no occurrence without Law and Truth. If we all had the insight, we may verily see that life's difficulties often lead to some sense of reward, profound or material. *"... yet all receive in accordance with their destiny, in accordance with their need, in the amount of the size of their cup."*

Your story shows that dedication and devotion to a vague sense of Higher Duty, dedication to fulfill the moral values etched three times within the human heart must be made apparent regarding ones time of service.

I would like to thank you again for the communication and resources. I do appreciate it. My search has expanded as well, and became more direct and concentrated. I have begun to learn Arabic and study the "Futuh al-Makkiya" of the great Master Ibn al-Arabi.

Through careful reflection I have found that Sufi Islam offers something so profound, yet something entirely practical that other traditions have blindly passed by. The importance of duality, the great lessons of Truth (al-Haqq) that can be learned and mastered in and through a life dedicated to

“mundane” service. It is something so powerful that is echoing in the recesses of my heart, and somehow, cannot be properly expressed without careful arrangement of words, the messengers.

السلام عليكم ورحمة الله وبركاته

Kristan.

12

On Sat, Apr 29, 2017 at 11:51 am Syed Liaqath Peeran > wrote:

Salams to you

Many thanks for this mail and for your profound thoughts, I admire your profundity, insight and deep interest in acquiring and reaching Truth, which is the goal for all of us.

I am attaching William C Chittick's translation of Kashf al tafsir, mystical commentary on selected passages of Quran. I got a print out and am going through it. It is profound and intense. Please go through it without fail.

With best wishes

S.L. Peeran

13

On 29-Apr-2017, at 10:25 PM, Kristan Stratos wrote:

Thank you,

I am very interested in this text. i will begin reading it immediately.

I have a nagging and deeply soulful question which I would like to hear your thought on;

Is there such thing as conversion to Islam through Sufism? Meaning, is a Sufi Sheikh able to initiate someone into Islam?

On a personal note, it is interesting how people from all over the world go to India to find their guru – most of which are Hindu or Buddhist. I went to India and was introduced to deep Islamic spirituality.

I have my suspicions about a very particular event outside of Lalbagh Park, a very interesting interaction...

Please send thought on the above question when time allows.

Kristan

14

On Sat, Apr 29, 2017 at 6:36 pm, S.L.Peeran wrote:

Dear Kristan

You have posed a deep personal question. Today there are large numbers of western Sufi scholars doing research on Sufism but not changing themselves to experience the Truth. You may become a very learned person but hollow as you have not aspired Truth nor realised it. If you want to taste the fruit and relish it then you need to get drowned in it by merger and that is possible by finding a suitable Master, who personally guides you in the path of Single Truth. It all depends on your personal aims and objectives. You have to do deep introspection, as to whether you need to become a dry scholar or one who want to relish the Truth by merging in it, which involves practicing zikr, deep meditation, struggling against inner carnal soul, ishq i.e deep love for Higher Master by subjugation of the self to His commands, acquiring sincerity, honesty, truthfulness, magnanimity, compassion and scores of positive qualities and negating evil nature of man, so as to prepare and experience the supreme light and Truth.

Please meet someone in this line aspiring to reach the goal and see if you can be practical as well. The goal is important and therefore we need to adopt one straight path.

Many good wishes

With best of regards

S.L.Peeran

15

On 30-Apr-2017, at 6:47 pm, Kristan Stratos wrote:

Dear Peeran,

I understand all too well your words of caution and warning regarding intellectual information being mistaken for heart born inspiration. My past studies were in Advaita Vedanta, which truly profound in essence, has left many of its devotees systematically fixated in rigid formula and constricting interpretation. My heart still longed for something, abstract as it was, I knew that no amount of study and information could possibly amount to one moments of inspiration.

I believe the soul communicates much like the artist, or poet does – through the broadcast and endless outpourings of widely diffused symbolism. I have contemplated and challenged myself to understand this language, the language of the soul, and devote my life to following its influence, which is often vague at times but nevertheless loudly heard through the voice of conscience.

“You have to do deep introspection, as to whether you need to become a dry scholar or one who want to relish the Truth by merging in it, which involves practising zikr, deep meditation, struggling against inner carnal soul, ishq i.e deep love for higher Master by subjugation of the self to His commands, acquiring sincerity, honesty, truthfulness, magnanimity, compassion and scores of positive qualities and negating evil nature of man, so as to prepare and experience the supreme light and Truth.”

A Muslim friend, very devout in their tradition, has reminded me of the well quoted Hadith (2:441), “Every child is born

with a true faith of Islam (i.e. to worship none but Allah Alone)... Then Abu Huraira recited the holy verses: “The pure Allah’s Islamic nature (true faith of Islam) (i.e. worshipping none but Allah) with which He has created human beings. No change let there be in the religion of Allah (i.e. joining none in worship with Allah). That is the straight religion (Islam) but most of men know, not.” (30.30)

My understanding of Islam and the one who submits themselves to It, (a Muslim) is a reminder of the duty of humanity, the fulfillment of the Great Law and Path. It is a choice made by many, but an *obligation* made by the few. The great sacrifice and submission to Islam, is to offer ones self to Truth (al-Haqq) and the Guiding Law (al-shara’a). It is this way our Prophetic Heritage becomes unveiled... The path of Ma’rifa, Love, and Service. This is the path trodden by Khadir, which has bestowed upon Him inherited Wisdom (ilm ladunni). I find that being a Muslim is in one sense a duty, an obligation to refine and polish the carnal soul, as you mentioned, to be the instrument of illumination (Q.24.35).

In the West popular Sufi groups tend to stray from the Islamic Tradition. However, there is one order introduced by Hazrat Inayat Khan (Inayati Order), which seems to be doing a lot of people good. I have meet a member of this order (herself being of a Salafi background !) suggested I not join due to my specific leanings and devotion to traditional Sufi Masters. She said I would not find what I am looking for there.

I feel as if I can hear my heart more clearly than ever, so I trust that I will find exactly what is appropriate. Nothing more, nothing less... Law is Just.

“He who observes the rules of propriety prescribed by the Law and gives to nature what God has enjoined him to give – what

is deserved but nothing more – is one of the gnostics, respectful of the rules of propriety (al-'arifin aludabá); he is one of the Guardians of the secret, and one of the Safe Men! And God tells the truth and leads on the Path!" (Q.33:4)"

In truth and thanks,

Kristan.

16

From: "S.L Peeran"

Date: 30 April 2017 at 11:07:51 pm IST

To: Kristan Stratos

Subject: Re: Sufi Wisdom for perusal

Dear friend

Greetings to you

You understand better and I am aware you are not a novice, what I meant to say was to get immerse in soul search and that is by deep meditation, introspection, incantation and inner struggle and also being truly steadfast to your goal till the last breath. A seeker has to sacrifice everything to have a glimpse of the Great Soul.

I agree with your friend's opinion to seek other master then Hazrath Inayath Khan's group.His son and Grandson's recordings of lectures are on ytube for easy reference and valuation.

Please continue with your spiritual practices, I am hopeful you will be guided in your dream.

Please mail me whenever you find time.

With best of regards and wishes.

S.L.Peeran

17

Syed Liaqath Peeran

May 11 (7 days ago)

to Kristan

Self Examination

I need to escape from angles,
 Triangles, Hexagon and Circles
 And need to reach the point;
 By walking on the straight line.
 How bogs my mind? I scratch my head!
 Do I need to abandon life?
 By renunciation as Buddhist term it.
 As 'Sanyasi' to sit under a Banyan tree.
 But I am already encircled
 With myths, ideologies, with corrupt mind.
 My heart is corroded like dead wood
 Though not stony yet coarse.
 I bereft of imaginations and creativity.
 How do I get rid of these illusions?
 This 'maya', these desires and attachments.
 Can running away to woods help me?
 The burning stomach would wail and weep.
 My weakening muscles in my arms
 May not help me escape the writ of life.
 The lightening, thunder, storms may scare me.
 I wonder and wonder how Jain munnies
 Sanyasies, sadhus, fakirs escape life.
 My ragging passions though subdued
 But the nagging past memories haunts me.
 Robbing my mind of solace and peace.

The old steam engine shunting up and down
With loosened bolts and nuts has derailed.
Now I turn inward to empty myself
From that devastating ego, which shuts light
To reach my heart, mind and soul.
What else can I can aspire at the end of the journey?
Than for silence of mind and tongue.
To keep aspiring to reach the Great Self.
To whom whole cosmos looks tiny and speck.
Let me now dissolve in the blue canopy
And evaporate like a vapor and cloud.
I stand nude shedding my inner self.
I look up to Thee for Mercy and Grace.

Bengaluru

S.L.Peeran

11-5-2017

18**Kristan Stratos**

May 12 (6 days ago)

To me

Thank you for the poem – I have enjoyed reading it and felt as if I too can relate to the longing to reunite with The Mercy and Grace.

Thanks again,

K

19

S.L. Peeran

May 12 (6 days ago)

To Kristan

Many thanks for your response and kind appreciation.

Renunciation appears to me to be Herculean task, so also emptying the heart.

With kind regards

20

Kristan Stratos

May 13 (5 days ago)

To me

Indeed, renunciation does certainly seem to be the “tasks of tasks.” Lately I have been dwelling on these subjects, renunciation and self-sacrifice in connection with “free will” and Ordained Law. There are selections in the latest poem which remind me of these topics.

I believe that one cannot empty the heart of that which corrodes it, if one does not sense this corrosive presence. If this presence and conditional reality isn’t accepted, one is left without a sacrificial offering. Thus one cannot give what they have not realised. In this connection, I sense a deep truth between renunciation of free will – to empty ones heart of personal rights – and accept the universally Ordained Law.

Haunting questions, which will take lifetimes to *taste* the Truth!

Regards,

21

S.L Peeran

May 14 (4 days ago)

To Kristan,

It all has to begin with the cultivating and culturing the ‘nafs’, that devastating ego, the big fat unruly one, who refuse to get tamed.

The real test comes when we are in the mid stream of life, either as a businessman, a professional, an artisan, a simple worker or a person in great authority and position. It is then the real self starts behaving. If it has been cultured and tamed it functions well and will have capacity to heal the wounds without grouse and grievance otherwise it will be bear spite, venom and becomes vengeful and will make us loose the battle of life. There will be temptations, pride, greed, jealousy, hatred anger, passion and besides desire for glamour and honors which all become a greater impediment.

The solution does not merely lie in practicing silence, humility, charity and compassion. There is something more and that is to achieve Mercy and Grace and that is to become one with it. You are the Grace and you are the Mercy. For which you need a master who turns the metal in you to gold.

I pray, meditate lived for decades with my masters and still find myself on slippery floor. The steadfastness, the patience and perseverance to reach the goal should be unwavering and solid.

Sufi company and reading their written works helps in subduing the devastating ego.

With love, respect, awe and wonder.

S.L.Peeran

22

Kristan Stratos

May 16 (2 days ago)

to me

Sir-

I would like to thank you for the last email regarding the cultivation and refinement of the nafs ammâra/ lawwama. By the way you have described it, there is a level of personal experience that has given a practical and working knowledge regarding this process. I have too begun to notice the subtlest of tendencies, qualities, and seemingly mechanical reactions throughout daily life. The more one uncovers, the greater the struggle and temptation.

You have mentioned the “real test,” the battle ground of the real world that we must partake in. This is the multifaceted expression of the nafs ammara, the locus where we must master communication, make sincere compromises, and to develop the ability to *bear* our brothers and sisters, while keeping to the highest of moral principles and ethics (expressed by the latifa qalbiya). This process shows us how easy this snake can rear its ugly head and choke out any progress one has thought they have made. A slippery floor indeed !

I am fortunate to be in a very humbling position in my quiet and studious life. I work to serve people – a very modest job, not at all glorious and noble by the current standards of society – but it is honest work which continues to provide me with some lessons in regards to charm this snake into a gentle

submission. I fail more times than I succeed, but through failure I am given the opportunity to experience the virtues which can only truly be appreciated by one who engages in the struggle to surrender the nafs. Never a lesson learned without great struggle, and greater endurance. Nature, rather Law, provides everything necessary for this development... Al-din Suhrawardi has mentioned an “ordained agreement” by our Spiritual Guide, the Witness, Shahid, which is well aware of the struggle to be endured by Its child, us, its embodied representative to start and finish this alchemical process of transmutation. As you have stated, the Masters’ guidance to turn metal into gold, to return the nafs motama’yanna to its rightful owner. You mentioned, “The solution does not merely lie in practicing silence, humility, charity and compassion. There is something more and that is *to achieve Mercy and Grace and that is to become one with it.*” The achievement of Mercy and Grace while accepting the fact we are embodied, thus understanding the embodied existence as an expression of Allah – the Name which brings together all other Divine Names and states. The specifics of this philosophy are so subtly unique, that it puts me in a state of silent awe and appreciation. We live not in illusion, but engulfed in Divine Law, the Presence, and Truth.

I wish to make a private confession. Perhaps you can offer some insight;

I have recently come to unveil some troubles, some long-standing hurdles which now weigh heavily on my heart. The written works of Sufi masters provide me with unparalleled inspiration and absolute conviction regarding the Highest Philosophy of Islam. I cherish the texts of traditional Sufi Masters, as I see these texts as guides. This study, though fundamentally important, is only one side of the coin. Without putting devotional service into practice, I feel as if these texts

wont be fully understood, nor will they be fully appreciated. Either way, the message of the Sufi Adepts must be applied to every moment of life.

Thus my heart aches for community, for the practice, for the prayers, for the wholesome company of Sufis. The recognition of this is the recognition of a deep longing of the soul. I am embodied, and wish to embrace a something I feel affinity towards in my current state. I was always told not to put too much importance on external prayer/worship, yet the urge wells up, the need to fulfill this urge becomes so great. So this is the bewilderment I face... never before did I feel such urge to externalise my devotion in the form of prayer or dhikr...

I now introduce 4 suras (al-Fatihah, al-Ikhlās, al-Falaq, 24:35) into my morning and evening practice, followed by reflection on “*al-Hamdu lillab, la Hamida lillab illa Huma.*” I offer myself before the Presence of the Shahid and Eternal Law. I also reflect upon the shahada and its deeper implications.

Do you have suggestions as to a Sufi practiced I may adopt? That is, to put myself in line with a traditional practice?

It would mean much to hear some of your thoughts when you are able to reply

I hope this letter reaches you in good health.

In truth,

K

23

S.L Peeran

May 16 (2 days ago)

to Kristan,

Dear Kris

Greetings and Salams

I am pleased to read your detail mail.

If you have fallen in love you would know the test of it, how you would like to converse, please, complain, vent out your frustration and feelings, how you would express your yearnings, your desires, your pain and all that accomplices the love which is of the highest form.

There has to be a personality with all possible nature, mother and father like, to whom all the while, all the moment converse and share, so that is in Namaz and zikr. It is in the standard format which you can observe in any Sunni masjid that is mosque, sit in silence after namaz closing eyes undisturbed and express yourself to your Unseen friend, your Moulana, your guide, your Allah.

He is with you all the time, just connect yourself with namaz.

Now I am retired from service and all my time is for His service, prayers, namaz, contemplation, analysing all flowing thoughts in my mind and finding right answers in the light of Divine and moral law of the universe. Since it is powerful, I subject myself to it without mixing it with “others” that

would be “shirk”, I keep it pure. Yes polluted thoughts, feelings, urges keep coming but I restrain, though sometimes I drive pleasure out of it un harmfully but do not broach too much and get dragged to lose from the path.

Regular Salat that is namaz, supplementary ones as much as possible, zikr for long periods, recitation of Quran, silent meditation and writing down thoughts, besides hearing talks, lectures from Sufi masters and reading Sufi works besides works of charity, noble deeds fill my daily routine. In this walk of life I find impediments, criticism, from dear and near ones, I bear it and forgive them. My mission requires daily sacrifice of one thing or the other, which I humbly accept. I keep dissolving my ego, my anger, my temptations, my desires hundred times a day.

I am happy with two pairs of shirts and pants decade old. I am pure vegetarian Jain food that is no underground veges. I do not take tea, coffee but mix two spoon milk in hot water three times a day.

My two decades of prose and poetry work expresses myself. I have experienced Truth and feel close to it. Nothing now shakes me. I have shared myself. Love and love alone is the winner and regular in constant prayers and submitted silently to it. My grieves, my wounds are all for love, so also my suffering.

May Lord accept you in His fold.

With love, respect, regard, awe and wonder

S.L.P

24

On 22-May-2017, at 10:25 pm, Kristan wrote:

Thank you so much for the response.

I have been carefully thinking about your phrase, “There has to be a personality with all possible nature, mother and father like to whom all the while, all the moment converse and share...”

This strikes me as being very true on many levels.

I have recognised a change in my temperament, a change of direction in my spiritual path and approach. Knowledge based path is one thing, but knowledge with no appreciation, no humility, and no homage is a breeding ground for arrogance.

I have reconciled myself with deeper aspirations and devotion. I have paid close attention to my surroundings and have seen subtle indicators suggesting a “path of least resistance.” I have chosen to give into these directions and trust my hearts attraction.

I would like to thank you for much of your advice and patience. I feel secured and homeward bound within the path of Islamic Sufism – as I understand it, and as the writings declare.

Salaams and blessings,

Kristan

25

From: "S.L Peeran

Date: 23 May 2017 at 4:33:30 am IST

To: Kristan Stratos

Subject: Re: Sufi path

Dear brother Kristan

May Lord bestow Mercy, Grace and Compassion and you get encompass in love and be one with it.

The close proximity to the Divine and feeling one to it as if He is a loving and caring person brings the devotee in His fold. You feel Him when you are in the company of Sufi brothers. All the 99 qualities are realised and you become illumined and enlightened and you would reach the goal and the purpose of life.

May you achieve love, grace, solace, tranquility, As-Sakina' and achieve mastery over all positive traits in man.

I am available to you all the time, my love shall inshallah be constant and ever in pure state.

With million good wishes and love, in awe and wonder.

S.L.Peeran

26

S.L Peeran

7:23 am (36 minutes ago)

Love and affection are the most beautiful flowers in the garden of life.

“Seek you shall find”, love begets love, Be merciful to receive mercy, forget and forgive”

All these ideal are humanity’s fulcrum and backbone. Prophet Peace be upon him and his descendants, the peers, and Peerans and Sufies are spreading love and affection to the entire humanity.

With regards, love, awe and wonder

S.L.Peeran

27

Syed Liaqath Peeran
Jun 10

Future of Modern Man

The aboriginals are still in existence
 In deep corners of Mother Earth
 With their 'Voodoo' dance and drums,
 In belief in spirits and dead souls,
 Of being possessed of evil spirits
 of the forest and jungles.
 Oblivious of stories of heaven and hell,
 Of origin of Adam and Eve,
 Of garden of bliss, moon eyed 'hoories',
 Of resurrection, of day of judgment,
 Of stories of Abraham, of Prophets,
 Of Old and New Testament.
 Birth of Modern man in present era
 Lost in faith, with dead soul,
 Turned away from humaneness,
 From compassion and Mercy,
 With selfishness, self centeredness,
 Trampling the rights of lowly,
 Destroying nature with impudence.
 Emptying treasure from the bowels of Earth.
 Market and money ruling the roost.
 Terrorism of one kind or other
 wrenching the hearts of the innocents.
 Loss of credulity, credibility.
 Love and peace celestial gifts

evaporating in the thin air.
 How to regain heavenly paradise here?
 Collective conscious of Mankind
 steadily slipping into darkness.
 O Heavenly Love! Show Thy Mercy
 Recapture, the hearts of humanity.

Bengaluru
 20-5-2017

S.L.Peeran

We and our gods

We are created beings
 Beautiful, marvelous
 With positive traits
 Of mercy and compassion
 Of holiness, purity.
 But deep down carrying
 The ancient savage man
 With instincts to hunt and kill,
 Destroy, burn and fill hearts
 Of opponents with terror.
 We create our own gods
 In our fictitious minds,
 Bit by bit building
 gods nature with stories
 Filling our minds with
 Fantasy, fancy, imagery.
 Our wishes, our desires, fears
 Giving shape to the dummy gods.
 The brimstones, fire in hearts,
 Minds seeking blessings from gods.
 If we could imbibe
 Buddha's compassion

Christ's humility
Mohammad's sincerity
Prophets of yore
In our minds and hearts,
We are of God
And God is of us.
Our inner self
Is purified
So are our actions.
But the savage man
In our deep self
Pops up unpleasantly
To destroy well laid
Gardens of blooming flowers
To create a mess of us.
Our love, our compassion
Should reach our inner most
Self, in every cell of being.
God of love and compassion
Should possess us
Encapsulate us
Seize us, arrest us.
Then the shining Truth
Dawns on the mirror
Of pure heart
The crystal clear essence
Of the Lord reflects there from.
Silence of mind and heart
Is reached and achieved.
Calmness and tranquility
Transcends the personality.
Soul gets illumined.
Halo surrounds the being.
Aura increases.

Magnetivism captivates.
The goal is reached.

Bengaluru
10-6-2017

S.L.Peeran

O! Many Faceted Lord

His splendor is self-standing.
His brilliance is self sustaining.
His Kingship everlasting.
His splendor is eternal.
His brilliance generous.
His Kingship tremendous.
His splendor is with majesty.
His brilliance with beauty.
His Kingship without decline.
His splendor steals the heart.
His brilliance increases love.
His Kingship has no annihilation.
O the Great One, the Bestower, the Giver.
Mercy and Benevolence surrounds.
We disobey and commit sin of abhorrence.
You pardon us on our repentance.
Let Your peace, tranquility ever remain.
Your love in heart multiple and increase.

Bengaluru
2-5-2017

S.L.Peeran

28

S.L Peeran

Jun 14

to kristan.stratos

Dear Kristan

Greetings

How are you? How is your spiritual progress and journey, please be in touch and write to me about your progress. I wish you a happy and prosperous life.

With best of regards

S.L.Peeran

29

Kristan Stratos

Jun 14

to me

Ramadan Kareem, sir–

I had intended to send you a letter a few days ago to wish you well. I have read the recent poems and find “we and our gods” to carry a very appropriate message for this month. A deeper consideration on the mystery of fasting in regards to human psychology and constitution of the “ancient man.”

I am doing very well, as I’ve taken your advice and began to be more sincere and less abstract in my devotional practice. There were unexpected difficulties at first. I had experienced a very dark state regarding the inaccessibility of Islam-Sufi Islam – in today’s world. I encountered scholars and Immams who had nearly crush my spirit regarding their extreme disapproval towards Sufism. It was a reminder of the current state of moral principles falling astray, sadly replaced by man made orthodoxy.

I am just getting back from iftar at a Turkish masjid – which holds beautiful prayer amongst a group of kind and gentle people.

I began to listen to your lectures on YouTube as well as continuous reading and reflection. I began to notice something very subtle stirring within, and in moments of silent observation I can detect a sort of satisfaction, a glimmer of relief, perhaps deeper remembrance or

appreciation... it is difficult to look at it directly, however, I believe it to be a sign post in my favor.

I have to thank you again for the friendship and guidance. It means very much to me.

I hope you are in good health and in a good state.

With sincerity,
Kristan

30

S.L Peeran

Jun 14

to Kristan

Dearest loving Kris

Many thanks for Ramzan greetings.

When you start digging a well for sweet clear water, first you would find smug, boulders, hard soil, muddy water, then slowly clear water starts appearing. So is in life, in every walk of life initial hurdles are required to be encountered, slowly our mind and psyche adjusts and takes us to the goal of “as Sakina” the tranquility, peace and solace.

I wish you slow, steady progress in your spiritual quest, May the Lord, the Merciful embrace you in His fold.

With love, affection best wishes and regards

Begin forwarded message:

31

S.L Peeran

5:36 pm (15 hours ago)

More sinned Against

Ah! My beloved, it has taken ages
 To make my sigh, my tears of blood
 To impress you of my genuine love.
 I had to face insurmountable troubles.
 My lamentations provoked my rivals
 To create more hurdles on my way.
 My beloved's unconcern towards me,
 Gave my adversaries a handle to tease me.
 I wish I lived in parching deserts.
 In loneliness, and like Sita lament on my fate.
 That was also denied, I was exposed.
 To vultures to peck at me day and night.
 My sin was to pronounce my love to you.
 My shamble condition only betrayed me, to be sinned.

Love's Secret

Let this love's battle continue to its end.
 Then be silent sans any exhibition.
 Let the drumming attract a motley crowd.
 To heckl or clap on our open show.
 Let canards be spread by our enemies.
 Let gossips gain in its propensity.
 Let stories be written with twisted facts.
 Let heaven fall on my bear head.

O My Love! Let this war continue.
 Let my rivals grudge in the end.
 That you did love me in your heart.
 Though you hid the secret from all.
 In the curtains of shadows on moonless night.
 We shall meet in secrecy to share our moments.

Beauty Never to Wane

The seasons beauty has dawned with fragrance anew.
 Shinning Sun melting the crusty ice.
 Full Moon throwing its beam on lovers.
 Bare body show on seashore to thrill.
 The bearer pouring forth wine in silvery cups.
 Youthful charm dancing to scintillating music.
 Jewellery in all its finery on its display.
 Bridal couples flaunting beauty everywhere.
 Alas! My Beloved's unconcern towards me.
 My rivals heckling and pinpricks.
 Are worst than Saturn's pangs and sorrows.
 What more punishment is in store for me?
 Let me be looted of my finery and beauty.
 But my love to you will never wane.

Hidden Love

My rivals, strong and powerful ones, with stings,
 Want me to prove my love to my absent.
 Beloved, unseen invisible though present
 My inner eyes perceive Him every moment.
 But my enemies suffer from partial blindness.
 Hearing impaired, mind bogged down.
 For them the powerful beams of the Sun.
 The coolness of the Moon satiates them.

The beauty of Nature has captivated them.
But my Beloved is hidden in veils of curtains.
I have torn every sheet covering the secrets,
To reach the bottomless pit of love.
His lasting spell has gladdened my heart.
Let my secrets of love remain hidden forever.

Bengaluru
9-7-2017

S.L.Peeran

32

Kristan Stratos

8:10 am (1 hour ago)

10-7-2017 to me

Respected Sir-

It is very interesting you should mention this. I would love to share some recent experiences and ‘steady revelations’ with you.

Shortly after one of our correspondences, I began to notice a slight change in my character. My awe and longing towards the Mysteries of Nature began to deepen – to a point where I can literally feel a sort of ever present divinity – though faintly dim – working though out Nature and all of Her aspects. I feel as if everything is embedded with such great presence of Law, the Holy Order and Sacred Ordainer... *Allâbhû al-Bari!* *Allâbhû al-Fattah!*... This is not an immediate realisation of something new, but simply, the beginning my conscious awareness of this working Law. Assimilation.

I feel truly privileged for this subtle insight, and pray I not misuse it, nor for one moment take it for granted. The more I align myself with the traditional Sufi thinkers, the more I notice my intuition stirring, enraptured by the Sainly Wisdom. I do believe in intervention, spiritual guidance, and mystic inspiration begins to occur for the individual, once the right intention is established.

I began to look at my surroundings differently, which consequently made my observations turn inward. I have

fallen silent regarding esoteric subjects on philosophy etc., as to keep them sacred. In connection with this, a deeper trust, love and appreciation have been born in my heart regarding the Saints, Adepts, and Prophets of humanity. This is their philosophy, their gift and we must not speak lightly in its regards. Silence has turned to gratitude and love.

My daily interactions have changed as well. People quite literally look at me differently. There are less random altercations and more kind smiles and general friendliness. I attribute this to the practice of piety, and humility. Striving to be the best servant as my nature will allow. I am a slave to the Law, to the Truth Eternal, and to the Straight Path. I keep this within my heart as a reminder to be honest, and truthful to myself as to others. It is an initiation, or at least my intuition recognises it as such.

Honesty, piety and devotional service will have an alchemical effect on the animal nature. For the love of God, and for Humanity, we are all called to service, in one form or another. This is such a beautiful thought, which carries me through vistas in meditations and reflections when tracing past events/experiences. I found that all were, without question, precisely what I needed, as no action is without Divine Ordainment, and each individual is given precisely according to their natures. I realise the importance of struggle, the importance that each individual must expose themselves to the basic nature of individual temperament. When this was made known, a key was found as how to progress further. Such continues to be my experience.

Through difficulty, we come to know a more subtle temperament which will become an ally. I hope you continue to feel inspiration and grace in today's world.

Deepest of regards,

Kristan

Good Shepard

The kind good Shepard roams about
The pastures during day time and sleeps
With his herd during dark night time.
Watches the rising and setting of the Sun;
The thin razor edge Moon slowly growing
Bigger and bigger to full size. Then
Waning slowly. Gazes dark starry nights.
Knows about the sound and smell of days and nights.
His herd are both his friends and companions.
He knows of dangers that befall his flock,
He carries a dream, a most wonderful one.
To lead men to safety on some benign day.
For he has learnt the art to save his flocks from enemies.
He is a good Sheppard, who carries plenty of dreams.

33

Syed Liaqath Peeran

Jul 22

From: B V Kumar

Sent: Saturday, July 22, 2017 10:52 am

To: S.L Peeran

Subject: Re: New Ways

Dear Dr. Peeran

Your poem reminds me of the philosophy expounded by “Meera”, who said

that, “If i can see God (or achieve ‘moksha’) by climbing Himalayas, I will climb all the Himalayas;

“If i can see God (or achieve ‘moksha’) by applying sacred ash on my face, I will apply the sacred ash all over ny body”

“If i can see God (or achieve ‘moksha’) by growing my hair in knots (or growing a flowing beard like a sadhu), I will do the same”

She goes on... and says that ultimately one can get ‘enlightenment’ only by shedding ego, desires evil designs and thoughts.

You are reaching slowly but steadily higher levels in seeking the almighty. I pray that he will bless you with that bliss.

B.V. Kumar

34

On Sat, Jul 22, 2017 at 10:23 AM, S.L Peeran wrote:

New ways

No more you need the myths
Of Moon eyed Hoories'
Of heaven of honey and milk
Of pain of burning abyss!

Which Builth the hopes
For better future on good deeds.
For hopes of Moksha
On acts of dharma.

No more you need
Religious spaces
For shared identities
For close bonds.

For peace to prevail
For tranquility to descend.

Now you need to break promises.
Tit for tat, eye for an eye.
No need for remorse, for repentance
No need of rivers to wash off sins.

Bengauluru

S.L Peeran

22-7-2017 10 am

35

S.L Peeran

Aug 7 (3 days ago)

Dear All

Greetings

Love and affection are the most beautiful flowers in the garden of life, no sacrifice is great for love, love and love alone is remedy for all ills of mankind. Let's compromise and begin new chapter with love and love alone. Let's begin our new life with forgiveness and true friendship, let's meet and mingle with pure thoughts.

Godly behavior

When the mercy, compassion
 Charity, tremendousness
 Of the Lord, transcends
 In to the divine consciousness
 A person of purity of mind
 And heart becomes Divine.
 He displays Lord's qualities
 And humanity gets benefitted.
 The tongue of such a person
 Utters profound truths.
 The eye watches Beauty,
 The heart sparkles with love.
 The gait changes to innocence.
 Christ like behavior becomes explicit.

A Midas touch turns sand to gold.
A healer, a teacher, a Buddha.

Bengaluru

S. Liaqath Peeran

Whither Solace?

My counselor, my doctor, my panacea
Knows the cure for my illnesses.
But He is deaf, dumb and mute.
He wants my lamentations to reach its peak.
So that it can break, all the hopes, desires,
For this deceptive and foolish worldly hordes,
Which cast a heavier burden on my shoulders,
Which have become weak due to weariness, age.
My eyes are tired, though without heaviness of sleep.
My heart pangs have increased many folds.
My Beloved's absence makes it more fonder.
I have lost my way, I am in crises.
O Love! Come merge in my every cell.
Enlighten my being for solace, calmness within.

S. Liaqath Peeran

Depths of Abyss

Oh! This illusive seeking
After the slippery worldly chairs;
That has rolled many a hoary heads,
Down to the deepest ravines;
Unsung, unheard in the silent zones.
From the pulpits raises a voice-
"Cast the world aside, yea abandon it.
But this fire in the hungry burning belly,

These waves of imaginations running riot,
The sweet nightingale's voice, the charms of beauty,
The fragrance of roses, Arabian perfumes.
Raising high temptations, tryst with destiny.
To scale snowy peaks to hoist the flag.
To dive in the deepest oceans,
To pick the sparkling pearls,
To dig the bowels of earth for yellow metal,
The glittering diamonds, sparkling gems.
These challenges make many reach
The oasis in a dry, sultry desert.
But for many, depths of abyss is the home.

Bangalore

S. L. Peeran

36

Greetings

Let us spread love and friendship by shunning ill feelings and forgetting bygone hurts and bad memories, please pardon me for sending this mail. The day world trillion tons of Love, let us all increase it from our homes, kit and kin, neighborhood villages, town and cities and bring wars to cease.

With love and regards

S.Liaqath Peeran

37**S.L Peeran**

Aug 7 (3 days ago)

8:22 am (1 hour ago)

10-7-2017 to Kristan

Dear lovely friend

I am over joyed to share your genuine experience and discovery of the loving, caring and benign Nature. The more we observe more mysteries are unraveled, putting us in awe and wonder and we are humbled. So is well said that humility is the first lesson of wisdom. Please pen down your experiences, lest we lose count of it. The written word is powerful. It is our unruly nature which betrays us, once we are attuned to the order of the Nature then harmony and peace prevails.

I pray for your steady progress.

With best of regards

38

Kristan Stratos

3:01 pm (41 minutes ago)

to me

Thank you very much Sir-

I greatly appreciated the past few emails, links and poems. Sufi Islam has changed both my outer and inner life. I detect numbers subtle changes, along with the occurrence of profound dreams steeped in suggestive symbolism.

The sacred Oath one must take is the spark to ignite the torch of Truth. By the Light, we may catch sight of what becomes unveiled and exposed.

I have surrounded myself with the writings. Of Sufi saints, and have been deeply influenced. I will continue to add your suggestions and include them within my daily bread.

“My Lord, increase me in knowledge.”

39**S.L Peeran**

3:37 pm (6 minutes ago)

to Kristan

Dear sweet soul

I am delighted to receive your mail and your increasing interest in the subject. Please pray for me. The strength in the acceptance of prayers lies in the intensity of love and extend to which we are drowned in it.

I have created a file of our correspondence, which I attach here and this may help you in your future writings.

With love, prayers and good wishes

Sufi S.L.P

40

S.L Peeran

5:11 pm (14 hours ago)

to Kristan

Dear Kristan

Now I have updated the file for use on your desk top.

With regards

Sufi S.L.P

41

Kristan Stratos

7:16 am (9 minutes ago)

to me

I appreciate that file you made of our correspondence, thank you!

When I get a moment I would like to share a fragment of a recent dream I had. It has so much symbolism, perhaps specific to my nature, but nevertheless, an effort of communication I believe.

I am currently studying a Qur'anic tafsir by al-Tustarī. My appreciation deepens with every turn of page, and with each turn of the page, I feel less and less worthy. I believe you had mentioned this Tafsir before...

Sir, the Quran is full of such important spiritual teachings, morals and eternal values... it pains me to see such ignorance, neglect and aggressive arrogance towards Islamic thought and philosophy, while I myself am filled with such astonishment and respect.

I will try to write again soon!

42

S.L Peeran

7:25 am (1 minute ago)

to Kristan

Divine knowledge and enlightenment is not for ever one. The holy scriptures say “Throw not pearls before swines for they know not its value”

Please pursue your goal to reach enlightenment; a day will come when you can light thousands of Candles with love, mercy and compassion

With tons of love and affection

Sufi S.L.P

43

S.L Peeran

8:25 pm (8 hours ago)

to Kristan,

Dear Kind and sweet soul

Greetings

I am attaching Ibn e Seereen's Interpretation Of dreams. Ibn e seereen was a famous Sufi Saint who wrote this book centuries ago. This may interest you. Please down load on your desk top/CD and if possible take a print out. One more book is also attached.

Please respond

With love
Sufi S.L.P

44

Kristan Stratos

4:03 am (55 minutes ago) 12-8-2017)

to me

Thank you for providing such great material.

I have heard of Ibn Sireen only in passing, but I am not too aware of him. I will read his text on Dream Interpretations. As of my dream:

I found myself in a very damp atmosphere, I could feel moisture in the air, and the landscape would extend far out into the horizon. I remember walking in a single file line with a few others, up some small hill to a very modest outpost, a shack of sorts. However, it was at this outpost where there sat an authority figure – or that is the impression which came to me; he would either direct people to take one of two paths, one banked towards the landscape, and the other path, a rope which directly into the ocean.

I saw many take the path leading to land, but myself was directed to follow the rope that lead into the ocean. As I stood in front of this man within the outpost, he had handed me a stack of papers (which appeared as my notes), and a few books on the mysteries of nature, which I felt had also belonged to me. So he was handing them back and said I was no longer needed in this state, and directed me to follow the line into the very intimidating ocean.

I took hold of the line and began to enter, though I was not fearful of the power behind the waves... there was a very

strange feeling of being helpless and over taken by the oceans power, yet also a strong feeling of trust and self-surrender.

I've had a few dreams in my lifetime that have been a source of immeasurable wealth, I am very lucky to have had some as I do believe that a *Presence* occasionally visits me. A figure I've seen since a child, but not in detail, only in feeling and vague ambiguity.

As always sir, I thank you for your guidance, support, and honesty-

With Truth and in Brotherhood-
Kristan.

45

S.L Peeran

4:46 am (11 minutes ago)

to Kristan 12-8-2017

Dear kind and sweet soul

Greetings and Salams

May Lord the Merciful open up His secret and sacred knowledge to you which is seldom given to mankind. The authority figure is a Great guide and teacher. He is directing you to a path which none can venture, you have faith in him and you are fearless. The Ocean is symbol of unlimited knowledge, which you are indeed in. Without efforts and without searching oceanic knowledge will pour in you. May Lord our Rub bless you and guide you ever.

With love and good wishes

Sufi S.L.P

46

Kristan Stratos

17-8-2017

4:11 am (4 hours ago)

to me

I greatly appreciate emails from you and correspondence – please keep sending them.

Occasionally my week grows busy, and I cannot get the chance to put my thoughts down in writing, but you provided many wonderful poems that I often read first thing in the morning.

I had actually read some notes in the past few emails which had brought me to deep concentration regarding the suffering, bewilderment, and pain of the seeker.

For many years I had contemplated upon the sensitivity one feels when certain progress is made. When one cannot, for a moment longer, claim ignorance when some Truths have been unveiled... the pain and longing grow deeper, yet inspiration, devotion, and steadfastness also increase. Solace is found easier as is the abrasive natures become more apparent.

47

S.L Peeran

5:19 am (3 hours ago)

Dear loving soul

Greetings from Sufis.

Your excellent reply mail has delighted my sullen heart, these days compared to my younger times I notice people indulging in open sexuality and are highly materialistic and our old Arab Persian culture has declined and our way of life has totally changed, We had large United big families living under one roof with lots of spirituality and enjoyable socio cultural life That has totally disappeared. We are seven sisters and three brothers, we all lived under one roof with large number of uncles and aunts with their families sharing joys, mirths and pleasures and festivities. All this has disappeared and we feel culturally and spiritually at loss. When I get mails from loved ones my past memories gush and tears roll down my cheeks with remembrances.

Please continue these conversations, it is spiritually elevating. I pray for your steady spiritual progress, may you live with ever cheer and happiness.

48

Transcript of Interview of S.L.Peeran on Sufism relayed and broad casted by AIR Bangalore Part-1

Abdel Shahid

Sat, Feb 3, 2018, 9:50 pm

to me

Subhanallah!

Thank you for this transcript, it is clear and very informative. Do you mind if I forward this document to a few brothers that might benefit from it?

The discussion regarding “repentance” is such an important topic for a life time of consideration. As for myself, I have monthly inspirations and slight unveilings regarding the importance and depth of fulfilling the oath of repentance. The mention of the *hayula al-kull* within this topic, shows its capacity and depth.

السلام عليكم ورحمه الله

Abdelshahid

(Please update my contact information)

49

S.L Peeran <slpeeran@gmail.com>

Sun, Feb 4, 2018, 4:51 am

to Abdel

Greetings and Salams

Many thanks for reading the transcript, you may forward to your friends. All four parts of the interview are uploaded on www.slpeeran.youtube.com. Live interview can be heard.

Please search slpeeran in ytube all interviews, talks etc have been uploaded. Please visit our site www.internationalcuficentre.org.

With best wishes
S.L.Peeran

50

salaams

Abdel Shahid

Wed, Apr 4, 2018, 7:32 am

to me

السلام عليكم نرحمة الله وبركاته

Greetings Sidi Peeran

This is my new account (Kristan Stratos). I have started to read the two latest emails, one recently sent out and the other collection of poetry send out about two weeks ago. Both are very informative on two generally different levels.

The Sufi path, the path of Tasawwuf, or Straight Path, has without question showed me the depth of our responsibilities as Muslims. I have been thinking a lot regarding al Tawhid الطوحيد, and its implications on our moral, ethical, physical and spiritual lives. In this connection, I have been deeply fixated with the powerful allusions made in Surat al Baqara (2:40).

فُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ *and fulfill My Covenant, and I shall fulfill your Covenant; and obtain awe of me.*

The Covenant must be fulfilled by acting under the Sunnah of *حق تعالى*... that is to follow His Laws in both the inner and outer Natures. We must investigate how al-Tawhid and the Covenant of *الله تعالى* can be found within our hearts. This Ayat also has been very inspirational;

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

30:30

I am meeting many unexpected people along the Path. An Imam from Algeria/Morocco has become very interested in my involvement within the community. He detects some rare knowledge that may be useful for people who wish to apply the knowledge of the Kitab al Musaddiq. He himself is inspired by the Andalusia philosophers... we talk very much about many topics; philosophy, theology, community and action.

Inshallah, I can only submit myself to Allah (swt) in hopes that my provisions may manifest accordingly. I have developed a peace in salaah, and in dhikr which I can carry out into my every day life. For this, I feel blessed.

Sir, I pray that the Divine and Beautiful Names of Allah (SWT) will descend upon your heart, that your attributes may reflect the Attributes of the Divine Names and divert the whisperings of the nafs and the shaytan. I pray that you will forever face the Qibla.

ma' salaam

Abdelshahid.

51

S.L Peeran <slpeeran@gmail.com>

Wed, Apr 4, 2018, 10:28 am

Walaikum salam

Your mail has brought peace to me, let all good and knowledgeable people following path of Sunna and Sufi path be blessed and overawed with the ever presence of Loving Lord, the Merciful and Graceful.

I wonder and my wonder grew on your finding the Sunni Sufi Qadria path of Shaikh Abdul Qader Jilani(RAA). Being an American brought up in Theosophical thoughts and way of of life, your struggled to learn various scriptures of various religions, the sutras and eight fold path of Lord Buddha, the teachings of Mahavira, the Vedas the eighteen Chapters of Holy Geeta and various Philosophical thoughts of West and East, Ultimately you reached the point of the innermost heart, where dwells the ever burning light; surrounded by glass Chandelier.(Sura Noor)The negative and positive traits of man trying to claim ascendancy; the Satanic disturbing voice; the ever destructive selfish selfish centred Self(Nafs) all creating misguidance and disturbance from the path of Nirvana and As Sakina. You were able to overcome the evil and destructive forces.

One of the God's name is Al Lateef. When this attribute takes hold of the Soul, heart and mind, the inner voice will become crystal clear, with illumination and enlightenment and attaining Buddha stage or Saintship. But the various voices of ferocious barking dogs; the screeching of tyres and sounds of traffic, the chaotic sounds of humanity should melt down to

nothingness. The mind should enter into total meditation and deep silence. If one attribute of Al Lateef can achieve this wonder then think of what 98 other attributes of God the Al Mighty can do. We need to be vigilant of voices of Satan, Nafs and false humanity; be ever and constantly in guidance of our Master Guru, the Mursad. Please keep praying and practising. Practice makes one perfect. Please pray for me.

Let those especially the descendents of Hazreth Abdul Qader Jilani (RAA) especially the Shahs and Peerans who have gone astray and are impressed by Wahabi path get guidance in the Sunni Sufi Spiritual Path.

With Salams

Syed Liaqath Peeran Shah Qadri

52

Abdel Shahid <abdalshahid.kjs@gmail.com>

Sun, Apr 15, 2018, 7:36 am

to me

لسلام عليكم ورحمة الله وبركاته سيدي

I am very glad to hear that my latest email has reached you were in a state of great appreciation. I cherish our correspondences and always find great job reading your responses other emails. I had intended to write you a follow up email last week, but became too preoccupied with other tasks, so without further delay...

Islam holds gems that our brothers and sisters have yet to fully appreciate, nevertheless gems that will captivate the hearts of humanity, leading them to the Path walked by those who exercised righteousness, humility, responsibility, and devotional purity. Every individual must initially seek a path for themselves, test their moral principles, and dissect their heart. I can testify the truth of this, as I have tasted and experienced the state of al-Hadi; to having been guided and witnessed the progressive development of the inner natures, and to witness that the path develops equally along side is to detect the signs of Allah (swt). From my experience, the development of this path must be fed only by the eagerness to seek service of the True. However, the pitfalls upon the path become more serious as progress... many of our notions turn into deceptive notions, and the lower self begins to fight to regain control. We can see this occur in the spike of Wahabism and complacent ignorance amongst the 'uninformed' members of the Ummah.

Every time I hold, or set my sight upon the Qur'an, my heart begins to become heavy with appreciation. I think of all the Awliya (may Their names be inscribed upon the Sacred Throne of Allah (swt)) who used the Mushaf as their only guide. Our books are the same, yet the unveilings differ upon our specific capacities. There are no words to describe the Presence I am able to detect.

I am meeting many people who have encouraged me to be active in the local masjid... I was recently asked to give a translation of the Arabic khutba in English for Jummah. The Imam has asked me to gather together some brothers and encourage each other to explore the wisdom of the Islamic Golden Age and spread it amongst the community.

I will keep you in my prayers amongst the lineage of al-Ghawth al-A 'dham Abdalqadir Jilani, those before and after, and those with us striving amongst the straight path. Let us seek refuge within the sharia of al-Haqq, from the whispering of the lower self, those who speak in deception, and those who seek to cause spiritual harm.

ma' salaam

Your welfare and progress

53

S.L Peeran <slpeeran@gmail.com>

Jan 8, 2019, 7:28 pm

to Abdel

Dearest kind loving Soul

Greetings and Salams

How are you?

It has been a long time since I got your mail. I pray you are fine and progressing well in your quite journey. Please mail me in detail about your experiences and progress. I am quite eager to know.

I pray for your well-being and welfare.

It has been four months since my life partner left us for her eternal abode. Now my journey is lonely and a silent one.

With best of regards

54

Abdelshahid **عبدالشهيد** <abdalsahid.kjs@gmail.com>

Alhamdoulilah everything is wonderful!

I recently married a very kind and sincere Moroccan woman, as well as becoming a certified pharmacists assistant.

My inner life continues to grow inshallah. I am reading the Mushaf daily, engaging in deep contemplation and reflection. I am learning Classical Arabic through a text called the Ajrumiyah, and the religious sciences through Imam al-Ghazali and Ibn Qayyim al Jawziyya.

My wife balances me very well, to which I am very thankful and blessed. We have been waiting for each other for years and didn't realize this until we found each other.

My heart aches to hear of your loss. I cannot imagine the loss of companionship and friendship with the one who holds your love in the dunya. My deepest sympathy to you. Inshallah Allah will heal your heart and unite you again in jannah.

I will keep you in my du'as Inshallah and pray that Allah ta'ala will bless you with ever increasing hikmat and the nearness of the saliheen.

55

Abd'ashahid **عبدالشهيد**

Thu, Mar 14, 8:49 pm (2 days ago)

to me

Salaam alaikum sisi –

I have read through the current interview of the Cosmic and Universal man regarding the esoteric interpretation of Prophet Adam and the “archetypal” Adam.

I very UCB enjoyed your comments and allusions towards this topic. It is refreshing to hear that there still are those who are aware of the elasticity of Islam theology within the confines of our shariah.

I've read in some tafsir regarding three Adams, but I cannot recall who it was exactly. Perhaps it will come to me soon, inshallah.

Nevertheless, I enjoyed this article very much and hope to devote some time in relying in depth.

May Allah increase your inner light and knowledge. May Allah safe guard each step you take on the sacred sirat, and provide accommodation for every lapse caused by the nafs.

Ma'salama

56

Ramprakash

12/23/15

Dear Peeran Sir,

Thank you very much for the wonderful video treat on the great mystery of sex. We have been studying the Book of Genesis for years in the light of Theosophy. I am delighted that the gnostic.org has been bringing out esoteric light in the sacred books. I watched the video, and it is excellently made, very lucid and true to the spirit of world religions.

Adam of the first chapter of Genesis is not earthly Adam but the Heavenly Man, the Elohim made male-female – the polarity of positive and negative creative forces. In the image of the Heavenly Man is created the earthly Adam of the 2nd chapter of Genesis--first sexless, then hermaphrodite and finally separation of male, female sexes. The Tree of Life, the Fruit of the Tree of Good and Evil, the tempting serpent of wisdom, the curse, the exile of Adam and Eve from the Garden descent from Yesod the foundation into Malkuth the earthly vale of tears and sorrow, represented by the Adam and Eve of the III chapter, is very beautifully narrated.

The Secret Doctrine of Madam H.P. Blavatsky indeed gives in great detail the whole mystery of Cosmo-and Antropogenesis, and the destiny of both back to Divinity.

We have had very fruitful study in the United Lodge of Theosophists based on this divine science on the meaning of Brahmacharya and the Institution of Marriage. these have been made into articles and contributed to the monthly

periodical, The Theosophical Movement, published from Mumbai. But its circulation is very limited as it is not very popular with sensation loving public, but it is doing good to a few earnest souls.

I am attaching the article : Brahmacharya, the Law of Continence. If you find it worthy you may please consider publishing it in the Sufi World. If you do, please say that it is a contribution from the United Lodge of Theosophists, Bangalore.

Thank you very much. With my deepest respects to you,

Ramprakash

57

Ramprakash ML

2/3/16

to me

When I read the following I wonder whether I am reading the Holy Koran.

Inconceivable Supreme Being: Yam Brahma Varuna | One, Supreme, Through, God, Being

“May I bow down to that Supreme Being whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine hymns; whom the Sama-chanters methodically sing about throughout the Vedas and Upanishads; whom the yogis see with their mind absorbed in ‘That’ through meditations; and whose end or beginning neither the hosts of gods nor demi-gods know.”

Even though Sanatan Dharma ultimately leads to one Supreme Being, most of us can't visualize God in the beginning without our sense organs. The concept of all gods and demi-gods is a mere attempt to give a form to that Supreme Being.

As a king rules through various ministers, so does the Supreme King rule through saints and avatars (Gita 4:7-8). This concept extends to all religions. There is only one sun and one ocean for the entire earth regardless of how it is divided by nations, cultures, races or religions. And, so is there only one Supreme Being (Brahman) who exists externally through various manifestations as experienced all around us. There is nothing but one existence, eternally

unchanging, immovable, imperishable, and indescribable by either by the human mind.

Therefore, let us seek unity in diversity and diversity in unity. A tree is nothing but a conglomeration of various parts such as the trunk, branches, leaves, flowers, fruits, etc. The tree doesn't not have an identity without them, and without the togetherness of the tree the same components have no value. Similarly, God exists or manifests through all of us. And we all belong to that one God, the Creator.

No matter what name or form we assign to the Lord, God will always remain immaterial and incomplete. Any attempt to define God will be futile. It is only wise not to establish any material concepts or try to enforce it on others in the name of religion.

Such a Creator is best described as Sat-Chit-Ananada, or Existence-Awareness-Bliss.

Swami Radhanandaji

58

Ramprakash ML

2/3/16

to me

Dear Sri Peeran,

In a lecture in IIWC recently on tolerance and intolerance the speaker mentioned that Prophet Mohammad established a constitutional governance in Medina, and facilitated harmonious co-existence of different ethnic and religious groups.

I did not know it. Can you do some research and ascertain the validity of the statement ?

With regards

Ramprakash

59

Syed Liaqath Peeran

2/3/16

Dear Sir

Namaste

Thanks for the query.

Our most Revered Prophet was humanitarian to the core and that was his message from his first day of Prophet hood attained at his fortieth year and earlier for his sterling character, he was named The Truthful, Trustworthy, the judicious so on and so forth. Till he attained Prophet hood he was acting as an arbitrator among the various warring tribes. As a Prophet he spread the message of monotheism and to shun idol worship and called upon all the tribals, Christians and Jews to unite in a bond. They refused and conspired to kill him and surrounded his house. He escaped with his trusted friend and Companion Abu Baker the truthful to Yasrib, which came to be named as Madina, the town of Prophet. First thing he did on arrival in Madina was to assemble all the tribes, Christians, Jews and idol worshippers and drew a constitution of peace, unity and brotherhood.

On the attack on Medina by Meccans; which battle was the first war against Prophet and his followers, which came to be known as battle of Badr; the Christians, Jews and idol worshippers of Medina broke the treaty and attempted to join the inimical Meccans in the first war. This led to further wars from Meccans supported from non muslims of Medina in the war of Uhad. Seventy of his followers were martyred and

Prophet was grievously injured and lost his frontal teeth. Subsequently, Meccans entered into a ten year no war pact. But Meccans broke this treaty. Prophet marched with ten thousand of his followers comprising of all the tribals who had accepted his religion Islam meaning Peace. The Meccans surrendered.

The Kaaba had housed 362 idols. The Kaaba was cleared of idols and it was declared as House of God. The idol worshippers annual pilgrimage was retained as Haj with all the rituals Islamised. Thus Islam was established. The first Constitution of Prophet at Medina with non Muslims was adopted by Caliphs in every country that was conquered, and peace established and humanism and brother hood established all over. Today because of Western powers destruction of Afghanistan; occupation of Afghanistan by Soviets; and later destruction of Afghanistan and Iraq by US, it has resulted in the scenario which we are witnessing. The massive western propaganda against Prophet and Islam has led to terrorism. The history has to be judged with truth and honesty with regard to the developments of Islam peacefully; which is sadly a victim in the hands of irreligious capitalist. I hope I have answered the question briefly. The need of the hour for all the Nations is to revive the Prophet's Constitution of Peace and brother hood of the humanity. With best of regards.

S.L.Peeran

60

Ramprakash ML

2/3/16

to me

Thank you very much for the information. It is true, Iraq, Afghanistan, Libya were all managed well by rulers who maintained peaceful co-existence. What a terrible havoc western powers created and continue to create in Middle East ! Woes of the world comes from materialism and greed of western powers. It beats my imagination.

61

Ramprakash ML

2/4/16

to me

Dear Sri Peeran.

On 14th there will be a talk and discussion on Status of Women in Society. One of the points which may come up is the different perspectives in different cultures.

Please give me in brief the Islamic view. The general notion is women in Shariat law have no freedom as in present day Egypt or Pakistan or parts of that country where shariat law is enforced. Of course where modern education has spread women are quite free.

Thanks and with regards

Ramprakash

62

Syed Liaqath Peeran

2/5/16

to Ramprakash

Dear Respected Sir

Namaste

I shall go into the second question first. Before considering the Shariat law it is necessary to examine the status of Women in the other civilisations prior to the emergence of Islam and also the various cultures, taboos and practices of hundreds of tribes in the Sahara desert. The Arabia was surrounded by great civilisations-Egyptian, Syrian, Babylon, Greek, Roman and many more. In the anthropological, historical, sociological, religious and spiritual context the status of a women in these culture was that of a Chattel without any liberties. The women were immersed in taboos and superstition and had no role in the religious, political and spiritual life. Now Islam liberated radically holding them equal in status with man. The social evils of prostitution, nudity, multiple sex, lesbianism, fetisism divorce, dower, maintenance, Family life, Child custody and various aspect of human life had to be addressed. Islam addressed all these questions that could be applied to all cultures uniformly. History kept changing with multi cultures' and religious wars so and so forth. Islamic law also changed with emergence of Mohammadan Law. Although without uniformity universally but many schools of law came into existence bringing drastic changes liberating women in various parts of Muslim world as time passed. During British Rule in India and elsewhere although Islam had been accepted yet local customary law

prevailed. For instance Marmakatayam Hindu law applied to Moplas in Kerala and Hindu law to Memon Muslims in Gujarat.

Several Parliamentary legislation have been passed during British period and after Independence bringing drastic changes in the Mohammadan law. Now there is clamor for altogether abolishing personal law and introducing Common civil code. Which is resisted as it is practically difficult to merge Hindu, Muslim, Christian and other laws. It is unconstitutional also. Human rights and feminism is the feature of the present day. The western influence has drastically effected the Eastern cultures. On face book, internet and in films sexual and multi sexual acts are displayed, women are degraded with committal of heinous crime on them. This has been the main reason for Islamic cultures to resist the western cultural on slot. But this is no reason to bring more beneficial changes in favour of women in so far as divorce laws and speedy disposal of matrimonial ases are concerned. Is nudity, free sex, prostitution, lesbianism, nude clubs, multisex necessary is the question in the present times. Should blue sex films be not banned, should women be depicted as sex chocolates is a moral and ethical question bothering Muslim cultures.

The debate is long and perhaps controversial also. There cannot be agreement. In any case women in present times are required to be given liberty for a stable, safe and culturally clean society free of exploitation.

With best of regards

S.L.Peeran

63

Ramprakash ML

9/25/16

9/25/16, 8:49:50 AM: Ramprakash's Phone: Some thoughts of Swami Vivekananda on Islam and Mohammed: "For our own motherland a junction of the two great systems, Hinduism and Islam – Vedanta brain and Islam body – is the only hope. I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedanta brain and Islam body. "I am firmly persuaded that without the help of practical Islam, theories of Vedantism, however fine and wonderful they may be, are entirely valueless to the vast mass of mankind. "The Mohammedan rule was experienced as liberation for the poor and downtrodden. That is how one fifth of our people became Mohammedans. To think that all these were brought by sword and fire is sheer madness. "Mohammedanism in India is quite a different thing from that in any other country. It is only when Mohammedans come from other countries and preach to their co-religionists in India about living with men who are not of their faith that a Mohammedan mob is aroused and fights. "You ask, 'What good can there be in his religion?' If there was no good, how could it live? The good alone lives, that alone survives... How could Mohammedanism have lived? Had there been nothing good in its teachings?"

– Swami Vivekananda

64

Islamic cosmology**Ramprakash ML**

12/28/17

Islamic philosophical cosmology is
pure Theosophy – Divine Wisdom

12/28/17, 6:00:28 pm: Prasanna: Suhrawardi taught a complex and profound emanationist cosmology, in which all creation is a successive outflow from the original Supreme Light of Lights (Nur al-Anwar). The fundamental of his philosophy is pure immaterial light, where nothing is manifest, and which unfolds from the Light of Lights in a descending order of ever-diminishing intensity and, through complex interaction, gives rise to a “horizontal” array of lights, similar in conception to Platonic forms, that governs mundane reality. In other words, the universe and all levels of existence are but varying degrees of Light – light and darkness. In his division of bodies, he categorises objects in terms of their reception or non-reception of light.

Suhrawardi considers a previous existence for every soul in the angelic realm before its descent to the realm of the body. The soul is divided into two parts, one remains in heaven and the other descends into the dungeon of the body. The human soul is always sad because it has been divorced from its other half. Therefore, it aspires to become reunited with it. The soul can only reach felicity again when it is united with its celestial part, which has remained in heaven. He holds that the soul should seek felicity by detaching itself from its

tenebrous body and worldly matters and access the world of immaterial lights. The souls of the gnostics and saints, after leaving the body, ascend even above the angelic world to enjoy proximity to the Supreme Light, which is the only absolute Reality.

Suhrawardi elaborated the neo-Platonic idea of an independent intermediary world, the imaginal world (• alam-i mithal عالم مثال). His views have exerted a powerful influence down to this day, particularly through Mulla Sadra's combined peripatetic and illuminationist description of reality.

https://en.m.wikipedia.org/wiki/Shahab_al-Din_Yahya_ibn_Habash_Suhrawardi

65

Ramprakash

Apr 9 (3 days ago)

to me

God idea

One need not necessarily recognise the existence of any special God or Deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus; invisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and Nothing; Ubiquitous yet One; the Essence filling, bounding, containing everything, contained in all.

H.P.Blavatsky

66**S.L Peeran**

Apr 9 (3 days ago)

to Ramprakash

Many thanks for sharing this wonderful truthful quote, please share more such ones to fill my diary of quotable quotes.

With regards

S.L.Peeran

Sent from my iPad

67

S.L Peeran

Apr 10 (2 days ago)

Dearest Loving and Sweet Buzargwar and all my friends

Walaikum Salam

Many thanks for all your Duas and messages

I am overwhelmed with your all ever lasting love and affection, I daily every moment pray for you, Tajuddin and family and all my close ones by name.

I am terribly afraid of my nafs Ammara and Shaitan. Both are my open and terrible enemies. I am constantly every second is in war with them. Shaitan speaks to me. He says that he has full permits from Allah Subhan e tala. He remains silent when I am in the grip of nafs e Ammara. My nafs e Ammara is more powerful than Shaitan Both let out delirious laughter at me. I feel defeated and ashamed every moment and I am in great loss, no amount of prayers, personal sacrifices is helping me. I rely on Mercy of the Great Rehman but He expresses His helplessness. I am unable to become His Khaleel and friend. I feel rejected and live as a destitute. No one can help me. My pride, my ego, my ambition, my anger, my jealousy my lust my greed have become great friends of Shaitan. There is no need for me to be thrown in hell. I carry my own hell. I weep, wail only to become a laughing stock. Hundered and fifty friends and relatives have given me nick names.

O Lord of Mercy and Love help me, help me.

Show clemency and shower your ever Love and Grace

With lots of love and Duas to all my well wishers and friends.

Syed Liaqath Peeran

68

Ramprakash

Apr 10 (2 days ago)

to me

Dear Sir,

Struggle with the shaitan is indeed hard and at times disheartening. I always think that the real meaning of Jihad is this--war against our animal nature to conquer and make it subservient to the Divine Self--our true nature and self. I think this is ISLAM – Surrender to Divine Self, which is the SELF of ALL, embracing All, including ALL

Mahabhrata war is an allegorical account of this terrible war. Arjuna is the Warrior; Krishna is the Divine Self within; Kouravas are the satanic forces of our lower animal nature; pandavas, born of celestial powers, are our higher nature linked to the Higher Self; Kuru kshetra is this body in which the war rages for supremacy.

When Arjuna decided to wage war against his unrelenting enemies with great enthusiasm, he soon found himself overwhelmed by the odds he had to fight against and was demoralised. This is in the first chapter of the Gita, called, Yoga of Despondency of Arjuna. He tried to get away from the field of battle.

Then comes Krishna to tell him that he cannot get away but has to fight and conquer; he said that his fears and delusion are due to his wrong ideas and beliefs about life and nature of reality, and dispels his ignorance with a discourse which forms

the 18 chapters of the Bhagavadgita. Thus enlightened he fights and conquers.

Arjuna complains to Krishna that he is impelled to do evil by some secret force against his will and asks what it is. The reply given by Krishna is :

“It is Lust which instigates him (man). It is passion, sprung from the quality of Rajas; insatiable and full of sin. Know this to be the enemy of man on earth. As the flame is surrounded by smoke, and mirror by rust, and as the womb enveloped the foetus, so is the universe surrounded by this passion. By this--the constant enemy of the wise man, formed from desire which rages like fire and is never to be appeased--is discriminating knowledge surrounded. Its empire is over the senses and organs, the thinking principles and discriminating faculty also; by means of this it cloudeth discrimination and deludeth the Lord of the body. Therefore, O best of the descendants of Bharata, at the very outset restraining thy senses, thou shouldst conquer this sin which is the destroyer of knowledge and of spiritual discernment.”

How to conquer ? Advise of Krishna is :

“The senses and organs are esteemed great, but the thinking self is greater than they. The discriminating principle (Buddhi) is greater than the thinking self, and that which is greater than the discriminating principle is He (the Supreme Spirit). Thus knowing what is greater than the discriminating principle and strengthening the lower by the Higher Self, do thou of mighty arms slay this foe which is formed from desire and is difficult to seize.”

Teaches Mahatmas :

“There is *that* with in man, or overshadowing him, which presses towards rendering him master of himself and of life, by making him a true servant of the Deity; for only when he

is the servant of the Most High will man cease to be the servant of the blind, self-centering forces which operate within him. 'Ye *cannot* serve God and Mammon.' "

I believe this is the common teaching of all the great prophets, Teachers, Gurus the world over applicable to all mankind.

With warm regards

69

S.L Peeran

Apr 10 (2 days ago)

Dear Hon'ble Sir

Namaste

Many thanks for your excellent educative response, I have been waging war against my inner lower self, pray I succeed. Please permit me to mark your mail to my close loved ones.

70

Dear Dr. Peeran

Apr 10 (2 days ago)

I have found in my life, probably like many, that sincere prayers from the heart are always answered by HIM and that renews the faith that there is always One Who is Omnipotent. Omnipresent

and all merciful, who would guide we mortals, when we are in distress and seek His Guidance.

Prayers are answered sooner or later and they will not fail.

With my prayers for you and all the members of your family

B.V.Kumar

70

Ramprakash

11:48 am (4 hours ago)

to me

Peeran Sir

In your email exchanges with enquirers recently, one enquirer raised a question why Gautama Buddha left his wife and child in search of Truth

That query was not answered, if I am not wrong

Can I respond to the query ?

Buddha was destined to do what he did. This destiny is the fruitage of strong search for Truth spread over several hundreds of rebirths, which are all recollected by Buddha himself in Jataka Tales.

The power of motivation, absolutely unselfish and overflowing with compassion to find the path of liberation to suffering humanity, was irresistible force, which built up over several incarnations, nothing could stop or deflect. His father's scheme of sequestering him and surrounding him with all worldly pleasures proved powerless. By the impulse of force of universal compassion he went ahead to find the Truth.

Now the question is, did he abandon his wife and child ? He fulfilled his duty as householder in begetting a son. Attachment to wife, child and family was swallowed up in the ocean of Universal compassion for all living beings which surged in his heart.

Answering the call of duty to humanity he left family temporarily till he found the path to Nirvana

As soon as found the truth he came back to his family, wife, son, father, and preached them the good law. They became his disciples and entered on the path to Bilss.

Had Gautama abandoned his mission out of attachment to family world would have been so much poorer.

Because of his self sacrifice millions found the way to truth

The ways of the Enlighteted cannot be judged by our limited worldly standards.

Please share this sir with the querrant

With respects

71

S.L Peeran

12:42 pm (3 hours ago)

to mohd87.ali, Ramprakash

Hon'ble Sir

Namaste

I have answered the question by saying it is an irresistible Call from the Unknown and hundreds of Sufies have done like wise. You have thrown more light I am thankful to you.

With regards

72

Ramprakash

16.4.2018

1:26 pm (2 hours ago)

Peeran Sir these verses are very beautiful, full of deepest occult significance.

Very meditative verses. I see in these beautiful verses the mystery of Satan, the riddle of Good and Evil, which baffles man. It reminds me of the allegory of the “Fall of the Angels.” I cherish them. You are inspired !

Thank you.

73

Culture ans happiness quotient**Ramprakash**

May 16 (1 day ago)

Very interesting. Happiness, or subjective well-being, which people cherish and work for, is different in different cultures. They fall under two broad categories : One is Euro-American, and the other Eastern

See the study made in America in the paper attached.

However materialistic China and India may have become, still the indelible imprint of the ancient oriental culture is discernible in their psyche.

Also look at the modern idea of happiness--personality based.

mlr

Thanks you Peeran ji for sharing the video

His criticism of Christianity as an exclusive religion based on a set of beliefs is valid and true

But his arguments on First Cause, God and Natural Law suffers from lack of logical and philosophical rigor

Ancient Sages traced the chain of cause and effect to First Cause. But the First Cause itself, they said, is a periodical radiation from Absolute Causeless Cause (for how can Absolute, infinity, have a prior Cause?)

Appearance and disappearance of universes from and in the Unknowable Absolute Causeless Cause is, they said, like ebb

and flow of tides of the ocean-rises and subsides again and again without beginning or ending.

The first that appears is the First Cause so far as that particular universe of manifestation is concerned, differentiating into many; at the end of it, the many are reabsorbed into the First Cause, which in turn merges back into Absolute Causeless Cause of all that was, is, and ever shall be.

This periodical appearance and disappearance of the universe (which are countless) is according to Karmic and Cyclic Law – inherent in the Absolute – Law and Deity being One.

There is no god separate from law. The two are one

Pythagoras demonstrates it mathematically in harmony of numbers, harmony of music, and geometry

Plato showed First Cause to be Self-existing, the eternal paradigm and cause of all.

This universal order, rhythm, is seen in the harmony of spheres and in every relation of manifested universe; and it is seen in the realm of the soul as Justice – Universal, unerring, undeviating Justice, which is Mercy also at the same time. Hindus and Buddhists call it Karma – the law of Cause and effect, the law of ethical causation : what you sow, you reap.

One becoming the many, and yet remain One and Indivisible is fundamental conception of Vedanta, Sufi Islam, Buddhism, Platonists, Pythagoreans, Gnostics, Jewish Kabbalist and so on.

So that all beings are essentially One and inseparable. Each lives in all, and all in each. Harm done to One is harm done to oneself and to all. We are One, the many appearances is due to limitation physical senses and physical mind-brain

complex. If that is controlled and transcended one perceives and participates in the Unity of Self –

Sees himself as All-Self – Universal Brotherhood.

Sent from my iPhone

74

Ramprakash ML

Jan 22, 2019, 8:48 pm (2 days ago)

to me

Sir,

Thanks for sharing your thoughts and reflections on challenges we face in life.

I fell to thinking of miracles. One popular conception is that miracle is suspension or breaking or annulment of laws of nature, or of life, in favor of a chosen one or a favoured one.

It may seem so. Indeed we have seen it happening in the lives of people.

But to call it miracle in the sense of stoppage of law of life neither sounds reasonable nor just.

Apparent miracle is still in accordance with recondite laws of life of which we are not aware but of which the Enlightened Ones know. So, we call them miracles.

If someone in great difficulty received help and succour it can only be due to the fact that he only has reaped what he has sown in the past by way of help he had extended and sacrifice he had made for another in need. He receives his reward.

Similarly, the misfortune that befalls one and is helpless

It cannot be accident. The discord and disharmony he had created in the past hurts countless beings and hampers their progress and well being. He must receive the reaction flowing from the disturbance he caused.

Universe is governed by Absolute Justice whose heart is Mercy.

The troubles we face in life is in exact measure of the troubles we had caused knowingly or unknowingly.

“With what measure you mete, it will be measured unto you, heaped up, pressed down and running over.” (Jesus in Gospels)

But the retributive reaction that befalls the sufferer has implicit lessons for him to learn. If he knows the Immutable law of Justice, then he will say that he has received what he had sown, and will not complain but endures, blame no one, accepts responsibility, and tries to tide over difficulties as best as he can. Acceptance of responsibility itself is half the battle won, and it puts him in the right frame of mind to learn the lesson adversity has brought to him. Such lessons get burnt into the soul units higher progress.

It is thus that the Divine Justice is at the same time Divine Mercy

There is no way by which we may evolve to become gods.

A wise man said – men are not made into steel in character in ease and comfort.

When one resigns oneself to the Divine – Divinity and Law being One – the help and guidance that comes from such surrender will be full of rich lessons the soul learns. It is thus we evolve and progress. Hence the Law is Divine Mercy.

Buddha said : no evil to him who does no evil.

“All that we are is the result of what we have thought, formed of our thoughts, founded on our thoughts ; if a man thinks evil thoughts pain pursues him as the wheel of the wagon follows the hoof of the ox that draws it; if a man thinks good

and wholesome thoughts happiness follows him like his own shadow that never leaves him,” teaches the Buddha.

Thoughts, intent, motive driven by desire are the real springs of action; if these are discordant, hurtful to others, obstructing the harmonious progression of life to higher order, the relentless tendency in the universe to restore the disturbed harmony must inescapably react on the beings who caused the disturbance, till the imbalance caused is restored.

Fortune and misfortunes of life are self earned. We learn from them. Life is the great school in which we are learning lessons of life.

How important it is that we study, understand and apply what we understand of the Law of Justice or Karma, in all its aspects and ramifications.

Placing reliance on the law of absolute Justice which is ever true, and think and act in accordance with it, we elevate ourselves and our fellowmen and fellow creatures to higher plane and nobler life.

Think and act in ways that causes harmony, peace, progress of all; abundant good Will to all and ill will to none, forgiving and even doing good to those who hurt us, ever be full of gratitude to the blessings of life, to such no suffering / misfortune befalls.

“Sow kindly acts, thou shalt reap their fruition; sow with the seeds of merit the fields of future harvest; accept the woes of birth.” (The Book of the Golden Precepts)

75

Ramprakash

Jan 30, 2019, 10:34 pm (17 hours ago)

to me

Dear Sri Peeran,

Why this despondency and self-flagellation? In our lower nature we are imperfect but in Soul and Spirit we are Divine, and the latter is our true being, the former a passing illusion. Conquering of the lower self is, we are taught, is not the work of a day or even one life time, but one of hundreds of lifetimes. It took a soul to become a Buddha undeterred effort, devotion, purification and sacrifice of many hundreds of rebirths. Our duty is to try, keep on trying, and resign all personal interest to the Divine Self--whether successful or failure. Dwelling on past errors and sins, they say, only strengthen those very shortcomings in us, give them a new life and fresh power to perpetuate their hold on us. right kind of regret is to take note of the errors and strive to overcome them, first by not moaning over them, and, second, developing the opposite qualities of virtue. Resign all results to the Just Law.

Pardon me, if I have been impudent to be writing thus. Just my thoughts.

With warm regards

76

Ramprakash ML

8:48 pm (27 minutes ago)

to me 13-3-2019

Dear Sri Peeran

Namaste

I read your excellent and lucid replies to the enquirer. Every word of it is true.

The path to perfection is indeed narrow and strait. Upanishads say it is like walking on razor edge without hurting oneself

Bhagavadgita says that out of thousands of mortals perhaps one may try to acquire Self knowledge, and out of a thousand so trying perhaps one may succeed.

Many lives of intent devotion and unflagging endeavor may bring success.

But our duty is to TRY and keep on TRYING

We are taught that no effort is lost or in vain. Every sincere attempt brings its reward in time. Enemies one slays in one life – Demons of concupiscence – will not return in the next, and the holy germs that sprout unseen in the disciple's soul, grow and bear fruit in time.

Thank you Sir for your beautiful discourse which I find very useful.

With great regards
Ramprakash

77

Subject: Re: Greetings from Kerala

To: Preeth Nambiar

On 08-Aug-2017, at 11:16 am, Preeth Nambiar wrote:

Blessed Self,

I am indeed honoured to know about you and I consider it is one of the greatest moments in this life to communicate.

I have been in search of a person who would help me know more about Sufism and to initiate me into a rather deeper experience of one of the noblest philosophies in the world. We say, when we earnestly wish for something, the whole universe conjures to see it realised. So am I, blessed!

Have been studying intense, working vigorous, and travelling extensively – I understand now is that all that I have been trying to seek was to find myself, the essence that is expressed as the very universe. I am just smiling now, looking at my own name and to realise the meaninglessness of all those titles attached to my name.

End of every year I used to have a number of works that would make an anthology. We have with us two publishing groups Litterateur Imprints and Writers Capital Press, however I am not at all into writing these days, just content with all those myriad expressions of the universe.

I request you to join with us in Writers Capital International Foundation which is dedicated to the cause of humanity. We have been conferring prestigious awards such as The Litterateur Award, for noted writers who has brought about the change through their writing.

I wish if can have a nearer experience of Sufism and I pray to you to shower your love and affection on this humble self. I have no acquaintances in Bangalore, however It would be my pleasure to come and be with you for some time.

Ever Your Self,

Abundance of Love,

Preeth

– Warm Regards,

78

S.L Peeran

Aug 8 (8 days ago)

Dear Preeth

Greetings and love.

I have sent you enough material to get drowned in Spirituality, name what you like. If reading is a problem please visit www.slpeeran.youtube.com

Where my twenty five lectures in English has been upload.

If you want Sufism then you are required to:

FIRST: EMPTY YOURSELF OF EVERY THING YOU POSSESS.

SECOND: REACH HIGHEST LEVEL OF HUMILITY, SIMPLICITY AND SINCERITY.

THIRD: KNOW YOUR OWN SELF

FOURTH: FORGET DESIRE FOR ACHIEVEMENT OF THE WORLD, FORGET ABOUT SUCCESS, EVERY THING.

FIFTH: GET RID OF BELIEVE IN ALL MYTHS, MYTHOLOGIES.

SIXTH: PURSUE TRUTH AND TRUTH ALONE.

SEVENTH: LOVE AND LOVE ALONE WILL TAKE YOU TO THE GOAL. BE EVER SILENT.

These are the golden rules to enter Sufism, if you are interested still to pursue then you have to take an oath to pursue these principles till you reach the goal of absolute Truth, Beauty, and Love. Shanti, Prema, Sundaram

Please respond.

With best wishes

Sufi S.L.Peeran

79

Preeth Nambiar

10:25 pm (18 hours ago)

to me

Blessed Self S.L.Peeran Ji,

I trust in those golden rules and this is a brief note to let you know that I am ready to take the oath and pursue the path of Sufism.

Just back from a short journey, kindly pardon for the delay in reply!

Ever Your Self,

Preeth

80

S.L Peeran

4:44 am (12 hours ago)

to Preeth

Dearest sweet soul

The oath is nothing but an assurance to choose the path of Truth that is strewn with thorns and pebbles. Only with struggle you will reach the goal of peace, truth and tranquility. The inner egoistic self is our dead enemy who prevents spiritual progress hence oath is determination to face all odds at all times to reach the goal.

Please familiarise with theory and practice of Sufism with single minded devotion without any distraction and proceed on the straight line of righteousness and justice with patience, perseverance and practice, please slowly proceed to read Fundamentals of Sufism with strong faith, certainty, and faith. Life changes may be required as we are too used to sloth and slumber, anger and jealousy, it requires to be got rid of by accepting the decree of destiny so also greed, lust, pride and arrogance has to be dissolved. For this purpose self realisation and self control has to be acquired. The past memory and hurts has to be dissolved and erased with forgiveness and compassion, mercy should be the vehicle to travel the path of truth.

Please hear my lectures on Sufism on www.slpeeran.youtube.com with utmost sincerity with purity of mind, heart and soul. Complete reading my poetical work. Please do not argue over these things as you need a doubtless mind to

proceed in the journey. Till your Guru instructs, you need to be patient and have full reliance on the Great Soul for sustenance.

Please first complete reading the Fundamentals, poetry sent to you. Slowly and steadily you will begin your journey sincerely towards the light; please slowly steadily hear all my lectures to grasp the inner core of Spirituality. Please do not take pride in your acquired knowledge, it should melt away to give place to Unknown, yet unsung paeans and songs.

May you be blessed with resoluteness, patience and perseverance.

You are welcome any moment to seek clarification.

Beware of inner enemy, your own selfish self your enemy, the Satan, the Devil. Embrace love and love and love only with compassion, and mercy as sole companions, be forgiving always and do not disclose your secret journey to anyone including your best half.

GOOD LUCK AND MAY THE LORD OUR RUB THE HIGHER
SELF ACCEPT YOU AND GUIDE YOU ALWAYS AND EVER
AMEN

Yours In The Journey

Sufi S.L.P

81

Preeth Nambiar

Aug 9 (7 days ago)

to me

Blessed Self S.L.Peeran Ji,

I trust in those golden rules and this is a brief note to let you know that I am ready to take the oath and pursue the path of Sufism.

Just back from a short journey, kindly pardon for the delay in reply!

Ever Your Self,

Preeth

82

Kristan Stratos

Aug 10 (4 days ago)

to me

Thank you very much Sir-

I greatly appreciated the past few emails, links and poems. Sufi Islam has changed both my outer and inner life. I detect numbers subtle changes, along with the occurrence of profound dreams steeped in suggestive symbolism.

The sacred Oath one must take is the spark to ignite the torch of Truth. By the Light, we may catch sight of what becomes unveiled and exposed.

I have surrounded myself with the writings. Of Sufi saints, and have been deeply influenced. I will continue to add your suggestions and include them within my daily bread.

“My Lord, increase me in knowledge.”

83

Preeth Nambiar

9:17 pm (9 hours ago)

13-8-2017 to me

Blessed Shri Peeran,

Rather than a destination, love has been a journey. From butterflies to the skies, from the skies to the arms of a charming woman, from flesh to the realisation of a source beyond and from scribbled words to those pauses between them— love has been drifting from time to time.

When I closed my eyes, in the silence, there was a light that I learned which enlightens everything in and around me! Should I call it the supreme Self, love or something else? Nevertheless, I would prefer not to call it by any name!

All what I know is that I am right here, on my way to eternity looking at the majestic earth like that of a curious boy loving everything and everyone around him.

I am copying one of my poems (should I call it so?) from the first anthology ‘The Voyage to Eternity’:

The Voyage To Eternity**1**

I don’t know when I was born! I remember as tiny particles I were scattered upon the endless universe embracing each other with a longing for a life! With the pain of frozen dreams when my journey stretched endless I found a star smiling at

me, touching me with the warmth of his light! I found my body wet; I found green sprouting upon my body! I heard the melody of the winds, there appeared birds from the distance and weaving nests upon the branches! There was rain! Beautiful rain! And I remained amidst the raindrops falling unto the thirsty body! But where am I? I have lost myself here in this planet that follows the path defined, but I see myself around me, everywhere, across the green, upon the waters, within the wind! I carried a deep wish within me – Oh Lord, I need a form to call me, ‘me’!

2

In the jungle of darkness I was left alone! The crickets made the nights noisy, snakes crept through my nakedness! Waking up from sleep, upon the bed of grasses, I sensed hunger ...with sharpened woods I left in search of the meaning! I chased my prey...there was blood oozing out from the pain of the weaker... my incisors tasted the deliciousness of flesh! Lying down under the shade of age-old tree I knew – you are nothing but the contentment of the deliciousness – the very meaning of mortal life! I was in need of a shelter to safeguard my existence. Upon the woods I built a shelter and called it my home! It was when I myself became the prey of hunger, seeing my own flesh bleeding from the mouth of my successor, I knew, You were more than what I knew in my senses, my hunger!

3

My Lord, I know, I was always answered and you left me mesmerised with your miracles! I was born upon the valley of your mountain! Spending my childhood playing around your feet, the valley of bliss, I was taught that you live in the peak

of the mountain the abode of snow! The curious child in me was nurtured by a wish to meet you there, upon the mountain! They taught me mantras to seek you; they disciplined my body for the journey to you! I started climbing the steps to the peak, during the mornings where the dim light of hope enlightened the worn path through the woods! In the evenings of disappointments, I slept upon the door of your sanctum sanctorum awaiting you opening the door for me! I'm still curious, why did you disappoint me, though even at the moment my left me, I cried aloud your name!

4

Freedom – I thought you were that! The boundless sky mesmerised my eyes! Here I fly with her, with the wandering clouds! On our togetherness I sung aloud, and the skies echoed my songs. The raindrops scattered upon my feathers, the hot wind hid beneath my wings! Freedom – is that not the beauty of life? But while raising to the heights of our own existence, oh my Lord, here I'm caught upon the net of bondage! Chained at the golden cage, I wish to sing, but my voice is stuck within the painful throat! I wake-up to mornings of own realization of bondages, in the evenings I die upon the bed wet with own tears! Let this cool breeze from the heavens carry my heart! Oh my Lord, throughout this night I would sing the painful songs ...the songs of eternal freedom! Before the sunrise wakes me up, I will stab me with my own sharp peek...let me bleed and die. I will carry but only your songs in my heart until another birth! Did you mean death is liberation?

5

With the strings Gods envied, I wandered across the sky, and showered as love. The rivers were filled with me....upon the

draught when I rained there appeared green and there were flowers on it! The fragrance travelled miles, to the senses of my beloveds. On moonlit nights, sitting upon the rocks I kissed her! The cold rays of moon unveiled the nakedness of my beloved...it was beautiful when I perceived her with ecstasy. The streams touched our feet and giggled with shy! There appeared dark clouds upon the sky and I heard thunderbolts! It was raining heavily...the streams turned wild with its color being red. Carried away by him when I travelled miles I found beautiful ocean and within the blue I dissolved as salt! Oh world, hear this, the streams of love ends in the salty ocean! My Lord, I wish to rise from this salt!

6

I whirled in ecstasy with the mystic music of the heavens! Music was the very blood flowing through the channels endless within me. I sing the songs of love aloud and people danced with me! I could win the hearts of them; enlighten them with the profound thoughts of being and the non-being! The colorlessness covered by the white lost its meaning for white hides every colour in it! I felt dizzy and wanted to embrace the earth! Here I go; I feel the whole world around me whirling and my senses losing consciousness! I was taken aback unto the soil with white covered unto my dead cells! With my sorrows of the very realisation, I melt unto the soil again! The ages old tree besides my tomb withered its flowers unto me, and me sleeping with the most wonderful fragrance of them!

7

They call you in different names, but my Lord I know you are nameless! Sitting on my knees in front of the Kabah I

searched for you above the skies, when the revolving wheels in the monastery arouse the mystical vibration, I was lost in its music; I carried the cross to the Golgotha to feel your pain! The heaven was empty but the refuge of the noble; within the shattered pieces of stones I found the particles of nothingness! When the music of the wheels stopped there was nothing but silence! And within the silence I found you, invisible as ever! I am puzzled with the scriptures; I am troubled with the faiths! Oh Lord, bless me with a vision that would hold my people united; give me a voice that would address the curious, make my abode the inn for all. May love embrace wisdom!

8

Long distance have I travelled, a long voyage for you! Hunger was the routine...meditation was the very sleep... Tired when I ended up my journey under the shade of age old tree, I hear you are whispering 'I am that'! I have the bed of softest feathers to rest...I have the most delicious of the fruits to fetch my hunger! I have the heavenly fragrance around me dancing in the air...but my Lord, I can nothing but smile with the paradise you set for me, for happiness doesn't lie in heaven and pain doesn't lie in hell and for I know there exists no paradise nor hell! The mass around me is curious, impatiently waiting to pick the beads that fall scattered from the garland that I made from my lives! From the profound silence of thoughts, there arises an arrow of question towards me – Master, tell us, what is life? Oh my dear, my silence is my answer!

9

My lord, each births were prayers...each day were the petals of this tired flower that I withered unto your feet! When

wished for a drop love, you left me amidst the rain of love, I longed for a song and you left me surrounded by heavenly birds who sung the songs melodious! When wished to express my heart, you taught me alphabets with which composed poems for eternity! I lived a life praising your greatness! Here comes is a day there remains no petals to be withered. Oh my lord, take me back to you for I don't wish to live a moment that doesn't let me heap my flowers heap unto Your feet. Today, my trembling fingers doesn't hold a pen, the songs of the birds doesn't reach my ears, upon the bed when I lie down immobile, I see my beloveds around me looking at my tearful eyes! My lord, take this teardrop as the gratitude of my life!

10

...And now it is time to scatter again to the endless universe!
Liberated, when I find my Lord, oh! Beloved, look at me I am sparkling upon the skies as stars!

Humble Pranams

Preeth

84

S.L Peeran

10:20 pm (8 hours ago)

13-8-2017 to Preeth

Dear most attained and beautiful soul

May be we have been travelling, waltzing in space, on celestial bodies and beings, in forest, deserts and seas.

May be path less journeys hasn't given us direction and meaning for what we yearn for and looking for.

May be we are yet to discover our previous age old journeys and deep rooted and embedded experiences.

Our millennium existence has left us askance with more questions, more confusion.

Enlightenment brings us to peace, Prema and Satya, will these experiences liberate us?

When will we achieve mastery over our own self and How?

Your poems are powerful and I felt the above queries, I have answers but cannot pen it, it is too soon.

Love is not passion, nor lust nor wondering at the creation and getting awed. Love is a divine grace felt in heart which we want to possess, we seek what we feel we have lost and we search every where to get lost and wish to merge in our original source, the Eternal Being the Real path finder, the Great Hidden enigmatic Master.

Let us make our journey with our own freedoms and ultimately discover ourselves.

Happy journeying

With lot of passionless love

Sufi fakir S.L.P

85

Independence Day

Preeth Nambiar

15-8-2017

10:01 pm (10 hours ago)

to me

In the darkness of the night, I found a man running through the road. Just curious if there was a mishap, I stopped the vehicle close to him and recognised that face – a young man whom I know since my childhood! Soaked in sweat, he was exerting. I asked him if there is any problem and invited into the vehicle and he stepped in.

'I was just running! I thought if I could reach home soon if I run. Children must be waiting for me and I need to reach there before they fall asleep' – he answered with frequent pauses between words, still struggling to breath deep. There was terrible silence and I couldn't break it until I dropped him close to his home.

From the small city where I heard drunkards shouting and rejoicing freedom, back into my room, I am as silent as ever! Nevertheless there is ache beyond the scope of verbalisation in my throat recollecting that young man who was working hard even on this day of independence of the country to fetch a few bellies.

Where there is blood upon the toiling men,
Tears rolling down through the cheeks of women
Where my children denied their right to merry,
The streets are noisy of screams of terror,
What is freedom, but a futile dream!

86

S.L Peeran

10:19 pm(10 hours ago)

to Preeth

Freedom is mirth and joys even amidst hunger and poverty.

With passionless love and splendor

Sufi S.L.P

87

Preeth Nambiar

10:41 pm (9 hours ago)

to me

Touched by your beautiful quote, Peeran Ji! So very much true and have experienced the same in this life too.

Abundant Love

88

S.L Peeran

May the Mercy and compassion encapsulate you in its arm
and grip. With passionless love with all its splendor.

3:50 am (4 hours ago)

89

Preeth Nambiar

6:56 am (1 hour ago)

to me

Within the caves of deepest longing
 Echo the sounds of majestic eve!
 Upon the sphere of bright white skies
 Spreads the paint of evening colours!
 Silence divine, Penetrates deep
 Onto the void of ethereal joy!
 All I have is a bundle of letters
 That would sound nothing definite!
 Hold my arms to touch my warmth,
 O dear, whisper on my ears soft,
 Is silence the fall of words or
 Are words the wreck of silence?

I have no questions and no answers, Blessed Peeran Ji (for the questions that you sent me on the other day)! All I have is this silence; I am just the observer and the observed too. There was a time I was puzzled about the journeys of previous or of past, however now I realise that I am the journey and I am the destination too.

90

S.L Peeran

8:29 am (18 minutes ago)

Good, excellent. Silence is the mark of divinity. It is the fulcrum and foundation of spirituality and beginning of enlightenment. Time alone will reveal as to whether your resolutions are sincere and you have taken up the task with dedication and humility. Mercy, compassion and forgiveness should join in your silence in the journey to make it fruitful. Silence can also mean complacency and negligence to the pressing and demanding duties attached to the living. One cannot shun away from hard work and the goals set forth on the assumed feeling of having reached the destination, one is moving towards horizon and there is no end. Love calls for tests every moment and we need to undergo the same successfully.

With profound passionless love with all its splendor

Sufi S.L.P

Silence Or Devastation

My heart turns in my breast
 My head pounds, blood boils
 At the wickedness and cruelty
 Of men with power and pelf.
 You can't talk about it
 With people around you
 You can't speak about it
 To the people beyond you.
 You need to see and bear with it

You are too weak; you fear about it
 They may pounce any minute
 They may devour and finish you.
 You need to follow the golden rule
 “What can’t be cured should be endured”
 Silence is a means of salvation

An alternative to sure devastation. S.L.Peeran

O Solitude !

O Solitude ! You reside in the hearts
 Of Saints, Rishies, Yogis and Prophets.
 In the empty hearts of poets, musicians,
 Whose tiny fingers write great works of Art.
 O Solitude ! You seek company

In the lonely hearts of the lovers,

Whose grace, music, romance and love

Have woven stories, legends to sigh.
 Sorrows reside in the temples of silence.
 In the towers of excellence and beauty.
 To sparkle and glow like Venus
 Like full Moon to shed pure light.
 Sorrows walk and trample thorns.

To enable joys to walk on roses. S.L.Peeran

91

Preeth Nambiar

8:54 am (23 hours ago)

to me

Perhaps Peeran Ji do not know how much I value and love your mails. I feel as if I have my Guru in all its noble sense.

Pranams!

92

S.L Peeran

8:56 am (23 hours ago)

to Preeth

May Lord help you in your journey

93

17-8-2017

4:11 am (4 hours ago)

I greatly appreciate emails from you and correspondence – please keep sending them.

Occasionally my week grows busy, and I cannot get the chance to put my thoughts down in writing, but you provided many wonderful poems that I often read first thing in the morning.

I had actually read some notes in the past few emails which had brought me to deep concentration regarding the suffering, bewilderment, and pain of the seeker.

94

S.L Peeran

5:19 am (3 hours ago)

Dear loving soul

Greetings from Sufis.

Your excellent reply mail has delighted my sullen heart, these days compared to my younger times I notice people indulging in open sexuality and are highly materialistic and our old Arab Persian culture has declined and our way of life has totally changed, We had large United big families living under one roof with lots of spirituality and enjoyable socio cultural life That has totally disappeared. We are seven sisters and three brothers, we all lived under one roof with large number of uncles and aunts with their families sharing joys, mirths and pleasures and festivities. All this has disappeared and we feel culturally and spiritually at loss. When I get mails from loved ones my past memories gush and tears roll down my cheeks with remembrances.

Please continue these conversations, it is spiritually elevating. I pray for your steady spiritual progress, may you live with ever cheer and happiness.

95

Preeth Nambiar

6:01 am (2 hours ago)

to me 17-8-2017

Blessed Peeran Ji,

During a conversation with my aunt, it was yesterday I was telling about the things that you mentioned. In my childhood days (until when I was a graduate student), my great grandmother was there with us.

On Saturdays, I used to get a handful of Prasad from the temple, that too after singing for more than an hour praising the idol there. After getting Prasad, without tasting that, holding the prasad as it is, I used to run and gave it to great grandmother whom I then called each one in our family (of about 12 members). The interesting fact that I noticed was that, a pinch of that Prasad was enough to quench our bellies.

Togetherness is beautiful – probably that childhood of togetherness has taught me the rudimentary lessons of unity in this world. It is when we realise the pain that we experienced becoming happiness of others, life become worth lived. I am sure that the thoughts you shared with me some day would inspire that togetherness and unity in the world, which is much important in the present scenario where we find humanity is on danger.

For you are blessed with the most beautiful gift from that supreme consciousness – the ability to scribble emotions as words!

Abundance for love,

Preeth

96

S.L Peeran

17-8-2017

8:56 am (0 minutes ago)

Dear loving Soul

Greetings

Let unity usher in with bonds of deep friendship to begin with kit and kin, among relatives and gradually spread to community and Nation. My poems for your delectation

Sufi S.L.P**Friendship**

Friendship is like a lily white,
 Its fragrance is sweet like honey,
 Lasting till times endless sight,
 Flowing smoothly like a river;
 Without asking from any one money.
 Companions have in their bosom
 Love aplenty and sun's generosity,
 Shining on them tranquility of moon,
 Vastness of an ocean for clarity.
 Friendship enriches mind and soul.
 You look for friends in light and shade.
 To share joys, mirth and gaiety
 To seek comfort, solace and happiness.
 To share woes and enrich hopes.
 To stir the ship to safe shores.
 Friendship renews bonds to sinew warmth,

Which is hidden in nature's breast.
 It instills in mind strength of iron,
 To unfold thrill, to tickle sweet dreams,
 To reach the zenith of inner peace.

Sufi S.L.Peeran

Death Of Close Ones

When a close kin dies, a part of us dies
 The departed soul leaves behind fond memories
 We are dazed with damaged psyche and dreams
 It is this death in us, which makes us weep.
 Death of parents, brothers, sisters and loved ones
 Our own blood loss, a great loss, a colossal one
 What is lost is lost forever, never to regain
 Joys, cheers, happiness wane and grief sets in.
 A huge tree with branches many and a canopy
 With fall of branches, tree is left with bare trunk
 A bare vase without decoration of flowers
 Sand dunes in a parching desert without shade.

Loved ones are our gardens, our rivers
 Our scenic beauty, our delight and cool stream
 While death takes them away for ever
 The inner light is spent and darkness dawns.

Sufi S.L.Peeran

97

S.L Peeran

Sep 17 (8 days ago)

to Preeth

Love

Doubtless mind,
 Soul serene,
 With Thee beside me
 Life is a trifle
 Rudder of faith
 Cuts off turbulence.
 Meandering thoughts
 Dampen the spirit,
 Shackles of iron
 Or walls of brick
 Cannot curb or
 Prevent LOVE
 Pure and sublime.

Dear Soulmate Preeth

Namaste

Many prayers and good wishes to you and your family. I pray you are making steady progress in this journey of selfless love.

Please respond and pass me the warmth of your heart and soul.

With bountiful passionless splendid love.

Sufi S.L.P

98

Preeth Nambiar

3:30 pm (18 hours ago)

to me

Blessed Divine Peeran Ji,

Thank you for the warm greetings, though I am not into these celebrations. Just wondering if the millions spent on this could feed those starving people in our country and in the world!

Spending prolonged days of misery. Seems like I need to stay away from here for a while that would help me to be more productive too. I am seeking possibilities, but no doors are open yet.

Keep me in your prayers please. I am badly in need of that!

Abundance of love

99

Preeth Nambiar

3:31 pm (18 hours ago)

to me

Place not flowers upon my grave,
Nor dip those tears of sorrow;
Plant the seeds of trees all around
That would bear heavenly fruits
To be withered for farers lonely
Weary of a life, on its roughest path
To rest for a while and then to set
Towards the dusk of another life!

100

S.L Peeran

3:59 pm (18 hours ago)

to Preeth

Dear kind and loving soul

Greetings

Patience and perseverance, love and grace, knowledge and wisdom, expanding the mental horizons, empathy and sympathy, compassion and mercy, waiting on the altar of Divine Master will open the doors of Divine self,

With best wishes and prayers

Sufi S.L.Peeran

101

S.L Peeran

4:00 pm (18 hours ago)

to Preeth

lovely

With best wishes

Sufi S.L.P

102

Preeth Nambiar

4:05 pm (18 hours ago)

to me

I understand, dear Peeran Ji! Abundance of love

Part – V
Sufi Wisdom

1**For His Sake Alone by Kasan al-Shadhili**

Tue, Nov 13, 2018

I kept the company
of a brother in Deen in the wilderness,
until we broke off from people
and started living in a cave,
hoping that Allah
would open for us the spiritual blessings
which He opens for His friends (awliya').
We stayed there in the cave
saying to each other
that perhaps this Friday
Allah will make us among His special friends,
or perhaps this month.
But, Allah did not open
any spiritual doors for us.
We were in this state
when an old man showed up
at the door of the cave,
asking us permission to enter.
We granted him permission
and he entered
giving his greeting of salam.
We asked him, 'Who are you?'
And he replied,
'I am a slave of the King.'
And with this we knew that he was among

the special close friends of Allah
 and we asked him, 'How is your state?'
 And he instead asked us repeatedly, as if blaming us,
 'How is your state?'
 And then he said,
 'How is the state of him who says to himself
 that perhaps this Friday
 I will become a special friend of Allah
 or perhaps this month?
 There will be no special divine friendship
 for such a person, nor any prosperity,
 nor good things in this world,
 and nor good things in the next world.
 Will you two not just worship Allah
 in sincerity for His sake
 as He has ordered you?
 He has said:
 'I have not created the jinn nor man
 except to worship Me.
 [{al-Qur'an 51:56}].'
 He then left us
 and we recognised our mistake
 and realised that Allah
 sent him to us as mercy.
 I then returned to myself in blame
 and said to it,
 'O myself, who are you,
 what is your great action,
 and what is your worth?
 You amount to nothing.
 Then, we made repentance
 and asked for forgiveness
 from Allah Most High.

Afterwards,
Allah opened for us the door
which we were seeking,
due to His generosity and bounty.

– **kasan al-Shadhili**
Ya Haqq!



2

Eight Gates of Paradise

Wed, Nov 7, 2018

“*There are eight gates for Paradise and seven gates for the Fire.*” said the Prophet (pbuh).

The saying of praise for Allah, “*Al-Hamdu Lil-labi*,” has eight alphabets*; the number of the gates of Paradise is also eight, therefore he who recites these eight alphabets out of purity of heart does deserve (the opening of) the eight gates of Paradise.

Know that indeed there are eight gates for Paradise, and in the rank that you reach after reciting, “I take refuge in Allah from Shaytan the outcast...” one gate of the eight gates of Paradise opens for you; that is the gate of *Ma’refa* (Divine Gnosis).

A second gate is that of *al-Dhikr* (Remembrance) as you are reciting ‘*Bismil-lahir Rahmanir Rabim*’.

The third gate is that of *Shukr* (Gratitude) after reciting ‘*Al-Hamdu Lil-Labi Rabbil Alamin*’.

The fourth gate is that of Hope when you recite ‘*Ar-Rahaman Ar-Rabim*’.

The fifth gate is that of Fear when you recite ‘*Maliki Yaumid-Din*’.

The sixth gate is that of Purity born out of the *Ma’refa* (Divine Gnosis) of ‘*Ubudiat* (Servitude) and *Rububiat*

(Divinity) in your reciting *Iyyaka Na'budu Wa Iyyaka Nasta'inu*'.

The seventh gate is that of Du'a (Invocation) in your reciting *'Ihdinas Siratal Mustaqim*'.

The eighth gate is that of *'Iqtida'* (emulation or following the example) of the good and pure souls, and of seeking guidance through their Nur (Divine Light) and that is in your reciting of *'Siratal La-Dhina...'*

Now you know the secrets of the Eight Gates of Paradise and what is referred to in 38:50. 'The Gardens of Eden with opened gates for them'. For the Gardens of Divine Gnosis have been opened by these spiritual keys, and this does point to what happens during the Prayer of Spiritual Ascension, like that of the Prophet (pbuh) to the Heavens.

– From the *Tasfir al-Kabir* (The Great Commentary), al-Fatiha, verse 7, by Fahkr al-Din al-Razi (his exegesis on the Quran), also named the *Mafatih al-Ghayb* (The Keys to the Unknown).

Taken, with thanks to Brother Dara, from the Untired with loving website. Unquote



3

The Sufi Prayer

Sat, Nov 3, 2018

A Bedouin was walking with his dog in the desert, carrying a leather skin of water on his shoulder, and crying pitifully as he went along. When asked why he was crying, he replied, “Because my dog is dying of thirst!”

“Why don’t you give him some of your water, then?” the person said.

“Because I might need it for myself.”

So it is with many who aspire to the Path of Love. They enjoy reading Rumi and Hafez and other Sufi books, and hearing Sufi music, and listening to Sufi Shaykhs give talks, and they like calling themselves Sufis or darvishes (or dervishes), but when it comes time to put it into practice, their *nafs*, their self-absorbed ego, has second thoughts.

The Sufi prayer (*namaz*) is only two *rak’ats*. In order to perform these two *rak’ats*, Sufis do their ablutions with the water of love, then face the *qibla* of “And wherever you turn, there is God’s countenance.” (11:15), and repeat *Allahu akbar* four times.

With the first *Allahu akbar*, they put the world and all of its inhabitants behind them.

With the second *Allahu akbar*, they forget the hereafter.

With the third *Allahu akbar*, they cast the very thought of anything other than God out of their heart.

With the fourth *Allahu akbar*, they forget even themselves.

Only then do they begin the prayer, performing the two *rak'ats* sincerely over the corpse of their *nafs* (egos).

The ablution alone for this *namaz* (prayer) takes most Sufis many years. If they manage to complete the ablution, they spend more years on the first *Allahu akbar*, and there are very few who get to the second and forget the two worlds.

Alhamdulillah! May Allah grant His mercy and compassion on all who love and struggle in His name.



4

The Inception of Adab

Nov 4, 2018

Earlier in his life, Hafiz was a drunkard having little to do with religion. One day, he was staggering across the street, he saw a piece of paper in the gutter among the filth. Curious, he picked it up. The name of God was written on it.

“Woe that I should see Your name fallen into such places!” Hafiz cried, brushed it off, and handled the paper with reverence. That night he had a dream.

In the dream, a voice told him: “Hafiz, you have raised my name from where it was, and I shall elevate your name among human beings.” This is how Hafiz began his career as a sufi (mystic) saint and still today he is one of the greatest poet of all time.

– *Quoted from the book, The Black Pearl by Henry Bayman.*

This story touches upon the sufi concept of courtesy or adab. Courtesy contains: harmony/ gentleness (hilm), reverence (burmah), purity (safiyah), tranquility (sukuun), sincerity (ikhlas), modesty (tawazu), solitude (halwat) and spiritual poverty (faqr). Sometime courtesy in the path is also referred as right action arising from right thoughts. Spiritual progress without *adab or courtesy in the first place is impossible*; be it towards the spiritual master or scripture or the components of the religion.

... the highest stage of courtesy is the highest destiny man can attain. According to a Sufi couplet:

Courtesy is a crown, made of the light of God,
Wear that crown, and be safe from all calamities.



5

The Door of Grace

Fri, Nov 2, 2018

Oh, the things that distress me! When have health, money, politics, relationships, injustice, and the ravages of aging and loss, death and grief not weighed heavily on my soul? When have the petty injustices not adamantly asserted their equal emotional import to those darker affairs of existence?

Yes, I watch videos of starving children in Yemen but complain about the misbehavior of my phone. I vote for people who bomb one nation after another but mentally insult the driver next to me. I find much of life's habitual distress is petty and distracts me from seeing reality clearly and replenishing from the well of wellbeing. Left on its own, my mind prefers to thrust and parry with trivia and phantasms while the world of *Haqq* (Truth) stands before its eyes but is lost to its awareness.

To see reality but live from fantasy is perhaps the definition of insanity, and in this post-truth world we are encouraged to be insane. Instead, where in this dunya is an Ali who will cease blaming the world and instead remember the good, the true and the beautiful; remember character, coherence and love – remember God?

Even at the gatherings of the dervishes where we are told by our sheikh “bring your finest attention”, we may bring our finest *nafs* making its finest demands and its finest complaints about the finest faults of the finest dervishes.

“When Muslim turns against Muslim, only Satan rejoices.”
When dervishes fault dervishes, grudges and contempt
endure; people leave.

As Sufis, our remembrance is that we come together for Mevlana’s sake; for God’s sake. All the rest is ego desire and personality frictions. For every turn left of our personality, two dervishes will turn right. It is our own willingness to set aside differences for the sake of experiential love, coherence and truth that makes these gatherings unique, resonant and beneficial. Our leadership truly deserves our sympathy; for no matter who or what they choose, someone will be distressed. We can only offer up love, sympathy and a warm touch of humor towards their plight; and an “*eyvallab*” towards their service.

Our leaders cannot win the “battle of the *nafs*”, and neither can the dervish ruled by the conflict of their unexamined desires. How can Love itself become the conqueror of our soul while we strive in the lesser desires and complain of the lesser grievances, all with the fervor of pride and self-righteousness? Remember God, Remember God, Remember God:

It is in the remembrance of God that hearts find rest.

From this I have come to see remembrance as experiential. Remembrance of God is not mentally holding onto a thought or word or image of God; for God is not a person, place or thing. God is perhaps better likened to the milieu or mirror, the canvas or emptiness, from which these things appear and fade into. Our inner, “empty” landscape of love and beauty, vibration, coherence and resonance seems closer to the consciousness that we call Divine.

It is good for me to remember those times when I have been petty and prideful, when I have insisted on getting my

way – collateral damage being an afterthought. Remorse helps me remember that I have blamed others for what I myself have done in those less examined, less experienced moments. May I be spared from having the same regret twice. *Eyvallah.*

Arrogance is a mirror to arrogance; contempt is a mirror to contempt. For when I assert my own importance, others will reactively assert theirs: “I am not lesser than you.” “The faithful are mirrors to the faithful.” If there is an upwelling in pride and argumentation around me, *it is my own:* “Extract pride from your ego until humbleness settles in your heart.” It is true: we are the change we wish the world to become.

Humility is to see oneself as milieu and mirror, canvas and emptiness. While seemingly the lowest of the low, humility is the highest of the high. It is in the giving up of prideful arrogance and self-righteousness that the rising and falling of ego desires fades away. When we leave behind the assertion of our personality agendas, the ego-assertions of those around us also fade back into the source of being. The world around us is at peace only because we are at peace; *salaam.* This peace may be personal at first, local second, but coherence and resonance expand with a momentum and force of their own. “You did not throw when you threw.” Grace finds us.

Humility is not the suppression of ego and ego desire. Humility is not “force of arms” against the *nafs*. If this were so, the *nafs* would win. Instead, humility is in seeing that the source of what we have battled for and defended against is more valuable, more desirable, more beautiful, than the various things and points we sought to gain. As Mevlana says, *love of the baker is greater than love of the bread.* Set down the bread for a time and make love with the baker. It is in doing

these things consciously, making them experiential, that possibilities unfold and the nonexistent becomes the existent, the Real, the Truth.

What arises from humility is this love-without-object; or Grace. Grace, because love is ever-upwelling to need, and God is the satisfier of need.

Among the dervishes we seek a particular flavor of Grace; *Baraka*. *Baraka* is the wordless conversation of a heart polished clean of the transitory; therefore radiating, *communicating*, its love, coherence and resonance with the Divine. When we punctuate the silence of *baraka* with a few words, it is called *sobbet*.

Mevlana concludes the *Mathnawi* with:

I sit before him in silence and make patience a ladder climbing upward.

Patience is the key to success.

And if in his presence there should gush forth from my heart a speech from beyond this realm of joy and sorrow

I know that he has sent it to me

from the depth of a soul illumined like Canopus rising in Yemen.

The speech in my heart comes from that auspicious quarter.

For there is a window from heart to heart.

Silence and patience are the outward signs of humility, and humility is success. Presence is how we sit in humility facing the polished mirror of reality (truth, God). We may speak in *sobbet*, or not; while inwardly *baraka* offers up the ocean – one experiential candle lighting another’s experience of Grace. “Return to the silence”, for *baraka* flows from the fount of Grace.

How does one speak of this silence? *The pen breaks, the door opens. Hu...*

David Ginsberg is a lover of Mevlana and Melami, Shams and Kwajagan, chai and sobbet.



6

Dagger of Submission

Thu, Aug 16, 2017

کشتگان خنجر تسلیم را بر زمان از غیب جان دیگر است

Those slain by the dagger of submission

Are blessed with a new life at each and every moment
by the Unseen.'



7

I Am A Muslim*Wed, Jan 3, 2018*

Adapted from a poem
by Carol Wimmer

When I say, “I am a Muslim “
I’m not shouting, “I’ve been saved!”
I’m whispering, “I get lost sometimes
That’s why I chose this way”

When I say, “I am a Muslim “
I don’t speak with human pride
I’m confessing that I stumble –
needing Allah to be my guide

When I say, “I am a Muslim”
I’m not trying to be strong
I’m professing that I’m weak
and pray for strength to carry on

When I say, “I am a Muslim “
I’m not bragging of success
I’m admitting that I’ve failed
and cannot ever pay the debt

When I say, “I am a Muslim”
I don’t think I know it all
I submit to my confusion
asking humbly to be taught

When I say, "I am a Muslim "
I'm not claiming to be perfect
My flaws are far too visible
but God believes I'm worth it

When I say, "I am a Muslim"
I still feel the sting of pain
I have my share of heartache
which is why I seek God's name

When I say, "I am a Muslim"
I do not wish to judge
I have no authority
I only know I'm loved



8**Drinking from the Saucer**

Wed, Jan 3, 2018

by John Paul Moore

I've never made a fortune,
And I'll never make one now
But it really doesn't matter
'Cause I'm happy anyhow

As I go along my journey
I'm reaping better than I've sowed
I'm drinking from the saucer
'Cause my cup has overflowed

I don't have a lot of riches,
And sometimes the going's tough
But with kin and friends to love me
I think I'm rich enough

I thank God for the blessings
That His mercy has bestowed
I'm drinking from the saucer
'Cause my cup has overflowed

He gives me strength and courage
When the way grows steep and rough
I'll not ask for other blessings for
I'm already blessed enough

May we never be too busy
To help bear another's load
Then we'll all be drinking from the saucer
When our cups have overflowed



9

Ego

Sep 24, 2017

Every time your head touches
the ground in prayers, remember,
this was to teach you to
put down that load of ego
which bars you from entering
the chamber of the Beloved.”

Shaikh Abu Sa'id Abul Khayr



10

Epitaph at the Tomb of Hazrat Mevlana

Sun, Sep 10, 2017

“When we are dead, seek not our tomb in the earth, but find it in the hearts of men.”

This is the epitaph at the tomb of Hazrat Mevlana Jalal-ud-Din Rumi (1207-1273); a prophecy that has withstood the test of time.



11**Sat, Sep 09, 2017**

Love is the divine Mother's arms; when those arms are spread, every soul falls into them.



12

I Live in Exile

01 August 2017

I live in exile, exiled from my land of birth,
From her exalted peaks and vast deserts,
From the vivid colors of all that grows from her soil,
From her azure bright skies,
Exiled in the occident of this world.
But is not this domain of transience,
This world of birth and death,
Of shadows cast upon the cascades of light
Itself the occident, whether it be in East or West,
Of that Orient which is light pure,
Unadulterated by the imperfections of earthly life?
It is from *that* world that we are all exiled,
It is *that* world from which we all hail
And to *that* world that we must return,
Return after our earthly journey's end.
That Orient we carry in our hearts
At that center which is the seat of the All-Merciful,
Our very core, yet beyond our daily reach
Until we turn inward the wayward soul
And break the shell of our hearts
Hardened by the march of forgetfulness through time.
Our return from exile is return to that Center,
To our real land of birth.
I live in exile but in joy of being exiled from the world,
For did not the Blessed Prophet utter
'Happy are those who are in exile in this world?'*

Sensing as they do the home to which they belong,
The luminous Orient of all existence is ours,
joyous in the thought of their homecoming.



13

Be in the World, not of the World

26 April 2017

There is a saying in Sufism: “Be in the world, not of the world.”

We are given this world to know God.
Everything in this world is a reflection
of God’s Beauty, God’s Majesty, and God’s Perfection.
God created this world in order to be Known,
and God created the human being for gnosis.
When we look to the outer world, the material realm, the ego
selves,
we see nothing.
When we look to see the Face of God in everything,
we see only One,
and we see everything.
There is no separation between the Beauty and the Majesty.
There is only the Perfection of The One.
La illaha ila ‘llah
There is no other,
only the Essence of the One.



14

Huwa

20 February 2017

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ There is reference to HU/HUWA in several verses of the Holy Quran. I thought I would share 2 of the most common and oft repeated ones with you.

This will clarify my use of the term, following the example of Prof. Hossein Nasr.

Qul Hu-walaahu 'Abad
'Allabus-Samad;
Lam yalid, wa lam yuulad;
Walam yakul-la-Huu kufiwan 'abad.

According to commentators, Quote After saying Qul, attention is focused on Huwa with full concentration, otherwise even without the use of the word Huwa, the sense and sentence could have been complete, by just saying Allahu Ahad.

Grammatically it is personal pronoun of third person, singular, masculine. He refers to God, as in many verses it (Huwa) has been used in place of Allah. It means He is. It occurs in the Quran in this sense, e.g:

Laailaha Illaa Huwa (Illallaahu) (2-255)
There is no god, but He

'Allahu laa ilaaha illaa Huwa' (3-1): 'Allah, there is no god, but He. This sentence is called nafi wal isbaat. nafi: negation, denial; that which is rejected is nafi: e.g., 'there is

no god'. wa: and isbaat: affirmation; that which is affirmed is isbaat: e.g, 'but He'. The word Huwa is often referred by Sufis as Huu, e.g: Laa ya'lamu maa Huwa illaa Huu (Huwa): He, Whom no one knows what He Himself is, but Himself. The use of the word Huwa, dissociates His Being as separate and distinguished from all, anyone, and everything. "...I (Allah) Am the Lord, the First, and the Last;



15

Present Moment Reminder Ibn al Waqt

20 February 2017

I got a present moment reminder. The latest western fad:”Live in the present moment.”

Here’ a quote from:

Me & Rumi translated by William C. Chittick from
Maqalat-i Shams-i Tabrizi

“He said The Sufi is the son of the moment. “

The Sufi is called Ibn al Waqt, the son of the moment. Through his consciousness of Eternity and his perpetual Remembrance of Allah and his presence with Allah he keeps himself with the timeless instant that is ‘Now’. He has no desire to be ‘before’ or ‘after’ this moment because he knows that Allah is this moment.



16

Letter of a Contemporary Sufi Mentor to his Disciple

18 February 2017

I was pounced on by the *deen* in 1981 and right from the start had a curiosity about *tasawwuf*. I have had the good fortune to be associated with three shaykhs, all teachers in the *Shadhili* order. My own *idhn* is in the *Darqawiyya*, which is a latter branch of the *Shadhiliyya*. *The Shadhilis* are for Africa what the *Chistis* have been for the Indian subcontinent. They have been the people who have taken Islam to the remotest regions of the continent.

This matter of ours is about freedom. It is a freedom of such magnitude, that its price is everything in existence and its prize is the whole of existence. There is no higher aspiration and it is therefore worthy of utterly single-minded commitment. In the face of this quest all other pursuits are trivial.

By me having accepted this role the first thing you should understand is that there is very little I can do for you. There is also not a lot you can do for yourself, other than to cast yourself at practice with single-minded intent.

In this game you will discover that success lies on the other side of failure and is always brought to you by a design which is utterly inexplicable and completely outside of your ingenuity. You have to have expended your own resources first, though, before you can really say in you heart of hearts

'I give up. I submit'. In other words, 'I am in the state of Islam'.

To be graced by this patterning of intent is to encapsulate the whole of existence in the Totality of the Self. Not to discover this is to spend a life in terror from the inevitable crushing by the Totality of the Other.

This journey is about the cultivation and polishing of intent. In this process the first thing one needs to do is take the flying carpet called the *musalla* off the wall as an object of worship and to stand on it. The *deem* is a technology of transformation, and it gets ruined in the hands of the sanctimonious who seek to turn it into a cultural identity. As a technology of transformation it is staggeringly powerful. And so a good place to start is with the basics. If you are not praying regularly then do so. 5 times a day. Also keep up all 5 the pillars. Beyond this I recommend that you start keeping a daily journal or diary (any voyage of discovery has a ship's log).

Every week read the daily entries and summarise them. Every month read the weekly summaries and summarise them again. Every Quarter summarise the three months and every year summarise the quarters. The effect of this is to deliberately pull you out of the minutiae of day to day events and to see things from an increasingly higher perspective.

We need to govern our wayfaring with common sense. There are so many staggering excesses being committed in the name of *tassawuf* that we very often get lost in a maze of mystification and obscurantist nonsense.

I think the following rules of thumb are helpful:

1. If you can't translate something which is being said to you into plain English that makes a pragmatic

contribution to the issue you are struggling with then be careful.

2. If someone claims that your progress on the path is dependent on your loyalty to them then be careful.
3. If a group claims to be somehow the chosen then be careful.
4. Accept help from wherever your *Rabb* sent it.
5. Be diligent in making your own consciousness and the quality of your perception the fundamental project of your day to day experience and see all the things that you do as a means to that end.
6. Commit to the five pillars and most particularly your *salaat* as a non-negotiable cornerstone of your practice.

A letter from Shaykh Ebrahim Etsko Schuitema



17

Shukr

25 January 2017

Remembrance (dhikr) is the most important rule of the religion. The law was not imposed upon us nor the rites of worship ordained except for the sake of establishing the remembrance of God (dhikru ▪ Llāh). The Prophet said: ‘The circumambulation (▪ awāf) around the Holy House, the passage to and fro between (the hills of) Safa and Marwa, and the throwing of the pebbles (on three pillars symbolising the devil) were ordained only for the sake of the Remembrance of God.’ And God Himself has said (in the Koran): ‘Remember God at the Holy Monument.’ Thus we know that the rite that consists in stopping there was ordained for remembrance and not specifically for the sake of the monument itself, just as the halt at Muna was ordained for remembrance and not because of the valley. Furthermore He (God) has said on the subject of the ritual prayer: ‘Perform the prayer in remembrance of Me.’ In a word, our performance of the rites is considered ardent or lukewarm according to the degree of our remembrance of God while performing them. Thus when the Prophet was asked which spiritual strivers would receive the greatest reward, he replied: ‘Those who have remembered God most.’ And when asked which fasters would receive the greatest reward, he replied: ‘Those who have remembered God most.’ And when the prayer and the almsgiving and the pilgrimage and the charitable donations were mentioned, he said each time: ‘The richest in remembrance of God is the richest in reward.’”



18**Sufi Prayer by Paul Coelho***07 January 2017***Inspirer of my Mind**

Inspirer of my mind, consoler of my heart,
healer of my spirit,
Thy presence lifteth me from earth to heaven,
Thy words flow as the sacred river,
Thy thought riseth as a divine spring,
Thy tender feelings waken sympathy in my heart.
Beloved Teacher, Thy very being is forgiveness.
The clouds of doubt and fear
are scattered by Thy piercing glance.
All ignorance vanishes in Thy illuminating presence.
A new hope is born in my heart
by breathing Thy peaceful atmosphere.
O inspiring Guide
through life's puzzling ways,
in Thee I feel abundance of blessing.
Amen.



19

Words from the East

02 January 2017

O Lord, refresh Your Word in me.
Increase the subtleness of my hearing and my sight,
and the fineness of my expression.
Enrich it with Your Voice.
I do not know if what comes from me will be accepted as
currency, words for circulation,
but that is not for me to know, but only to voice what is
given,
pulling from a constantly subtler space,
bringing a sound of You, here.
Please Lord, accept my prayer.
I am nothing, but a vessel for You.
Fill me with Your Love
and let it pour over the sides and out every cell
that nothing may be in separation from Your Love,
O Lord, Most Immanent.



20

In Order to Learn Forgiveness, man must First Learn Tolerance

Sep 19, 2016

We need today the religion of tolerance. In daily life we cannot all meet on the same ground, being so different, having such different capacities, states of evolution, and tasks. So if we had no tolerance, no desire to forgive, we could never bring harmony into our soul; for to live in the world is not easy and every moment of the day demands a victory. If there is anything to learn, it is 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 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',

Tolerance is the sign of an evolved soul, for a soul shows the proof of its evolution in the degree of the tolerance it shows. The life in the lower creation shows the lack of tolerance.... As one evolves spiritually so a person seems to rise above this natural tendency of intolerance, for the reason that he begins to see, besides himself and the second person, God; and he unites himself with the other person in God.... But when a soul has evolved still more, tolerance becomes the natural thing for him. Because the highly evolved soul then begins to realise 'Another person is not separate from me, but the other person is myself. The separation is on the surface of life, but in the depth of life I and the other person are one.



21

Death is a Tax the Soul has to Pay for having had a Name and a Form

Aug 28, 2016

All that is constructed is subject to destruction; all that is composed must be decomposed; all that is formed must be destroyed; that which has birth has death. But all this belongs to matter; the spirit which is absorbed by this formation of matter or by its mechanism lives, for spirit cannot die.

That which the soul has borrowed he must give back when it has done its work; it was borrowed for a certain time and for a certain purpose. When the purpose is fulfilled, when the time is finished, then every plane asks for that which the soul has borrowed from it, and one cannot help but give it back to that plane. It is this process which is called assimilation. Since man is born greedy and selfish he has taken all things willingly, enthusiastically – he gives them back grudgingly and calls it death....

Death is nothing but the taking off of one garb and giving it back to the plane from which it was borrowed, for the condition is this: one cannot take the garb of the lower plane to the higher plane. The soul is only released when it is willing – or compelled – to give its garb to the plane it has taken it from. It is this which releases the soul to go on in its travel. And as it proceeds to a higher plane, after its stay there it must again give its garb back and be purified from it in order to go further.... This knowledge also throws a light

upon the question of death. Death is not really death; it is only a passing stage, it is only a change, as

Death is a tax the soul has to pay for having had a name and a form.

Pir Inayat Khan.



22

Change Yourself

Aug 04, 2016

In Sufi terms the crushing of the ego is called Nafs Kushi. And how do we crush it? We crush it by sometimes taking ourselves to task. When the self says, 'O no, I must not be treated like this,' then we say, 'What does it matter?' When the self says, 'He ought to have done this, she ought to have said that,' we say, 'What does it matter, either this way or that way? Every person is what he is; you cannot change him, but you can change yourself.' That is the crushing.... It is only in this way that we can crush our ego.

Every time that we notice its pinprick, every time that its thorns appear before our eyes, we should crush it and say, 'What are you? Are you not thorns, are you not the cause of unhappiness for others and myself as well? I do not want to see my own being in such a form, in the form of thorns! I want my being to be turned into a rose, that I may bring happiness, pleasure, and comfort to others.' If there is anything needed in spiritual teaching, in seeking truth, in self-realisation, it is the refinement of the ego. For the same ego which begins by being our worst enemy, will in the end, if developed and cultivated and refined, become our best friend.



23

by imam al-Shafi'i

Aug 01, 2016

When my heart hardened and my ways narrowed
 My hope of your forgiveness towards You was my approach
 I greatened my sin, yet when I compare it with your
 forgiveness
 My Lord your forgiveness was greater
 Yet, You forgive sins and still
 Generously and gracefully bestow and forgive
 Were it not for You, no worshipper would withstand Satan
 How and he already has lured your chosen Adam
 Alas! Would I be lead to paradise then I am a fortunate
 Or a remorse to hell I am lead
 Indeed not despaired if You avenged me
 Or into the core of hell You brought my soul
 And if You forgive me, a mutinous You forgive...
 A wrongful unfair pitiless criminal...
 He remembers the past youth days
 And what crimes of ignorance were committed
 Then, when the dark spread out
 Fearfully he mourns himself
 Saying my beloved You are my request and wish
 Sufficient You are for the hopeful to ask and gain
 Were not You who fed me and guided me?
 And still, You give me generously and bless me
 May You, to Whom my charity belongs, forgive me my faults,
 Pardon my sins and what came before.



24

The Eye of the Heart is a Seeker of Beauty

Jun 1, 2016

I have always been attracted to beauty. As a child I was mesmerised by the swirling colors and intricate detailing of my mother's tombs as they were carefully laid out ready to be worn during summers spent in Khartoum. I enjoyed the sensual sounds of saxophones and guitars played in jazz cafes. I was obsessed with photographing beautiful scenes which I would revisit whenever I felt overwhelmed or sad. I found that what was beautiful had the ability to capture my attention in ways I didn't quite understand or articulate. Poetry, a painting, a cool breeze, the deepening of the lines around someone's eyes when they laughed; they spoke to a deeper fragment of my being. Where there was beauty there was hope, there was joy, there was life.

I know that I am not alone in this. A few weeks ago I was helping a friend to sell honey at a local organic food market. We spread a mint green and white chequered tablecloth and on it placed some vibrant flowers next to the jars of honey. I noticed how groups were drawn to our table; they would stand around it talking and laughing. Countless people asked where the flowers were from or commented on the way it was set up. Its simple beauty had a captivating charm and seemed to attract beautiful and charming individuals as a result. It seems that a particular arrangement of qualities, such as shape, color, or form has the ability to please and entice quite profoundly.

Beauty in itself is a difficult concept to define. What is it that makes people, places and experiences beautiful? And why are we so drawn in by them? Do beautiful objects exist to be useful or simply to bring beauty as their sole function and purpose? I remember hearing about a Syrian man who was a piano player. Not bearing to part with his beloved instrument he played his piano in the middle of the refugee camps. People gathered around him and danced and clapped despite their adverse condition, or maybe because of them. They were attracted to the beautiful sounds and found joy no matter the prevailing external circumstances.

When I read that the Prophet SAW had said, “Allah is beautiful and loves beauty”, [Muslim] it seemed to make complete sense as if I had always known it to be true. It is mentioned in the context of clothing but interpretations have concluded that God’s love of beauty is no such way restricted.

As I progress in this path I have started to perceive beauty in more personal and sometimes unusual things. I see it in my own and other’s pain and torment: In the overcoming of struggles and growth of character as a result. Humans are flawed and therein lays their unique splendor. I see beauty in life’s mundane moments as well and this helps me to practice gratitude and compassion. This is the beauty that the eye of my heart has always been seeking and this is the beauty that brings us closer to The Divine.

Beauty then is not something defined by mathematical equations or abstract concepts. It cannot be bottled or sold. It is something that only the heart truly comprehends leaving the intellect grappling for clues. It speaks in another language entirely and has the supremacy to transform our perception and can give commonplace moments purpose. Beauty is not seen, felt or experienced through our worldly senses alone. Its

power lies in something outside of this, alien to the human tongue but beloved to our heart and souls.

As Shaikha Camille Helminski says in *The Book of Nature*: “If we look, how can we not witness the beauty and magnificence of this creation – and who could have made it, but our Sustainer – the Unknowable and Infinite and Sublimely Skilful and Beneficent Source of Being? Surely it was not man that made it thus – in shapely proportion and without any flaw [Surah Qaf 50:6]”

This is why I think beauty is vital in the contemplation of God. Once we begin to see the beauty in His creation, His plan and His way, we begin to see it in ourselves. As the awareness expands it spreads and encourages others to unveil their hearts in the same way. St Augustine said, “The whole purpose of life is to restore to health the eye of the heart by which God can be seen.” Yasmin Babikir (Manchester, UK)



25

Which is Worth More?

May 25, 2016 A crowd of thousands,

or your own genuine solitude? Freedom,
 or power over an entire nation? A little while alone in your
 room
 will prove more valuable than anything else
 that could ever be given you.

Jalal ad-din Rumi
-Translated by Coleman Barks.

“When you are alone,
 do you like the company you keep?
 My teacher and guide, Shaykh Muhammad al-Jamal,
 has written a book called
 “He Who Knows Himself Knows His Lord.”
 We are created in the image of The One Who Makes All
 Things.
 In order to know the truth of who and what we are,
 we must know ourselves.
 In order to know ourselves,
 we must spend time with ourselves
 in quiet solitude –
 time to listen,
 time to understand,
 time to accept,
 time to forgive,
 time to know,
 time to be,
 time to love.”

*“You think you are a small star,
when in fact you contain
the whole universe.”
Shaykh Muhammad al-Jamal*



26**The Night Journey: Al-Isra' wal-Mi'raj**

May 12, 2016

This is not a day
for asking questions,
not a day on any calendar.
This day is conscious
of itself.
This day is a
lover, bread and gentleness,
more manifest than

saying can say ~ *Jalal ad-din Rumi*

-Translated by Coleman Barks.



27**The Religion of Love!**

May 8, 2016

O Marvel,
a garden among the flames!
My heart can take on
any form:
a meadow for gazelles,
a cloister for monks,
for the idols, sacred ground,
Ka'ba for the circling pilgrim,
the tables of the Torah,
the scrolls of the Qur'án.
I profess the religion of love;
wherever its caravan turns along the way,
that is the belief,
the faith I keep.
Ibn-e-Arabi

*[From Poem 11 of the Tarjuman al-Ashwaq, translation by
Michael A. Sells*



28

Apr 18, 2016

Hazrat Inayat Khan:

“Every kind of power lies in this one thing which we call by the simple name: love. Charity, generosity, kindness, affection, endurance, tolerance, and patience – all these words are different aspects of one; they are different names of only one thing: love. Whether it is said, ‘God is love,’ or whatever name is given to it, all the names are the names of God; and yet every form of love, every name for love, has its own peculiar scope, has a peculiarity of its own. Love as kindness is one thing, love as tolerance is another, love as generosity is another, love as patience another; and yet from beginning to end it is just love.”



29

Our Original Food is the Nur of God

Apr 2, 2016

*Our original food is the Nur of God.
Ammah Malik (London, England)*

Dappled sunlight splayed on young fingers helping to clear old, dry leaves from a jasmine bush so tender new ones are allowed to grow.

An array of women sprinkling divine attributes on a young baby girl's head; joy, tenderness, compassion, righteous anger, forthrightness, decisiveness, introspection, and rapture, allowing her identity as a female to germinate.



Light shining in the dark recesses of my heart forcing me to stop being 'pleasing' and be honest, embrace my truth, and be angry. Giving myself permission to take action.

An enlightened moment with a beloved teacher cloaked in daylight leaving a powerful image of serene joy and quiet contentment.

All these memories from these last few weeks are imbued in light, at times gentle loving light and at others painful illumination. And my understanding of Nur grows.

We had held the intention to introduce Nur to our daughter this month, flicker by flicker, through play and candlelight. This intention became imbued with Divine Light so as well as teaching I learn.

Nur emerges in my relationships – with others and myself – when I can be an active recipient and witness. Difficult situations become easier as I sit in gratitude. Contentment becomes my state, as I savor each moment as a multi-faceted gift, a never-ending fractal. And contentment is mirrored back.

‘An-Nur is the light of every soul and an inherent characteristic in every pore of your body.’^[1]

‘The Lord wraps himself in light as a garment.’^[2]

My thoughts weave patterns within my heart, and I am guided – ‘Allah is the light of the heavens and earth... Allah guides to this light whomever He wills.’^[3] A weekend welcoming the Light together and we become living, joyous, dancing flames in ethereal dialogue. Like that blissful moment of finally connecting fully with the Divine in turning. Then distractions enter, dislodging me. Other times, I immerse in the Divine connection in tranquility and contentment for days before again forgetting.

But always, always there is turning back to the Reality, the Light, the original food of my soul. Light upon Light.

- 1) The Physicians of the Heart
- 2) Psalms 104:2
- 3) Surah of Light, 24:35, Quran



30

We can never Sufficiently Humble our Limited Self before Limitless Perfection

Mar 30, 2016

The first aspect of prayer is giving thanks to God for all the numberless blessings that are bestowed upon us at every moment of the day and night, and of which we are mostly unconscious. The second aspect of prayer is laying our shortcomings before the unlimited perfection of the divine Being, and asking His forgiveness. This makes man conscious of his smallness, of his limitation, and therefore makes him humble before his God. And, by humbling himself before God man does not lose any virtue. God alone has the right to demand complete humility.

By: Inayat Khan



31

Why the Inside Matters

March 30, 2016

Dr. Wayne W. Dyer

I was preparing to speak at an "I Can Do It conference" and I decided to bring an orange on stage with me as a prop for my lecture. I opened a conversation with a bright young fellow of about twelve who was sitting in the front row.

"If I were to squeeze this orange as hard as I could, what would come out?" I asked him.

He looked at me like I was a little crazy and said, "Juice, of course."

"Do you think apple juice could come out of it?"

"No!" he laughed.

"What about grapefruit juice?"

"No!"

"What would come out of it?"

"Orange juice, of course."

"Why? Why when you squeeze an orange does orange juice come out?"

He may have been getting a little exasperated with me at this point. "Well, it's an orange and that's what's inside."

I nodded. “Let’s assume that this orange isn’t an orange, but it’s you. And someone squeezes you, puts pressure on you, says something you don’t like, offends you. And out of you comes anger, hatred, bitterness, fear. Why? The answer, as our young friend has told us, is because that’s what’s inside.”

It’s one of the great lessons of life. What comes out when life squeezes you? When someone hurts or offends you? If anger, pain and fear come out of you, it’s because that’s what’s inside. It doesn’t matter who does the squeezing – your mother, your brother, your children, your boss, the government. If someone says something about you that you don’t like, what comes out of you is what’s inside. And what’s inside is up to you, it’s your choice.

When someone puts the pressure on you and out of you comes anything other than love, it’s because that’s what you’ve allowed to be inside. Once you take away all those negative things you don’t want in your life and replace them with love, you’ll find yourself living a highly functioning life.

Thanks, my young friend, and here’s an orange for you!



32**Mar 28, 2016**

I have become you, and you me,
I am the body, you soul;
So that no one can say hereafter,
That you are are someone, and me someone else.



33**Be a Friend to Everyone: RUMI***Mar 11, 2016*

Don't ask for more; don't be superior to others;
be like balm and candle, not a stinging needle.
If you don't want evil to come to you from anyone,
don't speak evil, teach evil, or even think evil of anyone.
When you speak with goodwill about others,
you will always be happy, and this happiness is paradise itself.
If you speak with bitterness about someone,
you harbor anger, and this anger is hell itself.
When you remember your friends,
the garden of your heart blooms with happiness,
filling with roses and basil.
If you speak of enemies,
thorns and snakes enter the garden of your heart,
and you grow tired and wither.
All the prophets and saints (May peace be with them)
have realised this and acted accordingly.
Their fellow human beings, overwhelmed by their beautiful
character,
are drawn to their kindness and willingly, happily, follow



34

Practical Sufism

Mar 11, 2016

Practical Sufism does not reduce Sufism to mere physical or social activities. It is the expression of the divine in everyday life. Sufism is more than an intellectual amusement, a literary past-time, or mere metaphysical speculation. Sufism proves its value in our actions, in our relationships, and in the quality of our lives in general.

For millennia prophets, messengers, and saints have brought spiritual teachings to humanity. But people have often reduced these great teachings to an empty shell of dogmatic assertions and formalities. Sufism focuses on the guidance of Prophets and Saints that leads to the refinement of human sensibilities.

The fully conscious human being is the threshold between two worlds: the realm of spiritual essence and qualities, on the one hand, and the manifest reality of this world, on the other. In bridging the two worlds, we fulfill the purpose of being human: the embodiment of spiritual meaning and qualities.

From the vantage point of contemporary human life, we face certain challenges, distractions, and distortions that compromise the soul. One aspect of spiritual teaching is to unblock the expression of the soul's qualities. When the soul is primarily involved in the material satisfactions of comfort, food, and sensory pleasure, it develops a spiritual deficiency. And when the soul is confined within the "box" of egoism, it

forfeits its most comprehensive happiness, which is attained only when the life of “the world” is infused with the qualities of “heaven.”

Here are some of the practical aspects of Sufism that we hope to focus on in the coming months:

How we use our Attention

A Sufi will increasingly become someone with a highly developed power of attention. What we put our attention on we magnify. Therefore, we learn to become aware of our awareness, noticing what attracts our attention and why. We can be simultaneously aware of our environment, how we are relating to it, and where we want to hold our attention. To give a very simple example: If we are in *sobbet* (spiritual conversation) with our teacher, and someone arrives late, our heads don't automatically turn in the direction of the person who just entered, even though we are aware that someone has walked into the room. Similarly, we gradually learn to keep our attention more and more focused on what we really value. We notice how we allow ourselves to be distracted by trivial matters and neglect our highest aim, but we eventually learn to take full responsibility for our attention. We become doorkeepers of the heart.

How we Interact with others

A true Sufi is someone whose egoism is diminishing every day. What we mean by egoism is whatever promotes or draws attention to the self; in other words, anything that reinforces self-importance.

On the one hand, almost every human being has personal insecurities, and, on the other hand, we want to be

appreciated by others. How can we unify these disparate conditions? Every attempt to appear as more than we are is counterproductive. Self-praise does not go very far. Nor does false humility.

The Sufi is engaged in the fine art of becoming nothing and no one. Shams says: When the “I” disappears, God appears.

How Hospitable, Openhearted, Compassionate, inclusive, and Non-judgmental we are

When Westerners, especially Anglo-Saxons or northern Europeans, first encounter real Sufi culture, they are blown away by its warmth and inclusiveness. In this encounter we begin to see the many self protective behaviors that we adopt, rather than openly expressing our hearts. Even with people we love and trust we may be reticent to express the full range and depth of our feelings. Perhaps we fear rejection. Perhaps we fear that we will be perceived as needy or weak. Worse yet, we keep accounts of what we owe, and who owes us how much. Perhaps we withhold ourselves from others because we think that giving too much of ourselves implies subservience. In truth, the greatest human beings are the humblest servants. As Rumi says, “Rather than begging on the street for bread, the Sufi begs to give you his life.”

How we care for the world around us, balancing the energies within our living space and general environment

The Sufi learns the hidden relationships of pattern, proportion, and how to maintain space. Beginning with a prayer carpet and the *qiblah*, the direction of prayer, sacred space is created in our lives. The Divine creates with order

and proportion. The conscious human being incorporates a sense of order, proportion, and space. Once one of our teachers asked: “What is the difference between sacred space and the environments of the secular or commercial world?” Within sacred space, as opposed to secular or commercial space, every object has a meaning or an intention. Eventually we come to know how to maintain the sacred space of our lives.

How we maintain a state of consciousness free of prejudice, negativity, and distortion

On the spiritual path we will inevitably encounter subtler and subtler forms of vanity and egoism. The crude self-righteousness that demonizes other races, religions, or cultures may be obvious forms of prejudice we would not condone. However, what about our own subtle idolatries, our attachment to having inside knowledge, special channels of grace, or association with powerful spiritual figures? Are we to smash all idols or just some of them? In reality when we say this teaching is the purest, deepest, greatest truth, what we are actually saying is this is the greatest truth *to me*. We fail to recognise our own subtle tendency to deify what pleases us.

A Sufi saying goes, “For the man who loves kabobs, he would like to call them divine if anyone would allow it.”

Step by step, as a matter of principle, we strive to transcend our vanity and egoism with humility and the discipline of selflessness.

How much we are open to the ecstatic nature of being

It is important that we know that through spiritual ideas we can resonate with higher realities. There is a big difference

between the kind of conceptualising that blocks reality and the true metaphysical speculation that opens us to spiritual Intellect. There is something in the soul that is not created and not creatable. This is the true Paradise. This is what the Complete Human Being (*al Insan al Kamil*) comes to know. The human being can connect to all levels of being through the *Ruh* (Spirit), the axis at the core of our being. All the practices, customs, and relationships of the Path serve to make that connection real, and this is the most practical outcome of all. We call this being a friend of God.



35

Thoughts on Aging

Feb 29, 2016

Mirah Riben Researching, writing & speaking about the adoption industry since 1979. Author of THE STORK MARKET: America's Multi-Billion Dollar Unregulated Adoption Industry

“In youth the days are short and the years are long. In old age the years are short and day's long.” Pope Paul VI

Reverend Bill Neely, minister of the Unitarian Universalist Congregation of Princeton, NJ recently asked congregants to finish the sentence, “With age comes...”

The answers may surprise you. Here are some:

- With age comes a kind of joy in knowing, truly deep in my bones, that at every step – whether confident, stumbling, or falling down – I really was doing the best I could at the time.
- With age comes surreality.
- With age comes appreciation of the simple pleasures of life – a cup of tea, watching the seasons, friendships.
- With age comes the possibility to grow in understanding, knowledge, and wisdom... if you're paying attention as you go along!
- With age comes the breaking down of the body, the building up of the soul.

- With age comes the chance to look back and review one's life. What have I learned this time around?
- With age comes many opportunities to practice loving kindness.
- With age comes comfort with yourself.
- With age comes perspective.
- With age comes the power to be one's unmasked self.
- With age comes creaking joints – and confidence.
- With age comes a smaller circle of closer friends.
- With age comes wondering if you can possibly ever be the wonderful wise woman your grandmother was.
- With age comes maturity.
- With age comes acceptance, featuring frequent use of, "It is what it is," whether ailments, setbacks, family issues, or daily irritants.
- With age comes awakening to the power of kindness, love, and simple human caring, and the enormous need for it.
- With age comes appreciation for this chance at life.
- With age comes acceptance of life's ups and downs.
- With age comes gratitude.
- With age come aches, pains, disabilities, limitations; a furious desire to overcome them and/or an acceptance of them. Thinking about death and/or (more likely) not thinking about death.
- With age comes an awareness of how insignificant I am in the greater scheme of things, and yet just how much one can change the world by being kind to just one person.
- With age comes a calmer, more confident me who is more accepting of myself and others.

- With age comes less worrying about would haves and should haves, more forgiveness of myself and others. I love more and tell those I love that I love them.
- With age comes a far greater ability to see my cup as overflowing and to focus on gratitude for all I have – the simple things in life like a roof over my head and water to drink.
- With age comes the good words like wisdom, serenity, freedom, and acceptance; but there are others for some as well: loneliness, regret, and resignation. And let's not forget the wrinkles and the aches and pains.
- With age comes more small pleasures.
- With age comes an appreciation of all the seasons, even winter. And with age comes experience; wisdom is optional.

The take-away of it all, concludes Rev. Neely, indicates a lessening of any need to control and instead adoption of an “it is what it is” attitude. This letting go is freeing as it keeps us from worrying about things we can't control or shouldn't even try to influence.

With age can come the ability to find peace by letting go of whatever we can let go of, and by letting “it is what it is” be the extent of it.

Perhaps, the longer we live the more cognisant we are that life is uncertain and unpredictable and often brings surprises.

Rabbi Kushner concluded something very similar in *When Bad Things Happen to Good People*: bad things just happen. They are out of our control. Bad things, or suffering, are not punishment. Bad things happen whether you're bad or good, not because you “deserve” it. It is what it is, and the response is up to you.

Things that we thought important in our youth, seem less so as we mature and what lingers seems to be an appreciation for pleasure and peace. Many elders learn to accept that they did their best with what they had and what they knew at the time and can thus let go of the “what ifs” and the “should haves” and “could haves.” We can learn from past misfortunes and try not to repeat the same mistakes...but we get no do-overs because unlike our cars, life has no reverse gear.

With age comes experience, and perhaps peace, but wisdom is optional.



36

Feb 10, 2016

“Death is our admission fee for the privilege of life. It gives life urgency. It makes life worth living. And yes, graying hair and creaky joints are part of that fee.”



37

Self-pity is the Worst Poverty; it Overwhelms Man until he sees nothing but Illness, Trouble and Pain.

Jan 29, 2016 Hazrat Inayat Khan

Commentary by Pir-o-Murshid Inayat Khan:

If one studies one's surroundings one finds that those who are happy are so because they have less thought of self. If they are unhappy it is because they think of themselves too much. A person is more bearable when he thinks less of himself. And a person is unbearable when he is always thinking of himself. There are many miseries in life, but the greatest misery is self-pity.

Man is mostly selfish, and what interests him is that which concerns his own life. Not knowing the troubles of the lives of others he feels the burden of his own life even more than the burden of the whole world. If only man in his poverty could think that there are others who are poorer than he, in his illness that there are others whose sufferings are perhaps greater than his, in his troubles that there are others whose difficulties are perhaps greater than his! Self-pity is the worst poverty. It overwhelms man and he sees nothing but his own troubles and pains, and it seems to him that he is the most unhappy person in the world, more so than anyone else.

A great thinker of Persia, Sa'di, writes in an account of his life, 'Once I had no shoes, I had to walk barefoot in the

hot sand, and how miserable I was. Then I met a man who was lame, for whom walking was very difficult. I bowed down to heaven at once and offered thanks that I was much better off than he who had not even feet to walk upon.' This shows that it is not a man's situation in life, but his attitude towards life that makes him happy or unhappy....

When Jesus Christ said, 'Seek ye first the kingdom of God,' this teaching was an answer to the cry of humanity: some crying, 'I have no wealth,' others crying, 'I have no rest,' others crying, 'My situation in life is difficult,' My friends are troubling me,' or, 'I want a position, wealth.' The answer to them all is, 'Seek ye first the kingdom of God, and all these things shall be added unto you.'



38

Jan 12, 2016

1. In the Place of refuge my heart sought refuge, shot with enmity's arrows.
2. O Mercy of Allah for His slaves, Allah placed His trust in you among all inanimate forms.
3. O House of my Lord, O light of my heart, O coolness of my eyes,b [▼] O my heart within,
4. O true secret of the heart of existence, my sacred trust, my purest love!
5. O direction from which I turn from every quarter and valley,
6. From subsistence in the Real, then from the height, from self-extinction, then from the depths!
7. O Ka`ba of Allah, O my life, O path of good fortune, O my guidance,
8. In you has Allah placed every safety from the fear of disaster upon the Return.
9. In you does the noble Station flourish, in you are found the fortunes of Allah's slaves.
10. In you is the Right Hand that my sin has draped in the robe of blackness.c [▼]
11. Multazam is in you – he who clings to love for it, will be saved on the Day of Mutual Cries.d [▼]
12. Souls passed away longing for Her, in the pain of longing and distant separation.

13. In sorrow at their news she has put on the garment of mourning.e [▼]
14. Allah sheds His light on her court, and something of His light appears in the heart.
15. None sees it but the sorrowful whose eyes are dark from lack of sleep.
16. He circumambulates seven times after seven, from the beginning of night until the call to prayer.
17. Hostage to endless sadness, he is never seen but bound to effort.
18. I heard him call upon Allah and say, beside the Black Stone: "O my heart!
19. Our night has quickly passed, but the goal of my love has not passed!"



39**Do you bow your Head when you Pray***Jan 10, 2016*

Do you bow your head when you pray
or do you look up into that blue space?
Take your choice, prayers fly from all directions.
And don't worry about what language you use,
God no doubt understands them all.
Even when the swans are flying north
and making such a ruckus of noise,
God is surely listening and understanding.
Rumi said, There is no proof of the soul.
But isn't the return of spring
and how it springs up in our hearts a pretty good hint?
Yes, I know, God's silence never breaks,
but is that really a problem?
There are thousands of voices, after all.
And furthermore, don't you imagine (I just suggest it)
that the swans now about as much as we do
about the whole business?
So listen to them and watch them,
singing as they fly.
Take from it what you can.

Mary Oliver, Whistling Swans. Felicity: Poems
(Penguin Publishing Group. 2015)



40

God's Word is in all Creation

Jan10, 2016

No creature has meaning
without the Word of God.
God's Word is in all creation, visible and invisible.
The Word is living, being,
spirit, all verdant
all creativity.
This Word flashes out in
every creature.
This is how the spirit is in
the flesh – the Word is indivisible from God.

– Hildegard of Bingen

From: Teachings of the Christian Mystics.
Edited by: Andrew Harvey and Eryk Hanut



41

Inner Transformation

Dec 30, 2015

“As far as inner transformation is concerned, there is nothing you can do about it. You cannot transform yourself, and you certainly cannot transform your partner or anybody else. All you can do is create a space for transformation to happen, for grace and love to enter.”

Eckhart Tolle



42

Eternal Life

Nov 28, 2015

Eternity is not about unending life as we know it; what we know here will soon be over. Eternity is a new life, free of death's destructive powers, a fullness of life where love reigns supreme. The promise of everlasting life has less to do with duration of time and more to do with a certain kind of life – one of peace, fellowship, and abundance – and such a life can begin now.



43

Nusayba bint Ka'b Al-Ansariyah

Oct 11, 2015

Nusayba was one of the first advocates for the rights of Muslim women. Notably, she asked the Prophet Muhammad, “Why does God only address men (in the Quran)?” Soon after this exchange, the Prophet received a revelation in Chapter 33, Verse 35 that mentions women can attain every quality to which men have access. The verse also conclusively settled that women stand on the same spiritual level as men. She was viewed as a visionary who transcended her own generation.



44

How Important you are

Sep 28, 2015

You are here to enable the divine purpose of the universe to unfold. That is how important you are!”

Eckhart Tolle



45

Purification of Mind

Aug 13, 2015

- 1) You must have a pure mind if you want to realise the Self. Unless the mind is set free and casts away all desires, cravings, worries, delusion, pride, lust, attachment, likes and dislikes, it cannot enter into the domain of Supreme Peace and unalloyed felicity of the Immortal Abode.
- 2) Mind is compared to a garden. Just as you can cultivate good flowers and fruits in a garden by ploughing and manuring the land and removing the weeds and thorns and watering the plants and trees, so also you can cultivate the flower of devotion in the garden of your mind by removing the impurities of the mind such as lust, anger, greed, delusion, pride, etc., and watering it with Divine thoughts. Weeds and thorns grow in the rainy season, disappear in summer; but their seeds remain underneath the ground. As soon as there is a shower, the seeds again germinate and sprout out. Even so the Vrittis or modifications of the mind manifest on the surface of the conscious mind, then disappear and assume a subtle seed-state, the form of Samskaras or impressions. The Samskaras again become Vrittis either through internal or external stimulus. When the garden is clean, when there are no weeds and thorns you can get good fruits. So also, when the mind is pure, when the mind is free from lust, anger, etc., you can have the fruit of

good deep meditation. Therefore cleanse the mind of its impurities first. Then the current of meditation will flow by itself.

- 3) If you want to keep a garden always clean, you will have to remove not only the weeds and thorns and other small plants but also the seeds that lie underneath the ground which again and again germinate during rainy season. Even so, you will have to destroy not only the big waves or Vrittis of the mind, but also the Samskaras which are the seeds for births and deaths, which germinate the Vrittis again and again, if you want to enter into Samadhi and attain liberation or perfect freedom.
- 4) If you apply fire to a green wood it will not burn, but if you apply fire to a piece of dried wood it will at once catch fire and burn. Even so, those who have not purified their minds, will not be able to start the fire of meditation. They will be sleeping or dreaming or will be building castles in the air if they sit for meditation. But those who have removed the impurities of their minds by Japa, service, charity, Pranayama, etc., will enter into deep meditation as soon as they sit for meditation. The pure ripe mind will at once burn with the fire of meditation.
- 5) If you do not clean a plate daily, it will lose its lustre. It is the same with the mind too. The mind becomes impure if it is not kept clean by the regular practice of meditation. Meditation removes the dross of the mind in an effective manner. Therefore practice meditation in the early morning regularly.
- 6) Do not cause pain or suffering to any living being from greed, selfishness, irritability, annoyance. Give up anger or ill-will. Give up the spirit of fighting, heated debates. Do not argue. If you quarrel with

somebody or if you have a heated debate with anybody, you cannot meditate for 3 or 4 days. Your balance of mind will be upset. Much energy will be wasted in useless channels. The blood will become hot. The nerves will be shattered. You must try your level best to keep a serene mind only. A serene mind is a valuable spiritual asset for you.

- 7) You must practice austerity of speech if you really want to attain quick progress in meditation. You must always speak sweet, loving words. You must speak truth at any cost. You must not speak any harsh word or any indecent word that is calculated to hurt the feelings of others. You should weigh your words well before they are spoken. You must speak a few words only. This is austerity of speech or Vak-Tapas that will conserve energy and give you peace of mind and inner strength.
- 8) Examine your character. Pick up the defects in it. Find out its opposite. Let us say that you suffer from irritability. The opposite of irritability is patience. Try to develop this virtue by meditating on the abstract virtue of patience. Regularly every morning sit down at 4 a.m. in Padma or Siddha Asana in a solitary room for half an hour, and begin to think on patience, its value, its practice under provocation, taking one point one day, another on another day, and thinking as steadily as you can, recalling the mind when it wanders. Think of yourself as perfectly patient, a model of patience and end it with a vow: "This patience which is my true Self, I will feel and show from today."
- 9) For a few days probably there will be no change perceptible. You will still feel and show irritability. Go on practicing steadily every morning. Presently you

see an irritable thing, the thought will flash into your mind: "I should have been patient." Still go on in practice. Soon the thought of patience will arise with the irritable impulse and the outer manifestation will be checked. Still go on practicing. The irritable impulse will grow feebler and feebler until you find that irritability has disappeared and that patience has become your normal attitude towards annoyances. In this manner you can develop various virtues such as sympathy, self-restraint, purity, humility, benevolence, nobility, generosity, etc.

- 10) It is the actions of the mind that are truly termed Karmas. True liberation results from the disenthralment of the mind. Those who have freed themselves from the fluctuation of their minds come into possession of the supreme Nishtha (meditation). Should the mind be purged of all its impurities, then it will become very calm and all the Samsaric delusions attendant with its births and deaths will be soon destroyed.
- 11) Concentration of the mind on God after purification can give you real happiness and knowledge. You are born for this purpose only. You are carried away to external objects through Raga and Moha. Dive deep. The Divine Flame, the Light of lights is burning there. Plunge deep. Merge within.



46**Aug 06, 2015**

“The more you make your thoughts and beliefs into your identity, the more cut off you are from the spiritual dimension within yourself.”

Eckhart Tolle



47

How to Deal with Emotional Challenges and Hardships

Aug 05, 2015

By Raghad Ebied Sometimes we face stubborn challenges that hold us back from our dreams. They keep us 'stuck' and slow down our journey to fulfilling our potential, being more productive, and living life with purpose and passion.

These challenges can come in the form of some sort of loss: whether a loss of health, wealth, loved ones, or loved things. They try our emotions and mentally hold us back from fulfilling the vision we have for our life.

We are told in the Qur'an:

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.” [Qur'an: Chapter 2, Verse 155].

So the question is, how can we overcome the losses, challenges, and disappointments that are inevitable in life? How can we carry on with our lives to fulfill our ultimate purpose and maintain a strong connection with Allah? How can we heal those wounds and overcome those worries, so we can live our life to the fullest and step up to what we could potentially do to make a positive difference in the world? Occupy yourself with the Giver, not the gift First, it helps to remember that loss is a natural part of life, because everything

is transient and temporary. Although we can experience great sadness, we can also experience great joy.

Allah tells us once again in Surat An-Najm:

“And that to your Lord is the finality. And that it is He who makes [one] laugh and weep. And that it is He who causes death and gives life.” [Qur’an: Chapter 53, Verses 42-44]

Our health, wealth, and loved ones are all blessings and gifts that belong to Allah, which He lends to us for some time. We just tend to forget that they are gifts and end up attached to the gift and not as attached or thankful to the One Who blessed us with the gift, even when He, in His Infinite Mercy, chooses to take the gift away.

We know that for the believer, being tested or being blessed is an opportunity for patience and gratitude:

“How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.” [Muslim].

So when you thought you needed something or someone all along to feel more worthy; whether a job, money, status, spouse or friends, although all of those things are gifts from Allah, the One you really and ultimately needed all along was Allah.

It is our status and relationship with our Creator that should ultimately decide our worth.

Allah tells us in the Qur’an:

“Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” [Qur’an: Chapter 49, Verse 13]

The keys to success

We are also told about loss, the greatest loss, being a loss of Allah’s pleasure and happiness both now and in the Hereafter in Surat Al-Asr:

“By time, indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” [Qur’an: Chapter 103, Verses 1-3]

These verses not only tell us about loss, but also the way out of this state of loss, including how to cope with it and overcome it, so that we can move on to more contentment and success, In sha Allah.

The keys that are mentioned in the above verses are:

1. Belief in Allah
2. Doing Good
3. Enjoining each other to truth
4. Enjoining each other to patience

Understand the ‘truth’

I will briefly touch on the third key, which is to encourage each other to hold on to the truth. The truth is belief in Allah and His words in the Qur’an, which includes the temporary nature of the world, the truth that it will have both the good and the bad, and that you will feel both happiness and sadness.

“And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon

before, and he attributes to Allah equals to mislead [people] from His way. Say, “Enjoy your disbelief for a little; indeed, you are of the companions of the Fire.” [Qur’an: Chapter 39, Verse 8]

We need to constantly remind each other of this truth, because as human beings, we are prone to forget. We forget that Allah’s showered us with His blessings. We forget the years that Allah gave us ease, and tend to only remember the times of difficulty and the times when we were tested with some loss of some apparent blessings for reasons that Allah, in His Infinite Knowledge and Wisdom, knows would ultimately be for our betterment and elevation.

We know from the stories in the Qur’an and stories of great people, that many times transformation came out of tribulation and the greatest moments of weakness paved the way to the greatest moments of strength.

We can choose to hold on to the truth that in the end, there is An All-Seeing, All-Hearing, All-Compassionate God who is taking care of every single soul that walks this Earth. We can choose to have hope in Allah, which then grants us hope in ourselves to carry on, despite multiple losses, challenges, and disappointments.

Remember that in the Qur’an Allah tells us that we were created weak, and He says that He wants to lighten this burden for us. This weakness can be seen when we are so easily afflicted with sickness and weakness in a matter of minutes. We do not have control over where we are born or how we will die, among many other factors. We have this fragile nature that requires plenty of care to survive. We are constantly faced with tests and tribulations.

That is why you need to believe with all your heart that Allah has the power to change your state, your matters, and

your life for the better in a matter of hours, minutes, or even seconds – even after prolonged difficulty.

You see, all those losses and challenges were and will always be part of a Divine Plan to purify and teach you. In addition to elevating you to a higher level, one that could have not been reached without the struggles, challenges and disappointments. They were all stepping stones to the triumphs, joy, and absolute awe over Allah’s mercy.

Alhamdulillah, truly we are engulfed with Allah’s mercy.

It gets better

We have to believe that no matter how difficult things seem, Allah reminds us that with hardship, there is ease. So we need to look for the ease amidst the hardships, the joy amidst the sadness, the strength amidst the weakness, and the healing amidst the hurtfulness. Allah is taking care of you every step of the way. Just pray, believe, listen, and wonder in amazement at the gifts Allah showers you with.

We also need to try not to stare and worry about the closed doors for so long that you forget to appreciate the multitude of other doors Allah has opened and will open for you, In sha Allah. In the end, His “door” is always open; all you have to do is ask.

Allah promises us to make a way out for us in the following verses:

“...And whoever fears Allah – He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allah – then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.” [Qur’an: Chapter 65, Verses 2-3]

So yes, we will hope, we will dream, we will strive, and we will build. Indeed we can fail, fall, and feel hurt, betrayed, and feel a lack of empathy and compassion from others. However, we can get back up, try again, hope again, dream again, strive again and build again. We can succeed again. We can be happy and fulfilled again.

Once we build that hope and faith in Allah, that will be the fuel to have hope and faith in ourselves, because He tells us that He created us in the best way possible and that with Him, anything can be possible.

So although Allah mentions that we were created weak and fragile, He also tells us:

“We have certainly created man in the best of stature.” [Qur’an: Chapter 95, Verse 4]

Why? We have the ability to reason and choose.

Turn to Allah

Every time you experience some sort of loss or challenge that has broken your heart, choose to revive your love for the One whose love was meant to fill your heart: to love Allah, to turn to Him, to expect nothing except from Him, and to ultimately give and do everything for Him.

Every time the world fails you and others disappoint you, choose to strive for ultimate success both now and in the Hereafter where, In sha Allah, you will enjoy eternal bliss in heaven with room for nothing but happiness.

Every time you thought you failed, choose to learn the lessons that will help you rebuild yourself to be more successful later, In sha Allah.

Every time you thought the world would fill that void in your heart, choose to remember it as a reminder that nothing could fill that void except the closeness to and love of Allah.

Gaining perspective

Whenever you are facing difficult times, remember that you have the best gift of all, the gift of guidance, and the gift to know where we came from and where we are going.

The gift to know that regardless of all the tribulations, losses, sadness and pain in this world, there is an afterlife, a heaven of eternal bliss, for those whose hearts have been guided.

Think:

- What is a little hardship in comparison to an eternity of ease?
- What is some sickness in comparison to an eternity of perfect health?
- What is some sadness in comparison to an eternity of happiness?
- What is some loss in comparison to an eternity of gaining everything beautiful?

Really, what is some difficulty when:

- We have prayer: an opportunity to connect with the Creator of the universe to pour out all of our worries to;
- We have the Qur'an: a source of guidance and healing for our hearts, a comforter, and a way to find answers for life's most troubling questions;
- We have dua: an opportunity to call onto the One in Whose Hands all matters lie. The One Who can change anything in the blink of an eye, and the One Who just says "be" and it is;

- Most importantly, we have Allah : The One Who loved us before anyone loved us, and The One Who raised us from the depths of darkness. He Who protected us, gave us life, gave us an opportunity to be deserving of a heaven that spans the skies and the earth and make a positive difference in the world, In sha Allah.

About Raghad Ebeid

Raghad Ebeid is the author of the forthcoming book: “H-E-A-L-I-N-G: Seven Keys to Overcoming Life’s Challenges, Embracing Contentment and Re-Igniting Your Passion”. She writes for Azizah Magazine, onislam.net and other publications. She has completed a Master’s in Educational Leadership, preceded by degrees in Psychology, Education, and certifications in Life Coaching and Relationship Coaching. At every moment in our lives we are faced with a particular situation. Each such situation is a test. Our life consists of a vast number of such tests, which collectively form the grand examination of life. And on whether we pass or fail in this grand examination depends our eternal future after we die.



48

Infinite is GOD

June 07, 2015

There are as many ways of bhakti as there are individuals. The Lord lends Himself to the wishes of His devotees and appears in whatever form and nature they seek Him. Sri Ramakrishna practised the teachings of many diverse religions and concluded that any mode of worshipping God that led the aspirant to the goal must be valid and true, pointed out Swami Gautamananda in a lecture. His experiments with each religion helped him to come to this conclusion which echoes the claim of the rishis and sages: 'The Absolute is one who appears varied and different and hence is described as such.'

Hence there cannot be a limited perspective of God nor can one be dogmatic about His infinite power. Such limited views are similar to the explanations offered by the six blind men trying to define an elephant. Each one draws a conclusion based on a small section of the elephant which comes within his sense of perception. It leads to only an inadequate surmise of what the elephant actually is. So there are many religions and many paths to reach the same goal. But God-realisation is an inner and individual experience and attains fulfilment in an individual only with His grace. Sastras and religious texts are helpful in initiating one into this quest. They can serve the seeker to a certain level. If one is able to internalise their import, then it becomes a part of one's consciousness and there is no need to read the texts further. Even Arjuna's vision of the transcendental form of the Lord

is not the final goal of man's search. The fleeting glimpses of realisation in an individual's life, when one grapples with the immenseness of the Infinite Brahman, have to become a permanent experience of the seeker. The true devotee is endowed with the power of direct perception of the divine form. Adi Sankara defines an ideal devotee as one who realises by all one's senses only one object, God. He adores God with all his spirit and heart. Through sincere prayer it is possible to sustain devotion to the Lord.



49

If I Die

May 07, 2015

Simply as a reminder that I am not alone in the universe – that beyond the shifting sands of circumstance, there is something out of which I arose and into which I will one day dissolve.

I find an odd sort of comfort in these words from the mystical poet Rumi:

If I die, don't say that he died.

Say he was dead, became alive, and was taken by the Beloved.



50**The Wave***April 19, 2015*

The wave realises “I am the sea”, and by falling into the sea prostrates itself before its God.

Hazrat Inayat Khan



51

The God

April 16, 2015

“God is love” – three words which open up an unending realm for the thinker who desires to probe the depths of the secret of life.



52

A Ray Of Light – “Kaaba”

April 04, 2015

The Kaaba Sharif represents Oneness.

The planets rotate around the sun, the electrons around the nucleus, the moth around the candle; rotating around such a center means allegiance with love.

Could it also mean that every turn represents a movement to a higher spiritual plane? from the “nafs al ammarah” to the nafs al mutmanniah?”

In everyday life “tawaf” round the holy Kaaba is representative of the unity of the Ummah: Everyone moving together – going in the same direction and with the same aim in mind.



53

Endless Love

March 28, 2015

“In God alone is there primordial and true delight, and in all our delights it is this delight we are seeking.”



54

Unity of Universe and Religion

March 23, 2015

Religion is an umbrella language. Its relation to the universe, world and humankind is similar to the relationship between the sea and fish or a tree and fruit. Its relation to the universe and what is in it and its reference to objects and creatures is based on the unity of rules and content. A fish lives in the sea, which surrounds it completely. A fish exists in the endless universe which is called the sea.

Likewise, the fruit, leaves, branches, trunk and roots of a tree are related to the tree as a comprehensive universe. When you attempt to make a judgment on a fruit, you cannot divide the content. In other words, because the state of the fruit is directly relevant to the content and status of the tree, we cannot evaluate a matter from the perspective of two separate categories (the perspective of the fruit and the perspective of the tree). We know that the productivity, taste and other characteristics of the fruit are relevant to the tree; fruit takes its shape based on the structure of the tree; they are integrated.

And because religion is an umbrella language, the notions that emerged based on this language take their shape and final form within that language. Each of these notions sheds light on a different human situation. No situation or provision exists independently of this language because there is no notion or provision if there is no language. What word

can regard itself independent of the language that creates it? In this case, can we imagine a language-free word or notion?

Existence is about different levels of meanings that are intricately related to one another. Likewise, the levels of meanings of religion exhibit the same complexity. Considering that a leaf cannot exist without a tree and a word cannot exist without language, a “non-tree leaf” or “a non-language word” cannot be imagined. This is the case both ontologically and epistemologically.

As a result, we could conclude that if religion is an integrated set of rules and provision on everything in the universe and the gist of existence, then everything in the universe has a relationship with religion. What emerged in the process of enlightenment and introduced a modern format in the world does not correspond to any reality in terms of existence and knowledge; it only exists as an abstract design and a speculative construction. It has no value of authenticity; it is all about labeling because it offers a tool to define reality and truth. An abstract design and construction is just an assumption because it does not have a value of authenticity.

If existence means the reflection of Allah’s names, then we cannot think of the existence independently of Allah. There is nothing that is immune to the might and knowledge of Allah. Likewise, there is nothing that religion does not interfere with.

The studies of Islamic theology, Sufism and Islamic jurisprudence, developed in relation to the mental activities of human brain in the past, as well as all other disciplines on knowledge and study, never refer to autonomous realms and realities. On the contrary, they make reference to different dimensions and reflections of existence.

This dismisses double-reality and separate realms, but it also envisages genuine pluralism in the types of knowledge and practices. Unity in plurality is the reflection of limitless oneness. But this does not mean the division of oneness into pieces.



55

Retrospect

March 19, 2015

By Arthur Conan Doyle

There is a better thing, dear heart,
Than youthful flush or girlish grace.
There is the faith that never fails,
The courage in the danger place,
The duty seen, and duty done,
The heart that yearns for all in need,
The lady soul which could not stoop
To selfish thought or lowly deed.
All that we ever dreamed, dear wife,
Seems drab and common by the truth,
The sweet sad mellow things of life
Are more than golden dreams of youth.



56

Love Manifests towards those Whom we Like as Love; towards those Whom we do not Like as forgiveness.

Feb 9, 2015 Bowl of Saki, February 8, by Hazrat Inayat Khan

Commentary by Pir-o-Murshid Inayat Khan

In the East, when we speak of saints or sages, it is not because of their miracles, it is because of their presence and their countenance which radiate vibrations of love. How does this love express itself? In tolerance, in forgiveness, in respect, in overlooking the faults of others. Their sympathy covers the defects of others as if they were their own; they forget their own interest in the interest of others. They do not mind what conditions they are in; be they high or humble, their foreheads are smiling. To their eyes everyone is the expression of the Beloved, whose name they repeat. They see the divine in all forms and in all beings.

from http://wahiduddin.net/mv2/XIV/XIV_1.htm

Think of the life of the great Master Jesus... one sees that from beginning to end there was nothing but love and forgiveness. The best expression of love is that love which is expressed in forgiveness. Those who came with their wrongs, errors, imperfections, before the love, that was all forgiven; there was always a stream of love which always purified.

“Religious Gatheka #44”, by Hazrat Inayat Khan (unpublished)

We may make an ideal in our imagination, and, whenever we see that goodness is lacking, we may add to it from our own heart and so complete the nobility of human nature. This is done by patience, tolerance, kindness, forgiveness. The lover of goodness loves every little sign of goodness. He overlooks the faults and fills up the gaps by pouring out love and supplying that which is lacking. This is real nobility of soul. Religion, prayer, and worship, are all intended to ennoble the soul, not to make it narrow, sectarian or bigoted. One cannot arrive at true nobility of spirit if one is not prepared to forgive the imperfections of human nature. For all men, whether worthy or unworthy, require forgiveness, and only in this way can one rise above the lack of harmony and beauty.

from http://wahiduddin.net/mv2/IX/IX_9.htm

Love manifests towards those whom we like as love; towards those whom we do not like as forgiveness.



57

Self-pity is the Worst Poverty; it Overwhelms Man until he sees nothing but Illness, Trouble and Pain.

Jan 29, 2015, by Hazrat Inayat Khan

Commentary by Pir-o-Murshid Inayat Khan:

If one studies one's surroundings one finds that those who are happy are so because they have less thought of self. If they are unhappy it is because they think of themselves too much. A person is more bearable when he thinks less of himself. And a person is unbearable when he is always thinking of himself. There are many miseries in life, but the greatest misery is self-pity.

Man is mostly selfish, and what interests him is that which concerns his own life. Not knowing the troubles of the lives of others he feels the burden of his own life even more than the burden of the whole world. If only man in his poverty could think that there are others who are poorer than he, in his illness that there are others whose sufferings are perhaps greater than his, in his troubles that there are others whose difficulties are perhaps greater than his! Self-pity is the worst poverty. It overwhelms man and he sees nothing but his own troubles and pains, and it seems to him that he is the most unhappy person in the world, more so than anyone else.

A great thinker of Persia, Sa'di, writes in an account of his life, 'Once I had no shoes, I had to walk barefoot in the

hot sand, and how miserable I was. Then I met a man who was lame, for whom walking was very difficult. I bowed down to heaven at once and offered thanks that I was much better off than he who had not even feet to walk upon.' This shows that it is not a man's situation in life, but his attitude towards life that makes him happy or unhappy....

When Jesus Christ said, 'Seek ye first the kingdom of God,' this teaching was an answer to the cry of humanity: some crying, 'I have no wealth,' others crying, 'I have no rest,' others crying, 'My situation in life is difficult,' My friends are troubling me,' or, 'I want a position, wealth.' The answer to them all is, 'Seek ye first the kingdom of God, and all these things shall be added unto you.'



58**The only Power – is the Power of Love***Jan 21, 2015***Hazrat Inayat Khan**

Commentary by Pir-o-Murshid Inayat Khan:

Every kind of power lies in this one thing which we call by the simple name: love. Charity, generosity, kindness, affection, endurance, tolerance, and patience--all these words are different aspects of one; they are different names of only one thing: love. Whether it is said, 'God is love,' or whatever name is given to it, all the names are the names of God; and yet every form of love, every name for love, has its own peculiar scope, has a peculiarity of its own. Love as kindness is one thing, love as tolerance is another, love as generosity is another, love as patience another; and yet from beginning to end it is just love.



59

Be Nobody

Nov 4, 2014

by Lama Marut

Consider this: We all know that it is in those moments when we completely lose ourselves – engrossed in a good book or movie, engaged in an all-consuming task or hobby, or immersed in our child’s or lover’s gaze – that we are truly happy. These experiences point to something extremely important: *Our greatest joy comes when we vacate ourselves and give ourselves over to something or someone else.* It is when we manage to ‘stand outside of ourselves’ (*exstasis*) that we experience *ecstasy*.

“True and deeply felt self-esteem comes not through the exhausting quest for more and more ego inflation. It comes only when the ego and its endless demands are quieted and quenched, when the lower self is emptied and the fullness and plentitude of the Higher Self arise.

“It is only when we stop narrating the play-by-play of our lives and actually start living in an unmediated and direct way that we become really present and fully engaged. It is only when that little voice inside our head finally shuts up that we become wholly assimilated with what’s actually happening, and become truly happy.

“It is important to have a good, healthy sense of self-worth, and the point of being nobody is certainly not to become servile, a doormat on which others can trample. But

thinking that we will feel fulfilled only if we become *more special than* others leads to an increase, not a diminishing, of anxiety and dissatisfaction.

“Wanting to be somebody unique – or somehow ‘more unique than others’ – is actually quite common: there’s nothing special about wanting to be special. But it is this very drive for radical individuality and superiority that keeps us feeling isolated and alone. In the end, the willingness to let go and *be nobody* is what’s really extraordinary, and it is the only means for real connection with others and communion with what is real.



60

Ingredients of Patience

Oct 20, 2014

What are the ingredients of patience?

Patience is not some commodity which you can go out and buy from the super market. I would like to buy a case of it but it's not for sale. In this world of hurry up and do it, get rich quickly, there seems to be very little patience. I don't like to drive during rush hour because of drivers that ride my bumper. I wonder why they honk when it's quite obvious with a car right in front of me and one to the side, I have no place to go.

If you have ever watched an angler fishing,, you realise hope must be one of the main ingredients. When I am hopeful I am willing to wait. But that doesn't mean waiting is easy. The more we want something and the longer we want it, the more impatient we become.

Sometimes we are only able to wait patiently when the LORD gives us the strength.

Another ingredient is peace. The holy Prophet (PBUH)knew we would need peace and set the best example for finding it. He often found it necessary to get away so He could be alone with His Heavenly Lord and pray. Our souls yearn for this peace and we will never find it unless we take time each day to pray and talk with God.

The last ingredient and probably the most important is love. Love enables a mother to be patient with her child no matter how many times he disobeys. Love enables grandparents to appreciate every accomplishment of their grandchildren. Love enables Allah SWT to be patient with me no matter how many times we disobey or disregard His word.

Patience is a fruit of the Spirit just like love, joy and peace, followed by kindness, goodness, faithfulness, gentleness and self-control. These fruits are not something we can develop on our own. They only come when we have a close and intimate relationship with our Khaliq and Maalik.

Knowing Allah SWT is all important. Spending time with Him in prayer and reading the Quran enables us to draw ever closer to Him. It is that closeness and trust that enables us to wait on His timing.

He always wants the very best for us.

It must be remembered that we have been given clear guidelines about sabr, shukr, salat and tawakkul. Each quality complements, strengthens and harmonizes the other and is none mutually exclusive.

In my humble opinion, hope is a most crucial factor and we must never lose hope in the Goodness, the Infinite Mercy, the Discriminating Wisdom, the Compassion, the Support of our Maker and Sustainer who is Ar Rehman and Ar Rahim. Hope is the most important ingredient in the whole scheme of things. When all seems, lost, when there is none to help you out, when it is a hopeless cause, you turn your face to Him, beseech Him, implore Him, supplicate, weep and hope that he will listen to you. This has happened to most of us. and if we look back upon our lives we will definitely recollect one or more such incident.

Another very important ingredient is Love and only yesterday, I read something from Hazrat Inayat Khan which I would like to quote:

“Love alone is the fountain from which all virtues fall as drops of sparkling water. What do I mean by love? It is such a word that one cannot give one meaning. All attributes like kindness, gentleness, goodness, humbleness, mildness, fineness, are names of one and the same thing. Love therefore is that stream which when it rises, falls in the form of a fountain, and each stream coming down is a virtue.”

I said earlier and would like to repeat that reading the Quran over and over answers a lot of questions and clears a lot of misconceptions. The Surah Al-Fatihah is a prayer in which we are asking our Lord for guidance and in the words of Syed Abul Ala Maududi : “This Surah is in fact a prayer which Allah has taught to all those who want to make a study of His book. It has been placed at the very beginning of the book to teach this lesson to the reader: if you sincerely want to benefit from the Quran, you should offer this prayer to the Lord of the Universe.

This preface is meant to create a strong desire in the heart of the reader to seek guidance from the Lord of the Universe, Who alone can grant it. Thus Al-Fatihah indirectly teaches that the best thing for a man is to pray for guidance to the straight path, to study the Quran with the mental attitude of a seeker – after-truth and to recognise the fact that the Lord of the Universe is the source of all knowledge. He should, therefore, begin the study of the Quran with a prayer to him for guidance.

From this theme, it becomes clear that the real relation between Al-Fatihah and the Quran is not that of an introduction to a book but that of a prayer and its answer. Al-

Fatihah is the prayer from the servant and the Quran is the answer from the Master to his prayer. The servant prays to Allah to show him guidance and the Master places the whole of the Quran before him in answer to his prayer, as if to say, “This is the Guidance you begged from Me.”

Last but not least, the Sunnah of our Holy Prophet (PBUH) is a complete and flawless example of human code of conduct. When in doubt, the person should look at this code and clear the cobwebs and mists from his/her mind.



61

Conscious Simplicity

Oct 21, 2014

by Duane Elgin

Here are three major ways that I see the idea of simplicity presented in today's popular media:

- 1) *Crude or Regressive Simplicity*: The mainstream media often shows simplicity as a path of regress instead of progress. Simplicity is frequently presented as anti-technology and anti-innovation, a backward-looking way of life that seeks a romantic return to a bygone era. A regressive simplicity is often portrayed as a utopian, back-to-nature movement with families leaving the stresses of an urban life in favor of living in the woods, or on a farm, or in a recreational vehicle, or on a boat. This is a stereotypical view of a crudely simple lifestyle – a throwback to an earlier time and more primitive condition – with no indoor toilet, no phone, no computer, no television, and no car. No thanks! Seen in this way, simplicity is a cartoon lifestyle that seems naive, disconnected, and irrelevant – an approach to living that can be easily dismissed as impractical and unworkable. Regarding simplicity as regressive and primitive makes it easier to embrace a “business as usual” approach to living in the world.
- 2) *Cosmetic or Superficial Simplicity*: In recent years, a different view of simplicity has begun to appear – a

cosmetic simplicity that attempts to cover over deep defects in our modern ways of living by giving the appearance of meaningful change. Shallow simplicity assumes that green technologies – such as fuel-efficient cars, fluorescent light bulbs, and recycling – will fix our problems, give us breathing room, and allow us to continue pretty much as we have in the past without requiring that we make fundamental changes in how we live and work. Cosmetic simplicity puts green lipstick on our unsustainable lives to give them the outward appearance of health and happiness. A superficial simplicity gives a false sense of security by implying that small measures will solve great difficulties and allow us to continue along our current path of growth for decades or more.

- 3) *Deep or Conscious Simplicity*: Occasionally presented in the mass media and poorly understood by the general public is a conscious simplicity that represents a deep, graceful, and sophisticated transformation in our ways of living – the work we do, the transportation we use, the homes and neighborhoods in which we live, the food we eat, the clothes we wear, and much more. A sophisticated and graceful simplicity seeks to heal our relationship with the Earth, with one another, and with the sacred universe. Conscious simplicity is not simple. This is a life way that is growing and flowering with a garden of expressions. Deep simplicity fits aesthetically and sustainably into the real world of the twenty-first century.

Today's world requires far more than crude or cosmetic changes in our manner of living. If we are to maintain the integrity of the Earth as a living system, we require deep and creative changes in our overall levels and patterns of living

and consuming. Simplicity is not an alternative lifestyle for a marginal few, but rather a creative choice for the mainstream majority. What does a life of conscious simplicity look like? There is no cookbook we can turn to with easy recipes for the simple life. The world is moving into new territory and we are all inventing as we go.



62

Seek the Good in Every soul

Oct 10, 2014

One day I was walking in a city and met a dervish with a wonderful personality. He was dressed in a patched robe, but his speech, his voice, his thought, his movement, his atmosphere, were all most winning. At that time I was very young in the pursuit of philosophy. Youth is a time when pride has full play. So as we were walking along, and he called me 'Murshid', I was very glad. He addressed me as Murshid every time he spoke to me! Presently we met another person, who seemed to be without any education, without any knowledge of philosophy or religion or anything out of the way, but he called him 'Murshid' too. My pride was hurt, especially when next he came across a policeman whom he also called 'Murshid'. So then I asked my teacher what could be the meaning of all this, and he said, 'Your dervish showed you the first step towards recognising God: to recognise all beings as your teacher. A foolish person can teach you, a wise person, a learned person, a student, a pious or wicked person, even a little child; everyone can teach you something. Therefore have this attitude towards everybody, then it may be said that you recognise God.



63

Stillness

Oct 09, 2014

“As spiritual searchers we need to become freer and freer of the attachment to our own smallness in which we get occupied with me-me-me. Pondering on large ideas or standing in front of things which remind us of a vast scale can free us from acquisitiveness and competitiveness and from our likes and dislikes. If we sit with an increasing stillness of the body, and attune our mind to the sky or to the ocean or to the myriad stars at night, or any other indicators of vastness, the mind gradually stills and the heart is filled with quiet joy. Also recalling our own experiences in which we acted generously or with compassion for the simple delight of it without expectation of any gain can give us more confidence in the existence of a deeper goodness from which we may deviate.”



64

Fanaticism's Antidote: 'The Sufis'

Oct 09, 2014

In 2012, extremist militants, battle-hardened from their fight to topple Libya's Muammar Gaddafi, took their booty, weapons and fervour and spilled into the no-man's-land of northern Mali. There, they co-opted a long-running Tuareg rebellion, carving out a sanctuary and base from which to consolidate their rule.

After conquering the ancient city of Timbuktu, a once-important place of religious learning, the militants proceeded to destroy the city's cultural sites. Numerous libraries teeming with religious, literary and scientific manuscripts were put to the torch. In their march to reshape reality to their image, the extremists also demolished several UNESCO World Heritage shrines and mosques dedicated to Sufi savants who had been key during Timbuktu's enlightenment period. The buildings had also marked the presence of good men on earth.

Those actions, now largely forgotten, have given way to the larger and more sweeping barbarism involving ISIL that has engulfed Iraq and Syria. There too, the attacks on diversity and tolerance have become part of the violence. Beyond the persecution of minorities, ISIL has driven its tractors through Sufi sites in the city of Mosul – another ancient centre of learning. (Ironically, some of the militants in Iraq today have named themselves after one of the most famous of Sufi orders: The Naqshbandi).

Important role in Islam

The demolition of Sufi architecture may not compare in tragedy and horror to the butchering of innocents, but it is nonetheless notable. For Sufis have in fact played an important role in Islam, and far beyond.

The attacks on diversity and tolerance have become part of the violence. Beyond the persecution of minorities, ISIL has driven its tractors through Sufi sites in the city of Mosul – another ancient centre of learning.

This month marks the 50th anniversary of the publication of “The Sufis”, penned by the late Idries Shah. This classic by one of the foremost authorities on the subject was written for a western audience caught in a vogue of Oriental spirituality cults, or an overly academic approach to Sufism. The book was designed to help readers come to better grips with what constituted genuine mysticism, and to provide a sense of Sufism’s universality, which according to Shah, went far beyond its role in Islam.

Shah asserts that genuine Sufis are followers of an age-old tradition of experiential knowledge that is flexible and ever evolving, and which aims to bring its adherents to a true understanding of the nature of reality – which the biological brain or the culturally blind mind, operating in a certain mode, cannot ascertain on their own.

Sufis, Shah says, far from necessarily being members of an Islamic sect, have always existed within different faiths and cultures, including those of early antiquity that predated Islam.

It is not a system of thought or an academic process, Shah explains, but a living state. Indeed, Sheikh Abu El

Hasan Fushanji sums it up: “Formerly, being a Sufi was a reality without a name. Today, it is a name without a reality.”

In “The Sufis”, we learn of the fascinating, and little-known influence that Sufis have had on the world, including Europe and the West. We are shown, for example, how the music of the Troubadours, the writings of Chaucer and Dante, medieval chivalry, and Freemasonry, as well as many less overtly mystical cultural fruits, are linked to the Sufis of the East.

Exemplary Humans?

Many of the “giants” among them are household names all over the world: Jalaludin Rumi, Omar Khayyam, Saadi of Shiraz, Ibn al-Arabi, al-Ghazali – just to name a few. It is partly through their achievements that the idea of Sufis as strictly Islamic mystics is perpetuated. But Shah uses them in this book for illustrative purposes. The most famous Sufis, he suggests, are exemplars of what humans east, west, north and south can be.

Indeed, given the rather strange state of the world, the type of thinking outlined in “The Sufis”, and other books by Shah, may be more needed than ever. With its flexible and organic approach to life and its refreshing lack of exclusivism, Sufism represents a powerful counterpoint to the dogmatic and violent fixations of extremists everywhere. In contrast to the closed extremist, oblivious and often inimical to his or her context, the Sufi might be defined as one who is open, through experience and learning, to any, and all, possibilities appropriate to an ever-widening horizon of contexts.

But it isn’t just religious zealots who are caught in the throes of obsessive or fixed thinking. We live in an age of rapid technological advancement, where the tugs and levers

of consumerism and the maniacal consumption of digital information turn us into dazed and anxious prisoners. We are manipulated, and often wish to be.

The Sufi road, Shah tells us, begins with the realisation, and the admission, that we are a bundle of reflexes and conditionings that steer our thoughts and behaviour, rendering us virtually automatic. The way of thinking and learning that Shah describes in “The Sufis” has an overarching purpose: to facilitate the freedom from these shackles and the idols that they bind us to, whether they be material, mental, or emotional. It is through this road, away from the fixation on forms, whether eastern extremism or western consumerism, that new and more fulfilling possibilities open up.

Journey into the unknown

The suggestion put forward in the book is that the answer lies in our own minds. “We are infinitely perfectible through attunement with the whole of existence,” Shah writes. Through a balance of the physical and the spiritual, where all of life is the means by which we are polished, we can pursue our learning – including through our mistakes.

As Jorge Luis Borges, the great Argentinean writer, said, “We are given mistakes, we are given nightmares, almost nightly, and our task is to make them into poetry.” Borges literally turned them into poetry because he was a poet. He was also speaking metaphorically: It is incumbent upon each of us to turn those things into whatever beauty we can muster around us.

That great inner journey into the unknown, what Shah calls “a necessary adventure”, stands in stark contrast to how we tend to live our lives today: averse to challenge and risk-

taking, and absorbed in a gratifying virtual world, and its often trivial derivatives. A cult of comfort and safety is perpetuated whose hallmark is the pathological sheltering of our children from an outside world brimming with necessary lessons. This has taken the place of a formerly more consistent effort by people to try and break through their own barriers by meeting life directly.

The Sufis, by comparison, were no strangers to danger. Many of them had to fight and survive against the zealots in their midst. Rumi and his family fled the Mongols, and Fariduddin Attar was murdered by them. Scores of other lesser known, or now forgotten Sufis, were punished or put to the sword by the powers that be, in some cases for merely trying to show what exists outside of our mental labyrinths.

Classical Sufism flowered in the east, yet it is not of the east. “The place of your sitting room carpet is on the floor of your house – not in Mongolia where its design may have originated,” one saying goes. As a way of thinking, contemporary Sufism’s relevance is for today.

At this time of great disorder and confusion in the world, “The Sufis” reminds us that there is in fact a way forward towards clarity, coherence and sanity, and even more – a connection to a larger purpose. The beginning lies in an openness to this very possibility.

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65

“Nobody, Son of Nobody”

Aug 18, 2014

Suppose you can recite a thousand holy
verses from memory.

What are you going to do
with your ego self, the true
mark of the heretic?

Every time your head touches
the ground in prayers, remember,
this was to teach you to
put down that load of ego
which bars you from entering
the chamber of the Beloved.

Shaikh Abu Saeed Abil Kheir – “Nobody, Son of Nobody”



66

When Allah is With You

Aug 11, 2014

I read the following somewhere and substituted the word “God” with “Allah”

When Allah is with you everything is with you; when Allah is in you everything is in you. Inspiration, knowledge, light, all are then within you. But if you find joy in confusion, if you confuse yourself and keep yourself in darkness, you may do so. However, you have inherited from the heavenly Being, His inspiration, His Light, His power. You have inherited might from the Almighty Allah; you have inherited light from the Light of the universe. Therefore you are blessed with all these things, if you can only open your eyes and see the blessing.



67

A Short Peace Poem by Sri Chinmoy

Jul 30, 2014

World peace can be achieved
When, in each person,
The power of love
Replaces the love of power.



68

Ramdan Reflection : Imam Khalid Latif

Jul 28, 2014

In these remaining few hours of Ramadan, do your best to spend a little bit of time with yourself and look inside your heart to see what are you carrying with you as you leave this month. Each of you has so much to share with this world and this world is in such dire need of each of us to realise that. A look within is necessary as our ability to share with those around us is premised on our having something to share in the first place. You can't give someone something you don't have, and you will give what you do have. Find courage, strength and hope in yourself and share that with the people around you. Build up love, respect, and confidence for yourself and others, and give each without condition to all those that you meet. Remove anger, hatred, and racism from within, and be willing to confront yourself to see if these things exist inside of you. Stand up against bitterness, envy, arrogance and jealousy, as these things can't be shared if they are not there to share in the first place.

We have a commitment to each other in our shared humanity to be our very best on this day and every tomorrow that we are blessed to see. Don't be selfish and keep yourself from being surrounded by selfish people. The mindless consumption that renders a short-lived complacency from a simple a satiation of our stomachs should no longer be our pursuit. Instead elevate yourself to your highest station, free of any of fear of reaching your potential, and pursue real

contentment by satisfying your soul through a nourishment that sees beyond the acquisition of things worldly. Do it so that the world will be better, even if it's just the world of those who are blessed to meet you. Where they might end up will be totally different because of how you impacted their life.

Just be good and try your very best. It will make a difference, I can guarantee you that.

May your noble intentions be elevated and life's objectives be facilitated as you continue to do all that you do. May you be protected from hearts that are not humble, tongues that are not wise and eyes that have forgotten how to cry. May God All-Mighty be with you always, and may you feel His Presence, Love and Grace on this day and every tomorrow that you see. Ameen.



69

The Kaaba Guarding the Centre, Generating the Circumference

by: H. Masud Taj Jul 13, 2014

Let us visit the historical cube in Mecca to conduct a thought-experiment: Imagine you are suspended in space in a satellite directly above the cube in Mecca. Presume also that it is night and all the lights in the world have been switched off. Now switch on the lights that shine on the courtyard of the Great Mosque of Mecca in which the cube is located and also switch on the lights of all the mosques of the world.

This is what you will see: directly below you will be the black square of the Kaaba at the centre of a vast concentric system of white circles that emanate from it like ripples. The innermost circles are in constant motion around it, and they are packed close together. White wheels within wheels unceasing in their motion. They are encircled by white circles that have a space between each other. These do not move around the cube but they do sway towards and away from it. Radiating away are unmoving white dots that make up bigger and bigger circles at greater distances from each other.



Hemant Mehta

What are these three sets of ripples that emanate from the cube and what have they got to do with God asking Abraham to repair the cube?

The three sets of circles we saw while being suspended in space above the Kaaba were gatherings of people in different acts of worship (the word “ecclesiastical” which means “of the church” is from the Greek word *ekklesia* which means an assembly or gathering of people). Closest to the cube, the Kaaba, are the pilgrims dressed in the stipulated white unstitched garments, akin to their shrouds, circumambulating; walking seven times around the cube chanting to God, “*Labaik, allabumma labaik*” – “I am here, for You, I am here”. They form the first set of moving concentric circles.

The next set of circles are pilgrims in concentric rows: standing, bowing and prostrating to God in the prescribed prayer. If the first set of circles move along the circumference then this set of circle moves along the radius, where each worshipper, while going from the standing, bowing and prostrating mode, is moving radially towards the centre of the cube and then receding. From your vantage viewpoint up in the night sky, this second set of circles would appear as white rings that pulsate: expanding in width and contracting. Finally, you have the distant circles that are made up of white dots that are the mosques of the world: segments of great circles (were you to light up all the graves of Muslims in the world, they too would lie in concentric ripples emanating from the Kaaba).

Thus, the mosque is defined as a segment of a circle whose centre is the Kaaba. For instance a mosque in New York would be a segment of the circle that passes through Canada, and crosses the Arctic to Russia, Mongolia, China, Vietnam, Singapore, and then crosses Antarctica, Peru, Colombia and Cuba, before re-entering the United States. The circle is made up by connecting the mosques, the white

dots you saw from outer space that make the circle whose centre is the cube in Mecca.

This global concentric system made up by all the mosques in the world oriented to a single centre is a geometrical analogue of *Tawhid* – a doctrine of the Oneness of God and the unity of all existence. *Tawhid* is the foundation of Islam. Hence the cube is an ordering device; it is a marker that locates the centre of the concentric system. In it, all the axes of our horizontal plane of material existence converge and connect to the vertical *axis mundi*.

It is as an ordering device that the second, and less known, meaning of the word Kaaba comes into play. *Kaaba*, in Arabic, means the “cube” and also “a shape that emerges”, i.e. both the form and the emergence of form. If the form is the cube, then what form remains to emerge?

Hemant Mehta

As an ordering device, the Kaaba is not the modest cube in Mecca but a monumental project that has, for over a millennium now, been redefining the world in its own image. It has been constructing its circumferences (without which the centre is a point without identity). Each time a group of Muslims gather in prayer or build a mosque, each time Muslims follow the Prophet’s practice of sleeping on the right side with their faces towards the Kaaba, each time a



Muslim dies and is buried in a grave that is always oriented towards the Kaaba, in each instance a fragment of a

circumference is being put into place. Prayer-halls, beds and graves are all rectangles with their larger side facing the Kaaba; all chords of its circumnavigating circles. With the global consolidation of a sacred centre, the faithful barely perceive that with their bricks and their bodies, they construct and constitute an international installation, the mother of all Monumental Art.

Ottawa, 30 June 2001.

(This essay is based on the author's talk, "Mosque as Metaphor", delivered at The Hall of Philosophy, Chautauquan Institution, New York, on July 27, 2000.)



70

The Meaning of Hajj: the Hajj of the Heart

Jul 12, 2014

- 1) The Hajj is an inward journey to the Ka'bah of the heart and soul.
- 2) The Hajj consists of the Hajj of the Body (walking, standing, collecting and throwing), the Hajj of the Mind (performing the rites with understanding) and the Hajj of the Heart (performed in total submission to The Almighty).
- 3) The Ka'bah is not the destination; it is the starting point of one's commitment to cast away one's bad ways and to begin afresh a new Allah-centred life.
- 4) In tawaf, the pilgrim is like a drop of water that has become part of the river that is flowing to its origin, the ocean of Eternity. This life is a journey of return to The Merciful.
- 5) Sa'ee makes one aware that the Allah-centred life must be filled with "effort" (meaning of sa'ee). It is effort anchored in complete submission to Allah The Merciful that will bring the right results, just as it did for a mother who ran several times from one end of the valley to another in search of water in the harsh desert environment.
- 6) When the pilgrim leaves the Ka'bah in the direction of Arafah to begin his Hajj, he is moving away from The House to meet The Lord of The House. Arafat is outside the boundary of The Holy Land (Haram),

signifying that The Lord of The House is everywhere, and is closer to man than he is to his own jugular vein. [The Holy Qur'an, 50:16]



71

For those Planning to Perform Hajj this Year

Jul 11, 2014

A man who had just returned from the pilgrimage came to Junayd. Junayd said:

A man who had just returned from the pilgrimage came to Junayd. Junayd said:

“From the hour when you first journeyed from your home have you also been journeying away from all sins?” He said “No.” “Then,” said Junayd, “you have made no journey. At every stage where you halted for the night did you traverse a station on the way to God?” “No,” he replied. “Then,” said Junayd, “you have not trodden the road, stage by stage. When you put on the pilgrim’s garb at the proper place, did you discard the qualities of human nature as you cast off your clothes?” “No.” “Then you have not put on the pilgrim’s garb. When you stood at ‘Arafat, did you stand one moment in contemplation of God?” “No.” “Then you have not stood at ‘Arafat. When you went to Muzdalifa and achieved your desire, did you renounce all sensual desires?” “No.” “Then you have not gone to Muzdalifa. When you circumambulated the Ka’ba, did you behold the immaterial beauty

of God in the abode of purification?” “No.” “Then you have not circumambulated the Ka’ba. When you ran between Safa and Marwa, did you attain to purity (safa) and virtue

(muruwwat)?” “No.” “Then you have not run. When you came to Mina, did all your wishes (muna) cease?” “No.” “Then you have not yet visited Mina. When you reached the slaughter-place and offered sacrifice, did you sacrifice the objects of worldly desire?” “No.” “Then you have not sacrificed. When you threw the pebbles, did you throw away whatever sensual thoughts were accompanying you?” “No.” “Then you have not yet thrown the pebble, and you have not yet performed the pilgrimage.”



72

Humility in Islam

Jul 11, 2014

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, God likes not each arrogant boaster.” (Quran 31:18)

“And the slaves of God are those who walk on the earth in humility and calmness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.” (Quran 25:63)

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with God is that (believer) who has *At-Taqwa* (God consciousness). Verily, God is All-Knowing, All-Aware.” (Quran 49:15)

“Wealth does not decrease because of charity, and God increases His slave in honour when he forgives others. And no one humbles himself before God but God will raise him (in status).” (*Sabeeh Muslim*)



73

The Mystics Of Islam

by Reynold A. Nicholson Jul 11, 2014

Shibli was a pupil of the famous theosophist Junayd of Baghdad. On his conversion, he came to Junayd, saying:

“They tell me that you possess the pearl of divine knowledge: either give it me or sell it.” Junayd answered: “I cannot sell it, for you have not the price thereof; and if I give it you, you will have gained it cheaply. You do not know its value. Cast yourself headlong, like me, into this ocean, in order that you may win the pearl by waiting patiently.”

Shibli asked what he must do.

“Go,” said Junayd, “and sell sulphur.”

At the end of a year he said to Shibli:

“This trading makes you well known. Become a dervish and occupy yourself solely with begging.”

During a whole year Shibli wandered through the streets of Baghdad, begging of the passers-by, but no one heeded him. Then he returned to Junayd, who exclaimed:

“See now! You are nothing in people’s eyes. Never set your mind on them or take any account of them at all. For some time” (he continued) “you were a chamberlain and acted a governor of a province. Go to that country and ask pardon of all those whom you have wronged.”

Shibli obeyed and spent four years in going from door to door, until he had obtained an acquittance from every person except one, whom he failed to trace. On his return, Junayd said to him:

“You still have some regard to reputation. Go and be a beggar for one year more.”

Every day Shibli used to bring the alms that were given him to Junayd, who bestowed them on the poor and kept Shibli without food until the next morning. When a year had passed in this way, Junayd accepted him as one of his disciples on condition that he should perform the duties of a servant to the others. After a year’s service, Junayd asked him:

“What think you of yourself now?” Shibli replied: “I deem myself the meanest of God’s creatures.” “Now,” said the master, “your faith is firm.”



73

Humility

Jul 11, 2014

“These are the few ways we can practice humility:
To speak as little as possible of one’s self.
To mind one’s own business.
Not to want to manage other people’s affairs.
To avoid curiosity.
To accept contradictions and correction cheerfully.
To pass over the mistakes of others.
To accept insults and injuries.
To accept being slighted, forgotten and disliked.
To be kind and gentle even under provocation.
Never to stand on one’s dignity.
To choose always the hardest.”

— Mother Teresa, *The Joy in Loving: A Guide to Daily Living*



74

10 Life Changing Tips Inspired By Rumi

Jul 10, 2014

Here are ten life changing tips inspired by quotes from the great Sufi poet, Rumi:

- 1) *Challenge Fear*: “Run from what’s comfortable. Forget safety. Live where you fear to live. Destroy your reputation. Be notorious.”
- 2) *Be Bold*: “Do not be satisfied with the stories that come before you. Unfold your own myth.”
- 3) *Have Gratitude*: “Wear gratitude like a cloak and it will feed every corner of your life.”
- 4) *Take Action*: “Why should I stay at the bottom of a well, when a strong rope is in my hand?”
- 5) *Have Faith*: “As you start to walk out on the way, the way appears.”
- 6) *Embrace Setbacks*: “If you are irritated by every rub, how will you be polished?”
- 7) *Look Inside*: “Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it.”
- 8) *Learn From Suffering*: “The wound is the place where the Light enters you.”
- 9) *Don’t Be Concerned With What Others Think Of You*: “I want to sing like the birds sing, not worrying about who hears or what they think.”
- 10) *Do What You Love*: “Let yourself be drawn by the stronger pull of that which you truly love.”



75

The World is Mine

Jun 25, 2014

Joy Lovelet Crawford

Today, upon a bus, I saw a very beautiful woman and wished I were as beautiful.

When suddenly she rose to leave, I saw her hobble down the aisle.

She had one leg and used a crutch. But as she passed, she passed a smile.

Oh, God, forgive me when I whine. I have two legs;
THE WORLD IS MINE.

I stopped to buy some candy. The lad who sold it had such charm.

I talked with him, he seemed so glad. If I were late, it'd do no harm.

And as I left, he said to me, "I thank you, you've been so kind.

It's nice to talk with folks like you. You see," he said, "I'm blind."

Oh, God, forgive me when I whine. I have two eyes; THE WORLD IS MINE.

Later while walking down the street, I saw a child I knew. He stood and watched the others play, but he did not know what to do.

I stopped a moment and then I said, "Why don't you join them dear?"

He looked ahead without a word. I forgot, he couldn't hear.
Oh, God, forgive me when I whine. I have two ears; THE
WORLD IS MINE.

With feet to take me where I'd go..

With eyes to see the sunset's glow.

With ears to hear what I'd know.

Oh, God, forgive me when I whine. I've been blessed
indeed, THE WORLD IS MINE.

If this poem makes you feel thankful, just forward it to your
friends.

After all, it's just a simple reminder that we have so much to
be thankful for!

Give the gift of love. It never comes back empty!



76

The Great Way

Jul 7, 2014

The Great Way is not difficult
for those who have no preferences.
When love and hate are both absent
everything becomes clear and undisguised.
Make the smallest distinction, however,
and heaven and earth are set infinitely apart.
If you wish to see the truth
then hold no opinions for or against anything.
To set up what you like against what you dislike
is the disease of the mind.
When the deep meaning of things is not understood
the mind's essential peace is disturbed to no avail.”
Val Zymanski



77**Rumi: The House: Version by Coleman Barks***Jul 3, 2014*

This being human is a guest house.
Every morning a new arrival.

A joy, a depression, a meanness,
some momentary awareness comes
As an unexpected visitor.

Welcome and entertain them all!
Even if they're a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still treat each guest honorably.
He may be clearing you out
for some new delight.

The dark thought, the shame, the malice,
meet them at the door laughing,
and invite them in.

Be grateful for whoever comes,
because each has been sent
as a guide from beyond.



78**Joyce Carol Oates on the Art of Beholding
Beauty***Jun 19, 2014*

Queer, in fact maddening, to think that “beauty” in nature is for us alone: for the human eye alone. Without our consciousness it doesn’t exist. For though the birds and other creatures “see” one another they don’t, I assume, “see” beauty. And what of certain mollusks that secrete extraordinarily beautiful shells which they themselves never see, since they have no eyes; how on earth can one comprehend that phenomenon...?

...The patterns exist in our mind’s eye, in our human calculating consciousness. Yes, but: they do exist, they are quite real, one is surely not deluded in assuming that seashells do have exquisite patterns. And what is their purpose? Not for camouflage, certainly. In fact they stand out, their colors and designs are so striking.

How lovely this world is, really: one simply has to look.



79

Ayat ash-Shifa (Six Quranic Verses of Healing)

Jun 19, 2014

Six Quranic Verses of Healing: Ayat Ash-Shifa

وَيَشْفِي صُدُورَ قَوْمٍ مُّؤْمِنِينَ

wa yashfi sudoora qawmin mumineena

And [God] shall heal the breast of the believers. (at-Tawba, 9:14)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Yaa ayyuha an-naasu qad ja'atkum maw'izhatun min rabbikum wa shifaun limaa fee as-sudoori wa hudan wa rahmatun lil-mumineen
Mankind there has come to you a guidance from your Lord and a healing for (the diseases) in your hearts, and for those who believe a guidance and a mercy. (Yunus, 10:57)

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ

yakbruju min butooniha sharaabun mukhtalifun alwaanuhu feehi shifaun lin-naas

There issues from within the bodies of the bee a drink of varying colors wherein is healing for mankind. (an-Nahl, 16:69)

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Wa nunazzilu mina al-qurani ma huwa shifaun wa rahmatun lil-mumineen

And We sent down in the Quran such things that have healing and mercy for the believers (an-Najm, 17:82)

وَإِذَا مَرَضْتُمْ فَهُوَ يَشْفِينِ

Wa idha maridtu fabuwa yashfeeni
And when I am ill, it is [God] who cures me.” (ash-Shu`ara, 26:80)
 (A supplication of Prophet Abraham [as])

قُلْ هُوَ الَّذِي آمَنُوا هُدًى وَشِفَاءً

qul huwa lil-ladbeena amanoo hudan wa shifaun
And declare (O Muhammad) that [the Quran] is a guidance and
healing for the believers. (al-Fussilat, 41:44)



80

Recall Notice

Jun 14, 2014

The Maker of all human beings (Allah) is recalling all units manufactured, regardless of make or year, due to a serious defect in the primary and central component of the heart. This is due to a malfunction in the original prototype units code named Adam and Eve, resulting in the reproduction of the same defect in all subsequent units. This defect has been technically termed “Sub-sequential Internal Non-Morality, “ or more commonly known as S.I.N., as it is primarily expressed. Some of the symptoms include:

- 1) Loss of direction
- 2) Foul vocal emissions
- 3) Amnesia of origin
- 4) Lack of peace and joy
- 5) Selfish or violent behavior
- 6) Depression or confusion in the mental component
- 7) Fearfulness
- 8) Idolatry
- 9) Rebellion

The Manufacturer, who is neither liable nor at fault for this defect, is providing factory-authorized repair and service free of charge to correct this defect.

The Repair Technician Angels, working under Allah have most generously offered to bear the entire burden of the staggering cost of these repairs. There is no additional fee

required. The number to call for repair in all areas is: P-R-A-Y-E-R. Once connected, please upload your burden of SIN through the REPENTANCE procedure. Next, download ATONEMENT from the Repair Technicians, into the heart component.

No matter how big or small the SIN defect is, Allah will replace it with:

- 1) Love
- 2) Joy
- 3) Peace
- 4) Patience
- 5) Kindness
- 6) Goodness
- 7) Faithfulness
- 8) Gentleness
- 9) Self control

Please see the operating manual, the Qur'an for further details on the use of these fixes.

WARNING: Continuing to operate the human being unit without correction voids any manufacturer warranties, exposing the unit to dangers and problems too numerous to list and will result in the human unit being permanently impounded. For free emergency service, call on Jesus.

Danger: The human being units not responding to this recall action will have to be scrapped in the furnace. The SIN defect will not be permitted to enter Heaven so as to prevent contamination of that facility. Thank you for your attention!

– Allah



81**Blessed**

Jun 12, 2014

Blessed by all things, Wings of breath,
Delight of eyes, wonder of whisper,
intimacy of touch, eternity of soul,
urgency of thought, miracle of health.
Embrace of God..

John O'Donohue



82

Rumi

June 9, 2014

If you wish for light, be ready to receive light.
Nourish your ego and be deprived of light.
If you wish to find a way out of this prison,
do not turn away;
bow down in worship and draw near.

Listen, *stand up in prayer during the night*,
for you are a candle,
and at night a candle stands and burns.



83**Quote**

This arena of love is turning
 This circle of lovers is whirling
 Infinitely deepening, spiralling into Reality
 This consciousness is watching
 Whirling in the Timeless Now
 In this dervish circle, Perfect Unity
 We live in this pure moment
 O circle of remembrance where all limitations pass away.
 O circle of lovers! Here souls merge, in the Mystery of Love
UNQUOTE

بلال احمد



Part - VI
Divine Poems S.L.Peeran

1

A Walia is Born

A pure soul from oblivion and heaven
Descends down on this hassling world
Where cruelty cohabits with callousness
Where darkness prevails in hearts
Where self interest persists menacingly
Where intellect is at its lowest ebb
Where man cannot live in harmony
Where peace has escaped to ethereal world
Where passions over powers wisdom.
A Divine light burning in devoted hearts
To bear a fruit of heaven on Earth
A savitri, a fathima is born in unholy land
To bless and purify the decaying world.
Showers the wretched with gold, silver,
With milk of human kindness
To soften the human heart.
To sow seeds of love in barren land
Transforms to Durga to punish wicked
To revive true spirituality
A goddess born in a deserted land.
In a family of virtuous worshipful devotees.
Raised in an environ of purity
Protected from shamefulness, lewdness.
Nectar of Divine knowledge poured in heart.
Compassion and mercy twin sisters of Grace
Protecting like canopy creating a halo.
goddess of learning sharing pearls of wisdom.

The new born, a child of virtue
 Slowly and gradually raised among truthful.
 Assumes into a multicolored personality.
 A lotus in marshy shallow waters.
 A fragrant rose among thorns,
 Love and grace illuminating the being.
 A purified mind, body and soul.
 Serving each and every one around.
 Blessing the wretched down trodden.
 Sings Divine songs for divinity to dawn.
 A soul mate to join hand in hand.
 To spread message of love affection.
 Fulfills all divine duties on earth

A Divine call summons her to heaven.
 Cheerfully surrenders to reach lotus feet.
 Leaving scores of tiny sun flowers
 To shed tears; to perpetuate her memory.
 A divine soul fulfills karmic samskara.
 Filling the humanity with love and truth.
 Sowing seeds of Divinity
 To sprout into Garden of Bliss.



2**Agony of Separation**

O my Beloved! Give me the cup of honeyed drink
That shall put me to eternal deep sleep.
Neither the sounds of trumpets on the day of reckoning;
Nor the genie of the ring and lamp of Aladdin;
Shall be able to wake me up from the slumber.
I have no deeds to plead for heaven.
Nor I played with evil to walk into abyss.
I have moved all through in straight lines.
While my adversaries have paced parallels.
Never to meet, to shake hands or for bear hugs.
Like Brutus, I have been stabbed several times.
My lips quiver, my heart bleeds, now I look up
To Thee, to relieve me from pangs of separation.
O Beloved! Merge in me now here, here!



3**Ripples of Love**

I was looking up for Grace,
For help to descend down from heaven.
Like ‘ manna and salva’; like a drizzle
On a bright hot sunny day.
To cool the temperature.
To quench the thirst.
To relieve me from sweating,
From the unbearable heat.
But the test of love
Was yet be over.
I need to prove my loyalty.
To bear with patience the silence.
With more longings in my desolate heart,
With more palpitation.
Increasing my stress,
With much sleeplessness,
Sans any pleasant dreams.
O Beloved! Throw your sweet glance
To create ripples of love in me.



4

Liberation

Our loving spirits soar and lift
To greater lofty heights
Beyond the subtle feelings
Beyond the realms of consciousness
On the repetition of Thy Holy name.
On the repetition of Thy beloved name
The serene and composed natural scenery
Add to the delights of the heart
The sweet fragrance of the flowers
Filling in the air, brings peace within
Calmness descends, desires take a flight
You plunge in a vast ocean of nothingness
Space with galaxies of stars and luminous moon
Rainbows and colorful splendor of sun.
Chirping of birds, sweet flowing streams
Beauty around you, opens up your inner eye
Ecstasy and joy are beyond any limits.
Shackles of 'karma' get broken, to liberate you.



5

Glory of Heavens

The light of seven heavens and seven glories
Have dawned and glorified the dark souls
The accursed has taken to flight
Everlasting fragrance has filled the air.
My beloved's compassion in a glowing armor
With shining sword of bliss and ecstasy
Has slashed the face of boastfulness
Shame has taken a flight and purity has dawned.
The cup of contentment and satiety is full
Misery and wretchedness have vanished
Chains of slavery, shackles of ignorance
Charms of myths are shattered to pieces.
My heart has throbbed a million yearnings
My eyes have gleamed the glory of Heavens.



6

Beauty of Praised One

The life's clock is ticking fast
The age of my life is wearing out
The light of the day is being spent
The gloom of darkness is about to dawn.

The birds and butterflies are returning home
Cattle and herds have stopped grazing
Crickets and grasshoppers are now silent
Stars in the sky have begun to twinkle.

My heart's yearnings have grown heavier
Longing and sighs are deeper and deeper
Flow of tears is unabated and clear
My love's treasures are pure and simple.

My praised one's grace is about to gleam
Beauty and effulgence to shine forever.



7**Burnt My Candle**

I dug and dug in parching deserts
Till I reached the streams below
I filled my bucket of love
With cool waters to quench my beloved's thirst.
I cultivated dry and parching lands
Irrigated them with my sweat and tears
I picked the choicest fragrant roses
The sweetest fruits for my beloved to taste.
I wove and wove a finest cloth,
With designs and decorations of various hues.
Bedecked with jewels and precious stones
To present as gifts for my beloved to wear.
I yearned and yearned with hopes and longings.
Burnt my candle of life for my beloved's grace.



8

Slave For Ever

The dark clouds hover with thunder
Lightening with storms and cyclones
My pangs of heart and throbbing
And flooding my eyes with tears and tears.

Let every bit and particle of myself
Burn and burn with flashes to ashes
Let every glimmer of my hopes and longings
Turn into fragrance for my beloved.
O my beloved! I have sung thy praise
In parching deserts and snowy mountains

In deep ravines and salty; oceans
In dark nights and dreary seasons.
My love for thee will never wane
I slave and slave gladly for thy grace.



9

To Praised One

O my beloved! Look how your thoughts
 Make me crouch and cringe
 My lips quiver, when I utter thy name
 I salute you million times, peace on thee.

Like a bright Venus in the dark sky
 Full moon throws brilliance on us
 Sun's effulgence brightens all beings
 My beloved's glory has enlightened all souls.

O my beloved! You are praised by all
 Millions have shed tears of love for thee.
 You are our succor, our benefactor
 Our redeemer, reliever and deliverer.

Let Lord shower His choicest blessings
 On our beloved, our protector
 Our friend, our guide our savior
 My salutations, my deep loves to thee.



10

My Beloved's Grace

My eyes gleamed, my heart throbbed
I found my lost hopes, my grieves waned
My soul soared, my spirits enlivened
I was a lost sheep, now I found my way.

The lightning and thunder, the storms and wind
Have now cleared, the bright sun is up
The buds have bloomed and petals spread
The rainbows are clear on the horizon of love.

My thoughts are gripped, my lips mutter
With the glimpse and name of my beloved
O my beloved! Let Heavens choicest blessings
Peace and grace fall million times on thee.

Let thy glory be sung by all for ever
Let all thy seekers receive thy grace.



11

Glory of Heavens

The light of seven heavens and seven glories
Have dawned and glorified the dark souls
The accursed has taken to flight
Everlasting fragrance has filled the air.
My beloved's compassion in a glowing armor
With shining sword of bliss and ecstasy
Has slashed the face of boastfulness
Shame has taken a flight and purity has dawned.
The cup of contentment and satiety is full
Misery and wretchedness have vanished.
Chains of slavery, shackles of ignorance.
Charms of myths are shattered to pieces.
My heart has throbbed a million yearnings
My eyes have gleamed the glory of Heavens.



12

Beauty of Praised One

The life's clock is ticking fast
The age of my life is wearing out
The light of the day is being spent
The gloom of darkness is about to dawn.
The birds and butterflies are returning home
Cattle and herds have stopped grazing
Crickets and grasshoppers are now silent
Stars in the sky have begun to twinkle.
Beauty and effulgence to shine for ever
My heart's yearnings have grown heavier
Longing and sighs are deeper and deeper
Flow of tears is unabated and clear.



13**Let Love and Beauty Reign again**

Though, I am gripped by sweet longings
Alas, the times don't favor me
Though, my heart yearns aplenty
Alas, the times don't augur well
I burn in love and eyes gleam
Lo, where is the cup bearer and the wine?
Gardens with green meadows and sweet roses galore
Lo, where is the melody of nightingale?
Idols and temples, pulpits and sermons
Oh! Where is the grace of Saint Khwaja?
Ears now long to hear the melody
The poetry of Khusroe and the Kabir
O Times! Set back the clock again
Let love and beauty reign again.



14

Love for All

Soul, you call it Love and of Love
Universal, as a reflection of ONE
You call it a Great Being, the Creator
Or light emanating as Sustainer
Aren't we, everything, around us from same
Pulsating life, feelings desires and goals
Though race, culture, language may divide us
Love, mirrors same yearnings and hopes for all
We know of it not, more than of a grain
On seashore, its depth, warmth, is too deep
We meet to part, part to meet one and all
But, Love cherished, sustained remains for all.



15

My Love

Spread my Lover's Name in flowers
Let me draw a picture of HIM in bliss
From the innermost corners of my heart
And blood drawn from veins of love.
Let my pangs, yearnings and longings
Be reflected in my drawings and sketches.
Full Moon's glory wanes from time to time
But my lover's beauty is everlasting.
Bring me that cup of wine
Which keeps me intoxicated forever.
My Love, my dear ONE, thou unseen
You have filled my heart's throbbing.
Let my dreams, illusions and hopes
Be filled with Your glory and your Name.



16

Turn Magnetic

One needs to culture, the mind and the heart.
Gain immense self-control over the tongue.
To achieve the perfection in manners,
Silken thoughts and golden touch emit light,
Like crystal streams to illumine the mind.
Deep silence emerges from meditation,
When doubts and meandering thoughts clear
And lofty love radiates and turns magnetic.
Compassion and mercy grows by leaps and bounds,
Bearing fragrant sweet flowers, for honey.



17**Soulful Melodies**

O beloved come, come.
Let us mingle together,
And engage in Divine talk
In exuberance and ecstasy.
Your beauty and grace.
Delicacy, courtesy, sweetness.
Friendliness and cheer,
Have opened my heart to Love.
Let us together, sing songs.
To welcome the spring,
With flowers scattering fragrance.
To enliven the spirit with thoughts divine.
Let us cry out music,
Of the sublime soul;
Which lifts us from mere mirth;
And leads us to the Far Beyond...



18

Sharing Love

Love a divine spark, hidden in depths of heart
For man to cherish, till death doth him apart
To give meaning to life, and life-after
A binder and a coagulator.
Love is sacrifice and sacrifice is to die
A sincere attempt to give up every lie
The inner being gets effaced for the Beloved
Immersed in thoughts, drunk in His breath.
Where love lets lovely springs to flow
In its bottom lies dormant sorrow
To creep up and let streams of tears
On sad thoughts, for love to share.
A bleeding heart bears gems within
To emit rays of hopes, to wash off sin.



19

Lasting Monuments

Ah, millions have perished
Yearning for Thee, unsung!
Yet, the beauty and effulgence
The peacock's dance, chirping of birds,
Songs of nightingale, evoke streams of love.
A slippery and misleading path – a trap
Men with might and power, pelf and splendor
With lust aplenty and creativity
Enjoy life to the brim, with mirth
Die regretless, leaving lasting monuments!



20

Shine in the Dark Skies

In search of peace, of Greater Self,
One leaves his home, kith and kin
Wanders from place to place, aimlessly,
Like a vagabond, but finds only a mirage.
The vision vanishes living the seeker in lurch.
Confused, confounded, helpless, despondent
Stick to your own threshold, your sojourn.
Look within yourselves to enlighten your being.
Seekers are finders, while sailing in deep ocean.
Curb the meandering mind to stillness.
Unperturbed with pin pricks of friends and foes,
Swim deeply in the depths of your Oceanic self.
And search for pearls of wisdom inside.



21

“Jameel” – Beautiful

The creator of the universe is “Jameel” – Beautiful.
 The entire cosmos is delicately and wonderfully designed.
 The creator has blessed us
 With knowledge and understanding
 To slowly grasp His Beauty and utter
 His Praise day in and day out.
 The Mercy enveloping us is the Light
 Of Hz Mustafa (SAS) which Allah created
 before the creation came into existence.
 In this light (Noor) there is crystalline purity and effulgence.
 Allah and His angels are sending
 Their blessings to Hz Al Ameen (SAS) and He commands
 Us to send our million salutations to Hz Al Sadiq (SAS).
 Satan the accursed has originated from Allah.
 He is darkness and evil.
 While light of Hz Al Ameen is purity.
 Satan is million miles away
 From the purest of the pure soul,
 Who has no shadow.
 Hz Prophet (SAS) said that
 His Satan has become mussalman.
 Hz Prophet (SAS) is the light of the universe
 And in every cell of our being
 And in every atom of the universe
 This Divine Light of Hz Prophet (SAS) is hidden.

By sending unlimited Salams and “Darood-e-shariff “,
We will be enlightening ourselves.
“Light upon Light”, “Noor un alla Noor”.
May the purest rays of light enlighten our beings



22

Humility and Submission

Only those who submit with humility to the Lord
Will free themselves from pride, anger and ego.
The Satan has promised not to trouble the humble.
What are the characteristics of a humble man?
He is truthful, simple in manners, talks and dress.
He is gentle to the core in his speech and gait.
He is never harsh to the less fortunate ones.
He is courteous to his parents, relatives, friends.
He walks with softness with eyes on the ground.
He never complains of his misfortunes and woes.
He is always thankful for the Bounties received.
He is pleasing to all to whom he addresses.
He is full of self-control with twinkle in his eyes.
He is patient and exerts himself to maintain it.
He recognises the good done to him by one and all.
He performs his duties cheerfully without complaints.



23**Glory for Thee**

Ah! Thy Glory is much praised.
Much more is Thy beauty to pine.
Time is fleeting, so also my age,
Withering my youth but Your love be.
The fire that is kindled in my heart,
Burns my eyes, my body, self,
Pinning for Thee all the time.
Yearning for illumination of every part.
My bones are creaking and shaky.
My eyes have now become blurred.
My voice has become chocked.
Your signs around are amazing.
My spirit yearns to join Thee.
To shed this mortal coil for Thee.



24

Million Praises

The burnt out ashes are immersed.
In the free flowing rivers,
The Ganges and in the Cauvery.
In the belief of merges in Thee.
My dead body would be consigned.
To the dust forever and ever,
To mingle and to turn to dust.
In the belief of rebirth in “Qiyamat”.*
O! The Tremendous and the Mighty
The Gracious and the Merciful.
Millions are created every time.
To pine for Thee, for Your Glory.
Grant me that eye, that heart.
To see and feel for Thy praise.

* *Qiyamat*: Doomsday



25

Glittering Love

I have already been chosen.
By my Lord for His Glory.
For my tongue to praise Him.
Million times day in, day out.
No one including His deadly
Enemy, the Satan, can shake.
My faith, my belief, my love.
In my Unseen Glorious Divine.
My every cell in my body,
Feels the heat, feels for Him
The merciful and the bountiful,
Plays His tunes in my veins.
O! The Greatest of the Great.
Let everyone see my love for You.



26**Love Forever and Ever**

When Eve found the elixir
And Adam fell in love.
Lord, you were angry. To
Banish him from your presence.
But your Mercy saved Adam.
Eve was forgiven, yet was
To carry the burden and
Humiliation forever and ever.
O My Lord! Save me from
The temptations of this world.
From its guilt and glamour.
From its slippery path.
O My Lord! Bless me
With love forever and ever.



27

He

All is matter, matter is all.
So also 'All is One, One is God'.
There is no other than Allah.
There is nothing other than Him.
In the essences of all
Contingent beings.
In all forms, all His
Creations, He transcends.
There is nothing other than Him.
All is He, He is all.
Everything emanates from His Mercy.
Yet all His creations are not Him;
But they are not 'other than Him';
The world is the showdown
Of that Supreme Being.'
A reflection of His Effulgence
The glorified and pure nature
In man is His Essence.
He has made the Sun, Moon, Stars
As His indicator and as witness.
They indicate Him as His Shadow.
When He withdraws to Himself
And the Shadow He has projected
Than everything that appears
From Him, goes back to Him.
For it is He, no one else.

'From Him it comes, to Him it returns.'
 He is all Merciful, All Compassionate.
 In every particle, in every atom

In every being, in everything
 His essence and qualities
 Reflect His Being, His Glory.
 There is neither contraction
 Neither there is a separation.
 "He is closer than the Jugular Vein."
 You call Him, He answers your call.
 You love him, He loves you.
 You adore Him, He adores you.
 You put one step in His Direction.
 He puts ten steps in your direction.
 Mercy begets mercy, Love begets love.
 All is in Him, He is all.
 The white has multiple colors
 The 'VIBGYOR', the rainbow.
 They all join again to become ONE,
 The 'VIBGYOR', rainbow disappears
 Only the white screen remains.
 He is transcendent, Omnipotent.
 A banyan tree, a mango tree
 Bears within a fruit and seed.
 The seed bears within the tree
 All emerges from Him.
 All multiplicity is illusion
 Real essence is only ONE.
 Essence is revealed in the forms
 Of Names and that multiplicity
 Is intended to be witnessed
 In the essence of the ONE.

In every object of worship
There is a reflection of the Reality.
Worship Him and turn towards the Reality;
The Real, the Truth, the 'Haqiqa'.
In all the Reality, His light
His 'Noor', Mohammed* is imbibed.
In Mohammed* is His Light, His 'Noor.'



28

HeNess

The Divine God Consciousness
 Transcends in all His Creations.
 Every particle, cell, microbe, virus,
 Bacteria, algae, fungus, plants
 Animals, chemicals, materials
 And in man, the He-ness exists.
 The He-ness encapsulates, envelops
 The entire creation and creatures;
 There is nothing other than Him.'
 He is all Alone, yet Omnipresent.
 He sees, hears, speaks through
 The truthful, with those who are
 Merged in Him. Who see Him
 In the entire cosmos and creation.
 Man is endowed with rationality.
 With knowledge, with divine consciousness.
 With His Essence and Qualities.
 In his genes, His Secrets, to radiate
 His Glory, Mercy and Compassion.
 To show, Man has been created
 In His own image, as a vice gerent
 In all His Creation, His essence
 His qualities, reflects His Being.
 He is Great yet above all.
 All Glory be to Him Alone.
 The Mover, Sustainer, Ever Existing,
 With millions of qualities, essences.

The Wise, the Most Loving, Most Venerable
The Resurrector, the Truth, the Powerful,
The Praise worthy, the Hidden, the Manifest
The First, the Last, above the creation.
Free from want, the Bestower.
The Benefactor, the Enricher, the Light.
The Deviser, the Eternal, The Supplier.
Lover of virtue, Compassionate, Merciful,
The Sovereign, The Pure One, the Just,
The All Hearing, the All seeing,
The most Forgiving. The Judge.
The Knower of innermost secrets.
The Majestic, The Most Powerful,
The Sustainer, The Benevolent
“From Him all come, to Him all returns.”



29

Garden of Bliss

The Great Being all alone whole and Sole.
 Sans any partner or 'avatar' or 'son' or guide.
 That Being was a hidden secret, unknown.
 He desired to express Himself, expose His beauty.
 With a command 'Be' (Kun), the whole universe
 Came into existence with cosmic harmony.
 With complete balance, with orderliness.
 Systematic in a measured way.
 Beauty in all its splendor, in all its
 Magnificence, Munificence, Aesthetic
 Overwhelmed the cosmos and universe,
 Incredible, fascinating and charming.
 The Great Being had created light.
 Light upon light, beings from light
 Angels, purity in all its glory,
 Forever submission and obedience.
 The Great Being created beings
 From overwhelming fire the Jinnee
 The Archangels, & the 'Iblis' the 'Moulvi e Mulkut.'
 Granted them knowledge for prayers.
 The Great Being needed someone to love Him.
 Adore Him, submit before Him in prayers.
 Carry out His commands, His writ.
 He wanted to manifest in that being.

He selected elements, fire, water, sand, air.
Blew His soul in that being called him Adam.
The light of Mohammad* shone within this being.
The mirror of Adam reflected the splendor of the Lord.
Lord in him, he in Lord, a true reflection.
So that Lord could marvel at this being.
Love came into existence, to wonder beauty.
Love in beauty, beauty for love, forever.
Eve was created from the rib of Adam,
Forever company, with all beauty.
Love and beauty to mingle as one soul.
For pleasure and company for rest and zest.
Lord desired the angels, arch angels
To submit to Adam, for in Adam
His love sparkled, His beauty manifested.
Angels were innocent, ignorant, protested.
Lord filled Adam with knowledge.
Satan's single minded devotion was shunned.
Lord permitted Satan on request to tease,
To put to test, way lay, distract Adam.
Adam stood the test, Satan chose Eve,
The weaker sex, beauty succumbed to love.
The desires in heart great multiple;
When Eve tempted Adam to eat the forbidden
Fruit of knowledge, to become immortal.
Thus raised the anger of Lord, banished them
To earth with all the beauty to marvel,
To procreate, to cultivate, to regenerate.
Adam & Eve needed to cleanse themselves
With oceanic tears of repentance, regenerate love.
Love for Lord, forever submission.
Forever marvel, forever to sing
Paeans and praises for the Lord.

To ponder and gather knowledge.
 To cleanse the inner being of animal
 Consciousness, to conquer the “kama”,
 The lust, the anger, the greed.
 The covetousness, the jealousy.
 To put the knowledge of inner realisation.
 To create morals and culture the mind.
 Purify the heart of all the muck.
 To make it shine like a mirror.
 To ever realise the Supreme Soul.
 The higher consciousness, the ‘marifa’,
 The gnosis, to find Lord’s light in the being.
 To enlighten the mind, heart and soul.

To allow the Lord’s breathe to flow
 In every single cell of the being.
 To love Lord and His beauty.
 To ever remain in bliss and joy.
 Lord bestowed man with words
 Of knowledge, made him learn
 Words, alphabets sing his songs.
 Feel the Lord in every particle of the universe.
 Beauty’s wonder stuck the imagination.
 Art, painting, music, architecture,
 Dance, vocal singing rhythmical in ‘ragas.’
 Were all works and labor of love.
 Man ever in disarray lost his way.
 He got confused about the Singleness,
 Oneness, Soleness, Tremendousness of the Lord.
 Set up idols to adore, worship and posses.
 Lord in His Compassion, in His mercy,
 In His ever love of His creation,
 Sent His light and words through Prophets,

Saints, men of gnosis and Mahatmas.
 Man ever ungrateful, niggardly, quarrelsome.
 Questioned everything around him.
 Raised disputatious, arguments, wars.
 Bloodshed, slavery, domination over weak.
 Neither Prophet Noah nor Abraham
 Nor Luth nor Joseph nor Moses
 Nor Dawood, nor Soloman, nor Jonah
 Nor Ilyas, nor Idris, nor Jesus
 Could bring all Man-Kind back to the Lord
 Of Single Being Unitary and Sole King.
 Man in ever impunity, impertinence
 Challenges the Lord and His nature.
 The love got mingled in wine and women.
 In lust and greed, in quarrels and dissensions,
 In creation of creeds, sects, caste, class.
 In distinction between man and man.
 Man put questions, why, when, where and how.
 To enquire, to be inquisitive, to discover.
 To invent things of necessities to fill
 Their homes, with gadgets, equipments.
 Men of wisdom and knowledge and discernment,
 Always went for self enquiry with questions
 Of 'who am I' 'what is my origin',
 From 'where I have come', 'Where I am destined.'
 The self-enquiry led to inner knowledge,
 The science of gnosis, of 'karma' of 'tassawuf',
 Of 'marifat', of inner consciousness led man
 To the Love and Grace of Lord, the Supreme.
 The Lord of the souls inspired soul to meditate.
 To light in the lamp of the heart with love for His spirit.
 This life and the life hereafter were to be illumined
 With the Lord's bounty, with flowers, scents, perfumes.
 The long journey from birth to death.

From cradle to the grave was marked
 With vicissitudes, with trials and tribulation.
 A long journey of victory, defeat and loss.
 The life appeared like a game of chance.
 A game of chess, a 'maya,' of mirth and pleasure,
 Of pain and sorrow of attachments and grieves.
 A maze, love of Lord to ever remain a secret.
 Both the worlds were to disappear.
 The babelisation of languages.
 The cacophony of birds and beast.
 The difference of opinions, the dissentions.
 Were all to disappear like clouds.
 The mountains to lose its footholds.
 The material and spiritual worlds to become one.
 On the command of the Lord on the Day of Judgment.
 The illusions, the fancies, the fantasies,
 The myths and mythologies, the superstitions
 Will all be exposed and so also falsehood.
 Truth, the 'Huq', would triumph, when trumpet is blown
 The light upon light, the 'Noor ul ala Noor'.
 The 'Al Ameen', the 'Al Sadiq', the resurrecter,
 The blessed one would seek benediction
 To the yearning souls, the repentants.
 Then it would be revealed to all souls,
 That in every cell of every being
 Was hidden the light of the Lord,
 The light of His beloved, the Mohammad*.
 All the gathered souls will sing praise.
 Will witness the effulgence of the Lord.
 All will think, see alike in Oneness.
 All will become manifest and clear.

*Peace be upon him.



30

Light and Mercy

The Sun, the mother of our universe
 Shines with brilliance and effulgence
 The light from it travels and reaches us
 In a flicker of our eye lid, with
 Speed of millions of light years
 When Sun sets, darkness surrounds us
 Sun and light can it be seen as separate?
 Prophet is light, "Noor" of Allah
 Can Noor and Allah be separated?
 In a flash of a moment, in a flicker
 Of an eyelid, like light, Prophet
 Reached 'Lord', when summoned
 With that speed of light, all that happened
 In the ascension to heaven, to meet Lord
 To merge in Lord, to lead all prophets
 As imam in prayers, to witness heaven
 And hell, then with flash of lightening
 The knowledge was gathered
 The journey was completed
 Light upon light, 'Noor un ala Noor'
 'Noorullah' is effulgence of Allah
 The brilliance of Lord is Prophet
 To shun Prophet is blindness,
 One without eyes cannot marvel
 The beauty of light of the Sun
 Nor see the brilliance of the Sun
 The eminence of the Sun is Prophet

Light is pure and shadow less
Prophet was 'Insan e Kamil',*
A perfect human being, without
An iota of shadow, sinless
With multiple colors of the light
With millions of qualities of the light



* *Insan e Kamil*: An example for the mankind

31**O My Lord**

O My Lord, a deep sigh emerges
From bottom of my heart.
From every cell of my being,
On Your remembrance, in love.
Your Effulgence is brilliant, blinding,
Which none can see, but I feel it.
The blistering desert's Sun out shines, blinds.
But its image in water is crystal clear.
O My lord, my master's grace is on me.
I pray for million salutations
On my master, my holy Prophet,
Who reflects Your Grace and Mercy.
O My Lord, sail me through all
The troubled tsunamis, tornadoes and typhoons.



32**lord's qualities**

O! My Lord! I see and recognise
Many positive, negative, good, ugly
Bad qualities in myself, in
My friends and in my enemies.
O My Lord! The blistering Sun, Moon, Stars,
Nature exhibits millions qualities and marvels.
Are these qualities and marvels Your signs?
Can You be realised through these essences?
O! My Lord,! Your light, our holy master
With his profound and magnetic personality
Exhibited hundreds of qualities & essences.
He was mercy to the entire humanity.
O! My Lord! Can I relate these qualities to You.
Or You are above all these qualities and essences?



33**Prayer for Dawn of Light**

O Lord! You say that I am your vicegerent.
That your actions work through us.
O Lord! Choose me to see your
Light, make me your eye and ear.
Let me speak Your Truth through my tongue.
Let all my actions be guided by You.
Let me Love Thee, serve Thee as true servant
Till my last breath, and rely on Thee.
Let songs of love, poetry of love
Flow through my tongue and pen
O my Lord! Write my name
In the list of the most humblest slaves.
O Lord! Let me sigh at the last moment
With Thy name on my lips, seeing Your light.



34**Merger in Thee**

O my Lord! Are You present in every
Particle and in every cell of universe?
Is it Your Light or essence that is present.
Can you transcend in your creation?
There is such a great cosmic harmony.
One is linked to the other, a great chain.
Can one chain delink the whole process?
But my Lord, I feel Thee in my every pulse.
I feel the whole cosmos in me.
I feel the unity of Your Being.
I feel that I am your part of Your Self.
O my Lord show me thy reality.
Can I merge in Your Great Self.
Like gushing river in the great ocean?



35**Inner Eye**

O Lord! Is human self Your eye?
To view the entire nature and cosmos.
Is the human glittering heart
A mirror to view Your face?
O Lord! Is this world a mere “maya”,
A mere reflection of Your Effulgence!
Is the entire cosmos a human self?
And human self an entire cosmos
O Lord! Every particle of the mirror
Reflects the glorious light of the Sun
In each atom, the secret of life.
In each gene, the essence of life.
O Lord! Open the inner eye and mind.
To view Your wonders and exalt myself.



36**Show me Thy Face**

O Lord Your charming, beautiful face
Is hidden behind the curtains of each matter.
Each one's destiny has imprisoned every one,
From knowing the Reality, that is One.
The chaos in each mind and matter
Creates duality and multiplicity.
Leading to dialectic, polemic debates,
Arguments, fights, dissensions, wars.
All are chained and held up by strings.
Like puppets dance to the tunes of the Unseen.
Although one may play its part to perfection.
Ultimately springs, rivers meeting the ocean.
O Lord, tear all the veils covering me.
Show me Thy face and Effulgence.



37

Omens

O Let us not now worry of the other world.
 The unseen hereafter of the purgatory blinds.
 Of rivers of honey, milk and “hoories”.
 Of that one day being to our thousand days.
 O Let us not fear of the unknown fate
 Of those unborn destiny, of things to come.
 O Let us not brood about the unpleasant past.
 Let the present moment bring cheers to us.
 There is neither East nor West
 Nor North or South nor “agni mullai”
 Nor there is ‘vaastu’ of bad omens,
 Of left flickering twitching eyelids.
 The love one bears in the polished heart
 Throws light on the dark pathways.
 “Vaastu”: Science of astrology of construction
 ‘Agnimulai’: Where kitchen should be constructed.



38**A Prayer for A Vision**

O Lord! How do I polish my heart's mirror?
It is covered with material compunction.
How do I get out of my animal self?
How do I perfect myself with divinity?
O Lord! How do I raise myself above body & shoulder?
Reach the heights of glory and light.
Give me the inner vision to see You.
A mind without duality but with Oneness.
Show me a way to quench the fire of hell
Burning in me with passion and anger.
Let light of goodness emit from my soul.
Let fragrance of Your Being emit from me.
O Lord! Let my heart sparkle with love.
Compassion, mercy and benevolence.



39

Lord's Glance

O Lord! Your one glance is enough
 To turn a beggar into a mighty king.
 Reduce to rumbles a Himalayan mountain.
 When Moses sought to see Your Light.
 The Mount Sinai was reduced to ashes.
 A wealthiest man in the world
 Is turned to a begging pauper.
 Like all the mighty nawabs, maharajas
 Lost their kingdoms and privy purses.
 O Lord! When Your consciousness
 Is awakened in a glorious saint,
 In Prophets, in "Ghouse"* and "Walis,"**
 Their one glance turns sand to gold.
 O Lord! Show me the path of Truth.
 Place me at the threshold of Your dear friend.



* *Ghouse*: Pole among saints

** *Walis*: Saints

40**O my Love!**

O my Lord! fill my heart
With that elixir of life.
That should empty it
From the love of this world.
O my Lord! as I am now
Aging and life is slipping away,
So also the desire for this world,
Fill my being with Your Love.
O my Lord! let silence
Overtake my heart and mind.
Let the muttering and chattering
Melt away into the nothingness.
O Lord! Let my tongue praise Thee.
Love Thee with all my heart.



41**How to Reach Inner Peace?**

The inner light that cherishes the soul
Is a celestial gift for a fortunate few.
It flickers to give daily strength,
To face the onslaught of storms tempests.
Faith in the divine beings, good persons
Brings succor and lights up the way.
Sorrows, despondency, disappointments wanes,
And magnetic pull of beyond raises hopes.
The inner conflicts and duality in mind
Should end, to reach the inner core of peace.
Millions yearn for self effacement
And to see the Face of the Lord.
Only a fortunate blessed in an era.
Reach the heavenly fruit of Sainthood.



42**How to Reach Thee?**

I love, I weep, my heart is deserted.
 The fragrance of my love fails to reach my Beloved.
 Even the wind has deserted me!
 It fails to carry my tale of woes, solitariness.
 My counselors advise me, to raise
 My lamentations, to tear & shear my coverings.
 To beat the drums, to raise a hue & cry.
 But my adversaries are ready to shred me to pieces.
 My time is not yet up, my journey is long.
 The way is weary with prickly thorns.
 My thirst is unquenchable, I need
 My love to increase, to surmount the troubles.
 My maddening inner waves run riot
 Night clouded with fears, how shall I reach Thee



43**Whither Solace?**

My counselor, my doctor, my panacea
Knows the cure for my illnesses.
But He is deaf, dumb and mute.
He wants my lamentations to reach its peak.
So that it can break, all the hopes, desires,
For this deceptive and foolish worldly hordes,
Which cast a heavier burden on my shoulders,
Which have become weak due to weariness, age.
My eyes are tired, with heaviness of sleep.
My heart pangs have increased many folds.
My Beloved's absence makes it more fonder.
I have lost my way, I am in crises.
O Love! Come merge in my every cell.
Enlighten my being for solace, calmness within.



44**Charismatic Personality**

My doctor, my curer, my guide,
My friend, my philosopher
Advices me to soften the desires.
While putting the steps in the slippery paths.
'Make hay while the sun shines'.
Keep within your bosoms, the love as a secret.
Bid for your time, secure the locks of treasury.
Then abandon the desire for life, cast world aside,
Let not the troublesome, fickle seasons,
Droughts, storms and tempests wash
Away every leaf and grain of your garden.
Leaving you askance, with a begging bowl.
Let love be full in purified heart.
Shining with a magnetic soul.



45**Torn Kite**

My weary and wasted heart laments,
Weeps wails and cries from ages long.
Before my time bids me, I yearn for it.
Day in and day out to merge in Thee.
I found my dreams empty and hollow,
The mirages vanished in wasted sand dunes.
Withering age has now caught my shoulders.
No more toils, no more yearnings and joys.
When Sun was high, gardens laid,
When fragrance spread, perfumes in air,
I was enchained in life's rigmaroles.
Seasons have changed, but I in disarray.
Yesterday is dead, tomorrow is yet to be born.
I seek closing chapter, for, my life's kite is torn



46**Bless me Bless me**

Every individual lovely soul
In any corner of the world,
Due to vagaries of weather
Beaten black and blue again & again.
Swollen, injured grievously hurt
Submits, kneels down before You.
O Lord! don't shun them
For You are Gracious & Kind.
O Lord! Show Your Clemency
To all Your humble creatures
Irrespective of their merit
You soothe the wounded hearts.
O Lord! Let me place my stricken heart
At Your threshold, for blessing.
For I have reached the end of the world.
O Lord! Enlighten me guide me.
Now my heart is a sacred honey comb.
My love is single minded, bless me, bless me.



47**Help me, Help me**

O Lord! Your love to all is unfailing;
Unfathomable, immeasurable.
Whether one calls on You or not.
You are Gracious and constant.
O Lord! Your servants have gone astray.
Millions have strayed from Your path.
Wayward, blasphemous sinners.
O Lord! You are ever Kind, forgive them.
Forgive all Your erring souls.
Enlighten, soften every heart.
Let the world be a heaven.
A place of blessing and peace.
O Lord! I submit before You.
Help me, help me, to see Your light.



48**Multiple Graces**

O Lord! There were times when
 Fate had decreed severe tests.
 A childhood of hardship and pain.
 Schooling in a most modest way.
 With meager clothing's and food.
 We found simplest of daily joys
 In playing in sand, stones, kites,
 "Gilli Danda", marbles, hide and seek.
 Being satisfied with mere "anna sambar"
 Homemade pickles and "samosas"
 Gruel from broken rice and pudding.
 The simplest of food gave us joys.
 As we grew, O Lord! You snatch
 From our midst our most loving
 Grandparents, uncles and aunts.
 We were left with a bare tree,
 Without shade, leaves and fruits.
 O Lord! You consoled us always.
 You created hopes and not illusions
 With kind, affectionate, loving,
 Silent parents, playful siblings.
 Surrounded by syncretic culture.
 O Lord! You guided us through
 Most difficult moments of life.
 When we had to pass through
 Every trial and tribulation.
 Your multiple Graces, saved our souls.
 You have satisfied all our needs
 To fill in our bosom thankfulness.
 Gratitude, peace, solace & richness.



49

I Seek your Mercy on my Fellow Men

I had a premonition in my dream.
 I woke up with a violent jerk,
 With dried out tongue and severe headache.
 I applied balm, tied a cloth on my fore head.
 I swallowed medicine. I prayed.
 O Lord! Forgive us, of our sins.
 Grant us Your Mercy and Grace
 On all Your erring humanity.
 Let not the poverty ridden men,
 Already stinking in dirt and filth
 Suffer further misery, on account
 Of Your wrath unleashed through
 Various means of drought, storms,
 Tsunamis, diseases and ultimate
 Death horrible seizing the innocent
 Victims and already weather beaten
 People cringing and crawling for Mercy,
 Seeking Your Grace and Benevolence.
 O Lord! Show Your clemency.
 Let Your Mercy and Grace
 Shower on all peoples of all sections.
 Let the erring humanity
 Be straightened in their affairs.
 O Lord! Send down Your Guidance
 In all the hearts of my fellowmen.



50**Godly Behavior**

When the mercy, compassion
Charity, tremendousness
Of the Lord, transcends
In to the divine consciousness
A person of purity of mind
And heart becomes Divine.
He displays Lord's qualities
And humanity gets benefitted.
The tongue of such a person
Utters profound truths.
The eye watches Beauty,
The heart sparkles with love.
The gait changes to innocence.
Christ like behavior becomes explicit.
A Midas touch turns sand to gold.
A healer, a teacher, a Buddha.



51**A Prayer**

O Lord! Treat me as the meanest
Of Your creatures, humblest
Amongst the mankind.
Let me be dust under the feet of Holy men.
O Lord! Let Thy love engulf me.
Enlighten my mind million times.
Lead me to the truthful paths.
Strengthen my resolve to serve Thee.
O Lord! Forgive all my sins.
Bless my parents, my siblings.
Bless all your creatures.
Let love increase & hatred freeze.
O Lord! Accept my thanks for bounties received.
Let peace prevail and wars cease.



52**That Purifier**

He is neither beyond space or mind.
Nor in the Heaven seated on a throne
He is closer than our jugular vein.
In the innermost corner of our heart.
Our planets, a mere blue dot in space.
Our solar system, a white speck
In the milky way, a flash in cosmos.
Man invisible, insignificant.
Our ego, a bloated universe;
Leading us to a slippery path.
To get entrapped, fall and suffer,
Causing cataclysmic pain in being.
Tune in mind to that Eternal light,
That purifies the heart, body & soul



53**A Beginning...**

Invoking the mercy and compassion
Emanating from the innermost
Corner of my benign heart,
Shunning the terror of the mind;
I begin in that Name,
Which has enamored Man
From the beginning of Destiny.
The Name that has instilled love,
Beauty and mesmerised billions
Of soft buttered hearted beings.
The colossal mind that has stored
The knowledge from antiquity
And being wonder struck with awe
At the stupendous cosmos;
And marveled at the nature.
Such is the mind creating pleasure and pain.
Presenting my inner being
To the supreme Deity, Ever Great
In ever submission, in servitude
In humility and in all sincerity.
Offering in symbolic gesture fruits,
Flowers, milk, water and honey;
As a token of my love and sacrifice.
In sonorous voice, I sing His
Praise, pay my supplications
Call upon Him from my inner being
To save me from all vicissitudes of life.

Help me in all my endeavors.
Protect me from all my adversaries
O Love! An unblemished one
Hidden in the inner most corner
Of my benign being and soft heart
Envelops me, cover me, blanket me;
Shine and sparkle, create a halo over me.



54**My God, My God, Why Have You Forsaken Me?**

You say I should not merely emulate
The Great Soul but become Him.
How, you do not say, but puts the idea in me.
The very idea brings ridicule to me,
Delirious laughter and scorn
From the black serpent the evil one;
Who has coiled every space in me.
There is no vacuum to fill Him.
He has neither features nor characteristics.
You say my features are Divine.
He dwells in me serenely and calmly.
But my perturbation unnerves me.
How can I be Him?
My shadow is bigger, larger than me.
The very idea to me is repulsive.
You say I will have no salvation,
If I do not be Him. You say:
That I need to peel of my outer skin,
Like snake, throw out my outer garments.
In my nudeness, I reflect Him,
His Light, His Effulgence.
My heart should become butterfly.
Lift the curtains of my eyes.
Unplug my ears, look around
Look in; the features would

Become explicit, it is inherent.
Oh! I wish I shake off
All the impurities, wash it off.
Will the milk of human kindness,
Will the pure 'Zam Zam' or Ganges,
Is enough to unsoil my feet?
My heresy is enough to mount on the cross
For my adversary to chop off my head
Should I have to remain on the cross forever?
Dangling between Earth and heaven
Sans pity from my Master, I cry out
My God! My God! Why have you forsaken me?
"Eli, Eli lama sabachthani".



55**My Chains**

I voluntarily accepted the chains of slavery
To remain forever in your bondage
To serve you in presence and in absence
To ever keep you in mind and heart
But lo! Again and again yet again
The lustful thoughts, the desires
Would erupt like spring in desert
Gushing forth and enveloping me
I break the bonds, the chains
Get released from the cage
And fly yonder in liberty
Only to get lost in strange lands
I repent, I make fresh promises
Take oaths and affirmation
But soon the attraction and pleasures
Of the slippery world make me succumb
Lo! This falling and raising
And my lamentation has gone on
Now my senses have failed
My false pride is broken like pitcher
My vanity has vanished
Myself is broken and ignored
But your Mercy has saved me
I cry out, humbled and soiled
Oh! My Savior I feel ashamed
My dark self is now enlightened
By your light and effulgence

I was blinded, now I see the way
The path is straight and clear
Let not the pangs of my age
Desert me to break my faith in you.
Let million praises shower on you.



56**Our Savior Ever Living**

Whatever you may label Him
He exists for ever, his supremacy
His everlastingness has to prevail
Death seizes the sacred heart
All have to pass this horrible test
All that is created seizes to exist
Whether you call 'Eli Eli' or not
'He begets not nor begotten'
All have to pass and live in Him
He recalls all that has come
The magic that changes water to wine
The cure of lepers, the revival of dead
Is all through His tongue and hands
The command is His
The Invisible acts
The sorrows, pains is taken by Him
No one else takes our sins
Each one has to account for every deed
He awards or punishes
Each one tastes his fruit of labor



57**His Grace**

With His Grace I could have a glance
At His effulgence, which left me in a trance.
His face radiates His divine glory,
His beneficence, His might and mercy.
My being is enveloped with his compassion,
Every particle in me is His creation.
He dwells in me serenely,
Life glows in me sweetly & calmly.
Songs flow from my lips in praise of His love,
Which He showers on us from Heaven above.



58**Yearnings of a Soul**

Today, I fed my soul with pathos and grief
With desolation; pangs of separation
From my beloved is nerve shattering
A mighty blow, effacing myself.
The wonders around me are distractions
They create more pains and sufferings
For my Beloved's absence is biting
These sensations cause graveness.

As dusk falls and darkness descends
The chirping of birds and cawing of crows
The dullness in surroundings all around
And slowness of life, cause oppression.

O, my Beloved, open up yourself
Let my love reach you many folds
Do you know, how I yearn for Thee
Seek Thy loving Eyes for a glimpse.



59**Show Thy Glimpse**

My heart's pangs, sighs and grieving
My million throbs and sleepless nights
My sunken eyes and hallow cheeks
My sorrows and pathos are proof of thy love.

My tears turned red, they fell on sand
And lo they turned into rubies
I wept and wept for ages and ages
I burnt and burnt in love of my beloved.

O my beloved! My throat is now sore
I no longer can sing thy praise
My yearning soul is now ready to soar
Let my flickering candle have thy grace.

O praised one! O the glory of Heaven!
Light of everlasting soul, bless me, bless me
My last dying wish and yearning
Is to heave and leave this coil, with thy glimpse.



60**O Delicate Heart**

O delicate heart don't move about
In parching sun and sandy desert
Where deadly and poisonous snakes
Scorpions have infested aplenty.

O delicate heart, you reflect
In your mirror, the grace
Of your loving beloved
Let not shadows and darkness befall.

O delicate heart don't part
With your precious gems
Jewels, fragrances, perfumes
Of love to one and all.

O delicate heart don't panic
Grieve much with pathos
Sorrows and pangs of separation
Shed tears of love for one and all.



61**O Chosen One**

O chosen one! I place my loving heart
 At thy holy feet, my fierce loyalty
 My burning faith, my zeal, my sincerity
 My enthusiasm, my sound mind.

O chosen one! I shall not waver
 In my duty's call, in my devotion
 In my supplication from the commands
 Of the Holy Book; in thy pleasure.

O chosen one ! The springs of Love
 Have purified me; the burning
 Spirits have cleansed me
 Now, I am ready to soar, to fly.

O the perfect one! Thou shall forsake
 Me not, on the day of the judgment!
 Thou shall grant me thy grace
 May Heavenly blessings shower on thee.(Amen)



62**A Rare Gift**

O the noble one, the chosen one
The simple one, the brave one
The magnanimous one, the loving one
The great one, the unblemished one

What shall I present thee, as a gift
That shall be a rare one, a precious one
That shall be acceptable one to thee
That shall bring thy grace and love.

O the benefactor of all the treasures
I searched all the world and myself
I could not find a more humble one
Then, my tears of love, my throbs and grieves.

O the succor, the most virtuous
The most humblest and the attained one
The most enlightened, the light of the universe
Accept me, accept me and my humble self.



63**Seek and you Shall Find**

There was furor everywhere
About my finding a cup bearer
In the town's dingy tavern
To pour love in my empty cup.

His drinks intoxicate me
Dances and sets tunes for me
There is none of his kind
Anywhere around the globe

Tears of repentance flow unabated
Heart throbs a million times
Seek, for you shall find
Doors of love are always open!

Piercing glances of my beloved
Has opened the flood gates
Of love and enlightenment
Heart thrills with sweet melodies.



64**Beloved's Presence**

O beloved your presence and love
Have thrilled the heart a million times
Your dazzling beauty has created warmth
And fragrant flowers have bloomed.

Oceanic love has flowed from heart
Waves and waves of affection touching the shores
Unbounded happiness and joys multiplied
Melodies sung to gladden the soul.

Twinkling stars far beyond the longing heart
Luminous Moon shedding eternal light
Lightens the journey towards the goal
All is reflecting the grandeur of the Divine.

My heart is a sweetened honeycomb
For my love has now taken wings to soar
My conscience is now crystal clear
For many a hopeful ships to sail smoothly.



65**Mercy and Compassion**

When I was in dreary condition
Having lost all hopes and in disillusion
Despondency gripping me all over
Cast away from doors of friends and foes

A voice from beyond reached my ears
Awake, arise, my doors are open
Reach me with your loving heart
I shall receive you with open arms.

A shattered being with million wounds
Grief aplenty with stricken heart
Soul dipped in desolation, pathos
Now sparkled with joys and there I stood

To receive the Grace from the Merciful
Whose compassion envelopes a dear soul.



66**Grant Thy Grace**

Let me present million supplications
For your single grace and glance
Goodness, if any earned in mortal life
I present thee humbly for acceptance.

Grant me a glimpse of radiating face
I sacrifice life for your effulgence
Ah! My hopes and yearnings have lost flight
My last drop of blood flows in silence.

My eyes shed tears in separation
For seeking a charming smile and fragrance
Peace be on thee, my salutations
My love is sincere and not pretence.



67**Breath in and Breath Out**

Go deep down in your self
Close your eyes, sit erect
Take deep breath in and out
Fix the focus of your, mind's eyes.
In between your brows
Inhale and exhale deeply
Your thoughts shouldn't waver
But remain still, on breath,
Slowly and steadily calmness descends
A freshness appears, with deep inhales.
Let the fierce sun of the mind set
Let peace dawn and soul soar higher



68**Zenith**

My body, my heart, my eyes
Have all burnt and burnt in Thy love
My breath is now charged, like fire
My fears have all now weaned.
I yearn for Thy effulgence to shine
On my inner most corners of soul
Let Thy light glow and brighten it
And ecstasy quench the thirst forever
Let the storms get fully subsided
To allow calmness to descend with serenity
Full Moon sheds its light gloriously
Let the blissful moments, reach their zenith.



69**Million Praises**

O! Moon of the Moon glowing bright.
Glow, glow forever with ever shine.
Stillness of night has put sleep to flight.
Brightening my soul forever glory.

When you are round and full
The twinkling stars fade in nothingness.
The tiresome scorching Sun takes rest
The cool breeze cheers my soul.

The wandering mind is stilled for you
My tongue glorifies You million times.
Your lovely Glance and Grace is enough for me
All phantoms of mind are stilled to oneness.

O Glory of the heaven and earth!
Let millions of tongues praise Thee.



70**O Master!**

Wherever Your Name is uttered.
I am there, sans malice
In my heart and mind.
In whatever Form,
You are worshipped
I adore and love You.
O My Master, do not
Forsake and shun me.
My heart is a honey-combed love.
Let me bow my head
Before You forever and ever.



71**Celestial Love**

The muezzin calls out from the high turret
The faithful to join in the prayers,
Five times in a day and night;
A reminder of the transience of Time.
So does the chanting in the temples.
The ringing of the bells in Churches.
The ever existing Lord is unseen,
Hidden in the veils and curtains.
A voice emerges in silence of heart,
And when the mind is in stillness.
To guide man to the light of knowledge.
To open windows for fresh breath.
Love is submerged in blood, in veins.
It needs to be kindled to make it flow.



72**Love's Secret**

Let this love's battle continue to its end.
Then fall silent sans any fanfare.
Let the drumming attract a motley crowd.
To heckle or clap on our open show.

Let canards be spread by our enemies.
Let gossips gain in malignity.
Let stories be written with twisted facts.
Let heaven fall on my bare head.

O My Love! Let this war continue.
Let my rivals grudge in the end.
That you did love me in your heart.
Though you hid the secret from all.

In the curtains of shadows on moonless night.
We shall meet in secrecy to share our moments.



73**Love's Pangs**

I had forgotten all about the Beloved's glance.
A depth of feeling of love had aroused
In my heart, over-flooding my being.
I had asked the cup bearer to fill my cup.

My mind had lost its bearing, balance,
I was termed 'a good for nothing fellow'.
I was wrapped in a ring of shimmering flame.
It took ages to overcome the love's pangs.

Now, when the wounds have healed.
The storms and tsunamis have subsided.
The seasons have changed to fragrance.
You again have come to peck the old wounds.

O Love! Fill my heart with joys of love.
Now, do not forsake and leave me in distress.



74**Love's Unconcern**

Let's sing songs of love and beauty.
Let them shine in all its splendor.
Let effulgence grip the tiny heart.
Let excitement hold the mind and body.

These pleasures are sure to wane,
Into oblivion, never to return.
In the shadows are waiting the pangs.
To coil the being like a deadly snake.

Love's path is dubious and slippery.
It has swallowed millions of stray hearts.
My blood soaked tears have not made
My beloved's heart benign.

Love only turns one to madness, sadness.
To forsake the world forever and ever.



75**You in me**

When they find You
In their mind and heart
In themselves, in lonely
Trackless, sultry dry desert
The water of life is their
To sustain them, to enliven them
The joy of life presents itself
There is no loneliness
No fear, no pain
No past, no future.
They are light, no darkness.
O, You in me. I in you
There is completeness, fullness
Richness, that is paradise.
Hell is when they do not
Find You in themselves.
They are lost in wilderness
In delirium, in pain
Never to return to Your reality.



76**Sing to his Tunes**

The mind is filled with effulgent light.
The soul is filled with joy, happiness.
The heart is honey comb, with goodness.
Every thought is crystal clear, pure
Every action is measured, gentle.
Evil is driven away from mind,
Heart and soul, from body and tongue.
Everywhere and all around is love.
Beauty, profusely emerging like fountain
Spreading like fragrance of flowers.
Life like rainbows on horizon,
Fluttering and moving like colorful birds.
Chirping and singing like nightingale.
Every vein in my body becoming strings
Playing music for the Beloved Lord.



77**Granter, Bestower**

They all speak of sorrows of the heart
 Of the pangs of separation
 Of agony of lost love
 Of mystical feelings
 Of 'I in You and You in me'
 Of mingling of souls.
 Of veins being strings
 To play the music set on tunes
 By the Great Maestro
 The Master holding in His Hands
 The destiny of every soul
 To grant paradise or hell.

The streams of love have sprung
 From depths of my heart and soul.
 There is gush of rivers in my veins.
 The effulgence of light in mind and body
 The rhythmic sound of drums
 And music resounding in me
 To carry on the cosmic dance
 To jump in joy and ecstasy.
 The milk of human kindness
 Has filled the udders, the breasts.
 I am like 'Kamadhenu',
 To feed the hungry seekers.
 O The Giver, the Granter
 Your Mercy is profuse

Take me in Your Arms
Like a suckling baby.
O You the Bestower
You have freed my mind
From mysteries and myths
Woven around me for generations,
O the Granter of knowledge
Wisdom and enlightenment.
You have opened up vistas
And oceanic learning
To Your seekers and humble
Souls who seek Your Mercy.



78**O Love my Love**

The Great One's have said:
 "Open the lock to goodness
 In the heart, mind and soul
 With compassion and mercy
 Forgiveness and Repentance
 Illumine your mind with million lights.
 Of knowledge of self and of Lord,
 Lower your gaze, curb your passions.
 Subdue your anger, jealousy
 Give up greed and gluttony"

O Lord! Your Sun Shines
 Brightly in my mind and soul
 Day in and day out
 With bright full Moon and twinkling stars
 With rivers of love flowing within
 With charm and beauty reflecting in,
 With sweet melodious voice
 Singing Thy praise with glory,
 Dancing to the tunes set by You.

O Lord! The Comforter, the Giver
 I am in Your arms, in embrace
 I am love bitten, enjoying the honey
 Milk and every comfort of life.

The creepy bones, the tiring body
Is overwhelmed with ecstasy and joy
Your effulgence, Your love
Is Tremendous, Your remedy
For all my ills is efficacious
You, the Truth, the 'Satya', the 'Huq'
I see You in me all around
Your Majesty and Might is powerful
I have roamed and roamed
All over, You placed petals, roses
All my way, pleasing me all along.
Loving me and caring me.



79**Eternal One**

Every seeker seeks Your Face
Begs for your Effulgence
To bestow Your Grace and Mercy
O Lord I see Your Face everywhere.
You are nearer than my jugular vein.
Flowing sweetly, gracefully
Majestically riding on the wings
Of love, flowing in my veins
Instilling fire of love in me.
You make my moments a measured one.
You utter through my tongue.
Sees the universe through my eyes.
Brings ecstasy, joy and thrill in me.
The locks and doors of my heart
Are open to receive Your Grace.
Every moment of my passing life
Sings in Your praise, uttering
Your Names, supplicating You.
O The pure One, the Unblemished One
Your love is Eternal, O Ever living One.



80**Return Now**

Sing your songs to delight yourself.
The secrets have been revealed.
The joys have turned majestic.
The beauty and truth unfolded.

The dark ones have closed their eyes
Shut the doors and locked their hearts
Clogged their minds with passion.
Corroded their souls with smug.

Why now complain of darkness
Of moroseness, of chilling effects
Of desultory and thorny paths
Of loneliness and betrayals.

Flush the beings with rivers of milk
Of Divine consciousness.
Instill love and mercy.
Regain the lost paradise, return now.



81**Might and Glory**

I am not separate from Him
 I am my Beloved's creation
 Created by Him, designed by Him
 Blown His spirit in me;
 Instilled the light of His own beloved
 The chosen one, the praised one.
 He has made me His vicegerent
 Kept me on top of His creations,
 To protect His beloved creatures,
 His environment, His beings.
 I am not alone to be with Him
 Millions of His multitudes
 Join me like zeros
 To stand beside Him
 To gain immense value.
 My ego melted and got dissolved
 On realising His Might
 And Effulgence in and around me.
 All call Him by various Names.
 Each Name signifies His potency
 His Essence, His Quality, His color.
 I am humbled with His presence.
 I am a small creature.
 His love and Grace has overwhelmed me.
 O the Great One, the Magnificent One
 Your Might and Beauty has filled the universe.
 I sing Your songs day and night.

One who loves His most humblest creature
Gets exalted in His presence.
O Lord grant me the humblest nature.
Let my paeans to Thee, find acceptance.
O Lord Your Mercy overwhelms Your wrath.
Forgive all my sins and lapses.
Love as ever, bless me as ever.
Let Your Grace shower on all.



82**An Anguished Cry**

Caught between the contrast and the sublime,
Between the pleasures of the self and remorse,
Between the devil and gentle God,
Between the broad heavenly vision
And low disgusting abyss.
My most unruly mischievous self
Revolts within when the blanket of Blessings
Covers my outer selfish self.
It refuses to be subdued,
Wishes to be an odd selfish man.
Projecting an ugly thumb
With a poking, sniffed up nose,
Wallowing on the pussy decaying wounds,
Which refuses to get healed.
Despite best of antibiotics and treatment.
I appeal to the Gracious Love Venus
To grant me Herculean strength
To subdue the ironic inner demon,
Who has spread its tentacles
Like a cancer to destroy myself
And suck every drop of my blood.
And destroy me forever and ever



83**Self Illumination**

You refused to be dragged into a dialogue.
The light has refused to dawn on us,
Despite my best efforts to lit candles
Of love in the forlorn, dejected hearts.
Your assumptions about me, my persona
Is based on some deep rooted suspicion,
On hearsay, on your spite, anger;
You were groping in the dark to make sense.
But O love! Deep compassion
Flows like milk, honey in inner self;
Sublime, pure, uncorrupted, fresh
Springs should erupt and reach
The outer self and consciousness
To purify and enlighten the self.
Then the 'Karuna' exhibits itself.
Then the joys and ecstasy of life erupts.
Then the life becomes fulfilling.
Then the self illumination is complete.



84**Desert of Life**

What flows in this throbbing heart?
Where rings the bells of love.
Where the tongue wails in remembrance.
Where in my heart, a fervor.
Where in my soul, a passion.
Where in every cell a burning pain.
Where my body burns in love.
O Love! Your loyalty clings in my heart.
Your yearning is my goal.
My desire, to melt in You.
To lay down my life,
Evaporate like a vapor,
Melt like a sweet fragrance.
In this desert of life,
Let my tears of love be my gift to Thee.
I sought everywhere but found You in me.



85**Mere IllusionMaya**

This world is a prison for me.
Watching from my cell through my eye,
The brilliance and the mystery of the universe;
The colors of various hues, the vegetation;
The wonders and the unknown around me.
My tongue praises the cosmic harmony,
Grace surrounds me, splendor steals my heart.
When I have been captivated by Beauty,
Love raising unique feelings, passions;
When I am subdued, captured and enslaved;
When Angels guard me and surround me;
When Mercy and Benevolence has overwhelmed me;
Then where is Sin and where is seeking pardon?
Visions of paradise, perdition of abyss is mere illusion!



86**His Splendor**

So many of His creatures
Are captivated, enslaved,
For our pleasure, our comfort.
If not for His will, how can it be?
We are also captured and ordered
To play the tunes of His choice;
For His pleasure, for His Mercy
For His Benevolence, for His kindness.
This cycle of life revolves continuously.
Why fret and fume? Why wail
For a morsel of food? we strive,
The illusions and Maya gives pain,
Makes us march to the Unknown,
To open new vistas for splendor.



87**You and Me**

O love! If I have been perfected
To be a mirror for Your image
For being loved and for love
Your Divine nature reflecting in me.
Then I need to polish the compunction,
The scum in my heart, beautify my face.
Adore my Self with perfumes, fragrances.
My inner mirror should be reflective,
Like a Moon to shine and glow.
My tongue should glorify You.
I am seized by the pain, the cure is You.
I am a slave, a servant, worthy of You.
You know Yourself, I now nothing.
Your blessings and Benevolence surrounds me.



88**River in Ocean**

I heard One, I saw One, I reached One.
I heard the remembrance of the Real.
I saw the lamp of familiarity.
I heard the response of gentleness.
I saw the signet of friendship.
I reached the friendship of Beginningless.
I saw Him in my shining heart
And I lost for Him.
Now I cannot say that it is I.
Nor can I say that it is He.
O world's folk see in me the love of Him.
The radiance of Him glittering in me.
Separate not me with my lover.
The river has now merged in Ocean.



89**Self Examination**

I need to escape from angles,
Triangles, Hexagons, Circles
Squares and need to reach the point;
By walking on the straight line.
How bogs my mind? I scratch my head!
Do I need to abandon life?
By renunciation as Buddhist term it.
As 'Sanyasi' to sit under a Banyan tree.
But I am already encircled
With myths, ideologies, with corrupt mind.
My heart is corroded like dead wood
Though not stony yet coarse.
I bereft of imaginations and creativity.
How do I get rid of these illusions?
This 'maya', these desires and attachments.
Can running away to woods help me?
The burning stomach would cry and wail.
My weakening muscles in my arms
May not help me escape the writ of life.
The lightening, thunder, storms may scare me.
I wonder and wonder how Jain munnies
Sanyasies, Sadhus, fakirs escape life.
My raging passions though subdued
But the nagging past memories haunts me.
Robbing my mind of solace and peace.
The old steam engine shunting up and down
With loosened bolts and nuts has derailed.

Now I turn inward to empty myself
From that devastating ego, which shuts light
To reach my heart, mind and soul.
What else can I aspire at the end of the journey?
Than for silence of mind and tongue.
To keep aspiring to reach the Great Self.
To whom whole cosmos looks tiny and speck.
Let me now dissolve in the blue canopy
And evaporate like a vapor and cloud.
I stand nude shedding my inner self.
I look up to Thee for Mercy and Grace.



90**My Master's Voice**

I live for Him, suffer for Him, constantly repeat His name.
He is in myself, my soul, my breath, my veins, my blood.
Who is He? A Creative force, all around me is that force,
In energy, in plants, animals, creatures, the Great Artist.
He creates art, paints lovely scenes, figures through artist.
He gives creativity, imagination to create new things, ideas.
I am not what my great, great grandfather was.
My son, grandson are different, each one for new age.
Music has changed, so has dance and movies.
I see a grand order, a great harmony of my Master.
He calls me to witness His 'Maya', His awe and wonder.
I hear Him through His creation, through songs of birds,
The clarion call from hawkers, from strike of smithies on
iron.
O Love! You hear and see me and my actions.
Do not beshame me on the day of Judgment and reckoning.
Let me melt in You, evaporate like vapor in your love.
Let love consume me, single me not from You.
Let Your Mercy and Compassion enlighten me.



91

O Sufi Hallaj, Sufi Sarmad

Now the sentence has been passed.
 Appeal to all forums rejected,
 I have been handed over to the executioner.
 Where does my voice reach for justice?
 My lamentations, my cry in vain,
 My voice gets stifled and silenced.
 My body would be torned asunder,
 Like that of Sufi Hallaj, Sufi Sarmad.
 But later only to be revered
 By cherishers of Truth, valuers of humanity.
 My grave will be turned into a Mausoleum.
 Agar, frankincense will be burnt.
 Wishes and offerings would be made,
 Strips of cloths would be tied in a nearby tree.
 Lovers would hold hands seeking blessings.
 Sick would turn up seeking cure.
 O Love! Thou destroyer now becomes Cherisher.
 I perish in You to be revered.



92**Pardon and illumine me!**

I am that Adam who stood alone,
My eyes transfixed on His feet;
My paramour Eve with tearful eyes.
I am in that state from ages, centuries,
Millenniums, eras, from billion years.
I am that Shiva, that Mahavira,
That Buddha, those Prophets, those Saints.
All emerging from me, I in them.
I was belittled, brought down
From the pedestal of honor,
From prestige, from glory,
To this dismal position till eternity.
Every one of my progeny in every era,
Has been guilty of hate, passion,
Have hanged Truth on the cross,
Have stoned them to death,
Guillotined, bombed, and destroyed.
Yet have not found humility,
To seek pardon for shameful deeds.
O Love! The Cherisher show Thy face,
Thy effulgence to illumine me.



93**We and our Gods**

We are created beings
Beautiful, marvelous
With positive traits
Of mercy and compassion
Of holiness, purity.
But deep down carrying
The ancient savage man
With instincts to hunt and kill,
Destroy, burn and fill hearts
Of opponents with terror.

We create our own gods
In our fictitious minds,
Bit by bit building
God's nature with stories
Filling our minds with
Fantasy, fancy, imagery.
Our wishes, our desires, fears
Giving shape to the dummy gods.
The brimstones, fire in hearts,
Minds, seeking blessings from gods.

If we could imbibe
Buddha's compassion
Christ's humility
Mohammad's sincerity
Prophets of yore

In our minds and hearts,
We are of God
And God is of us.
Our inner self
Is purified
So are our actions.
But the savage man
In our deep self
Pops up unpleasantly
To destroy well laid
Gardens of blooming flowers
To create a mess of us.

Our love, our compassion
Should reach our inner most
Self, in every cell of being.
God of love and compassion
Should possess us
Encapsulate us
Seize us, arrest us.

Then the shining Truth
Dawns on the mirror
Of pure heart
The crystal clear essence
Of the Lord reflects there from.
Silence of mind and heart
Is reached and achieved.
Calmness and tranquility
Transcends the personality.
Soul gets illumined.
Halo surrounds the being.

Aura increases.
Magnetism captivates.
The goal is reached.



94

True Self

The past 'Karmas' haunting you,
 Subduing your self
 And avenging for past deeds,
 Be shaming you.
 Evil eye casting its spell,
 You feel belittled, ashamed.

Your mercurial nature
 Your quick temper
 Green eyed jealousy
 Over whelming your consciousness.
 Passions ranging.
 Greedy hands laying on everything.

Dissatisfaction in your self
 Making you unhappy, sick.

You need to overcome lethargy
 Sloth,unsatiabale palate.
 Struggle every moment
 With Dharmic and satvic living
 Cream of charity flowing
 Through your blessed hands.

Wash your sins with good deeds
 Of eternal happiness,
 With surrender to Great Self,

By subduing your evil self.
Conquer your animal nature,
Infuse Divinity
In your benign consciousness.
Then the light dawns.
Flood light of knowledge
Flashes in your broad mind.
Illumination in every cell
Of the being is attained.
'Moksha' becomes a reality.
"As-Sakina' and 'Baraka' is attained.



95**O! Many faceted Lord**

His splendor is self-standing.
His brilliance is self sustaining.
His Kingship everlasting.
His splendor is eternal.
His brilliance generous.
His Kingship tremendous.
His splendor is with majesty.
His brilliance with beauty.
His Kingship without decline.
His splendor steals the heart.
His brilliance increases love.
His Kingship has no annihilation.
O the Great One, the Bestower, the Giver.
Mercy and Benevolence surrounds.
We disobey and commit sin of abhorrence.
You pardon us on our repentance.
Let Your peace, tranquility ever remain.



96

Establish Peace

Wrapped up in the blanket of sin,
 You look up to the Moon
 To shed its glory on Mankind.
 To lighten the heart and mind.
 But doors of Benign Divine
 Are shut for modern man.
 The jungle man has returned to hunt
 His fellow beings to carry their heads
 As trophy to display the skulls
 And bones, oblivious of Divine wrath.
 Mercy wallowing and shedding tears.

From the blistering desert arose a Prophet
 With resounding voice reaching eternity
 To change the path of civilisations
 With truth on his lips always ever,
 Practicing trustfulness,
 Keeping up his promises
 To create a just society with law and order
 With purity of life, soul, mind and heart
 To lay down life with sacrifice to Lord
 Of Mercy, Compassion and Grace
 To ever remain virtuous and prayerful.
 To change the character of Mankind.
 To the ways of God to ever remain
 Obedient to Him and be Peaceful.

Now can humanity look up
To a Messiah to relieve its burden
To achieve peace and tranquility.



97

Ever Existing Life

Life and death smoothly flow in the veins
 Gathering as it moves strength
 Or weakness, to survive or to whither.
 The clock of four seasons move within.
 Rays of Sun, Moon, Stars, Radio, Cosmic waves,
 Free flow of electrons, protons,
 Electricity, light and thunder
 Sustains life or its intensity breaks it.
 Evolution and dissolution is constant.
 Moving in its own rhythm, clicking
 Its own clock, leaving a trail behind.
 There is a constant harmony, rhythm
 In all forms of life between
 Material and immaterial objects.
 Play of songs and music
 In silence of one's mind is nonstop.
 A scheme is laid, microns, DNA, RNA, work
 From ions, gathering waves and waves
 Of information, stored within our mind.
 Wisdom, experience is awakening
 Of the consciousness, becoming aware
 Of inner self in harmony with outer self.
 Hear the Divine vibrations of music
 Rhythmically playing in the inner ear drum.
 Tune your mind to the cosmic flow
 Of life in a peaceful non agitating
 State, unmindful of imaginary

Failures of your schemes for profit
And loss in the movement of life.
The journey breaks, the outer shell
Of organs, muscles and skeleton
Dissolves it but the solar life lives
With its cosmic songs by turning
The inner consciousness into subtle light.
Light merges in light.
A union with solar light to live forever.
Electricity, energy and light is life.
Life is light with vibrations of constant music
Played constantly on the horizons of cosmos.
Like mother suckling a new born baby.
A bird taking within its wings
The eggs to hatch it to bring new life.
And the process lives on forever.
Life flows uninterruptedly till eternity.
So long as benign Sun exits.



98**Rebellion and Aggression**

Seed of rebellion implanted in first man
And in his mate to ever insubordinate.
The Devil to rebel forever.
Rebellion is nature of erring man.

But order and harmony in Nature ever.
Though storms, tsunamis, earth quakes occur.
But calmness, tranquility prevails.
Every civilisation meets its evil fate.

Man needs to quell his evil nature
To restore balance in his own self.
Imbibe within the light of learning.
Silence in mind, soul is a gate way to peace.

Rebellion and aggression destroys peace.
Ruins all that is lovely and beautiful.



99

First Man

First Judaic man in His own image
 Sharing all His qualities profoundly.
 But seed of rebellion sown in him
 To rebel in His presence then and there.
 Thrown away from profuse light to darkness.
 To scramble for stale food, cringe and cry.
 Wail and weep, for he has lost the Garden.
 The bliss, the comfort to sit next to the throne.
 Massive civilisations surrounding him, The pharaohs,
 Nimrods, Pharisees and others. Power richness, might, pelf
 surrounding Playing gods in pomp and show.
 The first man to procreate after pardon.
 To regain strength, intellect and gaze. Both inward and
 outward with miracles.
 To dethrone the splendor and ardor.
 A colossal fight emerged between them. Proxy God playing
 chess with mini gods
 Sphinx losing the battle and wealth.
 Emergence of Prophets, Saints, pious men.
 First man to rebel with all evil forces.
 To bring peace solace for generations.
 His progeny to keep the fight on ever.
 To keep demons, devils and evil at bay.



100**Befriend Truth, Love Beauty ever**

When the Sun of fortunes and luck dips
 And the light begins to fade away,
 You are slowly slipping in darkness.
 A period of gloom and loneliness
 To befall on you till dawn bring cheers.
 How are you to sustain your joys?
 Your mirth and pleasure, your balance
 To push away hunger, pain, ignominy.
 An unknown entity sans any merit,
 Talent, vigor, illumination, zest
 Would be entering the purgatory blinds.
 Seek wisdom from Sages & Saints
 Living or from their books and learning.
 For they hold the elixir to revive
 The lively spirits, panacea to illness.
 They carry a halo insight to restore
 The dipping spirits, the dying embers.
 Deep penance, introspection restores,
 Revives a new path, a new beginning,
 A new breath, a new view, a new outlook.
 A vision, a new imaginations, new ideas
 A reflection of Great Being on inner mirror
 Life takes a turn towards new beginning.
 The inner spirit, inner eye unveils.
 A new light emerges to enrich the soul.
 Love removes bitterness, moroseness.
 Darkness begins to fade to restore light.

Beauty and grace dawns on the being.
A fresh lease restores sanity.
A candle light eats away darkness
Illumination of soul restores joys.
Patience and surrender revives spirits.
Look beyond the horizons, elevate
The sagging spirits with wisdom.
Slow emergence of light clears dark paths.
Seek truth, love & beauty ever & ever.



101**Heaven of Unknown**

Why do I think always of oblivion?
 Like a reed to sing sad songs!
 Of separation from some unknown
 Source, of Deity of antiquity.
 My pain of living, desertion of love
 Of missing goals, hurt & sorrow
 Create an urge to dissolve my being.
 To fly to some unknown destination.
 Where my forgotten aliens live
 In a lost paradise of “hurries”.
 With Moon eyed beauty of rare kind.
 Where milk and honey flows always.
 Where joys never fade or diminish.
 Where sensuousness flows like a stream.
 Oh! Why these urges of a flute’s songs.
 Beckoning me to a long lost love.
 Tickling in me flames of love.
 That enflames me to zest and zeal.
 Frenzy gripping my whole being.
 To whirl like a dancing dervish.
 To bleed my heart with aches & throbs.
 O far away love, flown away from me.
 Return to me on wings of poesy.
 To carry me to heaven of unknown.



102**From Mother's Womb**

Love is from mother's womb & lap,
Sucking milk, clinging to her.
Lisping numbers, every moment, eternal
Adding to learning, every moment.
Consciousness growing slowly, steadily.
All elements awakening gradually
Stored in the deep spaces of mind.
Day by day adding to knowledge,
Skills and information stored.
Memory acts as a gift of Divine.
Every era creates a new man.
With new actions, new thinking, new ideas.
Growth of man is evolution.
Imagination going berserk,
To let out dreams into reality,
Soaring higher and higher in infinity.
Singly or collectively actions combined
Collective consciousness in society,
Moving in space but grounded on Earth.
Whole cosmos moving in unison.
Mind exposed to nature and space,
Absorbing elements from nature.
Focal and central is the force of love.
A supreme feeling, an urge
To mingle, to cling to another.
Like mother holding a child in arms.
Man is a child of nature.

Mother Earth protecting, caring,
Producing food and wealth,
Medicine and panacea to illness,
Joys, mirth and pleasures.
Love is supreme, love is all.



103**Dance of Love**

The spark of individuality of a person
To sustain him forever, to remain in him
Till death does him apart and thereafter.
Affection in relationships,
Of love to give and share.
To sacrifice and humble oneself.
To be compassionate and merciful.
To let go of vengeful feelings,
Of revenge and let blood or to harm.
To be always calm, cool, forgiving.
To remove in oneself feeling of remorse,
Of pain and suffering,
Of boisterousness, vehemence,
Of stubbornness, heedlessness,
Of callousness of lethargy,
Of greed, aggrandisement.
Mind to remain at peace.
Then love flowers into fragrance,
To bear sweet fruits to enjoy.
Then the music of Divine flows



104**Dominance of Myths and Superstitions**

Myths and superstitions fed in me
 From my childhood, nurtured,
 Fear of darkness, belief in dark beings;
 In black magic, evil eye.
 All finding spaces in the mind.
 Worship of idols, adoring things,
 To gaze at them and in crystal balls.
 To seek umpteen answers
 To puzzling questions,
 On mysteries of Nature.
 By passing logic, common sense.
 Mind again and again fed on myths.
 Faith cherishing, refreshing
 On mysteries, stories of aliens.
 On strange beings, angels, devils.
 Rationality thrown asunder.
 Life moving in circles,
 Never to find a clear path.
 Caught in a maze.
 Not reaching the central point
 Of peace, solace and tranquility.
 Confusion compounded galore.
 Caught in the slippery path, in a web.
 Never finding the glowing light
 And enlightenment, wisdom.
 Love a rare commodity
 Costlier than rarest gem and metal.

Never finding a place in a kindred heart.
Oh! These myths and superstitions
Gaining strength, greater ground and space
In the best of faithfuls.
To destroy clear pathways
Of lightening and Truth forever.
To destroy rationality, right thinking.
Mankind ever surrounded by falsity.
Moving on slippery path of hypocrisy.



105**Whither Heavenly Gaze?**

Now you are reaching the safe abode of peace
 Where the acme of pain of living,
 Of noisy life, of daily melancholy
 Disappears and you are in deep sleep
 Till eternity, till the bugles are blown
 To wake everyone to view the Glory
 And shine of Ever Living Deity
 Who was invisible in the glory of Sun.
 Now it will be broadness of light,
 To shine forever, brighter
 And brighter increasing in splendor.
 Everyone will be blessed with heavenly eyes
 To view the illuminating brightness.
 To hear the Heavenly tunes to ever thrill.

Can such a spectacle be viewed?
 In these days of shifting sands
 Where living in mire, in troubles,
 Injures the body with its daggers.
 Where every moment causes hiccups.
 Where even Beethoven's music appears jarring.
 Where the sweetest songs irks the mind.
 Where every morsel of food tastes like hemlock.
 Where every breath is fraught with pain.
 Can living turn to utopia, heavenly.

Numbness of ambrosia, of cannabis
Of passing passions leaves unsoundness.
How then to capture the dreams
To turn to reality, to fruitify.

Only a Heavenly Master with His
Divine Gaze can illumine our hearts,
Can thrill our soul to beauty and love.
Only a Messiah and Prophet, Saint
A magician can turn our inner self.
To reduce our ego to zero
To make us meditative
To make us turn away from suffering.



106**Make Life Smooth**

We all need crutches for support, mentally
To make us strong to walk with uprightness
To bear the burdens of stormy life
To seek assurances, to ward off fears.

The roots have to be strong to face ‘toofans’,
Torpedoes, tsunamis, lightning and thunder.
To face draught, famine, hunger and pain
With courage, inner strength, poise, dignity.

Firm feet, foresight, great planning.
The graph has to keep moving up and up.
Avoid being at sea and in blues.
Maintain healthy diet, good routine.

At every step life places hurdles.
But strong faith in Unknown enlightens mind.

