



SUFISM

OR THEOSOPHY FROM THE STANDPOINT OF MOHAMMEDANISM.

A Chapter from a MS. work designed as a textbook for students in Mysticism.

BY C. H. A. BJERREGAARD, *Stud. Theos.*

In Two Parts: -Part I, Texts; Part II, Symbols.

The spirit of Sufism is best expressed in the couplet of Katebi:

“Last night a nightingale sung his song, perched on a high cypress, when the rose, on hearing his plaintive warbling, shed tears in the garden, soft as the dews of heaven.”

INTRODUCTION

Sufism has not yet received fair treatment in any publication that has appeared in Western literature.

The reason is that no Western writer upon the subject has endeavored to understand it, either because of an intellectual bias or from willful perversion. Most treatises are written under strong dogmatic prejudices, or by persons intellectually and morally incapable of rising to the A B C of a spiritual philosophy.

The present attempt to represent the doctrines and practices of Sufism has been made in the hope of overcoming the effect of these evils. We have studied patiently Sufism from Sufi works and claim to be in full sympathy with our subject.

That which we here present to the judgment of the candid reader is a part of a larger work we have been engaged on for many years; a work designed as a textbook for students in Mysticism. This fact, the intention of making a textbook for reference on all mystic questions, will account for the unusual method adopted.

In the first part we shall give a resume of Sufi doctrine with copious quotations from Sufi works. In the second we

shall give a full exposition of Sufi practices and symbols.

The following is a partial list of works consulted and quoted without further reference:

Tholuck, Sufismus, sive theosophia persarum-Tholuck, Blüthensamm-lung der morgenl. Mystik-Malcolm, Hist. of Persia-Trans. of the lit. Soc. of Bombay, Vol. I, art. By Capt. Graham — J. von Hammer, Geschichte der Schönen Redekünste Persiens, mit einer Blüthenlese — Garcin de Tassy, la poesie phil. et rel. chez les Persans, in Rev. cont. 1856 — Fleischer, über die farbigen Lichterscheinungen der Sufis, in Zeitsch. f. morgl. Geselsch. Vol. 16 — G. P. Brown, The Dervishes, or Oriental Spiritualism — Journal of Am. Orient. Soc., vol. 8 — The Dabistan, or school of sects — E. H. Palmer, Oriental Mysticism — Persian Poetry by S. Robinson — Th. P. Hughes, Dict. of Islam — Ousely, Bio-

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graphical notices of Persian poets — Omar Khayyam, see ed. illust. by Vedder — Al Gazzali, la perle precieuse, par L Gautier — Allegories recits poetiques traduit de l'arabe, du persan &c., par Garcin de Tassy — Al Gazzali, Alchemy of Happiness tr. by H. A. Homes — Hammer-Purgstall, Literatur-Geschichte der Araber — The works of Nizami, Saadi, Attar, Jellalladin Rumi, Hafiz, Jami, Hatifi, &c., in English, French, German and Latin translations — Lane's transl. of the Quran — &c., &c.

PART I. — TEXTS.

ORIGIN OF SUFISM.

It is generally conceded among the Sufis that one of the great founders of their system, as found in Islam, was the adopted son and son-in-law of the Prophet, Ali-ibn-Abi-Talib. But it is also admitted that their religious system has always existed in the world, prior to Mohammed. It is known that a tribe, Sufah, from whom possibly the name is derived, in "the time of ignorance" separated themselves from the world and devoted themselves to spiritual exercises like those of the present Sufis.

Sufism in its best-known forms must thus be considered to be the philosophy of Mohammedanism and to represent the protest of the human soul against the formalism and barrenness of the letter of the Quran. Still there is much in favor of Schmölder's assertion (Essai sur les ecoles philos. chez les Arabes) that Sufism is neither a philosophical system nor the creed of a religious sect, but simply a way of living.

Perhaps the simplest statement is this:

Sufism is theosophy from the standpoint of Mohammedanism.

Said -Abul-Chair (about A.D. 820) is often called the author of Sufism. Abu Hashem (A.D. 767) has been called the first Sufi.

The *Dabistan* maintains the identity of the pure Sufis and that of Platonism and it has popularly been supposed that Sufism has borrowed very much from the Vedanta and from Plato and Aristotle; it has even been confidently asserted that the similarity is so striking to the student, that it is a most easy matter to find identical statements in either of them. We must confess that our study does not prove the assertion. The similarity is to be accounted for by the universality of truth.

ETYMOLOGY.

The root of the word implies wisdom, the Greek Sophia, purity, spirituality, etc. Some have connected it with sūf, wool, on account of the woolen garment worn by the devotees.

Graham¹ maintains that "any person or a person of any religion or sect, may be a Sūfi. The mystery lies in this: a total disengagement of the mind from all temporal concerns and worldly pursuits; an entire throwing off not only of every superstition, doubt, or the like, but of the practical mode of worship, ceremonies, etc., laid down in every religion, which the Mohammedans term *Sheriat*, being the law, or canonical law; and entertaining solely mental abstraction, and contemplation of the soul and Deity, their affinity, etc." In short, Sufism may be termed the religion of the heart, as opposed to formalism and ritualism.

"Traces of the Sufi doctrine exist in some shape or other in every region of the world. It is to be found in the most splendid theogonies of the ancient school of Greece and of the modern philosophers of Europe. It is the dream of the most ignorant and the most learned, and is seen at one time indulging in the shade of ease, at another traversing the pathless desert." (Malcolm Hist. of Persia.)

¹ Trans. Bomb. lit. Soc. Comp. the Dabistan.

Abu-Said-Abul-Chair, the accredited founder of Sufism, when asked what Sufism was, answered : "What you have in the head, give it up; what you have in the hand, throw it away; whatever may meet you, depart not from it."

Dschuneid, a Sufi Shaikh, thus defined Sufism: "To liberate the mind from the violence of the passions, to put off nature's claims, to extirpate human nature, to repress the sensual instinct, to acquire spiritual qualities, to be elevated through an understanding of wisdom, and to practice that which is good — that is the aim of Sufism."

Abul Hussein Nuri thus expressed himself: "Sufism is neither precept nor doctrine, but something *inborn*. If it were a precept, it could be followed; if it were a doctrine, it could be learned; it is rather something inborn — and as the Quran says: 'Ye are *created* in the image of God.' Evidently no one can, either by application or by teaching, possess himself of the likeness of God."

SUFI DOCTRINES.

DEITY.

The Deity alone is and permeates all things. All visible and invisible things are an emanation from Deity, and are not absolutely distinct from it.

One sect "the Unionists," believe that God is as one with every enlightened being. They compare the Almighty to a flame, and their souls to charcoal; and say, that in the same manner that charcoal when it meets flame, becomes flame, the immortal part, from its union with God becomes God.

According to the Dabistan, the presence of the universal Deity is fivefold. The first is the presence of "the absolute mystery." The absolute mystery is one with "the invariable prototypes" (or realities of things). The second is the presence of "the relative mystery," and this belongs

to pure intellects and spirits. The third is the presence of "the mysterious relation," which is nearest to the absolute evidence; this is the world of similitude or dream. The fourth is the presence of the "absolute evidence" which reaches from the centre of the earth to the middle of the ninth empyrean heaven. The fifth is "the presence of the rest," and this is the universe in an extensive, and mankind in a restricted acceptation.

Silvestre de Sacy gives the following explanation to the above from Jorjani. The five divine presences are

- (1) The presence of the absolute absence (or mystery); its world is the world of the fixed substances in the scientific presence. To the presence of the absolute mystery is opposed
- (2) The presence of the absolute assistance; it is the world of the throne or seat of God, of the four elemental natures.
- (3) The presence of the relative absence ; this is divided into two parts: The one nearer the presence of the absolute mystery; the world of which is that of spirits, which belong to what is called intelligences and bare souls; the other:
- (4) Nearer the presence of the absolute assistance; the world of which is that of models (images).
- (5) The presence, which comprises the four preceding ones and its world, is the world of mankind, a world which reunites all the worlds, and all they contain.

GOOD AND EVIL: ETHICS.

There is no absolute difference between Good and Evil; all that exists, exists in unity and God is the real author of all the acts of mankind.

The Sufi says that evil only came into the world through ignorance, and that ignorance is the cause of error and disunion among men. The following tale an-

swers to the point: "Four travelers — a Turk, an Arab, a Persian, and a Greek, having met together, decided to take their meal in common, and as each one had but ten paras, they consulted together as to what should be purchased with the money. The first said *Uzum*, the second *Ineb*, the third decided in favor of *Inghur*, and the fourth insisted upon *Stafilion*. On this a dispute arose between them and they were about to come to blows, when a peasant passing by happened to know all four of their tongues, and brought them a basket of grapes. They now found out, greatly to their astonishment, that each one had what he desired."

They believe the emanating principle, proceeding from God, can do nothing without His will and can refrain from nothing that He wills. Some of them deny the existence of evil on the ground that nothing but good can come from God.

The Dabistan: One sect, "the Eternals," conceive that man is taught his duty by a mysterious order of priesthood,¹ whose number and ranks are fixed, and who rise in gradation from the lowest paths to the sublimest height of divine knowledge.

Another sect, "the Enlightened," teach that men's actions should neither proceed from fear of punishment nor the hope of reward, but from innate love of virtue, and detestation of vice.

THE SOUL, ITS LIFE AND CONDITIONS

The soul existed before the body and is confined in it like in a cage. To the Sufi, death is liberation and return to the Deity.

The soul is confined in a body (metempsychosis) to be purified, to fulfill its destination, the union with Deity.

¹ The Dahistan: The prophet is a person who is sent to the people as their guide to the perfection which is fixed for them in the presence of (God, according to) the exigency of the dispositions determined by the fixed substances, whether it be the perfection of faith, or another.

Without the grace of God (Fazlu 'allah) no soul can attain this union, but God's grace can be obtained by fervently asking for it.

The soul of man is of God, not from God; an exile from Him; it lives in the body as in a prison and banishment, from God. Before its exile the soul saw Truth, but here it only has glimpses "to awaken the slumbering memory of the past." The object of all Sufi teaching is to lead the soul onward by degrees to reach that stage again.

"You say 'the sea and the waves,' but in that remark you do not believe that you signify distinct objects, for the sea when it heaves produces waves, and the waves when they settle down again become sea; in the same manner men are the waves of God, and after death return to His bosom. Or, you trace with ink upon paper the letters of the alphabet, a, b, c; but these letters are not distinct from the ink which enabled you to write them; in the same manner the creation is the alphabet of God, and is lost in Him."

RELIGIONS

are matters of indifference; still they serve as stepping-stones to realities. Some are more useful than others, among which is al-Islam, of which Sufism is the true philosophy.

THE WORLD, &c.

The world is life and intellect, as far as the mineral kingdom; but the manifestation of intellect in everybody is determined by the temperature of the human constitution. Sometimes beauty attains an excellence which is uttered with ecstasy, and becomes a modulation more powerful than that which strikes the ear; and this is the work of the prophet.

THE TARIGAH OR "JOURNEY OF LIFE" AND ITS STATES.

The main duty of this life is *Meditation on the Unity of Deity* (wahdaniyah), the *Remembrance of God's Name* (Zikr), and *Progression in the Tarigah* (the Path, the Journey of Life).

Human life is a *journey* (safar) and the seekers after God are *travelers* (salik). *Perfect knowledge* (marifah) of Deity as diffused throughout creation is the purpose of the journey. *Sufism is the guide*, and the *end of the journey, is Union with God*.

The natural state of every human being is nasut. In this state the disciple cannot yet observe the Law (shariat). This is the lowest form of spiritual existence.

The states in the Tarigah are the following:

The first state is called *Shariat* — *the state of law or method*. The student's passions are in this degree checked by a rigid observance of ritual, &c., whereby he learns human nature and to respect order and finds out for himself the rudiments of a knowledge of God.

The second state is *Tureequt* or the way, or road. This state implies mental or spiritual worship, abstracted totally from the above. The student learns to see the propaedeutic nature of ceremonies and devotes himself to realities. At this stage the ascetic exercises begin and he holds communion with *Melkut* or the angelic world.

The third state, *Huqeequt*, or the state of truth is the state of inspiration or greater natural knowledge. The Sufi now lives no more in faith but in subjective truth and spiritual power; he has seen the similarity of God's nature and his own; all antinomies are destroyed, even sin disappears from his reflections.

The fourth and last state is *Marifut* or union of spirit and soul with God. "Union (with God) is reality, or the state, truth and perception of things, when there is neither lord nor servant. "Still "the man of God is

not God; but he is not separate from God." At this stage man's "corporeal veil will be removed, and his emancipated soul will mix again with the glorious essence, from which it had been separated, though not divided."¹

Aziz ibn Muhammad Nafasi in a book called *al-Maqsadu 'l — Aqsa* or the "Remotest Aim," (trans. in E. H. Palmer's *Oriental Mysticism*) marks out the journey a little differently from that already described.

When a man possessing the necessary requirements of fully developed reasoning powers turns to them for a resolution of his doubts and uncertainties concerning the real nature of the Godhead, he is called a *talib* "a searcher after God."

If he has further desire for progress he is called a "murid" or "one who inclines," and he places himself under the instruction and guidance of a teacher and becomes a "traveler."

The *first* stage of his journey is called "ubudiyah" or "service" and is as described above.

The *second* stage is *ishq* or "love." He loves God. The divine love filling his heart, it expels all other loves and brings him to the *third* stage, *Zuhd* or "seclusion." He occupies himself exclusively with contemplation of God and his attributes, and comes to the fourth state, *Marifah* or "knowledge."

When settled he is come to the *fifth* stage, *wajd* or "ecstasy." He now receives revelations and soon reaches the sixth stage, that of *hagigah* or "*truth*," and proceeds to the final state, that of "*wasl*," or "union with God."

He has now finished the journey and remains in the state he has come to, still

¹ It is to this state the Sufis refer Mohammed's words: "I have moments when neither prophet nor angel can comprehend me."

going on, however, progressing in depth of understanding. Finally he comes to "the total absorption into Deity."

The Zikr, or ecstatic exercises belonging to the training on this journey, will be explained in our second part: Symbols.

THE SEVEN WAY-STATIONS OF PILGRIMAGE are these:¹

The *first* degree consists of penitence, obedience, and meditation, and in this degree the light is, as it were, green.

The *second* degree is the *purity of the Spirit* from satanic qualities, violence, and brutality, because as long as the spirit is the slave of satanic qualities, it is subject to concupiscence, and this is the quality of fire. In this state Iblis evinces his strength, and when the spirit is liberated from this, it is distressed with the quality of fierceness, which may be said to be *flashing* and this is conformable to the property of wind. Then it becomes insatiable (lit. eager after anything to excess), and this is similar to water. After this it obtains quietness, and this quality resembles earth (*i.e.*, apathy or cessation from all action). In the degree of repose, the light is as it were, blue, and the utmost reach of one's progress is the earthly dominion.

The *third* degree is the *manifestation of the heart*, by laudable qualities, which is similar to red light, and the utmost reach of its progress is the middle of the upper dominion; and in this station the heart praises God, and sees the light of worship and spiritual qualities.

The *fourth* degree is the *applying of the constitution to nothing else but to God*, and this is similar to yellow light, and the utmost reach of its progress is the midst of the heavenly *Malkat* "dominion."

¹ From the Dabistan. Comp. Zeitschrift d. morgl. Gesellsch, 16 art. by Fleischer Ueber die farbigen lichterscheinungen der Sufis.

The *fifth* degree of the soul is that which resembles white light, and the utmost aim of its progress is the extreme heavenly dominion.

The *sixth* degree is the *hidden*, which is like a black light, and the utmost reach of its progress is "the world of power."

The *seventh* degree is "the evanescence of evanescence," which is "annihilation" and "eternal life," and is colorless. It is *absorption* in God, non-existence and effacement of the imaginary in the true being, like the loss of a drop of water in the ocean. It is *eternal* life as the union of the drop with the sea. "Annihilation" is not to be taken in the common acceptation, but in a higher sense, "annihilation in God."

SUFI SYMBOLICAL LANGUAGE.

The Sufis inculcate the doctrine, "Adore the Deity in his creatures." It is said in a verse of the Quran — "It is not given to man that the Deity should speak to him; if it does so it is by inspirations, or through a veil." *Thus all the efforts of man should tend to raise the veil of divine love and to the annihilation of the individuality which separates him from the Divine essence; and this expression "raise up the veil," has remained in the language of the East as expressive of great intimacy.*

One of the most violent and able of the enemies of the Sufis, says that they deem everything in the world a type of the beauty and power of the Deity and adds that it appears from both their actions and writings, that it is in the red cheeks of beautiful damsels that they contemplate its beauty; and in the "impious" daring of Nimrod and of Pharaoh, that they see and admire the omnipotence of its power. (J. P. Brown Dervishes, p. 333)

The Persian commentator *Suruni* says in regard to sexual love: "the beauty of the wife is a ray from God and not from the beloved herself. The Mystic recognizes the fact of the divine beauty everywhere in creation, and loves because he in

beauty sees a revelation of the blessings of the divine name. It is therefore the prophet says he prefers these three things to all others: women, incense, and enjoyments."

Jellaladdin Rumi said: "They (the Sufis) profess eager desire, but with no carnal affection, and circulate the cup, but no material goblet; since all things are spiritual, all is mystery within mystery."

Jami exclaims, addressing the Deity:

Sometimes the wine, sometimes the cup we call
Thee!
Sometimes the lure, sometimes the net we call
Thee!
Except Thy name, there is not a letter on the
tablet of the universe:
Say, by what name shall we call Thee?

Nizami explains himself:

Think not that when I praise wine I mean the
juice of the grape;
I mean that wine which raiseth me above self.
"My cup-bearer" is to perform my vow to God;
My morning draught from the tavern" is the
wine of self-oblivion.

* * * * *

By heaven so long as I have enjoyed existence,
Never hath the tip of my lip been stained with
wine!

In regard to *Hafis* it is maintained that by *wine* he invariably means *devotion*; and his admirers have gone so far as to compose a dictionary of words of the language, as they call it, of the *Sufis*. In that vocabulary *sleep* is explained by *meditation* on the divine perfections, and *perfume* by hope of divine favor; *gales* (i.e., Zephyrs) are illapses of grace; *kisses and embraces*, the raptures of piety; *idolators, infidels, and libertines* are men of the purest religion, and their *idol* is the creator himself; *the tavern* is the cell where the searcher after truth becomes intoxicated with the wine of divine love. Read with this key to the esoteric meaning, Mr. Clouston says, the gazelles of *Hafis* are no longer anacreontic and bacchanalian effusions, but ecstatic lucubrations on the love of man to his creator. The *keeper, or wine seller, the spiritual instructor, beauty de-*

notes the perfection of the supreme being; *tresses* and *curls* are the expansion and infiniteness of his glory; *lips*, the hidden and inscrutable mysteries of his essence; *down* on the cheek, the world of spirits, who encircle the creator's throne; and a black mole is the point of indivisible unity; lastly, *wantonness, mirth* and *ebriety*, mean religious ardor, ecstasy and abstraction from all terrestrial thoughts and contempt for all worldly things.

Mohammed Missiree: On the Tesavuf, or spiritual life of the Sufis. Translated from the Turkish by John P. Brown, Esq., of the American embassy at Constantinople. (In *Journ. of Am. Orient. Soc.* vol, viii.):

What is the beginning of at-Tesavuf? Faith, which has six pillars, namely: (1) Belief in God, (2) in His Angels, (3) in His Books, (4) in His Prophets, (5) and in the Last Day, and (6) in His decree of Good and Evil.

What is the result of the Tesavuf? It is not only the reciting with the tongue of these pillars of faith but also establishing them in the heart. What is the distinction between a Sufi and an ordinary person? The knowledge of an ordinary person is a "counterfeit faith" whereas that of the Sufi is "true faith." What do you mean by "counterfeit faith?" It is that which an ordinary person has derived from his forefathers, or from the teachers and preachers of his own day, without knowing why it is essential that a man should believe in these six articles for his soul's salvation. What is the proof of faith? The proof of faith consists in a search being made for the true origin of each of these six pillars of faith, until the enquirer arrives at "the Truth."

The Sufis regard certain things as lawful that are forbidden. For instance, they enjoin the use of wine, wine-shops, the wine-cup, sweethearts; they speak of the curls of their mistresses, and the moles on their faces, cheeks, &c., and compare the furrows on their brows to verses of the

Quran. What does this mean? The Sufis often exchange the external features of all things for the internal, the corporeal for the spiritual, and thus give an imaginary signification to outward forms. They behold objects of a precious nature in their natural character and for this reason the greater part of their words have a spiritual and figurative meaning. For instance, when, like Hafis, they mention wine, they mean a knowledge of God, which, figuratively considered, is the love of God. Wine, viewed figuratively, is also love; love and affection are here the same thing. The wine-shop, with them, means "spiritual director," for his heart is said to be the depository of the love of God. The sweetheart means the excellent preceptor, because, when anyone sees his beloved, he admires her perfect proportions, with a heart full of love. As the lover delights in the presence of his sweetheart, so the Salik rejoices in the company of his beloved preceptor. The sweetheart is the object of a worldly affection, but the preceptor of a spiritual attachment. The curls or ringlets of the beloved are the grateful praises of the preceptor, tending to bind the affections of the disciple; the moles on her face signify that when the pupil, at times, beholds the total absence of all worldly wants on the part of the preceptor, he also abandons all the desires of both worlds — he perhaps even goes so far as to desire nothing else in life than his preceptor; the furrows on the brow of the beloved one, which they compare to verses of the Quran, mean the light of the heart of the preceptor; they are compared to verses of the Quran, because the attributes of God, in accordance with the injunction of the Prophet, "Be ye endued with divine qualities," are possessed by the preceptor.

SUFI ECSTASY.

MOTTO: "Highest nature wills the capture;
"Light to light!" the instinct cries;
And in agonizing rapture falls the moth,
and bravely dies.
Think not what thou art, Believer; think
but what thou mayest become

For the World is thy deceiver, and the
Light thy only home." (*Palm Leaves.*)

ABULFAZL (A.D. 1595):

O Lord, whose secrets are for *ever* veiled,
And whose perfection knows not a beginning!
End and beginning both are lost in thee ;
No trace of them is found in thy eternal realm.
My words are lame; my tongue, a stony tract;
Slow wings my foot, and wide is the expanse.
Confused are my thoughts; but this is thy best
praise—

In ecstasy alone I see thee face to face!

SHEMS TEBREEZ:

What advice, O Musselmans? I don't know myself;
I¹ am neither Christian nor Jew, nor am I a
fire-worshipper nor Musselman.

I am not from the East or West, nor am I of land or
fire.

I am not from the country of Iran, nor am I from the
land of Khoorassan. I am neither of water nor
air, nor am I of fire or earth.

I am not of Adam or Eve, nor am I of the inhabi-
tants of paradise.

My place is **no** place, my sign is without sign
I have neither body nor soul, — what is there then?
I am the soul of my Beloved.²

When I took out my heart, the two worlds I saw as
one. He is the first, He is the last, He is the
manifest, He is the secret.

Except Him, and that I am Him, I do not know
anything else.

O thou, Shems Tebreez, why this rapture in this
world?

*Except with rapture and enthusiastic ardour, this
work cannot be effected."*

ECSTASY: THE HEART AS MEDIUM.

All the earth I'd wandered over, seeking still the
beacon light,

Never tarried in the day time, never sought repose
at night;

Till I heard a reverend preacher all the mystery
declare,

Then I looked within my bosom, and 'twas shin-
ning brightly there.

(*E. H. Palmer, Orient. Myst.*)

Who so knoweth himself, knoweth the God-
head. — Thy soul is the sufficient proof of the exis-
tence of the Godhead: When by reflection thou hast
penetrated to that deep within, thou shalt discover
there the Universal Worker of his work.

(*D'Herbelot-Persian Paraphrases.*)

¹ The soul soliloquizing.

² The Deity.

Wouldst know where I found the Supreme?
One step beyond self. — Behind the veil of self
shines unseen the beauty of the Beloved. — (*Aphorisms.*)

Soul of the soul!! Neither thought nor reason comprehend thy essence, and no one knows thy attributes. Souls have no idea of thy being. The prophets themselves sink into the dust before thee. Although intellect exists by thee, has it ever found the path of thy existence? *Thou art the interior and the exterior of the soul* — (*Altar.*)

They who see God are ever rapt in ecstasy.*
* * (*The Mesnevi.*)

ECSTASY: NATURE AS MEDIUM.

The varied pictures I have drawn on space,
Behold what fair and goodly sights they seem;
One glimpse I gave them of my glorious face,
And lo! 'tis now the universal theme.

(*E. H. Palmer, orient. Myst.*)

Recognize the mark of Deity in every place,
and never place the foot without its own limit. The world is the image of the Godhead. — (*Bustami.*)

RABIA LEGENDS

— The widow *Rabia*¹ is reported having said “an interior wound consumes my heart; it can only be cured by communion with a friend.² I shall remain sick till the day of judgment when I shall reach my end.

— It is told of *Rabia*, that once when requested to marry, she answered: My being has for a long time been in marital communion; hence I say that my ego is long ago lost in itself and arisen again in Him (in God); since then I am entirely in His power, yea, I am He. He, who would ask me for a bride, would ask me, not from myself, but from Him (God). *Hassan Basri* (a famous Mohamedan Theologian) asked her how she had reached this state. She answered: In this way, everything which I had found I lost again in him (God). When questioned as to by which mode she knew Him, she made answer: O, *Hassan*, you know Him by certain methods and means, I know Him without modes and means.

¹ Second century.

² The Deity.

— *Ibn Chali Kan* tells about *Rabia* that she often in the middle of the night went up upon the roof and in her loneliness cried out: O, my God Now is silenced the noise of the day, and the lover enjoys the night with the beloved, but I enjoy myself in my loneliness with Thee; Thou art my true lover. —

— It is told of her that once while journeying to Mecca on seeing the Kaaba she exclaimed: What is the Kaaba to me? I need the Lord of the Kaaba! I am so near God that I apply to myself his words: He who approaches me by an inch, him I approach by a yard. What is the Kaaba to me? —

— *Feri'd Eddin Attar* tells about her, that she, once while crossing the fields, cried out: Deep longing after God has taken possession of me! True, Thou art both earth and stone, but I yearn to behold Thee, Thyself. The high God spoke to her in her heart, without a medium: O, *Rabia*! Do you not know that once when Moses requested to see God, only a grain fell from the sun and he collapsed: Be satisfied with my name! —

— Once asked if she beheld God while worshipping Him, "Assuredly," said she, "I behold Him, for Whom I cannot see, I cannot worship." —

— Once when *Rabia* was sick three famous Theologians called upon her, namely *Hassan Basri*, *Malik Dinar*, and *Schakik Balchi*. *Hassan* said: The prayers of that man are not sincere who refuses to bear the Lord's chastisements. *Schakik* added to that: He is not sincere who does not rejoice in the Lord's chastisements. But *Rabia*, who detected selfish joy even in those words, replied: He is not sincere in his prayers, who does not, when he beholds his Lord, forget entirely that he is being chastised. —

— On one occasion *Rabia* was questioned concerning the cause of an illness and replied: I allowed myself to think on

the delights of paradise, therefore my Lord has punished me. —

ACTS OF ADEPTS.¹

Munsoor Halaj attained victory of the body, by incessant prayer and contemplation. He used to say, "*I am the Truth.*"

The following story is told of him. He observed his sister go out frequently at night, and wondering what it meant, he resolved to watch her and see where she went. He did so and found that she went to a company of celestial spirits, who gave her of their nectar or immortal beverage. Thinking that a drop might be left in the cup after his sister had drunk from it, he took hold of it and did, much against her warning, get a drop of the divine fluid. Ever afterwards he went about exclaiming: "I am the Truth!" This was too much for the observers of the canonical law and they sentenced him to be impaled alive. When they came to take him, he told them, that he did not fear them, they could do him no harm, and when they were putting him on the stake, he disappeared from them and appeared in a sitting posture in the air at a small distance over the stake. This was repeated several times. His spirit ascended to heaven and asked the Prophet if it be right that he should suffer. The Prophet advised him to suffer, otherwise there would be an end to formal religion. On this Munsoor Halaj's spirit descended and permitted the body to take the course of nature. When about to be impaled, he called a disciple of his, told him the secret and that his voice, "I am the Truth" would be heard, when they after burning him, should throw his ashes into the sea; and that the sea would rise and overflow all the

¹ The Work entitled "*The Acts of the Adepts,*" by Shemsu — D — Din Ahmed, El Eflaki has been reserved for our second part: Symbols.

land, if they did not take his godhra² and place it on the rising waves. It so all happened. —

A Sufi poet has explained the cause of Munsoor's death, to lie in the fact, that he revealed a mystery.

Of *Shems Tebreez* the following story is told. He raised a King's only son from death by throwing his mantle over him and ordering him "Rise by my order." For this he was summoned before the ecclesiastical court and sentenced to be flayed alive. When the sentence came to be executed, no knives could cut him, his body was invulnerable. It is related, that he ascended in spirit to heaven and the Prophet directed him to undergo his punishment, which he subsequently did. He directed the doctors of Law, himself, how to begin to cut the skin from his feet, or rather made the incision himself. When they had thus flayed him, he requested his own skin, be given to him as the letter of the law was fulfilled, and they gave it to him. Of this he made his *Khirqeh* or dervish's habit, threw it over his shoulders, and went away.

After that the doctors of law ordered everybody to give him nothing to eat, drink, &c. He thus remained for some days without food, &c. At last he found a dead ox and cut out a piece, but as no one dared give him fire, he ordered the sun to descend from the firmament and come nearer to broil his meat. The sun obeyed — but the prince and people fearing the consequences implored him to relieve their sufferings by ordering the sun to return to its station. He granted their request.

TEXTS FROM REPRESENTATIVE SUFIS.

Al-Ghazzali (Abu Hamid Muhammad ibn Muhammad ibn Ahmad al Ghaz-

² A *Godhra* is the counterpane of shreds the Faqirs use to lie down upon, and throw over their shoulders.

zali,) surnamed Hujjatu 'l-Islam ("the proof of Islam"). He was born at Tus A.D. 1058 and died A.D. 1111. —

The following are his own words: "I said to myself, the aim of my life is simply to know the truth of things; therefore I must ascertain what *knowledge* is. * * I then said to myself 'the only hope of acquiring incontestable convictions is by the perceptions of the senses and by necessary truths.' Their evidence seemed to me to be indubitable. I soon began to examine the objects of sensation and speculation to see if they were beyond doubt and doubts crowded in upon me, that my incertitude became complete. * * I abandoned the senses, therefore, having seen all my confidence in their truth shaken. * * * Perhaps, said I, there is no assurance but in the notions of reason, viz., in first principles. * * * Upon this the senses replied: "What assurance have you that your confidence in reason is not of the same nature as your confidence in us? May there not be some other judge superior to reason? The non-appearance of such a judge is no proof of his non-existence. * * * I came to reflect on sleep, how during sleep we give to visions, reality and consistence, and have no suspicion of their untruth. On awaking we see they were nothing but visions. What assurance have we that all we feel and see and know when we are awake does actually exist?"

Al Gazzali had now come to disbelief and distrust of the world of sense. He gave his wealth away, left Bagdad and retired into Syria, to the desert, where he spent two years in solitary struggle, combating his passions, purified his heart and prepared for another world. *He attained freedom.* Afterwards he said: "The life of man passes through three degrees. The first or infantile state is that of pure sensation; the second is that of understanding, and the third that of reason, where the intellect perceives the necessary truths, &c. But there is a fourth state, beyond these three, in which man perceives the hidden

things, that have been, and that will be and the things that escape both the senses and reason. This state is Freedom."

AL GAZZALI: ALCHEMY OF HAPPINESS.

CHAP. I. On the knowledge of the soul, and how knowledge of the soul is the key to the knowledge of God.

O seeker after the divine mysteries! Know thou that the door to the knowledge of God will be opened to a man first of all, when he knows his own soul, and understands the truth about his own spirit, according as it has been revealed, "he who knows himself knows his Lord also."

If you wish, O seeker of the way: to know your own soul, know that the blessed and glorious God created you of two things: the one is a visible body, and the other is a something internal, that is called spirit and heart, which can only be perceived by the mind. But when we speak of the heart, we do not mean the piece of flesh which is in the left side of the breast of man, for that is found in a dead body and in animals: it may be seen with the eyes, and belongs to the visible world. That heart, which is emphatically called spirit, does not belong to this world, and although it has come to this world, it has only come to leave it. It is the sovereign of the body, which is its vehicle, and all the external and internal organs of the body are its subjects. Its special attribute is to know God and to enjoy the vision of the Beauty of the Lord God. — They will ask you about the spirit. Answer, "The spirit is a creation by decree of the Lord. The spirit belongs to the world of decrees. All existence is of two kinds, one is of the world of decrees, and the other is of the world of creation. To Him belong creation and decree."

— That spirit, which has the property of knowing God is called the heart; it is not found in beasts, nor is it matter or an accident. The heart has been created with

angelic qualities. It is a substance of which it is difficult to apprehend the essence. The law does not permit it to be explained, but there is no occasion for the student being acquainted with it at the outset of his journey.

— Know, O seeker after the divine mysteries! that the body is the kingdom of the heart, and that in the body there are many forces in contrariety with the heart, as God speaks in his Holy Word.

— Know, O student of wisdom! that the body, which is the kingdom of the heart, resembles a great city. The hand, the foot, the mouth and the other members resemble the people of the various trades. Desire is a standard bearer; anger is a superintendent of the city, the heart is its sovereign, and reason is the vizier, The sovereign needs the service of all the inhabitants. But desire, the standard bearer, is a liar, vain and ambitious. He is always ready to do the contrary of what reason, the vizier, commands. He strives to appropriate to himself whatever he sees in the city, which is the body. Anger, the superintendent, is rebellious and corrupt, quick and passionate. He is always ready to be enraged, to spill blood, and to blast one's reputation. If the sovereign, the heart, should invariably consult with reason, his vizier, and, when desire was transgressing, should give to wrath to have power over him (yet, without giving him full liberty, should make him angry in subjection to reason, the vizier, so that passing all bounds he should not stretch out his hand upon the kingdom), there would then be an equilibrium in the condition of the kingdom, and all the members would perform the functions for which they were created, their service would be accepted at the mercy seat, and they would obtain eternal felicity.

The dignity of the heart is of two kinds; one is by means of knowledge, and the other through the exertion of divine power. Its dignity by means of knowledge

is also of two kinds. The first is external knowledge, which everyone understands: the second kind is veiled and cannot be understood by all, and is extremely precious.

— In the second, by the power of thought, the soul passes from the abyss to the highest heaven, and from the East to the West.

The most wonderful thing of all is, that there is a window in the heart from whence it surveys the world. This is called the invisible world, the world of intelligence, or the spiritual world.

— The heart resembles a pure mirror, you must know, in this particular, that when a man falls asleep, when his senses are closed, and when the heart, free and pure from blamable affections, is confronted with the preserved tablet, then the tablet reflects upon the heart the real states and hidden forms inscribed upon it. In that state the heart sees most wonderful forms and combinations. But when the heart is not free from impurity, or when, on waking, it busies itself with things of sense, the side towards the tablet will be obscured, and it can view nothing. For, although in sleep the senses are blunted, the image-making faculty is not, but preserves the forms reflected upon the mirror of the heart.

— In death, the senses are completely separated and the veil of the body is removed, the heart can contemplate the invisible world and its hidden mysteries, without a veil, just as lightning or the celestial rays impress the external eye.

— If a person calls into exercise, in perfection, holy zeal and austerities, and purifies his heart from the defilement of blamable affections, and then sits down in a retired spot, abandons the use of his external senses, and occupies himself with calling out "O God! O God!" his heart will come into harmony with the visible world, he will no longer receive notices from the

material world, and nothing will be present in his heart but the exalted God. In this revelation of the invisible world, the windows of the heart are opened, and what others may have seen in a dream, he in this state sees in reality. The spirits of angels and prophets are manifested to him and he holds intercourse with them. The hidden things of the earth and heaven are uncovered to him. * * * Probably the knowledge of all the prophets was obtained in this way, for it was not obtained by learning.

— When the heart is free from worldly lusts, from the animosities of society and from distractions by the senses, the vision of God is possible. And this course is adopted by the Mystics. It is also the path followed by the prophets.

— The heart of man while in the spiritual world knows its Maker and Creator; it had mingled with the angels and knows for what service it was created.

— To whomsoever this revelation has been vouchsafed, if it directs him to reform the world, to invite the nations to turn to God, and to a peculiar way of life, that person is called a prophet, and his way of life is called a law; and that influence which proceeds from him, which transcends what is ordinary, is called a *miracle*. If he has not been appointed to invite nations, but worships in accordance with the law of another, he is called a *saint*, and that which proceeds from him, which transcends what is ordinary, is called a *manifestation of grace*.

— The knowledge of God, which is the occasion of the revelation of truth, cannot be acquired without self-denial and effort. Unless a man has reached perfection and the rank of a Superior, nothing will be revealed to him, except in cases of special divine grace and merciful providence, and this occurs very rarely.

— You have now learned, O student of the divine mysteries, the dignity of the heart through knowledge. '

— Now listen to the heart's dignity through divine power and the greatness of which it is capable.

— When God wills it, the angels send forth the winds, cause the rain to fall, bring forth the embryo in animals, shape their forms, cause seeds to sprout in the earth and plants to grow, many legions of angels being appointed to this service. The heart of man, being created with angelic properties must also have influence and power over the material world; * * * and if the animal and ferocious qualities should not be dominant, if it should look upon a lion or tiger with "majesty" they would become weak and submissive. If it should look with kindness upon one who is sick, his infirmity might be changed to health. If it should look upon the vigorous with majesty, they might become infirm. The reality of the existence of these influences is known both by reason and experience.

— I whomsoever these influences are shown to have power, if he occasions misery in the exercise of this power, he is designated a sorcerer.

— The heart has dominion and control through three channels. One is through visions; — the second is through the dominion which the heart exercises over its own body; — the third source of dominion of the heart is through knowledge. — Some persons have all things opened up to them by the will of God. This kind of knowledge is called "infused and illuminated" as God says in his Word: "we have illuminated him with our knowledge." These three specialties are all of them found in certain measure in some men, in others two of them are found, and in others, only one is found: but whenever the three are found in the same person, he belongs to the rank of prophets or of the greatest of the saints. Man cannot com-

prehend states of being which transcend his own nature. No person can understand any individual who belongs to a scale of rank above him.

— The path of mysticism is sought for by all men, and longed for by all classes of society, yet those who attain to the end are exceedingly rare.

— The body is but an animal to be ridden by the heart, which is its rider, while the heart's chief end is to acquire a knowledge of God.

CHAP. II. On the knowledge of God.

— In the books of former prophets it is written, "Know thine own soul, and thou shalt know thy Lord," and we have received it in a tradition, that "He who knows himself, already knows his Lord."

— Everyone in the sphere to which he attains, is still veiled with a veil. The light of some is as of a twinkling star. Others see as by the light of the moon. Others are illuminated as if by the world-effulgent sun. To some the invisible world is even perfectly revealed, as we hear in the holy word of God: "And thus we caused Abraham to see the heaven and the earth." And hence it is that the prophet says: "There are before God seventy veils of light; if he should unveil them, the light of His countenance would burn everything that came into His presence."

CHAP. III. On the knowledge of the world.

— Know, that this world is one stage of our life for eternity. For those who are journeying in the right way, it is the road of religion. It is a market opened in the wilderness, where those who are travelling on their way to God, may collect and prepare provisions for their journey, and depart thence to God, without sorrow or despondency.

— The world is delusive, enchanting and treacherous.

— The world will be brought to the great assembly at the last day, in the form of a woman with livid eyes, pendent lips, and deformed shape, and all the people will look upon her, and will exclaim, "what deformed and horrible person is that, whose aspect alone is severe torture to the soul." And they will be answered, "It was on her account that you were envying and hating one another, and were ready to slay one another. It was on her account that you rebelled against God, and debased yourselves to every sort of corruption." And then God will order her to be driven off to hell with her followers and her lovers.¹

The Lord Jesus (upon whom be peace!) declares that the world is like the man who drinks sea water. The more he drinks, the more his internal heat increases, and unless he stops, he will destroy himself by drinking.

CHAP. IV. On the knowledge of the future world.

— Know, beloved, that we cannot understand the future world, until we know what death is: and we cannot know what death is, until we know what life is: nor can we understand what life is, until we know what spirit is.

— The following is an illustration of the duration of eternity, so far as the human mind can comprehend it. If the space between the empyreal heaven to the regions below the earth, embracing the whole universe, should be filled up with grains of mustard seed, and if a crow should make use of them as food and come but once in a thousand years and take but a single grain away, so that with the lapse of time there should not remain a single grain, still at the end of that time not the amount of a grain of mustard seed would have been diminished from the duration of eternity.

AL GAZZALI ON PRAYER.

¹ Comp. the mediaeval conception "Lady World."

— Prayers are of three degrees, of which the first are those that are simply spoken with the lips. Prayers are of the second kind, when with difficulty, and only by a most resolute effort, the soul is able to fix its thoughts on Divine things without being disturbed by evil imaginations; of the third kind, when one finds it difficult to *turn away* the mind from dwelling on Divine things. But it is the very marrow of prayer, when He who is invoked takes possession of the soul of the suppliant, and the soul of him who prays is absorbed into God to whom he prays, and his prayer ceasing, all consciousness of self has departed, and to such a degree, that all thought whatsoever of the praying is felt as a veil betwixt the soul and God. This state is called by the Mystics "absorption," for the reason that the man is so absorbed, that he takes no thought of his body, or of anything that happens externally, none of what occurs in his own soul, but, absent as it were from all such matter whatsoever, is first engaged in going *towards* his Lord, and finally is wholly *in* his Lord. If only the thought occurs that he is absorbed into the Absolute, it is a blemish; for that absorption only is worthy of the name which is unconscious of itself. And these words of mine, although they will be called, as I well know, but foolish babbling by raw theologians, are

yet by no means without significance. For consider, the condition of which I speak, resembles that of a person who loves any other object, as wealth, honor, or pleasure. We see such persons so carried away with their love, and others with anger, that they do not hear one who speaks to them, nor see those passing before their eyes; nay, so absorbed are they in their passion, that they do not perceive their absorption. just so far as you turn your mind upon your absorption, you necessarily turn it away from that which is the object of it."

Again he says: "The commencement of this is the going to God, then follows the

finding Him, when the "absorption" takes place. This is, at first, momentary, as the lightening swiftly glancing upon the eye. But afterwards confirmed by use, it introduces the soul into a higher world, where the most pure, essential essence meeting it, fills the soul with the image of the spiritual world, while the majesty of deity evolves and discovers itself"

Omar Khayyam (Ghias uddin Abul Fath Omar ibn Ibrahim At Khayyam) was born in Khorassan" the focus of Persian culture" and is supposed to have died A. D. 1123.

He was not affiliated with any Sufi order, but large parts of his works are full of true Sufi philosophy and are recognized as such.

The first part of the following quotations are taken from the translation by E. H. Whinfield in Trübner's Oriental Series. The second part is extracted from B. Quaritch's ed. 1879.

Motto: There is a mystery I know full well,
Which to all, good and bad, I cannot tell ;
My works are dark, but I cannot unfold
The secrets of the "station " where I dwell.

- (66) — to attain unconsciousness of self
Is the sole cause I drink me drunk with wine. —
- (108) They preach how sweet those Houri brides will be,
But I say wine is sweeter — taste and see! —
- (120) Ten powers, and nine spheres, eight heavens made He,
And planets seven, of six sides, as we see,
Five senses, and four elements, three souls,
Two worlds, but only one, O man, like thee.
- (124) What lord is fit to rule but "Truth ?" not one.
What beings disobey His rule? not one. —
- (131) Thy being is the being of Another,
Thy passion is the passion of Another.
Cover thy head, and think, and (then wilt see,
Thy hand is but the cover of Another. —
- (148) Allah hath promised wine in Paradise,
Why then should wine on earth be deemed a vice? —
- (225) When the fair soul this mansion doth vacate,
Each element assumes its principal state, —
- (266) They go away, and none is seen returning,

- To teach that other world's recondite learning;
 'Twill not be shown for dull mechanic prayers,
 For prayer is naught without true heartfelt yearning. —
- (285) Life's fount is wine, Khizcr¹ its guardian
 I, like Elias,² find it where I can;
 Tis sustenance for heart and spirit too,
 Allah himself calls wine "a boon to man." —
- (340) Man is the whole creation's summary,
 The precious apple of great wisdom's eye;
 The circle of existence is a ring,
 Whereof the signet is humanity. —
- (351) The more I die to self, I live the more,
 The more abase myself, the higher soar;
 And, strange! the more I drink of Being's wine,
 More sane I grow, and sober than before! —
- (369) This world a body is, and God its soul,
 And angels are its senses, who control
 Its limbs — the creatures, elements, and spheres;
The One is the sole basis of the whole. —
- (376) Some look for truth in creeds, and forms,
 and rules;
 Some grope for doubts or dogmas in the schools;
 But from behind the veil a voice proclaims,
 "Your road lies neither here nor there, O fools." —
- (400) My body's life and strength proceed from Thee!
 My soul within and spirit are of Thee
 My being is of Thee, and Thou art mine,
 And I am Thine, since I am lost in Thee! —
-
- (31) Up from Earth's Centre through the Seventh Gate
 I rose, and on the Throne of Saturn³ sate,
 And many a Knot unravel'd by the Road;
 But not the Master-knot of Human Fate. —
- (32) There was the Door to which I found no Key;
 There was the Veil through which I might not see:
 Some little talk awhile of *Me* and *Thee*
 There was — and then no more of *Thee* and *Me*.⁴ —
- (33) Earth could not answer; nor the Seas that mourn
 In flowing Purple, of their Lord forlorn;

¹ Khizer, the "Green Old Man" is the guardian of "the fountain of life" and the type of the self sustaining power of Deity.

² Quran II. 216, Elias discovered the water of life.

³ Saturn is lord of the seventh heaven.

⁴ No more individual existence.

- Nor rolling Heaven, with all his Signs reveal'd
 And hidden by the sleeve of Night and Morn.
- (34) Then of the *Thee in Me* who works behind
 The Veil, I lifted up my hands to find
 A Lamp amid the Darkness; and I heard,
 As from Without — "*The Me Within Thee Blind!*" —
- (35) Then to the Lip of this poor earthen Urn
 I lean'd, the Secret of my Life to learn
 And Lip to Lip it murmur'd — "While you live,
 Drink ! — for once dead, you never shall return." —
- (36) I think the Vessel, that with fugitive
 Articulation answered, once did live,
 And drink; and Ah! the passive lip I kiss'd.
 How many kisses might it take — and give!⁵ —
- (44) Why, if the Soul can fling the dust aside,
 And naked on the Air of Heaven ride,
 Wer't not a Shame — wer't not a Shame for him
 In this clay carcase crippled to abide? —
- (50-52)
 A Hair perhaps divides the False and True;
 Yes; and a single Alif were the clue —
 Could you but find it — to the Treasure-house.
 And peradventure to *The Master* too.
 Whose secret Presence * * *
 * * * eludes your pains ;
 Taking all shapes * * * ; and
 They change and perish all-but He remains.
 A moment guess'd — then back behind the Fold
 Immerst of darkness * * *
- (55-56) You know, my Friends, * * *
 I made a Second Marriage in my house;
 Divorced old barren Reason from
 my Bed,
 And took the Daughter of the Vine to
 spouse. —
 For "Is" and "Is-not" though with Rule
 and line,
 And "Up-and-Down" by Logic I define,
 Of all that one should care to fathom,
 I
 Was never deep in anything but — Wine —
- (66-67) I sent my Soul through the Invisible,
 Some letter of that After-life to spell
 And by and by my Soul returned to me,
 And answer'd: "I myself am Heav'n and

⁵ The following is told, and attributed to Attar: A thirsty traveller (dips his hand into a spring of water to drink from. Another comes likewise to drink and leaves his earthen bowl behind him. The first traveller takes it up for another draught and is surprised to find the same water bitter when drank from the earthen cup. But a voice from heaven tells him the clay from which the bowl is made was once *Man*; and, into whatever shape renewed, *can never lose the bitter flavor of mortality.*

Hell;"
 Heav'n but the Vision of fulfill'd Desire
 And Hell the shadow from a Soul on fire
 Cast on the Darkness into which
 Ourselves,
 So late emerg'd from, shall so soon expire.

* * * the Banquet is ended !
 FARIDU 'D-DIN SHAKRGUNJ (about A.D. 1200)

Man, what thou art is hidden from thyself,
 Know'st not that morning, midday, and the eve
 Are all within Thee? The ninth heaven art Thou,
 And from the sphere into the roar of time
 Didst fall ere-while, Thou art the brush that painted
 The hues of all the world — the light of life
 That ranged its glory in the nothingness.
 Joy! Joy! I triumph now; no more I know
 Myself as simply me. I burn with love.
 The centre is within me, and its wonder
 Lies as a circle everywhere about me.
 Joy! Joy! No mortal thought can fathom me.
 I am the merchant and the pearl at once.
 Lo! time and space lay crouching at my feet.
 Joy! Joy! When I would revel in a rapture,
 I plunge into myself, and all things know.

Saadi (Shaikh-Muslah-ud-Din Saadi)
 was born at Shiraz, the capital of Persia,
 A. D. 1176.

He thus characterizes his life and his studies: "I have wandered to various, regions of the world, and everywhere have I mixed freely with the inhabitants; I have gathered something in each corner; I have gleaned an ear from every harvest." The *divan* of Saadi is by his countrymen reckoned to be the true Salt mine of poets. Jami calls him "the nightingale of the groves of Shiraz."

We would call him the moral philosopher of Sufism. His writings do not contain much metaphysics.

SAADIS' GULISTAN (or ROSE GARDEN):

MOTTO: The Rose may continue to bloom five or
 six days;
 But my *Rose garden* is fragrant for ever.

— Shame on the man * *

Who, when the drum soundeth for
 departure, hath not made up his burden;

Who, on the morning of his journey,
 is still indulging in sweet sleep.

— They asked Lockman, the wise,
 from whence he learnt wisdom. He answered:
 "From the blind; for till they have
 tried the ground, they plant not the foot."

— The world, O my brother, abideth
 with no one.

— Ask the inhabitants of Hell, they
 will tell you it is Paradise.

— The sons of Adam are limbs of
 one another, for in their creation they are
 formed of one substance.

When Fortune bringeth affliction to a
 single member, not one of the rest remaineth
 without disturbance.

— Know that from God is the difference
 of enemy and friend, for the hearts of
 both are alike in His keeping.

— So long as thou art able, crush not
 a single heart, for a sigh has power to overturn
 a world.

— Not a word can be said, even in
 child's play, from which an intelligent person
 may not gather instruction ; but if a
 hundred chapters of wisdom were read in
 the hearing of a fool, to his ears it would
 sound as nothing but child's play.

— Yesternight, towards morning, a
 warbling bird stole away my reason, my
 patience, my strength, and my understanding.
 My exclamations, by chance, reached
 the ear of a most intimate friend. "Never,"
 he said "could I believe that the voice of a
 bird should have such a power to disturb
 thy intellect!" — "It is not," I replied, "be-
 fitting the condition of man, that a bird
 should be reciting its hymn of praise, and
 that I should be silent."

— One day the Prophet said to Abu
 Huraizah: "Do not come *every* day, that
 our friendship may increase."

A holy man has said: "With all the
 beauty which attends the sun, I have never
 heard that anyone has taken him for a

friend, except in winter, when he is veiled, and *therefore* is loved.

— The treasure chosen by Lokman was patience: without patience there is no such thing as wisdom.

— Were every night a night of power, *the Night of Power*, would lose its worth. Were every pebble a ruby, the ruby and the pebble would be of equal value.

[Quran, Chap. xcvi: Verily we sent down the Quran in the night of al Kadr. — Therein do the angels descend, and the spirit of *Gabriel* also, by the permission of their Lord *with his decrees* concerning every matter. It is peace until morning. Comp. footnote to Lane's transl. of the Quran and our Part II: Symbols].

— How should the multitude find its way to their secret chambers, for, like the waters of *life*, they are hidden in darkness?

They kindle themselves the flame, which, as a moth, consumeth them; not wrapping themselves up like the silk-worm in its own web.

Seeking for the Soul's repose on the bosom which only can give repose, their lips are still dry with thirst on the very margin of the stream;

Not that they have no power to drink the water, but that their thirst could not be quenched, even on the banks of the Nile.

"The bird of the morning only knoweth the worth of the book of the rose; for not every one who readeth the page understandeth the meaning." (*Hafiz.*)

SAADIS', BOOSTAN (FRUIT GARDEN OR GARDEN OF PLEASURE).

His nature's true state all are helpless to read.
The extent of *His* glory, no mortal has found;
His exquisite beauty, no vision can bound.

To the skirt of *His* praise Reason's hand comes not nigh.

The mind can't *this* world by reflection embrace.

But the Lord of the sky and the earth's rugged skin,
On none shuts the door of subsistence for sin,
Like a drop in the ocean of knowledge are seen
Both His worlds, and the faults, He sees, kindly, He'll
screen.

The Creator is mercy-diffusing and kind,
For He helps all His creatures and knows ev'ry mind.
In Him, self-reliance and grandeur you see,
For His kingdom is old and His nature is free.

He is tardy in seizing on those who rebel,
And does not excuse-bringers rudely repel.

When you've penitent turned "*It is past.*" He will write.

The extent of God's mercies, no mortal can guess;
The need of His praises, what tongue can express?

Who knows that communion with God you don't share,
When without an absolution you stand to say pray'r?

That pray'r is the key of the portal of hell,
Over which in men's presence a long time you dwell.
If your path does not lead to the Maker alone,
Your carpet for pray'r into Hell will be thrown!
He ordered, and something from nothing arose;
Who something from nothing but He could disclose?
Again to nonentity's hiding He flings us.

And thence to the plain of the judgment He brings us.
Let the robes of deceit, name and fame be dispersed!
For a man becomes weak if in garments immersed.
Wordly love is a veil by which nothing is gained;
When you snap the attachments the Lord is obtained.

Know, that the people in ecstasy drown'd,
In the eyes of the Lord special favour have found!
He watches the "friend," in the fierce burning pile?

You've no road in yourself while to self you are wed;
The enraptured alone are informed on this head. —

Some one said to a Moth "Oh, contemptible mite!
Go! love one who will your affection requite.

Between you and the candle no friendship can be!
No one tells you your conduct is perfectly right
In destroying your life for the love of the light!
Observe what the moth, full of hot anguish, said:
"If I burn, oh astonishing! What is the dread?"

I fancy the flame is a beautiful rose!

Won't you helplessly, one day, your life give away?
For the sake of space and death, better give it today!

A wild beast is not likely to change into man;
Instruction is lost on it, strive as you can.

Effort makes not a rose from a willow to grow;
A warm bath will not whiten a negro like snow.
Since naught can the arrow of destiny brave.
Resignation's the shield that is left to God's slave.

[TO BE CONTINUED]

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Theosophy Group

Meets Weekly on:
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SUNDAYS — 11 AM – 12:30 PM

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On Wed. nights we are studying, *The Ocean of Theosophy* by W.Q. Judge, and on Sunday mornings we're discussing *Isis Unveiled* by H.P. Blavatsky and *Light On The Path* by Mabel Collins.

Our address is: 2700 S. Tamiami Tr. Suite #14 (we're moving to Suite #11 in October), Sarasota Florida, and our phone number is: 941-312-9494.

Please feel free to call Bob Waxman if you need any additional information.

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Programme for July – Dec 02

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Dec 15	7pm	Fate or Freewill ? (talk)
Dec 22	7pm	The Mahatmas as Ideals and Facts and What the Masters Have Said
Dec 29	7pm	The Theory of Cycles

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- 10 - Redefining the God-Idea
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20 november..... Medvetandet efter döden

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Transpersonell Psykologi

4 december..... Själens odödlighet

11 december..... Kristus – en invigd Mästare

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Det mesta som finns i denna bok speglar kärnan i
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för hela

höstterminen längre ner på sidan under

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POINT OUT THE WAY

Point out the Way is subtitled: "The Three Fundamentals and Questions Answered at an informal Ocean Class." John Garrigues conducted this class in the early 1930's at the U.L.T. in Los Angeles. It was taken down stenographically and published by *The Theosophical Movement*, Mumbai, India. The series ran from January, 1951 through July, 1954.

XXVI

Chapter V

V. Astral Matter, Atoms and Incarnation

Question: If an atom in the mineral kingdom is just the same kind of atom as in the vegetable, animal, or human kingdoms, does it make any difference where that atom is? Isn't that atom the same'?

Answer: It necessarily depends on what we understand by the term "atom." Much of our confusion undoubtedly arises from the compulsion under which H.P.B. laboured to use our Western scientific terms. Now, to the Theosophist, to the Occultist, she says, "atom" means something altogether different from what it means in science. To us an "atom" has meant, until the past few decades, something physical, of an exceeding smallness. It no longer means that to any present—day physicist. In their conception of what an atom is, physicists have made as big a jump in recent years as there is still remaining between their conception and that of the Occultist.

Suppose we take H.P.B.'s own statement: At the beginning of any period of evolution, the Monads emerge from their state of absorption within the One, whether we call that Nirvana, Paranirvana, or what—not. Now, those Monads represent one of two classes; they are either fully awakened or they aren't. If they are not awakened, they are called, in their collectivity, Matter and for the

lives (or Monads constituting Matter, the word atom is just as good as any other. Slowly, by natural impulse, they become partially awakened, and then they are called Elementals. So, actually, there is all the difference in the world between what we could call an "atom" of the animal kingdom, or the vegetable kingdom, and an "atom" of the mineral kingdom. We ought to know that there is an immense difference between metallic iron and organic iron. We must see that there is a tremendous difference between the chemical elements in our body and the same chemical elements in the soil. The difference isn't made by us; it's made by the different natures of those lives when they have a chance to act. But again, if you will read that same reference that was given, from S.D., II, 671, bottom, to the top of p. 672, you will understand this question better.

Question: In Theosophical teachings, what is meant by the spiritual man?

Answer: The spiritual man, pure and simple, is the individualization of the three highest principles, Atma—Buddhi—Manas. That is why man is immortal. What would the purely physical animal being be? Would it not be the exact opposite of the purely spiritual being? Spirit and matter are a pair of opposites. Then, what is the purely animal being? The Secret Doctrine says that the pure animal consists of the three lower principles in temporary union. We may say, therefore, that the spiritual man is the three higher spiritual principles of life permanently individualized, while the "animal being" is the three lowest principles of life temporarily organized.

Let us ask another question: What is the purely human being? If we have studied our Secret Doctrine with any care, we have found that over and over again H.P.B. speaks of the human stage She speaks of the human being, but says it would be an utter absurdity to think of the human being of the Third Round or of the Third Race as in any way like the man of today, the human being of today.

Now, we have a purely spiritual man, or spiritual being; we have a purely animal being. We are trying now to get at: What is a purely human being? Can't we see the answer? When did the incarnation take place? The middle of the Third Race, the middle of the Third Round; so the purely human being is a 3-1/2 or 4 being. What was the Lunar Pitri? Was he a spiritual being? No. Was he an animal being? No. What kind of being was he? A human being, pure and simple. The 3-1/2 principles were in him. In the most progressed of the Lunar Pitris, the 4 lower principles were united, but in the great bulk of them only 3 1/2 principles were awakened. Those were the ones who could receive only a spark; it was only those in whom the four lower principles were temporarily united, who could receive more.

If we can grasp that, we are on the road to understanding this mystery of "Was man ever an animal?" Spiritual man means the individualization of the three highest principles of Life; animal means the temporary organization, in a form, of the three lowest principles. The purely human being no longer exists, so far as we know; if he does exist, he doesn't mix with humanity. The purely human being is one in whom the four lower principles are developed and in union in the being—that's the Lunar Pitri. H.P.B. says they were of seven classes, which means that they ranged all the way from 3-principled consciousness with just the

faintest touch of the fourth principle up to full 4 principled being.

Now we can understand what incarnation means. We have the purely spiritual being, the purely animal being, the purely human being, and then we have the incarnation of the 3-principled permanent spiritual being—the reincarnating ego in the 4 or 3-1/2—principled being, the Lunar Pitri in one degree of evolution or another. Not until then do we have humanity as we understand it. Then comes the great mystery, the mystery of good and evil, the mystery of loss of "Soul." and the rest—the mystery of intellectual evolution. The purely spiritual man is not an Intellectual being in our sense of the word; his consciousness is universal. He thinks in terms of the consciousness of all other beings. That is the meaning of the statement of one of the Masters, that not until the 3—principled being—the reincarnating ego—united his mind with this perfected 4-principled being, not till then did we have man? That is called the "incarnation." There were the pairs of opposites united in a single form; the spiritual being and the human animal, in one consciousness. Then comes the intellectual man or intellectual evolution. Why? Why was it not possible before? No contrast. The moment that we incarnate, there is the contrast between the spirit and the matter in us. We are neither spirit nor matter—we are the blending of both spirit and matter, and that is the man of today.

If we think of an animal as a 3—principled Monad, of a Lunar Pitri as a 4—principled Monad, and of the reincarnating egos as individual Monads, then we can think of the human being as a 7—principled Monad and of the Mahatmas as perfected 7—principled Monads.

Is everything sevenfold? No, it isn't although the expression is used. Let us take an example. Is it not perfectly clear that there is a great difference between the money I have and the money I have not? I am a millionaire in potency; actually, I don't know how I am going to pay next month's rent. So, nobody can call me a millionaire in fact. The animal is Life, just as much as the highest Mahatma, but actually only three out of the seven principles are awake in that Life. The potency, the potentiality, of all the other principles is there, but they are non-existent—they exist in possibility but not in actuality. So it is perfectly true, as "The Synthesis of Occult Science" (U.L.T. Pamphlet No. 3, p. 13) says, that "man has not one principle more than the tiniest insect," but in the tiniest insect 4-1/2 principles are dormant; in man all seven are awake. They are awake in us, but not yet in union; when they are in union, then we shall be Mahatmas.

As an analogy for the seven principles in man, consider this book, which we can see with our physical eyes; that represents the physical body. Shut your eyes, and still you see the book; that is the astral. Then, looking at the book, you want to know what is in it; that is the Desire Principle. You begin to read it, think about what is written; That is Mind or Manas working. After you have read it for a while, all of a sudden you begin to see something of the deeper meaning—you get a flash of understanding; that is Buddhi. And when you finally realize it, really know it, that is Self—Knowledge, which may represent Atma.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee-Maker: Here comes Porteneous Man with the latest issue of *Tricycle* tucked under his arm. Oh me, I do hope they drink more coffee and have less polemics! Heaven help us if Smart Aleck gets into the bres.

Portenteous Man: Coffee Maker, there is an article in this issue of *Tricycle* I would like to comment upon.

In the Winter issue (p. 45), there appears a discussion of the Buddhist Dharma, "Romancing the Buddha" by Thanissaro Bhikkhu.

In his discussion the Bhikkhu compares the traditional Dharma to New Age practices in such comments as these:

"The nature of religious experience.

For humanistic psychology, as for the Romantics, religious experience is a direct feeling, rather than the discovery of objective truths. The essential feeling is a oneness overcoming all inner and outer divisions. Such experiences come in two sorts: peak experiences, in which the sense of oneness breaks through divisions and dualities; and plateau experiences, where — through training — the sense of oneness creates a healthy sense of self, informing all of one's activities in everyday life." (p. 109)

However, the dharma as expounded in its earliest records places training in oneness and a healthy sense of self prior to the most dramatic religious experiences. A healthy sense of self is fostered through training in generosity and virtue. A sense of oneness — peak or plateau — is attained in mundane levels of concentration (*jhana*) that constitute the path, rather than the goal, of practice. The ultimate religious experience, awakening, is something else entirely. It is described in

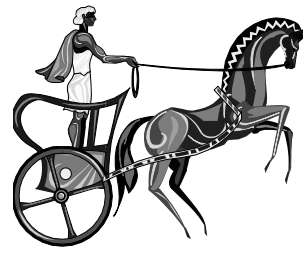
terms not of feeling but of knowledge: skillful mastery of the principles of causality underlying actions and their results, followed by direct knowledge of the dimensions beyond causality where all suffering stops.

The basic spiritual illness. Romantic/humanistic psychology states that the root of suffering is a sense of divided self which creates not only inner boundaries... but also outer ones, separating us from other people and from nature and the cosmos as a whole.

The dharma, however, teaches that the essence of suffering is clinging, and that the most basic form of clinging is self-identification, regardless of whether one's sense of self is finite or infinite, fluid or static, unitary or not.

The dharma, however, teaches that full awakening achieves a total cure, opening to the unconditioned beyond time and space, at which point the task is done. The awakened person then follows a path "that can't be traced," but is incapable of transgressing the basic principles of morality. Such a person realizes that the question "What is my true identity?" was ill-conceived, and knows from direct experience the total release from time and space that will happen at death. (*Tricycle, The Buddhist Review*, Winter 2002; www.tricycle.com)

Collected Lady in Center Booth: I Applaud the Bhikku for his analysis, but this is likewise taught by Theosophy in general, and *The Voice of the Silence* in particular. There you find a non-romantic dharma, one advocating a universal *duty* of service and care for ever-widening circles. "Self knowledge is of loving deeds the child." Person's seeking the "quick-fix" are likely to be disappointed.



DNYANESHVARI

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnyaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

XXVI

[Continued from Vol. III, #2]

Chapter IX [CONTINUED]

Shri Krishna says to Arjuna: They establish measure for Me when I am boundless, location for Me when I am Omnipresent. As one sees sylvan scenery in a dream when asleep, They imagine that I, who am without ears, who am without eyes have eyes, who am without limbs have limbs, and who am without form have a form. They think Me manifest when I am not visible. They think of Me when I have no desires, as they ascribe to Me the feeling of satisfaction when I am satisfaction itself. They give clothing to Me who needs no clothing, ornaments to Me who needs no ornaments, and they find causation for Me who am the cause of everything. They make an idol of Me who am formless. They conceive this idol as self-existent, and though I am everywhere, they pretend to invoke Me and vice versa. I am permanent and self-sufficient. Yet they ascribe to Me childhood, youth, and old age. They conceive duality where there is unity, they ascribe actions to Me who do no actions, and offer food to Me, though I need no food. They describe My family, though I have no family, and though I am imperish-

able, they mourn My death. While I reside in every heart they conceive friends and enemies of mine. I am completely the embodiment of joy and yet they think of Me as desirous of pleasures, and though I am omnipresent and equal to all, they conceive Me as fractional and even talk of My destroying people through anger. In short, through their ignorance they believe that I share all these petty human characteristics. When they see an idol in front of them, they worship it with devotion as towards God, and when it is broken, they believe that God has disappeared. Because they conceive Me with forms and attributes of a human being, this materialism in their part keeps them away from true knowledge.

Their life in short, is hopeless like rain out of season or waters of a mirage which are good to look at from a distance. Like horsemen made of clay, ornaments displayed by magicians and like palaces outlined in clouds, their lives are in vain. The 'sher' tree grows straight and high, but it has no fruits and is hollow inside. There is no milk produced from the breast in the form of the overgrowth on the neck of the goat. Like the fruits of the "Sarwuri" tree, which can be neither given nor taken, the lives of the erring ones are useless and despicable. Knowledge in their heads is like cocoanuts in the hands of a monkey or pearls in the hands of a blind man. Learning in their hands is as fruitless as weapons in the hands of the child or 'Mantras' imparted to an impious man. Not equipped by wisdom (Dnyana), their knowledge and their action lead nowhere. They are controlled by illusion (Maya). They are filled with anxiety and gripped by evil (Tamas). This Maya is like a demon in the form of evil tendencies, which swallows sound understanding and destroys the seat of knowledge. The demon chews limbs in the form of discontent, by wetting the tongue of death, in the saliva of hope. This tongue, coming out of the lips, extends as far as the ears in the form of evil. It finds play in the dark cave in the form of error. The teeth in the form of jealousy com-

pletely make powder of knowledge and just as the skin covers the bone, the intelligence of these misguided ones is covered by denseness. Like the oblation, they fall into the mouth of this demon in the form of Maya, and in this way are swallowed up in the reservoir of delusion. Having fallen into the waters of ignorance, the strength of thought is not there. Not only that, but there is no sign of where they have gone down. What is the use, however, of describing fools? It is merely a burden of speech.

It is better to speak of good men, because the discourse itself produces happiness. The highsouled ones are those whose pure minds have been made by Me, My special abode. I dwell in the pure minds of the highsouled in the same manner, as a recluse sticks to the particular spot selected by him. Even in their sleep, thoughts of renunciation do not leave them. Duty (Darhma) finds its sovereignty in their acute desire for the attainment of Brahman. Their mind is a permanent harbor of wisdom. Their body is like the blossom of the tree of peace. It is purified by a bath in the river Ganges in the form of wisdom (Dnyana). It is satisfied by a meal in the form of contemplation. The highsouled ones are, as it were, sprouts of liberation to the pillars of the porch of steadiness. They are receptacles filled to the brim from the ocean of joy. Their devotion is so powerful that it goes beyond morality itself. In their ordinary actions, the highest morality is palpable. All their limbs are fully covered with ornaments in the form of contentment and their mind envelops Me, who am omnipresent. These great sages are like the oceans of good promptings and whatever is seen by them, they regard as My form. Though they contemplate Me with ever increasing affection, in their mind there is not even a trace of duality. I will tell you the wonder of the lives of those who worship Me in this manner, are fully absorbed in Me. In singing My praises, they dance with exhilaration and in that condition there is no room for any

kind of repentance. And the very mention of sin becomes out of place. They have left far behind, the practice of Yama and Dama. They upset the received notions of the sanctity of the specific places of pilgrimage and they transgress all the activities of the world. In their case, Yama asks what he is to control. Dama does not know what he is to conquer. The holy places, in their case, do not know what to purify, since there is not enough sin left even for medical purposes.

So difficult is devotion towards Me, that I will now tell you the manner in which others achieve (liberation). These others recognize nothing in this visible world except Me, in the same way as one would think of the cross threads of warp and weft in a cloth. From Brahman to the smallest insect, whatever is seen is felt by them as My form. They know no distinction between the great and the small, the living and the non-living. They bow to everything visible, feeling that there is nothing but Me. They suppress any notion of their own greatness and do not recognize any marks of excellence or worth. It has become second nature to them to bow to everything living, as spontaneously as water flows from a higher level to a lower level. They lower their salutation to all living beings, just as the branches of a tree full of fruits appear to turn naturally towards the ground. They are without a trace of pride, and intense courtesy is their marked characteristic. They dedicate everything to Me to the accompaniment of the Mantra (Jaya Jaya) 'victory,' 'victory.' Through this notion of courtesy, they have become indifferent to praise or insult.¹

¹ The attitude here expounded is expressed in *SDI*, 421fn like this:

This ignorance is truly and beautifully expressed, in the praise of the Yogins to Brahman, "the upholder of the earth" (in Book I., chap. iv. of V. P.), when they say, "Those who have not practised devotion conceive erroneously of the nature of the world. The ignorant who do not perceive that this Universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance.

Then, always absorbed in My prayer, they easily attain My form. This is really a rare devotion.

[TO BE CONTINUED]



CORRESPONDENCE

In the imperishable RECORD of the Masters *you have written them all*. There are registered your every deed and thought; for, though not a chela, as you say to my Brother Morya, nor even a "protégé" — as you understand the term — still, you have stepped within the circle of our work, you have crossed the mystic line which separates your world from ours, and now whether you persevere or not; whether we become later on, in your sight, still more living *real* entities or vanish out of your mind like so many dream fictions — perchance an ugly night-mare — you are virtually OURS. Your hidden *Self* has mirrored itself in *our* Akasa; your nature is — yours, your essence is — ours. The flame is distinct from the log of wood which serves it temporarily as fuel; at the end of your apparitional birth — and whether we two meet face to face in our grosser *rupas* — you cannot avoid meeting us in *Real Existence*. Yea, verily good friend your *Karma* is ours, for you imprinted it daily and hourly upon the pages of that book where the minutest particulars of the individuals stepping inside our circle — are preserved; and that your *Karma* is your *only* personality to be when you step beyond. In thought and deed, by day, in soul-struggles by nights, you have been writing the story of

But they who know true wisdom, and whose minds are pure, behold this whole world as *one with divine knowledge*, as one with thee, O God! Be favourable, O universal Spirit!"

your desires and your spiritual development. This, every one does who approaches us with any earnestness of desire to become our co-worker; he himself "precipitates" the written entries by the identical process used by us when we write inside your closed letters and uncut pages of books and pamphlets in transit. I tell you this for your private information and it must not figure in the next pamphlet from Simla. During the past few months, especially, when your weary brain was plunged in the torpor of sleep, your eager soul has often been searching after me, and the current of your thought been beating against my protecting barriers of Akàs as the lapping wavelets against a rocky shore. What that "inner Self," impatient, anxious — has longed to bind itself to, the carnal man, the worldlings' master has not ratified; the ties of life are still as strong as chains of steel. Sacred, indeed, some of them are, and no one would ask you to rupture them. There below, lies your long-cherished field of enterprise and usefulness. Ours can never be more than a bright phantom-world to the man of thorough "practical sense"; and if your case be in some degree exceptional, it is because your nature has deeper inspirations than those of others, who are still more "business-like," and the fountain-head of whose eloquence is in the brain not in the heart, which never was in contact with the mysteriously effulgent, and pure heart of Thathagata.

(ML letter #47)

Jnk/02

SEVEN PRINCIPLES IN MAN

- 1) Physical Body (rupa) — composed of matter in it's grossest form and vehicle, during life, for all of the other principles.
- 2) Life, or Vital Principle (prana) — an indestructible form of force which, when separated from one set of atoms, becomes immediately attracted to another set.
- 3) Astral Body (linga sharira) — The Double or phantom body, composed of highly etherealized matter which is electric and magnetic in essence. The design or model for the physical body, a perfect but shadowy duplicate, it is flexible, plastic, extensible, and strong.
- 4) Passions and Desires (kama rupa) — the body of desire, is the center of the animal man, wherein lies the separation between mortal man and his immortal entity.
- 5) Mind (Manas) — The knower, perceiver, thinker, and the individuality. Intelligence, whose light links the Spiritual Being to the mortal man during life. The dual extremes of the mind are manifested in the lower Manas, the intellect whose reason is colored by animal passions&desires, and the higher Manas, the intuition which knows, without depending on reason, and has affinity for the higher spiritual principles.

Manas, the thinker, is the reincarnating being, the immortal who carries the results and values of all of the different lives on earth. Manas uses the superior organ, the human brain, to reason from premises to conclusions. This intellect is the lower aspect of the thinker in Manas and is nearest to the principle of Desire, or Kama. The higher aspect of Manas is Intuition, which knows, without depending on

reason, and has affinity for the higher spiritual principle, or Buddhi.

- 6) Spiritual Soul (Buddhi) — the vehicle of pure universal spirit. The spiritual discernment which, when united with Manas, may be called the Divine Ego, where resides the sense of consciousness in the perfect man.
- 7) Spirit (Atma) — the universally diffused divine principle, a radiation of, and inseparable from, the one and absolute Meta-Spirit.

There are two distinct beings in man, the spiritual one who thinks, and the physical one who tries to record as much of these thoughts as he is able to assimilate. "Thinking" here might be called *universal aspiration*, little kinship to our subject-and-verb type thinking



Daiviprakriti and Mulaprakriti

While Mulaprakriti is the cause of bondage, Daiviprakriti is the cause of illumination. It represents the life-aspect, while Mulaprakriti represents the form-aspect. This is further illustrated in Slokas 8-11 where Bhagwan says, with reference to his Vibhutis, "In water I am taste, I am the light in the sun and the moon. I am the syllable Om in the Vedas, Sound in Ether, Humanity in men etc." Here Lord Shri Krishna refers to all the excellent qualities manifested in every region of phenomenal existence, as springing from Himself, and regrets that the world does not understand His real nature. For Bhagwan says, "The ignorant regard me as manifestation of Avyakta, not knowing my supreme and imperishable and best nature. I am not visible to all, veiled as I am by my Yoga Maya. The deluded world does not comprehend Me who am unborn and imperishable" (VII, 24, 25). This veil of Yoga Maya is His light, Daiviprakriti behind

which is Bhagwan unperceived. This refers to the view held by the Sankhya school that Avyaktam (Parambrahma veiled by Mulaprakriti) takes on a kind of phenomenal differentiation on account of association with Form (Upadhi), and in the course of such differentiation becomes the atma of the individual, so that in tracing the path towards the goal, if you could control the action of the Upadhi and destroy the Maya it has created, the result would be the complete extinction or annihilation of man's individuality and its final absorption (laya) in Parambrahma.

This view, Lord Shri Krishna says, is wrong, because **Ishvara and His Light** are here entirely lost sight of. The Sankhyas consider Mulaprakriti as the source of matter as well as of force, while Daiviprakriti is regarded as an aspect or manifestation of Mulaprakriti, and when you try to trace the source of the Upadhi to Mulaprakriti, in that attempt the individuality becomes lost in Mulaprakriti, and you cannot cross the neutral barrier without the help of Ishvara.

Secondly this view of the Sankhyas excludes the possibility of Avatars and Jivanmuktas coming down for the sake of helping humanity. For when once man has reached the stage at which his whole individuality is completely annihilated, the existence of an Avatar would be, as a matter of simple logical inference, an impossibility. Krishna, therefore, controverts this theory of the Sankhyas and strikes a clear note of warning in Chapter XII, Verses 3, 4, 5, against following this doctrine.

The Vedantins, on the other hand, try to find the source of **consciousness**. They hold that it is a mode or manifestation of the light, which is life, and that this light permeates every kind of organism and is manifested in every one of the Upadhis as the real ego of man. Now, evolutionary progress is effected by the continual perfecting of the Upadhi or organism through which the Light works. As the Upadhis

are rendered more and more pure and perfected, man's intelligence on the physical, astral, and spiritual planes will become more and more perfect, until that stage is reached when man will be enabled to recognise and perceive Krishna. **Mukti is, therefore, not the loss of individuality, but the perfection of individuality.** The ego in the Sthoola Sharira gains merely the experiences of everyday life, that is, the animal passions and emotions and ordinary thoughts connected with the physical wants of man are confined to the Sthula and Sukshma Sharira. But the Karana Sharira (Immortal "causal" body) is the storehouse in which the best experiences of man are garnered in every incarnation. In fact, the germs of every quality or attribute that is noble and enduring, all the higher emotions, impulses and aspirations that go deep into the intellectual nature of man are impressed on the Karana Sharira. Its place of existence is Sutratma, and as the individual passes from incarnation to incarnation, with its fund of experiences, a higher individuality is evolved, thus keeping up the continued existence of the Jiva as an individual monad. (Bhavana Shankar, pp. 4 & 5)



In The Mentality Kitchen

The secret heart

Is fair devotion's temple; there the saint
E'en on that living altar, lights the flame
Of purest sacrifice, which burns unseen,
Not unaccepted. *Hannah More*

Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern. *Epictetus*

Every man has two educations — that which is given to him, and the other, that

which he gives to himself. Of the two kinds, the latter is by far the most valuable. Indeed all that is most worthy in a man, he must work out and conquer for himself. It is that, that constitutes our real and best nourishment. What we are merely taught, seldom nourishes the mind like that which we teach ourselves. *Richter*

Nothing is so contagious as enthusiasm; it is the real allegory of the tale of Orpheus; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it. *Bulwer*

Every great and commanding movement in the annals of the world is the triumph of enthusiasm. *Emerson*

There is I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls. *Cicero*

An idea like a ghost (according to the common notion of ghost,) must be spoken to a little before it will explain itself. *Dickens*

Common and vulgar people ascribe all ill that they feel, to others; people of little wisdom ascribe to themselves; people of much wisdom, to no one. *Epictetus*