



Githekas on:

Self-Protection

Series I

by

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Note: Two versions of Series I exist. Both are included here.

One version has number 1 through 10,
the other version has number 1A through 5A.

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Toward the One, the Perfection of Love, Harmony, and Beauty,
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Githeka

Series I: Number 1

The Need for a Spiritual Guide

Beloved Ones of God:

I have many instructions for you if you will accept them. Every one is near and dear to me. But first I want you to understand that it is necessary to seek God. If you wish to seek God by another path that is all right, there is no fault to find, but as Jesus Christ has said, "No man can serve two masters." If you follow the path of Sufism, Allah be with you, and if you follow another path, may God bless you.

You want to go forth, you want to make a trip to the North Pole, and you can go by several routes: up the Pacific Ocean, or the Atlantic Ocean or through Canada, and you may go by rail or motor or aeroplane or water. But if you shift from one method to another, from rail to motor or cross the continent from one ocean to the other, you will be wasting all your energies traveling east and west.

You are in Grand Circus Park, Detroit, and streets run in all directions. You say every road is good, they are all good, but that is your saying—it is not the saying of the Holy Ones. Christ has said: "Only God is good," and I say only God is good. So while you are in Grand Circus Park and wish to choose your direction, well and good, but if you wish to go to Grosse Pointe and do not know the geography of Detroit, you must consult someone who knows, who has been to Grosse Pointe.

So it is with the journey to God. You wish to find God, and that is a much more difficult journey than one to Grosse Pointe or even to the North Pole. Very few have made that Journey and returned, for not every man is privileged to accomplish it. Only those whom God has chosen to guide humanity can help very much. Others might help a little, just as almost everybody can point northward, but very few indeed know how to reach the North Pole, for not only is it necessary to know the direction, but one must know how to prepare and what to prepare, and to be able to withstand the many rigors of cold and tempest and lack of food and companionship.

Do you think it is any different with the journey to God? I should say that it is easier to make the journey to the North Pole without a guide than to find God, even though he be in your very midst. If you could find Him without a guide you would have found him already and the proof that you need a guide is that you have not found Him. And I say it is a thousand times easier to go all the way to the North Pole alone than to find God alone and know it. All can look northward and all can look God-ward, but reaching the North Pole and attainment of God-consciousness are other matters, and for each great preparation is needed. But of this you can read in *The Inner Life*.

Now what is my first suggestion? It is to stay firm and staunch to the one I have chosen to guide you. In truth I did not do the choosing. It was God's choice that Pir-o-Murshida Martin be my successor, for she was found most fitting and capable to guide humanity. By attuning yourself to

her, you make it possible to contact me. This teaching is found right in your Invocation if you would repeat it slowly and understand it.

So many planes there are, and so many methods of contacting me. It is only in my physical garb that you cannot and will not see me, but on the other planes it remains with you whether you will contact me or not. Each of you has the free-will to create the capacity, but what the method will be it is not for you to choose, for this comes of Allah's Grace and not human will, and to Allah be all praise and glory forever.

One will be given power to heal and it will be her duty to increase in magnetism. Another will be blessed with dreams and perhaps they will be mostly symbolic dreams. To another I will manifest in a certain form and to another the form will be different.

To another I may come and that one may see or hear nothing but feel my presence and through trust in this feeling the person will grow. One will have no visions of any kind but through the development of the intuitive faculty will always know the way and another may apparently not have to rely on intuitions for vision may come day or night, awake or asleep. And yet another may go on such a different path, but will know how to teach and help spread the Message.

So let each perfect his or her faculties, for it is perfection the Sufi seeks, not the faculties.

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Series I: Number 1A

The Need for a Spiritual Guide

There are two ways of looking at spirituality: One way is to regard the soul as identical with God, 2) To accept the teaching of Mohammed: "Act as if in the presence of Allah, and remember, if you do not see him, verily he sees you."

It does not matter which outlook one takes so long as it helps on the Spiritual Journey. In the development of Insight, "Kashf," the principle is that one is already attuned to, or unified with, God. In the prayer Khatum, the devotee says:

"Open our hearts, that we may hear Thy Voice, which constantly cometh from within."

Thus everyone of us may have inner guidance, and at the same time need outer guidance.

This outer guidance comes from the spiritual teacher who is called Murshid or Sheikh by Sufis, and by other names in various forms or from the spiritual teachings. But all agree that to overcome obstacles the easiest and best way is to have a Teacher who has himself overcome many of these obstacles. Actually the Teacher is not different, though we may regard him as different. The acceptance of Teacher is for the benefit of disciples, not for the benefit of Teacher.

Those who have not selected a Teacher are often in need of Guidance or Protection. To refuse to accept Guidance from another is to make a separation, or it can be assigned that one has enough inner awakening that he does constantly hear the Guidance from within. This does not mean that the mere mechanical act of selecting a Teacher automatically benefits one. Jesus said: "By thy faith thou hast been made whole." So these two things are needed, both a Teacher and Faith. Having a Teacher without Faith is a useless effort. Having Faith without a Teacher is often nothing but an expression of nufs, the ego. It is not that the Teacher automatically protects all disciples, although this may be so. It is that understanding develops more quickly when there is both Faith and Teacher.

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Series I: Number 2

Darood

My first general exercise in Self-Protection is Darood, which is to breathe rhythmically with the mind on these words: "Toward the One" with each exhalation and inhalation. This practice can be done always, asleep or awake, night or day, alone or in the crowd. It can easily be done without attracting any attention. The number of breaths does not matter, but the maintenance of rhythm is most important.

Maintenance of rhythm in the breath preserves the harmony in your nature and keeps you at peace with yourself. It lessens pain, calms the emotions and clarifies the mind. But by thinking "Toward the One" it also brings self-surrender, for the thought is another than the self. In this way you not only keep in harmony with yourself, but protect yourself so that others cannot bring you inharmony. So it is a great protection.

Success and failure cannot be measured by outer signs. If you had succeeded in some things during the period between my departure and your denouncing Geneva, it would have been the failure of the Message. From the instant I first spoke: "Murshida Martin is the Message" those who having ears did not understand, sowed their own evil Karma. That is why there has been so much failure. The will of man is not the will of God. So they cannot build a temple in Suresnes or a tomb for my grave, and my books have not been published further. But whose failure was it? It was the failure of those whose hearts were shut to God, who stood in the path of His Message.

Now is a new cycle and gradually you will see it. God stands at the door to knock, as Jesus Christ has said, and as soon as the door is open the very least, then capacity is created. So all should see possibility behind seeming failure, and today begin with a five minute meditation on the Invocation, and always do this at all your private meetings where no other rule is laid down.

Tears are the water which makes the flowers in the garden of Allah grow. Those who have suffered most among you may go to California to begin life anew. If you regard the suffering of your fellow mureed as your own suffering, and rejoice in his prosperity, much nearer are you to Allah Who loves you all, Who is the parent of you all. The school of life may seem a hard school, but Jesus Christ has said: "My yoke is easy, my burden is light." So the School of Spiritual Instruction is not so difficult and with self surrender it becomes easy. I want you all to understand this and make it as easy as possible for you all.

Now I give you instruction, and first just listen. In time you will learn to practice all this, but first just listen, and learn to inhale "Toward the One" and exhale "Toward the One" and keep your thought on these words. Verily great blessing will flow therefrom.

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Series I: Number 2A

Darood

A Darood is a spiritual phrase that includes simultaneously an inner and outer meaning, and operates simultaneously in the worlds within and without. Thus the invocation "Toward the One ..." is an example of a Darood. But in its use for self-protection, it may be narrowed to the words "Toward the One," while at the same time indicating or meaning the complete expression.

One of the first elements in "right living" is to maintain rhythmical breath. Rhythmical breath of itself helps to preserve inner and outer harmony. It lessens pain, calms the emotions, and clarifies the mind. It is also true that in thinking on "Toward the One ..." we increase internal and external harmony, and this of itself is a great protection.

The will of man is not the will of God. Indeed any assertion of man can easily be out of tune with the will of God. When we have great feeling we may also have great strength, but when we do not have great feeling, it is wise to build up feeling. That is why all the great religions have on their inner side the repetition of sacred phrases. A phrase is sacred if it comes from a wise man who himself is attuned to God (Allah).

Many people object to repeating sacred phrases in foreign languages, and yet others do not think a sacred phrase is so valuable if it is in the common tongue. Actually, it is the Faith rather than the language which is the effective element.

One can repeat the phrase "Toward the One" with each inhalation and with each exhalation, one can repeat it in thought, coordinated to or independent of the breath rhythm. If it is repeated on the swing of the breath, it helps one from the outer to the inner; but if one is already deep within the concentration, "Toward the One" will serve to protect one, to assure and reassure one, and to attune one to the universal harmony.

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Series I: Number 3

Directions Through Mureeds

It is most important for you to understand and realize that under **no** circumstances or considerations are you to give any credit or praise to mureeds to whom Allah or any of His Holy Ones manifest. All praise is due to Allah and to none else. He will manifest unto whom He will manifest when He will manifest. Each of you may create a capacity within yourselves to be the willing instruments of the whole Celestial Hierarchy. If the bulb does not work you can replace it; you can even replace a switch or a power house, but you cannot replace the sun. Each mureed is a bulb. I am the switch, the whole Hierarchical Chain is the power house and God may be likened to the sun in this.

Praising a mureed may arouse vanity, which is egoism. The Sufi understands that Allah is the Only Being. Therefore the constant thought of the Talib is "Toward the One."

"At night or in light,
Asleep or awake,
In crowd or alone,
Always, 'Toward the One.'"

If you wish to praise, say: Alhamdu Lillah—all praise is to Allah. You may also say, Subhan Allah—Glory be to God: or Allaho Akbar—God is greatness. You may use all three in this order: Subhan Allah, Alhamdu Lillah, Allaho Akbar; but mostly this is done under special direction.

In this way you help at least four persons: Murshida, the mureed under spiritual guidance, myself, but chiefly your own self. You help yourself in two ways: these last words and all mystical phrases are called "Wazifas" when uttered; when they are not uttered they belong to the Fikrs or contemplated prayers, of which Darood is the general type. Wazifa not only lessens the false power of the Ego, but attunes you to all who have mastered that Wazifa; it draws you nearer in attunement to many Holy Beings. But that is not the limit of it; it helps all around by leading an example and this is important and salutary.

So to develop spiritually, praise God and obey your Murshida. God has given you many blessings and benefits, and no matter from which channel they appear to come, render thanks unto Him. Today I speak through my chosen vessel, but tomorrow it may be through yourselves. But if you admire the vessel, you do not hear the Voice of Truth. Hear the Voice of Truth and it will come to and through each and all, even through the least of you, for you are all the Beloved Ones of Allah—to and through all of you will the Spirit of Guidance manifest and all will serve God's Cause and fulfill the purpose of your own life.

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Series I: Number 3A

Ryazat or Esoteric Disciplines

Mohammed, the Messenger of God, began his most famous prayer: "All praise is due to Allah, Lord of the world." Pir-o-Murshid Inayat Khan gave his Saum: "Praise be to Thee, Most Supreme Lord." This shows that the attitude of praise and thankfulness to a supreme Being may be a form of protection. Our recognition of this weakens the hold of nafs, the ego, and this proves to be a form of protection to one's self and one's close associates.

Praising a person increases vanity. Praising one's self indicates egotism. Praise to God elevates one's spirit.

The Wazifa is a practice which benefits one in many ways. The chief benefit comes from removing egocentricity. Jesus said: "Blessed be the poor in spirit," or blessed be those who are devoid of ego. Those devoid of ego will have less fear and this itself is a great protection.

The word Fikr means **thought**. When the thought is elevated, the hold of ego-self is also weakened. Praise to God and obedience to the Murshid, that is the Spiritual Teacher, benefit the devotee.

Meditation is also a form of self-protection. It either weakens the hold of the ego or strengthens the aptitude in Kashf, insight. The resort to meditation in time of trouble is also the seeking of the medicine needed at the time. Thus, there is a spiritual practice for every ailment, weakness or deficiency.

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Series I: Number 4

Protection of the Physical Body

Now this lesson is about what to do when sick and how to protect oneself in case of illness and against the cold. Sufism is not against medicine—Sufism is not against anything strictly speaking—but the ideal life is a natural life. If you have stuffed yourselves full of poison and the physician gives you a pill, do not attack the physician. Many people will eat cream-puffs and doughnuts and then call a pill poison. Why is the pill poison? I should say that to eat cream-puffs after eating meat is not breaking the law of Moses, it is breaking the law of Nature, the law of God. For what did Moses bring these laws? Instead of criticizing physicians it is your duty to look out for yourself and until you give up doughnuts and cream-puffs and other questionable foods; do not be too hard on pills.

But between various physicians the more natural treatment is the better. At the same time you have two weapons in your hands: Precaution and control of your breath. By precaution I mean the whole of your daily life, the establishment of rhythm, order and system in all things, the use of natural foods, abstinence from heavy foods and condiments made from vinegar and products of decomposition. There is no fixed rule in this, only general laws.

By your breathing exercises and your spiritual practices you treat your system with spiritual medicine. If you do not feel well first get rhythm in your breath and practice Darood, inhaling and exhaling “Toward the One” a number of times. If there is pain or indisposition, after your breath is in rhythm, instead of mentally thinking “Toward the One” with each inhalation and exhalation, think mentally **Ya Shaffee** with each inhalation and **Ya Kaffee** with each exhalation, but be sure the breath is in rhythm first.

The choice of Wazifa or sacred phrase selects the atoms. Getting the breath in rhythm corresponds to starting the radio, and the choice of Wazifa is the selectivity, choosing the vibrations and wave-lengths needed. This is very important. So when you want to get warm, when it is cold, after you have gotten your breath in rhythm with the use of “Toward the One” (Darood), you use as selective Wazifa **Ya Nuri** or **Allah Nuri**. This means that God is Light, but the idea of Light includes Heat, Warmth, Comfort, and Love—all are included in the thought. And the marvel is that you do not have to breathe more deeply, the thought controls the breath.

And the same practice “Ya Nuri” is also used to keep cool in warm weather, only to keep warm, if your inhalation is not strong, you may direct it a little with the will, and to keep cool, if the exhalation is not strong you may direct it, for this Wazifa primarily brings comfort, not strictly speaking heat or cold.

When you change a Wazifa or practice there is a natural change in rhythm, in tempo, and in quality. There are the same laws for Sound and Breath. Breath is Sound, Breath is Light and Breath is Life.

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Series I: Number 4A

Protection of the Physical Body

The idea in Sufism is to lead a natural life. The harm of illness comes not so much from eating devitalized foods as from the needs to take correcting drugs. A drug may be beneficial if it is derived from nature and harmful if it is synthesized chemically. No doubt there is no hard line between natural drugs and foods which contain vitamins. Both can be protective, and each may help correct harmful conditions. The subject of diseases is considered at length in the book *Health*. Illnesses may have a psychological cause or physiological causes. The later may be divided into two classes: 1) disease from wrong eating, 2) diseases from incorrect breathing. Despite all that is said in books, people will and do eat what the Indians call Tamasic foods; many also imbibe alcoholic and harmful non-alcoholic drinks. No doubt purity is an ideal, but often to satisfy social niceties or to gratify our egos we do get unsettled.

Rhythm of breath both protects and corrects. In all cases of indisposition, one should seek first a rhythmical breath and then repeat mentally (repeating audibly is beneficial if it can be done) Ya Shaffee with each inhalation and Ya Kaffee with each exhalation.

This may be done in two ways. One may repeat these phrases a definite number of times, or one may repeat these sacred phrases with each inhalation and exhalation without counting. The concentration of the phrases may cause one to lose control of the counting. If one has beads or other useful means, one need not count.

If one is emotionally upset, concentration on the phrase Ya Nuri (O Light!) may be beneficial. That is to say, this is like the Indian prayer "Take us from darkness into Light," only it is a single word.

Of course common sense and useful hygienic knowledge are not to be neglected.

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Series I: Number 5

Protection Against Obsessions

Now this lesson is in regard to protection from entities and obsessions. Suppose you meet a person and that person is objectionable. You have never met that person before and an emanation from that one's body is very disagreeable, what are you going to do?

First you will get your breath in rhythm and in Darood, but with this type of person you will find a difficulty. They are entirely out of tune with themselves and the Universe; in fact they can be likened to a broken spring. If the spring wire in your piano is slightly long or short, the note will be lower or higher, yet you can tune it. But if there is a defect in the wire, you need a new string; you do not try to attune that one.

This type of person is the same. You cannot attune them to the Cosmic Keynote by mediating on "Toward the One," so you master the situation. And how do you do it? You do it by breathing in **Allaho Akbar**. After your breath is in rhythm and you have thought "Toward the One" a little, you breathe in **Allaho Akbar**. This Wazifa is best one to each breath, and is very powerful. If you use it you will master the situation.

The question has been asked, would not a person using it for mastery be committing black magic by employing it against their enemies? This can be answered by saying in truth God has no enemies. You surrender greatness to God; you are praying that God's Will be done. When you repeat "Allaho Akbar" audibly or inaudibly, you are helping God's Strength and Will to manifest. You can use it against your enemies just so far as they are opposed to God's Will. If they are wicked it will protect you against them, but if they are not wicked, the practice will benefit you, for it will bring you to follow God's Will in the matter in the end. So in any case there is a great value in it.

Perhaps you will meet a person who is obsessed. This practice will protect you. But it will also protect you against thieves and criminals and help in nervous cases. It brings strength and courage. Nothing brings so much strength and courage as righteousness, and this Wazifa is not only for strength, it is also for righteousness.

Pay no attention to statements that spiritual persons must not protect themselves, must not use force. Your body is to be the Temple of God and it must be protected against all enemies, internal or external. Platitudes which come from the mouths of ordinary men are not spiritual precepts. If you do not know the sayings of saints and sages, even common sense may be better than vain platitudes. That is what Christ meant when he told his audience to avoid vain repetitions.

When he said: "Hallowed be thy name" what did he mean? It was to use the Name of God in sacred utterances instead of vain repetitions. If anything be repeated, let it be the Name of God. That is what is meant when he said "Hallowed be thy name."

This is something the Sufis have always done. They have repeated the Name of God in Wazifa, the Zat or Essence of God in the word "Allah," and the attributes (Sifat) in many sacred phrases. So the Sufis have been the best followers of Christ. By saying "Allaho Akbar" you apply God's Strength and Wisdom, not your own, so there is no harm. Even if you start with a selfish purpose, you become unselfish through it, so let others criticize, but you act. If you have to do any criticizing in life, and your heart tells you, then do not keep silent. Only whether silent or speaking, hallow the Name of God.

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Series I: Number 5A

Protections against Obsessions

There are two kinds of obsessions, those that come from within, and those that come from without. Very often a person will repeat a song or hear a piece of music played over and over again. It makes a track in his mind, and it is not always easy to be free of it; sometimes one does not wish to be free of it.

Then there is thought, that a thought keeps on repeating itself so much one cannot think other thoughts. This may be called "self-obsession." Sufis protect themselves against such occurrences by repeating praise of God, or thinking about God: "Fikr" or other means which are called Wazifas. A Wazifa is nothing but an esoteric application of the Sifat-i-Allah. These may be used variously either to keep the mind free from undesirable thoughts, or obsessions. Undesirable thoughts, which often have to do with what man calls his "lower nature," while these are often called base thoughts, they do not dominate the mind and are not necessarily obsessions. Still the protection against them is about the same.

The phrase "Allaho Akbar" may be repeated at any time one feels either an undesirable or obsessing thought. It may be repeated a prescribed number of times, or it may be repeated without counting.

Generally, the murshid assigns a repetition of Wazifas to a pupil in order to keep his mind pure, and also to protect him against any undesirable influences.

If one is weak or uncertain, one will benefit by repeating either Kalma: "La Illaha El Il Allah" or repeating the praise of God. This praise of God may be done in English or in Hebrew (Hallelujah) or the Arabic phrase **Alhamdu Lillah** which is often used by Sufis.

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Series I: Number 6

Psychic Obsessions

Obsessions may come on two planes which may be called outer and inner, but strictly speaking that is not so, for there are both psychic obsessions and mental obsessions. The psychic obsessions come from a world of shadow, but the mental obsessions come from interference with the light. Thus psychic obsessions are like forces which come from behind, from the opposite side, and seek to draw your attention from the light, but mental obsessions are like clouds which stand between you and the light.

By repeating "Allah" or "Allaho Akbar" you are turned from shadow to light. If a person or entity disturbs you, breathe "Allaho Akbar." Let that be your Fikr. (Repeated in thought, not in whisper.) If you go into a room and feel a disagreeable vibration you may do the same practice and it will help purify the room from the disturbing influences. By this practice you overcome fear and doubt.

This practice is also for sleep as well as when awake. Some people are given it as a Wazifa for the control of emotions. Let God be the manager and nothing can disturb you. If you are disturbed while asleep or feel uneasy, do this practice and you can even add it to your night exercises, saying it 31 or more times, when you feel an undesirable condition.

If while asleep you have a disagreeable experience or feel one coming, say these words: "Al-laho Akbar" and it will be your greatest protection. Otherwise it is good to repeat the word "Allah" three or more times. If you will do these things you will gradually rise through the various planes of vibrations, your dream will become purer and your inner vision more open.

People who are psychic or who develop psychic faculties naturally may rise above the condition when they may need this Wazifa, but they may always use it in emergencies. So no practice is worthless, and the value of a practice is to know when the practice has value.

Of course, what is taught here is mostly for protection. Let this be understood. The positive side of your work comes in the response you show to your spiritual teacher.

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Series I: Number 7

Protection While Asleep

There is not only need for protection while awake; there is need for protection while asleep. Not that one should have any fear, for rhythmical breathing removes all fear. It is more important, perhaps, to have the breath in rhythm than to do practices. When you do your evening practices, get your breath in rhythm first, and you do this by Darood, by breathing in and out thinking "Toward the One" on each breath. If you do not feel well, this practice may be more important than all the others, but if you remember these lessons and follow these instructions you will generally feel well. They are of great benefit.

Your evening exercises will generally protect you, for they clarify the mind and strengthen your subtle bodies. In the studies in esotericism you learn a great deal of the value and use of each practice, but there is much that never can be said. The beauty in praising God is born of that praise, not in talking about it; that is enjoying your own speech. But the practices convey a blessing in themselves which can never be expressed in words.

After the practices you are generally in a condition of safety, but if you have been led astray before entering the path of God, your doors may not be entirely closed so you may need help. Therefore the wise says some Wazifa or practice Darood after their spiritual exercises while going to sleep. This begins as a protection but becomes a ladder by which one can climb toward God.

If at night you happen to have a disagreeable experience, the protection is the same as in the day: say "Allaho Akbar" or "Allah" three times. Or you may repeat these words indefinitely. If for any reason you forget them or cannot utter them, try to recite the Lord's Prayer or the Shema of the Hebrews or the Fateha of Islam. They are all very good. All will disarm any entities, powers or forces opposing you.

Then, after you are protected, say: "Subhan Allah, Alhamdu Lillah, Allaho Akbar." (Glory be to God, Allah is the praised One, Allah is Greatness).

These practices are your armor and they become the armor of light for the devotees. Keep the thought on Allah and Allah will keep His thoughts on you. In truth Allah always keeps His thoughts on you, but it is your own thoughts which interfere as clouds. Therefore by Wazifa you do not attack these nefarious forces, but you remove your own clouds and the Light of Allah shines and this utterly absorbs everything in your path.

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Series I: Number 8

Mental Protection

The purification and protection of the mind is not so simple as that of the body nor can any one particular exercise be given for it. Prayer, meditation, concentration, Wazifa, Fikr and Zikr all help, but it can be summed up in a word that all that tends towards selflessness makes the mind pure and protects it, and all that goes in the opposite direction causes disturbance. In a certain sense the mind can be likened to the atmosphere, and sometimes one uses the expression “mental atmosphere.” There is the sun and moon and stars and fog and clouds and rain and heat and cold. This matter is discussed in metaphysics, but the lesson here is how to protect yourself.

Fikr is the general practice for the purification of the mind, which consists in regulating the breath through Divine Thought. This Divine Thought is conveyed through the Name of Allah and His Attributes, arranged for certain specific purposes. When one thinks “La Illaha” there is no Deity—it is the same as the **neti** of India. It is not a denial of God, it is the denial of self-affirmation and this is followed by a positive affirmation of “El Allahu”—but Allah—by the Sufis and Moslems, and **aum** and **Ram** or other mantra by the Hindus. People who say **aum** without having practiced **neti** are like children who write on a black-board without cleaning it, without erasing what was there.

La Illaha clarifies and purifies the mind and removes rubbish while **El Allahu** builds a capacity for Divine Light. In spoken form and expression this is called Zikr, and in reflection it is called Fikr. Very often Zikr precedes Fikr and this is because it is necessary to make the body the vehicle for Divine Light. Clarifying the mind without purifying the body is almost worthless. It is the ideal of many who ignore the physical vehicle and become tubercular. Cleansing the channels of the breath and surrendering the body to Allah is first necessary and that is why Zikr is assigned to some mu-reeds at certain stages.

But Fikr may be based on the Attributes of Allah also and is very good, especially for those who find difficulty in meditating. Meditation is better than Fikr, for the true nature of God is Silence, but selflessness is most desirable and as the Bhagavad Gita teaches, in whatever form one seeks the Lord, in that form He will come, and whatever be the manner of approach, that is the best for that one person.

So do not compare one practice with another. You cannot judge another by his practices, you cannot even judge yourself, for you are always given those exercises which are best for you at the time. But think not of yourself, but of Allah, and you will prosper.

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

Githeka

Series I: Number 9

Overcoming Evil

Purity of mind comes automatically with purity of the heart, but at the same time, while it is exceedingly difficult for some to attain tranquility of the mind, very few souls have succeeded in the complete understanding of their own hearts. So the mind is first mastered. The mind as such is more attracted to the earth-plane than the heart as such is, and for that reason the various spiritual exercises for control of the mind are given at a certain stage of evolution.

Harboring evil thoughts gives rise to evil. So when Christ said that one who committed lust in his heart was a sinner, he was speaking a great truth. Many enjoy evil committed by others and their thoughts hold a hypnotic power over the physical doer of this evil, but actually they are co-partners in wrong-doing.

Emphasizing the evil in the acts of others increases the power of evil in the world, and emphasizing the good increases the good in the world. That is the real meaning of “Judge not, that ye be not judged.” It does not mean to overlook or condone evil; you must oppose evil—that must never be out of your mind, for Iblis comes in many guises—but first make sure that the thing itself is evil and that it is just your mind looking for something to condemn.

If you come together and have a meeting for any purpose, always begin with a silence. But, if any difficulties arise, and they are only settled by dragging in personalities, which is a disgraceful thing for Sufis, the following practices are assigned:

Ishk Allah, Mahbood Lillah as Wazifa; or **Ishk Allah** (inhalation) and **Mahbood Lillah** (exhalation) as Fikr; or the same practice ten breaths three times a day as Darood, or in extreme cases a perpetual Darood. Also concentration on the form of Pir-o-Murshid; this will be explained in your next lesson.

It is impossible to do this practice and think evil thoughts, but here great caution must be observed. It is only to be undertaken by one to regulate relations and bring harmony with fellow mureeds. It is not to be undertaken, even to bring peace in your family, except with such as also may be talibs of the path to God. The reason is that the soul must be awakened first to love God, and for that reason “Toward the One” is used as Darood. So this is the difference between the two practices.

Ishk Allah, Mahbood Lillah may also be assigned as a spiritual practice by the teacher, but this is a different matter. The lesson here is concerning its use in everyday life to help one solve personal problems. By “Toward the One” as Darood you achieve your own self-surrender, and by this practice you attune to your fellow mureeds, which is most desirable. So let this be thoroughly understood.

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

Githeka

Series I: Number 10

Protecting the Holy Chain

To understand the difference between the heart and mind is to understand the difference between the surface of the sea and its depths. The surface of the ocean is affected both by the depths below and the atmosphere above, and the mind is influenced both by the world without and the world within. The mind can be mastered and conquered, but purification of the heart comes only through self-sacrifice. One does not master the heart; only when Krishna is charioteer is the battle of Kurukshetra won.

One reads of the chariot of the Lord in the Bible also, and in other sacred and mystical literature. It all refers to the Master Who is patiently waiting. Actually it is not true that we wait for the coming of the Lord, but it is Allah Who patiently waits for our return. This is the story of the Prodigal Son as told by Christ.

The heart is most marvelous yet difficult to understand, for the rules of the heart are fine gold. In the *Nirtan* the great truth is told of the heart, which can only be understood by an awakened soul, whether that awakening comes through outer suffering or inner understanding. Thus it says in the *Nirtan*:

The heart hath its head on its own palm.
The face of the heart is veiled;
The heart's hands are bound with iron chains,
The feet of the heart are nailed.

Who was it that crucified Christ? Those to whom he came. The Hebrews received him not and he could not make even his closest disciples understand until he was crucified. Even his great love could not bring about their awakening. The same is seen in the life of Buddha who had many thousands of followers but was even less successful than Christ and had to stay in the body until he was past 80. And although the books say thousands became Arhats, only one reached the necessary grade of Bodhisattva after many years of discipleship. His own cousin and beloved friend Ananda did not become enlightened until some time after the Master's passing.

So I had to go for two reasons: First, because one disciple had reached the proper grade of evolution to succeed me, and second, because my presence actually prevented my disciples from progressing, and by their own evil deeds was I crucified. Nor has that crucifixion stopped. So long as one who accepted Bayat at my hands does evil, so long must I continue to suffer.

When a mureed commits a sin, a blow strikes my heart, and when a mureed is harmed, I am in pain with him because of the sympathy drawing us together. Calumny against one of my Murshids or Khalifs removes me at once from the higher planes, for so long as they are dealt with unjustly, so long I cannot attain peace and bliss. It is the mureed that makes the Murshid, and there is a marvelous truth behind the custom in Tibet that when the disciple fails, the master is beaten.

Whenever a mureed commits a sin, I suffer, and whenever a mureed is wronged, I am stabbed in the heart. **Word spoken, action done - word spoken, action done.** So when a mureed unjustly criticizes another or gossips of another or attacks another, I am doubly pained. It is finished. Not all your excuses one to another or to your Murshids and Khalifs and Sheikhs can repair the damage. God is Love and Mercy and Forgiveness, and each of you through sincere repentance can be pardoned by your Lord, but one thing remains, the pain in my heart because of the disciples words and acts. **Word spoken, action done.**

That is why there is need to concentrate on Pir-o-Murshid when under discipline. Some may think that such is the highest concentration, but it is not so; then you are limiting Pir-o-Murshid to the form you are capable of appreciating, and not to the form in reality. Seek me in reality. You are indeed blessed to see me in vision or hal, but for my own peace and rest, any other concentration is better, for the one to whom I come naturally does not need this concentration. So long as you limit me to my earthly form, you have limited your own conception.

So if you concentrate on Pir-o-Murshid, make it not an exercise of a few minutes at night or in the morning only. If you wish to really concentrate on Pir-o-Murshid, look at your fellow mureed and then concentrate. If you then see me you are blessed, and if you act toward your fellow mureed as you would to me you are blessed a million times. For there is but one limitation to my power and that is the limitation with which my own mureeds bind me. Allah Who is Gracious and Merciful has released me from all limitation except that imposed upon me by my own mureeds.

That is why Jesus Christ told his disciples in his final sermon: "A new commandment I give unto you; that ye love one another." This is not a new commandment, but an old commandment. And remember: every time you gossip about or slander one another, it is I who suffer most. This is a cosmic law from which I cannot escape. You can escape from evil consequences by sincere repentance, but not all your excuses or apologies or defense can pull out the iron nail you have driven through my body, nailing my heart to the cross: **Word spoken, action done.**

May God bless you all and bring you understanding. Come to Allah and He will forgive. And you who love me, save me from suffering by your own restraint of speech, by your own good deeds and good thoughts. Then the awakening of the heart will come of itself, and you will realize and know that "Ishk Allah, Mahbood Lillah."

Subhan Allah! Alhamdu Lillah! Allaho Akbar!

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