

## Practices from Cosmic Language Extracted by Tansen

Nyogen Senzaki, the Zen monk, used to say, "I will tell you a secret: when you can hear with your eyes and see with your ears, it is a sign that you have already experienced illumination or are very close to it."

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TASAWWUF: There are great esoteric or internal sciences as there are great exoteric or external sciences. The great esoteric or internal sciences include Irfan, the greater Jihad or Mujahida, and cosmic contemplation or Mushahida. When we look out we see each from a point of view which even spatially cannot be the same, so there are differences. No doubt part of life is to harmonize those differences which exist.

### Irfan

For instance, in Irfan all use the term "Allah" and begin to find Allah's Presence everywhere. This is done in all sorts of ways: play, imagination, suggestion, effort, listening, devotion. When we make a Reality of ALLAH we find that reality, and there is no better place to start than in our own heart. As one reads in the "Arabian Nights," "There is no Power nor might save in Allah." Therefore Sufis and devotees use the sound "Allah," the written word Allah, sacred phrases of all kinds, and even magnetized objects and things to ward off evil influences.

Pieces of cloth are used in many ways. Sometimes a name of God (Allah) is written on them. These can be used for healing, for instilling success, for banishing fear and every type of shortcoming. The bestowal of robes or even pieces of cloth has been one means used by Sufis and sages both to represent symbolically the transmission of Baraka and also to communicate it actually.

### Bismillah

Now, how can we experience it in the here and now? We can experience it by the growth of feeling, of tenderness. Every Sura of Qur'an has Bismillah, and one way of interpreting this is that Allah is **the Feeling, the Feeler and the Felt**. Whenever there is tenderness, compassion, mercy, that is a sign of divinity. And this sign of divinity is in us, and it comes to its highest station in developed feeling. SAM

### Fikr

GATHEKA: And therefore one needs to take very keen notice of the action of the mind, which is gained by the thorough practice of concentration. One must be able to look at one's mind just as at a slate before one; and while looking at it one's mind must be able to shut one's self off from all other sides, fixing one's mind solely upon one's inner being.

TASAWWUF: In this Fikr is a most helpful practice. This does center us on our inner being by invoking the Name of God at all times and by thought which is much more powerful than action, if we only knew and practiced it. Once one gets into the swing of Fikr, all thoughts and impressions which do not accord with divinity will cause a change in breath and in calmness, producing a new set of emotions. It is easy to say that one should keep firm against such changes, but the Sufis have the methods, and by holding to the methods one does not have to worry, much less degrade oneself for failure. One keeps on performing the Fikr all through life, and this effort alone gives one

the inner strength and perfects the surrender to Divine Will. In that way one truly becomes a servant of God much more than by philosophy or theology.

GATHEKA: The impulse of an intuitive person is very often guided by intuition; the impulse of a person who lacks intuition may come from another direction, from the surface. Impulse directed by an intuition is desirable.

TASAWWUF: There may be a question of how far one should be guided by impulse. The false impulse fades away; the true impulse remains. That is one way of distinguishing them. Another is to test with Fikr. This is like letting in a light and again the true impulse will remain, the false one disappears. But it is better to keep on trying.

Many people confuse impulse with temptation. They are not alike. One can find temptation connected with certain centers, with certain desires and always it moves toward a selfish end. It is always personal. The impulse, good or bad, right or wrong, is often impersonal.

### **Zikr**

But it is within the divine power to destroy it. By summoning God (Allah) both in essence and attributes we can destroy everything our ego has accumulated. It is within our grasp. It is not gained by wishing, by proclaiming or acclaiming; it is gained by experiencing. So the constant use of La Illaha El Il Allah cleanses us of all impurities, of all that has been accumulated by the ego, and even though this might involve complete purification of and by essence of mind, it is within everyone's grasp.

The very word Zikr really means "remembrance," and although it is used with respect to God (Allah) it is actually keeping the mind free. The remembrance of God affects the remembrance of everything. As Jesus has said, "Seek ye first the kingdom of the Heavens and then all else shall be added." But people have seen in the kingdom of the Heavens, the fulfilment of desires, selfish and unselfish, whereas the wise see kingdom over desires. And when we approach life from that angle, we begin to achieve the mastery. We will no longer be a slave of desire.

By the practice of Zikr we are really expressing reliance on God, and this brings all faculties into life, not only the memory. And when we repeat the same phrase, La Illaha El Il Allah in thought (Fikr) we vivify and revivify the whole mind so that all its faculties move towards excellence. Another practice is Akhlak Allah, the presence of God and this removes all tensions on every plane and from every aspect of personality.

TASAWWUF: We do not reach understanding by analysis. Millions of people sit in audiences and listen to lectures, lessons. They only hear the words. It is only when they have the same knowledge which makes lessons and lectures possible that they really understand. And as we begin with the supposition that we are, we cannot get the supreme point of view.

The supreme point of view is that God is, and therefore to find reality we must go on the God search.

It is on that search that we come to the depth of our being. That is why not only is "Toward the One, etc." repeated but Zikr and other sacred phrases that the influence and suggestion of these phrases and sometimes their very sound brings on the state of awakening and understanding.

## **Murakkabah**

Sufis have a science of concentration called Murakkabah. In this one actually transcends the difference between knower, and knowing and known.

TASAWWUF: It is, therefore, that in the lessons on Concentration (Murakkabah) one is told to hold the thought by the feeling and also keep the breath in rhythm. It is not always easy to hold the thought with the feeling, but it becomes easy to keep the breath in rhythm. By this means and the practice of esotericism one learns to concentrate.

Also in the lessons there are many references to taming the horse as illustrative material. If one regards one's mind always as a sort of wild horse and applies the discipline to it and not some philosophy about discipline, one will surely grow.

GATHEKA: The influence put into things is according to the intensity of the feeling.

TASAWWUF: In the very earliest papers on Murakkabah (Concentration) it is stated that thoughts should be held with feeling. This initial and apparently fundamental step often moves very slowly into human consciousness. If one looks at the philosophy of art one will find almost invariably that the art which appears sane, which uses theme, rhythm, harmony, pattern, even texture and all basic principles, is one where thoughts are held by feeling. Thoughts by themselves are usually disparate; feelings are conscious representations of the Universal Divine Light and Wisdom.

According to the Sufic concentration (Murakkabah) the adepts become able to select those thoughts which they need for any purpose, to build them, and strengthen them. Then by their very "karma" they may serve them without any particular attention being given to them. One does not watch one's shadows as one walks. One goes towards one's goals. So one need not be too concerned with every little detail or samsara.

It is only with the deep vision which is obtained after one goes deep into Concentration, and perhaps not until one reaches Contemplation (Mushahida) that one gets the full import of this. Still everyone can develop feeling; everyone can try to hold thought with feeling. Then one rides so to speak, and it no longer matters whether one is horse or rider or whether these are two or one. But they are not separate from oneself.

In the esoteric science of Concentration, one looks at objects sometimes with one's outer senses, sometimes with one's inner ones. At that time a person also may listen so to speak and thus learn the language of all things. For this, they must act as if they were listening. It may begin as an imagination. After practice, it may become very real.

The sciences of Murakkabah and Mushahida bring us to that knowledge. In Murakkabah one may be conscious of one's own being. We may have our concentrations and then we will learn to produce changes apparently in our mind. Then we do not know whether these are inner or outer changes nor does it matter. For in time we learn to control the atoms and vibrations and thus attain the object of our desires or needs. The further one is in dharma, the closer to divine purpose, the easier it is to operate as master mind. This is both science and art.

TASAWWUF: What is needed here is not an analytical dissertation on human weakness but rather how to institute methods of harmonization and rhythm. Thus there are Fikr practices, especially for artists and engineers. There are special concentrations for those involved in any and every form of creativity, including the projection of human offspring. A child is the result of presumable

harmonization between two persons of opposite sex. Artistic creations differ in that sex is not involved and the multiplicity may involve several persons.

### **Group Harmonizations**

Therefore in the pursuit of any group undertaking there should not only be devotions and disciplines for each person involved, but also group harmonizations. These group harmonizations may consist of one or more of the following:

- a) group meditation;
- b) group engaged in the same concentrative practice;
- c) group breathing in harmony, and if this cannot be done easily, walking in harmony (these walks should not include marches, excepting for very special reasons);
- d) listening to music based on rhythm, melody being secondary unless it is sung. This music should not be loud unless it is needed, especially at the beginning, to instill enthusiasm, but once enthusiasm is instilled, it should be soft background music. This does not exclude listening to the radio or phonograph records.

A question may be asked why in spiritual endeavour one does not adhere strictly to devotional themes. The answer is that joint enterprises may include non-disciples provided a talib in Sufism in some way directs the affair. In fact such training might be very good for candidates or friends. Harmonies are not attained by imposing philosophies or methods unknown to non-initiates. This also presents basic principles which may be applied in any sort of construction work or group enterprise.

### **Mujahida**

It is a never-ending battle. And yet once the spirit of devotion becomes uppermost, once the heart awakens, it becomes totally different. And once there is a heart-center established, it is like an altar, a shrine and one can worship at it in feeling and thought as well as in form.

**MUJAHIDA** is a profound internal science by which one learns to correct outside disturbances by the purification and perfection of oneself. One learns to get rid of all the disturbing and negative emotions. One does this by counter effect. This means not so much fighting the shortcomings but acting in an entirely different counter direction. Fear may be overcome by developing self assurance; anger by developing bravery. This also includes the true Alchemy: the use and control of all aspects of earth, water, fire and air within oneself. But it comes through self-discipline and growth and not by having any ideas about it.

### **Mushahida (Awe-ful Contemplation)**

Besides in the culminating esoteric contemplation practice of Mushahida one actually accepts the responsibility, one is the Khalif or Vice-Gerent on earth. And as one's vision grows, so does one's responsibility. Also as one's responsibility grows, so does one's vision. In this is the hope of the world.

MUSHAHIDA is the contemplation where one learns to assimilate the Divine Spirit and look upon this universe as if one were God.

Another is the Mushahida itself. Shahud is very important in both the external and internal aspects of Islam. Every Muslim constantly repeats Ashadu. Many do not know what it means; even those

that speak Arabic do not always know. It means bearing witness from direct experience. One testifies because one knows. And the more one tries it the greater the vista, the more one understands and apprehends as well as comprehends.

After a while we can see the whole world within ourselves and finding the whole world within us we can help purify, revivify and adjust it.

In Mushahida one internalizes the universe. All is as if within us. We may seem to see ourself as the only being but actually we are then using the mind-of-God so to speak. This is a great step toward what the Hindus say, "**Atman is Brahman.**" But the saying means little until there is the accomplishment. And for this a skilled teacher is needed to show the way.

TASAWWUF: It is the work of those who practice Contemplation or Mushahida, that they cannot only see into the Asman, the accommodation, the Ether, but after seeing they begin to understand. We, being greater than any of the other forces of creation, have within us the power to re-direct and control in a limited degree those forces according to our penetration into the cosmos and also to our selflessness before the Divine Mercy. When we begin to feel this Divine Mercy, we also becomes stronger. It is not strength or power but the Mercy itself which brings the Power.

By summoning strength we can only exert the strength for which we have capacity. By surrendering to the Divine Mercy we have before us all the power of the universe. This comes when we surrender to Allaho Akbar. It is the same Allah Who is the All-Merciful and All-Powerful, so that the Merciful have the Power and the Powerful have the Mercy. This is the secret behind the Saints of All Faiths. They are not weak, puny, deplorable characters seeking the pity of others; the real saints demand nothing from others, seek nothing and it has been a shame and weakness of religions that they demand obeisance and devotion from their communicants. Rather the Hierarchy seeks to extend blessings, to help humankind and to ask for nothing.

GATHEKA: The next way of perception is feeling. It is felt by quite another part of the heart; it is felt by the depth of the heart, not by the surface. And therefore the more the heart quality is awakened in a person, the more he perceives the feeling of others.

TASAWWUF: The constant repetition of this is not always suggestive. What is needed is more than suggestion. What is needed is for every devotee to look into our hearts as if it were a universe and we will find it is a universe. We will find that everything that occurs, that has made an impression on us, there is also a corresponding chord in our own self. And if we can find that chord, we can delve deep and bring up a harmony out of chaos.

No doubt that is the work of the adept. The adept controls the world outside, in a sense, by finding the corresponding key inside the self. The American transcendentalists of the nineteenth century believed that thought could control anything external and that feeling could control thoughts. This is an excellent philosophy. The question is how to apply it. It can be applied by constant awareness of one's own heart, as if it were a giant receiving set that picked up all the vibrations of the world, and kept them on file. By having access to these files one would know automatically by Kashf what to do. Therefore, awakened insight is more valuable than anything else. We have all the answers, but we do not know this.

### **Meditation**

It has been said that meditation is much more important than learning. Real meditation is real learning and real learning comes with real meditation.

GATHEKA: But at the same time we learn in the Sufi path how to erase from the record a living memory of something in the past; that is the work which we accomplish by concentration and meditation.

TASAWWUF: By concentration and meditation we mean the actual functions and not any reflections or reactions to such functions. Zen has been attacked by those who have never taken part in its proceedings. Anyone can attack any group, who has not taken part in their proceedings. This is a common way of the people of nufs and they can appeal to prejudice and ego and often get a following. This is a negative way, leading nowhere.

The disciples in Sufism have to deal with nufs, the ego. In meditation they silence the ego and in concentration they put it to work. Then the ego finds its own reality. But there are also the processes of safa, purification and sometimes to become effective it is necessary to give the mind what is a veritable vacuum cleaning.

The more one meditates in complete relaxation the more one contacts one's own inner personality and sometimes the very depth of personality. There can be no tension, not even any sense of self as a discrete being.

According to Zen Buddhism all conceptions are out of place. Meditation is practiced to get to the essence of mind beyond the faculty of conceiving. This does not eliminate this faculty, but one is no longer a slave to it. One does not know one has become the slave of one's own concepts and this leads to differentiations at all levels. In the higher knowledge we pass from differentiation to synthesis, integration and harmony.

While many schools affirm that meditation is a requirement for the successful accomplishment of spiritual endeavour, and while no doubt this is true, it is a mistake to separate the meditation from the endeavour. A real meditation would be continuing along with the work.

No wonder then that in Zen Buddhism the training is to keep the essence of mind blank against all intruding thoughts. This does not mean not to think. This does not mean to sit like an idiot, empty. On the contrary, it means to think with all fullness, but on one subject. Then one enters into the real meditation. Then the psyche of the individual and of the cosmos are in harmony.

GATHEKA: It is therefore by the way of meditation that we attain to those things. We can erase from the memory what we wish to; and in this way we are able to make our heaven ourselves. The whole secret of esotericism lies in controlling the mind and in working with it as an artist would work on a canvas and produce whatever we like.

TASAWWUF: In other words mysticism is operational; in this it is like science. It deplores speculation and it brings to conscious realization those teachings which religion reflects. Religion advocates principles and rituals or dogmas. They remain outside oneself. Mysticism does not refute them but by showing the way, meaning operations and experiences, it brings them to us as realities.

TASAWWUF: Until one has practiced the real meditation, the real effacements, the real esotericism and has advanced on the Path to God with God, it may seem like a lot of words. It is a lot of words. We can only put life into those words by our own increased assimilation of life itself. This comes by various ways as breath, love and sight and insight. But these are real; these can be taken with one. But the words and the thoughts on these subjects, they are limited. They do not necessarily stay with one forever.

TASSAWWUF:... According to the esoteric teachings we must become aware that every thought, word and act reacts in the cosmos and produces karma and maintains the samsara. It is only by the self-surrender that we can avoid this. And self-surrender is a condition, not a philosophy that we ought to surrender or can surrender. It must come with acts of surrender. Therefore various meditation and disciplines are practiced so that we can keep the mind clear and purified. When the will can hold the mind still against thought and thought-creation, this loosens the hold of karma. Otherwise the good people create the good karma. They may make the world better for themselves and others but they do not terminate the turmoil.

TASAWWUF: Gayan teaches (and it is repeated elsewhere) that meditation has the seed of cure for all maladjustments. Whether the difficulty be physical, psychological, mental, moral or others, the practice (and not any philosophy about it) will correct the condition. Also there are inner sciences based upon practicing the Presence of God which help cure any and all illnesses.

### **Ya Latif**

At the opposite end, working from above down, when one has an intuition, when one has a cosmic feeling, one will be drawing upon the hidden power in space (Ya Latif) or the All-Pervading Power in Space (Ya Kaffee) this is the way in which God works through us. In other words this is the Cosmic Language.

TASAWWUF: We have some inkling of this in the ultramicroscope which uses light and color and so reveals in a sense the beauty in everything and beyond everything. This is through sight. Now there is a subtle hearing and, as we develop response to vibrations and that side of life called Latif, we will become more aware of it.

TASAWWUF: Too many without the subtle development become concerned with dreams and their interpretations and so lose sight of life and its purposes. As we develop in subtlety, the vision becomes clear. To repeat Ya Latif is not only to remind us that God is Ruler of the Subtle, but it also awakens the subtle side of our nature. And we cannot explain subtlety in ordinary language. It has a language of its own, sometimes called "Metalanguage."

### **Allaho Akbar**

By summoning strength we can only exert the strength for which we have capacity. By surrendering to the Divine Mercy we have before us all the power of the universe. This comes when we surrender to Allaho Akbar.

TASSAWWUF: Successful governments have been those that assumed responsibility. The Spiritual Hierarchy is based on responsibilities and not authorities. The adept says: Allaho Akbar, that God alone has Power, is Power. They mean just that and by God they mean what they realized, what is realized, not a conception, not a thought. And the Hierarchy has maintained Order and Harmony in the universe by its assumption of responsibility. It is not only that one is one's "brother's keeper," so to speak, it is much more than that.

There is an interpretation of Allaho Akbar, Peace is Power. This is another way of saying Allah is both Zat (essence) and Sifat (attributes). In the infinite these are together; in the finite they are apart. And when we attain the Peace, we can exert the power just as the kinetic energy comes from the potential energy in mechanics.

TASAWWUF: This is reflected in the religious ceremonies and most of all in Sajda, the prostration on the ground used by Muslims in connection with the repetition of "Allaho Akbar." This means

that God is mighty, God alone is mighty and that one by oneself has no strength. One is really empty.

In Sufism we make use of this emptiness in the processes of fana, or self effacement. In the Prajna-Paramita school of Mahayana Buddhism emptiness is affirmed almost as if it were something positive. In Sufism there is self-effacement and one is assimilated in turn into the spirit of the living teacher, the human ideal and the divine ideal. These are stages in effacement, fana. But they bring with them also life and accomplishment, baqa which is positive. The negative and positive seem to go together like a cosmic night and day, only in the cosmic processes they are not separate and we find the day in the night and in another sense the night in the day.

### **Ya Shaffee Ya Kaffee**

Whenever we hold flowers we put some magnetism into them. When we add our thoughts more magnetism is put into them. And when we add our feelings and hearts almost an infinite amount of magnetism is put into them. And when we repeat mentally, "Ya Shaffee, Ya Kaffee," the direct healing power is put into those flowers.

TASAWWUF: The healing vibrations are one aspect of Baraka. The Christian Scriptures have emphasized healing; the Christian churches have not. No doubt there are other aspects of Baraka other than healing. These are also mentioned in the writings of St. Paul. There are many ways in which Baraka manifests. Each one is a perfection (Paramita) in itself.

We can see this in reciting the Sifat-i-Allah that also these vibrations may be used for healing. In the Sufi work healing may be done by an individual, by a group, by an amulet, by a ritual and by the skilful use of the Names of God.

... working from above down, when one has an intuition, when one has a cosmic feeling, one will be drawing upon the hidden power in space (Ya Latif) or the All-Pervading Power in Space (Ya Kaffee) this is the way in which God works through us. In other words this is the Cosmic Language.

### **Fana**

GATHEKA: One day, six months after I had been received by my Murshid as his pupil, he began to speak on metaphysics. Being metaphysically inclined myself, I eagerly welcomed the opportunity. During these six months I was never impatient, I had never shown any eagerness to know more than what I was allowed to know. I was quite contented at the feet of the Master; that was everything to me.

TASAWWUF: And in this is one of the great keys to spiritual development. It comes with the attunement, whether in feeling or thought or otherwise. It is like a sharing, a feeding. The words and thoughts of a spiritual teacher hardly convey an inkling of their communications of wisdom. These are in their atmosphere, their personality, their entire being. Even if they try to give out their intellectual accumulations, as their mind and memory are acute, they seem to be greater than those of other people.

In Saum it is said, "To Thee do we give willing surrender." It would be most wonderful if man could really practice this surrender, becoming empty to God in all things. This is easy to assert verbally. To reach this state there must be constant watchfulness over the ego, by the refinement of breath and the repetition audibly or mentally of the Divine Being. Then one will unconsciously assimilate the cosmic power; then one's own will will be attuned to the Divine Will.



GATHEKA: The Sufis call it **fana**. If we translate it into English it is “**annihilation**”; but when we understand its real meaning, it is “going through” or “passing through.” And to pass through what? To pass through the false conception, which is a necessity first, and to arrive at the true realization.

TASAWWUF: This is reflected in the religious ceremonies and most of all in Sajda, the prostration on the ground used by Muslims in connection with the repetition of “Allaho Akbar.” This means that God is mighty, God alone is mighty and that we by ourselves have no strength. We are really empty.

In Sufism we make use of this emptiness in the processes of fana, or self-effacement. In the Prajna-Paramita school of Mahayana Buddhism emptiness is affirmed almost as if it were something positive. In Sufism there is self-effacement and one is assimilated in turn into the spirit of the living teacher, the human ideal and the divine ideal. These are stages in effacement, fana. But they bring with them also life and accomplishment, baqa which is positive. The negative and positive seem to go together like a cosmic night and day, only in the cosmic processes they are not separate and we find the day in the night and in another sense the night in the day.

TASAWWUF: According to the esoteric teachings we must become aware that every thought, word and act reacts in the cosmos and produces karma and maintains the samsara. It is only by the self-surrender that we can avoid this. And self-surrender is a condition, not a philosophy that we ought to surrender or can surrender. It must come with acts of surrender. Therefore various meditations and disciplines are practiced so that we can keep the mind clear and purified. When the will can hold the mind still against thought and thought-creation, this loosens the hold of karma. Otherwise the good people create the good karma. They may make the world better for themselves and others but they do not terminate the turmoil.

The Teacher does not give anybody anything, but by attunement to the teacher, the disciple reaches the same grade of awakening and enlightenment.

Then there are awakenings, and this occurs when disciples begin to merge into the teacher, whether this teacher is on the earth in their presence, on the earth but not with them physically or has left the world but has been able to communicate through love. This requires no trance and never, never another person as medium, any more than love requires another person as medium. The disciples, adhering to the teacher and teachings, learns to attune to the “higher mind” of the teacher and this takes them up a grade of “union with all the Illuminated Souls Who form the embodiment of the Master, the Spirit of Guidance.” The pupil may see a form, a name, but this is only the shadow of the master. However it is a shadow of the Master and not a mere empty shadow. It reflects the Master and the more we find our way to this Spirit of Guidance the more we will both carry and be carried by wisdom itself.

After this is attained, the line of demarcation between here and hereafter will disappear. We will find ourselves in a larger universe and also a larger universe within us.

GATHEKA: When a pupil is expected to listen to the reason of his teacher instead of disputing over it, it is in order to recognize that heavenly reason behind it; and to know that there comes a time in one’s life when one’s eyes are open to the essential reason.

TASAWWUF: This is a difficulty which many spiritual teachers experience. They are often worshipped by disciples, but not obeyed. Even by those who take oaths of obedience—and they are often emphatic in taking greater oaths than asked, find some excuse for their stands on many subjects.

Spiritual teachers are not like the intellectual teachers. They employ what is called “the reason behind the reason” to help awaken disciples. Often they want some help in material matters, in personal matters. Or again they find some rationale to go contrary to the teacher. From the worldly point of view they are usually right; from the heavenly point of view, seldom. And the events will prove afterwards that the teacher has been right and the pupil, the disciple, wrong.

It is a very difficult thing to have complete surrender to God. Even those who are very devout, when the test comes, they will not always see God in the helpful friend or inspiring teacher. It is very trying, and many times teachers have had to take losses to preserve the love which unites pupil and teacher, teacher and pupil.

TASAWWUF: Sufism teaches to look at the viewpoint of another as well as of oneself. And in this instance we have an example of application of surrender. For by it one puts oneself in the right rhythm, by walking, by breathing, by meditation, whatever be the problem, the perplexity, the obstacle, the change in rhythm will help one conquer one's own short-comings. That is why it is said, for the mystic, the real battle is against one's lower self. And also by walking one can get into the rhythm of one's teacher and by means of the lessons of the teacher to get into the rhythms of masters and saints and thus oneself become a kind of master.

GATHEKA: Therefore it is not a human power, it is a divine power in us. And its work with mind is still greater. For no one can hold a thought in their mind for a moment if there is not the strength of will to hold it. If we cannot concentrate, cannot keep our thought still for a moment, it means that will-power fails us; for it is will which holds a thought.

TASAWWUF: This can also be learned by observing the breath. The breath will change with every change of thought. It is by the mystical development that one can control the breath and every effort in this direction is also a strengthening of will. It is not intensification but rhythm which brings this about.

### **Breath**

Esotericism teaches how to refine the breath until we are aware of the Divine Breath circulating through our tubes and veins. Esotericism also makes to clarify the mind and also to spend all time in devotion, consciously or unconsciously.

For example, we all breathe the same air. From that air we draw certain vibrations. These are not all the physical, material vibrations. A knowledge of breath enables one to see far beyond the sense world, and sometimes even beyond the ordinary mind-world.

We have a guidance at all times. Thus we can examine our breath and when we pass beyond moral behaviour the breath becomes irregular. And we can do the esoteric practices, getting the breath in rhythm, and having a devotional attitude. Then it is easy to see when we transgress. Nobody has to tell us. The breath will tell, the countenance of eyes will tell, the heart will tell.

This can also be learned by observing the breath. The breath will change with every change of thought. It is by the mystical development that one can control the breath and every effort in this direction is also a strengthening of will. It is not intensification but rhythm which brings this about.

TASAWWUF: This also came to the commentator. There was a tree at Kaaba Allah in Fairfax, Calif. It was very crooked and he said there was no place for crooked trees on holy grounds. The disciples did not agree. Then a big wind storm came and knocked the tree down. He said not to touch it, but

it was touched; only the root would not come out. He said that he would take the root out but could not. He tried and once hit his knee with the ax handle. There was a severe pain. He heard a voice say, "Grab your breath, do not grab your knee; grab your breath, do not grab your knee." He did that and immediately ninety percent of the pain disappeared. What remained did not bother him. So he went again and tried to get the root out. Strong men had tried before and failed. He tried again and again and then a Voice came and said, "Hit it from the other side." It looked so foolish but nothing else worked. So he summoned all his strength and not only knocked out the root but also himself in the effort. He never forgot from that and always listened, so that did not bring him friends. It was too strange for others.

TASAWWUF: For all people, excepting those who practice the presence of God, draw from the atmosphere. It is like drawing money from a bank and if it is all taken out none will be left. But the saints and prophets, being in touch with the Spirit of Guidance, attract the divine energies and bring life and vitality to everything they touch.

It has been said that every breath drawn with the praise of God is the only thing in life that is beneficial and every breath not with the praise of God is the only loss. From the standpoint of magnetism this is certainly true.

TASAWWUF: Sufis establish Khankahs with or without a director in charge. Their joint efforts, their joint prayers, their joint meditations, their common studies elevate and preserve that elevated atmosphere. Their very breaths and thoughts help to sanctify an atmosphere. In this way many shrines are established without the necessity of having a particular saint there, alive or interred. This subject needs great consideration and much meditation.

TASAWWUF: This is reflected in the breath of every person. The seers can tell at once the nostril being used, the inhalation and exhalation and direction. They thus know which elements are active and which dormant, and this directs the flow of life. It cannot be otherwise; if otherwise, there would be chaos. But there is order and system and behind these the actualities of Love, Harmony, and Beauty.

Nothing is hidden, and the master of breath easily becomes master of thought. Only they do not use the breath and thought to collect power, possessions or anything anymore than the average person uses the eyes alone to accumulate what they desire.

TASAWWUF: Whenever there is an impediment in the breath there is a break between the coordination of the bodies. It may come directly from the defect in breath or it may come indirectly when the channels and tubes of the body are clogged. The unclogging of the channels and tubes often by itself clarifies the condition.

TASAWWUF: Memory is developed by working with the mind as a whole, as if it were a field that needed plowing and weeding, watering and fertilizing. Then all the crops would grow. Tranquility and peacefulness both arise from meditation, calm breathing and adoration. Adoration takes one above all thinking, and is positive while meditation alone may be negative, or as the Sufis say, brings attainment in fana. But the other side is baqa, the spiritual life and this is the result of adoration and transformation of personality.

As for rhythm, this comes first from the rhythm of the breath. In the first stages this may be from listening to music, dancing or walking in cadence. One is in rhythm but one is still the slave of rhythm. But as one advances on the spiritual path and practices control of breath and meditation and concentration one masters all these shortcomings.

TASAWWUF: In the spiritual life we sometimes overcome the ego by very delicate breathing and having the ego-consciousness identify with the breathing. Then it cannot be conscious of itself. It begins to fade in and out with the breath. And this is one way of overcoming the ego. It was presented by Lord Buddha, and by pursuing the path of Buddha and not some doctrines supposedly emanating from him, we can realize this. In other words, practice brings realization; doctrines do not.

Another way to overcome the ego is to merge more into the heart-consciousness in, with, and to love. This can be a great reality. This is at the very depth of mind. But it can also come with the most refined breathing and in turn it produces the most refined breathing. The more selfless, the less the weight of breath, and the purer the personality.

TASAWWUF: It has been indicated that there is the rise of consideration of what is called "Metalanguage," that many people give out gestures and signs and symbols which indicate what is going on in their minds. Some interpreters of dreams see the dreams as a universal, cosmic language. They are right in supposing that there may be such a language, that there is a universal in which we all play a part.

For example, we all breathe the same air. From that air we draw certain vibrations. These are not all the physical, material vibrations. A knowledge of breath enables one to see far beyond the sense world, and sometimes even beyond the ordinary mind-world.

GATHEKA: His heart is focused on a centre, the centre which is focused on the divine Spirit; therefore he receives his message. But it all comes from the Divine Spirit just the same.

TASAWWUF: When a person begins to study Sufism, even before they receive Bayat the lesson is stressed that God is the only Being, not only Divine, but the Only Being. It takes a long time to appreciate this although every breath brings something to us. We may not be aware of it, but it is true just the same.

GATHEKA: Very often someone says, "This person gives me such and such an impression," but at the same time there is no reason to prove it; they are perhaps not capable of finding any reason to prove it; nevertheless the impression is right.

TASAWWUF: Impressionability is developed by the refinement of breath and also by the keen observation, to become capable of responding to every vibration that touches one. Theosophists have a doctrine that there are many ethers. These are accommodations for receptivities according to the fineness or grossness of the active vibrations. One may not be openly conscious of these ethers but one can respond to them. The finest are called "Akashic Records" and perhaps that is the only possible term that can be applied to them.

### **Tauba/Ya Tawwab**

So it is that Tauba, repentance, does not mean so much contrition as turning in the direction of God, feeling God, relying upon Him. Then the magnetism may be restored. And also if we rely on God as a Reality, we shall not be drawn so much into negatives; it will not happen so often.

TASAWWUF: There are detailed records of the life of Mother Krishnabai of Anandashram in southern India. She went through something like this, but she became even more involved in an attachment to sorrow and repentance. No doubt repentance (tauba) is the first step in spiritual awakening. It is only the first step and if one remains attached to it, he will not rise in the scale of

love, joy and peace. The soul is longing for freedom and for no form of attachment (detachment being negative attachment) to anything.

### **Nayaz**

TASAWWUF: This is true of the multitudes who do not know how to replenish their energies from the Infinite source which is God Himself. The prayer Nayaz indicates we can replenish ourselves incessantly. We can do it not only by prayer and esotericism, but constantly with every breath. Practicing the presence of God protects us against any and all negative forces and persons. The wise need never be defeated. Not only that but the practice of the Divine Presence helps the foolish, the wretched, the miserable.

### **Element Practices**

TASAWWUF: Behind all the elements is ether or akasha. Each of the four elements arises from ether and returns to it.

GATHEKA: There are visionary people who have conceptions of the different colors of thoughts and imaginations and feelings, and different imaginary forms of thoughts and feelings. No doubt this is symbolical rather than actual. The color of a thought corresponds with the condition of the mind. It shows the element to which the thought belongs; whether the thought belongs to the fire element, to the water element, or to the earth element. This means that it is, for instance, fire which is behind the thought; that fire produces its color around the thought as an atmosphere surrounding it. And when such visionary people see the thought-form in the form of color, what surrounds the thought is according to the character belonging to that thought.

TASAWWUF: This is a very big subject. It forms part of the study of Sufic mysticism.

It must become clear that the mental analysis of mysticism is not mysticism. We can make charts, we can study the colors and the elements, but that will not be the experience. The reflection is not the experience. Just as the blind person cannot understand the outer colors, so the intellectual person does not comprehend the inner colors. They may analyze them, they may take the experiences or conclusions of others, but they do not belong to them, just as the blind person does not see the visible world. So the intellectual does not see the invisible.

Then there are those who see reflections. It is like something in the life of the fish; the fish sees only what is under the surface of the water. They do not see out of it. You can go up to the glass in the aquarium and the fish will not see you. It is like their being in another world, another dimension.

You are in the same space, so to speak; the fish does not know that. So the mental person does not see beyond what they have capacity to see.

GATHEKA: A thought connected with earthly gain is of the earth element.

RYAZAT: The earth breath is one on the surface; it does not involve a long inhalation or retention. It comes out quickly, indicating that it must be followed by action to be effective. An earthly breath or earthly thoughts without action is enervating. It is best used when there is an action, a plan, an immediate motive. And also when one wishes something of the world one must begin with the earth-plane. But if the goal is acquisition there should be a more effective inhalation and if giving or acting, a more effective exhalation—as in attending the needs of the body, etc.

It is not “wrong” to use the earth-element thusly. It is really much worse to confuse the elements, and safa, purification, means to learn to use the elements each in its place and for its particular purpose.

GATHEKA: A thought of love and affection represents the water element, it is spreading sympathy.

RYAZAT: The water-breath is in the left nostril and involves a more determinate exhalation than inhalation. Inhalation brings to oneself, exhalation gives or bestows to others, and in sympathy the consideration of others is foremost.

GATHEKA: A thought of revenge and destruction and hurt and harm represents fire.

RYAZAT: The fire element is in the right nostril and involves a strong inhalation and a weak exhalation. Its movement is upward.

TASAWWUF: It must not be presumed that these are the only aspects of these elements. It is treated one way in the esoteric lessons, another in The Mysticism of Sound and still another way in the little brochure called Metaphysics. Every element has both positive and negative aspects, and each element may be used alone or in combination with others, either as a dominate over recessives or in conjunction with other elements.

At the same time these thoughts bring on the fire element and are also indicative of the influences and radiations attributed to the planet Mars or Aries in Astrology and kindred occult sciences. But when one is able to overcome the afflictions indicated by the elemental or planetary influences or attunements, one may avoid the unfavorable or undesired results.

There are several ways of doing this. In Mysticism one learns to modify each element with the Ether or Akasha. In Occultism one learn to introduce counter-forces. And in Esotericism one learns to rise above all dualistic factors in life.

GATHEKA: A thought of enthusiasm, courage, hope, aspiration represents air.

RYAZAT: The air element has a strong upward movement; retention is easy and expiration difficult. Sometimes also the breath, taking a zigzag direction changes from one nostril to the other.

TASAWWUF: These thoughts bring on the air breath and also the air breath is needed for each of these thoughts but in different ways. Still they are all helpful and involve more or less the etheric breath or the refinement needed. Enthusiasm is without the refinement and does not always lead to the goal. It is good for immediate impetus but one can become enticed by it. Courage, hope and aspiration all lead to goals. Therefore the air element was often associated with the Brahman caste.

GATHEKA: A thought of retirement, solitude, quiet, peace, represents ether.

RYAZAT: The etheric breath, while self-containing, comes through refinement. Also there is a state of development when it would seem the breath is entirely suspended. This is the subtle breath. The more subtle the breath the more the etheric element predominates.

TASAWWUF: It follows from this that external action is impossible, even unnecessary, with this breath. The thoughts of solitude, retirement, quiet, peace and such principles help bring on the etheric element but do not sustain it. One must rise above the sphere of thought to sustain it. But

when this is accomplished, and especially by esotericism, one can reach these. Once having this ability one can master the elements and their associated emotions. This can lead to exaltation.

GATHEKA: These are the predominate characteristics of thoughts in connection with the five elements.

TASAWWUF: These are not the only ones and especially in The Mysticism of Sound this teaching has been presented both analytically and synthetically.

GATHEKA: There is no superiority of one element over another. The superiority of thought is according to the outlook of the mind.

TASAWWUF: The use of the etheric element represents the mission of the late Ramana Maharshi. He was a master of everything but action. He did not act. But perhaps he fulfilled the state, as taught in the Bhagavad Gita, when action results in non-action and non-action represents action. Therefore he leaned toward one type of perfection but not all perfection.

It is said that Mahatma Gandhi, whom some have called a saint, held to the opposite course of life. He was all action. He did not rest much and found a near-perfection in what might be called "non-non-action." This was also the blending of rajas with sattva which is the point of view of most Sufis.

Also, the Bodhisattvic oath and the attitude arising there-from encompasses both these presumably extreme and opposite views.

Then there is need to rise above the earth element from which these weaknesses arise. Thus one can practice with movements the passage from Saum: "Raise us above the denseness of the earth." If one did that ten times a day even it would help one to rise above the denseness of earth and so above and beyond fear and anxiety. And also to have a less dense breath; they would take one from the denseness. All these and other very practical means are used by seers.

### **Kashf**

TASAWWUF: No doubt this comes with Kashf, Insight. And there are liftings of veils as is taught in Kash al-Mahjub of Hujwiri. But also the eyes can be trained and especially with deep meditation. A key to this is offered in The Soul, Whence and Whither, showing the three vehicles. Each has its eye, so to speak. Each is expressive and responsive to and with certain kinds of lights, light-rays and phenomena.

Only the deeper one goes, the more is involved with these light-rays.

Thus on the physical plane one gets warmth and magnetism. On the mental plane all thoughts and qualities are associated with the light. And on the heart plane from Djabrut all feelings of any and every kind. These are in the light and with the light.

The seers practice both the deep Meditation and Contemplation. Then with attunement they rise above the distinctions and differences which divide us. They seem to be reading another; actually They are reading the self. But this "self" is of a quite different nature. It has been written with capital letters as the Self, and also called Atman. But this wording does not by itself bring any hidden faculty. Rather the awakening of the hidden faculties bring meanings to the words.

## Heart Concentration

GATHEKA: Therefore the factor of the heart, a factor which holds the thought, is of very great importance for the fulfillment of life's purpose. Often a person says, "I try my best, but I cannot concentrate my mind, I cannot make my mind still." That is true; but it is not true that they try their best. "Best" does not end there; "best" really brings the purpose to its fulfillment.

TASAWWUF: Self-surrender is not an easy accomplishment. Many people become too tense and then blame either the teacher or themselves. Any form of blaming is a tension and when tension is applied and relaxation and loosening is needed, success cannot be achieved. If one can get a sense of not-being and if one can grow in the feeling, it is very different. Therefore disciples are given the Heart-concentration, both feeling the heart in the flesh and feeling by the heart of that which is beyond the flesh. This inner heart is most alive and also most wise and most powerful, as it is said in Khatum.

TASAWWUF: Although efforts have been made to raise the human consciousness to see God's reason as well as human reason; as most people, even devotees, actually see other people and do not see God, the philosophy of this is not very beneficial. What is beneficial is the awakening of heart, the rise of the inner faculties which are centered in heart, and above all, the development of Insight. If there is any word which can be used in application here it is Kashf, insight, which also means spiritual insight and the view of wholeness rather than of partiality.

And yet once the spirit of devotion becomes uppermost, once the heart awakens, it becomes totally different. And once there is a heart-center established, it is like an altar, a shrine and one can worship at it in feeling and thought as well as in form.

The heart-concentration is given for a various number of purposes and these are revealed by the practices, especially when the doors to the inner being are opened. Here the mind is of no use. The deeper in concentration, the deeper with concentration, the more of our inner being is revealed to us.

GATHEKA: As the surface of the heart is known by the imagination and thought, so the depth of the mind, which is the heart, is known by feeling.

TASAWWUF: This is taught from the very beginning of discipleship. But feeling does not always develop by intellectual means. In Gayan it is said that pain opens but pleasure blocks the door to inspiration. There is another way and that is love. But excepting one has suffered much or loved much it is improbable that one will have the deep feeling.

The work of esotericism is to help awaken the depths in us. And for this usually a teacher is needed. We do not obtain the fineness by will. Indeed if will alone is used without the love, it will soon exhaust itself; it will become demagnetized. If we have a guide, the guide can protect us and at the same time the love for the teacher awakens love in the heart more than anything else. So a devout person need not suffer so much; a devout person can become selfless through love. That is both a protection and a blessing.

TASAWWUF: In the spiritual life we sometimes overcome the ego by very delicate breathing and having the ego-consciousness identify with the breathing. Then it cannot be conscious of itself. It begins to fade in and out with the breath. And this is one way of overcoming the ego. It was presented by Lord Buddha, and by pursuing the path of Buddha and not some doctrines supposedly emanating from him, we can realize this. In other words, practice brings realization; doctrines do not.



Another way to overcome the ego is to merge more into the heart-consciousness in, with, and to love. This can be a great reality. This is at the very depth of mind. But it can also come with the most refined breathing and in turn it produces the most refined breathing. The more selfless, the less the weight of breath, and the purer the personality.

TASAWWUF: The term Alaya Vijnana is used by some Buddhists to apply to this. There is a vast difference between superficial knowledge of words and direct experience. When the heart becomes sensitive and awakened, it is always aware of vibrations.

There is an incident in the Christian Bible of a woman having touched a hem of the robe of Jesus, and he was instantly aware of it. Instead of studying the cosmic language, the religious people have emotionalized this into a miracle. It is only the Sufis who have taken this and other similar incidents and situations and found for them a place in scientific cosmic language.

GATHEKA: That is the mental way. But a physical way of making the memory better is to eat less and sleep normally, not work too much, not worry very much, and to keep all anxiety and fear away.

TASAWWUF: One can of one's own self eat less. One does not need a teacher for that. The advantages of the teacher are several. In the first place no one is equipped to be a spiritual teacher who succumbs to fear. One can only be spiritual teacher whose heart is strong and vibrant. This very strength, this very vitality is communicated directly and indirectly through atmosphere and speech.

Then there is need to rise above the earth element from which these weaknesses arise. Thus one can practice with movements the passage from Saum: "Raise us above the denseness of the earth." If one did that ten times a day even it would help one to rise above the denseness of earth and so above and beyond fear and anxiety. And also to have a less dense breath; they would take one from the denseness. All these and other very practical means are used by seers.

GATHEKA: This has always been the great difficulty in the lives of evolved souls. What happened with Jesus Christ? In the one place there was earthly reason, in the other there was heavenly reason.

TASAWWUF: This is a most subtle lesson. Even if we convince some people as to the supreme value of the heavenly wisdom, it is also true as Gayan teaches, that it takes all of life to live. Others will be born and grown up and mature with the same egocentric outlooks. It is a never-ending battle. And yet once the spirit of devotion becomes uppermost, once the heart awakens, it becomes totally different.

And once there is a heart-center established, it is like an altar, a shrine and one can worship at it in feeling and thought as well as in form.

TASAWWUF: It is said continually that heart is the depth of mind. It is emphasized continually that there is the faculty of Insight by which all things become clear. This is true also of the teachings. With thought alone one is touching only the skin. With Insight one reaches the depths.

GATHEKA: Yet the same mind which has reached mastery, which can create as it wishes, can also destroy. When we are able to produce on the canvas of our heart all that we wish, and to erase all we wish, then we arrive at that mastery for which our soul craves; we fulfill that purpose for which we are here. Then we become the masters of our destiny, it is difficult, but that is the object that we pursue in life.

SAM: What is needed is for devotees to look into their hearts as if it were a universe and they will find it is a universe. We will find that everything that occurs, that has made an impression on us, there is also a corresponding chord in our own self. And if we can find that chord, we can delve deep and bring up a harmony out of chaos.

### **Inner Listening**

TASAWWUF: The inner listening is the most valuable of functions. It has been proclaimed by all Messengers and it also is explained in The Mysticism of Sound and in other places in the literature. But it takes much more than the discursive mind to comprehend it. It is like a response to an ocean in which we live and are no more aware than the fish is aware he is in the ocean.

Modern civilization has produced a number of noises and sounds that fill the atmosphere, and not only are there the physical vibrations but also subtle vibrations of all sorts, the overtones of physical activities and the undertones of mental activities. All act and react on the sphere, the etheric ocean which is everywhere and which keeps the flow of samsara. Yet it is within this very flow of samsara one can find the peace if the ear is sufficiently keen and the heart sufficiently alert.

### **Music and Dancing**

TASAWWUF: The Sufi Message was first brought to the West with the theme of promoting understanding through music and dancing. It was then not very effective. The time and age have largely changed that. Now both music and dancing are being employed, and not only by mystics, but by the generality in popular movements. It would seem as if the world were ready to accept God, but not religion. A world which sees God as the apotheosis of joy, as well as of love and peace.

In Sufi esotericism not only is the importance of movements stressed, but also here is interpretation of these various movements; they all have meaning. These meanings have to be experienced and felt. When the dance becomes devotional it unites the values of devotion and art.

GATHEKA: It is a joy which is almost indescribable; it is the upliftment of feeling that one is raised from the earth when one's mind is focused on the Divine Mind. For the inspiration comes from the Divine Mind.

TASAWWUF: It is therefore that the new music, the new poetry, the new dancing, many new arts are coming, are bringing a perfection of beauty to the earth which has not been known, or if known has been so lost it requires more than a restoration. But it is a restoration, a New Life, when the general evolution has gone forward, making possible the type of being in the flesh predicted by so many seers.

This is a totally different ecstasy from that limited to certain functions, to certain portions of the anatomy, to only certain aspects of our being. It involves the whole being, body, heart and soul, so to speak. It brings the delights of oneness, and yet it is here and now with or without an accompanying philosophy; certainly without any dogma.

GATHEKA: It is in inspiration that one begins to see the sign of God; and the most materialistic genius begins to wonder about the Divine Spirit when once inspiration has begun.

TASAWWUF: Each Grand Sheikh of the Sufi Order presented some way of inspiration which purported to make possible the direct experience of inspiration by followers and disciplines. The general effects of music and dancing seem to have been greater than others because by their very

nature they involve something from the depths of soul, something more than mind can offer - though mind might appreciate. And now we bring into actualization the words of the Christian hymn, "Joy to the World, the Lord is come." The Lord has always been there; it has been only the matter of our awakening to it.

The Hindu teachings are that Brahma is Sat-Chit-Ananda which means roughly "Being-consciousness- Bliss." This means little or nothing unless it can be demonstrated. The Upanishads proclaim that each grade of evolution, as we rise toward realization, brings with it a tremendously increased capacity for bliss. This is theory. To actualize it there must be demonstrable methods and that is the work of the Divine Message.

### **Magnetism**

TASAWWUF: Many people would like to gain magnetism. They want to own magnetism like they possess property or things or fame or position or worldly attainment. And then when they accept in thought the tearing down of others, they lose magnetism. If we only knew it, every time we deride another, every time we speak ill we lose magnetism. It is a cosmic law. All are the creatures of God, the Perfect. Even the imperfect have been made by God.

Then there will be another question, should we not refrain from negatives and ill-will. The answer is that we do not have to forbear correcting the world or our friends or ourselves. We must know that the negative weakens the magnetism; we can replace it. So it is that Tauba, repentance, does not mean so much contrition as turning in the direction of God, feeling God, relying upon God. Then the magnetism may be restored. And also if we rely on God as a Reality, we shall not be drawn so much into negatives; it will not happen so often.

TASAWWUF: The Upanishads have a major teaching of the degrees of Joy (Ananda) potential and actual, in each grade of sentient being. There has not been much study of this. No doubt as the effects of scientific knowledge and training penetrate the generality, and as the universal culture reaches higher levels, there will be further consideration of this subject. We know in physics from the law of entropy, that heat passes from a warm body to a colder one. This seems irreversible. It would seem that there is a constant effort to bring persons to the same general level. Magnetism also passes from a stronger person to weaker ones. But here there is a singular difference. The wise, the intelligent, the sages, the mystics draw incessantly from God Who is not only Creator but Sustainer of the Universe. The Awakened Ones can draw incessantly from God, so to speak, do not lose, may even gain, by sharing their manifest blessings with the generality.

TASAWWUF: Magnetism is affected by every spiritual practice. Magnetism in the fingers is increased by repetitions of holy names. It passes into any article one touches. But if there is also a thought, if there is also a feeling, these go into the foods, these go also into any gifts one offers to others.

TASAWWUF: By giving too much attention to thought, and to particular thoughts, one consumes magnetism. If one performs the esoteric practices; if one practices the presences of God, then those thoughts which are attuned to the purpose of life will flourish and those not needed for the purpose of life will perish. One need not give too much attention to thoughts. One should practice the Divine Presence.

According to the Sufic concentration (Murakkabah) the adept becomes able to select those thoughts which they need for any purpose, to build them, and strengthen them. Then by their very "karma" they may serve them without any particular attention being given to them. One does not

watch one's shadows as one walks. One goes towards one's goals. So one need not be too concerned with every little detail or samsara.

### **Walks**

TASAWWUF: Now disciples are learning many rhythms, many walks. Sometimes the walks determine the rhythm of breath and sometimes the rhythm of breath determines the walking and sometimes they go together. Whatever it be it will affect the operations of mind and also the emotions that will follow.

So the disciple learns to become the master of rhythm and walk. No doubt every city has what the novelist O. Henry called "Voice." But this Voice itself has certain rhythms and certain combinations of elements. To overcome these one either harmonizes or sets oneself in a mood so that one will not be affected, no samsaras will arise. This comes out of the practices of esotericism. One becomes a master over oneself and by mastery of self one becomes inured to all unfavourable conditions.

### **Feeling**

TASAWWUF: It is most difficult to picture the mind with the mind. Is the thought we are holding about mind one of a multitude of thoughts? How does it operate? In the Michelson-Morley experiment the scientists placed themselves within a space which space they also placed within themselves. It was both an enigma and an absurdity. We do not mind the enigma; we expect that but we do not welcome absurdities.

It is only with the deep vision which is obtained after one goes deep into Concentration, and perhaps not until one reaches Contemplation (Mushahida) that one gets the full import of this. Still every one can develop feeling; everyone can try to hold thought with feeling. Then one rides so to speak, and it no longer matters whether one is horse or rider or whether these are two or one. But they are not separate from oneself.

GATHEKA: Intuition is a supersense; it may be called a sixth sense; it is the essence of all senses. When a person says they sensed something, it does not mean that there were objective reasons to prove that it was so; it means that without any outer reason or objective signs they have sensed it.

TASAWWUF: It has been said, "In God we live and move and have our being." Wisdom also has been identified with God. How can it be other than that we live in the midst of wisdom. We are not aware of it. For the space is actually filled with different levels of Light and Knowledge, and all that has to be done is to become attuned to them. It can almost be said that by a our attunements you shall know us.

When the breath is refined, when the personality is refined, the ability to have direct knowledge and direct perception becomes automatic.