

## Impression

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## Gatha II — Kashf

### Number 1: The Reproduction of the Mental Record

Every line which is deeply engraved on the surface of the mind may be likened to a vein through which the blood runs, keeping it alive, and while the blood is running it is productive of offshoots of that deep-set line. There are moments when a kind of congestion comes in a line where the blood is not running, and there are no offshoots. This congestion can be broken by some outer influence; and when the congested line is touched by an outer influence related to that line then this sets the blood running again and offshoots arising, expressing themselves in thoughts. It is just like a waking or sleeping state of the lines. As one note of music can be fully audible at a time so one line of offshoots can be intelligible at a time, and it is the warmth of interest that keeps the blood running in that particular line. There may be other lines where the blood is alive also; still if they are not kept warm by one's interest they become congested and thus paralyzed; and yet the blood is there, the life is there, it awaits the moment to awaken. The sorrows of the past, the fears of the past, the joys of the past, can be brought to life after ages, and could give exactly the same sensation that one had experienced formerly.

The more one knows the mystery of this phenomenon the more one learns to understand that there is a world in one's self, that in one's mind there is a source of happiness and unhappiness, the source of health and illness, the source of light and darkness, and that it can be awakened, either mechanically or at will, if only one knew how to do it. Then one does not blame ill-fortune nor complain of others; we become more tolerant, more joyful, and more loving toward our neighbor, because we know the cause of every thought and action, and see it all as the effect of a certain cause. A physician would not revenge himself on a patient in an asylum, even if the patient hit him, for he knows the cause. Psychology is the higher alchemy, and one must not study it only without practicing it. Practice and study must go together, which opens the door to happiness for every soul.

### Number 2: Impression

The mind can be likened to a record of the talking-machine. But, as it is a living mechanism, it does not only reproduce what is impressed on it, but it creates as well as reproduces. There are five different actions of the mind which can be distinguished: 1) creating of thoughts; 2) the sense of discrimination; 3) memory; 4) the factor of feeling; 5) the principal faculty, the feeling of I-ness, or ego.

Every thought which mind creates has some connection with some idea already recorded, not exactly similar, but akin to it. For instance, one

deeply engraved line on the mind may have several small lines shooting out from it like branches from the trunk of a tree.

The Sufi, therefore, learns and practices to discern the more deeply engraved lines by the observation of their offshoots. Therefore he is able to learn more from a person's thought than anybody else, just as by looking at a leaf of a tree one can find out what tree it is. As a rule, every thought a person expresses has at bottom a connection with some deep feeling. The reading of the deep-set line is like reading the cause of the person's thought. The knowledge of the cause can give greater understanding than knowing only the thought. It is just like standing on the other side of the wall. Thought is like a wall; behind it — the cause. Often the difference between cause and effect is like that between sour and sweet. It is often confusing, yet simple, that the same fruit may be sour when unripe and sweet when ripe. When one begins to understand life from this point of view, the opinion one forms of thought becomes different. There is a great difference between reading a thought externally and reading it from the inside, the source. The one who forms an opinion of the shade has not seen the reality. The effect of a thought is but a shade, the reality is the cause, the source.

What are these deep lines from which offshoots come? These deep lines are the deep impressions which one gets in the first part of life. In the East, considering this theory, they observe certain rules in the family concerning the expectant mother and the child to be, so that no undesirable impressions may touch their minds. This shows how important it is that this question must be studied. The word "man" comes from the Sanskrit *manas* (मनस) which means "mind."<sup>1</sup> This shows that we are principally our mind, rather than our body. And as mind is naturally impressionable, that means that we are naturally impressionable too. Most often our illness, health, prosperity, failure, all depend upon the impressions on our mind. They say "Lines of fate and death are on the head and palm," but I would say that it is the impressions man has on his mind which decide his destiny. The lines on head and palm are but re-impressions of the mind, and once a person has learned the lines of the mind, there is no need of the lines on hand or face.

Can this language be learned like short-hand? No, the method is different. The method is that, whereas to understand a person everyone in their reasoning goes forward from the thought of another, the Sufi goes backward. All impressions of joy, sorrow, fear, disappointment, become engraved on

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<sup>1</sup> <http://veda.wikidot.com/manas>

the mind. This means that they have become one's self. In other words, a person is the record of the mind's impressions. The religion of the ancients said that the record of one's actions will be reproduced on the Last Day, and that angels write down all the good and ill done by each one. What we learn from this allegorical expression is that all is impressed on the mind; although forgotten, it is always there and will one day show up.

### Number 3: The Balance of Life

Every habit makes a line in man's mind, and the continuation of that habit wakens that line from sleep; in other words it gives the line sensitiveness, which is the feeling of life; and in time man indulges in his habit. If a person takes a liking to a certain phrase of music its every repetition gives him a renewed joy; when someone enjoys a certain poetry it cannot be repeated to him too often; if anyone likes a certain dish, in time he has a craving for it. Not only praise or flattery do we enjoy, but even insults, if they have made a deep line on our mind; we will try to tease others or offend somebody, in order to receive an insult. We may not outwardly seem to enjoy it, and yet we will revel in it. If a person becomes accustomed to sit on a certain rock in a garden he forms a habit of going and seeking the same rock every day; if someone has a liking for the scenery of a certain place he longs to see it every day. Of course it depends upon the depth of the line; the deeper the line the more one lives in it. When talking, a businessman explains things in terms of pounds and shillings, an architect in the terms of his compass and tools. Every person has their own language and that language is made of the words which come from the deeply engraved line of the mind.

Therefore, the work of the mystic is to be able to read the language of the mind. As the clerk in the telegraph office reads letters from the ticks, so the Sufi gets behind every word spoken to him and discovers what has prompted the word to come out. The Sufi therefore reads the lines which are behind thought, speech and action, and also understands that every kind of longing and craving in life, good or bad, has its source in deep impression. By knowing this root of the disease the Sufi is easily able to find out its cure. No impression is such that it cannot be erased.

The mystics have two processes in dealing with these lines. One process is to renew this line by putting in some other color and therefore changing one impression into another impression. No doubt this needs great knowledge of mental chemistry. Another way that the mystic takes is to rub out the line from the surface. But often, when the line is deep, it takes the rubbing out of a great portion of the mind to destroy one line.

Naturally the mystic becomes tolerant of every sort of dealing of others, seeing not only the dealing as it appears, thoughtful or thoughtless, cold or warm, but the cause which is at the back of it.

By reading the human mind a mystic gets insight into human nature and the life of human beings begins to appear as a mechanism working. The mystic learns from this that life is give and take. It is not only that one receives what one gives but also one gives what one receives. In this way the mystic begins to see the balance of life, and if the gain or loss, the joy or pain of one outweighs that of another, it is for the moment, but in time it all sums up in a balance, and without balance there is no existence possible.

#### **Number 4: The Language of the Mind**

Everything one expresses in art, painting, verse, music, is the reproduction of one's mind. Not only that, but our choice, our likes and dislikes, our habits, all show what is the state of our mind. **Everything a person says or does shows the lines already traced on their mind.** There is no exaggeration in the saying that the face is the mirror of the heart. It seems as if the mind begins to speak through every particle of the body. Since the head is the more predominant factor, the expression tells most about the condition of that mind.

No doubt it is difficult to give a certain rule of reading this language expressed in the face, form, or movements. **But two things can help one to understand it: keen observation to study human nature, and developed intuition.** Then one begins to have a sort of key to this language; but if you ask him, he cannot express it. From different compositions of composers one can imagine their character, their life and state of mind. As in the science of sound there is a tone and an overtone, so in the music of a certain composer there is a sense which stands together with the music. The one who hears the notes, he only enjoys the music; the one who understands the sense knows the mind of the composer. So the verse is the soul of the poet. For the poetry is not only a poetry, it has its music behind. The one who reads the verse only enjoys the poetry; but the one who comprehends the sense in it enjoys the music of this poetry. One who asks a question of oneself on hearing a certain word, on seeing a certain movement, on observing a certain expression in a face, must receive an answer from the intuition, telling one the cause of this effect which manifests outwardly. In this way the Sufi makes the way for the journey in the inner world.

#### **Number 5: The Influence of Experience**

**Beneath the five senses there is one principal sense that works through the others.** It is through this sense that one feels deeply, and distinguishes be-

tween the impressions which come from outside. Every impression and experience gained by this sense is recorded on the mind. This record is made up of deep lines, and the nature of these lines deeply set in the mind is to want the same thing that has already been recorded, according to the depth of the line. And it is according to the depth of these lines that one needs the thing that one has once experienced. For instance the liking for salt, sour, or pepper are acquired tastes, and the sign of this acquisition is the deep line on the mind. Each line so produced wishes to live upon its impression, and the lack of that experience is like death to that line. Unpleasant flavors, such as that of fish, or vinegar, or cheese, become pleasant after the line is formed; tastes even more unpalatable than these may become excessively agreeable once the line is well-engraved on the mind.

The same rule is applicable to notes of music. A certain combination of notes, or a certain arrangement, when once impressed on the mind, may become very agreeable to it. The more one hears the music which has once been impressed on our mind the more one wants to hear it. And one never becomes tired of it, unless another, deeper line is formed; then the first line may be neglected and become a dead line. It is for that reason that the music that belongs to a certain people, whether evolved or unevolved, is their ideal music. Therefore it is not the music written without, it is the music written within the mind that has influence. This is the reason why composers resemble each other in their music, for the lines that are impressed upon their minds have been created by what they have heard, and as the first lines are inherited from other composers there is a resemblance in their music. In this way the music of every people forms its own character.

The same law works in poetry. One enjoys poetry from one's previous impressions. If the poetry that one reads is not in harmony with the first impressions one will not enjoy it so much. The more one reads a certain poetry the more one enjoys it, because of the deep impression on the mind.

From this we learn that not only what is desirable but also what is undesirable may become a favorite thing. Even things that one would never like to have, such as pain, illness, worry or death, if they are deeply impressed on one's mind, one unconsciously longs to experience again.

It is very interesting to find that if a person has formed an opinion about a certain thing or person and after a time there has been everything to disprove that opinion, he will still hold on to his impression and will not like to change his opinion, because of these lines deeply impressed on his mind. How true is what the mystic says, that the true ego of man is his mind! And it is still more amusing to find that after spending his life un-

der the influence of the deep impressions on his mind, man still boasts of what he calls his “free will.”

### **Number 6: Intuition**

The modern psychologist adopts a system of psycho-analysis in order to investigate the state of mind of his patient, and the barrister in the law court cross-examines in order to investigate the truth of the case. All these methods are more or less useful when they are rightly practiced, but the chief thing for getting to the mind of a person is to see the person, in his form, in his expression, in his movements, in his words, in his imagination and in the way of his action. And the principal thing which helps in seeing the mind of another person is the light of intuition. Nothing else, neither rules nor studies nor standard of understanding can help without the development of intuition. But one thing must be remembered, that a person shows the lines engraved upon his mind in his form, expression, in his movements, words, in his imagination and action, and it is possible to detect a man from his word before his action, or from his movement before his action, or from his expression before his words, or from his form before even he had time to imagine. Therefore the knowledge of this can save a great deal of trouble in life, if one only knows beforehand how to act with different people.

The one who acts in the same manner with every person, however good or kind one may be must always meet with disappointments. As the direction of the fire is upwards and that of the water is downwards so the direction of one person is different from that of the other. Therefore if you expect a person who is going to the south to take your message to the north, you will find yourself mistaken in the end. Generally a person dealing with others thinks of the affair more than of the person. Really the person must be the chief object of study, not the affair, for the affair depends upon the person. In the East there is a superstition of a dog or a cat or a horse being lucky or unlucky for the person who possesses it, but the reality of this idea can be most seen in every human being with whom one comes in contact through one’s everyday life. He must surely bring something with him, pleasure, displeasure, happiness, unhappiness, good or bad influence. Each person in themselves is a world, and every new contact is a new world opened before us.

### **Number 7: Evidence of the Thought**

When a person is thinking, you can see his thought in his eyes, in his expression, in his movements. Things such as opening or closing the eyes, looking up or looking down, and looking out the corners of the eyes, turning the head to the right or left, raising it or bowing it, scratching the fin-

gers, rubbing the hands, turning the thumbs, a half-smile, puckering the face or the forehead, sitting stiffly or at ease, sitting upright or leaning back, or leaning to one side or to the other, all show to the seer the line of thought. Especially when a person is asked a question, before he answers the seer knows what will be his answer from his attitude.

The Hindus believe that the creation is Brahma's dream, which means the Creator's dream — in plain words, what the Creator has thought, He has made. So, **in proportion to his might, man makes what he thinks**. What materializes we call happening, but what has not been materialized we don't know, and what we don't know still exists in the thought-world. In the Qur'ān it is said, "The organs of your body will give evidence of your action on the Last Day." Really speaking, not of the action only but evidence even of the thought is given by every atom of the body immediately. The nature of the manifestation is such that **there is nothing hidden except that which one cannot see, and what one cannot see is not hidden in itself, but from one's eyes**.

**The aim of the Sufi, therefore, is to see and yet not be interested**. Suppose you were climbing Mount Everest, and were interested in a certain place which you liked, to admire it, or in the part which you disliked, to break it. In both cases you have allowed your feet to be chained to that place for more or less time, and by that have lost time and opportunity; whereas you could have gone on forever and perhaps seen and learnt more than by stopping there. **Those who trouble about others' thoughts and interest themselves in others' actions most often lose their time and blunt their inner sight**. Those who go farther, their moral is to overlook all they see on their way, as their mind is fixed on the goal. It is not a sin to know anybody's thought, but it is a fault, no doubt, if one professes to do so. To try to know the thought of another for one's own interest is not just nor beneficial; at the same time to sit with closed eyes is not good either. The best thing is to see and rise above, never to halt on the way, and it is this attitude that, if constantly practiced, will lead man safely to his soul's desired goal.

### **Number 8: The Activity of Mind**

The activity of mind can be recognized in three different aspects: mobile, rhythmic and chaotic<sup>2</sup>. And the activity of mind can be seen by the speech and action of a person. If, in speech and action a person shows a friendly attitude, love and kindness, the activity is mobile and every im-

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<sup>2</sup> Sattvic, Rajasic, and Tamasic



pulse prompted by this activity will manifest in the form of gentleness, generosity, gratitude and goodwill. If the activity of mind is rhythmic, it will make a person more reasoning. He will be exacting, weighing, measuring; loving and hating; liking and disliking will be balanced. This is not an easygoing person; this person will be more businesslike. All that manifests in speech or action will be more substantial, reasonable, also progressive in a worldly sense. But the person the activity of whose mind is chaotic will be agitated, confused, suspicious, horrified, and all that will manifest in speech and action will be anger, passion, intolerance, imprudence, and will be difficult for himself and for others.

No soul is by nature fixed to any of these three aspects of activity; it is what one allows oneself to be or what the condition of life makes us be. Therefore the principle of Sufi teaching is to regulate the rhythm of one's mind. Then the Sufi becomes the master of the rhythm of his own mind, his mind becomes his instrument. He can play on it any music of any rhythm and nothing will affect it, for he is no longer in the hand of his mind, his mind is in his hand.

#### **Number 9: Likes and Dislikes**

What one dislikes in line, form, color, smell, taste, or sound, or in sense or idea, is not disliked because it deserves to be so, but because it is foreign to one's nature. Once a person becomes accustomed to anything he develops love for it in himself. Therefore, often some people have a liking for certain things which many others dislike, or a dislike of certain things which many others like. Often when traveling in the train a person feels more comfortable if no one else comes into his compartment, but once someone has come and sat there, if they have spoken together and become acquainted, then they wish to travel together. All things have their beauty, and so has every person a goodness, and one's dislike of a person very often comes from lack of knowing that person or from lack of familiarity with him. What makes one dislike things and despise others is a certain barrier which very often the one who dislikes does not know and also the one who is disliked does not know.

The work of the Sufi is therefore to investigate the truth about all things or persons whom he likes or dislikes, by a keen observation of life getting to that barrier and understanding what it is that makes one disliked or makes one dislike others. All fear, doubt, suspicion, misunderstanding, bitterness, or spite becomes cleared as soon as one touches that barrier which keeps souls apart. It is true that one need not force one's nature. It is not necessary to dislike what one likes or to take a liking to something that by nature one dislikes; only one must know why one likes if one likes

a certain thing, and the reason why one dislikes if one takes a dislike to a certain thing. After observation one will come to understand, “All I like in the world is what I have always liked, and all I dislike is what I have always disliked in life.” It can be said in other words, “What I know to be loveable I have always loved and all that I don’t know I cannot love at once.” This shows that ignorance becomes a cover over all that is beautiful and ugly, and knowledge uncovers it; liking comes from knowledge and dislike from ignorance, although both are necessary. Also it is possible that through ignorance one may like a certain thing and by knowledge one may rise above that liking. However, the higher knowledge must always give liking for all things, and things which do not deserve liking, above them a soul will rise by the help of knowledge.

**Number 10: *Viparit Karna***

In speech and in action, the seer sees designs: A straight line, a round, a crooked line, zigzag, oval, square, a triangle. For instance there is a person who speaks straight to the face all he feels; there is another person who proceeds in a roundabout way; there is a person who has a crooked way of mentioning a thing; there is a person who will touch two opposite angles before he will arrive at the desired point; there is another person who will go about in a zigzag way, you can’t know whether he is going to the south or the north until he has arrived at a certain point. These figures represent the lines on the mind of a person. We do not feel comfortable in acting differently from the lines already engraved upon our mind. Therefore a crooked person enjoys his crookedness as much as a straightforward person enjoys his straightforwardness.

A most interesting study of this subject can be made by studying the art of different ages and of different nations. Every nation has its typical lines and typical forms, every period shows the peculiarity of expression of the art of that period. So one finds in the imagery of poets and in the themes of musicians. If you study one musician and his lifelong work you will find that his whole work is developed on a certain line as the basis of his work. Also by studying the biography of great people you will find how one thing has led to the other, different but of similar kind. Therefore it is natural that a thief in time becomes a greater thief; so the righteous after some time may become a saint.

It is not difficult to slide on the line already made on one’s mind, the difficult is to act contrary to the line which is engraved there, especially in the case when it happens to be an undesirable line. Shiva, the great Lord of Yogis, has given a special teaching on the subject, which he calls *viparit karna*, “acting contrary to one’s nature,” and he gives great importance to

this method of working with oneself, that by this method in the end one arrives at mastery.

## Gatha II — Taṣawwūf

### Number 6: Mind

Mind develops to its fullness in the human being, although it exists in its primitive stage in all the different aspects of creation. “Man,” therefore, is so called from *manas*, which in Sanskrit means “mind.” Many psychologists have thought that mind is the possession of humans only, that the animal has no mind, but it is not so, even the plants have a mind. Where there is feeling there is mind.

There is no difference between heart and mind, although “heart” expresses more than “mind.” The heart is the depth, and the surface is called mind. Plainly speaking, the depth of mind is heart, and the surface of heart is mind. Mind is a receptacle of all to which it is exposed. It is like the photographic plate; and therefore all conditions, happy or unhappy, all actions, good or bad, all that is beautiful or void of beauty, become impressed upon the mind. Its first impression is on the surface, and as the impression is retained in the mind so it reaches the depth of the heart. It is like a photographic plate; once it is developed, the impression becomes clear and deeply engraved. But the photographic plate is not creative and the heart is creative; therefore every impression which once reaches the heart becomes as a seed in a fertile ground. The heart reproduces all it has received.

Therefore it is to the great disadvantage of the fault-finding ones that they wish to find fault with all they see, for if we are not able to throw away immediately the undesirable impression received — which is not always so easy — we begin in due time to reproduce what we have received. Human nature is such that all the bad things we see in another seem to us worse than they are, but when ourselves do the same, we always have a reason to defend our fault. It is like partaking all that one dislikes in another, only, by the habit of faultfinding.

For the wise, who have risen above the ordinary faults of human life, it matters little if they find fault, but they are the ones who do not criticize. They, as a rule, overlook all that seems undesirable, and that action of overlooking itself prevents all the undesirable impressions from penetrating through their hearts. There is a natural tendency in us as in the animal to protect the heart from all hurt or harm, but that is the external heart. If one only knew what harm is brought to one’s being by letting any unde-

sirable impression enter the heart, one also would adopt the above-mentioned policy of the wise, to overlook.

### Number 7: Thought

Thought is a wave of the mind. The difference between thought and imagination is that the former is an activity of the mind directed with intention, and imagination is an activity which is not directed intentionally but rises mechanically, like the waves of the sea. Therefore imagination has less power than thought. No doubt the imagination of a person with a powerful mind will also have an influence and an outcome; but thought, intentionally directed, has strength of will with it, and therefore its power is great.

A clear mind can have a clear thought, and therefore clearness of thought depends upon the cleanliness and the awakening of the centers. When the organs of the body, and especially the centers, are not in a clean and normal condition, then one's own thought is unclear to oneself, and the thought of others still less clear. We in reality are by nature mind-readers, and the state of body and mind is abnormal when we cannot read thought. To one to whom his own thought is clear, the thought of another person will be clear also. It is he who does not know himself who does not know others. It is the knowledge of self which enables us to know others. One's thought may be likened to a rubber ball. It can be directed to any point one wishes to hit, but there is also a likelihood that the thought so directed will rebound and hit oneself. A thought of love sent to another must rebound and bring love to oneself, and likewise the thought of hate.

Thought depends upon mind, as the plants depend upon the soil in which they are sown. Fruits and flowers grown in one kind of soil are sweet and fragrant, in another kind of soil they may lack that sweetness and fragrance. Therefore the wise know the mentality of a person by his thought, they know from which soil that thought comes. As water is found in the depths of the heart so love is hidden beneath every heart, only the difference is that in one part of the earth the water is far down below the earth, in another part of the earth it can be found quite near. And it is that water that makes the earth flourish; and so it is the love element which makes the ground which we call the mind a fertile ground. Every thought coming from a fertile and flourishing ground must bear some fruit. A loving person's life itself is a garden. But otherwise, if it is a barren soil, from there you expect nothing but volcanic eruptions, the volcano that destroys itself and its surroundings. Every element in the form of a thing or being, which is destructive, must of necessity destroy itself first.

In order to make thought fruitful, mental culture is necessary. First the digging of the ground; the inner culture of the Sufis begins with the digging of this ground. What is meant by Zikr is this digging process. But it is not only the exercise, it is living the life. Digging the ground is what may be called consideration. It is constant consideration which cultivates the mental ground. Then one must water this ground, and this water is the love element, to give and to receive love. Give more and take little is the principle. And when in a ground so cultivated and so watered the thought-plants will spring, they must necessarily bring forth sweet fruits and fragrant flowers.

## Gatha II — Taqwa u Taharat

### Number 1: The Purity of the Body

The purity of the body is more desirable than bodily strength. Purity of body consists of three things: Pure blood, sound muscles, and skin in proper condition. One might ask, how can one be strong without a pure body? But I should say, one can be. There are many strong and vigorous-looking people with something wrong in their flesh, blood or skin. Health, from a spiritual point of view, does not mean a strong muscular body, health means a body sound in all its aspects. The standard of normal health is different for a mystic from what a scientist today thinks. To the scientist the emotional side of man is not of interest; if the body is perfect according to his idea, he thinks the man is healthy. But from a mystical point of view if, bodily, man is strong, but his emotional nature is buried beneath, he is not healthy, there is something wrong with him.

Therefore a physician will find many not in proper health, but still more a mystic will find not in proper health. The person who is healthy to a physician is not necessarily healthy to a mystic, but good health from the point of view of a mystic is also good health from the point of view of a physician.

The illness that humanity has today is lack of that emotional nature which is productive of sentiment. In the East, though times are changed, still there is a recognition of that healthiness which is recognized by a mystic as good health. They name these qualities by beautiful names, as considerate, thoughtful, mild, gentle, sympathetic, harmonious, selfless. When these things are lacking in a person, the mystic considers it lack of health. Even an animal can be materially strong. If man were strong he would be no better than an animal. It is purity which is necessary, in the body first, in the mind afterwards; which produces in a person a state of health which alone can be truly called good health.

### Number 2: Purification

The nature of the memory is to hold an impression, agreeable or disagreeable, and therefore a person holds a thought in mind, whether it is beneficial to him or not, without knowing the result which will come from it. It is like a child who holds a rattle in his hand and hits his head with the rattle and cries with the pain, and yet does not throw the rattle away. There are many who keep in their mind a thought of illness or a thought of unkindness done to them by someone and suffer from it, yet not knowing what it is that makes them suffer so, nor understanding the reason of their suffering. They go on suffering and yet hold on in memory the very source of suffering. Memory must be one's obedient servant; when it is a master then life becomes difficult. A person who cannot throw away from his memory what he does not desire to keep in mind is like a person who has a safe, but the key of that safe he has lost. He can put in money, but he cannot take it out. All faculties in man become invaluable when a person is able to use them at will, but when the faculties use the person, then he is no longer master of himself.

Concentration is taught by the mystics in order to exercise the will, making it capable of making use of all faculties. A person with will-power can remember what he wishes to remember and can forget what he wishes to forget. All things that deprive one of one's freedom in life are undesirable. The mind must be free from all bad impressions of life, which take away the rest and peace of life. By concentration, one is able to hold a certain thought one desires and to keep away all other thoughts, and when one is able to keep away all the thoughts one does not wish to think about, it becomes easy to throw away the impressions of years, if one wishes to forget them. Bad impressions, however old and intimate, are like rubbish accumulated, which should be removed in order to make the house clean. The human heart is the home of the soul, and upon this home the comfort and peace of the soul depends.

### Number 3: Purity of Mind (1)

Purity of mind requires the destroying of all bad impressions which are already collected there or which the mind receives instantly. One can destroy these impressions by five ways, and the way is adopted according to the impression one has to destroy. Some impressions want to be washed off from the mind; some require to be erased from the surface of the mind; some want to be shaken off like dust from the clothes; some require burning like the wood in the fire, which, after its test through fire, turns into ashes; and some impressions must be drowned, so that they will never come up again. Bury certain impressions like a corpse; find every way of annihilation which is suited for that particular impression, so that

your mind may be clear. The mind is not only a means of thinking or reasoning, but it is the king of one's being, and upon the condition of mind one's health, happiness, and peace of life depend.

Now the question is what to destroy and what to keep in mind. Collect and keep all that is beautiful, and destroy all that is void of beauty. Collect and keep all that is agreeable, and destroy all that has a disagreeable effect upon you. Collect and keep all that is harmonious, and destroy all that creates inharmony in yourself. Collect and keep all that is restful, and destroy all that disturbs the peace of your life. As some dust gets into the mechanism of a clock and stops it from going, so the effects produced by all impressions which are void of beauty and harmony and which disturb your peace keep you from progress. The mind cannot act properly when it is hindered by impressions which have a paralyzing effect upon it. Life is progress, and stopping from progress is death. Failure does not matter in life for a progressive person, even a thousand failures do not matter. He has before his view success, and success is his even after a thousand failures. The greatest pity in life is the standstill when life does not move further. A sensible person prefers death to such a life. It is as a paralysis of the soul, of the spirit, and is always caused by holding bad impressions in mind.

No soul is deprived of happiness in reality. The soul's very being is happiness. We bring unhappiness upon ourselves by holding in our hands the clouds of bad impressions, which fall as a shadow upon the soul. Once a person is able to clear from the mind, by whatever process, the undesirable impressions, a new power begins to spring from his heart, opening a way ahead to accomplish all one wishes, attracting to us all we require, clearing the path of all obstacles, and making our atmosphere clear, for us to live and move and to accomplish all we wish to accomplish.

#### **Number 4: Purity of Mind (2)**

Purity of mind is the principal thing upon which the health of both body and mind depend. The process of purifying the mind is not much different from the process of cleaning or washing any object. Water poured upon any object washes it, and if there is a spot which cannot be washed away by the water, some substance which can take away that spot is applied, to wash it thoroughly. The water which washes the heart is the continual running of the love-stream. When that stream is stopped, when its way is blocked by some object which closes the heart, and when the love-stream is no longer running, then the mind cannot keep pure. As water is the cleansing and purifying substance in the physical world, so love is on the higher plane. Sometimes when it is difficult for love to take away

some impressions that are disagreeable, which block the way of the love-stream, they may be washed away by some element that can destroy them. The whole life is an alchemical process, and the knowledge of its alchemy helps us to make life happy. An unhappy person, being himself unhappy, cannot make others happy. It is a wealthy person who can help the one who is hard up, not a poor person, however much desire of helping there may be. So it is with happiness, which is a great wealth; and a happy person can take away the unhappiness of another, having enough for himself and for others.

Earthly pleasures are the shadows of happiness, because of their transitory character. True happiness is in love, which is the stream that springs from one's soul; and he who will allow this stream to run continually in all conditions of life, in all situations, however difficult, will have happiness which truly belongs to him, the source of which is not without, but within. If there is a constant outpouring of love one becomes a divine fountain, for from the depth of the fountain rises the stream and, on its return, it pours upon the fountain, bathing it continually. It is a divine bath, the true bath in the Ganges, the sacred river. When once one has got the key of this fountain, one is always purified, every moment of one's life; nothing can stay in the mind causing man unhappiness! For happiness alone is natural, and it is attained by knowing and by living naturally.

#### **Number 5: Purification of the Mind**

The principal thing to attain happiness is to purify one's mind from all things that disturb it and create inharmony. There are not only bad impressions which disturb the tranquility of mind, but there are many feelings of resentment, and resistance against things which do not agree with one's own idea, which disturb one's mind. The person who has some business to carry out, some profession to attend to, requires a tranquil mind, but especially the one who journeys on the spiritual path needs tranquility of mind most. Prayers, concentrations, meditations make no effect when the mind is not purified from all disturbances. Therefore, for an adept, no cost and no sacrifice is great enough to keep harmony within himself. A Sufi tries to keep harmony in his surroundings, the harmony which demands many sacrifices. It makes one endure what one is not willing to endure, it makes one overlook what one is not inclined to overlook, it makes one tolerate what one is not accustomed to tolerate, and it makes one forgive and forget what one would never have forgotten if it were not for the sake of harmony. But at whatever cost harmony is attained, it is a good bargain. For harmony is the secret of happiness, and in absence of this a person living in palaces and rolling in gold can be most unhappy.



Harmony is brought about by attuning oneself to all beings, to all things, to all conditions, to all situations. And the one who cannot tune himself tries to tune others, and while trying to tune others he breaks the string. It is like a person who has a violin in his hands wishing to tune the cello. If he wishes to be in tune with the cellist, he must tune his violin to the cellist's pitch.

Every soul, as its nature, seeks constantly for harmony, but rarely there is to be found a soul who really knows how to create it. If one says, "This noise which goes on always next to my ears makes me mad," he cannot stop the noise. He must know how to close himself from that noise; if he cannot, to accustom himself to that noise so as to be able to bear it and eventually to rise above it, that it may no more create inharmony. Very often, at the sight of inharmony, one tries to escape it. But inharmony has such a wonderful magic that if one avoids it in the East one meets it in the West. It never leaves a person; whom it loves it follows. And the best way to meet with inharmony is to try and harmonize with it. Knowing that the source and goal of all things is the perfection of harmony, and bearing that idea in mind, if one met with inharmony, which has no existence in reality, which is like a shadow, it must certainly disappear as the shadow disappears at the sight of the sun.

It is very difficult to evolve oneself and at the same time to keep in tune with the un-evolved ones through life. It is like being drawn from above and at the same time being pulled from below. And if there is anything that can save man from being torn to pieces in life, there is only one way, and that is to resound, to respond to all that is asked of man. It is this principle which is taught by Christ in the Sermon on the Mount. The Sermon on the Mount may seem to teach a willing surrender to all, but that is not the way to look at it. The real lesson that one can learn from it is to harmonize oneself with all notes instead of with one note. Every note is fixed in its place, so is every man fixed in his ideas and ways. **But the one who treads the spiritual path, he is all notes and he is no note in particular. Therefore he may rightfully be called the keynote, the note which makes a consonant chord with every note that is played with it.** There is no beauty where there is no harmony; harmony is the fruit of love. Therefore by attaining harmony in life one reaches the perfection of all three: Love, harmony, and beauty.

### **Number 6: The Power of Mind**

Anything that weighs upon the mind, such as worry, or fear, or remorse, keeps the mind below the pitch at which it is meant to be. When the mind

is weighed down by anything, however learned a man may be, however capable and efficient, he can work but very little. Learning does not help the mind which is not in its right place. So it is seen to be with many learned people: Most capable and efficient, and yet incapable of accomplishing anything important in life. This is often found in life, and rare is the case where it is not so.

All the affairs of life are accomplished by the power of mind. External conditions are nothing but mechanisms with which the mind works as an engineer, producing from life all that is desired. Therefore, whatever be the condition in life, the principal thing is to shake off all things that weigh upon the mind, thus making the mind free to fulfill its task through life.

Often people find themselves helpless before a difficult situation, but very few stop to think that it is not only the situation that is difficult, but there is some difficulty in one's own mind. One hardly gives a thought to this question, for every man's eyes are fixed upon the difficulty of the situation alone. It is like seeing a wall standing before one and yet not realizing if one has a hammer in one's hand. If one realized the power that the mind has, not only the wall but even mountains, if they were standing before one, could be removed. Many seek for a power from without, ignorant of the fact that all power is hidden within. When, by freeing his own mind from all that weighs it down, man realizes the power he inherits from the source of all being, he will realize in himself an enormous power. The master-mind is the master of life.

### **Number 7: Every Mind Has Its Own Standard of Good and Bad**

Every mind has its particular standard of good and bad, and of right and wrong. This standard is made by what one has experienced through life, by what one has seen or heard; it also depends upon one's belief in a certain religion, one's birth in a certain nation and origin in a certain race. But what can really be called good or bad, right or wrong, is what comforts the mind and what causes it discomfort. It is not true, although it appears so, that it is discomfort that causes wrongdoing. In reality it is wrongdoing which causes discomfort and it is right-doing which gives comfort. And for the very reason that a certain thing gives comfort it is right, and what causes discomfort is wrong.

Very few in the world look at it in this way. **If one who does good all his life is unhappy, I would rather he did not do good. His well-doing is neither good for him nor for another. The standard of right and wrong or good and bad, made rigidly on the action, is the artificial standard which seems outwardly a moral law, but causes degeneration in the end.** The

standard of action must be made natural, not artificial. The curse of the present day is the artificiality of life. We must learn to consult our own spirit, and from our own feeling to find out and make a distinction between right and wrong and good and bad.

When this natural principle will be adopted by humanity, the greater part of the world misery will come to an end. This wrong and artificial standard is taught today to children at home and to young people at school. They begin to learn that that is wrong which they have heard others call wrong, that is right which they have read in a book that it is right; something is good because their parents have said it is good, something is bad because their friends have told them so. **An artificial standard made in this way buries the spirit, which alone has the right to discern between right and wrong, good and bad.**

On the day when people will arrive at the freedom of making their own standard by their own feelings, a better condition will come. For those searching after truth, journeying through the spiritual path, this is the first thing to learn, to find out for themselves under all conditions in life what is good and what is bad, what is right and what is wrong, not from what they are taught or told, but from their own feeling, which can be perceived by a delicate sense of realizing through life what really gives comfort and what causes discomfort. Life is not made to be good and unhappy. Life is made to be happy and therefore one has to be good — no happiness must be sacrificed to goodness, but that goodness must be considered the real goodness which in its result is happiness.

### **Number 8: The Impression of Illness and Weakness on the Mind**

**The action of every illness or weakness is more manifest in its impression on the mind.** There are many people who after an illness that has lasted some time become so impressed by it that even after their cure the impression remains. Therefore to those who suffer for many years from an illness, their illness becomes natural, becomes a part of themselves, and the obstacle to their cure is not the illness but the impression engraved on the mind.

So it is with weakness or a defect of any sort. Very often a person confesses, “This is my defect, but I cannot help it.” If there is any weakness or defect, it is merely in the impression. When a person says, “There are moments when I lose my temper,” or when a person says, “I would like to tolerate, but I cannot stand that person,” **his weakness is nowhere but in the impression he has in his mind.** Therefore the best cure for every illness and weakness is denial of the same. Affirmation deepens the impression, and contemplation of it makes it worse. There is no harm in denying

one's illness or weakness, for that is not telling a lie, as it does not exist in reality, it is merely a shadow. Truthful confession of something which is unreal is worse than a lie. One must first deny that to oneself, and then to others.

The Sufi, whose ideal through life is the realization of God and His perfection, after realizing his ideal cannot say, "I cannot tolerate (or "endure" or "stand") anybody"; and he cannot say that he cannot think, act or feel as he thinks right. The idea of the Sufi is always to suggest to oneself that which one wishes to be, that which one would like to be; and when he finds he failed to think, speak or act as he wishes to, he must think the condition of the process is to fall several times before one gets one's balance, instead of thinking, "it is my weakness, I cannot do otherwise." Those who walk toward the perfection of power and wisdom take every step forward with a new hope and new courage; and weakness, to them, was a story of the past, it does not exist any more, they don't recognize such a thing as existing. They can't accept themselves being what they don't wish to. They picture themselves as their ideal, what they would like to be. Some time or other in their lives — if not sooner, later — they certainly succeed in molding their life to their ideal.

### **Number 9: Keeping the Mind in a Pure Condition**

All that exists lives on its own element, springs from its own element, and returns to its own element. So earth to earth, water to water, fire to fire, and air to air. Purification means to make a certain object itself; nothing added, nothing foreign attached to it which does not belong to it. These two rules make one understand the process by which the mind could be nourished and purified. The mind is nourished by thoughts and impressions that are harmonious and productive of beauty and which result in satisfaction. For harmony is the nature of the soul, beauty is its source and goal, and by harmony and beauty the mind is nourished, as it is made of harmony and beauty. And the same elements are needed to purify the mind of all undesirable thoughts and impressions, harmony as water and beauty as soap, purifying the mind of all thoughts which are void of harmony and beauty.

The first thing in purifying the mind is to be able to discern the foreign element there. As all that is foreign to the body does not agree with the body, making it ill, so all that is foreign to the mind disturbs the peace of the mind, and it is that which proves that it does not belong to the mind: Such things as worry, anxiety, fear, sorrow, or any sort of disturbance that takes away the tranquility of the mind, preventing it from experiencing that joy and peace for which it longs and in which alone is its satisfaction.

There are many who do not know the importance of keeping the mind in a pure and harmonious condition, and the few who know it find it difficult to bring about better conditions in practical life. In the first place it is difficult to accomplish outward duties, to answer the demands of life, and yet to keep the mind in perfect tranquility. It needs the knowledge of purifying the mind of all external influences. And the way one can manage it can be said in a few words: to throw away inharmony by the power of harmony and to wash away all that lacks beauty by preserving the great power of beauty within oneself.

### **Number 10: Keeping the Mind Free From All Undesirable Impressions**

The best way of keeping the mind free from all undesirable impressions is not to partake them at the moment when they fall upon the mind. For instance, if someone is disagreeable, instantly his influence produces the same thing in another person with whom he is disagreeable. The best way to avoid it would be to stand on one's guard that one may not catch his infectious disagreeableness. All such things as pride, prejudice, jealousy, intolerance, coldness, have a great influence upon a person. When speaking, working or walking with someone, one can easily partake one's companion's disagreeable impulse, because as a rule a person thinks there is justification for giving it back, a word for a word, a frown for a frown. A person feels satisfied in boasting, "He said two words to me, but I have given him back the same in four words." He feels very glad for the moment, thinking, "I have given back what I had received." But he does not know that if he had not given it back, the same that the other person had thrown upon him would have returned to that person a thousandfold.

The psychological point of view therefore differs from the ordinary point of view, for in the psychological point of view there is a science, it teaches one not to take in one's mind what is disagreeable, inharmonious. By understanding this one can maintain the purity of mind, and it requires fortifying oneself with will-power, making the heart as a stone wall, for all that is thrown at it not to pierce through, but to fall down.

The psychological effect of every impression is such that each impression has a tendency to be held by the mind; all we see during the day has, consciously or unconsciously, an influence upon our life. All good or bad things, or things with beauty or ugliness, they remain with us and flourish in our minds. If it was an impression of beauty, that would flourish; if it was an impression of ugliness, that would flourish. This is the principal reason why dreams have effect upon our life. It is the impression that the dream has made upon us that works out its destiny in the waking state.

Therefore, if by being on one's guard, instead of resisting evil one would only slide it over, it would run away by its own force.

However good a person, if he easily partakes impressions, he cannot be trustworthy. The one who has no will-power cannot even trust himself. There is no will-power in fighting with another, one shows will-power in fighting with self. The one who is strong enough to keep away from his mind all undesirable impressions will in time radiate harmony and will create the atmosphere of peace; thus making himself happy, he will bring happiness to others.

### Gatha III — Taqwa u Taharat

#### Number 10: The Real Purification of Mind

The real purification of mind is in purifying it from thoughts and impressions which live in it as a germ of disease. The best way of cleansing the mind from all this is to be able to empty the mind of any thought, feeling or impression. To be pure means to be natural. *The spirit in us in its natural condition is not a thought but mind, not love but heart.* For as the thought is the outcome of mind so is love the outcome of the heart. To attain to the purity which is the seeking of the mystic one must be able to purify one's spirit from every thought and feeling, however deeply impressed or engraved in one's heart. *The mystic goes as far as purifying himself from his identity, by removing it for a certain time and by putting something else in its place.* From beginning to end the whole process of spiritual development depends upon this.

### Githa II — Riyāzat

#### Number 3: Purification of the Breath

Purification is the innate tendency of every soul, but it purifies only that part of its being of which it is conscious. There is a Parsi saying, "Purity is the first piety." When striving to purify the body and mind, man often fails to find the real source of their purification. Really speaking, the Breath is the source which keeps body and mind alive, and body and mind connected. Impurity of Breath turns body and mind impure, and purity of breath gives purity to both.

The question, how we should purify the Breath, may be answered thus, that breath is constituted of the five Elements — of which both the body and the mind are composed — and it is the same Elements which are used by the mystics to purify the breath. After a Sufi has made his Breath re-

fined by the practice of Fikr, and has acquired strength in the breath, then he may purify his breath with different Elements.

By breathing on earth, he will give all his impurities to Earth, and will attract purity from Earth. By breathing before water, he will purify his Breath and will give out impurities to Water. By breathing before fire, the Sufi purifies his Breath by that Element. Therefore, incense is burnt in religious places, and the adepts in India keep fire before them when practicing meditation. One must purify one's Breath by breathing in the open air, which is the air of purification. And life in the open space enables one to purify one's Breath by the Ether, which pervades the whole space. Purification of the Breath not only gives sound health of mind and body, but gives perpetual youth and long life, until one has attained the life eternal.

## Sangitha II — Taşawwūf

### Mawakkul

*Mawakkul* is a soul which is created of a soul. Since a soul is a creative entity, being originated from the Creator Himself, it has every power in it to create. Its creation in the human body is all that is created in the body. The body does not only contain various bodies which are known by the science of medicine as blood cells and recognized as different germs. The further it will reach the greater conviction science will bring to the world that man's skin, bone, flesh, and blood all contain myriads of living beings. And not only the body but the mind, which contains also numberless beings, angelic beings, animal beings, and devilish beings, which compose the human mind. Sufis have called such entities created by the mind, which are distinct in their being as in their qualities, mawakkul. They are the same which in the Western language may be called "elementals."

These elementals influence the living entities which the physical body contains, and the living entities of the physical body have also some influence upon the elementals living in the mind. People often speak of an evil spirit and attribute to the evil spirit some of the illnesses that man experiences. **This evil spirit need not come from outside, it may be created in one's own mind.** It does not mean that one does not partake of the evil influences of the others. Certainly one does, as one catches the germs of diseases from the others, in food, in water, even in breath, which cannot always be avoided. But there are many diseases of body and mind which are created in one's own self. The material scientist looks for its reason outside, but it must be remembered that very often the cause and the root of many diseases is in one's own self. As man can be a world within him-

self he is responsible for his creation, whether desirable or undesirable. In that aspect he is God Himself. It is this conception which was behind the belief that existed in ancient times of many gods, which in point of fact is one God.

Is it not then drunkenness on the part of man when he claims to be an individual standing separate from all others, thinking himself to be a single entity when he is already many within himself? He calls it "my birth," "my death," "my life," not knowing how many lives have been born in him, how many still living, how many died already, and how many entities of his own being will live after what he calls his death.

Man is an atom of that Individual Being who alone exists, as insignificant an atom in that Being as an atom of his own body, of which he cares not if it be rubbed off or disappears. One thinks so little of the peeling off of a little skin from the body. So important, indeed, is man's individuality, of which he makes such claims and to which he attaches such a great importance.

When the moment of sobriety will come and the eye of his soul will become open he will not dare for a moment to say, "I am something." He will claim, "I am nothing," until this claim of nothingness will turn into a re-echo answering, so to speak, "I am everything."