

The Book of the Jamiat
Introduction to the Study of "Mysticism"

An Original Sangatha Commentary
on Series 1 Githas Asrar ul Ansar
by Pir-o-Murshid Hazrat Inayat Khan

by

Murshid Samuel L. Lewis
(Sufi Ahmed Murad Chisti)

This paper is not to be transferred or duplicated without the expressed written permission of the Sufi Ruhaniat International. It is intended only for private circulation among initiated Sufi mureeds, and this printing does not constitute publication.

This paper was classified as a Sangatha by Murshid SAM.

It is a commentary on Hazrat Inayat Khan's Series I Githa Series "Asrar ul Ansar" (Mysticism), which is appended to these papers. Murshid SAM likely wrote the papers during the days of the early Sufi khankah in Fairfax, CA, sometime between 1927-1949. - Ed.

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

Introduction to the Study of Mysticism

It is advisable but not compulsory to begin the Githa Studies with the lessons on Concentration. These are the real Githas—that is to say, the study and practice of Concentration include the practices by which and through which the soul is freed from illusion and finds its reality in God, passing through many grades and partaking in many exercises in order that it, the soul, which is really the ray of God, should touch life in all its aspects, knowing that God-realization and self-realization are one and the same.

While the mureeds are doing their practices in Concentration, after reading the first series of Githas, they may then take up Healing, Spirit Phenomena, Psychology and Esotericism in turn, reserving the studies of Sadhana and Mysticism until there has been a considerable advancement in Concentration. Of course if reading the Githas, especially by the time they have reached the third Series of Githas—and this can be done assigning practices to them alone or in class without much explanation—it will bring this development earlier. In this case the order of studying the Githas is not so important.

To read the lessons in Mysticism without some ability in Concentration does not help much. Often one does not really know what the subject matter is and does not gain much by reading. The reason is that the real book which one is studying is oneself and the Githas, while they are the words of Holy Murshid, are in reality the reflections of his inner being and it is the inner being and not the words of Holy Murshid which must be understood by the traveler on the path to God.

So when one comes to the first paper on Mysticism it is most important that the class understand a little of this and that the teacher has at least some clear insight into what is being endeavored, as not to stumble in darkness. Therefore it is often well worthwhile to study *The Soul, Whence and Whither* and *The Mysticism of Sound* before teaching classes in Mysticism, and if one desires, these books can also be taken up and rigorously considered in the esoteric classroom, especially during the second year of Githa study or later.

It is most important to keep before one these metaphysical teachings:

1. It is the soul which sees, which experiences, and yet the soul is not the experience and must not be confused or identified with the experience (**ruh**).
2. Breath is the ego, and the ego is breath (**nufs**).

3. When the breath has left the body, the ego is gone.

Turning now to the first Githa on Mysticism one reads: "The earth element has a yellow color." There is some explanation of this and one can identify the earth element in the world without. But the talib is studying the world within, the talib is seeking self-realization. How is this earth element to become recognizable?

The way to do this is to have the talib close his eyes and concentrate on the earth element. After a little while the atoms will appear to be of yellow color. This yellow color is also recognizable in certain diseases as jaundice, and the Shifayat can recognize these colors quickly in the eyes or skin of a patient. But for the general study of the talib, first there is this concentration with the eyes closed, and a pure concentration on the earth element will cause the light which is seen to take on a yellow aspect, or to have a predominant yellow color.

In the same way a concentration on water will bring a green color before the eyes, a concentration of fire will bring red, on air blue and on ether it may have one of several effects—either becoming dim, smoky or confused; or becoming changeable, changing from one color to another in rapidity; or if the person is in a spiritual condition, to blend into pure spiritual white light.

These practices may bring results quickly or slowly according to the previous training and disposition of the mureed, according to the personal condition at the time of concentration and according to the general or specific state of the breath and mind, but generally the breath will influence the mind most. However, after a while one will not only be able to see these colors with the eyes closed but will see them in these circumstances:

1. Concentrating on the element with eyes open, then closing the eyes, the color of the element will appear.

2. Concentrating an instant on the element and calling out in the tone of the element as suggested in *The Mysticism of Sound*, then closing the eyes, and the color of the element will appear.

These practices and others enable one to find the purpose and reality in the Githa and the same is true for all the Githas, and not only for those on Mysticism but for all studies; only it is a little more difficulty for Western minds to appreciate the method of mystical training used by Sufis for centuries. It is really very easy only unusual according to Western educational standards.

The second Githa begins the definite concentrations on the breath which are often subtle but quite definite. These practices may be continued for a long time, but five minutes a day may be enough for each practice. First assign the concentration on the Earth element. The earth breath is heavy and the exhalation spreads out in all directions. One can even learn to feel it by placing the hands near the nostrils. Earth breath is not to be confused with Nasoul breath which is exhalation only. In the earth breath there is an earthy pull and often a labored breath. Of course this explanation is

not to be given to the mureed, but he practices the assignment until he understands a little what the earth breath is.

Then the water breath is assigned which has a light inhalation and a heavy exhalation because the tendency of the water element is to flow downward, and also the water breath appears in the left nostril.

The fire breath is just the opposite, having a strong inhalation and a slight exhalation and appearing in the right nostril. It should not be practiced too much without some spiritual direction and it is often easy to recognize because it is very strong.

The air breath readily passes from one nostril to another, and also within the body passes from one chamber to another between the left and right side of the body. It is this breath which comes under control in Kasab.

The ether breath has no particular form, yet it can be very spiritual. Therefore before all these practices the talib should sit in silence from three to five minutes in Fikr, or in Darood (inhaling and exhaling with the mind on "Toward the One"). The etheric effect cannot be explained as it depends upon all conditions and yet it elevates and purifies all conditions and generally refines the breath. It often raises one to a high mystical state of consciousness. As the Githa says, it is above all limitations.

The practices suggested here for teachers do not have to be assigned in exact order. When no other need arises, they can be given as explained here, which is to follow the text of the Githas. But as some mureeds advance more rapidly than others and as spiritual awakening does not follow exact fixed rules or experiences, one may always arrange the exercises and assignments for the best understanding of the talib.

For example, it is suggested that in Githa No.1 attention be paid to the eyes, for it is the soul which sees, and in Githa No. 2 attention is paid to the breath. Now in the third Githa, those two are combined, so to speak.

Let the talib concentrate on the earth element, eyes open. This element is heavy and spreading. The eyes will fall and it will cause the eyes to close. The earth breath was necessary for the Sudra in tilling the soil, and it also comes with lethargy and sleep, especially drowsiness after meals, which is due to the earth breath. Also drowsiness during lectures, concerts, etc. These show the earth element in the breath.

Concentrating on the water element causes the eyes to be lowered and fall to the left corners.

This is also the condition in sadness and sobbing, but also in modesty which quality is a combination of the water and ether elements. A short concentration on the water element causes the eyes to fall, but not necessarily close.

As the direction of fire is upward, concentration on the fire element causes the eyes to rise upward sharply and also they may shift to the right and also seem full of fire or energy. Controlled by the Will, or accompanied by a spiritual attitude, much strength is given to them, but in anger there is an undesirable flash. This concentration enables one to realize within oneself the pure and impure aspects of fire in the eyes and so in the bloodstream and body generally.

Concentration on the air element causes the eyes to shift from side to side. In people with mental disturbances this often shows unbalance which is more connected with the air element than with other elements, but with the average person in the mirthful condition is quite natural and even beneficial, both to oneself and others because in real joy and real mirth one's inspiration and life is communicated to the benefit of others.

Concentration on the ether either fixes or transfixes the eyes. Combined with a spiritual practice, especially Fikr, it builds up will-power, be it in the form of the eyes in love where the Jemal force is united with it, or in the forceful persuasive attitude where the Jelal force is united with it, or in hiding one's condition where the ether appears as a cloak in the Kemal condition.

The last paragraph of Githa 3 states "All these directions may be seen in the breath by one that can realize what element the breath is emitting at a certain time." The practices suggested applied to the eyes and breath turn the teachings from a vague theory to a practical reality which is most important.

Especially also should the last paragraph be kept before the teacher's mind: "From this the seer knows all about his body and mind and the body and mind of another, and, according to his development, he gets an insight into the past, present and future."

To recapitulate. The talib in the early studies on Mysticism should be assigned practices on the five elements: earth, water, fire, air and ether, to note:

1. Which nostril the element enters into in breath and in which nostril it goes out.
2. Condition of breath before and after practice.
3. Relation of 1. and 2.
4. Direction of the breath within and without the body under the control or influence of the various elements.
5. Direction of the eyes under the influence of the elements.
6. Colors seen with eyes closed accompanying or following concentration on the elements.

7. In some cases, sound emitted during or after the concentration on the elements. In this case the syllable Hu should be repeated.

Mysticism (2)

The subject of the relation among the elements is one which has been given much thought and leads to much speculation. However, when one has the keen sight one perceives a greater truth in the teachings of Mysticism than is at first hand evident. The deeper metaphysics of this science is not at first given to mureeds in the advanced Section, when they study the Githas. For the Inner Section where the Sangathas are read and discussed, explanation is made concerning the classification of individuals according to the elements. This is also important for the Shifayat to know, as lack of balance in this respect is a great cause of disease.

The question may be asked, whether it is the elementary nature of a person or the tone quality of his being which causes him or her to harmonize or disagree with another. The answer is that there is no difference, for tonal qualities are determined by the elements present in the breath. They may be in the breath for the moment or because the personality can be classified psychologically in the group typified by that element. This matter is also discussed in *The Mysticism of Sound*, and there is a close relationship between sound, personality, type and qualities.

As Githa 4, Mysticism, teaches: "In fact each of these elements creates out of itself its child-element and again in time absorbs it within itself." To understand this better it is well for each talib to carefully examine the breath at all times and in this way to determine the elements present, whether predominating, or there in some secondary fashion.

In some people, who are more or less responsive to their environment, they breathe according to the earth-breath at that hour. That is to say, the earth itself is breathing, whether considered as living body or as the sum total of all the breaths of the humans, animals, plants and rocks residing upon it. The whole earth passes through periods in which the elements ether, air, fire, water and earth in turn predominate and within each of these gross periods the other elements rotate in turn uniting with the major elements of the cycle.

Thus during an earth period, the ether, air, fire, water in turn unite with the earth giving a sort of mixed breath and then these are followed by the pure earth breath. After this earth cycle comes an ether cycle in which after a pure etheric breath, which is of an especial nature, the air, fire, water and earth in turn unite with it. The so-called silences of nature come when there is a determining etheric element in the atmosphere. It is very important and appears in daily, monthly, annual and septennial cycles.

This change of breath is called the **revolution of the tattvas** from the Hindu terminology. Much has been written about them, and all are founded upon a basic truth. At the same time Allah has endowed man with what has been called free-will and by this means, through his thoughts, feelings and efforts, he can and does escape from the determinative action of the tattvas, to his loss and sorrow, or to his gain and welfare.

On the angelic sphere, this freedom consists in a choice of tuning. Although this may appear to be a simple matter, it can determine the type of personality in such a way that the life of the soul, even on the involutionary journey through the sphere of the Genii, as well as on earth, is greatly affected thereby. Types once determined, interests are related to it. Without such interest, concentration and its resulting attainment would be well-nigh impossible. When the type of thought is determined, it bears a relation to the breath, and the elements therein. In turn the elements in the breath strengthen or weaken each type of mental activity.

The origin of caste was due to nothing else but this cyclic movement. Even the question of sub-caste is related to the mixture of elements. Thus sudra is connected with earth, Vasya with water, Kshetrya or Rajpat with fire, Brahman with air, and outcaste at the lower end of the scale with ether considered negatively or destructively and the sadhu or holy man at the upper end of the scale considered as ether in its positive or constructive form.

This question is so great and so involved that there is no end to its discussion. What is important to understand at this point is that the will of man endeavors to master the elements, to escape from bondage to the forces of nature, including the movement of the tattvas. This is one of the main causes for the conflict which takes place within every person.

Now to escape Karma, he needs to tune his will to the Divine will. This Divine will can be considered as the third aspect of all manifestation, although from a higher aspect it also includes the human will and the activity of nature. Nature, as such, has a greater affinity for the earth and water elements, and the will of man for the air and fire elements. Such divisions as between conservatives and radicals are often along these lines, and again Jemali and Jelali types follow more or less the same division, while the Kemali comes closer to those attributes which belong to the ether.

To understand these movements and forces, the mureed should be given concentrations on the earth, air, fire, water and other breaths. After they have become distinguishable, the next step is to be able to observe and note not only the predominating element, but also the mixtures of any two elements. This may take some little concentration, but it is a most valuable step in the science of mysticism.

Towards the end of Githa 4, constructive and destructive forces are mentioned. All forces are naturally both constructive and destructive except when in harmony with the Divine powers. When Fikr or some other spiritual practice is performed, the higher constructive processes may occur. Such exercises also add the etheric element to the breath and purify earth, air, fire and water. In

that way everything is returned to its sources, even as the soul returns to Allah.

The fifth lesson of Githa 1, Mysticism, completes and concludes the first four. To understand it better, certain concentrations may be performed:

- a. Concentrate on the earth element, and see, feel or visualize a geometric form—they will be of the nature of straight lines. If the atoms of light are visible, they will take such an arrangement.
- b. Concentrate on the straight line and observe the breath. It should be the earth breath.

In the same way, by concentrating on the water breath and visualizing, there will be a bending or downward movement, and by concentration on this sort of motion, the water element will appear in the breath. Likewise concentration on the fire element will show the atoms and vibrations rising, and on the air element will show them taking a zigzag direction. Contrariwise, concentration on the corresponding forms will bring these elements into the breath. Also concentrating on the ether will bring no form, but whenever anything is clouded, misty or veiled, the etheric element will be found present in the breath, and in this last group are included all those things beyond the mind of ordinary man.

In this way not only can one perceive the relation between geometric forms and the elements and the movements in the breaths, but all thoughts, feelings and emotions will have found to partake in these correspondences. Study of these subjects is also found in *The Mysticism of Sound* and in some of the more advanced papers.

As the elements change day and night, so the mood of man changes, his desires and inclinations alter, his expressions change and his atmosphere changes. Sufis learn to control these changes by their spiritual knowledge of music and meditation. The lessons in Mysticism are also preliminary to the studies in spiritual music. During this period the talib may practice the sound **Hu**, trying to center the sound in his heart, and to center his feelings there and his consciousness there. This prepares one for advanced development in mysticism or breath, in music and sound, and in meditation or silence, all of which are most important on the path to God.

Mysticism (3)

In Githa 6, Series 1, on Mysticism, one of the most important subjects is introduced for study, the discussion and understanding of which pertain to everything in the Universe. For this whole Universe and all life therein are the result of the respiration of God, and this Breath is the basic rhythm for all manifestation as well as for all existence on the unseen planes.

It is by breath that vibrations are transformed from fine to coarse, and it is through the medium of the breath that all returns to Allah. The breath of the average man, being coarse, does not penetrate into the more subtle planes and so returns to earth. It is this breath which causes the Karmic action, it is this breath which is the basis of retribution and which causes all evil in the world, all pain, all sorrow, all suffering.

An analogy may be seen in the study of water. So long as water is in the form of water, it may appear as ice, clouds, rain or water, but even the highest cloud has a limited capacity to rise, and no matter how high it rises it will sooner or later fall to earth. The whole activity of water and ice, vapor, clouds and rain illustrates the action of Karma. But if the water is decomposed, if the hydrogen escapes, it can rise very much higher than the highest place to which clouds may go because it is very much higher; besides that, once it regains that state it is no longer subject to Karma and may remain free forever.

The first exercise given to a mureed is to concentrate first to determine Urouj and then Nasoul.

Now the ordinary breath of Urouj and Nasoul are not very strong; they are weak because man is weak. Even if he has great physical strength, the breath is comparatively weak. This can be seen by performing certain spiritual concentrations while breathing, such as:

1. **Toward the One** with each inhalation and exhalation
2. **Allaho Akbar** with each inhalation and exhalation
3. **Ya Shaffee** with each inhalation and **Ya Kaffee** with each exhalation.
4. **Ishk Allah** with each inhalation and **Mahbood Lillah** with each exhalation.

The activity of all these four may be different but each is much more powerful or much more refined from the ordinary breath of man. The first one, which is called Darood, not only strengthens the breath, but brings balance and fineness too. It is the Kemal breath. Fikr does the same thing, but in ordinary life Fikr is not always as practical as Darood. Fikr keeps the energy more in the mind, purifying the mind, whereas Darood objectifies spirit for the welfare of the mystic, and so vivifies the Inner Spirit of Guidance.

Allaho Akbar is mostly for strength, the third breath for health, and the fourth to produce the fine vibrations, especially those of love and beauty. All this goes to show that there is Divine activity at the basis of breath and as the average person does not breathe much, does not touch breath in its fullness, neither does the average person live much, nor perceive light or intelligence within the sphere of their consciousness.

Every exhalation betrays man's condition, the condition of his thoughts, of his feelings, of his emotions, of his body. A heavy breath shows heavy thoughts, a sluggish body and not much influ-

ence over others; if the earth breath predominates, it indicates that the personality may express emotions arising from this element and the same is true with each other element. The reason for changes of emotions during the day and night is not only because one has changed his physical or mental condition, but because the rise and fall of the earth's predominating element during that period affects one.

Now the question may arise, how can one escape this earth effect, how can one be raised from this denseness of the earth, how can one alter breath so there will be fine atoms in Nasoul which will penetrate beyond the earth's sphere, and so that in inhalation, energy will be drawn to one's being from beyond the earth's sphere.

The answer is that these various breaths assist and Fikr and Concentration and especially the practice of Kasab also purify the breath. When that energy is attracted from beyond the sphere of Karma and this purified breath, together with Divine thoughts, raises the pitch of vitality so that one is not controlled by the effects ordinarily made upon the vault of Heaven. The average person is ever subject to this universal rise and fall, but the spiritual person experiences real salvation, which is not so complex a process, and perhaps not so difficult as some think it to be.

Difficulty arises because man wishes to receive more than he desires to give out. In other words, he emphasizes the Urouj aspect of breath more than the Nasoul aspect and so destroys balance. The destruction of balance coupled with the desire for earthly things, brings one under the influence of the earth's sphere, the sphere in which the earth itself is breathing and so confines one's whole life to that sphere, that region and that influence. This is the fall of spoken in the Bible; it can be escaped by overcoming Urouj, which matter is also studied in the lessons on concentration.

By holding Divine thoughts, by practicing Darood, by performing the spiritual exercises given by the Sheikh or Murshid, one is enabled to keep the heart, mind, breath and body pure, balanced and light-giving. In this sense it is certainly more blessed to give than to receive. Nowhere is this saying of Christ more obvious than in the breath, and there is no greater blessing than to surrender the breath back to God who gave it, with full humility of purpose.

It is not necessarily true that God wishes us to surrender all wealth, all beautiful objects, all comforts to Him. But it is not a mistake to say that God wishes us to surrender all breath to His. The Bible and other Scriptures teach that Allah created the earth for the enjoyment of men, and that the breath came from Him. When man realizes this, and gives every breath to God, makes every breath a dedication and praise to Allah, then he fully escapes Karma, and at the same time may attract wealth, or every desire and need of life. Thus one can have everything he needs in life and possess nothing, being possessed by nothing.

Each exhalation carries something from the higher planes to the surrounding sphere, so while breath is in the body is the moment most opportune for spiritual communion. This can be observed while performing Darood, by watching Urouj and Nasoul at that time and with each of the other

methods herein suggested. When the mureed has mastered each of these spiritual breaths, he can preserve his physical, mental and moral health at all times.

At the same time each inhalation can draw to one something from without—not necessarily that which one needs, but that which God may give us, knowing our needs better than we do ourselves. Close observation will show that the purified Urouj breath can actually convey telepathic vibrations, and the purified Nasoul breath can bring to objective feeling and thought the pure impressions from within.

Githa 6 closes by mentioning that the physical body as a whole breathes. The skin, especially, has this function. Not only the body as a whole is breathing but every new cell, each germ layer, everything within the body has an individual life as well as partaking in the collective life of the personality. All are maintained in harmony and in health through the master of breath.

Mysticism (4)

In discussing the effect of Jelal, Jemal and Kemal, it is important and necessary to comprehend the operation of these principles in the body, mind and breath. Therefore the talib at this stage should concentrate on each of these breaths, not necessarily at the same time, but until one is distinguishable from the other and all its characteristics are marked.

In the Gathas and Gathekas reference is made to these principles and their relationship, where they are generally discussed from their philosophical aspects and not so much as vital forces. As Githa 7 states, all breath in the right nostril is Jelal and in the left nostril Jemal. Therefore when one practices the Darood with **Allaho Akbar**, the breath will be in the right nostril, when one practices **Ishk Allah, Mahbood Lillah**, the breath will be in the left nostril; when one practices other forms of Darood or Zikr, generally the breath will be in both nostrils.

If the proper concentrations are performed, these courses become clear. However, when there is some irregularity in the rhythm or direction of the breath, it may indicate there is a disorder in the system. Then **Ya Shaffee, Ya Kaffee** should be used as Wazifa or Darood and nothing else attempted.

Generally the breath in Wazifa follows the same course. The scholars of Islam have divided all the spiritual phrases according to the direction of the breath when they are held in the mind. So the attributes of Allah are divided into the three classifications of Jelal, Jemal and Kemal. Only the healing breath takes the course necessary to restore balance, and it may appear in either nostril or both, and acts in such a way as to produce a corrective rhythm.

The last teaching of Githa 7, Mysticism, introduces the most important idea of keeping the union with God. For that reason, Darood may be repeated at all times. Unless the self, the nufs, is broken, the knowledge of Mysticism can never be attained and the spiritual music of the Sufis can never be mastered. For this music in its highest aspect is not only man singing to God and before God, but it is more truly God singing through the human body, utilizing the breath of man to play upon his flute or lute. This is a most important doctrine in Sufism.

Now turning to a discussion of Jelal, which is studied in the 8th Githa, Series 1, Mysticism, it has many applications. These touch all aspects of creation, wherever there is a positive and a negative force, and so extend far beyond sex. To understand the teachings better, it is advisable to have the talib concentrate on each idea presented.

Concentration on **temper, courage, power and strength**. These may be tried by the mureeds on the same or upon separate occasions and each will bring a Jelal condition, strengthening the flow of breath in the right nostril and in general affecting the right side of the body. Similarly concentration on **kindness, tolerance, forgiveness, meekness, mildness, modesty, humility**, all of which are mentioned in the Githa as belonging to the Jemal temperament, will increase the flow of breath in the left nostril and in general affect the left side of the body.

There will also be other changes in breath and feeling, besides the flow of breath, affecting many aspects of the personality. In this way one can understand emotions better and also the teachings of Morals and Metaphysics given in the Gathas. Therefore it is often wise to assign short concentrations on these subjects to the talib as soon as he is capable of practicing concentration even a little.

Then there are other ideas presented which can best be understood after concentration, such as the relations: **Offensive-Jelal, Defensive-Jemal, Purchaser-Jelal, Seller-Jemal**. Now these ideas can be studied further, for the Offensive is not only connected with Jelal but also with Nasoul, so on this concentration there will probably be a strong exhalation through the right nostril. As the thought of Defensive is not only Jemal but also of the nature of Urouj, it will probably bring a definite inhalation in the left nostril.

While the Purchaser is Jelal, it is also of the nature of Urouj, so this concentration may bring a strong inhalation in the right nostril. Similarly, concentration on Selling which is of the nature of Nasoul as well as Jemal, would bring an exhalation through the left nostril. But the performer is a giver, a doer, and so combines Jelal and Nasoul, while the audience, which receives, is of the nature both of Jemal and Urouj.

Thus Jelal and Jemal are possible with either Urouj or Nasoul and as the Githa says "Jelal has a tendency to be active," if one were to concentrate on the thought of action, the breath would rise and fall in the right nostril. Action may or may not involve giving and taking, rise or fall, so it may contain either or both of the principles associated with Urouj and Nasoul, but always is of the nature of Jelal.

Of the types of adepts the Jelalis become masters and the Jemalis saints. But it is most important to consider the teaching: "They are not called so for their temperament but for their method of progress and action." Often some people prefer to be masters and others to follow the path of the saint. This is a misconception because it makes man the reality rather than God. It is God who is the actor and we must do those performances which He places in our trust and it is the manner of doing and not the tune of loud or soft voice in itself which makes us Jelalis and Jemalis.

Nevertheless, God, being wise, would not use the strong person where the tender soul could do well, and would not call upon an old person to perform the functions better done by the young. So in the end man's ideals about his spiritual development and God's ideas about his spiritual development would be found in many instances to coincide. And this is chiefly due to the awakening of man's intuitions.

Among the Kadiria Dervishes are many Jelalis and among the Naqshibandis and Chistis most of the Jemalis. Where are the howling dervishes of Rufais, who accomplish their ends with a loud voice, while other speak most gently, or even like the Khilvatis, practice silences for long periods. And in the end the same goal can be reached by all.

Githa 9 is really a continuation of lesson 8. The first thoughts presented are **sun** and **heat**; concentration will show their connection with Jelal. Likewise especially for this lesson the talib should be given the concentration on Shiva and Shakti, which are most important. The **essence** and **nature** which are associated with them are a little more difficult to grasp because these terms do not exactly correspond to those words. However, concentration on **essence** would show its relation to Jelal, and on **nature** to Jemal. These are also called **purusha** and **prakriti** in Sanskrit. In these cases, the breath is of much finer nature than in the concentrations on grosser forms and ideas.

Likewise concentration on Love brings a Jelal breath. In reality Love and Will are one, and while Love is often associated with Mercy, which is of the nature of Jemal, Mercy is the result of Love, not Love itself. One can thus concentrate on innumerable qualities and determine whether they are of the nature of Jemal or Jelal by watching the breath and other effects, including the feelings and the impressions on the heart.

Then the voice can be studied and developed, and it will be found that under the influence of Jelal the sounds are of one type and under the influence of Jemal of another type. Kasab is a very important practice which enables one to overcome the natural changes of the elements as well as the alterations due to the interference of man's will, which is nothing else but nufs. Kasab also makes it possible to control and direct the breath so that these exercises can be properly performed.

In Githa 10 Kemal is considered, which is a very delicate subject. It includes both Jelal and Jemal, it balances and completes, and yet is also the features when both are absent. As the Githa Says: "The Kemal breath is that which flows through both nostrils."

To understand the Kemal breath it is necessary to concentrate on words, ideas, or essences which are of the nature of Kemal. Thus when it says: “No one except God can be attributed with Kemal,” so a concentration on God will produce a Kemal breath. Also all forces of complete destruction, such as **earthquake, storm, floods, wars, death**, and **Kayamat** (the end of the world) will produce a Kemal breath under concentration.

Also all attributes connected with God such as **perfection, universal, completeness, fullness, omnipresence** and **life** produce the Kemal breath and it is to be noticed that the concentration on both life and death have in some respects similar results. The reason is that the death of the ego may produce the life of God, which is called **baqa**, by the Sufis. Death as the sloughing off of the body closely resembles destruction.

A question arises what is the difference between these two types of Kemal breath and the answer is that some are connected with the Urouj principle, being of the nature of rising, building and creating. This is the aspect of God as Creator. In this condition, not only can the breath be held within the body, it can be adopted for the most beneficial purposes of healing oneself or another, attuning the heart and mind to God, cleansing the vehicles of the soul, overcoming the taints of nufs, and performing many other wholesome duties.

But the second aspect of Kemal requires a great deal of instruction and practice to master fully. Every destructive word, thought or action of ours, going in the direction of Nasoul, may produce a most harmful and deleterious effect. If we do not control it, it will master us. By dedicating every action to God, by attuning our hearts, minds and breath to Him, self control becomes possible. Then one does not find it so difficult to control all the earth, for God gave the earth to be mastered by man.

The master of Kemal is selfless. Unless the force of destruction takes some definite direction, it will surely come upon oneself. Therefore Jelal, Jemal, Kemal, Urouj and Nasoul are all carefully studied by the Sufi until they become distinguishable in all aspects of life with and without his being. They become recognized as the manners in which God works, and the manner of Allah is considered by the wise to be the best way in which man should perform his activities.

GITHA series 1

ASRAR UL ANSAR MYSTICISM

Number 1 — The Color of the Elements

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

All objects on earth have their peculiar element which is predominant in them — although everything is made of the commingling of the five chief elements — the difference being in their greater or lesser degrees. Not only in the substance but in the liquid, even in the gasses we can trace this.

The earth element has a yellow color, which may be seen in the earth when it is dry, and this shows that the color of pure earth is yellow. It is seen in many flowers as well as in fruits and leaves, and especially as the other elements in them lose their influence and the earth element remains. Therefore, from red or green they turn to yellow.

The water element is green, which may be seen in the water of the sea and in the effect of the rainfall on the trees and plants. Yet water in its pure state is white, which may be seen in clouds, in pure streams, and in snow.

The fire element is red, and not only in the rising and setting of the sun or in the burning coal is it noticed, but even in a hot substance such as pepper. Also, in the face of man during a spell of anger this color appears, and even the eyes become red.

The air element is blue, which maybe seen in the color of the sky, which is its abode. Even the contact of the air with water makes the sea blue. The marks of this element, when predominating, are seen even on the tongue and lips of a person. It shows itself on the top of flames in the fire; this is when the fire turns into air.

The ether is smoky in color. It is the commingling of all elements, and even the origin of all. It is as the color of mist. The different grades of its activity have assumed different colors; therefore it is all colors and no color. The colors in the rainbow represent the different colors of the elements collected together as one embodiment of ether.

Number 2 — The Form of the Elements

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

The forms of all objects tell the seer of their origin; and why a certain object is round, and why another object is square may be understood by the tendency of the element to manifest toward its peculiar direction. For instance:

Spreading is the quality of the earth element; therefore the earth is always seen as something spread out, and all objects in which the earth is predominant are square.

Water has a tendency to flow downward, and all objects belonging to the water element lean downward.

The fire has its tendency to rise, therefore the flame goes up, even the smoke rises, and all objects in which fire predominates will show in them a rising tendency. The circular form is significant of it.

The air has in its nature a zigzag direction, and all things concerning the air are zig-zag. But ether has no particular form, and all forms are originated from it. Being the finest, it is above limitation.

Number 3 — The Direction of the Elements

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

The five elements — earth, water, fire, air, and ether — are in fact grades of the abstract life in its gradual activity, and every element is distinguished by its form, direction, color, and nature.

The direction of the earth element is level, and its nature is spreading; therefore, the smallest island in the sea, in time, grows to be a big island.

The direction of water is downward. That is why rain falls, water falls from the springs, and water is found below the earth.

The direction of fire is upward. Therefore, the flame and smoke rise, and the sun, the center of all heat, is above.

The direction of air is zig-zag; that is why the weather changes from time to time. The direction of the ether is not particularly perceived, because it is still.

It is the grade of activity which changes the still ether to air, and so changes its direction and nature. Thus the activity of the air, clashing by the zigzag direction, produces electricity, the fire element of which may be seen in lightning, which is zig-zag in form. It is the activity of the fire element which rises above in clouds and turns into the water element and falls as rain, as the heat of the body is the cause of perspiration, and the heat of the mind accounts for tears. It is the activity of the water element which solidifies and produces salt and minerals of different kinds, which develops into rocks and mountains, and then descend and make themselves a plain which is the part of earth. This shows the origin of earth in the source of water.

All these directions may be seen in the breath by one that can realize what element the breath is emitting at a certain time. The breath changes its element so many times during the day and night, and, if in right order, it does not miss the right succession of the elements. From this the seer knows all about his body and mind, and the body and mind of another, and according to his development, he gets an insight into the past, present, and future.

Number 4 — The Relation Among the Elements

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

The elements are related mostly to their nearest element: earth with water, water with fire, fire with air, and air with ether. Water fertilizes the earth and makes it fruitful, and heat projects water in its liquid form and keeps it from solidifying. The tides depend upon the cosmic heat; in other words, the light of the sun reflected in the moon controls them. The fire is kindled by the help of air, and it is the vitality of the ether which moves through the air. Although all the elements are related to each other, yet earth and water are mated, and so are the fire and air elements, ether being exclusive.

The people of the temperament in which the earth predominates will harmonize with those of the water element; people of the temperament in which fire predominates will be harmonious with those of the air element. People have harmonious and inharmonious times with their friends; this is accounted for by the same reason. When they have the mated elements, namely earth and water, or fire and air, active in their breath, they are harmonious, and in absence of the same they lack harmony.

In fact, each of these elements creates out of itself its child-element and again in time absorbs it within itself. The elements show the Creator's nature, Who creates at times and absorbs at times. This is explained thus in the Qur'an: "All come from God, and all are bound to return to Him." We see that the ether creates air, the air creates fire, the fire creates water, and the water creates earth, and yet in the water the earth is dissolved, and by the fire the water is consumed, the air puts out the flame, and ether absorbs air. It is this mystery which enables the Sufi to master the constructive and destructive powers of the universe with the knowledge of mysticism. Mastery is not only in knowing, but in knowing and doing, both.

Number 5 — Direction of the Elements

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

The direction that every object takes through its manifestation shows in it the nature of its predominant element. All things that bend show the water element. All things which spread in a straight line have earth as their predominating element. All things which rise and grow upward show in them the fire element. All things which develop in a zig-zag direction show in them air. And things which are hidden and are incomprehensible or in a mist show ether predominating in them.

It is fire, in man, which makes him rise against another. And it is water in his nature which makes him bow and bend before another. It is earth in one's disposition that keeps him set and firm in his ideas, however good or bad they may be, and it is air in the nature of man which makes his ways crooked. It is ether in man's nature when you cannot see what he is about.

The breath follows the same direction. It flows downward when the water element is predominating, and straight when the earth element is active in it; it rises when the fire element lifts it up, and it goes crossways under the influence of air. It is incomprehensible when the ether element overwhelms it.

And at every change of the element in the breath — which takes place often in the day and night — the mood of man changes; his desires, his inclinations, his expression, even his atmosphere changes. And not only that, every element that he breathes has its effect upon every affair that he does, or that is done in his presence at that moment.

Number 6 — Effect of 'Uruj and Nuzul in Grades

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

Inhaling is called 'Uruj," and exhaling is called Nuzul, and each has its particular part in the life of an individual. Breath is life, and its work is to take the condition from within to the external plane, and to take the conditions of the external plane into one's inner being. When one exhales, the condition of the inner plane is brought out, and when one inhales, the condition of the external plane is taken in. When exhaling, the harmony or inharmony of the soul is brought out, its influence first working on one's mind, then on the body, then on surroundings. When inhaling, the conditions of the external plane — harmony or inharmony — are drawn into the body, then into the mind, then into the soul, which sets the soul either in calmness or in disturbance. When exhaling, one's feelings and thoughts first work on one's body, then on surroundings. When inhaling, the thoughts and feelings from the external plane are drawn into the body and into the mind. The same is the case with the physical body; it sends out the gases with exhaling, and inhaling, takes in all the fine properties from one's surroundings.

Number 7 — The Effect of Jelal, Jemal, and Kemal

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

The whole creation has been formed by the law of rhythm, and rhythm is the cause of all the variety we see in nature. The sun, moon, the stars, woman, man, and all other aspects of nature differ owing to the law of rhythm. Therefore, the seer understands all things and their past, present and future, by the

rhythm of the breath. There are two peculiar forces in the rhythm, which in music are called strong and weak accents. Suppose we push the pendulum of a clock with the finger. . . the first swing it will make will be strong, the next turn it will take will be the reaction of the first force, which naturally will be milder in force. So it is with the breath; the breath which flows through the right nostril is Jelal, which represents strength. The breath that flows through the left nostril is called Jemal, which is milder.

Breath being the very life, and its influence being not only on our mind but even on our life's affairs, the Jelal and Jemal count greatly with our life's affairs. And when the rhythm is broken, meaning upset, the Jelal and Jemal come into conflict with one another, That is called Kemal. During this time the strength with which the Jelal and Jemal hold our affairs is exhausted, and it brings failure and destruction.

Therefore, the Sufi breaks himself to God, Who does not receive them who are unbroken. Uniting with God, the Unlimited, means breaking the self that is limited.

Number 8 — Mysticism: Relating to Jelal

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

The Jelal aspect shows the strength and power of nature. We can find Jelal power flowing through the right nostril as breath; working through the right hand, giving it an inclination to move first; through the right foot, giving it an inclination to step first. In the senses, that which shows is Jelal, that which sees is Jemal. That which speaks is Jelal, that which hears is Jemal. The same thing we find in our thought. The thought which rises of itself in the mind is the Jelal thought; the thought which is caused by some other source is the Jemal thought.

Every person has either a Jelal temperament or a Jemal temperament. A person with temper is Jelal; with courage, is Jelal; with power, with strength is Jelal. A person with kindness, tolerance, forgiveness, meekness, mildness, modesty, humility, is of the Jemal temperament. Then, through the day and night, man changes his condition from Jelal to Jemal and from Jemal to Jelal, either

owing to the influence of his breath or controlled by the breath of another, or a situation makes him be in Jelal or Jemal, or his own thought, speech, or action.

In war, the offensive is Jelal, the defensive is Jemal; in trade, the purchaser is Jelal, the seller is Jemal; on the stage, the performer is Jelal and the audience is Jemal. Jelal has a tendency to be active, and some- times it acts beyond control. Therefore, in the capacity of Jelal, a greater control is needed than in Jemal, for everything that runs quickly is in danger of falling.

Among the Sufis, there are two kinds of adepts, Jelali and Jemali, and each has its own line of progress and action. They are not called so for their temperament but for their method of progress and action. The Jelali among them, with their great psychic power, can prophesy and cast out devils and heal, and control the world and heavens, according to their development. They are mostly among the dervishes, faqirs; and sometimes they are called rind, when they are under a guise which deludes the pious, keep- ing them from going near them. Jemali are the ones who are with God throughout the day and night, who love and repent, and bless and serve, and glorify the name of their Lord, and guide their followers through all difficulties in the spiritual path, and draw people to God from the struggles of life. Their way is that of the saints of the past.

Number 9 — Jemal

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

Jemal is the balancing force of nature, which balances the power of Jelal. For instance, the sun is the Jelal force, and would burn the whole universe if there were not the moon to balance its heat. In Vedantic language, these two powers are termed Shiva and Shakti, the essence and nature. This can be seen in love and beauty, also; the former being Jelal, while the latter is Jemal. If it were not for the beauty, the love would have destroyed the whole being. There is a verse of Sharif: "It is my eyes in wrath that have created the lightning, stars, sun and moon. What upheaval there would be if a spark escaped from the fire of my heart!"

Jemal is the life force that in the breath flows through the left nostril, and during Jemal, all affairs of a gentle nature are well accomplished, as during the time of Jelal, works of a gross nature. The people who have the Jemal temperament show grace and beauty in their thought, speech, and action, and control and balance as well. The reason is that the life force is not in its great intensity in them. The people of Jelal temperament show the contrary. A person of Jemal temperament is easy to get on with, and a person of Jelal temperament is difficult. And yet, it depends upon the evolution of the person. The Sufi, understanding the nature of Jelal and Jemal, acts harmoniously in all situations of life.

Number 10 — Relating to Kemal

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

Kemal is the culmination of Jelal and Jemal. Kemal comes when Jelal and Jemal meet, and in the meeting of Jelal and Jemal, there is naturally a conflict. The Kemal breath is that which flows through both nostrils. Every thing and object in this world is either Jelal or Jemal; no one except God can be attributed with Kemal. All destructions are caused by Kemal, such as earthquakes, storms, floods, wars, death, and Qay mat, the end of the world.

The Jelal or Jemal temperament can be found in everybody, but the Kemal temperament is found only among the holy beings who are living dead, who live in God, not in themselves. Every action, when it reaches Kemal, ceases to exist, and every person and every plane of his being, after reaching Kemal, has a fall back. Therefore, those who study the nature of life and who value the unchanging nature of life, drink the bowl of Kemal, however bitter it may appear for the time. This is the bowl of poison that Mahadeva drank, this is the cross on which Christ was crucified.