

**The Book of Preparation
for the Future**

by

Murshid Samuel L. Lewis

(Sufi Ahmed Murad Chisti)

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.

I

1. My son, I want you to be as just and as fair-minded as you can possibly be, judging another as you would yourself, being neither overharsh nor more lenient with another than you would be with yourself.
2. The spirit of judgment is not, can never be the spirit of justice. Judgment is based upon the assumption, "I am;" justice upon the assumption, "I am not."
3. Therefore justice is of God and judgment is of men; and if a just man remarks upon his justice, he is no longer just; he is simply a man of fair judgment.
4. Jesus said, "Judge not that ye be not judged," for whatsoever judgment is meted out by you, placing yourself in that vibration you are susceptible to it, and it will be meted out to you.
5. The quality of mercy no doubt comes from heaven, for it is of the heart; but one must be careful that mercy becomes not overindulgence.
6. The middle path between these four is the true path: mercy, justice, leniency (tolerance) and judgment. It requires a high standard for one to attain to this median.
7. Justice presupposes, "I am not;" judgment presupposes "I am;" the middle point posits, "God is" and ignores whether "I am" or "I am not."
8. Therefore in all you do, in all you essay, strive to find the middle path and even though you walk the path of blame with men and women, you will be walking the path of praise with God.
9. The path of praise with God is the true path in the herenow and in the hereafter.
10. Traditions sometimes come from God while customs are the work of men growing out of human free-will.
11. A custom may be followed if it does not interfere with spiritual progress, and the wise always try to harmonize themselves with custom.
12. But the wise do not make themselves slaves of custom. How can they, being sages of humanity?
13. There are thus two extremes to be avoided: self-assertion and self-conscious negation, these

two extremes being the chief causes of social misbehavior.

14. These are also causes of spiritual misbehavior but for apparently totally different reasons.

15. Self-assertion is liable to be the weakness of Jelalis, the strong and active souls, but not necessarily so. Its worst form often comes from needless suppression.

16. The Sufi must assert himself all the time in every situation, on every occasion, according to his faculties.

17. There is self-assertion of speech and the self-assertion of silence and between the two the self-assertion of calm atmosphere, where speech and silence are both under control.

18. In reality this is the assertion of the higher Self, that is to say, God, and no matter how one may discipline the ego, one should not consciously stand in the light of God.

19. Too much speech is to be avoided so as to control the ego; too much silence is to be avoided so as to give God the opportunity. The time for silence is in the closet, yet sparseness of words creates a master.

20. It is possible to express ego by overmuch silence. While this ego need not jar others, it may be due to lack of intelligence, to negative receptivity of mind which often ends in obsession, or to a created habit.

21. Silence due to lack of intelligence may be equally the mark of the imbecile or the wise person, who recognizes his limitations.

22. Silence due to created habit is a self-virtue and leads to death, rather than to life. When God created the world He spoke. The way of life is Sound.

23. Intelligence, sound, right use of speech, form the middle path between noisiness and death. This leads to living harmony, to progress, to creative harmony. This is the logos in action.

24. My son, learn therefore to control thine ego and thy tongue by right use of words, which means "right use" and not withdrawal from speech. Withdrawal from speech can in turn become a source of much egoity.

25. Do not try to be different, do not try to be the same; harmony is the essence of the spiritual path and the spiritual life. Be therefore natural and true.

II

1. My daughter, look not to the things of man and call them holy; look though to the things of God and call them holy.
2. Holiness is that road which leads to peace, to harmony, to contentment and to bliss. It is a road of undertaking, of effort, of activity and of accomplishment.
3. There is the path of Israel and the path of Goyim. And who are the Goyim? They are the strangers, strangers to God.
4. Think not it is wrong to read meanings into the Scriptures; think rather it is marvelous that a single note of the Divine Breath can give rise to so many inspirations, be food on so many occasions, to be consumed again and again yet persist.
5. Remember, it is written: "I am the Lord thy God Who brought thee forth out of the land of Egypt, out of the house of bondage." If thou livest in fear, from what land hast thou been brought forth, and from what bondage hast thou been delivered?
6. It is said, "Thou shalt have no other gods before Me." How then can one put the ways of man above the ways of God? Look at the millions of starving, of wretched, of unemployed, all because the ways of men were put above the ways of God.
7. Moses followed God and Korah tried to please men. Moses loved God and assimilated unto God; Korah sought blessings on earth and was swallowed up by earth.
8. Therefore it is written: "Thou shalt not worship the likeness of the things of heaven" meaning personal ideals; neither shall one worship images of earth, meaning vices.
9. My daughter, God and humanity should be taken together. Because one whom thou hast rejected has said of God: "Thou shalt forget My ways," why dost thou reject him and yet accept his words? If God has blessed thee, why art thou beholden to one whom thou thyself hast rejected?
10. My daughter, dost thou accept Moses, the Law-giver, who stood firm, who was scorned and rejected of men, and yet led them into the Promised Land? Or art thou striving to hold thy peace with all beings?
11. Neither does a physician through consideration of his patient neglect to administer bitter drugs or perform painful operations, nor does a teacher delight in pleasing pupils rather than instruct them.
12. Human consideration—is it the negative path of pleasing, or the positive path of helping?
13. If there are two, the path of the Yehudim and the customs of the Goyim, dost thou expect thyself or another to walk these two paths? Or mayhap thou canst not tell: where does one leave

off and the other begin?

14. My daughter, is it not the duty of a mother to assist her children, even through correction, and is it not the duty of a sage to help rather than to please?

15. Let it be said unto you and ingrained in your heart, the diplomats of the world have said not harsh words to one another or to anybody, yet the diplomats have caused more wars than anybody.

16. Says the Voice of Inayat: "Let Thy Word, God, become my life's purpose." Canst thou not hear this Voice of Inayat? For God has blessed thee and thou should follow Him.

17. According to Israel, Him and Him alone shouldst thou follow, and among men, only that one, whosoever it be, that one day thou takest to husband thee.

18. If thou art in fear, if thou livest in fear, wherefore thy fear? If thou hast the vision of the Almighty and hear His Voice, wherefore thy fear?

19. Daughter, know thou not that fear is the sign of the devil and of darkness? In fear and through fear good may be turned into evil incessantly.

20. Neither is fear of Israel, which is to say, the religion of God, for Judaism teaches thus: "The Lord is my shepherd, whom shall I fear?" (Or "I shall not want.")

21. Also it sayeth: "I will fear no evil, for Thou art with me." Wherefore the Lord having declared forth His Presence wilt thou continue to ignore the Signs of the Eternal?

22. A single turning is worth a thousand prayers of Yom Kippur. Daughter, I inquire of thee, the meaning of Shuvo.

23. Without Shuvo heart accomplishes nothing, though all the treasures of earth and all the virtues of heaven be possessed.

24. He that hath Shuvo hath become a Jew and he that hath not Shuvo, though he utter a million prayers and possess a hundred million virtues, is yet far from God.

25. What is Judaism in essence but the religion of God and from God? If the Yehudim desired to please mankind, why should they not become converted to other faiths, a most pleasing (to others) accommodation?

26. If Judaism had been the religion of pleasing men, who would willingly have gone to martyrdom?

27. If Judaism had been the religion of pleasing men, why so much attention to preserving the letter and word and spirit of Scripture, of Torah?

28. If Judaism had been the religion of pleasing men, wherefrom the inspiration of Mishna, of Gemara, and of Midrash?

29. Daughter, I say unto you, that until thou pleasest God, until one please God, there is no knowledge of pleasing.

30. Daughter, make thy peace with God, and overcome first thy fears, for whither comes assurance? And whither safety?

31. Daughter, God has blessed thee even above all women. Wilt thou turn thy back upon Him to delight in the approval of mankind?

III

1. My children, make no mistake about it, there are no two paths in life. Either you walk the path of Israel, that is, of unity, or the path of the Goyim, who are the strangers to God.

2. The paths of the Goyim are many, and of them the Christian Scriptures declare, "Their names are Legion." Avoid them.

3. God hath foreordained the commandments and certain institutions; man has ordained his own laws and institutions. The wise do not have to forsake the ways of God but harmonize their lives, adjusting the spiritual to the material.

4. God had said: "Honor thy father and thy mother." Therefore according to the law of Israel the father is honored, and the mother is honored.

5. It was among the Goyim that men were not men and women were not women. Verily such are the pathways that lead to hell.

6. Shall it be that love follows marriages or marriage love? Verily even among the animals is there marriage, each with love according to its capacity of understanding.

7. Approach now the threshold of initiation into alchemy, the higher science, whereby all things are brought into control by the inhabitant of the human body.

8. Verily there are three: salt and sulfur and mercury; salt is of the earth, sulfur is of the heaven, and mercury is between.

9. Verily there are two: the sun and the moon. The sun is the male, the moon is the female.
10. Verily when the man becomes purified he becomes gold; verily, when the woman is purified she becomes silver.
11. Only by union with man or through union with God can woman become gold. There is no other way than these two. The word has been spoken.
12. Verily in the impure state man is like unto sulfur, burning and destructive; verily in the impure state woman is like salt, of the earth earthy, unproductive, a barren land, a desert, a dried-out sea bottom.
13. Two are the ways of righteousness; the way of right use, and the way of transmutation.
14. Know the way of right use to be biochemical and the way of transmutation to be alchemical; both of these are in accordance with divine principles.
15. When the self is substituted for God, the biochemical recedes into the biological; the alchemical becomes distorted and reversed into perversion.
16. Know the biochemical to be this: the transference of spirit into matter; the selection of right materials from foods which is right selection of prakriti, and the selection of right energies from foods, which energies are sometimes called vitamins, which is the right selection of purusha through matter.
17. The proper biochemical selection comes from these sources: breath, food and thought. It builds the perfect body, sometimes called nirmanakaya body.
18. The proper alchemical selection comes from these three: breath, concentration and a loving heart; all three are necessary.
19. Therefore all religions have taught a trinity, as in the Christian Scriptures the biochemical trinity is said to be composed of water, breath and blood; blood being composed of food on one hand and of loving kindness on the other, while water is symbolical of thought.
20. The alchemical process reverses the biochemical, turning matter into spirit, and through right selection of what is called purusha by the Hindus, establishes what has been called the Solar Body or Sambhogakaya.
21. In alchemy water is said to represent mind, breath is taken in its true sense, and blood is fire in heaven, food on earth.
22. The fire in blood is seen in the red corpuscles, the food builds the white corpuscles.

23. Thus the trinity of spirit into matter is water, breath and blood, representing thought, breath and food; and symbolized as silver, mercury and salt.

24. And the trinity of matter into spirit is the same, representing concentration, breath and love, and symbolized as gold, mercury and sulfur.

25. The first is negative, the second positive; the first represents woman, the second man; the first is called by the Sufis Jemal, the second Jelal.

26. The turning of base metals into gold may be likened to the turning of all qualities into love. All qualities spring from love as all energy seems to spring from the sun.

27. The finding of love is the finding of the elixir of life; love is life and there is no life but eternal life.

28. To speak of mortality and death is to speak of the despoilation of gold—the love is impure.

29. The use of mercury in alchemy is identical with the breath in mysticism.

30. Therefore by silence and control of breath, the mercury is fixed and thought purified; when the elements are all transmuted the seed of gold, pure love, is discovered.

IV

1. My daughter, be unafraid to cope with the problems of life, and when you are beset with difficulties, be not overproud.

2. They that suffer because of pride can ever increase the suffering in the world, and they that suffer from humility often overpartake of the world's suffering.

3. Wisdom is not attained until one shows wisdom himself, nor is common sense obtained until others ascribe to one, commonsense.

4. The sages have never sought common sense perceiving at all times the superiority of supersense.

5. Supersense is not different from common sense but in one important principle, which, however, is most important; it projects, so to speak, ahead in time and space what common sense is only able to derive from the past.

6. The one attaining to supersense need not neglect common sense, but the one who holds tenaciously to common sense misses a great opportunity in life.

7. Why be guided by that without yourself when you have discovered the greater light within?
8. There is the light of the sun and the light of the moon. The light of the sun is most powerful. In a woman this arises through love, either for the male or for God.
9. The sins of the world have arisen from confusing love for self with love for God; when the love for God is real, there is no thought of self.
10. Conscientiousness is strengthened by firmness; firmness is strengthened by the ideal. If the desire to please others is an ideal, conscientiousness is weakened, and the whole personality is weakened.
11. While Judaism was designed to please God, following the ways of God will in the end please men more than anything else does.
12. One cannot help another by being negative to another; the teacher in the schoolroom, the preacher in the pulpit, the sage in his daily life, must, to be successful, hold firm to the ideal.
13. Attachment to the ideal is the best way to attract others, to assist others, to win the deep attachment of others, and this often comes without trying.
14. He who is sick in body, mind or heart, is not in a position to control the pathway of another, his own pathway is not straightened.
15. My daughter, your greatest achievement will come neither in the instruction thou givest, nor in the religious training thou impartest, nor in social leadership, until thine own body is purified.
16. My daughter, if thou only knew it, thou hast a marvelous key, which using and turning will bring thee the greatest of blessings possible for one on earth.
17. If the sick person, if the feeble person, only knew it, his state of health is nothing but the reflection of his mental condition upon his physical accommodation.
18. All the changes made by medicine, stimulation, sedation, purification, adjustment of rhythm, tonicity, and all the processes of physical healing are mental processes also and could be directed by mind, if man only knew it.
19. The sage, however, does not use his time upon himself, and therefore he does not neglect common sense whenever it serves to thwart his ego.
20. My daughter, your firm state of body and mind is to be desired above all things, and this holds true for everybody.

21. One does not neglect God, one neglects confusion of God and self, and one sees the identity of worship of God and service to humanity.
22. By silence one can often correct one's own conditions, and by meditation discover the seat of one's difficulties.
23. Silence is achieved in listening to God or listening to someone who is trusted. As soon as two persons are consulted silence is ended.
24. Listening to various minds, asking their advice, always leads to still further confusion of mind; it should be avoided at all costs.
25. In a confused world, among confused people, the negative attitude of mind can only lead to further confusion.
26. In an enlightened world, among sagacious people, the negative attitude of mind will always lead to greater wisdom and enlightenment.
27. Therefore some have said: "Be positive to men and negative to God;" be positive to the ignorant, negative to the wise.
28. Path of Israel was always toward God; in multiplicity of gods, multiplicity of advisers, multiplicity of methods, is confusion further increased.

V

1. Now my daughter, listen to the instruction for the physical body, which is an accommodation for the mind and a temple for the ark of God.
2. Male and female created the Lord of humanity; positive and negative made He all.
3. The positive is in the image of the sun, life-giving, and the negative is in the image of the moon, life-receiving; therefore the male is electric like the sun, the female magnetic like the moon.
4. This is also true of each cell which has two nuclei, large and small, positive and negative, electric and magnetic, and it is also true of the whole personality.
5. Which means the male should be positive electrically and negative magnetically; the female should be negative electrically and positive magnetically.
6. If this is not so it leads to all manner of perversions, to the vices which should be called the vices of death, to sodomy and lesbianism and to all manner of viciousness, to men and women

lower even than the animals. Their actions rather are like the plants.

7. In Judaism promiscuity and harlotry have never been so condemned as adultery, that is, intercourse with a married woman who is not one's wife; also condemned are physical relations with one of the same sex, or with gross animals.

8. Promiscuity and harlotry are the vices of life which transmute spirit into matter and they are therefore the opposite of sublimation which transforms matter back into spirit.

9. Homosexuality, sodomy and such vices destroy life by the depolarization of the vital forces, and therefore are vices of death. Such persons are said to be condemned to reincarnation because of the wrong use of the body temple.

10. Intercourse with beasts also brings destruction of human magnetism and electricity through the complete dissipation of spirit in the psychic body; this also leads to reincarnation.

11. Reincarnation is not here posited except in these cases; one should not ignore either the Bhagavad Gita or the Zohar which are in agreement thereupon.

12. But the vices of life, promiscuity and harlotry, lead to hell, and with all its pains, it is still to be preferred to re-incorporation, sometimes known as reincarnation.

13. To be condemned to hell is a self-affliction and produces guilt in the sight of man. Those in hell are not necessarily guilty in the sight of God, nor are they always guilty before the God-realized.

14. My daughter, the proper care of thy body can lead to all blessing; it is the vicious who suffer because they misuse the seed of nirmanakaya; the perverts destroy the same.

15. The parting of Abraham and Lot was the parting of the ways of life and death; Lot's wife becoming salt means that Lot had been attracted to earth. But in reality Abraham means the sun, Lot the moon.

16. The psychic faculties are born of the moon and are magnetic, while the creative faculties are born of the sun and are electric.

17. Only in the spiritual process and in marriage can the psychic faculties become positive and the creative faculties become negative.

18. Therefore the undeveloped psychic women tend to visions and the undeveloped psychic men have the gift of healing; in the developed persons the magnetism is sublimated, therefore transmuted.

19. Virginal psychic faculties are largely lost upon marriage because the magnetism is either taken

away by the male or enters into the foetus in the womb.

20. If the male takes away psychic faculty this is a great sin; therefore Orientals protect their women by the institution called Purdah.

21. If the psychism enters the child, that is the pathway of nature, which is proper; the clairvoyant virgin should prepare herself accordingly.

22. Virginal clairvoyance in the case of the spinster is maintained mostly on the lower planes and this is the reason for there being so many hysterical and imbecilic psychics.

23. For the same reason spinsters, even married spinsters, and so widows, attract their own thought processes, magnetic male forces and are known as mediums and become obsessed.

24. This obsession can only be cured by the purification of mind, a great work for those who have been properly prepared.

25. But when the virgin surrenders herself wholly to God, the nirmanakaya body is strengthened, which increases the magnetism and all faculties.

26. Moses did not reveal the deepest reasons for intercourse and non-intercourse, and if the masters of Talmud knew, they did not always tell; but the laws of sex life have been preserved at least in part in the codes of Israel.

27. The Hindus also preserved laws, but the Hindus are a race become negative and have given rise to degeneracy; therefore while the spiritual wisdom of India is greater than that of Israel, the practical wisdom of Israel is greater than that of India.

28. When these two paths, that of Israel and that of Aryavarta, that is Hindustan, coalesce, the world will be saved.

29. Daughter, I exhort you to ignore neither the laws of biology nor the wisdom of tradition, nor hold to thy self-ideal, for this is the cause of pain and disease.

30. The weak one, the one in pain, the suffering one is to be helped most by listening to God on higher or to a trusted one below. There is no other perfect way.

31. My daughter, health is to be desired even above what we consider religious or moral, for in maintaining health one maintains the temple of God.

32. Watch, therefore, thy lunar periods carefully and instruct thyself on how thou shouldst behave at all times—thus light will come to thee.

VI

1. My son, look into the mirror of the non-self; verily the self should look into the non-self as into a mirror and the non-self should look into the self as into a reflection.
2. The mirror of the self represents the known and the mirror of the non-self represents the unknown.
3. The ordinary man of self may look only into the self, he is ignorant; the self is reflected in the non-self and the non-self is reflected in the self.
4. Self can know self and non-self, but non-self can know only self—that is their distinction and difference.
5. By these may thou learn of the non-self: God as God (fana-fi-Lillah), God as Ideal (fana-fi-Rassoul), God as teacher (fana-fi-Sheikh), God as beloved, which is marriage.
6. Fana is the gazing into the non-self, the growth of self through self-effacement, which is the longing of every soul.
7. Having learned the lower stages of effacement one should learn the higher, but according to Sufism, which is universal Judaism, one learning the higher should also learn the lower; therefore marriage is imperative.
8. There are two forms of marriage: union of self and non-self in the spirit and union of self and non-self in the body; know both to be spiritual.
9. Union in the spirit is ecstatic and leads to realization; union in the body is practical and leads to selflessness. The former Sufis call **baqa**, the latter is **fana**.
10. The way of union with God is taught in esotericism (Ryazat); now is declared unto you the way of union in marriage.
11. Marriage consists of three things: union of hearts, compatibility of emotions, harmony of bodies.
12. Without union of hearts there is no ideal marriage; the traveler should marry only when heart is merged into heart; this is the true marriage, persistent and lasting.
13. Heart into heart knows neither positive nor negative and yet contains both positive and negative.
14. In spiritual communion the heart of self completes the self, and in marriage the heart of non-

self completes the self, and the heart of self completes the non-self.

15. Know these two to be the ways of love, the ways of love for the enlightened and the ways of love for the less advanced.

16. Best is the way of the enlightened, but for the wise to help humanity, the way of humanity is best, and who is so wise as to know himself to be wise?

17. It is only by gazing into the non-self that one finds the key to perfection and completion, whether in love and marriage, or meditation and contemplation.

18. It is ability to look into the non-self and absorb from the non-self which enables one to approach perfection—there is no other way.

19. There are said to be two methods: those of love and of knowledge. The path of love is the path of perfection through prakriti (nature), and the path of knowledge is the path of perfection through purusha (personality).

20. Know Sufism to be the union of these paths and the path of unity of them is to be called the path of purity.

21. Purification is only partly a negative process, one of purgation; it is mostly an additive process, completing oneself by drawing from the non-self.

22. The psychologists may teach otherwise, but the sage knows only these three: being, not-being, and all-being.

23. The union of being and not-being does not of itself produce all-being, but All-being contains both being and not-being.

24. Whenever you have a fault, it is better to cultivate some virtue, the light from which will gradually eradicate that fault.

25. Therefore saints do not dwell upon the faults of people. This is not because they are blind to them, but because they know every attention tends to strengthen those very faults which should be diminished.

26. To diminish darkness one turns on a light and continually strengthens it; this is the habit of sages and spiritual teachers.

27. Although Moses gave the world many commandments, they can be summed in two: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy might," and "Thou shalt love thy neighbor as thyself."

28. Now we declare to you the mystery of these words in the manner of the Israelites that you may know true Judaism.

29. To love God is to lose oneself in the All-being which is the path of the spirit leading to perfection through purusha; this is the true path of love, the path of true love.

30. Therefore this love is centered in the heart, the abode of love, whence it radiates through the personality, even through all personalities.

31. When this is accomplished it quickens the **nefesh** which is in English called "soul," but which really means the self-conscious mind. By spiritual practices (Ryazat) the attunement is attained.

32. Finally the spiritual and psychic power manifest on the physical plane in action; when this is done correctly this is loving God with all the might.

33. Know loving God to be Bhakti (ecstatic love) in the heart; rajas (mastery) and jnana (knowledge) in the soul, karma (work) in the daily life; other yoga's are to be rejected except for recluses.

34. These are the means of obtaining the goal through assimilation in the All-being, completing the personality in every direction.

35. Loving the neighbor as the self means, as interpreted, love the non-self as the self, the not-being as the being, the foreign as the familiar.

36. This is the path of spiritual marriage by whatever name it be called and by whatever form it takes.

37. Understand that by these means comes the approach toward perfection; by following diligently thereon one draws blessing and success.

VII

1. My daughter, always look to the light, for out of the light comes all strength and blessing.

2. The more one dwells in the light, the greater the strength, the determination and the magnetism.

3. Know this to be the teachings of the Rishis, the ancient sages of India; there is the light of the sun, the light of the moon, the light of the fire and the light of the Atman.

4. The light of the sun is the light of the male, the light of the moon is the light of the female, the

light of the Atman is the light of God; these three are called Jelal, Jemal and Kemal by the Sufis.

5. These forms of light may be called Providential, for they belong to the realm of Universal Principles and are termed Sattvic by the Hindus.

6. Know the light of the fire, the light of lamps, the light of burning and chemical action, mostly caused by man, know this to be of the nature of **rajas**, therefore rajasic.

7. The reflection of light caused by the glare of the sun against buildings, by the radio-active rays, by phosphorescence and fluorescence, know this to be cold light and of the nature of darkness (**tamas**), therefore tamasic.

8. The light of psychics, of mediums, of evil persons, is derived from other sources, that light is of the nature of tamas.

9. Know also that the borrowed light of plants and animals which dwell close to earth or in the depths of the sea to be tamasic, not healing, but death dealing and to be avoided at all costs.

10. Prophet Mohammed said: "Keep no dog in thy house" for dogs are attracted to man by the light of man; they may deprive him of his divine light, producing weakness. For this reason initiates are cautioned against keeping animals.

11. The direct rays of radium are pure, but immediately give rise to indirect rays which are impure and tamasic. Therefore the destructive force of the whole is greater than the constructive force.

12. Know the treatment by light and color to be rajasic, helpful to a certain point. To increase the benefit prayer or yoga are of great value.

13. Know yoga to be the means of increasing the light of one's being. There are two paths of it: the path of union of Jelal and Jemal, and the path of Kemal.

14. Union of Jemal and Jelal produces the Kemal of perfection which is Sattvic and holy; conflict between Jelal and Jemal produces the Kemal of destruction which is conducive to the diabolic, lower than the tamasic.

15. Therefore conflict should be avoided, and neither should woman become Jelalic or man Jemalic unless through grace, as this tends towards destructive Kemal.

16. However when the man through spiritual upliftment takes the path of Kemal he may appropriate all that belongs to Jemal.

17. Similarly when a woman takes the path of Kemal she may appropriate all that belongs to Jelal. In these instances no harm befalls and great benefits may result.

18. Thus Rabia of Basra and Deborah of Israel, being of the nature of Kemal and perfection, did not marry and performed all the metaphysical functions of the male.
19. Contrariwise Ramakrishna and others, attaining enlightenment, performed during their lives social and metaphysical duties of the female without harm.
20. Nevertheless the tendency of Israel, even among the women, has been toward Jelal, and the tendency of the Aryavartans, even among the men, has been toward Jemal.
21. Jelal, thus doubly produced, causes conflict in the family, brings forth genius, increases wealth, nervousness, anxiety, over-activity, tendency to move from place to place, inability to meditate or rest properly, frequency of speech, and war.
22. Analogously, over-tendency of Jemal produces laziness, listlessness, debauchery, perversion, confusion, retrogression and dehumanization.
23. In other words, the Jelali tends to produce the evils of rajas and the Jemali tends to produce the evils of tamas, the latter bring confusion of caste and sex.
24. Emancipation from confusion comes through cultivation of the light of Atman by union of Jelal and Jemal, or of either with Kemal or of both with Kemal, that is, by progression along the spiritual path.
25. Jelal without Jemal strengthens the fire, causing too much smoke, while Jemal modifies the flame of fire into light.
26. Thus, there was light before the sun, as in the traditions of Israel, God made OR (Aur), the universal light first.
27. Flame would be the sun if not for the moon; phosphorescence would be the glow of the moon if not for the sun. As above so below; as in the heavens, so upon the earth.
28. By the path of love and devotion in marriage light is engendered in husband and wife; therefore the male should cling to the female and the female to the male.
29. By increase of common love and devotion, the light in each is expressed and the radiance of this light purifies the character. This is the principle of the Hindu marriage; know it to be excellent.
30. For the woman, therefore, surrender to the male is excellent, for by it her pathways are made straight.
31. And the male likewise benefits most from one woman, for then his attention is undivided.

32. Thus the function of adopting the unity principle, the principle of unification, is most advantageous and beneficial.

33. But for the woman to criticize the male and accept the world is equivalent to the man keeping many mistresses; the two are identical in that they produce and multiply confusion.

VIII

1. My son, accept thy responsibility in full faith, knowing that duty toward God and toward thy wife are one and the same duty.

2. By following thy wife's advice and consent, when these come from God or out of her own being, thou performest **dharma** (sacred duty), but if thou accept thy wife's counsel coming not from God or from her own being, this is **adharma** (inharmony).

3. Thus it is said that the principle of harmony is the highest and purest, the result of intuition, rising from the plane of reality, even higher than principle.

4. Know love and intuition to be higher even than harmony, which control harmony, and through harmony controlling all principles.

5. To one who follows this pathway, which is the dharma, which is the Supreme Torah (law) all will become clear.

6. Deliberate carefully therefore before every action, and deliberate lest thou bring harm to another or fail to bring benefit to thyself.

7. If God bring thee a woman having the light, the mirror of her heart shall become the mirror of thy non-self; this is a great blessing, a condition of supreme grace.

8. Harmony between individuals is to be desired greatly, but spiritual harmony is to be desired above all, at all times and under all conditions.

9. My son, control thy tongue. The best of defenses is no defense; let rather events vindicate thee and the future exonerate thee.

10. Merit is no merit and the performance of holy duty (dharma) is all merit; make therefore each task a holy duty.

11. See neither high nor low, seek neither high nor low, but seize every opportunity to advance in holiness.

12. Wisdom becomes fact when wisdom becomes act; words of wisdom are otherwise but garnishments, embellishments.

13. My son, if thou hast witnessed the light, thou hast seen the light and no other light need be shown thee, but if thou hast not seen the light, look into the mirror of non-self.

14. Verily this is best for thee and for all creatures; verily by such a path and with such behavior no one need go astray.

15. Three are the guidances: the guidance which comes to one direct; the guidance which comes from the beloved, the non-self; and the guidance which comes from the spiritual teacher; having these three thou art indeed blessed.

16. Three are the guidances, and having them, though the whole world be against thee, know that although time appears as thine enemy, eternity is thy faithful friend, and if space manifests as foe, infinity is thy companion.

17. That which comes direct may be regarded as perfection of Jelal; that which comes from the beloved, the mirror of non-self, may be regarded as perfection of Jemal; and that which comes from the teacher, known as Kemal, which is perfection itself.

18. What the teacher advises is therefore destructive or perfective, of Shiva or Brahma; therefore when thou givest advice or instruction, be assured it will either destroy or make whole.

19. The world is caught in the mesh and needs leadership. Having the blessing of God, it is for thee to lead and not to follow, and for this action is necessary, and sometimes departure in a new direction.

20. Whosoever starts out in a new direction makes enemies not only of the world but of his own self; even his self will rebel, but if he persists, victory over self and the world will be achieved. From Hejira Prophet Mohammed emerged as conqueror.

21. This has been the path and experience of sage and scientist, of moral reformer and geographical explorer, of inventor and artist. It is the path of the holy ones, the journey of the great ones.

22. Remember that he whom the world holds is smaller than the world, while he who holds the world is its master.

23. Victory and defeat of the moment are nothing in eternity; even a thousand defeats can be wiped out by one complete victory, and the sins of a lifetime removed through a single glance of the Beloved.

24. It is always the beloved that brings assurance and success. Without the beloved life is difficult, seemingly hopeless; with the aid of the beloved difficulties and obstacles seem small.

25. Be tender but firm, gentle and kind but relying upon that which comes from God. Please God and thou shalt please man eventually, if not at first.

26. First impressions are important; if the idea of pleasing others is the ideal, there is no deep purpose in life, but the self is covered with a veneer easily removable, false.

27. The general does not try to please the soldiers, he leads them to victory, and then they are pleased. And the traveler (saluk) first aspires to victory, after which comes pleasure.

28. This was exemplified best in the life of Prophet Mohammed; he was not understood, but did it matter? Keeping his gaze steadfast on the goal, it returned to him in a rain of successes through his purity of purpose.

29. Strive not even to please the prophets, but never lose sight of the goal. Success is not what another supposes, but comes with the attainment of the purpose of life.

30. That goal is sure which one seeks for himself of himself, attaining by himself, and having attained it, friend and foe ultimately will recognize it.

IX

1. My daughter, it has been explained "Honor fatherhood and motherhood;" now learn the essence of "Thou shalt not commit adultery."

2. Sex intercourse before marriage is not necessarily adultery, being harlotry, that thou shouldst give thy body to another than thy beloved, thy husband.

3. To give the body to another has been considered a sin, and to give the mind to another has been considered a virtue; wherefore learn the truth which will bring light and inspiration, even blessing.

4. O daughter, restrain thyself from mental harlotry, giving thy mind to many strangers, to use or abuse, but let thy concentrations be upon thy beloved, whether it be God or husband.

5. Judaism has preached unity; unity of God and unity in marriage. Therefore was early marriage instituted that the light of the sun be reflected in the moon.

6. If a woman marry late or not at all her only salvation is in God; if a woman marry late or not at all her playing the mental harlot remains a constant danger.

7. Unity of body, mind, heart and purpose is true not only in feeling toward God but in all feeling; having it thou art a Jew, and having it not, thou art of the Goyim, strangers to God and unity.
8. Mental harlotry is the cause of utmost confusion in this life and in the life to come.
9. In this life it leads to improper childbirth, to destruction of the rhythms of the female, to all manner of psychic and mental ailments, to glandular disturbances.
10. In the next life it leads to inconstancy and restlessness, preventing the enjoyment of heaven which follows when one has tread the paths of union or of unity.
11. Path of unity is Judaism, path of union is Hinduism (Arya Dharma); combination of these assures success.
12. It is in the spirit of utmost consideration, O daughter, that a warning is given to forswear the path of mental harlotry for that of unity or of union.
13. It is in the spirit of utmost consideration, O daughter, and with no spirit of reprehension that this lesson is brought for the benefit of thyself and of all women.
14. It is in the spirit of utmost consideration, O daughter, that though art urged to place thy consciousness in the sphere of heart and be healed.
15. When thou leavest from mental harlotry and look to the marvelous light within thy bosom, of assuredly thou shalt be healed.
16. When thou departest from mental harlotry and follow the path of unification, be assured all will go well with thee and with thy loved ones.
17. When thou ceasest from mental harlotry and follow these instructions, be assured, O daughter, that with every step jewels shall fall at thy feet and thine every word become a pearl.
18. O daughter, give up then the things of Satan and banish mental harlotry for the pure light of the Divine Beloved, that thou mayest share with others the blessings God has given thee.
19. How then, O daughter, beloved, can we rise to that state, to that condition conducive to mental virginity as well as to spiritual virginity? How may this be accomplished well?
20. The laws of Judaism prescribe fidelity of the body of woman to one lord, fidelity of the heart of woman to one lord, the first being lord on earth, the second being the Lord from heaven.
21. That is to say, Ishah is to Ish, and if Ishah is not faithful to Ish, verily she becomes harlot, be it in body, mind, or heart; her confusion increases.

22. Beloved daughter, learn then this esoteric doctrine of Israel: that Ish on earth is Anesh to the man, who becomes Zocor, the male; and in the realm of heart it is Yahuva the eternal; but at all times be thou faithful unto Adonai, below and above, without and within.

23. Be faithful to Adonai in all affairs, those of hand, those of head, and those of heart, and remember, Adonai is one.

24. In the language of Israel the male is "he who is to be remembered;" if the female will remember the male and the male the female, the Promised Land will manifest, in which life is long.

25. Man on earth, God in Paradise, and in the realm between Adonai, which is as one chooses, but every woman should be as a virgin either before her God or before her spouse, and before none else.

26. Therefore the duty of the female is either to help her lord by supporting in thought and feeling, or else to bring him assurances out of her heart.

27. Unless one be a mental and spiritual virgin, it has not been intended that the female should lead the husband and lead him successfully.

28. When the woman who is not spiritual, being a teacher or a mental virgin, that is to say, a genius, essays to leadership, world confusion follows, for it is as if the sun travels around the moon.

29. To attain eternal life, sun and moon, male and female, must stand still before their Lord as is described in the book of Joshua; then victory and happiness are sure.

30. Look with delight, then, O daughter, beloved one, upon the esoteric doctrines preserved by Israel and thy pathways shall be clean and bright and pure.

31. Then thou shalt really enter the courts of the Lord with thanksgiving and roam through the halls of the Eternal in praise.

X

1. My son, learn about the mystery of the eternal fire which may burn on the altar forever without being extinguished or rekindled.

2. What is this altar? What is this wonderful fire? Of what nature is the fuel which keeps it ever aflame?

3. It is nothing but "life-of-heart," which is in Hebrew symbolized by Eve, that is to say, **Havah**,

meaning life, universal life.

4. The land of Avalon which has been commemorated in certain traditions, it is nothing but the land of Eternal Life, the land of Havah, the land of oneness with all life.
5. Thus the union of Adam and Eve signifies the union of the activity of life (Adam) with universal consciousness (Eve). With respect to Yoga one cannot conceive of Adam without Eve or Eve without Adam.
6. When the altar and the altar-hearth and the flame are of one essence, then is the kindling sure, this is the baptism by fire, blood and the Holy Spirit as explained in Christian Scriptures.
7. Wonderful is that state and condition, which arises out of love, when the heart is awake and the life made pure.
8. It is correct, then, that the sun shines upon the moon as well as upon the earth. This is the balancing of forces so the destructive activity or electricity is balanced by the soothing effect of magnetism.
9. All things are subject to the law of duality and the principle of polarity; this refers both to the within and the without.
10. Make no effort without proper consideration of these principles; that is to say, look diligently into the non-self.
11. The Sufi teaching to look at life from the standpoint of “another” means: to look into the mirror of the non-self.
12. The ancients and many moderns use the mirror; good is it to use to look at the self, excellent to use to gaze into the non-self.
13. When the mirror is the end, it may bring failure, but when the mirror becomes the means, it will of assuredly bring success.
14. There is not so much difference between looking into a mirror and gazing into the non-self, only the non-self reflects all that is unknown to the self.
15. Self-correction is best attained through use of the mirror of the non-self; when the self merges into the non-self, it approaches perfection.
16. Perfection is the state and condition brought about by union of self and non-self, however it be accomplished.

17. Therefore the path of perfection and the path of love verily are similar and can become identical; by following thereupon one may discover his true nature.

18. The true nature is not always opposite to the false nature, the true nature completes the false nature; what the false nature knows only in part the true completes, thus attaining the purpose of life or the many purposes of existence.

19. Nothing is indefinite in the spiritual life although all that is definite may not be recognized as belonging to the physical sphere.

20. Three are the ways, my son, for you to tread: the path of the beloved in social marriage, the path of the beloved in celestial marriage, the path of the beloved in most holy marriage.

21. Path of the beloved in social marriage is not only for the generality but has been instituted and accepted by great and holy beings: Moses, Solomon, Mohammed and many others.

22. Path of the beloved in marriage is often even for the disciple a most noblifying path, where one can through tenderness of heart and spirit attain to many achievements.

23. Path of discipleship is identical with celestial marriage, path of union (yoga) with the most holy spiritual marriage; these are explained by the Sufis.

24. In the daily life, in the mental life and in the esoteric life it is not necessary to distinguish these paths; the union of all is meritorious.

25. Whatsoever assists the self to assimilate the non-self and the non-self to become the self; that is beneficial and advantageous in the eternal life.

26. Assimilation of self by the non-self is important; it is looking into the mirror of the non-self, it is purifying and complementary.

27. Marriage ceremony may be like bayat (spiritual investiture) but the fulfillment of marriage is the common understanding of the parties; that two may live as one.

28. Heart alone is the key of marriage; heart alone is the true altar and the flame of heart the altar flame.

29. Being true to one another, seeking daily the will of God and fulfilling as it may be revealed, this is the course of right Dharma than which there is no better course in existence.

30. Sage is he who experiences all things of life; sage is opposite to ascetic, sage is able to help others, knowing their predicament.

31. The light of the heart-hearth is kept aflame through focusing the mirror of the non-self.

32. By this manner of leadership, leading oneself, and uniting with the non-self, can the whole world be led.

XI

1. True marriage leads to all things, to all successes, even to all happiness.

2. True marriage is the result of common attunement. And wherefrom common attunement? From the Teacher on earth and from God in the unseen.

3. The Teacher in the seen need not be taken as different from God in the unseen; the Teacher is the reflection of the non-self of God.

4. Now is declared in part the rules of the spiritual marriage between pupil and teacher, mureed and murshid, chela and guru.

5. The attitude of the Teacher toward the pupil and the manner of the Teacher is not now declared, being part of the esoteric science.

6. The attitude of the pupil is all important; it is more important than the character of the pupil, or even than the character of the Teacher.

7. Enthusiasm is the rapid consumption in time, and disrespect is the quenching of the fire; avoid these two paths with every effort as these end in delusion.

8. Enthusiasm destroys the disciple and disrespect destroys discipleship; therefore the Teacher guards the pupil against the former and the pupil guards himself against the latter.

9. The bright burning of the heart-altar-fire is called devotion in the inner world and respect in the outer world; this constitutes mureedship (disciples) which is the ideal condition of every soul on earth though most people are in ignorance of it.

10. Right attitude not only makes the mureed or disciple, it also makes the Murshid, the Teacher; until at least one pupil has the constant burning, the advanced soul is not a Teacher or Murshid.

11. Thus the two are one and murshid and mureed are wedded; mureedship is the wedding of the pupil to the teacher, who sustains him as he is willing to be sustained. Know this willingness as most necessary for the pupil.

12. Path of marriage is not so fundamentally different from path of discipleship only the world has

made it so.

13. By concentrating on legal, social, monetary and biological aspects of marriage, the spirit becomes lost; even a religious ceremony cannot restore it, even a religious priest, and ecclesiast, cannot establish the spirit.

14. In Judaism the bride should be Kodesh to the groom and the groom Kodesh to the bride; thus holiness is the essence of the spiritual marriage.

15. Unless holiness is first nothing is first; love without holiness can become passion, while holiness without love can become fanaticism or bigotry.

16. Union of love and holiness is to be desired above all things; accomplishing this, other adjustments, be they material, mental, social, moral or intellectual, can follow.

17. The great loss and the great pity of the world has been the reversing of processes so that there are multitudes of social and animal marriages; out of them can never arise a higher humanity.

18. Humanity was made in the image of God and by constant striving one comes nearer and nearer to the goal.

19. It is the striving and not the accomplishment which is all important and striving keeps the heart-altar-fire, the striving is the gazing into the non-self.

20. Striving is the strengthening of will, this is right attitude; accomplishment may come through the Grace of God, this is right result.

21. Results are not to be predetermined, efforts are to be predetermined; greater the control over self, greater the rewards from the non-self.

22. Efforts are the means of the expansion of self, and by the self the self may be made whole; results are the reflection from the mirror of the non-self.

23. By gazing into the mirror of the non-self the efforts are purified; therefore earthly marriage can be of utmost benefit.

24. The wife is to the husband the mirror of the non-self even as the husband is to the wife the mirror of the non-self; in this does earthly marriage differ from the celestial.

25. Better the efforts made by the husband, better the influence exerted by the wife.

26. This is the law of material marriage, that the seed is implanted by the male into the female and fructified in the womb of the female body.

27. And this is the law of mental marriage, that the seed is implanted by the female into the male and fructified in the womb of the male mind.

28. Know these to be natural processes, common to all humanity; these constitute humanity and right living.

29. When the seed is implanted according to the principle of Kodesh, holiness, then one rises above ordinary law and attains to Saddharma, spiritual principle.

30. Moses did not present such detailed laws in order to be arbitrary or compulsive, but the ignorant people of his time needed multitude of rules and regulation to remain on the path.

31. If this had not been done the Israelites would have remained in the desert, to be destroyed or assimilated, and thus not preserved the civilization of the ancients.

32. The spirit of Talmud is therefore correct even though the spirit of Gemara (commentary) has tended to crystallize it, and thus to devitalize it.

33. At the same time Talmud has preserved much wisdom of the ancients for the moderns, especially in regard to sex and marriage.

34. Carefully studied have been the physical principles in all aspects of marriage, but not carefully studied have been the metaphysical elements of marriage.

35. Not different in principle but different in polarity are the metaphysical things from the physical things, that the mind of the male may become negative to receive inspirations.

36. Right and proper is it that the man should guard the body of the man, respecting it as the temple of God at all times; this is Kodesh.

37. Equally right and proper is it that the woman should guard the thoughts and inspirations of the man, as belonging to the divine order; this, too, is Kodesh.

38. But if the woman be gifted with inspiration, then her inner being should also be guarded as her outer being, and this is the supreme Kodesh, greater than all other Kodesh, concealing the Ruach-ha-Kodesh, the Holy Spirit.

XII

1. Now shall we learn how to conceive and rear and educate the thought-children, the inspiration-children, in order that they may prosper.

2. If an inspiration comes to a man, and it comes to himself of itself as his own inspiration, or it is implanted in him by a woman, or it comes, so to speak, from the Holy One, blessed be He, it is called a concept and is to be regarded as a concept.
3. The mind-womb of a concept should be carefully guarded. When the husband regards his wife in this and the wife regards the husband, then spiritual birth is possible. This brings two results: Kodesh and success.
4. Combination of Kodesh and success is called Sadhana by the Hindus and Sufis, and it contains the aspect of holiness and accomplishments; this is called the path of attainment.
5. When husband and wife together work as one person the metaphysical conception will lead to even greater happiness than physical conception.
6. Next to spiritual ecstasy nothing is so fraught with happiness and holiness as this right union in metaphysical conception.
7. When husband is true to wife and wife is true to husband in holy relationship, then the whole world becomes as a field ripe for sowing and harvesting.
8. Worst are those inspirations, if such they can be called, which come from the world; best are those inspirations which arise from a divine source; in the middle are those inspirations which seem to come from the ego; these are impulses.
9. He who is of the world is of the world; right and wrong may be attributed to him, but not Kodesh.
10. He who acts of himself must suffer and prosper; right and wrong may also be attributed to him, but not Kodesh.
11. But she or he who draws his sustenance from God, who is inspired by the Holy One, blessed be He, follows the path of holiness, and to her and to him is Kodesh, but not right or wrong; such are above both right and wrong.
12. If a woman or a man is on the path of holiness, which is different from the path of the world, which is in harmony with Sadhana and Saddharma, better not marriage than disharmony.
13. If a woman or a man is on the path of holiness, greatest will be the blessings when husband and wife together are on the path of holiness.
14. It is to be remembered that Christ died and Mohammed lived, that Christ was not always successful in planting the seed, whereas the Prophet persevered to success; therefore the Sufis have walked in the path of success, that is, of Mohammed.

15. It is not virtue for an inspired person to walk on the path of holiness, it is his duty. Such a one should discard even virtue for the sake of a supreme duty.
16. Supreme duty is holiness which the world cannot comprehend, but which can comprehend the world both in expanse of understanding and in expanse of conscious realization.
17. Therefore to the sages use of the word holiness is a sin unless it is accompanied by the holy life; it is preferable not to mention it than to use it in vain.
18. Remember, thou shalt not take any of the attributes or qualities of the Lord thy God in vain; either thou followest the path of vanity or that of holiness.
19. Goodness and badness, joy and sorrow, rise and fall, all differences, divisions and distinctions are of vanity, whereas holiness and unity are of the same purport.
20. Therefore Solomon taught "thingness" is vanity, all variety is vanity, all multiplicity is vanity; holiness and unity are of the same purport.
21. This is the essence of the teaching of Judaism: avoid vanity and seek God; this is the expansion and completion of the Shema.
22. Nor by recital of the Shema nor even by accepting the customs of religion is holiness attained, but by the right attitude in life which teaching is declared therein.
23. Those who follow this teaching will verily attain to success, they will know the true from the false and perceive the light in the midst of the darkness.
24. Those who follow this teaching need not neglect other teachings but should assimilate them together.
25. To every age its presentation of the teaching, the teaching is one but the presentations are many according to the need of the times and the understanding of men.
26. In a starving world, in a crying world, in a needful world, these teachings are of most value and if there is adherence to these teachings the world will benefit.
27. But if there is a clash between the world and these teachings, if in order to keep peace with the world these teachings are abrogated then the world and these teachings together will go down.
28. Therefore these teachings are more important than anything else, as it is written: "With wisdom God created the heavens and the earth." (Targums)
29. And it is also true that by wisdom God sustained the earth; without this wisdom both heavens

and earth would fall away.

30. It is equally certain that by the use of wisdom man should produce his offspring: physical, mental and spiritual.

31. In the absence of wisdom destruction sets in. This results in decay and death; therefore the Law is taught which is the very life.

32. All this brings a choice; there is no compulsion but the wise person will take every advantage to practice his wisdom.

33. If fear of the world holds one back, he is held back yet gains not the friendship of earth; if wisdom leads one on, though for the moment the world appear against him, by perseverance sooner or later to him will come both success and the good-will of the world.

34. This is the completion of Sadhana and Saddharma, greatly to be desired above all else.

XIII

1. My daughter, when God has given a faculty through His Grace, that is a great blessing and the blessing is increased through constant observation.

2. Do not worry too much or overdepend on that which is without; in the Divine Blessing you have power over all things.

3. If one does not practice Kodesh with respect to what has been given, in what respect will Kodesh be practiced?

4. It is possible for every woman to be blessed; by fulfilling her proper functions may she be blessed.

5. It has been said, woman's place is in the home; this is because her magnetic influence is more easily felt in a particular room or in a particular dwelling-place.

6. Verily the more intensive the influence of woman the better is it and at the same time this intensive feeling provides for its own extension.

7. It is the atmosphere and the nourishment which produces the satisfactory plants and the same is true in regard to satisfactory children.

8. Health departs when organs of body or mind are misused by acts deliberate or indeliberate.

9. The ignorant suffer along with the sophisticated and in periods of decadence suffering increases; only by a rise of Dharma can this be stopped (allayed).
10. Verily the return of Dharma is promised when women will combine their spiritual and their natural functions.
11. If they retain only their spiritual functions and not their natural, their magnetism may become negative and their electricity positive; this is the reason for the appearance of so many false psychics, the bastard mediums.
12. In the true clairvoyant the magnetism is increased by constant meditation and weakened by much speech. Speech is often electric; for this reason did Judaism request the silence of the women.
13. Speech is for the man being electric, expression is for the man, but the best seeds of creative thought may come from the woman.
14. Woman will find her proper place in the universe as woman when she prepares her body, mind and heart for her true functions.
15. The magnetism of woman may be positive; this is expressed in her personality and beauty.
16. An electric woman and a magnetic man cause confusion. The electric woman often becomes psychopathic or nervous, she suffers from spiritual disease.
17. When a man cultivates magnetism he may become like the woman and degenerate, or he may use his faculties to attract energy from others, this is called black magic.
18. Women, fulfilling their destinies, can rid the world of these very worst of evils; women failing to fulfill their duties provide fertile soil for their increase.
19. In the last stages this establishes a Sodom and Gomorrah; Sodom was the home of degeneracy, Gomorrah of black magic.
20. By proper cultivation of her own spiritual forces woman will aid in re-establishing the spiritual social cult which was of great importance among the ancients.
21. When this has been successfully accomplished the whole world will be saved.
22. By sincerity and devotion this will come naturally, almost without effort. Time and condition make it possible if women will devote themselves to it.
23. The spiritual cult provides for all manner of corrections, of the self and the non-self, of the

individual and the world; the spiritual cult has always been the safeguard of the universe.

24. Though one may appear small in the eyes of himself or another, if he have the right relation with God the smallness will not matter; this is true Judaism.

25. If one appear great in the eyes of himself or another, it does not matter if he maintain proper spiritual pride; this also belongeth to Judaism.

26. Fulfilling then the duty to God, one may thus render more service and comfort to humanity than by any other means, having the whole light of the universe for guidance.

27. There is no end to the possibilities for the true devotee who with humility and understanding is willing to go ahead, proceeding at all times in the Name of God.

28. The Shem or name is always given to that one who increases the universal spirit of unification; verily this is the greatest of blessings.

XIV

1. My son, when the spirit of prophecy descends upon the earth, there is no need to hold back; verily if even the whole world should hold the **nabi** should not hold.

2. How many the Jonahs who would hold back and how many more still the false messiahs, the Korahs, who lead astray, consequently the confusion of the humanity.

3. If the true are silent and the false vociferous what wonder that truth diminishes and falsehood increases, producing a base condition of the world!

4. It has been said, "Shout the truth from the house-tops" meaning, let the mind and tongue speak and act when necessary.

5. At the same time the wise regard silence as a form of action and speech; an electric silence can produce marvelous effects.

6. Electrical silence is of the secret of spiritual hearing and all manner of clarification and purification.

7. By electrical silence are the elements dissolved back into ether which operates as an agency of Kemal; then, whether it be destructive or purificative (cathartic), the world is helped.

8. An aspirant to prophethood should have a wife to protect him against the wiles of women, lest too much energy be consumed in the struggle against passion.

9. Verily this is the difference between the Master and the Prophet: the Master must struggle against himself, and so in the esoteric schools, such as among the Buddhists, marriage was not encouraged.
10. But the Prophet must struggle against the world and God has not wished to make life harder, it is hard enough; before he came to perfection Mohammed was brought to Khadijah whom he wooed and wedded.
11. Verily, the best of wives for the Nabi is one whose inner vision has been opened, even if but in part; verily that is the best for the servant of God.
12. Every form of awakening is like the gradual unfoldment of the body into the flower; slow but steady is the process of growth, although enlightenment itself can come in an instant.
13. In this the wisdom of God is greater than the suppositions of man; what is under Grace comes under Grace, beyond human reasoning.
14. Patience is the secret of magnetism and will-power of electricity, yet the two are not necessarily different.
15. Patience is restraining of outer action until the proper time; this promotes magnetism and personality.
16. To produce right action exteriorly impulse must be controlled, the proper impulses propelled forward, others restrained.
17. Right action is therefore electric, and whenever there is electrical action, it is constructive if right, destructive if adharma (contrary to Dharma).
18. Constructive right action is always that performed by the servants of God, who being consciously guided, do as they do in accordance with Divine Will.
19. Those who perform the Divine Will unconsciously are of the nature of negative souls; they may be called good but they cannot be called blessed, they are not Kodesh.
20. To be holy one must be conscious not of goodness but of Godness; to be conscious of goodness is vanity, to be conscious of Godness is spirituality.
21. The life on the earth is increased whenever even one soul becoming God-conscious, performs even one act as a result of this expanded selfless consciousness.
22. Purity of purpose is only possible under holiness and Godliness; not by man is man sanctified but by the Grace of God; this is the secret of Kodesh.

23. No man makes an effort toward being holy and succeeds; by making efforts toward purity it is possible that one may become holy; salvation is not of the self nor by the self, but of God and by God.

24. Sinners fail mostly because of over self-consciousness; the pure in heart see God because that is their natural condition of sight.

25. This attunement is the fulfillment of the purpose of life; nothing else is the fulfillment of the purpose of life.

26. Therefore right achievement (that is, Dharma) is an accomplishment not only of man but of God, it is the cooperation of man and God.

27. Cooperation of man and God, considered together as a unity, is the sign of righteousness and holiness as well as the fulfillment of the purpose of life.

28. This is the union of self and non-self into the Unity of the Whole; when this is accomplished, all is accounted for.

XV

1. My son, theory is one thing and practice another; in the spiritual path the two go together and either without the other regard as incomplete.

2. Practice is necessary for the sake of the self and theory of the sake of the non-self.

3. The hypocrite regards theory for the self and practice for the non-self, but the sage holds to the opposite view and state of being.

4. Right effort through the union of male and female, positive and negative, brings not only good children but prepares the field of life for holiness.

5. This is the supreme essence of spirituality as reflected in the everyday life; nothing is beyond that.

6. Husband and wife working together first to rear proper children, then to produce holiness for the whole world was a fundamental of Judaism and also of Hinduism (Arya Dharma).

7. The doctrine of reincarnation of the Hebrews was not that if a man was not the father of children he would have to return, but if he were not the father of builders would he have to return.

8. In other words, metempsychosis followed for failure to increase spirituality and holiness in the

world and for this every soul was held to account.

9. He is incorrect who limits holiness to the physical motherhood and fatherhood; there is no limitation to the opportunities for holiness.

10. When the seed of the male is properly planted in the female human children are born who flourish; this is the marriage consummation of Jemal.

11. It is sometimes called physical marriage but right sexual relation is a spiritual consummation on the physical plane.

12. In other words, true mating is Kodesh, is to be considered as Kodesh, and the male and female one as to the other, should base their relations on holiness equally with love.

13. Know this union of holiness and love to be the greatest of human aspirations; know it to be the highest voluntary accomplishment of man.

14. All that is fine and noble in family life, in social life, and in worldly life may spring out of this union of love and holiness.

15. When the seed of the female is properly implanted in the male in the world of thought, not only is proper birth and nourishment given to thought-forms but this prepares the way even for earthly satisfaction.

16. Right influence of the female over the male is magnetic and may become inspiring; this is the marriage consummation of Jelal.

17. It is sometimes called celestial marriage; it is the spiritual consummation on the mental plane as well as in the heavens and may persist long after the physical bodies are no more.

18. It is foolish to limit the marriage to the physical family and social relations although these are integral portions of it and should neither be ignored nor minimized.

19. But neither should they be overemphasized as this tends to draw all forces to earth, producing disharmony, disease and death.

20. Purity of the relation between husband and wife may be increased indefinitely by proper attention to the functions both of the male and the female, and of the human soul, if such term may be employed.

21. The marriage of the soul is only to God; there are not mates, soul to soul, as soul belongs to God, is God.

22. At the same time when the light of God has been poured upon a man through inspiration and the light of God has been poured upon a woman through vision, and they united, this is the highest of marriages, the only possible Kemalic marriage on the physical plane.

23. Inspiration is for the male being positive and electric, and vision for the female being negative and magnetic, but both are of the Grace of God and bring most noble blessings.

24. That is to say, when the male is Kodesh, and the female is Kodesh, their right relations promote all spirituality in the world.

25. When such a man and such a woman mate, three are the possibilities; three are the choices which lay before them.

26. They, if they choose, or if God so chooses, may bear children, one or more, possessed of the highest gifts.

27. They, if they choose, or if God so chooses, may fill the world with teachings, representations of old teachings or new forms of teaching in order to inspire or enlighten the world.

28. They may abandon all choice to God and depend entirely upon meditation and the guidance which comes to them, for the sake of God, which is Kodesh.

29. The bearing of children under Grace becomes the conjunction of Jemal with Kemal; from it Christ and Buddha were born, but each at a sacrifice.

30. And when Prophet Mohammed begat sons, they passed on, so his attention was not drawn too much to the children to the detriment of the world of God's children.

31. When all efforts are given to inspiration, great good may follow, although sometimes at the expense of pain; that is the conjunction of Jelal and Kemal.

32. Out of it can come great power as exemplified in Solomon and Akbar, but with all their wisdom they failed to instruct their own children properly.

33. Therefore abandonment of choice may bring no loss although by this abandonment the whole world at times may turn against those who surrender all to God.

34. In the end those who follow the course of abandonment triumph, and it may even be called an eternal triumph, although outwardly in the world of time it may not always appear so.

35. The great advantage of this Kemalic effort is the benefit that is thus given to the world; there is in this no promise of benefit to man and woman, but there is all promise of benefit to the world.

36. This is the test of trust (riza) in God, dependence upon God (tawakkul) by which one becomes the son or daughter of God.
37. This path of marriage makes one entirely dependent on God and this is the greatest of blessings, the absolute consummation of holiness.
38. It is not what God does for you that matters; God can and does bestow benefits on many, even of the unworthy; it is what you can do for God; this is the source of marvels.
39. This is the fulfillment of the purpose of life and in this manner it is accomplished on the physical plane; sooner or later all come to it, but in this manner the goal is reached much sooner.
40. When this goal is reached one becomes son or daughter of the Covenant according to the teachings of Judaism, and it is such Israelites who can help the world.
41. Indeed, he or she only is an Israelite, has the right to be known as Israelite, who has reached this stage and condition.
42. Through such Israelites God pours forth blessings and inspirations for the world, and by them the world is sustained.

XVI

1. Having received give, give what is given to you and by your giving even that which has been offered you or proffered you, even that will be increased.
2. It is possible to turn a blessing into a curse by non-observance of the principles of blessing, even as it is possible to turn a curse into a blessing by wiping away the vestiges of self.
3. By constant gazing into the mirror of non-ego the preservation of the blessing is vouchsafed.
4. Man is the means by which God blesses the world; God blesses man and this gives man the opportunity to bless the world.
5. When man blesses the world of his own accord he imparts psychic power and cannot replenish it except from this same world; this is the false blessing in which there is no holiness.
6. When man blesses the world because God blessed him this is the true blessing by which and through which man acts as the channel of holiness.
7. This sort of blessing is called "Baraka" by the Sufis through which psychic energy is constantly replenished through the constant pouring forth of spiritual magnetism.

8. Spiritual magnetism is the result of Grace, and when it is bestowed it connects the individual channel of life with the All-life, man with God.
9. But when man does not impart that which God has given him, when he keeps it unto himself, whether of timidity, pride, or humility, this same blessing becomes a source of curse.
10. This is like a hidden fountain bursting into a destructive geyser or stream of lava, because it had no proper channel of egress; thus it becomes destructive.
11. The story of Balaam is so explained. God gave him blessings, Baraka. When he tried to curse he was cursed; nor could he use Baraka destructively, he blessed Israel against his own will, it being the Divine Will.
12. All that is given to man by Grace of God is for distribution; of course if it be not accepted by the multitudes that is no fault of him to whom it has been given.
13. Give and thou shalt receive, but give in order that all may receive and think not of self; this is the essence of communion and brotherhood.
14. By distributing the blessings given to you, in reality you give nothing away, you do nothing but increase your own capacity which is really the duty of everyone.
15. Dharma means to act as a channel for inspirations, to contact God; dharma means holy duty, it is the combination of holiness and duty.
16. Dharma is not of the nature of necessity or compulsion; rather dharma increases liberation and liberty, while self-will, in the name of liberty, often draws one by compulsion.
17. Life under necessity is slavery; life under the spell of individualism brings only the right to action. If this is done for a selfish purpose, one is compelled to partake of the fruits of compulsion, favorable or unfavorable.
18. But if anything is performed for the sake of dharma, as a holy duty, although one may not always share in the fruits, one is freed from compulsion thereby.
19. This is the true freedom, this is the spiritual liberty, this is the way by which man frees himself and another, this is the manner by which and through which God distributes Baraka.
20. The performance of Baraka and the pursuit of dharma constitute true Saddharma, the supreme law, the law of liberation, operative whenever man rises above compulsion.
21. When a single person rises to Saddharma and endeavours to distribute Baraka thereby, a chain is formed bridging the gap between the generality and God; in this lies the safety of the

world.

22. Look for no other safety, seek no other haven than that security which comes whenever the Spirit of God rests upon you; there is no better state or condition.

23. When man, blessed by God, endeavours faithfully to fulfill his dharma, he becomes the anointed of the Lord, the shepherd of the flock; he is the priest after the order of Melchizedek.

24. There were, and one may even say there are, two types of priests: those who are priests by birth or effort, and those who are priests because of spiritual attainment.

25. Sons of Aaron are the priests by birth or position or investiture; sons and daughters of Moses are the priests and priestess because of Baraka.

26. Baraka alone makes it possible to become a priest or priestess after the order of Melchizedek; such is beyond the pale of the human generality.

27. Having attained, sustain, and having sustained, distribute, and having distributed, fore-ordain; these are the stages in the development of the sons and daughters of Moses.

28. The beauty of holiness becomes a reality when men and women, or even a single man or a single woman, pursues the path through these various stages.

29. True holiness contains beauty and true beauty leads to holiness, for God is the perfection of beauty, a beauty which the heart alone can realize.

30. There is no beauty in saying "beauty," there is all beauty in holy living; the Grace of God sustains beauty in every phase of life.

XVII

1. The performance of Saddharma is the greatest of performances which is not a duty but a privilege, replete with blessing.

2. Even the moral law is not a duty but woe to the man who flagrantly transgresses it, for the Saddharma is the privilege of the elect.

3. There is a difference between Dharma and Saddharma; of Dharma the ordinary man may be conscious and may improve his condition therefore, but of Saddharma only the initiate may be conscious.

4. Those who attempt Saddharma without knowledge of Dharma mostly fall, but those who obtain

Dharma and remain ignorant of Saddharma cannot rise.

5. Confusion of sects, of religions, of beliefs often follows this ignorance of relation between Dharma and Saddharma.

6. According to the teachings of Judaism, know Dharma as Torah, the way of righteousness, and Saddharma as Kodesh, the way of holiness.

7. The way of righteousness should always be trodden first, and then the way of holiness; those who aspire to holiness without righteousness fall by the way.

8. Therefore Sufis admire the exotericists and prefer complete training in the outer cult before aspiring to Tarikat, the way of the enlightened, the Holy Path.

9. This Tarikat is none other than Saddharma, the path of Ruach Ha-Kodesh, common to all religions, but only known by the initiate.

10. It is not necessary to preach universal religion in the outer sense, but the truly wise recognize the common principles of esotericism.

11. To grasp the fundamental principles of religion is a step forward, to appreciate the universal basis of all is a great advance, to believe in esotericism is a sign of higher evolution, but to know them to be true is the mark of the sage.

12. No one can be called a sage or recognized as a sage who has not this consciousness to some degree; mastery of understanding of the outer life, however, is often an indication of sagacity.

13. Sagacity may be the beginning of Saddharma and Wisdom is the end; the practice is the seed of blessing and the scattering of blessing (Baraka) is the accomplishment.

14. Therefore when the heart appreciates trueness it becomes indifferent to goodness, yet the goodness of trueness is the highest goodness.

15. When one pursues the path of wisdom the multitudes that one follows are multiply greater than those who follow him at first, or those who reject him at first.

16. Acceptance or rejection by another belongs not to the path of Wisdom; that is, they have no part in holiness; but whom one accepts or rejects, that matters very much.

17. The acceptance of holiness belongs to the heart; what pertains to the head or mind has no part in Saddharma and the wise ignore it.

18. Fullness of consciousness of heart is the final purpose of creation, of Adam, bringing to life the

second Adam, the Adam of blood, or heart, or love.

19. This is the teaching: earth or adamic from Adam and not Adam from it; the earth flourishes because of man and if man ceased to be man the earth would be destroyed.

20. This appears speculative and a source of confusion, but the man of the future will understand the biomagnetism and universal energy, which the Hindus call prana.

21. It is too soon to announce the principles of biomagnetism; in Buddhism one learns about the Nirmanakaya body, and it has not always been understood.

22. Saddharma, being the way of heart, the way of wisdom, the way of understanding, the way of holiness, it is not dependent upon explanation.

23. The Sephiroth of Kabbalah have not been understood because they deal with faculties of the heart; they are not of the mind, they belong to the realm of supreme principles.

24. Whosoever strives to comprehend with his personal intellect that which belongs to the impersonal consciousness perforce ends in failure.

25. Contrariwise he who has sagacity to concentrate upon the mirror of the non-self, he knows no impersonal consciousness, he is ever successful.

26. Therefore he who regards the teaching of Kabbalah, that God is the true ego, and the ego is God turned in the opposite direction, by contemplating the non-self perforce attains the desire of every soul.

27. So long as ego is posited, the ego is posited and God is not posited; just so long will understanding come only by gazing into the mirror of the non-self; this is called **Binah**.

28. But when the non-self is posited and the self denied, this is the attainment of Wisdom, which is known as **Chokmah** in the language of Judaism.

29. The wise do not make an absolute distinction between Binah and Chokmah; the wise always seek to rise above distinctions and differences; the wise pursue Unitarianism.

30. He who sees the self in the non-self, and the non-self in the self, unites Chokmah to Binah and Binah to Chokmah; he attains to the Crown, **Kether**.

31. There is no other crown than the union of Chokmah and Binah, and of Binah and Chokmah, and of all the **kalam** (that is, vessels) into one vessel; this constitutes the crown (Kether), the symbol of Royalty (Malkuth).

32. This is also called the union of the positive, the self, the **Yod**, and the **He**, the negative, the non-self; when these are united, verily the anointed (Messiah) will be.
33. Therefore Jesus said that the Kingdom of Heaven would come when the without was as the within and the male with the female neither male nor female.
34. Know Gnosticism to be Kabbalah and Sufism on its positive side also to be Kabbalah and there is no sacred tradition other than this sacred tradition.
35. Know also the stream of negation or Arya Dharma, to be the vessel of receptivity. This is the Ganges, even as the Kabbalah is the Jordan, which symbolically become one.
36. The kalam, the Jordan and the Nile are streams of the heart and constitute the body of bliss called Sambhogakaya by the Buddhists.
37. Even as the Jordan and the Ganges become one, are one, so the 32 paths of Moses, expounded in Kabbalah are identical with the 32 signs of Buddha.
38. In its innermost essence, the supreme of all teachings, of all revelations, is one Truth, beyond all divergence; this is the comprehension of Saddharma.
39. Having learned the unity of truth and truth of unity, the inner path of one religion is the inner path of religion, including therefore all religions.
40. Having learned the principles of esotericism, practicing them, the crossroads of all esoteric schools are reached, and the streams of all unite.
41. Verily, this is unity, to know unity; verily to believe in unity is a divergence of belief from the belief in non-unity; when one beholds the One in the many and the many in the One, perceives and not believes, he has reached the goal of Unitarianism, that is of Judaism, also of Vedanta.

XVIII

1. Perform now, with the Grace of God, the rites of Saddharma, meaning acts of holiness, inspired by Ruach Ha-Kodesh, or as the Sufis call it, the Spirit of Guidance.
2. Ruach Ha-Kodesh is also the same as Holy Spirit and Bodhisattva; one need not be disturbed by words; call them the deeds of non-self, meritless actions.
3. When merit is abandoned, Baraka is increased; this is a mystery, for it is true that when man silences himself, that is the opportunity for God.

4. By giving the example of Saddharma, one provides a path for the generality and in this lies the safety of the world.
5. By making God a reality the true self is found; this leads to the extinction of illusion and the diminution of pain, sorrow, disease and sin.
6. World of heart is not predetermined by words, thoughts, or principles; world of heart selects its own words, thoughts and principles.
7. Action of man continues action of the world and apparent non-action of man in meditation continues the harmonies of the world.
8. Nothing is so conducive to harmony as constant gazing into the mirror of the non-self, for the non-self may lead to silence or harmony, whereas the self produces what is called noise.
9. Music is the union of the self and non-self; purity of self-expression is found in the perfection of melody, purity of the non-self expression is found in rhythm.
10. Melody is the father and rhythm is the mother of music; melody is purusha, rhythm prakriti, melody is of heaven, rhythm is of earth, melody is Jelal, rhythm Jemal.
11. Music of life results when one pursues the same principles of melody and rhythm in society as in the arts; this is one aim of Sufism.
12. Practice of meditation is also necessary for control; when meditation is not practiced, the male should look for guidance to the female, and the female should also rely upon the male.
13. Guidance by the female is gazing into the non-self, even as meditation is a practice of gazing into the non-self; this gazing leads to the appropriation of wisdom.
14. Judaism must assimilate the prowess of the female and Hinduism assimilate the spirit of the male; by this union will be world be benefited.
15. It is not necessary to know much; the responsive heart constantly prepares for right action; this is the path of love which is also the true path of knowledge.
16. He who separates path of love and path of knowledge—knowing divergence and division—most often does not approach the threshold of the unseen.
17. But he who adheres to Unitarianism at all times and in all things, never departing from unity-in-union, is a liberated soul.
18. In Saddharma action is more important than quality and yet when one departs from mercy and

wisdom one also departs from Saddharma.

19. Of these two, wisdom is above mercy, wisdom is above all else, except, perhaps, understanding; thus Chokmah and Binah are placed above **Chesed**.

20. Know the Sephiroth as ten variants of one supreme heart-energy, graded according to the importance of aspects, but being aspects of One and the Same.

21. These are not stages in the growth of the heart or in the unfoldment of the heart, they are not stages at all, they are aspects of one and the same universal degree.

22. One does not perfect one Sephira and not increase the degree of another; the perfection of heart develops all, more or less simultaneously.

23. Therefore there is no concentration upon quality; there is no pursuit of attribute; there is only constant striving for God, an all-inclusive endeavour.

24. Pursuit of the Supreme is pursuit of the Dominant, All-Embracing, Omnipresent, Omnipotent, Inclusive; the mind will not understand, the words will not explain, the heart does not need interpretation.

25. Life of the heart is the truest life and this is full of wonder; but he who abandons wonder for duty in the name of the Supreme attains to the highest wonder.

26. Attainment is not the supreme goal; attainment is the only goal of humanity. And what is attainment? Attainment is realization of the true Self.

27. False self plus false non-self equals true self. This is called the path of love, sometimes of self-sacrifice, but in reality nothing is sacrificed.

28. What is sacrificed is the attachment to illusion; hypnosis is caused by habit until the personality identifies itself with its reflection.

29. Reflection upon appearances, reflection in the mirror of phenomena produces the illusory self; then reflection into the mirror of the non-self or non-being releases one from the illusory ego, caused by hypnosis.

30. Therefore by gazing into the non-self one realizes his state of hypnosis but does not necessarily attain thereupon.

31. Gazing into the non-self is the primary portion of Zikr; “La Illaha,” there is no Deity. In Judaism this is expressed, “Thou shalt have no Elohim”—know these to be identical.

32. In Judaism the positive was given first, then the negative, and in Islam the negative was given first, then the positive: **Il Allahu**; the sequence is relatively unimportant.
33. Judaism begins, "I am (Ani) the Lord thy God" and then states "Thou shalt have no other Elohim," and Islam says: "There is no God, but God." The mystic is one who knows their essential identity.
34. As man is swept by illusion, often he learns best by gazing into the mirror of the non-self and then he realizes that what he has considered to be himself was not in reality himself; thus he is enabled to attain the true.
35. Attainment is all that matters but now is also declared attainment through Judaism by which one crosses the desert and enters into the Promised Land.
36. Blessed is he that undertakes the journey even in his daily life, and comes to an understanding of the eternal principle which lies at the foundation of religion.

XIX

1. God in the unseen, the teacher in the seen, these are not to be regarded as different; by knowing no difference one accomplishes the contemplation of the non-self.
2. To husband wife and to wife husband, and to both the teacher, this is the supreme undertaking; there is no achievement higher upon earth than this internal-external communion.
3. Communion which is external as well as internal is in the direction of perfection. Such communion, omitting nothing, leads to emancipation.
4. Emancipation becomes a reality when, after having gazed into the mirror of the non-self, one perceives the self reflected there and gazing back upon the self recognizes it also as the non-self.
5. Thus is the positive and the negative recognition of the identity of self and non-self which is the dutiful accomplishment of every person in Saddharma.
6. He who sees the self **in** the non-self obtains the positive accomplishment which is the perfection of love, or self-sacrifice (**ishk**).
7. He who sees the self **as** the non-self attains to the perfection of wisdom (**ilm**), which is the sign of recognition.
8. Know **ishk** and **ilm** to be the two aspects of selfless purification, called **fana**, and the beginning of true existence, called **baqa**.

9. The teacher on earth and God in the unseen, these are the means to baqa.
10. There are not, there have never been, other means since the foundation of the world; this is the doctrine of Saddharma.
11. Saddharma is possible only when the self gazing into the non-self, recognizes neither self nor non-self, or the non-self gazing into the self recognizes no distinction.
12. This is the pure attainment of the higher self and is found in three classifications: marriage of husband and wife, marriage of pupil and teacher, marriage of soul and God.
13. The first is called the earthly marriage, the second is called the celestial marriage, the third is called the spiritual union.
14. When the first is accomplished in accordance with the principles of holiness it contains all the seeds of the second, the celestial marriage.
15. Likewise when the celestial marriage is performed through the voluntary sacrifice of the aspirant it contains all the seeds of the third, the Supreme Union.
16. The Supreme Union overshadows all forms and ceremonies of marriage; therefore marriage has been called a sacrament, but in reality it is a symbolic derivation of the true sacramental marriage.
17. Mystics have given marriage much importance; in some instances they have even repudiated its earthly form, but Jesus was called **son of man**, and only later was he known as son of God.
18. Unless one has received proper training or attained illumination, overcoming his lower nature and all base desires, it is generally far better for him to become wedded according to the customs of earth.
19. Easy it is to speak about gazing into the mirror of the non-self, difficult is it to accomplish; therefore celibacy is often more unfavorable than favorable to spiritual development.
20. Celibacy has been least objectionable when one has become a master of Yoga or has received training during one's earlier years, making it possible to sublimate his faculties.
21. Although the world calls it "sublimation," let the sage know it rather as "superlimination" for by proper transmutation of qualities and forces he arrives at the **upper** threshold.
22. Superlimination and transmutation of qualities are often easier to acquire after marriage; by this means one learns to grasp the significance of non-self.

23. The full force of love often comes into play only when there is some one to love and to be loved; God as the ideal Beloved can best be reflected in the companion.
24. As has been explained, this is the marriage of the sun and moon which sustains the earth and balances the celestial forces.
25. Without this marriage and this balance, the cosmos would not be maintained for the psychic power would gradually be consumed, and not properly replenished.
26. Thus the hope of the whole world is in the initiates' practice of Saddharma; by this means humanity reaches the stage of Quan-Yin, Bodhisattva of Mercy, and Manjusri, Bodhisattva of knowledge.
27. When Saddharma becomes natural and normal one beholds the presence of contemporary Bodhisattvas.
28. The Kadushim are the true Chassidim, the purified ones, who represent in Judaism the path of the Bodhisattvas.
29. In the future, the name will not matter much, the process and its fulfillment will matter entirely, for the world will come to know more about Divine Reality.
30. Then one's state of being will speak much louder than vociferation, the Silence will overcome the Voice, and thus will the Word be made audible.
31. This audibility of the Holy Word is the culmination of the presentation on earth of the Doctrine or Teaching, in Hebrew **Sod**.
32. This accomplishment is a privilege and a blessing, for the spreading of the Divine Message will solve all the problems of the world.
33. This will be the solace for suffering humanity; this will be the termination of tribulation, the coming forth in the light of day.

XX

1. What is planned, what is arranged, what is prepared, what is performed, by one, two or three, gathered in Holy convocation, that is planned, that is arranged, that is prepared, that is performed for the whole of humanity.
2. The further the advance on the path of development, the greater the area of influence, of every thought, word and deed, whether one be conscious or unconscious of it.

3. As one grows spiritually, the effect of the world upon the personality diminishes while one's affect upon the world becomes greater and greater.
4. This increase of influence is most natural and may even seem automatic when the Grace has been given to persons, one alone, or two or three together.
5. Numbers do not constitute power, numbers constitute channels, and a few clear channels may be equal in worth to multitudes of smaller streams.
6. Purity of holiness alone constitutes its power; this arises from clarity and devotion, single-mindedness as it is called. Multiplicity is not a constituent of it.
7. When there is holiness of purity there is purity of holiness; likewise when there is purity of holiness there is holiness of purity.
8. The Brethren of Purity was instituted for those who had reached the stage of Grace; in earlier times they were called Chassidim or Essenes; in later times they were known as Sufis.
9. Know that there is no constituted **white** "White Lord," such an organization being either the production of man's inspiration or man's imagination.
10. It is the Brethren of Purity who are the terrestrial representatives of the Celestial Hierarchy, who are the purified ones, who have been blessed with Grace.
11. It is not considerate to hold the idea of membership; if one is a member, so to speak, he recognizes another through signs and symbols given interiorly.
12. On the path of holiness, work should be accomplished without regard to cooperative efforts; in other words, there is no dependence upon "another."
13. The Brethren are only brethren to each other when they act and live according to the principle of unity, for theirs is not a brotherhood of flesh and blood but of Grace.
14. Even those who constitute the brotherhood give the most formal cooperation to the Murshids and Sheikhs, the Masters and Saints, who represent the Hierarchy.
15. Be assured, this is the consummation and ideal of that Judaism taught and exemplified by Abraham and Moses and Solomon and all prophets.
16. In pursuing the path of purity one becomes thereby a successor of the Messengers of God and their servants.
17. Verily the children of Israel were especially constituted for this purpose; verily they succeed

when they persist after spirituality, verily they fail when they turn unto themselves.

18. Be assured, this is the highest duty, wherein the heart may feel pure and proud, knowing it performs duty for the highest service; that is, action in the Name of God.

19. There is nothing higher or finer or more noble than this; this is the supreme line of endeavour of the life on earth and it continues even into the hereafter.

20. The work of the pure ones, the Chassids, is not affected by dissolution of the body; it continues with renewed and redoubled effort in the hereafter.

21. Blessed is he who in this life has found his life's purpose, verily he will be granted a crown which shall remain with him despite all efforts of the generality.

22. Blessed is he who carries the principle of unity even unto the culmination of earthly existence, for to him death is neither obstacle nor hindrance.

23. To the pure all things are become pure because of the light of their own purity; this is purity arising out of the fires of experience; thingness without divinity is no more.

24. Thus spiritual purity is even as the opposite of the purity which seems to arise from ignorance; it contains all whereas the latter contains nothing.

25. This is the other end which is the completion of life; it comes mostly as the result of pain, it comes always as a result of Grace.

26. Look at pain therefore as a ticket of admission to a higher condition, and avoid unnecessary pain by constant application of knowledge.

27. Constant application of knowledge benefits the world as well as oneself by offering exemplary conduct which the generality can follow.

28. It is for the generality to follow the Brethren and not for the Brethren to follow the generality, although the wise never persist in strange actions except for the sake of Wisdom.

29. Even when following a different course it is well to remain under Grace; this offers the greatest protection, protection against the slumbering ego.

30. The more the ego can be put to slumber the more the Spirit of God can express itself; even if only one channel is open it is well; if there are two it is better; if three it is most excellent.

31. The perfection of transmission is thus obtained best by adherence to the teacher or the teaching, next by harmony in common spiritual devotion.

32. It is not the teacher who helps so much as one's adherence that is helping; it is one's adherence to the principle of unity, to the teacher or the teaching that is valuable.

33. Know these as one: the teacher, the teaching and the adherence; verily know these three as one.

34. This is the doctrine, called teaching or dharma, which has been transmitted from age to age and from generation to generation by a line of teachers devoted to spiritual undertakings.

XXI

1. Servant of the Most High is he who comes to the end of explanation and the beginning of understanding.

2. Continuing in this most honorable status one performs eternal deeds whose effects are beyond comprehension, may even be beyond conception.

3. Be therefore sanctified in all deeds, knowing their performance is for the glory of the Lord, and in this abides all blessing.

4. Wonder not at wonders and amaze not at amazements; neither glory in achievement nor fret at failures but praise God continually.

5. Praising God thou preservest thy Baraka and thy seed; by this thou canst not possibly be attached to self.

6. Be calm as possible under all circumstances, watching thy breath and thoughts, and above all, thy heart.

7. Attainment of mastery is not a complex thing, it is quite simple, being but an extension of the principle of unity; if such it may be called.

8. Therefore complexity is not a sign of the wise, yet their simplicity is likely to confound both the ignorant and the learned of the generality.

9. The complexity of the ignorant is founded upon smallness and is therefore often confused with simplicity; smallness is by no means simplicity.

10. On the other hand the complexity of the learned is very complicated and yet their horizons may be large.

11. When simplicity is combined with a large horizon, that is a sign of spirituality, the best of signs.

12. Of the two, the large horizon is most essential as God is all-inclusiveness and one might say that without this inclusiveness there is no God.
13. Just as man has passed from belief in the multiplicity of deities to a realization of the One, so complexities should be weeded from the mind.
14. Make this a conscious and continuous effort, to obtain the all-embracing simplicity of unity; this is called Contemplation.
15. Thus the cosmic aspect of contemplation has these two characteristics: the all-embracing horizon and the deep attachment to unity.
16. Now declare the mystery of the dot and the circle: the dot is man and the circle is God.
17. **Murakkabah**, spiritual concentration, is upon the dot, seeking simplicity and single-mindedness, and yet its result is the circle, the ever widening horizon.
18. He who sees this and knows this has the key to everything; therefore Sufis have regarded Murakkabah as the best of practices.
19. Concentration is in reality very simple and yet it holds the keys to all things; it is only necessary to keep the breath in rhythm and hold the thought by feeling.
20. Rhythm of breath assists one in the direction of unity and holding thought by feeling leads toward the wider horizon.
21. Therefore to calm the mind the breath is ever to be watched, while to increase the scope of vision and sympathy the heart is to be watched.
22. Balancing these two, one becomes the conqueror of himself and of all the world.
23. Control of breath (**nufus**) means control of ego (**nufs**), both of which are called **nephesh** in the Hebrew language.
24. To love God with all nephesh is to bring one to the threshold of unity, this by calming the breath and keeping it rhythmical; this also by devotion, meditation and prayer.
25. And to love God with all the heart (**leb**, **Kaleb**) is to find the seat of non-self and expand the consciousness even through the universe.
26. Thus mastery of breath leads to destruction of false self and mastery of thought leads to expansion of true self.

27. By this the self and the non-self are united and transmuted and the life of god becomes a reality.
28. Both aspects, perfection of breath and perfection of heart, are considered of great importance by the Sufis.
29. The Hebrews attached more to perfection of heart, overlooking the breath. They have the secret of God but know not how to control ego.
30. Whereas the Hindus attached more to perfection of breath, overlooking the heart, have found the secret of self-control but know not the secret of God, the Divine Unity.
31. Now therefore in Sufism are united both these streams, bringing that balance and perfection in which resides all blessing.
32. Now then in Sufism are united the spiritual schools leading to the brotherhood of man in the Fatherhood of God.

XXII

1. Having obtained, having received, having known, all that is left is to do, to do bravely, fearlessly, but always in devotion.
2. By this God is brought to earth, the Spirit of God is made manifest, this is the incarnation of the Ruach Ha-Kodesh.
3. Israel is not Messiah nor is Arya Avatar; the combination of both these—really the two apposite sides of the same—will accomplish all things in holiness.
4. There is no other holiness than this which is all-embracing; as God is all-embracing, so holiness is all-embracing.
5. There is no other spiritual love than this, for as God loves all creatures so the spirit of holiness may be extended to all.
6. And yet everyone does not place himself under Grace, neither is it incumbent to offer Baraka to everybody.
7. The deaf do not hear, the blind do not see, and the ignorant are stupid; for them blessing, instruction and interpretation are in vain.
8. Ask no price and ask every price, who will not surrender to you will not surrender; to such a one

you are compelled to give nothing.

9. Preserve the treasures which God has given you and you will increase them; share them freely with the worthy and you will likewise increase them.

10. There is no law for imparting to the unworthy; those who are under Grace are not under the Law and can make their own laws.

11. A failure in this on the part of the worthy is better than a million successes on the part of the unworthy, for the worthy are under Grace.

12. Those who are not under Grace do not understand the dispensers of Baraka; even if the worthy act upon their own initiative all will be well.

13. But if those who have Baraka are trapped by sentiment or fascination they can be deprived even of their power and their secret, which will bring untold harm.

14. As high as thou goest, so high thy responsibility, but the greatest loss comes by failure to act—by such failure the otherwise saintly Arjuna almost brought ruin upon himself and his compeers.

15. Failure to act can bring harm even as Judaism teaches, to the third and fourth generations.

16. But wise words, wise acts, wise thoughts, may preserve a nation for countless generations.

17. If one can bear this in mind and know when to lead, how to lead, when to follow, how to follow, he becomes almost as Messiah to mankind.

18. Not that he will be recognized or be known to the world, but that he will be performing Baraka and pursuing the oath of Saddharma, replete with blessings.

19. So if thou keepest instruction thou will succeed. And how is instruction kept? It is kept by listening to the voice of the heart.

20. Voice of the Heart is silent but ever speaking, voice of the heart is “the Word” mentioned in all Scriptures.

21. Voice of the Heart is alive when one is under Grace; Voice of the Heart is none other than the Spirit of Guidance, most wonderful.

22. Voice of the Heart is God within and beloved without, best in the teacher, next best in the matrix of marriage and next best in the words of an enlightened or innocent person.

23. All of these ways, all of these methods are resorted to by the wise; blessed is he that uses them and listens not to the cry of the multitude.
24. The cries of the multitude cannot be answered from the multitude; from the multitude come questions, from the wise come answers; this is Dharma.
25. But when from the lips of the successor of the sie come questions and from the multitude come answers, one, two or a myriad, then has Dharma decayed, then is Grace departed.
26. So by doing what one knows within to be right, one justifies oneself, and after one has justified oneself then the world will justify him.
27. This is the one occasion when the approval of the world reflects the approval of God; when the approval of the world follows heart-approval, then it reflects the approval of God.
28. By this means will the Divine Message reach the ears and eyes and minds of humanity, by this means also will it ultimately touch the hearts of humanity.
29. Thus the preservation of the Law as well as Grace is assured; when Grace is assured then the preservation of the Law is assured.
30. By this means and this alone will the Torah of Israel be distributed among the Goyim, all other means have failed and ever will fail.
31. Therefore let us praise God for the success assured and let us live according to the manner of the Holy Ones.
32. Let us praise God that His revelation is restored by the social benefit of mankind, that all may come and drink of the living waters, and partake of the food of wisdom.

XXIII

1. The praise of God is ever to be repeated, the praise of God is the paramount duty, the praise of God is the source of Baraka.
2. Praise God and blessings will flow everywhere, praise God and life will be increased.
3. From praise to still more praise in the daily life and in meditation, in activity and repose praise God.
4. The music of life will increase as efforts are made to increase it, according to the practice of Saddharma will it increase.

5. In music are all teachings fulfilled, in music is the consummation of effort and the source of harmony.
6. As leaders in music shall the spiritual teachers be, as conductors in harmony shall they establish their own lives and the lives of others.
7. There is no beauty that is higher, there is no ideal that is nobler, there is no method that is more proficient or efficient.
8. By establishing a norm for the world to follow, the world is benefited even as a gardener prepares the garden for seeds.
9. As a shepherd guides his sheep, as a ship's officer commands his crew, so should those under Grace direct humanity.
10. By this does the world flourish, does humanity benefit, and is prosperity restored for mutual consolation and enjoyment.
11. So when the spiritual leaders guide the world will it be guided, and as they guide it so will it be guided.
12. Cursed shall be the misleaders, cursed the false claimants and cursed they that rob and exact cruelty and torture of the multitudes.
13. Deprived of power shall the ignorant, the vain and the proud be; dharma will be restored and the words of Torah drop like jeweled rain from Heaven.
14. For the day of the Lord is coming, in the fulfillment of the efforts of the wise will all things be fulfilled.
15. The day of the Lord will approach when man can meet with men beyond the boundaries of sex, caste, creed or nation.
16. The day of the Lord will ultimately be witnessed upon earth through the constant efforts of those who, blessed with Grace, distribute blessings.
17. Civilization will not go down, nor do the tyrants maintain their sceptered sway, for all will bow in humility, one humanity before God.
18. This has been called the day of Alast, the day of fulfilled promise, when the worst of worldly woe shall be removed.
19. Once again shall be witnessed the glory of the Lord upon earth, once again shall prophets and

chosen vessels flourish; the Oracle of God shall be restored.

20. Then shall we see a temple where all humanity will worship, one spirit of worship behind a multiplicity of forms.

21. Even as various patterns of music shall all forms be accepted, even as music shall forms be preserved and used.

22. Forms shall be used though the wise be well aware both of their advantages and their limitations.

23. Forms shall continue and new forms be devised even as new music shall be developed by those of clear insight.

24. Ways shall be opened for humanity to approach its Lord; self-development shall become more and more part of the life of the multitudes.

25. These efforts shall not be in vain; for centuries hereafter seeds that are sown shall flourish as mighty trees, as beautiful groves for the delight of posterity.

26. Therefore hold back nothing, and remember the Lord at all times, for in this lies salvation.

XXIV

1. This is the beginning, this is the beginning of the restoration, this is the beginning of the restoration of the mysteries.

2. By means of the mysteries shall the initiates, few in number, be enabled to reach the multitudes and impart sacred teachings.

3. By means of the mysteries shall the initiates, few in number, attract many souls, for in this lies the religion of beauty.

4. The religion of beauty shall thus be combined, coalesced with the beauty of religion, faith and sincerity going hand in hand.

5. This is the great work to be undertaken by the wise, when the wise have proven themselves; this is the way by which the wise can reach the real Way.

6. By Sufism the union of Judaism and Arya Dharma shall the few be reached, and the many, even as of old, shall be contacted through the mysteries.

7. Even as of old the mysteries shall be restored; only by aid of the hierophant can they be restored, being otherwise only as empty or broken vessels.
8. Guard then the secret of the mysteries, even the form if necessary, but guard the spirit at all times.
9. Consider well all plans and preparations for the mysteries; seek inwardly constantly lest the unworthy, taken into confidence, disrupt holy plans.
10. The unworthy cannot prevent the restoration, the unworthy cannot hinder the great work, but the unworthy may delay the process if the worthy be heedless.
11. The unworthy cannot proceed and succeed; the unworthy, lacking the keys, may usurp places for a time only to prepare their own ruin.
12. Be unafraid to denounce the unworthy who interfere with the sacred objects of religion and prevent the right distribution of Baraka.
13. Know that through the mysteries ultimately will more Baraka be distributed than by any other means.
14. Know that through the sacred mysteries ultimately will humanity be benefited more than by any other means.
15. Know that through the holy mysteries ultimately will all be restored that should be restored, for the glory of God and the salvation of the world.
16. With this restoration shall come peace to the world, and the realization of the purpose of humanity.
17. Seek then the delight of the Lord, fulfill the purpose of the Lord, and with wings the Message shall fly over the earth.
18. Through one channel, through two channels, through many channels shall the teachings be propagated and broadcast.
19. The times of tribulation will terminate, the day of retribution will arrive and after the woe the season of recumbent blessings.
20. Blessed are thou, blessed are ye, O sons and daughters of Judah, whosoever will devote themselves to this supreme work.
21. And blessed art thou, blessed are ye, O sons and daughters of Aryavarta, whosoever will

receive the Message as delivered and prepare the means for its propagation, preservation and perpetuation.

22. By this will the East and the West unite in supreme effort, by this will the brotherhood of man become an acknowledged and established fact.

23. No other preparation is necessary than that which has been related, no other discipline is needed than that already given.

24. The Teacher is upon earth, the disciples are being made ready, the time is propitious, the curtains are being drawn aside. With God's blessing and in God's name, let the Great Work begin.

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So, I, A. Murad, Servant of the Most High, Have Written,
That the Words of All the Holy Ones Before Me, Be Fulfilled,
and the Deliverance of the Message of God Be Properly Required,
Under the Name of Sufism.

Subhan Allah!

Alhamdu Lillah!

Allaho Akbar!