

The Bowl of Saki
Sayings and writings for daily meditation.

Selected Sayings
of Inayat Khan

with Complements
by Samuel L. Lewis

and Harmonies
by Matt Lippa

Introduction

About These writings

In the early 1900's Inayat Khan brought Sufi teachings to the West. Among other practices, he instituted daily contemplations and meditations for some of his students. Later these were formalized into a little book through the work of one of his early disciples. She got the inspiration/intuition directly to continue this work in an "outer" fashion so it could be extended to more people - especially those in the West who had not been exposed to this perspective - about the same time as another disciple was also receiving confirmation of this through similar guidance. About 1920, the work of taking some of the sayings and comments of Inayat Khan and assembling them in an ordered manner, much like a "course" was begun. It took almost a year to complete, after which time it was published anonymously as "Thoughts for daily contemplation collected from the sayings and teachings of Pir O Murshid Inayat Khan, by One of His Pupils". This was in 1921. There is little actual written record of the process or the person(s) involved.

The next step in the work with these "sayings and teachings" came around 1930. That is when one of Inayat Khan's students, Samuel Lewis, states that Inayat Khan appeared to him in vision and gave him the direct transmission of commentary. It seems that Samuel Lewis wrote most of these between then and no later than 1949 or 1950; but again, there seems to be no written records of that time which give specific information.

Here, now is a third stage in this work. We are calling them, "harmonies"; and renaming the commentaries as "complements", for they are complementary to the original sayings. [These harmonies] "now provide more of the stages of feeling - sensing the step within oneself - the connection to the experience of the words". [They] "continue this work as a way as to provide continuity and feeling to it; and to extend it in a Universal manner". Both this third stage and this renaming of the commentaries result from a request to this writer from both Inayat Khan and Samuel Lewis, to continue it in this manner. They are done with their blessings and with their authority to do so.

More details of the history of the Bowl of Saki and the purpose of this work, follow the suggested uses. This information comes through direct transmission.

Suggested Uses

Catch the rhythm, catch the feeling, catch the breath.

It can't be taught, but needs to be caught.

The words are the ladder, the breath the connection; love the means and the way.

People do things for different reasons. First there may be a foundation, then a building, then decorating. Each is a part of one work. The methods may change, even be adapted differently over time or due to changing needs or emphasis. Just as a structure can be used originally for one purpose and then another, so too with this work and its components

Originally used as a method for assistance and guidance of a small group of people, it was developed for use by many. This required re-ordering and selection. Later, explanation and

extension toward function and process was needed; as was the correlation to various systems, terms,

and descriptions. Now, later, both a harmonizing of the first two are needed as is a continuance in usage and expression of feeling, able to be touched or caught in another manner.

Thus we have the framework grow from particular to general; expanded; blended and continued. In all these cases, inspiration guided the work and correlated it. This was not so much a result of personal decisions, choices, or intents, as it was the one intent and being expressing through various forms using different methods or approaches, for one coordinated work.

There are thousands, practically limitless ways in which this work now can be approached. I will offer only one. If you do something different, I only ask that you attempt to do it as a result of real guidance rather than personal choice.

Use this work as a means to experience the perspective, realization, intent, and truth behind and through the words. Each person writing had experience. Attempt to catch the breath and feeling of each one. Then go further, using this as a stepping stone or ladder to the reality from which it came and to which it points. In the course of doing this, you will have the opportunity and process of both looking through these others' eyes and feeling through their heart. Lose "yourself" if you can in this being. Breath is the connection.

The way is this. Take some time in the morning to focus on - concentrate, contemplate, meditate - the Saying. Sometime in the middle of the day, read the saying again and then the Complement. Focus on the complement. In the evening, re-read both the saying and complement and then focus on the Harmony. Try to experience the reality of which all three refer - as great as you have capacity for. Finally, try to put into practice what you have gained. You will find, in many cases, that the writings themselves are practices or contain within them practices. Follow them as best you can.

There is then a question of where to start - especially if it is not January 1 when you first take on this practice. I suggest that for this purpose, start at January 1 anyway. These sayings are ordered in a manner that each tends to build upon the previous ones. Thus starting from the beginning will, in this usage, be generally more effective than starting in the middle - regardless of other benefits. This is why the sayings are numbered sequentially in addition to by date. Start at number 1 and go to the end. Finally, I would strongly suggest that you try to actually get through them all. Make it a practice for a year. You will have greater benefit from that, at least for this purpose, than approaching them or working with them piecemeal or by other means. I would suggest in this regard, that you will find it easier to do this if you establish some rhythm or harmony in time of day and possibly even place, that works regularly and easily for you.

Matt Lippa - 2004

Following is more information on the origins, additions, and purposes for the Bowl of Saki. This comes from direct transmission of Inayat Khan and Samuel Lewis.

From Inayat Khan: "When I first offered these changing meditations as daily practices, I observed that they helped harmonize the entire work effort and attention through the people. At that time, several students were living in the same house with me. They were not coordinated in either their mental approach to living and being of service, nor were they harmonized and integrated with each other regarding respect, social interaction, or pointing toward the same goal and process. It was in this manner that I first approached offering these daily meditations, some of which now comprise what is call the "Bowl of Saki".

I began because of the haphazard nature of these students minds and intents, and soon found a rhythm that dealt with and coordinated their daily activities into these very words. They soon found that by paying attention to them a theme would deepen throughout the day, and solve, or lead to solving of daily interactions as well. As this deepened, so too did their heart and intention with each other become more harmonized and in tune with the larger effort.

It was here that I found that repetition in other means was necessary for both reinforcing the lessons that were being learned, and also for exploring and delving deeper into the subtleties inherent within each of these areas, or considerations.

The needs determining the outer action or specific meditations were generally two. These are the aspects of both the outer and the inner. The inner were those qualities and lessons that I saw were needed to come to the next stage and the steps to attain or move to that. The outer was both the reactions and difficulties people were at times having with some of the concepts in absorbing them within their daily life, and what they included within the spiritual realm; and also what difficulties they had in their daily integration. Sometimes I would look for or even seek out disharmonies so I could use them as catalysts for further discussion and as themes for meditations. Eventually, after two or three years with this grouping they were no longer necessary and were abandoned.

Within a short time following when I stopped asking that these "sayings" be considered on a daily basis, I was approached by one of my students who was gaining the experiences of guiding. In this phase she was learning how to associate work I was giving into a larger "teaching". In other words, the expression of the Message.

She came to me one afternoon. It was raining I recall, with hints of sunlight streaming down, as rays of inspiration. She placed herself before me and asked if I had objection to using the sayings that were given to her and the others in a broader sense. I said, "No. Why did she ask this?" Because, she

said, she had a dream, and in that a vision that they could be used for all the world, for people to help find a way to God. It was then that I first considered the method of transforming them into a teaching or guidance that would be useful for a larger audience.

She took on this work, as she had both been guided and instructed to do, and began organizing the sayings in a way that would be more applicable and useful to a wider audience and in a more general sense. I did little of the actual work on this effort other than to review what was being done, answer a question or two as she felt was needed - for example to make an adjustment in the wording or form of the meditation or contemplation, and eventually to advise on the overall content and approve the final grouping. It then was left up to her to finish the work. I gave approval to the first copy and it was published anonymously as "a student", as she did not wish to take credit for it or have it interfere with the learning; for she did not wish to place herself between the teaching and the learner. Later she gained the knowing and ability to be an intermediary without interfering.

This is the story of the creation of using these sayings as "The Bowl of Saki". She chose the name, together with both my assistance and confirmation of her intuition and vision. For she had been deeply immersed in the writings of Hafiz and felt influenced by him to extend this in the manner of his work, with his blessing and inspiration. It thus took on that name, and is also why the first Harmony relates and refers to it in the way that it does.

In 1930 I appeared to Samuel Lewis, a student of mine and Murshida Martin, who was growing as a guide and teacher. He was one of the few who maintained contact with me in spirit and heart, for he had knowing which far exceeded others who were primarily in an "organization". It was him I chose to continue the next step in the transmission of the "teachings" or meditations.

It became apparent to me that to be extended more, they needed to take on the next level of characteristics, those of function and process - the means and ways in which they work out in life in the multiple levels of creation. Also needed was a way to both relate these contemplations to the several different paths or religions in which they also are expressed, a little differently perhaps, but essentially similarly. There was also the need to correlate them, not only to the teaching, but also to compare the limitations of mind and individualized heart. Who better than to do all these things than Samuel, for he had traveled widely in the inner realms, and, like I, had interest in all the paths and honored all the teachers and prophets as part of the same work. Thus I appeared to him and asked him to bring forward the next step. His recognition and acceptance of this was immediate. Thus the commencement of this transmission began, also immediately. This continued several times during the process of writing, and it strengthened the resolve and conviction that the purpose was real and needed.

This is how we came to you last year and requested that you also continue this work as a way as to provide continuity and feeling to it; and to extend it in a Universal manner. We had also noticed a superficiality to some of the "arguments" or rejection of commentaries as being either shortsighted or not directly applicable. Thus we ask you to continue these as "harmonies" in which they may be blended and extended anew. In this manner the "breath" continues. This is also why, at our urging you have renamed the "commentaries" as "complements", for they are complementary."

Samuel Lewis spoke regarding his work of the commentaries: "This writing is complementary, the complement to the original sayings. They include some of the understanding; bringing forward the needed steps for consideration. I was given the job by my teacher and guide, Hazrat Inayat Khan to continue the work of the Bowl of Saki. He felt that there needed to be a deeper consideration of the functions and processes of the sayings, and felt that the time was right to extend that into the world - both for the benefit of the students then working with sayings and others to come later. He asked me if I would take on that focus and I accepted. Following that was a transmission of the knowing, the intention, of this work in a larger sense. As I worked with the individual writings, the sayings, I then began to get the form and focus of my own work. This was in done in constant contact, fana, with Inayat Khan so that the eyes I looked through and the taste of being were his as well as mine.

I gave the understanding so people could make that next step. Sometimes in form, sometimes function, many times what was needed was a clarification for the time or people I worked with, and those I saw coming. Sometimes it was broader. So the whole world was encompassed within my heart and I felt the need of humanity. In those cases I wrote from the face of being God incarnate. In this case I had to deliberately avoid any personality of "Sam" for he would get in the way of the message needed. To extend this personality I attuned to myself as the same one you also reach when reaching out to the world within.

The work that we now ask you to continue we are calling "harmonies ". These writings now provide the stages of feeling - sensing the step within oneself - the connection to the experience of the words."

Bowl of Saki

January 1 (1)

Saying

As water in a fountain flows as one stream, but falls in many drops divided by time and space, so are the revelations of the one stream of truth.

Complement

Truth is the Universal Life which permeates and penetrates all things. It is the same as Universal Light called "Amida" by the Buddhists which should not be regarded as different from Allah or God. This difference comes from the intervention of the mind-weaving. The Universal Light penetrating through the meshes of the mind reflects in forms through the world of limitation - that is to say, where there is time and where there is space.

If by cognition one means mental grasping, this is not the acquiring of truth. It can never be done by philosophy. It is only when the consciousness arises above time and space, it perceives the Grand Unity beyond the mental realm. It is this Touch which may be called Revelation, and no one who has ever experienced it will find its Essence contradictory to anyone else who has ever experienced it.

Sometimes the spiritual evolution of personality reaches such an exalted stage that the one is called "Avatar" or "Rasul". This is the result of the tearing of mind-mesh so that the Divine Light penetrates into the physical body, and the life of body, mind and spirit is one. In such cases the words of the speaker are termed "Revelation", but the real revelation consists not of the words but of the personality and atmosphere of the Divine Messenger. As the Universal Light and Life are ever one and the same, and as the process of revelation always consists of this tearing of the mind-mesh and the pouring of spiritual abundance upon the body, such experience can well be likened to the rising of a geyser or fountain, only in this case the depths of the spring are in the universal sphere.

Harmony

Oh, Saki, from Your endless ocean comes into being "is" and "isnot". That which flows from the bottomless bowl; that wine, that spirit, reveals itself to the beholder in the realm of time and space. Disappearing and reappearing it tricks the senses and the mind. From one is all and never two. Yet mind grasps form and separates in space. This illusion denser and denser becomes more strong. To the one who knows and sees; who lives in heart above mind and separation; there is but one time,

now, and is and isnot reveal the truth. These droplets lead to the stream and the stream to the ocean.
The ocean exists as oneself.

January 2 (2)

Saying

All names and forms are the garbs and covers under which the one life is hidden.

Complement

This Universal Life penetrates all things. It has two aspects, a rising and a falling, an expansion and a contraction. Through the heating of expansion in Love the Higher was formed; through the cooling of contraction in Beauty the Lower or external was formed. The waves of vibrations from these met and intermingled forming the mind-mesh where light and darkness both are found. The Universal Light falling between the meshes of mind upon the outer sphere gave rise to the myriad of forms which have been given names by man to distinguish them, but really the Essence is one and the same. Who understands this understands something of the Nature of Allah.

Harmony

Stepping forth to Be, you call it Breath.
Giving all, myself to Sustain, you call it Love.
Form builds, contracts, called Universal Mind.
Denseness within sphere, denseness to Be.
Mind separates this illusion of form. Call it what you will.
Stage upon stage, breathe out, connect.
Heart calls to oneself, Remember.
See and know myself through life,
my essence is - Ahl - Lha - in - out.

January 3 (3)

Saying

Truth without a veil is always uninteresting to the human mind.

Complement

Above this mind-mesh there is a Universal Condition which cannot be grasped by the human mind. Human beings can understand it through the heart faculty but not through the mind. Although mind was formed by the interplay of forces from the lower and upper worlds, and in this were the Heavens, as well as the Hells made from the earth, nevertheless the Light of Intelligence shining through the mind-mesh from above causes it to look below upon name and form.

Even when it looks up it does not see anything beyond this mesh which forms the sky of Malakut, the Mental Plane, even as a fish cannot see above the surface of the water. Personality on earth looking up only so far, the light is turned back towards earth, forming again between the Mental Plane and earth the Psychic Realm which is created by the reflections and emotions of man, but is not in reality a sphere such as the Physical Plane (Nasut), the Mental Plane (Malakut) and the Spiritual Plane (Djabrut). In reality it is subjective, formed by the mind turning in upon itself and its experiences.

The veil of Isis is this same sky of Malakut, and when once that is penetrated the Goddess is beheld in all Her Glory.

Harmony

So simple, so very plain - no substance.
Oh Glory come forth and Be.
The highest sound, soundless sound,
come lighting layers,
excitement dawns,
to perceiver so small.
And come forth and be bright
make mansion and lightning -
thought beams reflected, more solid emotion
and feelings be denser
behold all the substance
the wonders, the things of the world.

But how in attraction heart pales to forms -
the smells and the sights and the touches of life.
These veils of wonder attract and do hold one,
'til Universe speaks to the heart from within.
And covers attract one -
the ankle is showing -
remembrance, return - this is simple, the Way.
Waking to touch

the interest behind it
pulls through the yearning of Truth undefined.
So veil attracts and is the key -
toward coming back
to simplicity.

January 4 (4)

Saying

When you stand with your back to the sun, your shadow is before you; but when you turn and face the sun, your shadow falls behind you.

Complement

This describes the difference between the average man and the illuminated soul. This is primarily a difference of Will, not of capability. The average man, who is under the sway of external influence, permits his will to be deceived by the mind. He looks down from above, like the man leaning over the wharf and gazing into the depths of the ocean. All he sees are reflections and shadows. So he becomes caught in this web, which is nothing but the shadow of the vibrations interpenetrating in the mind-mesh.

When man turns to the path of God he begins to look upward. Therefore spiritual education is called a turning and a tuning. Then the shadow-thoughts and the shadow-words and the shadow-interests fade into nescience, and the whole attention is focused upon God and Unity. This is the meaning of the Sufi Invocation, "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."

Harmony

So difficult to discern through the darkness. The shadow shows only the phantom image without clear line or definition. Why? I remember/sense that clarity. Becoming to come home the yearning of love turns me and I choose to go forward.

I stood in my own light?
I stood in my own light.
I stood in my own light!
No longer.

Toward That Which IS I move and the shadows drop away without effort; reflecting movement toward the One. Clarity returning - remembering, sensing, feeling - the line within the line, the note within the note. Heart-in-Breath.

January 5 (5)

Saying

No one has seen God and lived. To see God we must be non-existent.

Complement

It is the human mind which determines the existence of man. When man rises above the mind-mesh, existence continues but man does not. That is to say, the life in God is the non-existence of human life. So long as we exist as self we remain below the mind-mesh; in the life above the mind-mesh there is no self as we understand it.

Harmony

Not two of one. Neither beholder not beheld. I knocked and answered. Die to be reborn? What dying? What clinging? There is nothing left. There is all. What can be said? Bless all.

January 6 (6)

Saying

The truth cannot be spoken; that which can be spoken is not the truth.

Complement

Truth is an Absolute, Transcendent Unity. Sounds are created out of Sound by the Universal Sound (called Logos by the Christians) which penetrates the mind-mesh giving rise to all particular sounds. Particular sounds show the existence of Universal Sound but do not explain it.

This Universal Truth is Universal Sound and not Silence. It is active, it is Life, yet in a certain sense it is changeless above and including all change. Human speech comes into existence by the grasping of the rays of Universal sound by the mind-mesh, but none of such utterances can either be or describe the Universal Sound which is Truth. A chicken cannot be described by the eggs she hatches, yet it is natural for the chicken to lay eggs. Yet human speech, through the praising of God, causes a turning back to God. This is through the process of renunciation (not abolition) of thought and speech. Through such a process one becomes one with Truth, and Truth is reflected in speech and is the cause of speech but of itself it is not speech.

Harmony

Om, Sri Ram, Jai Ram, Jai Jai, Ram Om
Ya-Huu-Vaa
Ah-Bwuuu-nn
Ah-Lah Huuuu
 Refine the Breath
 Breathe One
 Let the Breath relax
 No-Thing
 Breathe One-No-Thing
 Relax
 Breathe Love
 Be - Exist

January 7 (7)

Saying

The only power for the mystic is the power of love.

Complement

This has two explanations: There is one Power in the Universe, and that Power is Love. This one Power is that Universal Energy which we have been calling Life or Light. This is a naming of it, it is not a description of it. It is this same Power which gave rise to the Universe producing the

positive and negative vibrations and atoms which directly or indirectly gave rise to all planes and all forms.

Now what is or was this Power? It is the Power which comes from letting go, from losing the self, the Power which arises from non-attachment to personality. And what is that Power? It is nothing but Love. God so loved, that He created, and He so loved the world that He had created that He permitted His Power to appear in fullness in a human being. This is the mystery of Christhood. That gave all men the opportunity first to witness, and then through example to attain to, the fullness of this Power of Love while in the human body in the physical world. This was the very purpose of creation.

Harmony

From what is Before;
the Word reach out/within.
The Breath outward-Be.
The movement, the only called Love.
From within constricted; and the heavens and the earth.
Then water and the earth; then again with heavens and the earth. More solid this within. Love circles - and finally in Hu-man. But when the words drop away; when the man leaves; when the heavens dissolve; when the inbreath to the earth of form comes back; the last step - Love - lingering in the infinite joy, until

And in that Breath and Love, I alone exist and show my face through my only begotten. All Suns - One. It is this that is the key to all. Transform. Let go. The Love exists. Be. Heart reaches to Heart. It is the Way.

January 8 (8)

Saying

If people but knew their own religion, how tolerant they would become, and how free from any grudge against the religion of others.

Complement

What is this knowledge of religion? In its fullest sense it is nothing but knowledge of God. Without knowledge of God there is no knowledge of religion. There may be belief in religion but there is not knowledge of religion. Until there has been the personal experience and contact such that the mind

has grasped its significance, it cannot be called knowledge. Certainly when another has learned it, it is not one's knowledge. But when it has become part of one's own life, it is one's knowledge. Now this knowledge of God, how does it bring tolerance? It brings tolerance because it makes one see all and know all. If it does not make one see all and know all it is not knowledge of God. The God of popular religion is that name given to the human thought-concept of Divinity, but that human thought-concept is not the Reality. It is the Reality which, when apprehended, causes this condition of universal beneficence and compassion toward all creatures. That is why Allah is called Er-Rahman, Er-Rahim.

Harmony

The ocean wave caresses the shore, and then a next, and another. Are the waves different from each other? Only in form. How one breaks and another laps.

From the same ocean
came I, says the wave.
The ocean says see my beauty
see my many forms
Love the little and the large,
as one of me.

January 9 (9)

Saying

The real meaning of crucifixion is to crucify the false self that the true self may rise. As long as the false self is not crucified, the true self is not realized.

Complement

The Cross is the symbol of Light. The vertical line is the way by which Light passes from Source to manifestation and also the way by which energy returns from manifestation to Source. This is seen in the breath. The horizontal line is caused by the action between the lower and upper currents and forms the mind-mesh.

The Cross has two forms, one like the letter 'T' in the European languages. This represents the crucifixion of the soul in matter. The energy does not pass above the horizontal line. It strikes it and returns again to the earth-plane. This action is called Karma, and it brings to one the results of all speech, thought and action.

The teaching of all sages was to rise above this Karma. That brought the upper part of the vertical line of the Cross. It is that portion which is the Divine Light. But one cannot carry anything through the close lines of the mind-mesh. Only light will go through. Not only are all passions and sentiments too coarse to pass through and above it to the Buddhic Condition (Nuri Mohammed), but even good thoughts and feelings cannot pass. Nothing can pass but thought and feeling of Unity, which is called Love, and this is the very essence of Soul.

By this the false self is crucified and left behind. What is the false self? It is nothing but the thought of self made into a false reality, a pseudo-sun in the mental world. When one perceives the true Light this sun disappears, or by ignoring this false sun, one perceives the true sun. This is the higher crucifixion, and in the case of Jesus Christ and Moses and some others, it even caused the disintegration of the physical body, which had been kept together by the thought-form of the personality. When thought became completely immersed in God, even the physical body disintegrated. That is Parinirvana when even matter is spiritualized.

Harmony

Lain upon the altar of the heart, the body was stood up. Arise and be fixed to the cross. Neither forward nor back, nor up, nor down. Given in sacrifice the eye raised to the mind. Given in sacrifice, thought of self was lain upon the altar. Rise up, lifted, it was fixed upon the cross. Neither up nor down; nor right nor left - no movement, no clinging; given in sacrifice. The Heart lit in the center, it rose of its own accord; engulfing the "I" of body and mind. As the dove descended, it now spreads its wings and flies unencumbered. New I. Old I given and now included. Let go, and became.

January 10 (10)

Saying

An ideal is beyond explanation. To analyze God is to dethrone God.

Complement

The realm of Ideals, or what Plato called Ideas, exists above the mind-mesh. The Divine Light striking the realm of Ideals is partly refracted, and then reflected above the mind-mesh. This produces the Ideas in the realm of Pure Light, so that their Nature is Light; also they are purely God, taking on what might be called the Intelligent Aspect of God. As human mind does not and cannot reach this plane, it is impossible to express the condition there in human thought and in human words. These arise below the mind-mesh. Besides, what we call exposition or analysis is of the

nature of distinction; things are known by how and to what extent they differ. The spiritual Ideas are “not” differentiated.

In the same way, all that is above the mental Akasha is God, whether it is explained, or described or referred to in various manners and by different words. Nevertheless, these words do not really bring one any knowledge; they are symbols which indicate there are different conditions, but as all these conditions are above and beyond the human mind and larger than the human mind in scope, they are no more intelligible to it than the ocean would be to a cup.

Harmony

Reaching toward the Highest I can conceive; the yearning and expanding heart leaves desire, thought, and form, far below and behind. No more are there words to describe that taste of the wine. Coming closer, losing my-self toward what can be. I leave that too, and yearning for remembrance carries me higher toward a new and ever growing one. Further, more expansive, yet closer. Giving up all search for my self I bathe in what I am and look back and include my search. What words to explain - to dissect, to convey? Nothing but what is. Breath, and Love; Joy, and Harmony; Peace, Knowing, more. These are not it and can not tell. These falsehoods, lies of separation. How can one fit the ocean into a bottle?

January 11 (11)

Saying

Where the flame of love rises, the knowledge of God unfolds of itself.

Complement

As it is evident that human intellect cannot grasp Deity and as it is said that God created the world to become known, there must be some other means of attaining to Divine Knowledge. As has been explained, this means is through love, through the casting away of self. Love has two aspects, the love of the greater for the lesser called 'compassion', and the love of the lesser for the greater called 'adoration'. These are pictured in the six-pointed star.

Compassion is the love which seems to fall like water, or as Shakespeare has beautifully described it, "The quality of Mercy is not strained, it droppeth as the gentle rain from Heaven." The use of the word 'strained' is excellent for it describes the passing of the Divine Light-Love down into the sphere of sentient beings. The idea of the God Avalokita or Avalokiteshvara came from that source.

But in man love is like a flame, and in adoration it rises and raises the whole personality. It is the rising flame of love which turns man around to face God, to begin the upward journey until he gets above the mind-mesh and karmic activity. Then the knowledge of God unfolds of itself, no effort is needed once man has discarded his lower self.

Harmony

Put symbol and metaphor aside, Seeker.

Love is a flame.

It licks high toward the heavens.

and raises the body and mind toward the soul.

Burn brightly and consume lower desires, they say.

Seek the Higher and the lower is consumed with the fire of Love.

It raises to the Highest, and as it does, they who seek me find. There is no effort needed, for I make myself known as the opening is there. Nothing but removal of the impediments of self. Burn in that fire of Love. And as I draw nearer, a wondrous event. The slip; the fall; the Real Rise. And to me I become and look down extended - including all. My Love is a fire - cold Light, warm heart of All Creation. I look and know. My knowledge direct, unfolded, exposed. No effort is needed. I show myself the Way, the Reason, the Secret - no secret at all. Within Love, all is known.

Breathe in.

Breathe out.

Breathe Love.

My only, my Self.

January 12 (12)

Saying

Peace is perfected activity; that is perfect which is complete in all its aspects, balanced in each direction and under complete control of the will.

Complement

Until the soul has found itself far above the mind-mesh, there cannot be peace. Peace is found at the center, at the hub of things, nevertheless it cannot be separated from activity. Cessation of activity may be called non-activity, not peace; cessation of war may be called non-war, but peace is a very inappropriate term for it.

Whenever there is a change of feeling, thought or action, there is some rearrangement; and every type of change, arrangement or rearrangement causes or accompanies a dis-equilibrium. Any change of equilibrium is necessarily of the nature of war. Only when equilibrium can be maintained without change is there peace. This is only found when the will has entire control of the mind.

All vibrations and atoms below the mind-mesh are constantly in motion, changing themselves and causing changes to others and being changed except where they are held in place by a stronger force. It is love or will that stand above law, which can fix these atoms and vibrations. This fixation is symbolically studied in alchemy and directly studied in the inward mystical process.

It is the Divine Will, which can control all wills and all minds, and it is the Divinity that is the perfected activity. Therefore what the Buddhists call Nirvana is nothing but the natural state of God above all distinctions and differences, thus Pure Peace.

Harmony

The spinning top standing upon its very point, not wavering or moving appears stationary yet constantly removes itself to itself. So too the ALL; within and without in harmony. No balance is needed for in the center of the center all gives out and all returns in a constant replenishing, renewal; appearing stationary, whole, yet no/there/there; and reborn and rebirthing, re-creating anew before it is ever gone. There is no balance as the Balance of Being. It is the Peace that passes understanding.

From now to eternity
Not moving
upon itself within
it reaches to the far ends of creation
and sustains itself in perfect balance.
Motionless and moving forever
found in the Center of Love
the spiral of spirals
re-upon, re-upon in all directions
without effort or energy
all energy, life, and love.
There is only One that knows and controls;
all else, illusion, separation, not peace.
Seek the center of the center of the center.
Tune heart to breath, to be.
Where the breath turns from out to in, or in to out, peace.
In this very space between, refined, no-movement-all.

January 13 (13)

Saying

Do not limit God to your virtue. He is beyond your virtues, O pious ones!

Complement

Virtues can only be of two natures - those conceived by God and those conceived by man. Virtue as conceived by God is nothing but Love, although it may be said to have the seed of all virtues. Passing through the mind-mesh it appears under all guises and activities and these are given names by man; and especially those he likes he calls virtues, but all really arise from one activity and one essence.

Until God is perceived as All-Embracing and as All-Qualities, the virtue man ascribes to God is nothing but the virtue he himself admires raised to an ideal, which ideal is not God even in its highest aspect, so long as it is attached to name.

Harmony

From the endless ocean of love comes all rivers and streams.
Too large for the human mind. Small enough to fit inside One Heart.
Turn upwards toward that source.
The pool is not the ocean; nor is the trickle of the stream the rushing river. Toward the ocean set sail the boat of self and break the ideal of the smaller to reach the larger.

One reaches the ocean by leaving the stream. But the waterway, like ladders, are useful only by leaving the rung. False piety holds to the forms and stays in the stream. The truly pious leave the Ideal once reached; and yearn/move-toward, and become the replaced perceived.

January 14 (14)

Saying

A man's inclination is the root of the tree of his life.

Complement

Inclination means leaning and this leaning takes some direction. If man is dependent upon mind or body, he cannot rise above limitation. Yet his dependency will mark his character and influence his nature and his deeds. All this belongs to the limited personality, and the root may die when a shock or great pain or catastrophe comes.

But when man leans upon God, such events cannot disturb him to the extent of breaking down his spirit. Who depends upon God will be helped by God.

Harmony

I grew toward the world when I sought the world.
The root was shallow. The world passed away.
I grew toward the heavens when I sought the heavens.
The root was deeper. The heavens passed away.
I turned to the Unchanging, the Source.
The root sunk deep and included the worlds and the heavens.
They passed away, but I was raised to That Which IS.
IT rushed to my door and rescued me;
and now I had all.

January 15 (15)

Saying

Yes, teach your principles of good, but do not think to limit God within them. The goodness of each man is peculiar to himself.

Complement

For what we call "good" comes from the favorable effects caused beneath the mind-mesh. It is our name, our thought, and not the lasting Divine Thought, which gives them life. God is the Essence of All Qualities, and is not affected by man's thought upon any quality.

Harmony

Love showers the seeds of beauty which bloom to the myriad flowers. Reds, blues, yellows, oranges; of many petals or few. Would one place any above the other? Yet, inclined toward the

rose, or the violet; the attar and the scent lures one to their source. Find the scent of goodness. Taste it. Become it. Let it go and a finer scent comes wafting apparent. The scent and the taste lead one to the shower. The shower toward its source.

January 16 (16)

Saying

To learn to adopt the standard of God, and to cease to wish to make the world conform to one's own standard of good is the chief lesson of religion.

Complement

Prayer is a good thing; praying "Thy will be done" is always helpful, but man also must act in such a way that the prayer becomes a reality. This is the fulfillment of prayer. To pray and then leave the matter to fate is to experience the desire of the prayer without the desired or beneficial results.

Real prayer is to attune the whole being so that the Divine Light may bring about the fulfillment of prayer. This can only be done when man ceases to place any obstacle in the path of the prayer. When thought-force or logic are applied to prayer, the wish (and the breath which starts to take that wish to Heaven) is caught in the mind-mesh and either does not return, or returns in a form not always acceptable or good. This has led some people to deny the efficacy of prayer, but really this is not prayer because as soon as mental obstacles obtrude in the path of that prayer, it cannot reach Heaven, cannot touch the ear of God.

It is by mental conformation, by keeping the heart pure, and controlling mind by will, that one is enabled both to reach God and also to receive from God. This identifies life and religion which is most desirable. When one is given the strength and inspiration to accomplish or cooperate in the accomplishment of the desire of prayer, that is the highest successful fulfillment of prayer. This is done by keeping the feelings awake above the mental net of Samsara.

Harmony

The fire warms all who come near. We do not glorify the match or the wick, nor do we raise sticks or flint above it. Yet these bring the fire to the world. Instruments and means. So too the Ways, the Prophets' words and works; the teachings, the paths. The sun shines on all. It is diffused by the prism. Does one wish all colors were blue or red or green? Not at all. We rise to the source. Together they blend to the whole.

Do we work in part or pray in part? It is then of no matter and no consequence; when one says one thing and does another. The heart attuned to the One. The breath connecting the body to the soul. The actions, thoughts, feelings, aligned toward the goal. And all else let go. Rise heart and let follow the rest. Religion comes then to man.

January 17 (17)

Saying

Thought draws the line of fate.

Complement

This is true not only in prayer but in all things. Every exhalation sends something out, and every inhalation draws something in. That which is expelled carries a message, as a flying dove going upward. As soon as another thought is received into the mind, it impedes the upward journey of that breath-message. When any act, thought, speech or desire strikes the mind-mesh, it is propelled downward toward the earth plane and brings with it the results of a movement which is at the same time personal and individual, and also cosmic, in the sense that the whole sphere endeavors to keep its balance and sends back the compensatory vibrations to those sent out by man.

To overcome this action, Fikar is practiced in some form. In daily Fikar or Darood, when a thought is accompanied by a Divine Breath it can automatically arise through the meshes of the mental net and pass through Djabrut to the Arsh, the throne of God. That is to say, the automatic wish of the average person can rise no higher than the thought or will behind it, but for the spiritual person, the initiate, whose thought and desire are accompanied by Darood, these automatically rise above the mental world into the empyrean unless another thought deliberately interferes. Practice of Concentration with Fikar perfects this process

Harmony

The castle of sand built near the edge of the shore is destroyed by the incoming tide. The one who can feel the rhythm and see from the ocean's eye will build it higher on the beach. The one who views the tides and the ocean and winds and storms as one being and process will build it in the form and way to accommodate all.

Heart reaches to Heart
Breath connects
Refining in intent

Rising to that ocean of Being
Quiet thought
Expand one heart
Perceive and Be.
Bless the World - within.
Raise it as a castle in sand.
Love.

January 18 (18)

Saying

Misbelief alone misleads; single-mindedness always leads to the goal.

Complement

By misbelief is not meant wrong belief. Any belief of humanity can be called right and any belief can be called wrong. Misbelief therefore does not mean wrong belief, but belief which does not carry itself through clearly to the subject of belief. That is because even when thoroughly believing, mind entertains an unconscious doubt or insufficient knowledge. A strong concentration throws ample light on the belief and rights it. That is to say, it permits the Light of God's Intelligence to fall upon it. This enables one to hold or express beliefs or opinions which are in harmony with Cosmic Truth, that is to say, with the Will of God.

Harmony

The traveler headed home, he said. He thought it was right - the direction, the road. "I will travel it until proved wrong", he said. He never got home. His destination otherwise.

"I will travel this path", he said. Surely it will carry me home. But in every step a fear, a worry, a doubt. He arrived elsewhere.

"I will go by way of sea. Surely that will lead me to my home." But afraid of mountains that stood in the way, he never reached the water.

The road meanders, but the map says go this way, he read. However, he was drawn to dates, to singing, and to the lights. He did not go through darkness as it was averse. "I like these things, they will help me reach my destination". But he ended know not where.

Every stop, every stage, every thought, every fear; each worry, desire, like or dislike kept him from following the signposts of the path before him. Following others he came to many places, but none his home.

And one day he came to a river. "I can not cross", he thought. But the desire for home was so strong he felt nothing else. He tried and kept trying, yet couldn't cross the swift current. But stronger still the yearning came, and he thought of nothing else. His actions and knowing cleared. His goal came closer to his mind and prevailed over all other things. He set his mind, his heart, his days all to this one thing; yet still he could not cross this mighty river. Yet, as he yearned for his city of gold, of light, he somehow began to see it. First, far off in the distance, but each day it seemed to come nearer to him; until finally, on the dawn of one day, it appeared across the river. Still, he could not reach the other side.

Heartbroken, in despair, unable to do it himself - with all his work, his efforts not strong enough; he sat. "Oh, river, oh city of light, I cannot cross you myself. I have yearned for you so much that you yourself have come to me. What can I do? I can not do more. Guide me, and lead me: this you have done. Now, if you mighty river, if you golden home, wish me to continue my journey and reach my home, then to you I give all. Lift me, and show me the way. Provide the means and the methods".

And at the very time, when despair was deepest, suddenly it also was gone. For placing himself in the hands of the river; and only seeing the golden city of light - with no other thought, no other wish, no distraction, no fear, no yearning for light, or sounds, or dates; suddenly - out of the mist, so it seemed, a raft - and upon it he climbed and was carried to the other side.

January 19 (19)

Saying

A king is ever a king, be he crowned with a jeweled crown or clad in a beggar's garb.

Complement

This may be paraphrased as "Ruler is he who is ruler over himself." No man can be called a king whose subjects do not obey him. Who and what are the subjects of the king? They are not only the personalities who give real or pretended obeisance; they include the thoughts and passions of the personality, and his real or potential control over affairs.

Thought-concentration on a king or by a king over his dominion subtly connects the breath of that one with the affairs of the kingdom. This means that there is a strong karmic link between all movements, inner or outer, of the king, and those of the kingdom. This is true for every individual, free or slave, whether one bows to another, has others bow to him, or neither bows or is bowed before.

Harmony

The fragrance of the rose shows through the package.
Though contained, it's beauty shines through.
The kingdom of Heart extends forever;
apparent to all with eyes to see.

Met, one to another, they saw oneself,
a single king.
So too rulers of the world,
one body - one breath.
Breathe;
and to be connected to all
catch the fragrance of the rose.

January 20 (20)

Saying

To treat every human being as a shrine of God is to fulfill all religion.

Complement

Religion being the tie between the devotee and God, if such a one does not see - actually see - God everywhere, one has not come to the fulfillment of love. This is not a philosophy, it is a reality. It is seen and known.

God may be respected by treating our fellows as brothers and sisters in the Divine Parenthood. This is one step and is called Morals. But there is a higher step which is to see God Himself as the very life under all names and forms. This may be called Knowledge and it may be called Love. If one has not this feeling it will grow automatically by practice of Fikar and Darood.

Harmony

What is the building block?
And what is that made of?

Under the microscope is not all the same?
Where is this spirit?
What is this Love?
What makes this ALL?
Is it all one?

Through the microscope of the Heart
Spirit is seen; love is real -
so solid condensed is this one.
Being exists as That Which IS
making Itself to oneself you and I.
Illusion of separateness passes in heart.
Rising above two, one sees/knows oneself;
and how could you harm one and the same?
Yourself - oneself seen in the mirror.
And who is the building block?
Who makes that up?
Breathe Love to get closer
Be Love to find out

So Being without end
Before time and after all
Showing itself in the shrine of the Heart.
Be love to know
and see love in all
then act as a human
there is no fall.

January 21 (21)

Saying

The wise one should keep the balance between love and power; one should keep the love in his nature ever increasing and expanding, and at the same time strengthen the will so that the heart may not easily be broken.

Complement

Power is what God gives naturally to man, and love is what man should give naturally to God. Power enters with every breath. This can easily be demonstrated without any knowledge of metaphysics, for the person who does not breathe will surely lose the connection between the

physical body and the subtle bodies and pass from form. It is the use of breath, which can be the most valuable thing in life.

If the body tries to collect power and express power without love, it will be like a balloon bag being filled with gas. It has only a certain capacity and to exert it beyond that capacity will cause damage or destruction. Likewise the love for God, which is unbalanced, which makes one mad with love or fervent with devotion, does not give God the opportunity to use the pious person as his instrument. He wants to express His power through the pure vehicle and the person has not made the vehicle ready. This shows weakness of will even in the midst of love, which is intoxicating.

Will is strengthened by keeping the balance between power and love, which are both aspects of will. Urouj and nasoul, inhalation and exhalation, the upward and downward currents must be kept in balance and rhythm in order to secure maximum efficiency. If there is too much power, even the physical heart will be strained; if there is too much love, it will experience pleasure and pain, ecstasy and suffering. But if the love is ever expanding, ever growing and made sober by the desire to do God's will, then the person will also be a receptacle of power expressed or concealed. Even the gentlest saint may be a most majestic person through the attunement of will and breath to God.

Harmony

Breathe in
Breathe out
Attention
AHL - LAH
Breathe in
Breathe out
Count breaths
Quiet thought
No thoughts
Attention
Breathe Love in
Breathe Love out
Attention - Be
Give oneself to Love/Breath
In
Out
Be
Attention
Heart to Heart
Love to Love
Be
Count breath
Be breath
Feel oneself breathed
In and out
Expand

Contract
Be - Live
Add Love
Be Love
Identify with Love
Be breathed, O'Love
In, out, Be
Inbreath - out Love
InLove - out breath
No thought - Quiet self
In breath - Be
This is not my body
It is the Temple of God
Used for what is needed
Consecrated in Love
Connected, powered through Breath

January 22 (22)

Saying

Failure comes when will surrenders to reason.

Complement

Will is the Divine Energy, which penetrates the mind-mesh and has capacity to rise above it. When the mind begins to turn its thought upon particular experiences, it seizes the will power and prevents it from returning to God, keeping it in the mind. This is the murder of Abel by Cain. This causes all suffering and also prevents further will power from entering the sphere. Mind cannot use that beyond its capacity, but can misuse anything and everything.

The great weakness in reason is that every person may use it for some particular end and even wickedness can be defended by an argumentative mind.

Harmony

Inspired to be a musician, he gave it up and did not try, for he had been told "no, that is only for the 'gifted'. You are to be a baker". And he believed that lie.

Only to be and experience
He created Mind
Grasped the forms and
Called Himself "I";
holding to substance and thought,
Forgot.
Awakening Heart brought Him from slumber
and returned to Will.
By Love and Breath there is no "why not".

January 23 (23)

Saying

Success comes when reason, the store of experience, surrenders to will.

Complement

This is a natural process. The first movement of will is a downward current from Allah, through the heavens, to earth. This downward current pulls other things with it. It attracts other vibrations and collects them on the physical plane. If the will is not hampered on its return journey to God, it can descend again and bring more. This rise and fall of will is the Power and Love of God expressed through the Cosmic breath. It operates automatically through Fikar and Darood and in that way they are the greatest aids to concentration.

Concentration collects the mental atoms, but only keeps them in place when feeling controls thought. If this is persisted in, it will sooner or later force an accommodation in the physical sphere. This is success. So you see success is a positive action of will, while failure and evil are both due to weakness. Even from the selfish point of view selflessness proves to be the highest and best form of selfishness.

Harmony

He turned his heart - awakening, remembering, to more - no longer limitation; soaring like the eagle rising in the currents, "no you can not fly" so far below - insignificant. Bonds of thought fall from him as anchors cut from lines of doubt. To his Ideal he rose; to It he became. Casting off inclinations, letting go of desires small, the Great desire/yearning lifted him toward Unity - letting go of lesser to the Higher. What limitation puts in the way of the path is lifted when the rock is rolled toward the goal.

He wrote the symphony yet something was lacking. He became the instrument attuned, and the harps and lyres of the Universe experienced through him in Divine Inspiration.

To catch the Breath, to follow the Heart, to lose one self to find Oneself. "Thy will be done", a stepping stone. "Mine and yours" - illusions, separation. When one Becomes, two wills are no longer.

Heart to Heart becoming

Breath to Breath becoming

Toward the One means One

Let self fall from being until seeking is no more -

Express - let soar the eagle of the Heart

Bridging the heavens, to the earth and throne.

January 24 (24)

Saying

There is an answer to every call; those who call on God, to them God comes.

Complement

Jesus Christ has said, "Not every one who saith 'Lord, Lord' will enter the kingdom of Heaven, but he that doeth the Will of the Father." This is very important and a mighty teaching. To call upon God one not only needs to use a Name of God - or the Name may be dispensed with under certain conditions - but other names, thoughts and desires must be rejected at that time.

Nevertheless, every call, whether expressed in speech or thought, rises to its proper sphere and returns to earth. If it is confined to the karmic sphere, it brings its natural fruit, but if it is united to pure will, it brings something Divine. So the speech or prayer to God, not coupled with any thought, feeling or emotion, which would return to the nafs, reaches God.

This does not bring God to one, God is already there; but it enables the person to recognize and realize God and to serve Him so that God's success and man's success are one.

Harmony

Seeking wealth, wealth came, led to it. Passed the desire for it, and it went. Doubting prosperity led to loss of goods and stagnation. Embracing right led to justice. It came and went - passed away as secondary. Leading heart to water came as thirst called; to dust, as sated was that step. They both passed.

Upon the thousands, millions, wants, dislikes, abhorrences, fears, yearning, lusts, came all the answers and the filling - until none mattered and all passed as less. Until finally came the heart to Truth; not in word, but calling in deed. Toward That Which IS - Oh Love become. Calling yonder filled. For no distance was traveled that filled that cup; emptied of the desires of less.

"Let heart open and bloom; let the Being of which I am, fill and use this one as the instrument in the way." And seeking nothing, but providing the means, expression rose to its Heart - Itself. The Way fulfilled when it calls to itself.

January 25 (25)

Saying

He who thinks against his own desire, he is his own enemy.

Complement

Once a thought or wish is released, its effect is influenced most by the original thinker, who is always attuned to it. If such a one says or thinks something against it, it immediately reaches the mental plane on the breath and destroys all the concentration that has been set up there. No accommodation being made on the mental plane, there can be no success on the physical plane.

This is a wonderful law which makes man the master of his own destiny, and gives him what is erroneously called freedom of will, but which is strictly speaking, continuous opportunity to do good, no matter how many the shortcomings or how often the repetition of serious mistakes. That is to say, the Mercy and Forgiveness of God are characterized by the Wisdom, which enables man to "see", not by any blind relief from mistakes. But neither is man punished other than in his failure to succeed until he understands and practices the Law - mental, moral or spiritual.

Harmony

In the restaurant sat three - hungry. One, looking at the menu kept changing his mind; could not order; and never got food to eat.

Another chose the food yet changed his tastes: more salty this, sweeter that, smaller this, rarer that. Many times to cook and get, but finally with much waste he ate. Hungrier far more than needed.

The third selected and received. And also had desert.

Breath and Heart are simple.
Order and Receive
Control, Imagine, and Conceive.

January 26 (26)

Saying

The brain speaks through words; the heart in the glance of the eyes; and the soul through a radiance that charges the atmosphere, magnetizing all.

Complement

In the explanation of the idea of “Logos” included particularly in the Christian religion, it has been forgotten that each word or doctrine has three discrete interpretations according to the “degree of understanding” and according to the “plane of application”. Really these two mean the same thing, for accordingly as the understanding is expanded, so will the subtler plane be contacted.

However, when man lost the power and ability to contact the higher sphere, the mind began to consider the manifestations of three Logoi, as if they were all separate, and spoke of the triune God. This trinity has no reality except in the human mind; at the same time it is a very real thought and arises from the natural tendency of the human mind to analyze. And so it can be said at the same time that God is Triune, yet in the absolute sense He can be and is nothing but Unity above all explanations.

Mentally interpreted, Logos means word, or perhaps reason or doctrine. The brain, as the delegate of mind, expresses physically through words. But on the heart plane, Logos means Light and Law (Latin “lex”, “legis”) and one can see the resemblance between these words showing that they came from one root. The actual root was this Divine Light as expressed in the mental plane. As Jesus Christ said, “The light of the body is in the eye,” so that Divine Light from the heart plane, passing through the mental plane is divulged in the physical eye of man.

But while Logos means word or thought or reason or doctrine mentally, and Light or Law spiritually, it is also true as the Bible teaches, that first was the Logos, and the Logos was with God and the Logos was God, the Logos was in the very beginning with God. That is to say that Logos was and is the very emanation from the Arsh-throne of God and is this universal Power-Love ocean-stream of vibrations.

Emanation individualized is called “Ruh” by the Sufis, but it is nevertheless one with this Universal Ocean of Love, and when vivified cannot be confined to any part of the human personality. So

when the soul awakens, this energy magnetizes the complete atmosphere of the person, and even a much greater area around one.

Harmony

Water, Ice, and Steam:
Each level a corresponding form,
Each form a corresponding means,
Each perception a perceiver and perceived.
There is Love, Lover, and Beloved.
Our bodies, reflections, means to interact.

Do we divide light or sound and say it is only that which is perceived by the eye or ear? To perceive it we extend our perception and use the corresponding receptors. At relative solidities all is solid. The breath condensed - still breath. The light condensed - still light. Heart condensed - still Heart.

"And when I speak - the Sound of Creation;
I Light the Heaven,
Make the earth,
or come out of the voice of Man.
Identify with the part or the whole. Hold to the organ, the process, the means, or the effect; or know me as myself. Then all parts take their rightful place and uses."

January 27 (27)

Saying

Love is the merchandise, which all the world demands; if you store it in your heart, every soul will become your customer.

Complement

The first explanation of this is that there is no explanation, as Love is its own explanation. Also it is self-explanatory, and without this Love nothing conveyed to the mind will clarify it. At the same time the mind cannot be thoroughly efficient without it. Concentration cannot be accomplished without feeling, without power. When the concentration takes one into this Universal Ocean of Love, it is found to be the essence of the heart stream. Then everything and everybody will be attracted. This living evidence is the only clarification.

Harmony

The desires, goals, and aspirations - breath of intent - all point toward one thing: Love. When all else falls away and one is left with the Great Yearning - toward the impulse Divine - return home and Be: only Love. Daily, as one does chores and gives attention to the needs of life, things and items fill them, but all this comes from Love.

Love, is love, not any thing else. The storehouse of the Heart is as the ocean. Giving to the customers the stream. It can not be kept, contained. Only in letting go, the flow is more received. Endless ocean, bottomless river without banks; giving as needed to all.

Breath/Heart
Touch mind.
Rise/fly/soar/refine
Intention toward the Great Love
Bathe, express, Become.
Need is given - uplift within one.
Inhale - Exhale ...

January 28 (28)

Saying

Sincerity is the jewel that forms in the shell of the heart.

Complement

This being a condition of the heart, mind cannot grasp it. It is one of those truths which have to be posited without being explained. To test it in one way is to enter Darood, or better yet, Fikar, and concentrate on sincerity. You will find it in the heart. Or concentrate on the heart; you will find sincerity at its very core.

Harmony

Layered and grown from the tiniest
of pure intention
Brilliance of diamond
Clarity of being

Developed upon action
Naturally by Breath
with the medium of Love
This is the Jewel. This is the Gem.
Straightforward
with intent, expression, and being
Above thought
From the center
The arrow toward the goal
The expression of the All
The clearest of channel
Through which the purest
Water flows
Without taint or impurity
Not thought
Not acting nor doing
No I to intercede
Toward the One
From the One
As One

January 29 (29)

Saying

Self-pity is the worst poverty; it overwhelms one until nothing is seen but illness, trouble and pain.

Complement

This is a concentration upon nufs, the cause of all disharmony. When one concentrates upon God, nothing but love will be found, but when the attention is centered around the thought of self, all ugliness, pain and illness will rise. Of course in a certain sense they were always there, but this concentration gives them more life. It deprives the body and mind of the usual life which is naturally bestowed upon them by the Grace of God. It feeds the elementals who derive their potency from the excrescences of man, and these elementals in turn increase his trouble.

Concentration upon darkness does not increase the darkness, but it does impede the opportunity for light and health to reach the place of sickness.

Harmony

"Woe is me" - spiral deeper down,
like the waterspout or typhoon
Tighter, darker, more solid
"Why me"? And darker, tighter denser,
as the whirlpool,
and so it goes, to heavy, dark, and dense.
Turn toward heart and light,
or sink to being solid, self-absorbed,
dark to oneself
until awakening:
a new dawn,
comes again.

January 30 (30)

Saying

The heart is not living until it has experienced pain.

Complement

The angel lives in the heart-sphere but does not know pain. There is not strength in the love, it is something like the natural love of the infant. It is only when love is tested that love can show its strength. If it turns to hate or any emotion, that shows there was no life there. Sufis are able to experience pain in the heart without being drowned by it. The various spiritual practices are exercises to the heart-muscles and to the heart faculties. This endows the heart with life; that is to say, it enables the heart to partake of experiences and to shed the Divine Light upon them, showing the proper way through all intricacies of external existence.

Harmony

Living in the world - experiencing
Awakening and letting go - tenderizing
Breath of purification - revitalizing
Partaking of the world and lifting
other as oneself - transmuting.

The first pain: Separation
The second pain: Loss
The third pain: Awakening
The fourth pain: Remembering and Letting Go
The fifth pain: Yearning
The sixth pain: Return and Abeyance
The seventh pain: Creating anew
The eighth pain: Lifting oneself
The ninth pain: Expansion of the world

And through it all; Joy, Music, Love, Fulfillment.
Be a person
To Be.

January 31 (31)

Saying

The pleasures of life are blinding; it is love alone that clears the rust from the heart, the mirror of the soul.

Complement

Pleasure is the effect upon nufs of the radiations from the mind-mesh, which through the falling current of breath form the emotions. But all these are of indirect light, which is subject to the elements and becomes controlled by them.

To rise above the elements it is necessary to touch the heart-plane. This is a realm of pure light not contaminated by the karmic swirl below the mind-mesh. This is the metaphysical explanation, but the explanation of the heart is clear - when it loves, all the rust and dust are purged from its bosom. This is its blessing. Its life is its own blessing - heart is the medicine for heart.

Harmony

As the clock spring tightens in winding, the coil of becoming gets denser, until, in excruciating closeness there is a click: a sound, the chiming of awakening, and a loosening from oneself toward the state unwound.

We come into the worlds denser and denser, tightening the spiral of becoming 'til denseness and solidity and excitement become the norm. Taking eons - and in the blink of an eye - moving from,

and through, and as, the light/love/breath to being of form. The pleasure trove excites and satisfies the senses - organs of perception growing, turning toward oneself far deeper, stronger.

Transitory joys, we lose sight and remembrance from where we come and what one is; until light shines reflected and we think the jewel glistening in that mirror of the world is the sun. But it too passes and this mirror is broken to dust. What remains is the true mirror of the heart, and as the unwinding of the spring is like love - turning from oneself the little - away attention toward what is; self grows and polishes, cleans. The reflection of the light/breath grows and Love both opens and leads the way to true joy - until Love the way become the Way to Itself. Breath/heart lived becomes - from little to large - remembering no more, but shining as the sun. Express then, upon oneself, all joy; and one can partake of the senses and pleasures as within.

To start now, breathe Love in the Heart - toward your Ideal.

February 1 (32)

Saying

The pain of love is the dynamite that breaks up the heart, even if it be as hard as a rock.

Complement

The natural condition of the heart is to be soft, ever in a state of living expansion and contraction. When the breath is confined to the region of gross vibrations which are beneath the mind-mesh, there are no finer vibrations which can reach the heart, which slowly hardens like cooling rock. Then it ceases to be pliable and may be brittle like hardened rubber. Nevertheless it is never entirely dead.

If the heart is called into action after it has lost its mobility, it will suffer pain even as a muscle long in disuse will suffer pain when it resumes activity. But the only energy that can touch the heart is love, and this often comes in a shock, surprise or catastrophe. Be it ever so hard, there is always the possibility of the heart awakening, and sometimes people who have fallen very low will be shocked into great activity by a disaster.

This would not be necessary if the person had lived a holy life. The kindlier person sometimes suffers pain without this deeper experience, but arrives much sooner at the state when the ordinary disturbances of life no longer cause hurt. The indifference of the sage, far from showing absence of heart activity conceals his greatness of heart and his wisdom.

Harmony

Love Heart Breath
open and give unto this one.
Calling and feeling, I turn toward the One.
The deep massage of Being lifts me - using my heart as its own.
Put oneself in the hands of the Divine.
It will soften and soothe as love expands and loosens.
Not metaphor or simile, but real, seen, and felt.
The pain is in the holding on;
The thought of smaller self.

Oh heart, open with love Divine.
Soothe and soften this one, my Love, my Ideal, my Beloved.
As the knotted muscle is massaged by hands,
let Love loosen the bonds of selfishness.
Use me as an instrument at your need,
and raise me from two hearts, as I dissolve into One.

February 2 (33)

Saying

Our virtues are made of love, and our sins are caused by a lack of it.

Complement

As the Sufi Thoughts teach, there is one moral, there is one virtue, which is Love. Particular virtues arise from the qualities displayed by love in everyday affairs. Thus arise courage, mercy, kindness, compassion, adoration, friendship, fidelity, charity, brotherhood and many other virtues. Yet all are aspects of Love.

So soon as the heart ceases to be active, so soon as mind gains control over will, the Love-Life energy from the higher spheres no longer touches the personality. This brings about the reign of sin over one. This is the fall of man, true of Adam and true of all his descendants.

Harmony

Water of the earth
Sustainer, cleanser

forms the bays, the rivers, oceans, streams
falls from the sky,
forms the lakes;
Contained within the cells, the cups of life, one water, cycling, recycling,
Known in different shapes and acts.

The light of the sun shines and is divided by the prism. The prism of mind and activity divides that
one Great Giving of Oneself to need. We call it love, and it is called and known by its thousands of
voices and faces.

Without the water, desert,
Without the light, darkness,
Without that Love, the void.

February 3 (34)

Saying

Love is the essence of all religion, mysticism and philosophy.

Complement

What is religion? It is our relation to God. What is mysticism? It is our realization of God. What is
philosophy? It is our consideration of God. But what connects man with God and God with man? It
is the Love-Light-Life described as Logos. So soon as any speech, thought or feeling connects man
with God, some of this Universal Energy touches a man or returns to God. This connecting nexus is
the very Elixir of Love.

Harmony

From love to love
through the medium of mind
the message adapting through the means, the words, the framework;
from heart to heart,
from one to many to one.
There is nothing more to write.
Experience.
The only thing left: to do. To be.

Turn toward the highest heavens
 you can conceive.
 Turn toward the greatest ideal
 you can believe.
 Find the breath and turn your love to That Which Is.
 And as you breathe, rise higher
 toward your ideal, toward that one
 of love sublime,
 with neither beginning nor end. Do. Become.
 On the in-breath ideal toward yourself becomes.
 On the out-breath dissolve the "I", the "You"
 toward that one, the highest.
 And as you do, rise above the mind
 Rise above heaven.
 Become.
 Find the breath and be.
 Break the ideal of the lesser and go toward
 That which now can be conceived.
 Until there is only one.
 No more of seeking, yearning -
 Be.
 Between the in-breath and the out-breath
 Become.
 Be breathed. Flip over. Be.
 Yet still more -
 Breath become
 Breathe love.

February 4 (35)

Saying

The fire of devotion purifies the heart of the devotee, and leads unto spiritual freedom.

Complement

Vibrations, which reach the heart, are of finer nature than those that touch the mind sphere. They cannot be conveyed on the breath ordinarily, but through Fikar, Zikar and Darood, as well as through certain practices of refining the breath, the Divine Thought enables the Cosmic Energy to pierce the mind-mesh and return toward the source.

This is the first resurrection, this is the beginning of the process of initiation. It has been explained, when man, in adoration or supplication, turns toward God, the feeling is of the nature of fire in that it rises. But also it gives strength and courage and faculty to the devotee.

This puts back into the heart the life, which naturally belongs there. The giving of this life to the heart is the restoration of it to its normal condition, which is nothing but freedom. Real freedom of the will does not consist of catering to every desire; freedom of the will consists of freeing it from all the excrescences of conditioned existence (Samsara) so its actions will not be hampered. This is only attained on the heart plane.

Harmony

The wave that holds to itself crashes on the shore; all power lost, dissipated. When the water in the wave turns toward its source it becomes the ocean. One spark can light the fire that consumes the wood.

Oh, my Love, my Divine; if you have created all out of yourself, then I who thinks, who perceives as separate, apart, must be of You also; only I do not know it, experience it. Why, my Greater, Being of Love? I can only hold myself or put me in Your arms of love. Raise me, and guide me, my Love. Lift me from me, this falseness of identity. I give all to You: my breath, my heart, my life, my being. Consume me, my only source and sustenance. With no thought of self, do with me as you will and raise me from the world of two.

Action then comes of what is needed. Freedom to do what there is to be done.

He then does as I call him to do: like a suit of clothes, like a tool of my love.

February 5 (36)

Saying

Mysticism without devotion is like uncooked food; it can never be assimilated.

Complement

Mysticism means recognition of God. But how can one recognize God until the heart is awakened? It is only when through the fire of devotion and love that the whole life force is returned to its source in fervor and contemplation that the spiritual life can be experienced.

Harmony

Seeing the flowers through the window is pale indeed to touching the petals and inhaling deeply of the fragrance.

The sound of the music is completed by the presence of the musician. The recording a pale imitation.

He knocked at the door and voice asked "Who is there?" "It is you, my love", he answered, and was only then allowed to enter.

Knowing the Heart and Breath of the Beloved is more than "I love you". To be of the "Great Stew" one must be cooked and blended.

February 6 (37)

Saying

He who stores evil in his heart cannot see beauty.

Complement

Evil, being of the nature of shadow or darkness, this destroys spiritual vision, and so blinds one to the beauty which was the purpose of creation. This condition should be called "avidya", blindness or ignorance.

There is, however, a difference between one who has evil in the mind and evil in the heart. The average person who does not know or seek truth may be called evil in mind. This person is under the sway of sin, as the Christians explain and has been demonstrated.

But there is another sort of person called diabolical, who may be mentally alert but who has deliberately turned the heart into a charnel house, a hidden chamber where evil is planned, to be committed in the world. These people can put wicked thoughts into the minds of others, and can command evil elementals to influence others so that they may never perform any particular vile act directly.

This shows that all evil thought, desire or speech is responsible for the wrong acts of others. In this there is universal karma, which was the explanation of the Buddha. So long as anybody sows karma, it prevents others from being delivered from pain, disease, injury and death.

Harmony

The darkness grows and the veils of the world cover the light of the heart. Then, the view of beauty dims. But as the heart is polished and the veils thin, beauty reappears.

For the one who holds to darkness, and keeps from this light; who stores the disease and poverty of being and spreads it through the world; beauty is out of sight for this one.

Sinking into the depths
away from the light, darkness
hides That Which IS.
Spiraling, it is countered by the
Light of Love. One thousand darkened
caverns can be lit by one sun.

Be not a storer of darkness; for at each stage the choice is to another level of light. Beauty
abounds and grows without end.

February 7 (38)

Saying

The wise man, by studying nature, enters into unity through its variety, and realizes the personality of God by sacrificing his own.

Complement

It should not be supposed that Allah has not a physical body. All nature, all the physical world, constitutes this body just as all the mental world constitutes the sheath of His Mind.

Man cannot so easily see the inside of his body, cognizing the various activities going on in the organs and cells, in the nerves and blood stream. In some mysterious way these constitute a unity, but the unity is fundamental to their existence.

Similarly, all the functions and species of nature are dependent upon a cosmic unity, which is reflected in them and is causal to them, but which does not consist of them. To understand this more fully, man must find out God's Mind in order to understand God's Body. This can only be done when his own mind, and so his own personality, is left behind in his spiritual unfoldment.

Harmony

How many ways I show myself.
He of me who looks, sees.
How many ways I love myself.
One with heart, knows.
How many ways I say, "I am here" my only ones.
Come back, perceive and breathe as one.
My, Breath, Remember, Be.
Come ride the ladder of my being
from the many as my own.
Let go the view from other wise
Return is what you own.

February 8 (39)

Saying

Love manifests towards those whom we like as love; towards those whom we do not like as forgiveness.

Complement

The love we feel toward friends and relatives and heroes is natural. Although Christ said, "Love ye your enemies," this does not mean to entertain the identical feeling toward them. Why? Because feeling is that which connects parties and unites them. We are united to our dear ones by love. By whatever the feeling we hold to those we do not like, they may not feel friendly toward us.

The proper attitude is therefore selflessness, to refuse to hold the feeling of dislike. They, not appreciating our love, could not see it as love or friendship but could perceive it in the spirit of forgiveness. From our point of view it would be the same in both cases, but the object of love and the connection between ourself and the other would be different in each instance.

Harmony

One breath of air raises the flower's petals, and silken seeds soar high, lifted in its arms; while the same wind loosens stiffened stems.

One gentle rain falls and for the healthy, full, give sustenance for growth and bloom; yet for the parched, it provides the means to live and grow.

One love shows itself in many faces and forms. Reflection of light and love itself to the pure; a giving and helping to those in need; exchange and balance for the capable; bliss for the lover; a kiss for the loved; a step up for the kindly; forgiveness to the unkind; and always there for all.

Seek not of yourself to find the face. It comes through as needed, to the end. When the pipe is empty the music can be played.

Self-less-ness extends the source.

February 9 (40)

Saying

Love brought man from the world of unity to that of variety, and the same force can take him back again to the world of unity from the world of variety.

Complement

First came God, and then the object of His Love which is called Creation. Then God in Love entered into union with this Creation and all the living forms appeared, the Highest being man, which is the one resembling the Spiritual Parent most.

But God, not being man, loves and can enter into union with all creatures, as soon as that creature - atom, rock, earth, stone, plant, vegetable, bird, beast, fish, crawling creature, human being, djinn, spirit or angel - turns toward God. The difference between this second kind of union and the first is that in the second instance one becomes entirely united with God, without producing any further fruits of union necessarily.

Harmony

From the deep spring wells the water from its source. It runs and grows and divides to many streams and rivers. Finally to the ocean, which feeds the source. Pick any stream, any river, and follow it back to the spring, its source, and the ocean beneath; connected to that above.

Follow the stream of breath to That Which IS. Begin with the heart and love - one another, any thing. Follow it as it grows: to the Heart and Love. Of the little, one step to the large. The little is part of the large.

And when you return to your source, when love becomes again itself - remembering, aware - there is no separateness in the multitude. The variety is one.

The ladder of creation is here for all to climb, with breath connecting the rungs and love the energy, the movement of Being.

February 10 (41)

Saying

Whoever knows the mystery of vibrations indeed knows all things.

Complement

As aspiration this may appear to be a nice saying or we may appreciate it intuitively as truth. That is the first stage of appreciation. That is only subjective, it has no objective vitality.

One has no knowledge, one does not know it to be true although one may firmly believe it. Nevertheless, if one were to say to such a one, "Whoever knows the mystery of vibrations does not know it or through it know God," how would you disprove such a statement?

Suppose it were said, "God is above vibration, above all vibrations and so long as we deal with vibrations we are not contacting reality." A little meditation shows the need for greater growth and understanding. It would be evident that one could read a thousand aphorisms and have a billion beliefs and this would not bring one any nearer the truth except that it might put one in a proper receptive mood.

Then how is one to learn the mystery of vibrations? Mostly through the breath, by watching the breath, but also by watching the heart and learning through the heart's awakening. As this is a practice and not a study, a deeper explanation without application would not help much.

Harmony

Within Oneself a movement: breath of love.
AHL and LHA. A wave of plus and minus
Becoming Becomes.

The clay is formed from the image
the image from the thought
the thought, the inspiration
aspiration - breath/heart.

The rock falls in the lake and the wave splashes on the distant shore.

I thought of you. The telephone rang and you were there.
I thought of the forest and smelled the fresh trees.
The rain of Being cleansed my soul.
The song of the whale is heard round the world.
He read a book and saw through the author's eyes, and knew his intent and means.
The blessings of the saint come from his grave.
Hearing the wind, he felt the source of the weather.
What is the voice of the rock?
What is the breath of the plant?
Sound HU and re-sound followed above.
Hear AHL and LHA. The wave flowed on yet the cork bobbed up and down and remained in the same place.
Where does matter end and energy begin?

Breath and heart attuned, refined
follow above thought
above mind
more than up and down
including the wave
letting go of the movement
from which I am comes
Be.
Taste the wine
Drink heavily
Lose oneself in Heart
Become
and
.....

February 11 (42)

Saying

He who arrives at the state of indifference without experiencing interest in life is incomplete and apt to be tempted by interest at any moment; but he who arrives at the state of indifference by going through interest really attains the blessed state.

Complement

This is very important. Sages all extol the value of indifference. This indifference comes with awakened heart. Many people are indifferent in the sense of being callous. Nothing moves them, they are like sticks or stones. That is not indifference, that is sloth; that shows the soul is asleep, there is no love, there is no God-vitality.

Now the sage is very different, who knows through his own experience the value and the lack of value in attachment, friendship, emotion and all the vicissitudes of life. He surrenders all these forms of clinging, he no longer clings to anything and he makes an actual surrender. That shows the Divine Indifference.

Harmony

Such Joy to partake of this world through the means of senses. The body in balance touches the heart of form.

To experience beauty in its depth:
Do what needs to be done;
When and how it needs.
No more, no less.
Give water when needed;
Right time, right place, right way.
No more, no less.

Such a short time to be in this way.
A breath now of air.
Holding nothing I have all.
There is none better nor worse;
nor greater nor lesser.
I look upon myself
and let go of that.
Experience I am,
and releasing the world have it all.
No desire separate, all action is mine.
I have within me, as me, all;
To do
what is needed
as it is to be done

no more, and no less,
in Love.

February 12 (43)

Saying

Wisdom is greater and more difficult to attain than intellect, piety or spirituality.

Complement

Intellect and piety are both connected with the mind and show attachment to name and form. Spirituality is a higher state, which shows the heart awakening, but not necessarily awakened. Wisdom is the fruit of spirituality, when the heart condition is sustained, and the Divine Love-Life-Light is expressed and divulged through the personality.

Harmony

When you seek proper health and balance in your body through correct nutrition, thinking and talking about it is a start. Handling the raw foods comes next, and is followed by cooking. Tasting the product one gains more, but it is only by eating that it enters the body. The taste and experience of the dinner is not the end. The food must be assimilated and the waste expelled. Only then, if all the conditions are met, and the correct balance and blending of foods, for the person, are eaten, assimilated, and excreted, can the be correct balance and nutrition for the body.

So too with the soul. The nutrition of the soul is love. The dinner of love is carried on the plate and utensils of breath. The result of correct balance and assimilation is wisdom.

As you would not seek proper nutrition by only speaking or thinking about it; you would not stop at preparation or tasting. Nor would you be satisfied by eating alone. So too, to reach the correct balance and harmony of the soul, one would not stop - be attached to or accept as a substitute, the lesser stages of intellect, piety, or spirituality.

Breathe love, become it. Then in balance one can express the health of Being - the Beloved, Ideal through oneself.

February 13 (44)

Saying

Wisdom is intelligence in its pure essence, which is not necessarily dependent upon the knowledge of names and forms.

Complement

This intelligence is the natural faculty and condition of the heart when it is not veiled by the mind, when the activity of the consciousness is focused in the depths of one's being. Wisdom may be considered as the apperception or grasping of the fundamental principles which lie beneath name and form. While these principles can be perceived through particulars and do operate through particular forms, atoms and vibrations, they are essentially aspects of Nuri Mohammed, that is to say, of the Divine Mirror of God into which He gazed. When man gazes into that mirror, this knowledge, called by the Sufis "ilm", is identical with Wisdom, God-knowledge or Tassawuf.

Harmony

Tell me, what is the taste of chocolate?

What is the breath of Love?

Place your heart upon the path and keep to the Truth. The rest will come from that.

February 14 (45)

Saying

Man forms his future by his actions; his every good or bad action spreads its vibrations and becomes known throughout the universe.

Complement

The physical and mental creation may be considered as one personality. Man forms the Grand Man, sometimes known as Adam. This includes all the Life beneath the mind-mesh. The world above the mind-mesh, called by the Sufis Djabrut, is identical with Eden. Adam expelled from Eden is all of the humanity functioning in the worlds of limitation. Whatever any personality does affects this whole kingdom of man as well as himself.

Of course each man's actions affect himself most of all. His every word, speech and thought strike the dome of Malakut and fall back again to their natural place. This return of energy not only touches the individual but touches the whole of humanity. Thus if a person spreads germs or disease, every man might be liable. This shows the inclusive nature of Karma. Likewise kindness spreads abroad and the tales of good deeds often bear fruit in faraway places.

Harmony

Into the grand chorus of life the song of each contributes. A composite results. The sensitive conductor can pick out the singer, the instrument. Add a note or tone and the quality of the whole changes. It is known by the perceiver; and affects all, whether perceived or not.

Add a drop of sugar to the stew and it becomes sweeter. To the singer, the dome of personality resounds the sound of thought, action, feeling, desire - felt more strongly than afar - just as the sound reverberates with the dome of the mouth and head. Tuned to this it becomes more strongly perceived and sets the pattern which is felt by the singer. It is only when he or she finds the underlying resonance of the whole that it blends immediately and without reflection. This is the heart.

Each thought, feeling action, want, like, dislike, is a note to the song - a spice to the stew. Each determines the flavor, and brings its effect more closely to the singer or spicer. The intention carries the pattern for the result. As one sows, one reaps. These are the fruits of karma.

Below the dome of the universe is the reflection of intention - the prayers of actions returned filled - to all the actors, and to the one impelling, most of all. Add a drop to the universe of activity - the pebble in the pond - and it resounds and ripples throughout. It carries the wave and washes back upon the thrower. It is the song then that the singer hears, or stew available for the spicer to eat.

February 15 (46)

Saying

The universe is like a dome; it vibrates to that which you say in it, and answers the same back to you; so also is the law of action, we reap what we sow.

Complement

Mankind was placed in an enclosure where he was given full command over everything within. This is in the story of Adam. But to regain Eden he has to work out his destiny. For this purpose he was given the faculty of knowledge over name and form. Having this faculty he is responsible for his use or misuse of it.

But within certain limits there is the law of the equality of action and reaction. This means that if we suffer without doing evil, in time this will lead to compensation; while if we seem to escape punishment, we are only preparing a greater blow for ourselves. The effect of Karma is escaped by speaking, thinking and acting in the name of God. Through the spiritual practices, man rises to wisdom above knowledge and suffering.

Harmony

Within the dome of the tabernacle the spoken word echoes back. Outside it raises high. The world of form and names, the heavens and the earth, are like within the dome of the cathedral. The cathedral of the heart is as the outdoors, which contains the church.

Rising higher, one's action, will, aligns with the Ideal.
That Which IS becomes and expresses.
The sound is within and the echo is no more.
Bringing oneself to the church is one step;
to the heart, the next.
As intention is the key to capacity,
so too the breath of love.
Focus on your Ideal;
for what you put your attention on, you become.

February 16 (47)

Saying

We are always searching for God afar off, when all the while He is nearer to us than our own soul.

Complement

Differences in planes are not differences in time and space but differences of rates of vibrations. One plane is formed from another in the same region, called akasha or accommodation, by change of rate of vibration. Consequently all planes may be regarded as all spaces. God, being the source of formation and the essence of energy, is therefore in all times and all spaces and places and can be found by a change in pitch, by a tuning of the soul.

So long as soul is regarded as something different than material, something different from mental existence, one finds differences not soul. Since God is to be found in the mental and material, God is therefore the nearest thing. Really it is God Who is searching for God, and we are the very thing we are looking for, only in our ignorance we do not know this.

Harmony

I sought high and low, near and far, yet I could not find. I looked in cracks and crannies, caves and rock, yet the voice was missing. I climbed to the highest mountain top and went to the farthest heaven, yet the forms did not fill me. In despair I cried out "What do I have left? I have gone everywhere." And in giving up I heard a voice say quietly, "Look within your heart. I am there." And I sought no longer and became the Heart: finding myself as the land and sea, high and low, near and far, in all forms and heavens, and beyond. For within my heart I called and answered "See, I am here always."

Beloved, Love, and Lover.
Sea, Wave, and Drop.
Lose three for One.
What three, or many, when there is One -
When I am?

February 17 (48)

Saying

Concentration and contemplation are great things; but no contemplation is greater than the life we have about us every day.

Complement

It is very easy to build dreams of ideals. It is very easy to imagine happiness in Heaven but that brings no strength, it never brings that great satisfaction when one feels one has accomplished something. This satisfaction is greatest in the physical sphere where there is so much to overcome,

yet this is the greatest battle it is possible to wage and its victory is the finest victory, the victory over great obstacles.

It is easy to imagine Nirvana far away from turmoil; it is marvelous to imagine and attain Nirvana in the midst of trouble. Therefore if the sage once finds the Universal Peace in the midst of strife, it will be natural for him to find it anywhere and everywhere. The descent of Jesus into Hell is nothing but the willingness of the awakened soul to face all and fear nothing for the sake of God.

Harmony

To swim, one plunges into the water:
greater than practicing the stroke,
or visioning the swim.

To learn to learn is one thing.

To read the Book of Life one Lives.

Preparation is just that.

What is greater, the journey or the tale of it?

The swimmer able to make his way in the rough seas has greater strength and ability than one not tested, who paddles in the quiet pool.

The mirror of life deepens as the lens is focused into this world. The heavens, quiet and light by comparison - easier to traverse, closer. But in the depth, if one can keep the connection, the greatest joy, fulfillment, peace - for the tones are richer, deeper stronger, as the music/colors are bright and solid - full. Completed is the painting/composition.

February 18 (49)

Saying

He who expects to change the world will be disappointed, he must change his view. When this is done, then tolerance will come, forgiveness will come, and there will be nothing he cannot bear.

Complement

Change of view does not mean alone to accept another person's view. Particular view is the standpoint of the nufs; accepting another's idea is to fall under the sway of nufs, in this case the nufs of another.

The Sufi point of view is to perceive God's position, and when one can view life from the universal aspect as God sees it, it will include all points of view. This brings tolerance naturally, not as a

moral, not as a discipline, but as the very part and portion of life. Then one will tolerate and forgive because one will not only see the other's viewpoint, he will know how and why the other came to that conclusion and will not separate the ideas from the whole life's experience of another. This is tolerance with wisdom and understanding.

Harmony

The lover of music and teacher of instruments does not force his particular views upon another. Even though he knows the glory and joys of music, and loves all kinds, he knows that some do not wish for these sounds at all. Others are drawn to a bit, or a particular tone. For others a harmony or crescendo lifts their spirits. He supports them all - and provides the music. When a student struggles with learning and playing, sounds a note too flat or sharp, he does not chastise him for trying. He guides to what is needed, within the capacity, the range of this student. He helps what is needed to do: to make the next step.

The learner of life is like the aspiring musician. He tries to master the instrument and tunes himself to the music. The teacher of music is as the guide or worker within the realm of this world. His instrument is the heart; the breath as the sound, and the music is love. Tolerance comes, for he sees through the eyes and hears through the ears of himself: his love, Divine - the other, not other at all.

To touch the heart one does what is needed, when it is needed. The music raises all, and the harmony plays out.

February 19 (50)

Saying

To renounce what we cannot gain is not true renunciation: it is weakness.

Complement

As in the story of the fox, who abandoned his quest for the grapes on the high branch, the person who calls it surrender or renunciation when he cannot obtain an object sought has made the prime error of assuming that he is that thought of self called nufs by the Sufis, but which is not really the true Self.

Whatever be the true cause of failure, it is due to lack of concentration and some weakness. Of course, very often ignorance leads us to believe that we might secure some unwarranted prize,

which later knowledge shows is beyond our reach. In this case it was the weakness, which was the cause of ignorance.

Spiritual renunciation is of a very different character, being surrender of that which we can easily obtain; or sacrifice of something which we possess and prize; or giving away something we have earned at great cost; or abandoning the fruits of action for some higher ideal. This is the true renunciation, the real spiritual sacrifice.

Harmony

What is it that you do not have?
How then can it be given?
Seeking solitude, can you enjoy the masses?
Giving love to the Divine, are you able to love another?

Of things and wealth given, do you have available the comforts of life and no regrets?
To give in service, have you gotten over the greed of rewards, feeling good, obligation?
Of leaving the world, are you able to partake easily and fully of its wonders and joys?
What is it that you seek? Are satisfactions taken in release? Is anything left undone? Then how can you give it with no regret? Not giving - holding on.
How is it that one can give up the kingdom and feel it cheap; and another a penny and find it too much?
Look within yourself for the kingdom of Truth. To find oneself the heart is given freely and fully. The life is given with no regret - in service all and fully. The smaller self is given and upon its true release, realness, Oneself.

Practice in the small ways, immediacy of being. Doing what is needed, when it is needed to be done. Giving what is needed, as it is to do. Leave little things and the rest will take care of itself in growth.

February 20 (51)

Saying

The religion of each one is the attainment of his soul's desire; when he is on the path of that attainment he is religious; when he is off that path then he is irreligious, impious.

Complement

Religion in its highest and truest sense being that which relates us to God, it is the fulfillment of this relation which alone satisfies the soul. This means the renunciation and abandonment of everything belonging to the three worlds of body, mind and spirit. So long as we hold any earthly or heavenly attachments our love is not for the Father of God. When love is other than for the Father of God, the person may be called irreligious. He is impious in the sense that this failure to keep on the right path will lead him sooner or later to error and sin, and this keeps him bound by karmic ties.

Harmony

Oh Heart, becoming,
re-mem-bering,
unity and oneness
expression of the All.
The recollection/feeling/yearning toward that Joy,
Oh Love, Oh Love, the Peace.
Awakening the heart toward soul's remembrance
living in the Land of Bliss,
Expressing all as Joy and Love.
Breath - connector of life, of being
Journey to the worlds of self,
Retracing and express anew,
so old,
always.

And to my heart I yield for it draws me higher to my heart's heart.
Toward this I pledge myself,
my actions,
mind,
and lesser selves.
Toward coming home, to being, united - all fulfilled -
From which all comes, and is,
Toward which all goes, and is.

Yet as union comes and grows I notice all about me - me
and to this feel and know the uplift of one, as one;
complete is only when there is one
all in joy, and love, and peace.
Toward this end the soul moves
unto itself/myself incomplete,
'til all raised free-high, One.

Of the earth, the skies - heavens - mind
Breath connecting
linking to that Love through love,
Joy, Peace.

Do I fall away
when I walk a path not
remembering?
I do, yet love, and joy and peace are there
and bubble back;
remind me of my self.
True religion from away - toward Heart.
Seek the highest of Ideal -
Higher as I closer Be.

Oh Heart, becoming,
re-mem-bering,
unity and one ness
expression of the All.

February 21 (52)

Saying

The reformer comes to plough the ground; the prophet comes to sow the seed; and the priest comes to reap the harvest.

Complement

In the physical world we find these stages. First one comes to combat evil, often failing. Then another comes who moves the hearts and minds of man, and finally the third person becomes the leader in the righteous cause.

On the mental plane we have the one who exhorts but does not move; this is the reformer, although some reformers are very successful in moving the emotions of man, but they do not always touch the mind or heart. The prophet is of another character, who places the seed of righteousness in the mind and heart that it may fructify. The movement that he has founded becomes organized, often as a religion, and the priest is the leader in religion.

From another point of view, the reformer helps to clear away emotional rubbish, the prophet helps to keep the mind pure, and the priest helps to preserve the purity in the heart after it is once attained.

Harmony

The pattern repeats itself, on many levels: preparation, sowing, reaping. You invite guests for dinner. When you shop, you are the shopper; cook, the cooker; serve, the server. Three faces, three functions, one person.

How is it that the workmen build a house? Attention to the order, process, timing. All follow the direction, from the blueprints: effects of the intent and needs. How is it that the prophet, seer, or worker combine their effort? Attunement to the blueprint, means, and need. Carrying forth the teaching to fulfillment.

One Being, many faces, parts of the whole one as oneself in many garbs and functions. You may, if you seek, place yourself amid the work. To do what is needed, as you can; ask, receive, then do. The same within yourself each stage.

Prepare, Sow, Reap
Ask, Receive, Do.
Breath connects
Heart.

February 22 (53)

Saying

Life is an opportunity given to satisfy the hunger and thirst of the soul.

Complement

If the soul continued to exist only in the highest state, it would never experience hunger and thirst. This comes through the separation, its departure from its home, whence it passes through the phases of hunger and thirst. This is the theme of the opening of the "Masnavi," the allegory of the flute.

After the soul has suffered thoroughly in the pain of separation, it recovers step by step its lost province. As it throws off the deceiving desires, as it abandons the fruits of action, as it surrenders all the thoughts and attachments of incarnate and disincarnate experience, it comes again to the full satisfaction of love and the end of hunger and thirst in its reunion with God. This reunion, however, is only apparent; it has always existed but the soul has not realized it during its journey away from home.

Harmony

"I yearn and hunger/thirst for that re-union", calls the soul apart. On drawing near, the polished heart proclaims, "I am the mirror, heart in myself to polish, and union is no more or less than always".

I yearn for life to mirror myself, for to see and know/experience of "I". Myself lost within myself, created of my heart and breath - spoken and solid: creating and created, creator and mirror upon reflection; extending into it I find myself - heart polished heart, in thirst no more, hunger satisfied.

February 23 (54)

Saying

Truth alone can succeed; falsehood is a waste of time and a loss of energy.

Complement

Truth metaphysically connotes all that is beyond the mental sphere, while falsehood is all that lives upon the shadow forms of the lower worlds. Truth is of the nature of light and therefore of energy, while falsehood is of the nature of passing or incidental phenomena. The cause of falsehood is the nufs, that thought of self; where it does not exist there can be no falsehood. Therefore angels always tell the truth, but there is no merit in it. The successful person is one who has the ability to cling to falsehood and does not. He becomes master of all the energy and dominates the three worlds.

Harmony

Falsehoods are like castles built of sand, where great effort may go into their construction, but are washed away when Truth, like waves, meet them. Eventually they return to the ocean.

The mountains are ground down to the seas. Thoughts give way to feeling. Feeling to archetypes to Truth. The ocean of the mind and heavens so large, yet a drop in the ocean of Truth - That Which IS.

The seeker puts away the separation, falseness of intent, toward the One. Drops the thoughts, attitudes, actions of falsehood toward that Light of Truth. Through love climbs toward oneself. While intention is the key to capacity; sincerity is the key to intention.

Teachings or attitudes may last for years or thousands of years, like pyramids, but will eventually give way to Truth.

That Which IS makes itself known and re-members upon and into IT AS. No thing stands in the way of this ocean and lasts.

The sincere seeker places himself or herself within the current of absorption - willingly easing the way toward dissolution of self identification; gives way to the ocean of Being, Love, Peace, Truth.

How is it that "truth will out"? It is its nature. All else a diversion, hindrance, temporary - lesser aspects, all lessons, pointing toward their source.

February 24 (55)

Saying

Do not fear God, but consciously regard his pleasure and displeasure.

Complement

Fear is an emotion, which results from the failure of breath to touch the heart plane. This is the natural condition of man. In the opposite condition, or that of love, the breath reaches but does not penetrate the heart-plane (Djabrut). However, the light of Intelligence confers upon such a one vision into that sphere so he or she can perceive the Divine Will.

Thus one can, through the practice of Darood or Fikar, discover all that is in harmony or disharmony with God, and in a very practical (not theoretical) manner, perform His Will.

Harmony

The soaring bird effortlessly follows the pleasure of the wind, carried along, and chooses its actions aligned in natural ease.

What fear is there of the beloved parent or friend; the lover supporting one? We place our heart within the flow and consider; and do naturally that which continues that love.

Thankful for the compassion and support of the Divine, Friend of Friends, we turn our heart toward this; and soar effortlessly on love carried by the wings of breath - toward this our Ideal - Lover, Beloved. There is no unknown, no fear. For we turn ourself as the expression, the pleasure of This - aligned through love, conveying the joy of the Universe through action - mercy incarnate.

February 25 (56)

Saying

He who has failed himself has failed all; he who has conquered himself has won all.

Complement

Failure is due to the domination of the false self. It alone puts out the thought of failure, of weakness, of limitation. It is not capable of sustaining concentration or effort. When one has controlled this self and its passions, and especially when one has performed the spiritual practices which link one to God, the True Self, one has conquered this false lower self.

This is the great victory of life. All other victories are unimportant in comparison with it and not essential to mundane existence. Once the nafs is mastered, the key to every success is at hand. This is conveyed in the allegory of "The Thief of Baghdad."

Harmony

If I go to the store to purchase bread and come home empty handed or with milk, or peaches, I have failed my task.

Myself to come to this land to see, and know, and - thousands of things - but one, of all frees me to do. "Know yourself", says the sage. "The truth shall set you free", says another. "Victory", chants one.

There is one victory, one task to fulfill. First to know oneself. To this all things are added. And if you have not love, you are empty. All things are taken away.

Fail all - one task undone: one heart, one body.
Raise all - one heart, one being. Re-member, be, do/be.

Carry water as it is needed
To whom it is needed
When it is needed.
Satisfy the Great Thirst.

February 26 (57)

Saying

As man rises above passion, so he begins to know what is love.

Complement

What is passion? What is love? This is the same force, in the former instance operating in the sphere of plurality, in the latter case in the world of unity or principle. When the Universal Love-Light is caught in the image of self, it is reflected in myriad pieces, each of which the self desires to grasp and keep as its own.

Not recognizing the Supreme Unity and failing to find all its desire in any one of these fragments, the false self flits from false love to false love. This is because it only recognizes falsehood and not truth. Passion is therefore the shadow of love; it is not to be condemned. It is the selfishness, which must be eradicated.

Harmony

One sorts through the pile of stones to find their source. It is hard to discern. One filters them smaller and smaller. Made of the same building blocks, they become more prevalent and discernable as one filters finer and finer until finally the makeup is clear. One does not disparage the rock, for it is more of the finer, only not identified as easily.

The bird sings behind the noise of the city. It is noticed more as the quiet grows.
The smell of the rose is overpowered by that of the refinery, but it is still there.
The salt in the ocean becomes stronger as the water evaporates.
One turns the heart and breath toward the Source and rises to it. In refinement and concentration it

becomes more noticed until that is all that remains. And along the way it is perceived and felt that this makes up all the stages also.

Turning from self toward self-less-ness is the movement toward love expressed. When concentrated upon oneself, solid, passion rules and is pressing. When one turns away from personal desire to the desire of the Song, the flute is born - to sing the song and produce the music the hearer needs. One can not inhale through the flute and hear the music at the same time as the outward breath. One becomes small, the other large and flows to the sky and beyond. As the mirror of the heart is polished, the fragments grow and coalesce - no more a kaleidoscope - and the image of love is there.

February 27 (58)

Saying

Believe in God with childlike faith; for simplicity with intelligence is the sign of the holy ones.

Complement

Complexity is born of man; mankind loves complexities. This is due to the activity of the mind-mesh, which splits truth into fragments, the shadows of which appear as facts. Not all the facts combined will present the truth, nor can all facts be combined until the essence of truth is discernible.

It is this perception of unity, very simple in itself, very intelligible, yet quite un-analyzable, which is the natural aspect of the heart, characteristic of children and angels and possible in all souls who have escaped the network of the mind-mesh.

Harmony

The way is like a road map with thousands of routes to the city of Gold. We can know all the paths and try to find our way through any of them; but aware of that, the wise one trusts the One who made the city and the roads and the map to follow the route most appropriate.

The way is like a grand concert, a harmony divine. A musician seeks to take part in it. He may play a thousand instruments and tones, and is aware of the written music and the variations. Yet the wise one places his trust in the conductor and writer of the music, who knows and hears the symphony.

In this way he listens and can play to become part of the whole. And in so doing can reach the view, the sound of the conductor playing them as need be.

The way is like the parent supporting the child in a great love. The small child may do any thing, yet when he turns his heart to his loving guide and protector, will find the right action and step safely.

We turn our heart to the Divine Ideal; Guide, Beloved One, who speaks and leads as needed, always present. With actions unlimited available, there is only one for the Person of Heart - that which is needed; for the wills are not two, it is one.

Oh, my Love, Divine, Ideal of Being
toward You only do I look,
and upon You only do I rely.
Guide me and lead me, provide
the way for your love.

Oh, Creator of the way and the Way itself,
the signs to the goal - to You - One -
Maker of the map, Singer of the symphony of Life,
Supporter and Lover, to You
only do I listen; and follow
Your every word, every sign. To You only
do I pledge each movement, each breath.
And to You only I give myself
to be raised and carried until
no longer is there me and You. Until
we are no longer We: until only One.

February 28 (59)

Saying

One who can live up to his ideal is the king of life; one who cannot live up to it is life's slave.

Complement

It is better to be obedient to a simple standard than to strive for some unattainable goal. Success does not depend upon the goal, success depends upon our overcoming obstacles. Many think that if they claim some noble ideal or moral standard they are fulfilling duty in life. This is a conclusion of man.

Success comes from mastering our own weaknesses, and if we do not coordinate the efforts of thought, speech and deed, we cannot accomplish much. It is this unity of our self with our self that brings us sooner or later to full realization of unity.

Harmony

One steps toward the horizon. It is still away, afar. The only way to reach the horizon is to become it where one stands, for that also is the horizon. Each step brings one closer to where one stands.

How high, my Beloved, afar, away. You, my Being towards which to strive, become. What are your tones, your qualities within me? Reflected as Yourself I strive no more. Yielding I become, hollow and empty of myself. I become the chalice of Yourself. Filling me I live and do. All else, less within my heart. To take the next step is all I ask. Let this breath be Yours. I can do what I perceive, the highest of myself - grown - no difference now - express and be. All life within me.

Giving of myself I am the slave of my Ideal - master of myself - kingdom within, the throne my heart.

February 29 (60)

Saying

Every moment of our life is an invaluable opportunity.

Complement

Every breath brings with it something from heaven; every breath takes with it something to heaven. There are the thoughts we get and the thoughts we give, there are the words we get and the words we give, there are the things we get and the things we give. All this is part of life, but there is more: according to our union with God every moment of our lives is permanent success obtained or lost.

Harmony

All action, non-action, now available.
Do or not do, think or not.
Breathe, Love, Be - or not.
When can we make the choice?
Now.
Not the next breath, nor that breath past,
Not the next heart beat, not the one gone by.
What to see, how to live,
Victory or not.
Union or separation.
What price can be placed upon this opportunity?
Breathe, Heart, Be. Align, and Do.

March 1 (61)

Saying

Nature speaks louder than the call from the minaret.

Complement

This is the call of man to man in the name of God, but in nature we find the call of God to man in the Name of God, which is really the call of God to God in the Name of God. It is through the speech or call of God that the universe was made, and one reason that it was created was so that God could use it as His Instrument for His Eternal Music. That our ears are closed is not His fault.

Yet we sense this call in another way, in our appreciation of sunshine, the song of birds, the falling waters, the dashing waves, the feeling of exuberance at springtime, the refreshing atmosphere after a rain, and in many other ways. Truly the Music of God is everywhere, but this artificial life has benumbed our ears. So man must call us to prayer and worship, prayer and worship which are the natural business of the soul.

Harmony

Oh my Loves, beloveds, myself, all,
hear me not?
I am here.
Listen. I am the babbling brook
speaking to you with my voice of softness.

I am the mother's whisper
The robin's song.
Hear me in the boughs of the tree
The wind in your breath.

Oh lovers of myself, my beloveds all of me I see.
See me in the sunset.
Look at me in your heart
the sun, the moon, the sky, yourself;
For you are part of me also,
so speak and hear. Listen to yourself.

Smell me in the flower's scent.
Touch my hair as the new grass flowing.
Lift your arms and heart
as I lift my branches
covering you with goodness.
Hear the crackle of my voice in the fire;
The friendship and caring of soul in your voice;
and love me as I love you always.
Come, come, I call.
Listen.
Tune yourself.
Hear my loves.
Awake.

March 2 (62)

Saying

The priest gives a benediction from the church; the branches of the tree give blessing from God.

Complement

What is the church? It is not wrong to go to church or worship in church. Church is right where it unites men and women in prayer and worship and so promotes unity and brotherhood; it is wrong when it excommunicates or antagonizes men and women and so divides humanity. This division is of man, not of God. He does not condemn on any basis as man declares; He is not bound by any decisions of human councils or human institutions. Priest speaking in the name of self or in the name of church with thought of self cannot give the divine blessing. Tree, having no thought of self, rapt in love for God, can give the highest blessing and many people, believers and unbelievers alike, feel it.

Harmony

Those with heart attuned and breath toward the Divine read the Book of Nature as the conversation of That Which IS. The arms of the tree upraised lift one in praise; swept down, convey those blessings of Being. Toward the One, one moves, and the heart responds with the teachings and guidance of life.

The priest conveys the blessing when in selfless love; but when as the lesser self, acts as the barren tree - unable to give shelter. The blessings stopped through the person, but always present through the self-less-ness of nature.

Oh my little one, I give you all the signs and the means. I speak, uplift, bow down. To you all, I give the words of life, found by those who listen and see. My voice is in all things, my touch in all the Earth and the things upon it, my blessings in the very life and breath of which you partake - my love conveyed through all. Touch now; turn toward me; for I am giving you the way. Be mine. Be. Your heart is the altar of my church.

March 3 (63)

Saying

The soul brings its light from heaven; the mind acquires its knowledge from earth. Therefore, when the soul believes readily, the mind may still doubt.

Complement

The soul is always in light, can never be in anything but light because the soul is light. Mind makes accommodation for both light and darkness - light from heaven, darkness from earth. When mind draws its content from earth and picks up shadow-thoughts and shadow-words, instead of the light-substance embodied in those thoughts and words, it cannot have surety.

For not only is shadow not light, but the tendency of shadow is to change its shape, to become smaller or larger, dimmer or deeper as light approaches or recedes. Under such circumstances the mind can never be too sure of this earth born intellectual mind-gathering called knowledge, which is nothing but the collection of names and forms and not true knowledge.

Harmony

A song evokes the joy of a past event, but the memory dims and wonders if it is true. One loves, and it "feels right", but questions arise when "figuring it out"

In a moment of "slipping" one remembers there is more - so much more; yet the mind grabs to the world in front of the eyes and thinks "How can that be?".

Breath and heart lead one to forget oneself and come closer, "Ah, yes", but how and why one wonders.

The symphony is broadcast, but the radio is off the station. A little crackle, more, it must be tuned. What is it that one relies on; the noise, or trusts that instinct, knowing the song is there?

To trust the feelings behind until they are in front, the knowing faintly bright and growing; or disregard the blessings of remembrance, turning instead to reflection, out of focus and dim, the shadow on the cave wall? The heart and breath, key. Turn toward your choice and it becomes your "real"; toward the Truth and you become - yourself.

Joy/Love lift me to know the peace
I feel and sense is there - I am.
The light is there, behind that curtain of doubt.

March 4 (64)

Saying

Those who throw dust at the sun, the dust falls in their eyes.

Complement

This is literally true, but there is a much deeper significance. When one offered injury to Buddha, he refused to accept the injury, classifying it as a gift acceptable or unacceptable, which when refused, was returned to the giver. The same idea is in Christ's "Resist not evil." Refusing to accept evil as evil, declining to recognize anything as harm to the self, the intended harm or evil falls back upon the schemer.

The same law can be observed in the life of the great Sufi, Byazid Bistami. When he declared the universality of God in such a way as to betray the Great Secret, he called upon his disciples to kill him; instead, their knives were turned back upon themselves. In other words, when we rise above

duality, when we touch infinity, we can no longer be affected by the finite. And who wishes to do good to the sages receives good; who desires to perform evil, receives evil. In that condition the sage is the master of Karma, above the influence of Karma.

Harmony

Aimed toward me, word or thought
action dark, or less than clear
they can't reach me, can't take flight
do no harm, for I am light.
With heaviness they fall back tight
upon the sender, far or near
return a cover, veil, bought.

Yet I remain, still shining bright.

Where goes this dust upon return?
It covers heart, which then does yearn
to have the polish, clean the rust
and from that eye remove the dust.
To do so, nothing more is thrown
nor aimed away with sigh or moan.
Embraced, the cleaning of the heart
brings joy and peace, in whole, not part.
And here is where the self is lost
Death in life the lesser tossed.
Each thought each action, heartfelt, pure,
toward me rises self so sure.
Til finally not a mote is left
the veil rent, the cover cleft.

And now not two, for in clear sight
I yet remain, still shining bright.

March 5 (65)

Saying

One creates one's own disharmony

Complement

This by his thought of self, the nufs. Undifferentiated Sound exists above the mind-mesh, and in the mental plane it exists as all different sounds. These need not clash but when they are attuned to particular ears, and then focused by particular thoughts- especially by that nufs, or thought of self - their real rhythm and vibration is affected and they are perceived as disharmonies. This disharmony is not real, it is not objective, it is subjective - the result of relating reality to the false self.

Harmony

One grand harmony, the music of Being expressing itself always, through breath as love. Being existent: harmony of feeling, of thought, of action; doing as is needed, when and how it is to be done.

Within the being, heart, remember. Attuned to the highest sound, the greatest love, and placing oneself upon the path of continuance, expressing, being; as part of this symphony, the music itself.

When one enters the note of self, it rings true only to the lesser. It is like adding another melody not meshing. Like a bubble in the smooth deep water; as a strand of color not mixing in the paint. The non-harmony shows by separation, apart from the blend. It then draws the things of life to balance.

Little voice
lost
in the darkness
of self.

March 6 (66)

Saying

The real book of God is in the heart of man; when it is frozen with bitterness or hatred, the doors of the shrine are closed; the light is hidden.

Complement

This can be perceived in three ways:

Physically it interferes with the free passage of blood through the veins and tubes and so produces various diseases - arthritis, rheumatism, angina and all forms of sluggishness.

Mentally it inhibits the passage of thought vibrations into the nerves, tends to sarcasm and bitterness in speech, and gross selfishness in outlooks upon life.

Spiritually it kills all desire for love, growth and expansion. The person recognizes no love or kindness either in oneself or another, and without necessarily giving way to hate, leaves no room for the expression of spirit. So this man or woman stands in his or her own light, and there is a tightening up of all tendencies and functions - bringing decay and death, due to the absences of life. Even cancer and other such diseases can destroy the body because there is no room for the higher aspects of life and no protection against evil influences from within or without.

Harmony

One heart, one book: the story of the Divine is written as this being - showing its highest face as humankind; relaxed, at ease, in love. And from this, one may view the entire book, illumined by the inner light - shining through all the pages - people. To read the book one must be as the book: open, accepting all the words, pages, and chapters. The capacity of unrestricted self and love. Lessening and tightening, identification smaller, one may only read the smaller verse, until, with bitterness or hatred - division - self alone, the covers close, the light is hid.

This dis-ease shows itself in all the world. Its face is war and suffering. Its many actions pain inglorious. Nation to nation, group to group, person to person, disease and disharmony of spirit, mind, and body. To open and read the book of God, of All, one turns toward all, in heart, in love, in action, acceptance, and ease; the covers open, the light shines. Each person a word, a page, a chapter, a heart, the heart. Each one opens the way, until, through all hearts as one, Love Divine; the book and pages are read by all and the light shines brightly, unrestricted, free. From one many, from many, one.

March 7 (67)

Saying

It is a false love that does not uproot one's claim of "I"; the first and last lesson of love is "I am not."

Complement

This is difficult of expression for love is above all expression. The nature of love is light, expansiveness, brightness, beauty, life itself. Thoughts, words, descriptions of any kind, arising from activity below the mind-mesh, can in no way describe the illimitable.

The thought of self, any expression of selfhood, arises from name and form which are the shadows of reality. These names and forms can only be expressed by the marks they make, their essence remains hidden.

True love expresses itself in life, in atmosphere, in feeling, in heart qualities, in unselfishness; these are its characteristics which are removed from both affirmation and negation. It is life that lives, and love is life itself.

Harmony

Water does not flow in both directions at the same time in the pipe. Where there is no restriction the flow is full.

To touch that which IS, no thought of self;
"Not I" leads to being to life -
of Love, nothing taken or kept;
Withheld not a touch of "mine".

What "giving" is there when one retains the gift?
What clinging can let go of the mountain top to soar?
Do you jump in the water and stay on the shore?
What thought of self can there be in love?

Identifying self as I-not: one.
Uproot - turn over the core until none remains.
The self and non-self merge in love as one.
Beloved, no different than loving or love.
Lived, I become not, cling not, and am.
Follow the taste, drink deeply in breath, let go, be absorbed.

March 8 (68)

Saying

You cannot be both horse and rider at the same time.

Complement

You are either the positive or the negative, the teacher or the pupil, jelal or jemal, leader or follower. In another aspect, horse represents mind and rider will; either the mind overshadows will or will directs and controls mind.

There are no alternatives. But when one keeps in Darood and in unity with God, the part that they may play in the world does not matter. They may assume a seeming negativity, but their full, honest and real negativity is only toward God and His Messengers. Toward all the rest of the world, inwardly they keep a positive atmosphere and attitude when they know, a negative when they do not know.

Harmony

Now- your choice - in front of you, not far away. My will or yours? Follow to all or lead to nothing? Is it not wonderful to be free to choose? In breath or out breath, positive or negative. Freedom: salvation in being. I am that I am not, more than form, I act. To put yourself/myself in heart hold nothing; for with everything given all is gained. One may use the will to put aside oneself; and then in knowing, act and do. Inbreath, outbreath, be - full in knowledge of what is and lasts, and what is not of value true.

Being in form there is always more. Formless all/nothing, you may place yourself in the way or not. Choose and you shall be - free.

March 9 (69)

Saying

It is more important to know the truth about one's self than to try to find out the truth of heaven and hell.

Complement

Heaven and Hell are themselves the results of deeds. In the Bible the form of earth was conceived before sun and moon. Sun and moon represent higher and lower aspects of heaven and the dark of the moon corresponds to hell. In finding the Self, the true Self which is God, we rise above both heaven and self.

From another point of view, considered metaphysically, the reality of existence is above the mind-mesh, is beyond Malakut, and Heaven and Hell are phases of the life in Malakut. Until we get beyond Malakut we do not touch the world of Principle.

Harmony

That which endures, or that which passes:
upon which can you rely?
That song sung once or music -
from which comes the other?
What one seeks, one becomes.
Become the higher or lesser; which one?
Do you seek the truth or the effect?
The source or the mirror?
The reflection or the eternal?

March 10 (70)

Saying

Everyone's pursuit is according to their evolution.

Complement

This means pursuit of pleasure, pursuit of wealth, pursuit of knowledge, pursuit of God, pursuit of love. What is the basis of pursuit? It is that the soul has an unsatisfied longing; no matter what the path in life, where there is pursuit it shows the soul has an unsatisfied longing.

The sage knows the direction his pursuit should take, the average man does not; so the sage comes to satisfaction and finds peace of mind, heart and soul, which are foreign to the natures of the generality.

Harmony

One Object worthy of pursuit. The heart and soul remembers - if only dimly, yearning toward reunion.

As one climbs that ladder, lesser life's desires, goals disappear below. Going higher, one lets go of the rung one grabs and leaves the support upon which one stands. Do we chastise the climber who is in the middle of the ladder; or help him to the next step?

One sought truth and was told to seek the happiest man in the world. Years later, after much seeking, he found the very same sender again. He then understood; the object now within reach. To reach, go always toward your heart's desire true.

The goal beyond, the ideal highest, union, reunion Beloved mine. Toward You I place my heart and soul: become the object of the search. Letting go of all stages and supports, I rise, breaking all ideals until finally You are there and I then enter my own door.

March 11 (71)

Saying

People see what they see; beyond it they cannot see.

Complement

The vision of man as man is confined to the mind-mesh, but it is also true that God made man in His own Image. By man is meant what the Hebrews called "Aish", the Intellectual Person. But this in turn was an aspect of Adam, the Universal Man, Whose vision extends beyond the mental plane.

The potentiality of mankind is greater than that of any kingdom in all the aspects of creation or existence. The physical eye of man is like that of the animals, limited in scope, better than the eyes of some, not so good as the sight of others. But man's eyesight is more closely connected with his brain and mental life, and the mental eye of man is not like that of the animals. Some animals may see the sun and moon and be affected by them but they never think about them, they do not compare their distances or size with the sizes and distances of objects about them. Indeed the mind of animals is totally different from that of man in certain aspects, particularly in the higher aspects. Imagination enables us to transcend time while animals are completely subject to time processes.

But the eye of the heart of man possesses capacity above limitation. This capacity, while it need not be called infinite, still is beyond the scope of mental vision and measurement. In that respect it is neither infinite nor finite nor quantitative nor qualitative; it is not subject to time or space, and is of a very different nature from time and space. Heart expands and contracts, opens and closes, and is not therefore of any geometrical or mathematical nature.

Harmony

A multitude of persons enter a great wood in darkness. Each seeks a jewel of immeasurable value, and each carries a light. For some the light is strong and wide; for others it is dim and narrow - a candle, a torch, a flashlight. Do we berate the seeker of the jewel because of his light? Can he see beyond into the darkness unlit? Compassion brightens all lights. Tolerance stems from understanding. The people all described the woods according to the view; as the elephant is described by the touch.

The experience unknowing gives way to reason. The sight of intellect gives way to feeling. Feeling flies higher and sees more, giving way to spirit; spirit to heart, to Truth.

Love lights the heavens and earth; connecting through breath the denseness to all expanse. Heart is the searchlight and sun which penetrates to the furthest corner, and over all gives perspective; for it is also as the Great Light, dispensing shadow of mind, intellect, and filters of experience. It is as the microscope and the telescope combined in one - connected to, of, the sight of sights, knowing, being, truth.

Inbreath, outbreath, discarding lesser. Shadow gone in heart. Direct I know and see. Be. From there/here all light, the view forever, encompassing all. Letting go of little eyes, reliance on the lesser, stage upon stage, resting in heart's expansion, breath of love, all view; the forest is not dark. The jewel is here.

March 12 (72)

Saying

The source of truth is within one; he himself is the object of his realization.

Complement

It is the discriminating faculty of the human mind which makes life so interesting, causes all this diversity and diversion, yet at the same time makes for every sort of difficulty. The highest vibrations and the lowest are as one in principle, but through the analytical faculty of intellect appear different and thus render it difficult or impossible for man to realize unity. It is this realization which takes him above all discrimination and distinction, and when this is accomplished he at once realizes his unity in essence with all things, and with all thingness. But this also takes one above the realm of words and thoughts; these distinguish and define and are not of the nature of absolute unity.

Harmony

Love, Lover, and Beloved
Known, Knower, and Knowing
one, and the same,
connected in being, parts of the one
perspective, identification, the only separation.

I place myself within the worlds of myself, created of myself for myself by myself, and as I have delved deeper and deeper, identification changed and separation resulted. Awakening my heart, I remember and return. The joys of the days are extended in forms unlimited, wonders and beauties - the intoxication of life made sober through the wine of self, of love. And now, seeing and knowing as one, myself vision and sought no longer; found within me as myself. Joy in all as all, the face returns the sheen as mirror, an echo direct.

Placing clothes upon the back, one become the workman or the dancer - the doer - forgetting oneself as the dresser. When holes arise, who is there to patch them? Then one seeks the tailor, who remembers when he created the garments, and that he is the wearer after all.

March 13 (73)

Saying

As life unfolds itself to one, the first lesson one learns is humility.

Complement

This living unfoldment is a process, not an accomplishment. It does not come from book learning or prayer or asceticism or from change in regimen or vain breathing exercises. It comes only through the grasping of life. And how is life grasped? Either through actual pain and suffering, or worldly experience, or inner awakening through the Grace of God, as in meditation and Zikar.

Harmony

There must be room in the cup for the tea to be added. In so doing, one recognizes that the tea comes from the source through the pitcher, not of the cup itself.

Full of oneself there is no room for the Real. The emptying out opens the way for more to come. In receptivity one acts as the cup, the receptacle, recognizing the Greater Source. It is here that unfolding, growth can begin. Learned process leads to cooperative effort. Not of self but of non-self. Attachment let go, pointing toward that which is Greater; emptying of positioning oneself first.

This is the opening toward life that permits it to lead to itself. Love is the way of opening, for in it no thought of self. Breath and heart, emptying the cup of self toward that which is - greater: The filler, unfold of being. Can there be any step without first this?

For you, my love, I place myself
not first, nor foremost - nothing.
Empty of self, letting go of "I",
lift this one from illusion toward
Your infinite heart, from which I
become You, and Truth is known.

March 14

Saying

God is truth; and truth is God.

Complement

There are just two ways to discuss this matter, the very nature and essence of which is really beyond discussion. From one point of view, the process of apprehension of truth is in the first place a living heart awakening and growth. Even then the reality of completion comes only after the heart is fully awakened, and the self explored. Word, form, thought, symbolism, effect or explanation can but point to a sort of "Neti", as the Hindus describe it; that is to say, truth is depicted as being something different from anything and everything which can be depicted.

But from the metaphysical point of view, theosophically expressed, Truth is all which is called "Rupa" and "Arupa" - all in name and form and all without name and form in the state and stage of Absolute Unity, a Unity which while being Unity includes every degree and variety of complexity. So it is not only the life above the mind-mesh, it is the realization that this life beyond the mental, called Buddhic, includes also every sort of condition, actual and potential, so that all Heaven and Hell appear as part of one's being. This cannot be discussed, as it is clouded by every process except the highest forms of meditation and contemplation.

Harmony

What can be described?
Can it be told?

Nothing said is it.
Yet, it is.
And is not.
And isnot and is are not it.
For it is beyond form
from which is and isnot come
and to which they point.
Yet it is the smallest thing,
in all as all
form and things.

Do you seek to know?
Experience. Be.
There is no other way.
Let breath and heart become
Toward which All is.

You may be motivated by words - connecting -
to look, to seek, to experience, to be.
You may choose, select, elect to go this way.
There are those who touch the Reality, The Truth - who ARE
Being part of all and all as part; express themselves as one - beyond.
Gone, Gone, Gone beyond - even that Beyond.
Present in and through daily life.

Catch the breath if you will.
Follow the love
Become it and to which it points
and from which it comes.
The way is open
Your choice, my love, myself.
There is nothing more to say.
All things may be done or said.

March 15 (75)

Saying

Until one loses oneself in the vision of God, one cannot be said to live really.

Complement

That is to say, the limited life is not life; mortality which says life and death are two, not one, is not life. From one point of view, we die not only daily but every minute. Attachment is birth and freedom from attachment is death. Therefore one must become free from every sort of attachment or clinging; one must become "free". And how does one become free? It is through apprehension of God which comes through His Grace given to those who lose themselves in Him.

His Grace is everywhere but we shut it out by our attachment. Detachment brings Grace and Grace brings detachment; they are one, not two. Baka is not something phenomenal or superphenomenal. It is living with open eye, with open consciousness, with understanding. It belongs neither to time nor space nor relativity. Until it is actually experienced, all consideration of it is vain. By shutting out self, man discovers it automatically.

Harmony

What eyes, my Love are there through which to see the world?
Only yours.

Raise this one until there is only your vision
and being perceived is only one, not two.

Consider that you decide to go to the movies. You don a strange costume for enjoyment and immerse yourself in the film. You become so immeshed through interest in it that you forget yourself and become as a character in the movie. At the end the lights come up and you realize that you are not in the film and are not the character. You look at your clothes and see they are of a maid or butler. You assume you are that, for you have forgotten putting these clothes on. Identifying as that, you move toward the lobby, at which time you remember that you entered the theater and there is a larger life outside.

As you leave, you recall that this place you see is part of a kingdom. You perceive and know and feel that kingdom is owned by a great king and you are in it, and it is everywhere you look. As you go further from the theater, looking out, your interest goes toward the king and you begin to see and feel his presence in all you touch upon. You are intrigued so much you forget about yourself as the maid or butler, and as you do, apprehend the sense of the king everywhere. You leave the theater behind, not thinking of yourself, but feeling and knowing, remembering something familiar and real about this king - as if you know him so closely and deeply, almost like yourself. As you go further from the theater you slip from thought of self and identity. All of a sudden you perceive and glimpse - remember - "I am that king. And the kingdom is mine". But still, the separation is there as you perceive it apart. However, your sense and desire is so strong to know if what you feel is actually true, you ask directions to the palace and go there with no other intention that to find out.

Not thinking of the walk or the distance, you continue on, focused only on the goal. And as you do, somehow your get a greater and stronger sense and knowing and remembrance; a vision natural, both in front of you and even, at times, within you, of the king and yourself. Stronger and stronger it grows as you near the palace. Finally, arriving at the gates you are welcomed in. "Your Highness" all of the guards and servants and advisers call you. And on entering, you look down and see the strange costume you are wearing and remember putting it on. Going to your room, you now change

to your robes and crown, and as you do, you remember and see yourself in the mirror, and know who you are. Then, looking out, having put aside the garments you wore, you peruse your kingdom - all that you see - and know and look - see through your own eyes, real and true. It is then you again start to act and live as your real self, the King.

Only your eyes, my Love through which to see the world.
I give all less, illusion, grabbing, holding of myself
that separates "me" from you
until nothing is held to, clinging no longer, letting go of attachment - even that of letting go.
becoming in breath and heart, dying in each breath, being born anew in the presence of your
being
until in heart there is only your vision
and perceiver and perceived is one, not two.

March 16 (76)

Saying

At every step of evolution, one's realization of God changes.

Complement

For the nature of mind is to seek, to move, to change. It may endeavor to enlarge its scope, and this brings change in realization. But Baka is most wonderful for it includes both the changing and changeless condition at the same time. It brings the celestial music which is one note and all notes. Even discovery of God does not confer divinity. This is never possible in our sense of the term even though we may speak of Parinirvana. For the mind to dwell on such matters is senseless; for the mind to discover itself is all value.

Harmony

As a child you reached toward yourself now. Each step of the way you became older and closer, realizing yourself and the world anew. And now you reach toward your next step, realizing anew, yourself. Consistency in becoming, "I" grows - toward the one.

The Ideal in heart becomes, through steps and stages, toward Oneself. Feeling Your presence behind and through it all, present in front, "I" continues, until, no longer "I" but You, and then no longer You, but I.

Flying higher, soaring on the wings of heart, carried by breath, "I" disappears far below, and living is in the land of light and love: now only being. Music everywhere - the note includes all notes.

March 17 (77)

Saying

Verily, one is victorious who has conquered himself.

Complement

What is the nature of victory? When man gains something from another, unless in that process he has gained strength, he has gained nothing. The things that he momentarily seizes he cannot keep when he leaves this world; the strength that comes to him either on the battlefield or in controversy or in love or in friendliness or in any situation - if it is strength - can be taken with him out of this world. This shows that strength is something that can be gained, and a victorious person can gain strength.

Now suppose one is an athlete. It has been found by people we regard as ordinary that the well-trained athlete, be he ball player or runner or wrestler or pugilist, must keep a fairly strict regimen especially in regard to rhythm and self-control. No matter how great his physical prowess, without this rhythm and self-control he cannot consistently and continually win. His whole life, be it ever so mundane and material, depends upon his self-control. From this we can see that the nature of deliverance is not apart from the finite existence, that Nirvana and Samsara are of the same essence.

And what is the sage? The sage is nothing but that athlete, that pugilist, who has carried that regimen over into the mental sphere from the physical. And what is the saint? One who has gone still further and carried this discipline into the heart, in other words into the whole of life.

Harmony

Seeking union, realization of Truth, becoming that which one truly is, victory over self is the effect, not the sought. Union, realization is the only true victory; the lesser passes away. The battle is identification - identity of self. The lesser gives way to the Real, the Greater, or holds its own - for a time - eventually giving way. One battles in action, in mind, in heart. Intention provides the weapon. The fight is in the clinging, holding on. It is a life or death struggle, for only one can live. Either self of separation or union. One sets oneself to die before dying. The clinging to life of lesser overcome by Truth.

First the body, then the mind, finally the heart. The true battleground fought with purification toward union, leaving the rest in ashes. The phoenix rising, reborn, reunion, remembrance. This is the victory of heart over self.

In love there is no holding on. Giving all toward Oneself, Being, Life; and toward that from which all issues forth and returns. Identity changes, perspective grows. Catch the Breath of Heart, Love Infinite, and ride that steed as the surrender of self leaves no thing left.

Toward the One, the Perfection of Love, Harmony, and Beauty.
Gate, Gate, Paragate, Parasamgate, Bodhi Swaha.
Sri Ram, Jai Ram, Jai Jai Ram A-U-M
HA!

March 18 (78)

Saying

Prayer is the greatest virtue, the only way of being free from all sin.

Complement

What is this prayer? This prayer is the continual process of approach to God and submission to His Will. If one prays a little, the prayer may be answered, but in the flux of things the answer may not be noticed and then one will doubt the merit of prayer. Mohammed instituted five prayers daily, which really meant a rhythmical concentration on God, and it was the sincere prayers in the mosque which brought victory to the armies on the battlefields. With the advent of insincerity came the dawn of defeat.

To the Sufi, cessation of prayer constitutes defeat. Every breath, every step and every thought is a prayer for him. This is the great merit of Fikar, so great it cannot be compared to anything else. By prayer, Sufis mean Fikar; God alone is wise, God alone is good, and therefore full dependence on Him is the only and the greatest virtue.

Harmony

Starting from where you are, turning attention - heart and breath - to that which is greater open the door to the ladder of being. Closing the door is "sin" - dependence upon oneself to the exclusion of That Which IS. Ideal Divine lifts one who comes toward that, asking. In heart, in deed, in thought, in breath, each step is opened and one is lifted, supported by the Only Giver, Supporter, and Lifter, until union leaves that last sin, separation, thought of self, far below.

Lift this one, my Divine
I give to you all
Depend upon you for all
Follow that which you give
Hear your voice
which constantly guides within.
Take my heart and make it yours
that I may see through your eyes
and hear through your ears,
that my will and yours are no longer;
become only That will be done.
Each breath
Each heart beat
Thought and feeling
Action of life
Dying to myself
That I may be reborn as You.

March 19 (79)

Saying

It is the sincere devotee who knows best how to humble himself before God.

Complement

Sincerity is spiritual humility. No man can say, "I am humble," for any expression "I am" precludes humility. Humility says, "Thou art," and it does not qualify or posit anything. It loses itself by itself.

Harmony

Do you recall the taste of something you ate and did not like, but you said it was good?
Compare that to the taste of the luscious fruit or dessert in which you lost yourself.
Or the time you said "I love you" compared to losing yourself in the intoxication and love of your beloved. And how you luxuriated in the shower, or bath, when tired and dirty. Did you cleanse yourself or were you cleaned and revitalized by the water when you placed yourself within it?
Forgetting oneself was natural.

Do you, of your self, your body, make the Universe, the stars, and galaxies and give life to yourself?
What is it that supports you and provides?
Losing yourself within your Ideal is natural.
Turning in heart to your Beloved is as the same.

Connecting in heart and breath, turning toward That Which sustains all, gives life to all, and from which all comes and to which all returns; how would you place yourself? Feel more. Touch the levels of giving oneself to That which has made you and keeps you, guides you, and blesses you, teaches you, and carries you, lifts you to Itself, and shares its very soul with you. How can you but put yourself in These Hands - the Heart of divine, and eternal love?

March 20 (80)

Saying

It is wise to see all things, and yet to turn our eyes from all that should be overlooked.

Complement

It is the soul which sees, the heart which understands. Mind of itself is nothing, but mind properly trained and controlled gains the whole world without losing one's soul. In this condition one sees because God sees through one; one does not have to see for the sake of sight or for the sake of self, but for the sake of God one has to see.

Now if we reflect upon what we have seen, if we give much thought to what we have seen, this is sight for the sake of self; it is not sight for the sake of God and our saying so does not make it so. That sight which is Insight (Kashf) sees the attributes and essence together and has no need to analyze persons or situations. It sees the complete unity with all its parts, and yet does not attribute moral valuation to any condition or thing. This is having Right Views, where the fruits of sensation are left to God.

Harmony

Seeking oneself leads to failure, for what is sought and seen is separation. In seeking That Which IS - by any name, one finds and sees oneself. Turning toward that Heart of hearts, Being of being, one finds and sees the attributes, effects; but by putting attention on the goal, the lesser is overlooked and one Becomes - what one puts one's attention upon.

Seeking a jewel in the forest, one puts attention on the gem, and while seeing trees and shrubs, overlooks them and finds the treasure.

From one's view of the valley all is seen, yet the forest and plain are not so important as the condition of need. So one overlooks and selects that which is needed to do.

When one sees the faults of another it is like observing the small child. Attention is given to love and the heart, and all else shall pass. What is needed to do is what is needed to look at.

When all the garden is available to see, the weed to be picked or plant to tend is seen most strongly. In that way one does what is needed and overlooks the rest.

When the heart knows and mind is quiet, the body follows and the soul sees and is seen through the eyes of Self. Small self is not there but as a focus and mirror to extend and reflect the sight, knowing, and love.

Turning one's attention to That Which IS and the heart to That Divine, with mind quiet and breath connected, one becomes the object of the search. Attention - toward That Which IS leads to Truth. Seeing all and knowing - feeling - all apparent and exposed, not two, but one; what is there to do? What is needed, as it is needed, when and how it is needed. Placing oneself in the sight of all, all is done as needed, seen as needed, and smaller self is no longer the vantage point, for perspective is grown inclusive.

March 21

Saying

Our soul is blessed with the impression of the glory of God whenever our lips praise him.

Complement

This praise is the one thing which surely pierces the mind-mesh. In the first place, the praise we give to God is the one praise for which we cannot possibly expect return; this lack of expectancy of return shows unselfishness, and unselfishness is the one thing that blesses the soul.

Harmony

Breath and Heart balance life.
Each time you add sugar to the mix
the cake is sweeter.

March 22

Saying

There is one teacher, God himself; we are all his pupils.

Complement

Knowledge is not the fruit of the mind; knowledge comes when mind itself is the fruit of the tree of knowledge. It is not particular names and forms which constitute knowledge but the successful grasping of affairs through the living intelligence, which is the very essence of ourselves.

And what is this intelligence? It is the Spirit of Guidance within us, that is to say the reflection of God which is the one thing that gives us strength and inspiration. Beyond even that is God in Essence Who is continually pouring forth love and knowledge. When we are receptive we become His disciples.

Harmony

One Teaching, as the ocean - vast and deep - without end, bubbling and percolating, moving, and wending into each crevasse and hollow receiving its flow. The fish does not know the water it is in. Learning how to learn, we become aware of this Guidance - ever present, ever living, bubbling and percolating to the surface of life - in mind and action, thought and being; and in non-thought, attunement of heart and breath the soul speaks and we learn to listen.

The "teacher" is mistaken. The guide assists one to sail the ocean of Being and learn to be aware of the currents and waves, the signs of the ocean. And like a teacup with no bottom, receiving is limited only to the size and capacity of the receptacle. It is this turning toward the Source and dependence upon the All for reason, knowing, purpose; receiving as the breath and heart provide the means and method, turning from oneself as the source of knowledge, that one finds knowledge, ever present, as the ocean, teaching as the need is there - present even before the question is posed, and bubbling to the surface as it is. This knowledge, experience: the taste of the wine is for the drinker.

Placing heart and breath
in hands of All
giving oneself
to the Self of Being
guidance shows itself
to the guided,

capable of being led,
capable of being filled.

March 23

Saying

All earthly knowledge is as a cloud covering the sun.

Complement

Because these forms arise from thought-shadows. It is the hardening of thought-forms which enables man to produce material objects out of the stuff of the physical sphere. The mental and physical cannot be dissociated in this, but the process which enables the mind to work is supermental. That real knowledge comes when mind is tuned to heart and heart to that universality which men call God or Allah or Amitabha or Brahma.

Harmony

Are you satisfied knowing in part -
through filter and shadows:
of thought, attitude conditioned by the masses,
your own mind reflecting, bits and pieces of the whole?
Or do you want to know?

Forms from mind and thought take shape and further cloud the picture, transmission. Truth unveils itself to one who seeks. Ask truly, with heart, intention, clear.

Breath turned toward the Divine, the Highest,
Love of Ideal filling.
Breathing toward That one
Becoming the sun
going further
From form toward light
Putting heart and breath and self
Toward Only Being.
Putting heart to Self Eternal -
Toward That One Divine of love,
letting self go

mind still
Breath-heart connect-becomes
Remember,
Truth exists
Knowing results.

March 24

Saying

The first sign of the realization of truth is tolerance.

Complement

Truth being of the Buddhic nature, not manasic, it can never be properly expressed in words. You cannot build a syllogism about Love, neither can you describe Truth. Even the attempt to describe Truth is wrong in itself (all attempts are wrong because they are attempts) and yet all attempts are right because they are concentrations upon what is right and are of the nature of right concentration.

From this point of view, it can be seen that all endeavor is good, but all expression is imperfect. The difference between right and wrong being relative and not absolute, and there being none of whom it can be said that they are always right, the spiritual tolerance comes from seeing that all expressions are part right and part wrong and that their source of error is in their being expressed and not in what is actually expressed.

This is very different from the toleration of mentalists who feel their own view is right and that it shows greatness of heart in being fair-minded toward those who differ. But the spiritual person knows that it is of the very nature of nufs to differ, and that all yearning for truth is wrong, and that all expression of truth is nothing but this nufs, albeit there are several degrees or aspects of nufs.

Harmony

When building a house there is an order; the first sign of which is the foundation. Does the architect favor the builder over the electrician?

Does middle age put itself over youth? There is an order and a way, a movement, a progression. The seed starts the plant, consumed by the eater, given back to the earth fertilizing the seed. Are we not

happy and blessed to see the sun followed by rain, by more sun?
The seed grows.

How can one express the taste of wine? Could one not do what is needed to convey that wine that is there and help another to taste?

It is these steps, imperfect in themselves which lead to tasting by another. Then breath and heart are joined in one taste, experience of the plant - one rose to another; of the bud to the bush to the stem, all one, connected as a plant to its parts.

March 25 (85)

Saying

One who is filled with the knowledge of names and forms has no capacity for the knowledge of God.

Complement

Yet he who has found capacity for the knowledge of God has all capacity for knowledge of names and forms. That is because the heart is so much greater than the mind and is the very essence of mind. Growth of heart, awakening of heart, purifying of true faith - these are the best means of increasing the capacity of mind.

However, the object of life is the attainment of truth, not the development of mind. Sufis often have acquired great intellects through their spiritual unfoldment, but it is not necessary, it has no merit because this knowledge as such cannot be taken above Malakut. Suppose one is living the life of the heart, whether in Djabrut or on earth - and it is really the same thing - how does such a one acquire knowledge?

One does not need it at all. One can read it in the minds of others, not only in the human mind, but when the heart is open, the very trees, hills, flowers, rocks and birds and animals will convey their impressions to one, and there is a silent speech which is vastly larger than any sounds made by the tongue. Besides that, in the heart condition there is no need to entangle the mind or carry a large memory. It is always there in the atoms and can be picked up at will. This is the higher akesha which holds all the knowledge of existence and forms, so to speak, the prakrit of Djabrut, the earth of Djabrut, the Adamic, which becomes the sky of Malakut from another point of view.

Harmony

As the glass filled with ice has no room for more water, so the heart, solid needs to melt in the fire of love for it to be as the essence of form.

Breath/Heart dissolves the barriers to learning and knowing. From That Which IS all form is known and available, as from the top of the tree, high from the ground, all is seen. One does not need to study the tree and limbs and grass beneath, for as one rises all is visible below and within.

Clearly heart turns
and empties self
that in so doing
letting go
emptying heart
for Heart
eyes rise
breath connects
placing oneself in the current of love
becoming
knowing results
for looking through the eyes sought
there is no seeker
only knowing.

Satisfied with reading of a far off land, sated with description, one may say many things, but until there is desire to travel followed by the trip and experience of the land, one will not know. And when one does reach this place and explore it well, no longer will the words mean the same; they will describe instead one's knowing.

Intention is the key to capacity. Heart becoming the chalice for Heart, and now leaving even that intention far behind.

March 26

Saying

Man is closer to God than the fishes are to the ocean.

Complement

Now the fishes are in the ocean but the ocean is not in the fish except in a certain sense. The fish have bones, muscles, etc., which are of more solid materials than the ocean.

But all things are of God, the material of which man is formed, the Akasha which provides the substance and food for the intellect, the stream of light which is the essence of heart, and the soul which is God Himself.

Harmony

Walking the street your feet touch the pavement, near.

You walk through the air, near.

Breathe it, within, nearer.

It enters your blood, nearer yet.

Oxygen, broken down, used, closer yet.

The energy within the cells, even closer;

yet far away compared to the nearness of All,

within which one walks,

And like the cup is made of the clay, so too the form, matter - of all substance and movement and interaction of forms.

But within that the spirit, breath expansive, layer within layer, as the cell makes up the organ, the clothes upon the back, so too, within as the light condensed makes up the heart, the cells, atoms, and their structure fed by the light through the center. Breath of Being through that True Heart, breath of life in every morsel, thought so coarse within the knowing being of experience.

Shedding garment

within garment

clothes

layer through layer made of that very stuff

condensed oneself into its faces

until

until

through all layer, layers gone

Being

Oneself

present

IAM

and then

IAMNOT

closer yet

to

Be. Realize

March 27

Saying

We start our lives trying to be teachers; it is very hard to learn to be a pupil.

Complement

Because being a pupil is not a learning, it is a surrender. Until self is surrendered one cannot learn from another. So long as one holds on to self, the door is shut before all other selves, whether it is the nufs of man, animal, plant, rock, thought of anything in the heavens above or in the earth below.

All this is shut out beyond a certain point. When this nufs is restrained, all vibrations convey to the heart all that the heart needs. This is the beginning of being a pupil, yet after years of meditation and prayer, one does not always attain to the heart condition or sustain it. At the same time, pain or love or sorrow can bring it all in an instant.

Harmony

Oh, Beloved, my life, myself true,
Come to this world from afar
I cried with breath first "pay attention to me".
"I am gone, where are You. I am here, where am I"?

Until in last breath and then, "where am I"?
I have known and thought I knew.
Said and told - based on what?
Dreams, desires, words of others?
Oh Love divine, Teacher of all,
How could I look at shadows and call them "Sun"?
My heart moves toward the only book,
read by love and loss of self.
I wrote and could not read
for I did not see Your words, only mine.

Beloved, lift this one
Behold, upon my life
I do not know.
Teach me to perceive, to be.
Tune my heart to Your presence,
help me put aside my self and eye
for the only eye of value - Truth.
Be my gateway to myself,
for I know only of one thing;
to You and from You comes knowing all

and I a pupil can not ever be
if I place myself before You
for I cast a shadow then upon myself/yourself.

Teach me your loving ways.
Forgive me my stupidity of knowing
forms and names, words of wisdom false
for you are the only source of knowledge.
Lift me, in willing surrender
to Your heart
that I may know the truth
that it may set me free.

Knowing one thing, I know all
and form and names make sense.

March 28 (88)

Saying

Until the heart is empty, it cannot receive the knowledge of God.

Complement

Now the condition of the heart is this, that it carry nothing. It cannot contain two things, but the unity which it holds in love may be simple or complex, very large or greater than all the universe. This is the explanation of the teaching of Upanishad. In the Upanishads, Atman often means the same as heart-essence, and this heart-essence grasps both great and small, but whatever it holds, it holds nothing else.

For that reason Sufis practice heart-concentration, first to restore to the heart its faculty of grasping and then to prepare the heart for grasping that which alone does it good; that is to say, to grasp God, to hold God. All Sufi practices have this object in view.

Harmony

Standing at the edge of a cliff, you seek the view from the other side of the chasm. How is it that you can see from there? Only by going to that side.

Letting go of the tree you hold for safety is not enough. To let go of the rope with one hand, but grasp even so slightly the thread of security, you can not get to the other side. There is only one true security, and it is found in letting go of all and placing oneself in the arms of All - God, by any name, divine, - and further beyond all names. It is this that supports one in the step into the void; which carries you to the other side. There you perceive the view.

It is like the heart. Grabbing on is the love of self. Holding tight to the thread of thought, of separate being, self so small, there can not be the perception through the eyes of Self Divine. Unity is not duality. One is not two. Holding on to thought of self, clinging to the "safety" of illusion, one can not see through the eye of God. The knowledge of God, of That Which IS, is seen and known through those eyes. Clinging is clinging. Letting go is emptying of oneself in heart. Relying on the True Heart, faith carries you on its wings to the other side.

Starting where you are, breathe love.
Experience a moment, any moment in your life, of love.
Breathing love, extend it.
Letting go of the idea, the experience small,
turning attention and heart to your Ideal
the Highest and Greatest That Is,
Breathe this love forgetting self.
Bathing in love, forgetting self.
On each breath oneself becoming
In - toward you, Divine Ideal, replacing yourself
Out - yourself dissolve toward That Which Is.
A flip flop
Be breathed
Be love.
Being now from the other side - one, not two.
"You" are no longer, one is everywhere,
and within, the universe, and more.

March 29 (89)

Saying

According to his evolution, man knows truth.

Complement

That is to say, as his heart opens. Until this occurs, there may be knowledge of names and forms - this is not Truth. Until this occurs, one may be kind to everybody and have friends or disciples or happiness, but this is not Truth.

All these are passing fancies whether of the seeming essence of knowledge or love. Until the mind-mesh is pierced and reality perceived, it is not Truth. Truth is above all worldly knowledge and morality, it is the expressing, not the expressible. It is we ourselves who are of the nature of Truth, and not anything outside can be called Truth.

Harmony

The ladder from the basement leads to light of day. Each step brings one closer, until, with hand outstretched one is helped to stand in the sun. Not until the cellar is left can one be of the day.

Closer to You, my Love, I leave each step and stage, veil of shadow, darkness of thought, desire; until clear of these, I see and know. Lift me to this starting height. Expansion continues, now, no end. Clarity and being You are. and I become as nothing for You are all.

One heart lifting, raising all the world. Truth lifts one and with it all is raised: my arm humanity, heart the world within; for as one person is saved and knows the Truth, so are all.

It is like climbing the staircase, floor by floor in a great building - high. As one goes further the view increases, but it is not until one reaches the top and stands upon the roof that one enters the city with unrestricted view. From here one sees all below and knows also how far one can see is only the next step. To fly as the bird, the soul unfettered, heart soaring, breath connecting, supporting the wings.

As the veil is taken from the eyes, the dance of a thousand veils: of mind, and thought, and self; finally no more, naked in the sunlight, one soars as the dove.

March 30 (90)

Saying

We can never sufficiently humble our limited self before limitless perfection.

Complement

So long as there is humility, effacement is not reached. Through humility we make very little of our limited self; through effacement we make it as nothing. The small fraction has a value, it may be a very little value, but it still has some value; so humility keeps the ego from expanding itself but does not efface it.

Now in mathematics all numbers are as nothing before the Infinite, and in reality all things or thoughts are as nothing before God. This corresponds to humility. But in mathematics the zero is as nothing before anything which has any value, without taking measure of the thing. This is the effacement of ego, whereupon all things appear as Infinite because in everything one sees God's face.

Harmony

Clearing the channel to let the river flow connects between the source and the end. It is valuable to open the channel, but no matter how large, it can not contain or express all the water, for the ocean of nature feeds the stream. Only by becoming the water can one express it. Lessening self is like opening the channel - a wonderful thing in itself, though limited.

The muscle is stretched and strengthened through use. Practice on the instrument is the work of the musician. Until one can let go of the scales and become the music one is separate still. Only the music can express through the musician.

It is like building a grand castle to host the king. Until one becomes as the king, the home is for someone else, and partially used.

Letting go of self is the only stage to union of value; the rest becoming as precursors to that. And upon the step, true value is found in becoming. For then one sees oneself in all. Becoming more, expressing through, always more, becoming, Be. Constantly being, there is never enough to contain it, nor to be contained within or through, for all is of oneself.

March 31 (91)

Saying

Even to utter the name of God is a blessing that can fill the soul with light and joy and happiness as nothing else can do.

Complement

While this may be true, while there may be a great mantric value in repetition in thought and speech of any name for God, the merit is nothing compared to the reality one experiences as in Zikr. That is

to say, this is not a karmic activity; it is not the piling up of some good for which one may receive a future reward, whether in or out of heaven.

In Zikr this blessing is actually what happens; therefore it is not to discuss why it happens but to know that it happens. But the great understanding comes from and through the living experience. Praising God is its own reward.

Harmony

Breathe in Ahl Breathe out Lha
Become, Remember HU
Loving Ram, Sounding Ram, Hearing Ram
Tuning Ram, Become, Remember AUM
It can be by correct attention intention
Heart toward Heart
Breath in Breath
Being source remember.
Love taking one, losing self small
Attention
Heart in Heart
Breath in Breath
Placing oneself in AH BW OOON
Hearing the call of ALL Ya HU.
Become what attention is.
What else?
Why stop here?
Remember. Be.
Heart tunes the self to Self
Losing self to One
Be. Remember.
The strings are plucked
but nothing stands in the way
of the instrument of Love.
Breathe Love. Be.
Become. Remember. Bliss
Joy and Peace beside the light with one.
Home. Remember. Be.

April 1 (92)

Saying

When one praises the beauty of God, the soul is filled with bliss.

Complement

Now the condition of soul is peace, but in its natural, active state soul operates in the sphere of heart where the condition is bliss. That is to say, the soul praises God. This praising God brings bliss and this state of bliss is not connected with any plane. It is our state of mind which determines the plane, not the condition of soul, which is above conditioned existence.

At the same time, whenever the mind permits the praising of God in or out of prayer, it raises the whole pitch of the personality and purifies the breath in the highest manner. This leads to bliss.

Harmony

The nature of praise is angelic

without thought of self,

singing high that beauty present in form, creation, being.

Turning from self, with heart, Oh love, no thought of self is of the nature of the human, raised now to the level of the angel. Praise singing forth, crying from the heart, beauty abounds, one loses oneself in the splendor.

The nature of bliss is of the soul in action. For as heart through love opens the way, the action of giving - attention to the highest - expression provides the void, the receptacle, the emptiness of self, filled now, the connection is made, the experience bliss - not sought - the effect.

Oh Beloved

Your face

is of the stars, the moon, the sky.

Your hand reaches into the earth and is of joy and peace in the call of Nature.

Your voice the song of birds, the breath of wind, the flow of water.

Open my heart that I might sing Your praises greater - with only attention toward You.

Upon myself I give You all, for You are the only beauty, the rose from which the nectar flows. Extending from Oneself in love, the bliss fills and lifts the world.

April 2 (93)

Saying

Sympathy is the root of religion; and so long as the spirit of sympathy is living in your heart, you have the light of religion.

Complement

Religion is that which connects one with God. Therefore it is not mental, and not being mental there can be no theology or system of beliefs. When a mother suckles an infant there is no system of beliefs, there is not any intellectual enterprise. She loves it because she loves it, and this is very much simpler to explain than the love between God and the soul.

Now the feeling between mother and child, between God and soul which is called love, or "agape" by the Christians, "Ishk" by the Sufis and Muslims generally, "karuna" by the Buddhists and has other names elsewhere, is the great driving power in the Universe. This sympathy is the same force which appears as cohesion, adhesion and gravitation among the physical forces; this promotes all growth - physical, mental or spiritual - and is the principle behind many faculties which appear in the world of creation. As its essence is supermental, it can be appreciated - without being completely understood - by mind. Nor is this necessary. Everyone can express sympathy or feel it from another; all that is therefore necessary is to perceive that that feeling and not any system of beliefs, is the fundamental root of real religion

Harmony

Sounding, resounding this love, peace, and bliss
all coming forth as a ray with a kiss
the harmony plucking the strings of the heart
vibrating in tune, one, not apart.

Turning attention toward Ideal divine
losing oneself in life, in light shine
holding back nothing and singing aloud
tuning, returning do float as a cloud.

Breathing in love and breathing out peace
joy to the world of things does not cease
and catching that flavor, the taste of the wine
there is only You now, nothing of mine.

And so as I call Allah Hu or Abwoon
Yahuva, Ram, or to other names tune,
the joy, bliss, and peace all coming through love,
lifts me and joins me to music above.

This I remember, become, and unite
for here loving breath brings the great light
and to this I draw without thought or care
rejoining myself, one being I share.

April 3 (94)

Saying

Life is a misery for the man absorbed in himself.

Complement

He makes a load of every experience by relating it to his ego. The world has moved and will move without this ego, and events will take place, and no personality is ever so powerful that, without divine help, he can cause the world to change its course.

We only feel pain when we think of self; we feel no pain when we think of God, especially when we praise God. Praise of God leads to bliss, and when there is bliss there is no pain. There is a spiritual anesthetic in praise which can cure all suffering. As there is nobody before whom all will appear harmonious, when one possesses the thoughts and feelings another has toward one, one grasps these disharmonies and they cause all manner of disease within the mind and within the body. But one does not have to possess those feelings, one does not have to accept all those thought-vibrations others are sending out. One may refuse to accept them, whereupon the karmic effect goes back upon the cause, whether for good or ill.

Spiritual travelers therefore endeavor to remove the ego, so that there can be no collation of such vibrations, and so no opportunity for disease or suffering of any kind.

Harmony

"I Me Me First"

draws one down to the deepest depths of solidity. Here one is like a magnet, drawing all to act upon it. And like a magnet repels the same kind - thus war, and envy, discord, disharmony, the death of self, "misery".

What is this like? It is like wearing many suits of clothes. Each one layers, covers the next until all is hidden but the top one. For one absorbed in self identification with the suit, when dirt gets upon it or it is ruined, all trouble and horrible times are there. The nature of "clothes" is to turn to decay.

Thus horrible misery. And as one layer after another is present and decays, that is the depth, horrible death of self, decay and ruin of self image, attachment. Yet if one identifies with the source, the maker of clothes, one rises above the bodies, the garb.

It is the praise that leads to absorption within the maker as one dies before one dies. And as this happens, all clothes are available - an endless supply - to create and through which to express. Then the suits are known for their functions. They are held and used for what they are needed, and when their purpose is fulfilled, they are discarded. The by product of this absorption of self in One is living in the land of bliss. The means, love and breath, and the base, peace. To this, nothing "sticks". All love then extends this bliss and peace, this joy, through love and breath to all the world; and all the clothing is of oneself.

April 4 (95)

Saying

To give sympathy is sovereignty, to desire it from others is captivity.

Complement

ISHK ALLAH. Sympathy is God Himself, there is no difference. When one gives out sympathy, one is expressing God; one has found God whether conscious of it or not.

But when one desires it, one has not found it, the search is not complete. This sympathy is the very root-force of the Universe and when one comes to the heart of it - which is found even within the human heart - all keys to all mysteries are found. There is no lost key to mysteries other than love and sympathy, and to look for anything mental or magical or evocative is lost effort. By removing the ego in love and sympathy, with love and sympathy the Golden Key becomes one's possession.

Harmony

Through love all things of form are born, supported, and sustained: one, whole, extending itself, loving itself, perceiving itself. Does not the whole of creation rest upon the breath of love?

Extending, retracting through oneself as need is filled, supporting: this is the symphony of life. Harmony with that - of the soul - the heart and presence extends and feels, feels and extends: this is life manifest. Into the eyes of the beholder comes the vision of all - sustained, in the needs of living - stages upon itself, climbing, existing.

Small or large these needs are filled. Does not one care for its members? The heart goes out, but not as emotional "sympathy"/hope/best-wishes for another. Rather, within one heart all being, oneself; and this sympathy is the resonance of being - as the strings of an instrument vibrating together - holding oneself in heart, expressing love divine, eternal, existing, and filling need as must be done: in order and rightness; filling oneself with no difference or separateness because of appearance.

One, being of one essence, has one body; the separate forms are the cells and members of oneself. The nature of royalty is that the King supports. Breath/heart holds the universe. It is natural, fulfilling, to help oneself, for when one aids/supports another, there is All, one being.

April 5 (96)

Saying

God speaks to the ears of every heart, but it is not every heart that hears God.

Complement

All vibrations, from the throne of God to the physical plane, bound and rebound through the Universe causing the music of the spheres. This is the Message of God, in that it can be regarded as the very Message which God is speaking eternally. The theme of this Message, if it can be said to have a theme, can be epitomized in the English words "love", "harmony" and "beauty".

That is to say, the perfected principle of all that is embodied in these words is emanated in and through these cosmic vibrations. We generally do not consider light as anything but physical light, yet the plant feels that light not only as light but as life and love also. This can be seen both in its vertical growth and its daily horizontal movement in following the sun through the heavens. When the heart of man is opened, it finds the spiritual light is also life and love, and that while the mind of man has created three words and may even regard these three words as representing three thoughts, this is because of its discriminating faculty which has the tendency to divide and define.

When man lays aside this discriminating faculty and begins to feel, after a while he finds that behind every word and thought there is a spirit, and this spirit is really what the Sufis call the Spirit of Guidance; in other words, God Himself taking on a name or form or feeling so that even individuated man can receive the spiritual Guidance. It is this which proves that God is all-loving, all-merciful, all-sympathetic, all-tender-hearted.

Harmony

This is the story of the waker.

He walked through the store, sublimely unaware. She said to him, "I love this song". "What song", he asked. She pointed out the music playing and he said, "my attention was on the sale, now I hear it".

He walked along and came to television sets. All were playing the same program but one. It was black. The clerk turned it on. It played also.

There was static in the car radio. He tuned it to hear the song more clearly. Later, on driving home, he felt a "push" to the right and swerved left, narrowly avoiding an accident.

He got home and thought he heard a voice within his house. It was his father, who guided him in life, but had passed. He felt it was saying "hello". He dismissed it, but it kept coming back, until finally, he answered. Then a "conversation". He thought it was in his mind. Years later he found it was true.

The heart yearned for love and the soul for reunion. He did not know how, but one day asked, to nothing in particular - "Why? How?" The he "slipped" and an answer of knowing came. Later he tuned his heart as he had the radio. The static cleared. He knew more.

The sense grew. He felt that presence. Said "the spirit, or the universe, or something" was guiding him. He tried it out occasionally, listening and acting on it. It worked out when he did.

Trust grew. He tuned in more and more toward the soundless sound within. The voice grew stronger. The knowing, being, and its presence felt as though it was there all the time. He turned toward it more and more for decisions, and followed it instead of his thoughts. It worked out well.

Trust grew, faith in the words, but more, the spirit of this guidance - felt, loved, supporting him now. He felt it everywhere. Waking or sleeping he knew it was the answer. He gave himself more to it. Following every nuance now. It called to him: "Come closer". HE did, in heart and breath. Finally it said to him, "You are too far away still. Look through my eyes, feel through my heart, hear me as I am and as you are". He let go and heard, and saw, and felt.

Later, he pulled away. It took a great effort to keep feet in ground and heart in sky. He practiced, tried, and did it more and more until it became easier, then a habit, then a way - then until the natural way. He could barely remember when it was not there.

He was walking in the store one day when she said, "Look at the sale, this is wonderful". He said, "I did not see it, my attention was on the music". "What music", she asked? He said, "The Song". A little bit came through.

April 6 (97)

Saying

As one can see when the eyes are open, so one can understand when the heart is open.

Complement

This opening of the heart is not physiological, but even in the physical body the heart is affected. When "rigor mortis" sets in as at death, the blood does not flow, the cells are not fed; in other words, the heart is closed and does not show any love to the body.

Heart must love body that body live; heart must love mind that mind live. When body and mind keep heart closed, it is body and mind that suffer. Now this spiritual condition comes when the will is no longer dominated by body and mind. Then the will-power, which is in reality love-power, can properly express itself through the heart.

When it is in the heart it is at home, and when it is at home it is most powerful and yet most natural. Sympathy and love expand the heart, enable the blood to flow freely, enable the thought to function actively and clearly, and by removing the conception of self, there is nothing in the Universe which cannot be apprehended.

Harmony

Each layer or level of form and non-form, or refined form, has its corresponding organs of perception in the bodies of form, refined form, and non-form. Just as the sensitivity of the eye is limited to the visible spectrum, or the ear to sound, and so forth, the mind extends to places, things, "persons", memories, ideas and thought, forms, patterns, archetypes, and touches on the edge of Being. The mind, as all organs of perception, must be open and at a corresponding level to function as receptor and interpreter.

The heart is the receiver of knowing, the knowledge of being, of love. It is this that is above, runs through, and makes up all lesser forms and functions. When they fade away, knowing, love, and being still exist. It is the opening of heart, like the refining of feel, touch, or the sensitivity of the eye to shades of color, that let it experience and know more deeply - refined - simply of life. Attuned closer and higher to the source of all knowledge, that is apparent, for it is at an equal level of solidity, vibration.

To know the One and the mystery of life, one must put aside attachment to and perception through and by limited self, be it form or organs, touch, sense, or mind, thought/feeling of self expanded. It is only when loss of attachment to and identification of the lesser of oneself - in other words, the so called "death" of perceived identity separate from one, that the heart is fully open and attuned. In this manner, all is available at any time, as also time and space are within the heart. This refines and expands more, but the knowing, existence, being, is evermore the base, expanding Self, as one is "behind the veil". Perception/knowing is direct.

Come into my heart He called.
Why stand you outside in the cold?
The warmth of the fire of Love calls you inside.
Stand next to me, my love,
you are away too long.
You have wandered the seven seas
and climbed the peaks, have lived in valleys,
and seen splendors of life.
Now open your heart to me, yourself.
Come home, and roost
dwell here. I am you, my beloved,
you are made in my image,
you are myself. Come home and know.

And a giant leap was taken.
Letting go of self; and knowing home resulted in a breath.

Call on me my friends and know me.
Focus on my heart and be known.
Call my name and ask for guidance, anything.
I shall raise you to my bosom,
my heart extended open; only you have to ask.
It is there always. I am always here,
only you need to ask, and I am here.
Capacity is your heart
open it and know, love/be.

April 7 (98)

Saying

It is being dead to self which is the recognition of God.

Complement

This is so simple that its very simplicity has astounded those who have found God. We are always looking for complexities, but these come out of the self-thought. The light is simple, although from it very complex mixtures of colors have been made. Yet the essence of all these colors is light which is much more simple. To find light in the colors, one has to move from the complex to the simple.

This is not a mental process when one is considering the spiritual evolution of man. It is the living process which comes when one ceases to think in terms of "I". This does not extinguish thought, it purifies thought. Instead of the "I" trying to think thought, it is pure thought which thinks. And how does thought think?

On the physical plane there are natural movements of matter which have led some to believe there is no cause, that forces control everything. There is an element of truth in it, that every activity of matter may cause some other matter to move, as in the phenomenon of weather. There is an analogous condition in the mental world that every thought of anyone may affect many other thoughts and produce mental phenomena. At the same time, just as the physical sun, embodying physical light, is the most important factor, so the sun of intelligence, embodying pure thought, affects the mental world more than anything else.

There are all kinds of clouds in the mental world, but these are produced by the self in opposition to the sun of intelligence. So one cannot enter the higher heavens in bliss until these clouds are removed; yet this removal, this extinguishing of self, automatically brings one into the presence of God, regardless of time, space, plane or condition

Harmony

Letting go of self, he went away
I became, was what was left, is.
Letting go of I that became, I am.
Letting go of being "I", Am
Remembering
Being aware again.
The former little person, no more myself
but a mask, holy form of Self
garb but not me
made of me, remembered, known again, and is.

Can you move from "there is nothing that exists but that which exists" to Be?
Let go of this falseness of I. Heart follow heart.
Breath - be not proud, nothing exists of self,
but one is all and it too goes away.
The water droplet joins the sea.

April 8 (99)

Saying

As the light of the sun helps the plant to grow, so the divine spirit helps the soul towards its perfection.

Complement

Light has three aspects which have formed the phenomenon of sun in the physical, mental and spiritual worlds respectively.

In the physical world, this sun promotes the growth of plants as well as of animals and men.

In the mental world, the sun helps to increase the intellectual power of animals and men.

In the spiritual world, the sun awakens the heart by the process of sympathy and attunement, a principle found operating in the radio and in general where there are the so-called sympathetic vibrations of any kind.

Harmony

Oh Divine Light, Spirit of Guidance
I place myself, my breath and heart
toward You, Keeper, Sustainer,
Raiser of humankind, lifter of myself.
Bring me into Your arms
as the flower is moistened by Your rain,
sustained by the nutrients of earth
and reaches constantly toward Your light.
Bring me, oh God of Gods, Soul of souls
beyond the limitations of this earth
into Your heart,
that I may be as You
In fullness and glory.

Amen

April 9 (100)

Saying

Things are worthwhile when we seek them, only then do we know their value.

Complement

But the real value is in the search, not in the things. In the story of "Sir Laufal" by the poet Lowell, the cup of Christ was as a cup of pure running water. It was not magical, but the search and the suffering brought the awakening. Actually no thing has great spiritual value, but to cease to search - to be unwilling to attain, not to look or strive - all these prevent God from manifesting and from returning to His Source.

Harmony

As one seeks, so one finds.
Do you have a yearning, desire?
Is it clear,
or muddled?
Is it many desires, wants, searches,
or one?
Do you know?
Seek to find out.

There is a story of a prince, who upon reaching a certain age was sent forth from his kingdom to a far off land. Not wanting to go from the splendor and ease, he was still sent away. As he became used to the other land he forgot his home, but an awakening sparked his remembrance and desire to return. His seeking increased until there was nothing else that mattered. Finally, with single-mindedness of purpose - intention of heart, he returned home. It was then he knew the value of his palace, and experienced the ways and means of all the lands; knowing their value also. Upon return he was welcomed back with knowledge, and rejoined the kingdom, now as king.

Placing your heart upon the Way,
what is the Highest you can seek?
Do you seek it,
or wish for it?
Do you step out upon the journey
with eye fixed to the goal,
or hope to be satisfied with lesser?
Seek and you shall find.
What is the Highest you can find;
that you desire and do actually seek?

April 10 (101)

Saying

When one looks at the ocean, he can only see that part of it which comes within his range of vision; so it is with the truth.

Complement

Nevertheless, it is possible for a man to become one with the ocean through selfless concentration, and it is also possible that he become as one with Truth by selfless concentration.

That light which falls below the mind-mesh depends upon personality's degree of awakening. To increase the light it is necessary to develop the personality, and for this there is a definite spiritual method, the chief point of which is the education of the heart, which is not so much an education but an increase in life's experience. The more one can imbibe of life itself, the more he can appreciate Truth, and when he reaches that stage when he feels at one with the whole stream of life, he is not far from the goal.

Harmony

To see more of the ocean one rises higher.
To know it, one must become it.
Heart in Heart
let dissolve this lesser drop
until it is dispersed through all.

I give myself to the wind
to be carried above the desert of self
lost in the vapor of love.

Truth is as the ocean in breadth and depth. Yet as high as one climbs and as wide as one sees, only the surface is viewed. As the waves move, so one sees the effect, not the cause; as mind moves or self is felt.

The heart is the sensor of Truth. It is only in losing self - selflessness - that truth is found. Heart and love: the vessel, the means, the journey, the capacity - toward That Which IS.

To know the ocean is to go beyond the form,
the boundaries of the sea.
To know Truth - Be.

April 11 (102)

Saying

It does not matter in what way a person offers his respect and his reverence to the deity he worships, it matters only how sincere he is in his offering.

Complement

Because respect and reverence are determined by the degree of sincerity and selflessness and not by outer act. Thus in the story of the widow's mite, about whom Christ said that she had given the most to God, it was because she had given herself and not because of any mathematical proportion of tithe.

So we find many manners of prayer and ceremonials of worship and all names and forms, but these are mostly for the convenience of man. For God's sake we need sincerity, that is to say, the prayer of the heart which is the real and full prayer.

Harmony

The wall surrounding the palace has thousands of doors, each different. Oil is needed to soften the rust of the hinges. Sincerity is that oil. When the door to the courtyard is open, there is still the building within. The courtyard is as the Way. The palace door needs a special oil, only one kind - simple and pure can help it open. The essence of heart, pure and simple is this. Refined sincerity, single-mindedness of purpose, trust, and true desire: faith without thought of self, or reward, or gain. Value falls to nothing, as all is given - and even that is cheap. Without this clarity, love, surrender, there is no oil, only an empty can. We honor the paths, open the way, and live for the treasury open to all, sharing as one.

April 12 (103)

Saying

The ideal of God is a bridge connecting the limited life with the unlimited; whosoever travels over this bridge passes safely from the limited to the unlimited life.

Complement

Most words indicate that which the mind has grasped of the finite portion of existence. But this finite portion is not reality, it is shadow or color, and depends upon our own condition, not upon the thing or condition or principle apprehended.

Now mind, realizing that all did not come within its ken and finding that the greater portion of life is not intellectually understood, made use of the word "God" or of some similar word to describe the Pleroma - the All-Embracing, Living Fullness which is felt to be by the ignorant and known to be by the wise. This feeling of God, which is the greatest intuition, through faith helps one greatly toward its realization.

Harmony

What are the qualities of the most delicious food you have ever tasted? Do you remember some of them? Place your attention upon this food. Feel the elements, attributes, aroma, scent, texture, form, size, shape, color. Draw closer toward it through its parts. More and more you refine and focus, letting go of lesser or partial characteristics until you are clearly near; close to it again. Now what remains? You are not satisfied by the thought or feel of it - either from afar or close at hand. It is only upon the eating that one is actually fulfilled: in letting go of the lesser description and tasting the object of intention. But the description, attention, feel, remembrance led you back to the taste. What are qualities of your Ideal? How does it taste? Remember?

Placing heart and breath
toward One
Beloved
desire of desires
remembering the Source
Ideal of That Highest
which Is
carried upon the wings of Love
rising higher to its parts
trusting in it for support
seeing, sensing, feeling,
discern its faces and its breath
toward This one moves
in remembrance being
becoming
re-becoming again.
Taste now this love of One
Its parts lead to Itself
oneself Become Remember. Be.

April 13 (104)

Saying

One who wants to understand, will understand.

Complement

This is the condition of will leading the mind. The will, being the efflux of the soul, would unite with God. The thought would turn the will toward variety.

This brings about the struggle between peace and unity on the one hand and intoxication and variety on the other. Understanding comes from the grasping of unity which is possible when selfhood is laid aside and the faculty of discrimination lulled.

Harmony

Oh, Beloved, Your will not mine.

Refresh, remember as I lose myself in You, for You call to me to rejoin your heart.

Bless this one and guide me. Cause me to turn toward You always, that my will reflect the knowing heart of Your Way and Being.

Love, carry me upon your wings.

Mind quiet, passing far below:

breath to breath becoming one.

Want is simple. There is

no desire but yearning for

to come Home and know.

Carry me beyond myself

to that only One,

of which the taste, Your taste

the wine of intoxication

passed to the spirit

sober to be.

And from this Heart I call out

"Know I do - now no longer 'want'",

for understanding's presence

is evermore.

April 14 (105)

Saying

Man is the picture of the reflection of his imagination; he is as large or as small as he thinks himself.

Complement

So long as his thought is centered around his conception of a limited self, he is limited by power of thought; when he rises to the fullness of life in the Cosmic Unity, finding that God Alone is and is the True Self, he is no longer limited. And what was it that limited him? Nothing but his own thought. Just as thought can obtain all knowledge of matter, so can spirit gain all knowledge of thought and so can God-attainment give all knowledge of spirit.

Harmony

Limitation is looking at the world through a camera lens; imagination the zoom, expanding or contracting. The reflection is the image on the film or negative. The print the picture, the result. Identifying this as the world an obvious error.

Identification of self as person - or mind - or form is as the lens. Practices and expansion of mind/consciousness/awareness the zoom - imagination; the reflection of this mind, thought, densifies to self image, identification.

Expansion of the heart is as putting down the camera and looking at the wider scene. Imagine you are so used to looking at the world through the camera you have forgotten it is there or that you are limiting yourself. It is not until you begin to perceive, feel, there is more than that view that you will become aware - a little - of the camera; and more, that you can put it down: awakening. It is there the heart is activating. The mind is growing, perception increases.

Yet the self identification is still of the world. The expansion of the heart and mind is as the inclusion of other wavelengths of vision - thus the world expands - identity does, yet still of form. Knowing increases to these levels, now visible.

Heart expands more than the mind and form. It reaches beyond the camera lens, the filters, the wavelengths of expanded light, to the source - the sun and then further to the cause of the sun, the elements, the light. This expansion is akin to placing the camera aside and experiencing directly through an all encompassing lens. Yet this does not tell all the story.

From here it is imagining the next step and letting go - becoming. It is as if the awakening and practice has brought you to a great void which can not be crossed by effort. It is only in being swept up in it that one can then view and know all the wonders from the other side; and from there/here all is included within oneself. It is this unity that come from letting go of self - imagining identity less that what one is.

Only in letting go of even that which brought you to this step - idea, thought, form, self large, will - a divine effort of superb letting go - even of the effort. Simple, easy - in front of one's nose, then the lens of Being includes all images as oneself, the picture direct - the world heart, the limitation transcended.

Oh, Remember. Hearken back
to a time of splendor, grace
when I was more than body,
mind, or separate soul.

The lens of the camera of self
put aside - remember Heart
conception, ideal, soar "I"
to "You" to beyond - so limited
and small this sense of self.

Let it go and cross the bridge
of self through self-less-ness
and remember when I
took the camera lens of self through which to see.
I am the camera, the lens, the picture
all of me.
I am and know - and Be.

April 15 (106)

Saying

The great teachers of humanity become streams of love.

Complement

Considered historically, this is so because we do find millions of people paying homage to the Messengers of God, whatsoever be their names, whatsoever was the form of their Message.

From a higher point of view, they have been recognized as the guides of humanity, no longer limited by their physical vehicles and so able to assist those devoted to them, assisting them toward fuller realization and a greater devotion for That One Who is above all limitation, name and form. Finally, when one comes more into contact with them in the very fullness of spirit, one finds them to be these very streams of love.

Harmony

This is literally true, not a metaphor. It is a description of process and function. Like a light, a sun, which shines in all directions, so through the heart beams light and flows a fountain, a stream or river of love. Depending upon the capacity and openness of heart the flows increases or decreases.

For the great "Teachers", actually Guides to That Which Is from which the One Teaching expresses, the heart includes the world. This is not abstraction or concept. It is real. Within the heart is this stream - expression of love, connected and open to the Source - the ocean of infinite love. It is not only expressed through the being as a fountain in all directions; but also this one actually becomes the stream, the expression.

That which is within the sphere of heart is directly affected; outside the heart is affected indirectly, like the water of the spraying fountain running off and moistening the earth. It is of this one heart, in reality, function, being, everyday living, that one strives to be; by putting oneself in this same stream toward the source. In self-less-ness, in action, breath, and heart this love then expresses; for it is the natural progression of living. As Jesus says "The things I do, so shall you, and even greater than these."

Breathe Love
Extend Breath
Be. Live. Love.

April 16 (107)

Saying

"God is love" - three words which open up an unending realm for the thinker who desires to probe the depths of the secret of life.

Complement

In this we have three ideas, two of which the mind can partially grasp, the other of which - although it names - it grasps not at all. This is "God", who in the form called by the Sufis "Zat", is beyond all predication, but in the aspects of Life and Love, there is predication about Him.

Thus when one says "is", that means that God and the Life are identical, Allah is essence, Allah is Eternal Being; thus "God is". God is and no one else is; God is and nothing else is. Only God is and there is nought else.

But what is God? What is the nature of Life? It is Love. If it were not Love, nothing would hold on to anything else - neither cell to cell in the physical, nor thought to thought in the mental, nor heart to heart in the spiritual. Without love nothing would adhere to anything else, there would be no things, all would be chaos. And upon this much meditation is needed.

Harmony

By simply desiring to know the secret of life, the Truth, one starts upon the path. Considering the sublime, the door is open. Staying in thought is endless, circular, even in depth. A thousand books, a million words, and yet no end, no Truth. But from it can come the knowing of limitation.

Being of love, consideration takes it far deeper to meditation, a state of being. Here in the land on non-thought, deepening of understanding, taking the step to inhale and exhale. Yet further still awaits the knowing of the Truth, seeker.

Beyond the thought, beyond the mind
including both,
Beyond non-thought, quiet and receptive
including these,
Beyond doing, trying, tasting - This
Love, including all.
Within the heart of knowing love
a kernel, seed of Being
letting go, not holding on
to lesser one.
For if God, Ideal, Zat, endless beyond name
is Love
of what are you?
Is not this too within the heart
the Breath of One?
And from this toward This becoming
leaving little far below
lays the land of love in splendor
rapture calling here to go.
And so beyond this love of mortal
thought considered, non-thought dwelled,
leaving lower form behind one
toward this Love the "I" does grow.

In this land one lives and becomes
once again to know and be
to know this Truth.
So high above
in daily live
be selfless love.

April 17 (108)

Saying

It is the surface of the sea that makes waves and roaring breakers; the depth is silent.

Complement

This surface is the physical condition, but between the physical and mental is a similar condition. Thus speech operates by waves moving through the ocean of air, and through these waves man is able to understand another in part.

But there could have been no words and no language if there was not some agreement to accept these word-symbols as expressions of thought. Thus thought makes itself known by waves, whether as sound in the physical or as waves which we can call telepathic in the mental.

Yet both these types of waves arise from the faculty of discrimination. They tell what they tell, not through and in principles, but through and in differences. All these vibrations are disturbances of the media through which they move, and every disturbance of any kind reacts according to the karmic law. So all thought, as well as all speech and action, which is not divinely harmonious to begin with, is of the nature of war, disease, disharmony and disruption.

Harmony

Effect, or cause:

the effect beneath the effect?

What of that cause; and further, until there is no cause but That Which Is?

As each effect quiets - dies - what is left?

Follow the breath in quietness to find out.

Calming thought, refining breath,

moves toward heart - breathe love.

Hear the sounds, feel the motions.
Quiet to the breath, the meaning.
Form gives way to function
breath toward heart toward
Heart and Breath - connect
the depth refined
as the tone gives way to the aftertone
to its resonance, Be.

Express as the reed pipe,
the hollow flute;
the voice of depth rising to the surface.
Living in love, the light lasts. The shadows go away.

April 18 (109)

Saying

Our success or failure depends upon the harmony or disharmony of our individual will with the divine will.

Complement

All thought, speech and action not divine in its operation causes disturbance. Therefore restraint of thought, speech and action appears necessary to produce calmness and peace for ourselves or for the universe.

But this is the calmness of sleep, not of activity, and approaches death, not life, in its principle. The great quest is to find the calmness which is action, the peace that is expressive, the principle which is harmonious in all its operations.

This comes through our union with God, and this in turn is the natural result of the spiritual practices, especially Fikar. This permits action, allows the life to touch the surface and spiritualizes even the dense earth, for as soon as human will touches Divine Will, then that instant the Divine Will is expressed through the human being. And for this humanity was made to appear on the earth.

Harmony

One true success, victory, union of Self and expression, knowing, through living. The fulfillment of life's experience, soul's journey, purpose: union of being, will divine. A thousand successes that

pass. One failure: not success. A thousand smaller failures that pass. In whole, or part: one blends in this music of life or stands apart.

Oh my Love, Beloved
Guide me in Your ways
Lift my heart to Yours.
Lead this one toward You.
Breath to breath,
Heart to heart
Being One
United in purpose
Expression, action.
Lead me to do what is needed
as it is to be done.
I place myself within your heart
and seek only You;
that I may be as You
and the will be one.

April 19

Saying

The wave realizes "I am the sea", and by falling into the sea prostrates itself to its God.

Complement

This is the Nirvana of the wave. Yet all vibrations have their Nirvana when they reunite with their source, and all that has name finds its Nirvana when it is reunited with its source - which can only properly be termed the Nameless, although man has been pleased to call it God, Allah, Brahma and given it other terms. This is good so long as the Reality is not confused by the concept.

Harmony

As the wave falls back to the sea
Let me be absorbed in You.

Your heart is all
my heart is Yours

In willing surrender
As the wave falls back to the sea
Let me be absorbed in You.

April 20 (111)

Saying

The secret of happiness is hidden under the cover of spiritual knowledge.

Complement

And what is spiritual knowledge? It is unity-knowledge, that is to say, the knowledge which understands principles above their divisions into aspects, qualities and attributes. This knowledge is not apart from principles or realities, for it cannot be attained until one can become that which is being apprehended, becoming known. In other words, there is to be union between seeker and sought, and it is love alone which accomplishes this union.

Therefore, spiritual knowledge and love are one and the same thing, and that love which does not include knowledge and that knowledge which does not include love will never bring happiness because either is incomplete; so long as the soul is not completely satisfied, there can be no abiding happiness.

Harmony

What words are there to describe Joy, Happiness, Bliss.
Not love, for "love" is not love.
"Bliss" not bliss, nor joy.
There is This, I Am. "Of me only", says that One Which Is.
From here I stepped forward
Look into the mirror
see now my reflection
and drink This Only wine
bliss, joy, upon myself;
the only greater
my whole self
upon return.

"Breathe Love."
I say, "Be Love;
and call my name no longer.
You who are to become -
become.
I see my face in you my love, beloveds.
Hear my voice
taste my kiss
rejoin and become me once again."

April 21 (112)

Saying

The soul is first born into the false self, it is blind; in the true self the soul opens its eyes.

Complement

Because in going toward incarnation, the soul was made drunk and enticed by the wonders of the worlds of limitation. Then it becomes identified in its false dream with that which it is dreaming and does not know it is a dream until it has awakened. Every spiritual practice enhances this awakening, which becomes fact when it sees that the false ego is the product of thought and not the originator.

Harmony

I went to the movies. It was so entrancing I became a character.
I placed myself in the field, was so enthralled, forgot my home;
wore clothes of the workman, became the carpenter;
removed them, was free.
Wore the dress and was pretty.
When it ripped, was sad.
Placed myself before another,
looked into his heart and saw myself.
Lost my body, became a spirit;
wore it as clothes, was a mind;
quieted thought, became a "soul";
lived in heart, became alive;
united in love, lost myself;

found You, eyes opened to myself;
Remember. Know.

What is this land I live in,
so thrilling
things of many colors, shapes, and sounds?
Love carries me to remembrance,
To my home.

April 22 (113)

Saying

To learn the lesson of how to live is more important than any psychic or occult knowledge.

Complement

Transcendental knowledge which is confined to the universe of limitation is subject to limitation. The knowledge of the psychic realm may take one beyond earth, but it does not take one to God. The knowledge of the mental and psychic and physical may seem to be without limit, yet it is nothing compared to the knowledge which transcends these spheres.

Even all the heart can give, as heart-as heart separated from the pure stream of life-even that which appears unlimited to the intellectual man, even that is nothing to the comprehension of life itself which comes through self-sacrifice, through union with the source of all things and thoughts.

Harmony

By knowing how to fish, food is always available. Eating alone does not solve the problem of hunger. Eating is the by product of fishing. It is like the expanded awareness limited to form and name - call it psychic or occult. Fishing is as the limitless knowing of life.

To know how to live is first to know oneself. For only from the awareness of being and the needs of life itself can one put oneself within this stream of awareness, action, doing, or not doing - with knowing. Yet the step toward knowing and living is within the grasp - intention - always.

By putting oneself within heart and following love - losing oneself and desire toward what needs be done; by trusting faith in Ideal Divine leading one and becoming one; by learning how to learn, listen; Guidance shows its face in and through this love and leads to union, action, and non-action. Knowing results, a by-product of which is expanded awareness of the psychic and occult.

Turning heart toward this union, being, love, is the way. The first and most important step being what is needed now.

April 23 (114)

Saying

Knowledge without love is lifeless.

Complement

This is the knowledge of the lower worlds which is subject to death. For every time we forget, that is the death of this false knowledge, and every time we become indifferent, some of this ego-coined knowledge loses its false, elemental life. When man masters these elemental thoughts, when he realizes that principles can be understood only by union with these principles and that union connotes nothing but love, then he sees the real relation between head and heart, and the real process of the highest learning and the highest wisdom.

Harmony

Knowledge is as the pipe;
Love the water through it.
Yet love also makes up the pipe as water freezing solid can contain a hollow core. Become as the water to know its forms and substance.

What facts are there that comfort you?
What names that last forever?
What knowing of things gives you peace, or joy, or love?
Can you hold a word or thought in your breast and have bliss exude from your heart? No, of course not. Something is lacking.
Where is the life?
Where is the feeling?
Where is the love?

Follow love and breath and knowledge of names and forms will follow that. All knowing comes from being. So Be. Love. Live.

Turning heart to One - Become.
Turning breath to Love - Be.
Holding Ideal in Heart - Become.

Attention on That Which IS,
lose oneself and gain All -
Love, the start, the way, the means, the end, To Be.

April 24 (115)

Saying

The aim of the mystic is to keep near to the idea of unity and to find out where we unite.

Complement

In fact the aim of the Mystic is to keep always near to the idea of Unity, and this is possible by concentrating always on "Toward the One", which practice is called Darood. This is the very gate to love and unity.

By continuing in this state one finally feels the thoughts harmonizing with the self in an indescribable manner. Then the intuitions take one into life more, and trust in these intuitions takes one even further. Every time the breath appears out of harmony, there is weakness, and when it flows harmoniously, there is strength. This is the sign of life itself. And where is this union? It is in the heart stream. It is the love-life which is beyond the mental sphere. The more the heart-life, the more the love-life, the more the acquisition of unity.

Harmony

Seeker after Truth, you place yourself upon the way of union, the mystic life: of love, breath, being. As the mystic, seeking no longer, still there is aim. Point your arrow toward the Truth and let yourself become the bow, the string, the target, and the means. Become so that you are the arrow; for it is of the idea of Union Divine toward which one moves.

But whose idea becomes flesh? It is the sought, seeker of oneself, toward which activity grows and toward which unity, in its many faces works out its long voyage home: the pea, being boiled into soup. Idea made flesh through self affecting and being affected as one in love.

See yourself along the path? Then stay in this breath. This heart become; and extend it as you can, as need decrees and cries out for assistance. The next step for union becoming; as arrow seeks its mark, the heart.

April 25 (116)

Saying

Sleep is comfortable, but awakening is interesting.

Complement

This is true for the body. It is also true for the mind, which becomes tired, but even when we go to bed it sometimes is enticed by its thoughts. It is also true for the heart, which finds its peace and joy in loving one - be it person or God - yet keeps up so many interests that it may lose faith.

Loss of faith is often accompanied by a humanitarian solicitude, but this solicitude, although well-meaning, is not founded upon principle and so may degenerate into sentimentalism. Finally the soul itself sleeps and awakens, but its true condition is where these are united. In this world, the soul is as asleep except for momentary flashes.

In the inner life, these flashes increase and finally there is the awakening. But this continual sleeping and awakening, states of contraction and expansion, or nearness and farness, belong to those on the path to God, not to the travelers who have arrived.

Harmony

Interesting experience is for one who leaves the comfort and security of home. Awakening opens the way for exploration of a grand and glorious universe; available to one who expands upon the path. "My Father's home has many mansions", but one Heart. For the one who leaves the "security" of death, sleep, the sleepwalker in life, these await; as does all the interest; yet as the explorer, one can only do so by going.

Toward this we become, seeking the source of all these mansions; not stopping by the wayside, yet getting to taste all the myriad expressions along the way. As we seek and go further the interest increases in focus Toward This One. Upon arrival, all interest from the mountain top, for all is included within the view - anew - incorporating more, the knowing of the source within, ever present life itself.

April 26 (117)

Saying

Every moment has its special message.

Complement

Because there are thoughts we can grasp or let go by, because the breath brings with it something from Heaven which we can take or leave, because the Spirit of Guidance is ever present in the heart. So the Sufi prays, "Draw us closer to Thee every moment of our lives until in us be reflected Thy Grace, Thy Glory, Thy Wisdom, Thy Joy and Thy Peace."

Harmony

Beloved, I hear your voice, but a whisper is not enough. Tune my heart so that Your presence is evermore strong and clear - loud in my ears.

My Love, speak to me in only the way You can. I listen to your every word, sense and feel Your way of doing. I place myself in Your hands. Raise me as you will. Do with this one as You desire. I leave myself as putty within Your will, Your breath, Your heart.

Keep me and draw me close to You, closer still, so no separation exists. Let Your love be reflected in and through this one, until no part remains but You.

I place myself in Your moment, breath. Attuning, giving over, Become my Beloved. Your whisper grows. Your statements clear. Guidance from you permeates my soul. In action, every moment do you provide the way, the means, the methods. Tune my heart, my breath, my being, actions, thoughts, desires. Raise me my Beloved - until in me is only Your love, Your Joy, Your endless peace, harmony, beauty; and I, no longer an instrument, but only You.

April 27 (118)

Saying

To make God a reality is the real object of worship.

Complement

And how is this done? By ceasing to act, think, speak or even feel as a distinct personality. Acting unity, thinking unity, speaking unity, feeling unity and recognizing unity as nothing but love; that is one part of it.

And the other consists in coming to the realization of the falseness of everything that emanates from the limited personality. These together bring one to the marvelous discovery. And what is the marvelous discovery? That there is nothing to be discovered, that the thing searching itself was the thing to be found.

Harmony

There was a prince. He left his splendid castle to explore his realm. On the way to a far off land he was intrigued by a by-way and entered a road he had not noticed before. He lost his way. While wondering how to get home, and where he was, a tree limb fell on his head and knocked him out. When he regained consciousness he did not know where he was; and further, he had lost his memory of who he was and where he came from.

This prince now was hungry and cold, but did not know how to get food or where to stay. He wandered long days and nights; getting more lost on this journey. Finally, exhausted and hungry, with clothes in tatters, he came to a village. The inhabitants took him in, fed him, and gave him a place to stay. After a while he regained his strength and was told he was in the land of Nod. He could stay there, but would have to work. He agreed, as he could not remember he came from a far off land and had come in search of his kingdom and its many places, including Nod.

Over time he settled in to his routine and felt this was a satisfactory life, even though he did not remember who he was or how he came to be there. He did remember something, very dimly, but could not make it out. No matter, it did not seem important. He stayed and worked for many years in this land. While there he heard stories of a wondrous palace inhabited by a beautiful queen, and great king, and his fair and fine son, who it was said, would soon inherit the throne. All spoke highly of these, their rulers, even though they had not met them, not had they visited the land of the king.

After the prince heard these stories, more and more they dwelt in his thoughts, until he could think of nothing else. As he did so, he felt, more and more, a kinship and liking toward the prince. Finally, he yearned to meet him, and even more, be as him - for these tales had awakened his remembrance of home and inklings of himself - even though he did not know it at the time.

Years passed and the prince, now a fine member of the community and hard worker, could think and speak of nothing else than meeting the prince and going to the kingdom; also to meet and know the king and queen. Little did he know that he was now the king. Over these years he thought of nothing else. All his actions were toward someday being able to make the journey to the kingdom's home. Finally he gathered all his belongings, sold what he did not need, and set off in search of this, for he had heard all the tales and felt he knew the way - even though he had been warned that others before him had tried, but never came back.

The kingdom was very large and the journey very long. But the prince, now beginning to remember the way, began to retrace his steps, feeling more and more that this was the way. He only lived for this. And, as he did, and had no distractions, he began to remember more and more of his way; and further, that he might be related to the king and prince in some way. He journeyed on, and as he did, it became more clear that he was related and that he was travelling home. He continued his quest and followed the signs, dimly perceived at first, but now seen strongly, until he arrived at the palace. By then he knew he was coming home, but was not quite sure of his place here or why he had left. When he came to the gates they opened for him and trumpets sounded. All the people rushed out to greet the new king; for even though the prince had aged, he still was recognized.

When this happened, the meaning of his leaving and who he was returned. He still felt as though he was not the same one as in the tales, but knew, deeply, that he was. It took some more time before he assumed all his duties and learned again how to rule, but as he did, he felt more and more comfortable until finally he could say, because he knew himself and his kingdom, that he truly was home and was indeed both that prince who had left, and king after return.

With love in his heart for all that had been done for him by his subjects in the land of Nod, who had helped him, he ruled fairly and honestly, helping them, always providing for their needs.

April 28 (119)

Saying

Every passion, every emotion has its effect upon the mind, and every change of mind, however slight, has its effect upon one's body.

Complement

Now passions and emotions come from two sources - the breath and the ego. The breath is as the mother, for when the breath is spiritualized there can be no emotion unless indifference be regarded as such. But according to the elements dominant in the breath and according to the state of thought or feeling, there are emotions. And without the thought of self, there would be no passions or emotions for all arise from the attempt of the nufs "to be something".

Every emotion has its seat in some organ of the body, and under their stress either the fluid of these organs is thrown into the blood or the blood enters the organs. So the natural rhythm is affected and the body suffers accordingly. But the mind also suffers, for every activity of any organ enervates the nerves, the mental magnetism is drawn in that direction and so thought as a whole is affected and perhaps impeded.

Likewise every thought, by drawing more nervous energy and mental magnetism, by attracting more blood and by directing the will-power, naturally takes the forces away from other parts of the

body and mind. Thus, in deep thinking, physical exercise may be impossible, while one engaged in athletic pursuits is generally unable to carry on simultaneously intellectual tasks.

Harmony

To seek the highest condition of balance, harmony, and nature, one seeks to be as the Ideal Divine, The Universe; to take on the personality of Being - One. In this condition all is seen through the eyes of love.

To be of this nature, quiet thought, harmonize breath, purify mind, feel and be as one. To strive toward that raises all to Itself-Oneself, and the rest quiets and harmonizes naturally as one rises to and lives in this world.

Then, to have the flexibility and tools of emotion, feeling, mind, thought, and action; one can express what is needed when it is needed. The expression then becomes the face and voice of the divine. Seek toward this one and practice, for it is needed, no - essential - to reach this level of life. To be as you can be: love, breathe love, give away yourself, live, be.

My Love, raise me
in Your image
Breath and heart.
Let me become
as I give all to You.
Not thought, nor mind, nor
desire, passion, feeling
Separate from You.
Victory, Victory
Dying to be reborn
in Your mind, Your feeling, Your being
Your breath, Your Love, as You.

April 29 (120)

Saying

When "souls" meet each other, what truth they can exchange; it is uttered in silence, yet always surely reaches its goal.

Complement

When "souls" meet, there can be no speech (for that means that minds meet). But the essence of all souls is one, and therefore the meeting of souls is the union of souls, which cannot be comprehended or explained.

It is a process, whereupon plurality becomes unity, wherein there are neither distinctions nor differences, no "I-ness" and "thou-ness", and in general the overcoming of all conditions which make for plurality. When souls meet, there are no souls, there is God and God alone.

Harmony

Transmission of heart and breath through the guide to the guided; blessings of the soul to soul, heart to heart, breath connected, being, the chain and ladder.

The lovers caress, union of souls, heart to heart, breath connecting, being.

The soul to soul never apart, one being, breath, connected in heart, one life, one love, one soul; union conveys what is within itself to itself. Not you nor I, for "You" and "I" are no longer, oneself.

April 30 (121)

Saying

All gains, whether material, spiritual, moral or mystical, are in answer to one's own character.

Complement

For either they come through the operation of karmic law wherein one attracts or repels because of one's nature, or else they come because of the Grace of God which, although ever-present, is not accepted until the self is laid aside. This is the perfuming of character.

Harmony

Determining the character, application, plus or minus, acceptance or rejection, tainted or strengthening with thought, desire, action, attention, form, pattern, intention small, in part: one step.

Attunement accepting the Divine Ideal's plan, sustenance, what comes, intention larger: step two. Love divine, accepting, grace, all harmony and unity of what is: step three. No step, the easiest of all. Clear intention, love. One the master, two the saint, three combined the prophet, four to be.

Putting oneself in heart
Toward the One
relying on what is
to provide, in faith
perfect trust
perfect the trust
intention growing
refining
focusing
upon the One
become.
Trust into the world
faith in action
brings the blessing
to the world
from one
through one
to one.

May 1 (122)

Saying

You can have all good things - wealth, friends, kindness, love to give and love to receive - once you have learned not to be blinded by them; learned to escape from disappointment and from repugnance at the idea that things are not as you want them to be.

Complement

To begin with, the idea of "good things" must be altered; altered not to eliminate what we may call valuable, but rather augmented to include many things we may not call valuable. What man calls valuable must have some value, otherwise it would not be prized by him. The pursuit of wealth is not wrong of itself, but becomes wrong when it displaces higher ideals. The ideal pursuit is an all-inclusive pursuit which does not neglect the sustenance for body, heart or soul.

So first we must include in the term wealth, not only material good, but intellectual gifts and the treasures of the spirit. But besides that, it is important to possess these things, but not to be possessed by them. So long as we pursue them, it is only to be possessed by them, but when in our

search for the Highest we come into temporary possession of goods, then it can not be said that we possess them, for then God possesses them. So it is with friends. To possess friends we must understand the highest friendship, and this is only possible with the realization of God. Otherwise our so-called friends are as possessions, which we try to include in our thoughts of ownership until we become owned by these thoughts. And the same is true concerning kindness, the faculty by which and through which friends are attained and maintained. That kindness which is affected is false, that which is the natural outburst of the heart is true.

And this right attitude in life becomes more than true when we consider love from any standpoint. It is impossible for us to love all unless the spiritual love of God is in our heart. We may use the word 'love' and make claims, but there will be no life in it and it will fail when the test comes, for it will be centered around the nufs. Use of the word 'love' is very different from the substance love.

Therefore the question arises whether we are blinded by our desires or ideals, or whether we control them. When we control them, nothing can either elate us or disappoint us. Both these are forms of intoxication - the former intoxication (of ideals) by light, the latter intoxication (of desires) by darkness - and perhaps the latter may sometimes be preferable to the former which is sometimes so blinding that one cannot easily recover the sight of heart and soul.

Finally we must consider the condition of things as the result of all thoughts of all beings. We cannot control the thoughts of others. We might influence them in part, but God has given will-power to all mankind. Through this thoughts are formed, and through these thoughts the material affairs of the world are fixed.

The consequence is tremendous, that not only is each individual but one part of one to two billion people, all of whose thoughts and whose karma is affecting the world, but the influence of the past is still greater -

Not only our reverence for men of the past but constitutions, contracts and agreements of all sorts bind us. It should be obvious therefore, that our own small individual wills are as nothing in this whirlpool. And if you add to that the thoughts of plants, animals and rocks, of the planets and interplanetary forces, of the unfathomed activities in the unseen, even the whole humanity does not appear to be so great compared with the Universe. This should teach us true humility. Also it should teach us resignation, but there is a true and a false resignation. The false is fatalism, the true is not to be bound by any restrictions, to seek freedom by finding full scope for the spirit outside of these material and mental bonds, This in itself will help the world more than anything else. Thus we can become a Bodhisattva or Nabi.

Harmony

Beloved Guide, Sustainer, and Presenter of life, Creator and Created; You are all that is and I a part, knowing me as you. Lift this one toward union divine; leaving all, becoming all you grant. Desires released and satisfied, I yearn only for Your being, and want only of You, Your beauty, Yourself; to be used as needed. Provide for this one, your servant, to carry the message; to lift where needed to lift; to carry where carrying is warranted; and to be carried when needed myself. You are the King and Decider; I your servant, wanting nothing more than to do what is needed when and how it is to

be done. Carry me and lift me; supply the needs and forms and means to fulfill them; for I am Your instrument, and accept all as tools for Your will.

May 2 (123)

Saying

The truth need not be veiled, for it veils itself from the eyes of the ignorant.

Complement

Because the eyes of the ignorant are concentrated upon the dense earth and the gross vibrations of the Universe. Consequently they cannot see the finer atoms and vibrations, to which they are blind by custom, even as one who had been a cave dweller would not at first be able to distinguish objects in the light, and even as the infant takes some little while to peer distinctly upon the earth objects.

Harmony

So speak with the love of "God", "The Ideal", "Being".

What is right is right.

Follow the Love/Breath.

Attune to the Being of Life;

in self-less-ness

as great as capacity allows

attune to the Being of Life

and express what is needed

as it is needed

when it is needed

how it is needed.

Heedlessly done it is not.

Protecting it is not, yet is.

For the words of God, Being, Ideal Who Is

expresses through the flute of self

as is needed

to fill the capacity

of the seer, the hearer, the recipient.

Be as the flute

Do not worry

Follow the love/breath

Express
It is right.

May 3 (124)

Saying

No one should allow his mind to be a vehicle for others to use; he who does not direct his own mind lacks mastery.

Complement

This has four aspects, three of which correspond to the three gunas of the Hindus, the fourth of which is the diabolical condition where one controls and uses the mind of another. This is possible through hypnotism, black magic and other practices.

Some people unknowingly and unwittingly become controlled by others; when there is love it does not matter much, when there is not love it brings terrible consequences. The Sufis through their spiritual control of breath not only can protect their own minds but can guard the minds and hearts of others. Those who serve the Spiritual Hierarchy in higher capacities can protect even large areas in this way.

Those who are subject to emotions, who are led by others in the mob, may be considered as "tamasic"; they are blind, ignorant. The "rajasic" man escapes the control of others, but his mind directs his will, his real self is not free. This freedom is only true of the "sattvic" man, whose inner spirit guides his vehicles; this means not cessation of thought but mastery of thought, so that one may refrain or adhere to thinking just as one partakes of food or drink. The real spiritual fast is to refrain from thinking through concentration upon God; this is called austere contemplation - "Mushahida".

Harmony

Through love each person is given the gift of a horse. The King has taken the finest steed from his herd and given it to you; for you to ride and explore his realm; for you to use to carry you where you need to go, and help you move obstacles, plow fields, and enjoy for a ride. You have only to tame it and care for it: feed it when it is hungry, quiet it when it is tired, and hold it in check when it needs no longer to run.

To give this horse to another fails your responsibility. And with that, it would limit your use and remove your opportunity both befriend it and use it in the right manner. In this way it could be tamed.

Yet there is one whom you can trust for the guidance to supply the needs of the horse, and whom you can rely for its appropriate use. That is he who has given it to you. Upon that you may depend. If you can harmonize with this supreme trainer, the raiser of the steeds, you will never have to worry about its use or health. And if you become as the trainer you then fulfill the purpose of the gift.

May 4 (125)

Saying

Rest of mind is as necessary as rest of body, and yet we always keep the former in action.

Complement

This is the besetting sin of life and there is no sin as great as this sin. It is the very source of all sin. And what is sin? It is lack of attention to God. If you study the commandments of Moses and the spiritual commandments of other religions, you will discover that the very central point in all these religions is the worship or love for that Being beyond all limited being. It is only in the sphere of limitation that there is error, that there is deceit, that there is heedlessness, that there is sin.

How then can one escape sin? By rising above this limitation, by ceasing to keep the mind in perpetual motion. When the body overeats, the blood is drawn to the stomach and digestive glands and the rest of the system is kept poor. This is an exploitation. But this is even more true when the mind is overactive either in retrospection, direct thought or imagination. Then the blood is drawn to the brain, and the rest of the system is exploited for the apparent benefit of mind. But this is not so - there is no benefit of mind, for you can build a beautiful roof on a house with a poor foundation and that is the most expensive enterprise, for it is waste. Sooner or later the house will fall and that beautiful roof will only prove vanity.

Now mind is an instrument, an agent, not an actor, and if treated as a servant it can become most powerful. For this the practices of meditation and concentration are necessary, and no mind can become so powerful as that one disciplined by spiritual control.

Harmony

If one never rested the body it would never have the opportunity to assimilate and rejuvenate. More, one would become so used to action that it would be difficult, if not impossible, to discriminate between using it as a tool consciously or it running wild. The mind is as the body in this way. Thought resting allows assimilation, renewal, and discrimination, as a tool in use or not.

A heedless and active mind is like the radio or television running constantly and noisily. It attracts and masks. Attracts the attention and masks what is beneath, quieter. If your intention is to hear what is present then the appliance must be quieted.

The breath, control of attention, is the key to this. Find interest in attention and it becomes easy. As you find it easy to concentrate upon your love, so too with your Ideal Divine. Upon That your love, attention naturally grows. Upon and toward That you also go. For what you place your attention on, you become.

Breath/Heart Toward One, Become.
Quiet mind - Rest,
Peaceful, Serene
Blue water calms
the breath goes to its depth
Feel the love of the divine
filling the pool.
Breathe in
Breathe out
Rest.

May 5 (126)

Saying

Those who have given deep thought to the world are those who have controlled the activity of their minds.

Complement

Just as continual attention to the body draws our interest from the life in general to ourselves in particular, so continual attention to the mind attracts us towards our thoughts and away from the world. But then this condition is subtler and we do not see that we live in a world of our own creation by this. We send out vibrations and we give them a value which is not a real value but one coined by these very vibrations.

Nothing has any value except by a universal standard of measurement. The wise therefore seek this universal standard and find that it is only discovered when their own thoughts are laid aside and

measured in comparison with the thoughts of others and with the vibrations of the Universe in general.

To do this, it is found necessary to control all activity of mind, then to determine what actions are valuable and important, and then to make each function of the mind purposive and profitable. This means to employ mind and not permit the mind to employ the self falsely.

Harmony

If you seek to dive to the bottom of a deep pool you control your breath and focus. Shallow, light, and scattered breath or focus that is dispersed creates a situation in which you are unable to reach your goal. It is self-regulating: focus and breath. To dive deeply in life, focus upon your goal and attune your breath.

Each idea, thought, desire, attitude, conception, aversion, consideration, intention, both sets a pattern and creates a living form. It is like singing many notes loudly and wildly, or harmoniously and subtly. Either one keeps a person from tuning and hearing the depth of tone and the fullness of a note.

It is like adding fragrances, scents, into a clear room. When you seek to breathe deeply of the fresh air and taste the attar of the rose, you do not add colors and smells that mask it. The stronger smell, like the garbage of thought, make a stink which hides the truth, the essence of life.

To control thought, mind, and activity, one must have the desire to do so, focus through practice, attention toward a goal, and breath and feeling directed toward it. One may start with a simple focus and follow it deeper through feeling and intention. Subtleness of mind and its reactions, like a pony being trained, are best directed through a gently, caring, consistent touch. With love and interest toward your goal, you will rise and all quietness will come.

May 6 (127)

Saying

Unity in realization is far greater than unity in variety.

Complement

This Unity is the greatest achievement conceivable. As a matter of fact, it is most difficult to find this unity in variety. There are sounds insects make that the human ear cannot hear; there are many vibrations of light and energy the eye does not appreciate and the instrument of one's ear cannot

measure, for they are so delicate and they are continually being discovered. This shows that although there may be a unity in variety it is not always apprehended even when most appreciated.

As soon as the mind is quieted one finds the real cosmic vibrations which flow through the heart of man and are even touched by and in his bloodstream. When one finds the blood mentioned in the Bible and Upanishads and Koran, it is because there is a tremendous significance there. For it is the heart and blood that keeps the body a unity, and it is the love of God which keeps the Universe as a unity, which would otherwise be chaos. It is even said that when Parabrahm retains his breath the Universe is destroyed. This means that absence of God constitutes destruction - true alike of the Universe, ourselves and our thoughts and emotions.

Harmony

Love, Beloved, I quiet my thoughts and mind and turn toward You - That Which Is All - my Ideal, goal. As a little child I dreamed to be older. Now, here, I realize myself at this age; become what I sought and saw in part. Reflected in others, in words and approaches, thoughts, desires, I now am of this person, no longer the child. Lift me as I point toward You - until there is no longer You and I, but only One Who Is. Take from me "myself" and make of me until I have grown and aged, become.

I recognize you in all your many forms and names. Still more exist beyond my ken, no matter how I try. Yet, through it all, Beloved, You lift me: toward Your heart, within Your heart, in Your heart, as You, Love. I place myself within this love until my eyes are Yours, my heart is Yours, and Yours is the only perspective, vision of life, and action of this person is no longer "me".

Love Divine, there is one life. This talk of Unity keeps me from becoming, being. Take me beyond myself as I let go of attachment of recognizing, toward becoming. I lift my heart toward You, quiet thought and mind, breathe love. Breathing love, mold me in Your image as You.

Letting go
Becoming
Remember
Be.

May 7 (128)

Saying

The afterlife is like a phonograph; man's mind brings the records; if they are harsh the instrument produces harsh notes, if beautiful then it will sing beautiful songs. It will produce the same records that it has experienced in this life.

Complement

So much attention is paid to the mind in the earthly life that it absorbs all the vital energy. This in itself hastens the disintegration of the physical body, and also increases the potential life in the mental sphere, Malakut. Years upon years of habit produce idiosyncrasies of far more lasting nature than the body between the atoms of the body. So strong are the thoughts of some people that it takes ages to adjust them to the universal harmony.

That condition that takes place after the disintegration of the physical body is only different from this earthly condition in that there is no longer the gross body which impedes activity and progress. After the body's disintegration our thoughts and wishes shape themselves much more quickly, they are more pliable. This enables one to achieve results in far less time even though the life is very, very much longer; by this is heaven or hell shaped, not created, but shaped out of the sphere.

This makes it appear that man has will-power, even tremendous will-power. This is not so; what is true is that the concentration of desire always controls thought vibrations. We cannot see this while on earth because of the denseness of earth; in the mental sphere we see it and apparently control it. But it is nothing but the operation of law there; we see the law directly in that sphere, whereas it is hidden beneath the gross matter in this sphere where it also works but operates much more slowly.

Harmony

To die before one dies is not death, but learning how to live. One always can record another tune. But to live in the world is one thing; and to live in the Heart another. The "world" has many levels. The door of death opens but to another room. In this room the laws of life are the same, yet some results quicker, for one is equal in solidity to mind and thought; desire ruling the intention. ("You get what you think" - a thought.) The level resultant like a sieve ever refining or grasping, clasping to the earth. To be of the heart passes through the lesser - rises to the heights.

My Love
I repeat Your name
think only of You, Beloved
the sweetness of Your sound
wine of heart
carries me toward You.
Focus and desire
love for You
of You only
to see and be
a part
carry me beyond
myself
for I die of this
You may have my body

do have it
You have my thought
my desire
my want
only one intention
to be
as You Beloved
be me.

Breathing in and out
in love
of love
resonance of life divine
heart expanding
living only
in the world
not of it.

I carried my laundry into the next room yet it still was dirty. The stink was more clear in this clean place - so close, so near.
Yet I had the chance to wash it.
So I did.
A clean garment I put on and carried nothing else
into a land of freshness, clear sunshine.
My love greets me
with sweet caress
of breath
and carries me into heart divine.

May 8 (129)

Saying

He who depends upon his eyes for sight, his ears for hearing and his mouth for speech, he is still "dead".

Complement

Now the nature of the nerve is very wonderful, for every nerve is a conductor of mental energy, which gives it power over all kinds of physical energy. That is what the eye can see, but if there were no skull all brain would be eye. Similarly all brain would be ear, for every part of it can appreciate sound (although not, perhaps, exactly in the same way the specialized organ called the ear does). In fact, sensation and mind cannot be separated, but each sensation is a particularized

function of mind. Nevertheless the particularization or specialization is a sacrifice of mind for some purpose; that special purpose is in turn to enhance the general purpose of mind, which is to be a vehicle of life itself.

Mind sees far beyond eye and hears far beyond ear. It is by this that such sciences as astronomy and geology have been built. But there is still a higher function of mind which enables it to see into things, and learn more than is on the surface only. It can penetrate into things, for what are things? They are the result of interactivity of mind-stuff and matter-stuff. They are the creatures of mind, and unless mind is greater than its own creations, it is failing in its purpose.

Harmony

It is like seeing through the fog and calling the wispy image "truth".
The elephant in the dark.
Heart depends on heart, not mind.
Heart responds to heart, not mind.
Breath to breath
Heart to heart
Knowing comes
Action result of being in tune with knowing -
Intent.

Would you rely upon the picture of a country to tell of it in full?
Would you rest upon a single radio station to tell you of music?
Then why depend upon the physical senses for more than their sphere?
As there are more movies and songs and stations, so too is there more sense, wider perception: of things the bodies and the mind; of truth the living heart.
Breath connects.

May 9 (130)

Saying

We cover our spirit under our body, our light under a bushel; we never allow the spirit to become conscious of itself.

Complement

That is to say, so long as the spirit is considered "our spirit", so long as body is considered "our body," so long as light is considered as our possession, our attribute, this continual thought of self prevents the Divine Spirit - "the" spirit, not "our" spirit - from becoming conscious of itself. We are afraid that if we let go this thought of self, we have completed our destiny; yes, we have completed "our" destiny, but that completion is the very thing which makes it possible for the Divine Spirit to manifest through us. This is the beginning of life, not the end of it.

Harmony

The actor became the part he played so much he forgot putting on the makeup, costume, and assuming a role. Remember? Is the actor greater than the costume, or part larger than he? Remember? Which can remove which? Remember?

I came upon the earth with a mission yet forgot my true role; became the part I played. How is it I still remember flying high, free, becoming? This suit of clothes they call my body disappears and rots. Still I am more. The spirit stuff, so transitory; and even this body of forms and centers, less; it can not contain me. Of what is this cell - so small yet expansive? Why would I wear something that will not last, feel it "me"? Remember? When they die away and fade away, still I am. I believe, aware I can be, and through my forms act and breathe. I touch my heart. It falls into place. Remember, know, be.

May 10 (131)

Saying

When we devote ourselves to the thought of God, all illumination and revelation is ours.

Complement

For it is the thought of God which obliterates the thought of self, as light coming into a chamber terminates darkness. It is the practice of Wazifa, Darood, Fikar, Zikar and Shaghal which bring revelation - not any philosophical consideration of them, but the actual practice. This can only be understood through the experience.

Harmony

Starting with thought, and will toward Ideal
Beloved, One;

Growing through heart and attention
intention and breath
Toward this One
Only
Each breath, each thought, every feeling
and wish. Desire to be -
Rising higher and closer to be -
Oh Love
Take from this one this mask of self
Only to you, do I aspire
Breathing in love, Being in Love
With You
Toward all that You are.
So too I yield, submission of will
toward one will Your wish, desire, devotion.
Let Your will be done
Do not stop my Beloved
in You become me, my will only Yours
Yours IS the thought
and from Your thought
Perspective of one from one.
Let flip flop, turn over, shift from this "me"
for there is only one thought
to see and to be.

May 11 (132)

Saying

God communication is the best communication that true spiritualism can teach us.

Complement

Ordinary spirit communication does not take us beyond name and form. It may take us forward in time but it does not take us out of time; it may take us backward in space but it does not take us out of space. In fact, it attaches us even more to conditioned existence. Besides, it does not develop the personality. It may add to our store of knowledge, but this is 'our' knowledge, not the divine knowledge, and this becomes an additional weight to the spirit which is further buried under debris just so long as we dwell in the realm of finitude.

Harmony

The Love of the divine, Being That Is, is ever present, as is Its face in form and Its voice which constantly comes from within. Tune toward That Which Is through heart and breath and knowing comes, experience grows. Tune toward the heart behind and through Its face.

One of its faces is the departed spirit. Knowing more now, or caught in the image, reflection of its lowest thoughts or desire. Would you prefer the guidance of that one or the infinite wisdom of Love, Being Eternal, Existent? It is your heart, your breath, your intention: attune. Receptiveness and attunement can be applied, used, on many levels; the principles the same. But only one can set a being free: the voice of All that knows and is. Attune in heart, become, and it is you.

Beyond the form
Beyond the shadow, name
outside this time
no space contained
exists the Heart, Breath/Love Divine
Receive, exist, be of It now
It speaks, hear nothing else.
Know now, breathe now.

May 12 (133)

Saying

The mystic desires what Omar Khayyam calls wine, the wine of Christ, after drinking which, no one will ever thirst.

Complement

This is the love of God which appears as manifestation in Djabrut, that is to say, the sphere of heart. Even on the earth plane it flows with every heart-pulsation. It is that which keeps us alive here and which keeps us alive hereafter, and which impelled us heretofore on our way to manifestation. It is that which every one desires, which is all joy and happiness. It is that which constitutes all delight of Paradise. And what is that? It is nothing but Allah in the manner in which He presents Himself to His creatures. Practice of Zikar brings it to us here and now. Every intoxication of soul is nothing but this, and it cannot be compared to any delight of man.

Harmony

The sweet fragrance of the essence of the rose
The breath of the sleeping newborn
The spring shower
The first snow
Birds singing high
Damp earth below
Love touching with ease
A laugh, pure enjoyment.

What is that you desire most?
Would you lay down you life for this?
Give all?
Seeker of Heart,
Mystic - living in Heart
Sober intoxication of Love Sweet Divine
Breathing as one in the stream, nay the river,
 the ocean of bliss/joy/peace
Toward Ideal - In
Becoming - out
How sweet the life saving water to the parched
Breathing all peace - in, out
Breathing all joy - in, out
Bliss - Be - Experience
Drink deeply.

May 13 (134)

Saying

Our limited self is a wall separating us from the self of God.

Complement

All spiritual training and discipline has no other purpose than this, to escape from this thought of self, to rise above the mind-mesh, to become free from limitation. It is our own thought of self which confines us to limitation. Laying this aside, we lay all burdens aside. Do not cease to think of self, think of God and let that thought draw all other thoughts. This is the way to liberation.

Harmony

The scenery of the stage wall limits the world of the actor. If one forgot or did not know there was a greater world outside then the flimsy paper with painted brick would be as strong as any rock. When the actor steps out of the limited role he begins to feel the extent of the stage and beyond. By keeping attention upon this extended world he will find a door to it, or go through the wall - it will disappear. When he enters in to this larger world his relationship to the stage will be clear.

So too the heart and self. If we isolate ourself, by choice, or convention, or thought, or outer perception, then this prison is as strong as any rock wall. The tenderness of heart awakens to self extended more. The presence of the greater love divine leads to the door and the wall crumbles. Identify with the highest you can and this you will become. Then break this mold, this form, for identity has grown. Upon this then become. Higher and higher, rising effortlessly yet with supreme effort and attention upon the highest and finest of your Ideal. Growing toward This, This toward you; coming together in Love's blessing, breath's becoming, one in light and harmony. Toward this one, in every thought and feeling, aspiration, inspiration - breath - becoming: for what one puts one's attention upon, one becomes.

May 14 (135)

Saying

The wisdom and justice of God are within us, and yet they are far away, hidden by the veil of the limited self.

Complement

That is to say, laying aside this "I", all else is ours. Whatsoever we cease to consider our own, it becomes our own, and whatsoever we continue to call our own, that we do not possess, rather does the thought of that possess us.

Harmony

Oh Love, Beloved,
I think I hear Your voice far off - away. I feel You, Your presence. Why do I remember being with You? What keeps me from Your door?

"I stepped inside a box, forgot, beloved one. Here, let me clasp your hand and lift you to my heart. Forget yourself and trust me.
Reach, look only at me."

Ah return, together - what form of thought I made in which I slipped and kept me not whole for a brief moment. Breath you are returned; I lift you to myself. There is no clinging in this ocean. Bubble you are no longer, returned.

It is like making a pie and thinking you are the cherry; when you made the tree, the fruit, the oven, and the crust from your heart. Eat heartily, taste the beauty through this bounty, glory of "self" dissolved and digested, nourishing the Nourisher and in so doing becoming assimilated into one being.

May 15 (136)

Saying

One who is looking for a reward is smaller than the reward; one who has renounced a thing has risen above it.

Complement

For we can be no larger than our possessions. As Jesus Christ has said: seek ye first the kingdom of the heavens and all else will be yours. That is to say, cease to think particular thoughts, cease to have narrow attachments, desires and ideals, put your heart on the All and the All will manifest Its Heart to you.

Harmony

Seek to take two steps? One must give up the first to get to the second. Seek recognition, satisfaction, lesser things transitory - they are your Gods and goals. The universe fills your wants, but they pass away. Seek yourself? You never reach All. Seek All, one can find oneself. But one must give up "oneself" to find it. What one desires one is under, less than, its slave. Give it up, potentially its ruler. Then one may have it and use it as needed. To seek the highest is the way; giving up all lesser to That - and finally giving up renunciation: to be - join, unite. The donkey one rides to the gate is too large to fit through. Seek the highest in love and breath and give up, renounce all lesser states and stages. To this all is added as one rises above it.

Oh Blessed One
I give up myself
The world
Lesser desire of things, of forms, of success,
For Yours is the only success,
Includes and is above all form,

Greater than things,
More than desire.
Wanting only You
I am raised toward that,
my heart and breath toward All
Lesser falling away
until nothing is left
but What Is,
and there are not two.
Seeker no longer
Liver, only one who exists
There is no need to ask.
Everything is within the domain, the kingdom of heart.
Heart/Breath toward
Heart/Breath in
Heart/Breath as
Heart/Breath is.

May 16 (137)

Saying

The poverty of one who has renounced is real riches compared with the riches of one who holds them fast.

Complement

Real wealth, even from the material standpoint, is measured by the profits one gains from life - when the resources are greater than the liabilities. There is a great truth in it, for if one has many possessions but has greater liabilities, one is in reality poor either from the standpoint of accounting or metaphysics. He may become bankrupt either in the world's court or in God's court.

Now one who has surrendered the things of the world, by that gains mental control over the world. He has what he wants and needs, he does not have what he does not want and does not need. If one diminishes his wants, one will suffice with less, and if this sufficiency gives one everything one desires and requires, one is wealthy. While the holder of riches, who must give thought to the riches, does not own them - he is a holder only.

Likewise, one who has renounced the knowledge of the world, has all knowledge, for the heart can then peer into the mind of anyone and takes from the sphere whatsoever it needs. This gives it all wealth, wealth of knowledge, wealth of culture, wealth of beauty, wealth of power, wealth of possessions in name and form. All these belong to one who belongs to God.

Harmony

The slave of "God" is the king of the worlds. The king gave up his kingdom for the Way and found it cheap. Yet others bemoan their loss of little. One does not need renounce things, but gives up attachment to them. One also gives up attachment to pleasures, ideas, thought, action, breath, heart, self. In so doing all is available as it is needed, when it is needed, for the purpose it is needed. Want and desire changes: aligns with want/desire/need/will of That Which Is and fills all need. It is this that we become a conscious part, extension, to convey that is needed, when and how it is to be done. Wanting nothing "personally" all is available. This indifference opens the way to right action and right use of all. It is this one who is wealthy; who is in the world, not of it.

Holding nothing
Wanting nothing
only what is needed
all is present
within the kingdom
of Heart of Truth

May 17 (138)

Saying

Love for God is the expansion of the heart, and all actions that come from the lover of God are virtues: they cannot be otherwise.

Complement

That love for God is the expansion of the heart is a truth; in fact, it is the truth, for the heart delighted with itself, the heart which does not sympathize with others, is no heart, it is a stone. When the heart expands, it moves in sympathy with all the spheres, so that its activities are in harmony with the Universe. This is what the Buddha called the "Right Action," which springs from compassion. Out of this all virtues arise, for all are the nature of compassion but are considered as so many different virtues by the cognizing mind.

Harmony

Beloved's face shines through the window of soul; looks at me in the candle and store; glistens in each star and drops to the ground as rain. It is every person I meet and word spoken; thought and feeling but a reflection of Its word.

Beloved, You are everywhere as all things. How can I doubt Your presence when You show Yourself in each breath and every eye? You are the first cause and the last effect. Breathing in this Your Love, only You no thought of self, for there is only one. "Love your neighbor as yourself", he said; for your neighbor is. Seeing oneself, feeling oneself, breathing in love, only one, following what needs to be done, action fulfills itself, is true.

Breath Love
Follow breath
Heart to Heart
Ideal Is
Following What Is
knowing, no question
Breath/Love leads itself.

May 18 (139)

Saying

God is the ideal that raises mankind to the utmost height of perfection.

Complement

If we regard the planes as located one above the other according to the fineness of their vibrations and substance, it can truly be said that the attraction toward the God Ideal takes one into the sphere of the finest vibrations. From that point, the highest can be achieved by the casting away of all vestiges of self. This comes when one consciously and willingly unites with the Ideal. This is the highest condition, this is Nirvana

Harmony

As all waters run to the ocean naturally,
so does all being return to its source.
The droplet merges into the sea.
One is.

May 19 (140)

Saying

He is wise who treats an acquaintance as a friend, and he is foolish who treats a friend as an acquaintance, and he is impossible who treats friends and acquaintances as strangers; you cannot help him.

Complement

The supreme idea of friendship is that God is the friend, not a friend. In other words, there is not a friendship in any sense of separation, but in the sense of union, as of lovers. The wrong view of friendship is to think of it, to consider it at all with the discriminating mind, In this case, there is no real bond, there is an attachment of the nufs, and although no doubt this has an element of truth in it - no doubt there is a real bond between the two hearts - yet it is covered by the idea of self.

It is this which causes consideration as "other" instead of regarding friend as "self." Consequently there is a line of demarcation caused by this discrimination, from the action of nufs in making the heart-love submissive to the mind-thought. Consequently the friend is not a confidant, but an acquaintance even when there is harmony of feeling. And by the same law, when there is not harmony of feeling, one would consider the friend as a stranger, in that there would be no confidence, no familiarity.

This person is so under the sway of nufs that nothing can be done until the karmic activity brings such pain that he begins to awaken. And what is the cause of the pain? It is the breaking of habit. That habit has made a groove on the mind and now that groove cannot contain the life force, another groove is being made from the new experience and this brings the pain. But the real pain is from the separation of the heart from its beloved which is very great in this type of person. Consequently when such a one suffers it seems that the pain is greater than with anybody else.

Harmony

Beloved Divine, what friend is there but you, for you are present in each breath of love. Closer than close, my heart, you are the very breath, closer even. Knowing all things, nothing is hidden within Your being as you are nearer than the thought; each desire only of you. You are the supporter, sustainer, bringer of life. What more could I want than You my only Friend.

You show yourself so close, the spirit flows, touching all, through all. You make up the friends face as you show me your way; touch me with feeling, sense, delight. Love, You are every flower and tree, each one I see. How do I hold you; do what is needed? Guide me Beloved in right action.

"Beloveds, I only am that which is. I see myself struggle for the Way, yet I provide the answer. Treat me as I myself. Loving always, follow my breath, your heart to me, and act in love. There is no self, you who are devoted to me, come be as the friend, for you lift yourself. See and act as one, being yourself. Not apart, know.

Your way is to lift when that is needed; carry as necessary; put down, for your burden is mine. Of only me do I see; for when befriended there is no difference. Come join me in union divine. Higher and more present that "you" recognizing "me", Be. The friend is He who helps and is always present - Be. "We" are no longer, now only one - seen, seer, and sight - action, actor and acted upon - in love, through love - breath connecting, expressing, doing."

May 20 (141)

Saying

Insight into life is the real religion, which alone can help man to understand life.

Complement

Religion is not a belief, religion is that which links man to God. And what is life? It is the aspect of God, it is the aspect which enables Unity to appear as diversity, which develops harmonies out of Universal Sound, which patterns in molds of beauty mind-stuff and matter-stuff.

Insight is different from perception in that perception deals with variety, insight takes one toward Unity. It is the apprehension and comprehension of Unity which leads to the understanding of life. This is a process of the heart, not of the head.

Harmony

A thousand streams lead to the river which merges into the sea. The Way is as the river, the breath the connecting link, the current, heart the ship. The flow joins the ocean of love. In this journey one gains the knowing of the lands through which it passes, and the world of which it is a part. The ocean opens a new vista and includes the lands. Relationship becomes clear as the purposes, uses, and means are seen. In sight, clarity of the whole; so understanding of its parts its known.

Breath/Love toward the one
inbreath become
outbreath become not
huuu

One seeks the connection to the river to connect to the ocean to be. Knowing results. Action stems from needs realized. A thousand streams run to the river of understanding; each one honored as a step, a stage, an approach. The human heart is raised each time one gets to the sea. It is helped, as the flood of the river brings nutrients to the surrounding land. Of heart one becomes of the river and the sea, and brings nutrients to the world through the stream of love flowing through one self.

May 21 (142)

Saying

The realization that the whole of life must be "give and take" is the realization of the spiritual truth and the fact of true democracy; not until this spirit is formed in the individual can the whole world be elevated to the higher grade.

Complement

This is a realization; and how can this realization be obtained? It is the spiritual practices which free one from the sway of nufs. It is nufs which takes. Christ has said, "Freely give, freely receive." This is the spiritual condition, and it is the attainment of this condition which spiritualizes the self and the collective humanity. Not the philosophy, not the moral, not the thought, not the belief, but the realization alone will elevate man and the universe.

Harmony

Breathe in love Breathe out love

Be breathed by love
In and out.

All realized is actualized. That is, to realize one's goal is to reach it and live it.
Breathe in AHL
Breathe out LHA
Be breathed by All through.
One is connected as the cells of the body
or as the body - enlarged.

Breathe in, breathe out - affecting all.
 Clean a drop from the air, raise all.
 Dirty it, lower all.
 Breathe in and out and through. Be breathed by love.
 A ripple in the lake spreads to the farthest shore.
 Add a drop it raises.
 Remove one it falls.
 The drop adds to the ground.
 It takes away from the sea.
 Breathe love, be breathed.
 Each one is wonderful, superb, exactly perfect from which one can gain - all lead all follow - share - both - at the same time. There is but one leader and one follower - all. One can gain from all, can learn from all, give through love to all.
 Raise the level of the sea, take from the land.
 All form is such. The world is larger than the world.
 Be breathed in love by love.
 To all is given the opportunity. Need is filled. No resistance, as is needed, do or not do. Breathe love and follow - Ideal is self expressed.
 Breath love Give and receive. Fill need.
 Need is filled not clinging, nor coloring, shading with self. One cell raises the body when in heath and harmony. Breathe love. Be.

May 22 (143)

Saying

The perfect life is following one's own ideal, not in checking those of others; leave everyone to follow their own ideal.

Complement

You cannot digest another's food, so why try to digest his thought? There is no vicarious atonement; God has created each form and each object in order that God might come to realization through that form and that object. When another is checked, God is checked; when another is hindered, God is hindered. This is very different from guidance; guidance helps toward some goal, it does not hinder. In other words it promotes activity, and if that activity does not appear to be in the right direction to one, it is because that one does not really know the right direction or has not the power and insight to transmute direction into right direction. Every direction is right if it leads sooner or later to the Divine Ideal.

Harmony

Placing attention, heart and breath on the highest you can conceive; feel experience. Move toward this in breath and heart and being; each breath, action, closer to this, losing oneself in your Ideal; each breath, action, Ideal closer, becoming as one. As you draw closer, experience; for your Ideal has grown. Grow toward That, That toward one - become. From the source return.

Would you expect to taste the same food in the same way as another? Experience the same likes or dislikes; grow in the same manner; feel the same; desire the same; know the same; understand the same? There is one understanding, knowing, experience, unity, being, beyond word - over the fence. The rest is climbing toward it and expressing what is needed. Can you follow another's way? You can only do yourself what is within you; eventually becoming what you already are. It is then - beyond Ideal; Unity, Being, in which every one comes and is. The glory, joy is celebrated in assisting each toward the highest each can reach. Becoming, realizing, one following the stepping stone of Ideal toward That is sufficient. Honor the path of another, the way of all.

Breath/Heart Be.
Me toward You, Oh One.
Ideal sufficient, all filling
Toward You become
Breathe Love
Be Love
Experience.

May 23 (144)

Saying

Everyone's desire is according to their evolution; that which one is ready for, is the desirable thing for him.

Complement

You do not feed the plant upon that which is desirable for the animal nor give the bird the food best for the horse or dog. So it is with all humanity. The short man must take smaller steps than the tall man, and the educated person may be able to read more rapidly than the slightly cultured. The destiny of nufs is not destruction of nufs but transformation of nufs. This is through a tender and pliable and yet subtle turning and tuning, never through positive opposition, unless it is certain that the person is under control of diabolic forces, which is seldom. Even then the Sufis use Wazifas and other practices, calling upon God; so soon as one thinks of oneself as actor rather than agent one falls into the very pit one has dug for another.

Harmony

With your eye on the Highest and your breath and heart tuned toward your Ideal, blessed with all of life and its progression, its sustenance, remember the changing of your goals, desires, aspirations toward this goal..... .

Consider also how when you took the next step - what was needed in front of you - that it not only was sufficient, but also perfect in timing and filling of need..... .

Do you remember, can you appreciate seeing this in others?..... .

If you can, then an understanding of need and its steps can result, can grow.

From this understanding comes what may be called "patience" and "tolerance". Yet they are not needed, for the natural understanding and apprehension is that the "next step" is the quickest, the cleanest, the way to the goal. Then this knowing is applied to assist one in that next step.

By "allowance", non-intervention or action the need is filled correctly, rightly, by being the instrument through which the all-knowing Knower, the only actor, who is both beyond all and includes all, expresses. For less than that is intervention of the person - not always "wrong", but not objectively clear - right.

To do this turn heart and breath toward divine.
Seeking guiding of the Real Guide
the only leader, teacher, aide,
following inspiration,
act or not act
as the instrument, the means
assisting in that which is
the next step, needed.
That is all. That is sufficient.

Knowing that and doing that will lead to an understanding, awareness of its relationship to all need and progression.
need and progression.

May 24 (145)

Saying

Discussion is for those who say, "what I say is right, and what you say is wrong." A sage never says a thing, hence there is no discussion.

Complement

Discussion is an activity of the discriminating mind, it is the offspring of nufs. Not even the Prophet discusses when he denounces or arraigns. He may utter a diatribe but he does not argue. There are but two courses: to stand firm to the point of view of God, knowing it is the point of view of God; to reconcile so far as possible to the point of view of another without antagonizing the other. This last is the common action of the seer especially in dealing with an individual, no matter how wicked. The former should only be used in a general way to move the masses of humanity in time of great peril.

The fact is that the "you" is always wrong: I-ness and my-ness and you-ness and your-ness constitute the essence - if such it can be called - of what is wrong, it is the very nucleus of evil. But when one serves God one strives to lead others towards God, which is best done in a spirit of love and harmony. To criticize or admonish another to prove that one is right is never the habit of the Sufi.

Harmony

A person is correct within the framework of perception he or she has. The framework and/or perception may be limited or interpreted faultily. In that case the person still is correct within that framework and interpretation. While that may be "correct" as an accurate representation of their state, it does not make it "real".

The sincere seeker strives to know the Truth, the Real; to perceive and act from this. The knower of Truth seeks to convey what is needed, including, most often, assisting one to a larger and more correct perspective - which means closer to the Real.

When and how and what is done, or said, or acted, can only be approached and extended "correctly"; through one who knows and perceives "correctly"; and who also is aware of the means and tools available and their appropriate use, and the state and stage and need of the person and situation.

The Story of Fire

Once upon a time a man was contemplating the ways in which Nature operates, and he discovered, because of his concentration and application, how fire could be made.

This man was called Nour. He decided to travel from one community to another, showing people his discovery.

Nour passed the secret to many groups of people. Some took advantage of the knowledge. Others drove him away, thinking that he must be dangerous, before they had had time to understand how valuable this discovery could be to them. Finally, a

tribe before which he demonstrated became so panic-stricken that they set about him and killed him, being convinced that he was a demon.

Centuries passed. The first tribe which had learned about fire reserved the secret for their priests, who remained in affluence and power while the people froze.

The second tribe forgot the art and worshipped instead the instruments. The third worshipped a likeness of Nour himself, because it was he who had taught them. The fourth retained the story of the making of fire in their legends: some believed them, some did not. The fifth community really did use fire, and this enabled them to be warmed, to cook their food, and to manufacture all kinds of useful articles.

After many, many years, a wise man and a small band of his disciples were travelling through the lands of these tribes. The disciples were amazed at the variety of rituals which they encountered; and one and all said to their teacher: "But all these procedures are in fact related to the making of fire, nothing else. We should reform these people !"

The teacher said: "Very well, then. We shall restart our journey. By the end of it, those who survive will know the real problems and how to approach them."

When they reached the first tribe, the band was hospitably received. The priests invited the travelers to attend their religious ceremony, the making of fire. When it was over, and the tribe was in a state of excitement at the event which they had witnessed, the master said: "Does anyone wish to speak?"

The first disciple said: "In the cause of Truth I feel myself constrained to say something to these people."

"If you will do so at your own risk, you may do so," said the master.

Now the disciple stepped forward in the presence of the tribal chief and his priests and said: "I can perform the miracle which you take to be a special manifestation of deity. If I do so, will you accept that you have been in error for so many years?"

But the priests cried: "Seize him!" and the man was taken away, never to be seen again.

The travelers went to the next territory where the second tribe were worshipping the instruments of fire-making. Again a disciple volunteered to try to bring reason to the community.

With the permission of the master, he said: "I beg permission to speak to you as reasonable people. You are worshipping the means whereby something may be done, not even the thing itself. Thus you are suspending the advent of its usefulness. I know the reality that lies at the basis of this ceremony."

This tribe was composed of more reasonable people. But they said to the disciple: "You are welcome as a traveler and stranger in our midst. But, as a stranger, foreign to our history and customs, you cannot understand what we are doing. You make a mistake.

Perhaps, even, you are trying to take away or alter our religion. We therefore decline to listen to you."

The travelers moved on.

When they arrived in the land of the third tribe, they found before every dwelling an idol representing Nour, the original firemaker. The third disciple addressed the chiefs of the tribe: "This idol represents a man, who represents a capacity, which can be used."

"This may be so," answered the Nour-worshippers, "but the penetration of the real secret is only for the few."

"It is only for the few who will understand, not for those who refuse to face certain facts," said the third disciple.

"This is rank heresy, and from a man who does not even speak our language correctly, and is not a priest ordained in our faith," muttered the priests. And he could make no headway.

The band continued their journey, and arrived in the land of the fourth tribe. Now a fourth disciple stepped forward in the assembly of the people.

"The story of making fire is true, and I know how it may be done," he said.

Confusion broke out within the tribe, which split into various factions. Some said: "This may be true, and if it is, we want to find out how to make fire." When these people were examined by the master and his followers, however, it was found that most of them were anxious to use firemaking for personal advantage, and did not realize that it was something for human progress. So deep had the distorted legends penetrated into the minds of most people that those who thought that they might in fact represent truth were often unbalanced ones, who could not have made fire even if they had been shown how.

There was another faction, who said: "Of course the legends are not true. This man is just trying to fool us, to make a place for himself here."

And a further faction said: "We prefer the legends as they are, for they are the very mortar of our cohesion. If we abandon them, and we find that this new interpretation is useless, what will become of our community then?" And there were other points of view, as well.

So the party travelled on, until they reached the lands of the fifth community, where firemaking was a commonplace, and where other preoccupations faced them.

The master said to his disciples: "You have to learn how to teach, for man does not want to be taught. First of all, you will have to teach people how to learn. And before that you have to teach them that there is still something to be learned. They imagine that they are ready to learn. But they want to learn what they imagine is to be learned, not what they have first to learn. When you have learned all this, then you can devise the

way to teach. Knowledge without special capacity to teach is not the same as knowledge and capacity."

May 25 (146)

Saying

Tolerance does not come by learning but by insight. By understanding that each one should be allowed to travel along the path which is suited to their temperament.

Complement

It is from the view of God that real tolerance comes. This is the stage of the enlightened who understand all. If one were all heart, one would find that one were also all eye. In Djabrut, if one can be said to have a body (let us call it a spiritual body), that body emits light and receives light from every portion of its surface. Its functions are not differentiated. Furthermore, so soon as one thinks of another, as soon as one loves another, instantly they are as one. They may appear separate at other moments but then they are one.

This is hard to understand from the physical or mental points of view, for in these planes the life is very different; besides which, activity depends to a certain extent on our differences, even though these differences cause harmonies. Yet so long as there are differences there is the opportunity for inharmony.

The heart point of view of the sage is to regard all opinions as offspring of mind, and knowing that spiritual evolution is not a mental process - rather a sloughing of mind - it is not against any special opinion, thought or belief but against mental centering in itself that the sage is opposed. And the only way he can oppose it is to give all love and tenderness toward all people, regardless of opinions, knowing there is no such thing as right opinion and wrong opinion, that "opining" itself leads to difficulties.

Harmony

When you are sick and need rest, do you expect yourself to act the same as when you are rested, active, and strong? Do you expect three people to take the same path to the market if each one leaves from a different place? It is obvious that there are differences because they are easily seen. There is no "work" at being "tolerant". It is an outgrowth of what is apparent.

So too when one sees and knows from the perspective of unity and heart. The differences and needs are apparent. Thus the approaches to the goal are seen as reflections of those needs. Temperament, understanding, preferences, inclinations, and more, are all outgrowths of form and process toward re-member-ing that which one is but is temporarily not aware. Thus there is not a "right" or "wrong" way other than not doing what is needed. It is a matter of function. That which is the next step is right. Seen and known through heart, all is appropriate in this manner. Support is given, naturally, with ease, as there is awareness of both the goal and the personality, the inclinations and the means, and the heart opens the way for all.

In Love
and Breath
United
One being
knowing oneself
lifts one's own hand
and supports
in breath and heart.

May 26 (147)

Saying

So long as one has a longing to obtain any particular object, one cannot go further than that object.

Complement

This is not wrong of itself. For instance, that longing leads to concentration - or rather when it does lead to concentration, when it is strong enough to keep one from flitting hither and thither, that longing cannot be called evil. From this point of view not even passion is wrong if it keeps one concentrating on the same point of passion. It becomes wrong when it leads to unsteadiness, to satisfaction of self and to lack of consideration toward the object desired.

If all objects are considered as living, whether they are the work of man's hands or of God's, already the seed of unity is sown. It is only after one has come to the realization that any particular object will not bring happiness or satisfaction that one is ready for the next step. Therefore the sage may not oppose that which seems to lead toward vice; it is not vice in itself which is vicious, it is the constant tendency toward diversity, the lack of constancy, the absence of any motive or concentration in life which is wrong.

Therefore Sufis always help others to select some ideal, but the other person must choose something he desires or loves, so as to form a bond of attachment. Then that one can learn concentration,

collection of powers, gaining a purpose or motive in life. The highest morality without this concentration may lead nowhere, but the simplest undeveloped soul, once gaining

Harmony

The path of my heart to You, Beloved, seems strewn with the corpses of past desires. Yet I am torn asunder, to the left and right, away. What can I do?

"Oh lover, beloved of my heart, come to me with singleness of mind, of breath. Keep me within your thoughts and hold to the way. Trust in the highest you can, for your desires will bring you to me.

There are but three things you can do with desires. One is to transmute them - change the lesser to the higher. A second is to let them go. Rising above those is immediate. The third is to satisfy them. Let your desires be your guide to me. Longing for only me you rise toward this, your own true nature. You have forgotten me before, but remembering comes now.

You anchor yourself, lastly to the desire; for longing is nothing but desire of itself. Leave this too, this joining my love, let go of even this - become. For you step to my heart as it becomes you. Leave the past to the past. Become anew."

May 27 (148)

Saying

Every person's path is for oneself; let one accomplish his desires that he may thus be able to rise above them to the eternal goal.

Complement

Every soul on the journey toward manifestation selects certain qualities out of the Emphyrean, so to speak, which form the nexus of his later desire. This is the seed of his nature and it is through the development of personality - not its suppression - that the fulfillment of the involution and evolution is accomplished. As the very nature of desire was born out of unfulfilled love, it is not proper to crush this desire entirely - to transmute it is the right procedure.

From one point of view all desire is crushed, but from another point of view this is not so. What is necessary is to demonstrate through life itself that satisfaction cannot arise out of any particular thing, rather that satisfaction only comes from the Pleroma, the totality of thing-ness, not from the

things themselves. And what is this Pleroma? It is nothing but an aspect of Allah, the aspect which satisfies every soul.

Harmony

Each desire is a stepping stone to the eternal. One desire: to rejoin Truth.

Harmony/bliss/love/joy/peace shows its face through the many desires subject to decay; but remain toward the One That Is. Desires that go before one are blocks and opportunities; behind, bases and steps; unfilled yearnings, anchors. To impose one's goals or processes upon another hinders that one from reaching the further goal, the Real, fulfilling the journey into earth. It is this then that one reaches toward unhindered, direct, when all lesser goals are passed.

Beloved, I sought Your face in a thousand forms, but did not know this. Each time I reached that goal, it too fell short. Until finally only Your heart, You. And this too fell short, for "I" was still apart. Remembering myself I left "myself" behind. Desiring carried me to Your door, where longing greatly I could not open it of myself. Letting go, even of this, lifted by Your arms, in grace, stepping through was granted. And now only one desire - inbreath - heart encompasses lifting heart - one being in love.

May 28 (149)

Saying

The control of self means the control of everything.

Complement

Because this control leads to the Pleroma, the fullness of things, the essence of thing-ness, and so includes everything. Each thing which can be called a thing has a nufs which distinguishes it from other things, but this distinction is on both sides: both the thing and the desirer of that thing must have the nufs. The chemist can control atoms by destroying the nufs, and the seer controls mental atoms in much the same way. In that way he controls all thought by destroying the nufs of thought.

Harmony

Each actor upon the stage controls their own actions, tones, pronunciation, seemingly like the portrayers of the reality in which they live. The tools of the trade are applied, and as one "perfects" the craft, becomes the purveyor, the conveyor of that message. But who writes and directs the message? From where the play comes is the true "controller". Then, to control, the actor must be as the director and writer; must leave the separateness of only receiver and expresser. To do this one gains the skill and perspective of the creator and director. One Director, One Creator, One Controller. One must be from this.

Leaving little behind
I became larger.
Thinking I controlled
I gave that away
Toward the One
from which all comes
and to which all comes.
No longer did I think I ruled,
the slave become
and as I did,
separation dissolved
and lifted me as the king.
But blessing of blessings, still apart yet united,
not controlling, controlled.
There is only one who controls.
To be of this "I am" not
no longer controlling, but expressing
the part is myself extended,
perceived, perceiving, and sight
actor, action, and acted upon.

Breathing love
Above the mind
Not thought
the matrix far below, included
Breath only breath
Heart as one
Extended to myself
in Love.
Intention creating
Breath strengthens
Heart motivates
action/form result, follow.

May 29 (150)

Saying

"God is love": when love is awakened in the heart, God is awakened there.

Complement

That is to say, one realizes that the real experience of life is, was and shall be nothing but God. We are nothing but God's dreams of self until we awaken to the fullness of true self.

Harmony

Breathing Love

This can be a very profound practice. It is something that anyone can do. It is very simple. By attuning and following it, you can be led and assisted toward being and becoming. Allow yourself to be guided by feeling, inspiration, and the ever-refining inner qualities of breath.

Start with anything that inspires the feeling of love. It can be an event, a person, a situation - anything at all. You start with where you are. Breathe this feeling, this love. Let it intensify and feel yourself being drawn into it and it filling you. Sit there with it a bit. Let thoughts or distractions slowly fade. Fill yourself with the interest of experience.

Then, upon the mind and thought put a sense of your highest conception/feeling/sense of the Divine. Your ideal of That Which IS; that which supports all things, all form, all being; that which gives of itself all life. It is that which you now put your attention on and toward. As you do, you let go of the element(s) which initially assisted you in feeling love. You continue and deepen the breathing of Love, but you replace the smaller with the Divine Ideal. It is this that you love. And, as you do so, and as you breathe love, you let yourself be filled on the in-breath with all this Love of The Being, the One From Which All Comes. It fills and becomes you. And on the out-breath you feel yourself dissolve into this Being as much as you can. It is that which you breathe and are breathed by - breath, breather, and breathed, losing yourself in Oneself of Love; Being lifted, supported, carried, supplied, filled, and led to what is needed; becoming yourself in Oneself.

Breathe with and through your whole body with the heart as the center. Feel your breath filling, radiating, filling, radiating. Forget your body, feel the Love and Your ideal ... becoming ... larger ... and ... more ... refined

And so as "you" grow more into the love that is, and toward that Ideal that IS "you" and as "your" Ideal stronger becomes, let flip the "I" the sense of two and One becomes what is and was always. And from the point of view and being, - as much as possible - let loose the bonds of little, let go of self-defined.

*Break/move from two eye
toward one breath be breathed*

*more included as one
the forms and the bodies
the mind and the thoughts,
the "person" through which/whom you show yourself/express
are more and more vehicle
your body grows larger
both wider and higher
and much more refined
extending in harmony
notes/tones more refined
including less form, less left - grows to the edge
and at the edge let go to what is beyond.*

*Do not be in forms now
nor seek replication
of experience past or told by another
if planets are organs
they are so small
go further the heart/sun
one becoming be-comes
let loose of these steps/stages
perspective grows more
the heart/love/breath is one
and not stopping yet
form loses loses
- flowing in river - ocean no less
the breathe love love breathes
and is-breathe the is/love
i-am/amnot loses and loses
and be comes and is ..
i identity changes ... re-members - and knows*

OM
Hari
OM

Feel.

Experience.

Be.

After a while, ..., still tasting/being/including/connecting to smaller and being in denser - as much as you can live extended in "person" ... if you have considerations, questions, concerns, let the intuition - the guidance of the Being Divine - fill you or tend you toward the realization and understanding - the filling of your need. It is always according to your capacity and intent. Let it be part of your practice that this increases and that blocks be lifted and dissolved, and that you get what you need to in order to make the next step. It is then up to you to discern it and to decide to follow it - or not.

It should be emphasized that this is not another psychological tool to use to feel better. It is also not a means whereby you then apply it primarily for the purpose of secondary purposes, divination, or problem solving. Its primary emphasis is on remembering and becoming. However, while you are in the state of being that this practice assists one toward, you can then turn to the Divine, the Ideal, the One in a more real way, with increased attention, receptivity, and from a higher point of view. In this way you may be guided toward resolution, and the door opened for further growth. Keep in mind that as you progress, part of the intention and function of this practice is to allow you to move beyond the separateness of breather and breathed, lover and love, being and becoming - to be - if you can consider it, desire it, and allow it.

If you do this breathing it will deepen and guide you "home"; and if you do this once, you can then contact it - to where it has grown - at any time, through the breath and feeling. In the course of the day, let it fill you in spare moments. Put your attention on it in the 15 seconds of time walking down a hallway; in the car waiting for the light to change; in the laundry as the clothes dry; in the restaurant waiting to be served. Let it lead you and guide you, and rest upon it with the opening of heart, and the blessings and guidance of the Ideal - increasing both capacity and intent.

This then becomes the breath of love. The way of living follows.

This can be a very profound practice. It is something that anyone can do. It is very simple; yet by attuning to it and following it, you can be led and assisted toward being and becoming. Allow yourself to be guided by feeling, inspiration, and the ever-refining inner qualities of breath.

An admonition: Because this is simple do not deceive yourself that it is easy. Because anyone can do it, do not deceive yourself that you can rely only upon your own actions. Because there is guidance and intuition, do not think that it is only from "you". Leave open the possibilities that all can take place; that you can be led eventually to really learn; that you will find that dependence and reliance that goes beyond your person; and that you may be asked to do more than you think now. It is by waiting upon the table that one becomes a waiter; by writing that one learns the art of the novelist; and by association that one finds the keys to the tuning of the heart. It is not the doctor who prescribes for himself who also sees the disease clearly. Let yourself be led to what is needed. Breathe Love.

May 30 (151)

Saying

All the disharmony of the world caused by religious differences is the result of man's failure to understand that religion is "one", truth is "one", God is "one"; how "can" there be two religions?

Complement

As religion is the connection between man and God, and as that connection designates unity, there is no room for two connections. Whatever be man's relation toward God, it is a single relation and a singular relation. One can no more foist that relation on another than one can make one's parents the parents of another. To each soul God may appear different, but it is the appearance which is unique, not the reality. All we can understand is that appearance; as God appears to us so shall we understand Him, but neither can we give to another our eyes, our mind nor our heart. These things distinguish us one from another and cause the apparent differences in religion which are nothing but these different relations in their appearances as different religions.

Harmony

We have given you foods from our garden, nutrition for your body, heart, and soul. We have prepared the meals to your taste and changed the ingredients as your aged. Each time you grew we provided the right foods.

When we served you we spoke of the one garden, the true source. You have seen the kitchen and heard the cook. We have delivered the meals to you, reminding you of where it came.

Yet you who cling to the dinner or the meat or the soup; you who place the bread above the fruit; do you not see they are all of this garden. Nutrition is for the soul to reach toward That, so you also may become the gardener.

Does it help you to place the morning meal above the dinner? Are you more complete holding to the midday feast? Or does your clinging to the effect keep you from the cause?

Be first filled with your foods so you may live and grow. Embrace the other eater upon their way. Glory in that we provide all for all. Harmony leads to unity. Digest your own food. Assimilate it and it fills your needs. Find the Garden of Delight and fill yourself with the wine of the everlasting.

May 31 (152)

Saying

The use of friendship for a selfish motive is like mixing bitter poison with the sweet rose syrup.

Complement

Friendship is born of the higher self, it is the reflection of the love of God. In other words, it is light itself turned in a certain direction. But selfishness is the product of shadow, and when light or color are mixed with shadow either the light is dimmed or the color marred.

Harmony

Friendship is as religion, a reflection of the True Friend who is always here and provides. The hand opens or closes, grasps or gives - not both at the same time. There is either thought of self or not; directed toward "self" or away; filling the needs as does the Friend. When selfish one is no friend. Grasping there is no religion. One may call it what one wants, but functions shows it out. If one looks at process and function, one will be guided to what is taking place. This opens the possibility of sincerity, which can lead to Truth.

June 1 (153)

Saying

One's bodily appetites take one away from the heart's desire; the heart's desires keep one away from the abode of the soul.

Complement

The first of these lessons is easy to understand yet difficult to attain. For among the desires of the body are not only those lusts which seem to drag us downward, but even more so the great attractions of life - pleasant music, scenery, art, poetry, handsome people. There is in them the essence of ideal, the true nature of ideal. It can even be said that the very lusts of humanity are shadows of good things and it is due to the warped nature and sway of the nufs in darkness that brings such conditions about. But for the most part it is clear to the mureed that they are evil, and one learns from Murshid the means to eradicate them from his system.

The desires of the heart are more subtle. Is not beauty desirable? Are not beautiful things desirable? Do we not need objects or thoughts in which to express the inmost being of the soul? Yes, we may need objects for the inmost expression, but there is another aspect of life which is neither expression nor suppression which comes when God fulfills His purpose in the human, which of itself is the very fulfillment of humanity's purpose in life.

Even the highest ideal, the greatest harmony, the most valuable things in the Universe must be sacrificed if one is to find the true spiritual life, the life of God in God. For that, there is not even heart, which stands as a globe over the soul; for in heart there is not full completion of Unity. Until all desires have amalgamated into the desire for God, the object of the journey has not been attained.

Harmony

Each stage of the way is like climbing a mountain. One gives up the theory and planning to get to the base. To reach the summit, one leaves each step below. It is a matter of process, of function. Clinging, attraction, desire, to the lower keeps one from reaching the higher.

Not right, nor wrong
but aim
goal.
To what do you aspire?
To rise upon the wind
one gives up the ground.
To be upon the mountain top
one leaves the path.
Desire the last to go,
it brings you to the gate
but is too large to fit through.
Seeking one
leaving all
become
not holding
nor grasping
desire of none
indifference opens the way
to having all.
With eyes and heart turned
only to the goal
be lifted, raised;
do what is needed only.

June 2 (154)

Saying

Words are but the shadows of thoughts and feelings.

Complement

The nature of feeling is light, the nature of thought is the tenor and tuning. Words are means for objectifying these thoughts and feelings in the material world. These thoughts and feelings are therefore materialization and are of the nature of shadow; so are words, only words come in the

form of vibrations which affect the ears and brains and do not appear as sense-objects. Yet for this sphere and for the cosmos, they are of the nature of shadow.

Harmony

The word for an object is not that thing. This is clear. Description of taste is not the experience of eating. Simple to know this. Words act as the connecting link to that reality also. For as shadows the point toward that which exists; which caused the shadow. To experience is to know - beyond words. Yet the connection, like a dead teacher, can be experienced as a link to the real. Catch the breath. The awareness, consciousness of the writer or speaker still is there. It is the link to that, and beyond if that source is limited. Putting oneself in that tuning toward the experience is using the words as a stepping stone. But do not deceive yourself that it, the word, is more real or true beyond its limits. Knowing is not philosophy. Experience is not a concept. The apparent is the bridge to the real.

June 3 (155)

Saying

The more elevated the soul, the broader is the outlook.

Complement

The teaching of the Upanishads is that the Atman is located in the center of the heart, which is the smallest of things and yet it is also the largest thing in the Universe - if indeed it can be called a "thing". To understand this better it must be explained that there are at least two categories of words: those which define or describe what the mind can perceive and conceive and which are by nature finite (or occasionally indefinite) and those which belong to the infinite and unfathomable, for which words are used not as definitions but as symbols. Such is the type-form of the term "soul".

Yet there is a truth in this teaching of the Upanishads from another point of view which can be called esoteric. That is to say, the more one concentrates upon unity, the smaller the apparent field of compass in this concentration, the greater becomes that outlook although the channel is narrow. It is like making a telescope more powerful albeit its range of vision is narrow.

At the same time, soul not being dominated by space is also quite unlike a telescope for it has an action like a fan opening more and more, and in the process of concentration there is both greater range of vision and greater depth of vision. This is beyond sphere of mind, also beyond heart, for soul of itself can attune itself to anything and everything that is.

Harmony

My clothes I did become as I sank into the earth; covering my eyes with garments and veils, filter of myself, glory upon life. Now I rise majestically upon the wings of heart, seeing far beyond the realm of mortal human "self ". These anchors of self thin and go, are dropped upon the floor. The face is clear, the eyes are bright, into the skies I soar. Remembering in rising vision clearing now afar.

Deep within the levels show my face for what they are. In focus I have come far, but never have I moved. Loosed these bonds that tied me to an "I", I never knew. But now I see "myself" was not before myself. From the center folding in upon and through this heart of hearts within its core no bounds. Expanded depths are part as this sun never sets and is fueled by all, connected in constant flow within.

Breath Heart is the Way
Purification removes the veils
Rising higher
I shed attachment to my garments
vision broadening
unchanging.

Use the words, connect
forget the words, breathe
heart and heart rise, taste
toward, become, be.

June 4 (156)

Saying

The secret of a friend should be kept as one's own secret; the fault of a friend one should hide as one's own fault.

Complement

From the Sufi point of view friendship means a union, and at the very least this union should transcend the realm of mind and thought. Do not consider friend as friend, consider friend as self. This is the condition in Djabrut where lovers are as one being.

This is not to be confused with "soul-mate"; there is no "soul-mate" and all the members of the Spiritual Hierarchy form the single embodiment of One Master in a condition beyond Djabrut, called Lahut, which is inconceivable to mind.

Now the truth is that all planes interpenetrate, and for the earth plane it means that all principles operate here now. That is to say, what is true above must be practiced below if we want to bring God-Wisdom to earth. So in considering friend as none other than self, the critical faculty is never used even though in that process one may also have to cease praising the friend. In other words, remove all thought and analysis from the scene. This leads to negation of mind, which helps to blot out the fault of another by never referring to it; this does not acquit another, but helps to help that other.

Harmony

Look at your hand. If by error it knocked over a glass of water, would you chastise it and call it "bad"; strike it, berate it? Or would you strengthen the action of being careful?

By not placing attention upon the negative, that is extinguished. By placing attention upon the positive, the Real, that is moved toward. That is strengthened - reinforced. If you look upon "another" and saw yourself as part of yourself, like your hand, would you not treat it in this same manner, naturally and easily? Until one does, one practices toward this. In so doing, with sympathy and sincerity, one then rises toward the very state and perceives oneself. As the Friend is one and present, practice extends - includes this.

Oh Love, Beloved You show Your face as mine, and in my image You show Your face.
Beloved Be: my image in Your presence. One presence, face, Beloved in all things and being.
Unto You rise I do and act and try as Love as You.

June 5 (157)

Saying

Forbearance, patience and tolerance are the only conditions which keep two individual hearts united.

Complement

These are the heart faculties, which flow out of the heart naturally and do not have to be cultivated. This is the difference between the moralist and the sage. The moralist tries to pour into the heart

what the sage knows to be there already. It is heart, not head, which holds these qualities, and the awakening of heart brings them to view.

Harmony

One hand is muddy but you have no soap or water. You use the other hand until you do, or you allow for the condition of the dirty hand.

The pie is baking in the oven. How long does it take to cook? Do you remove it earlier? Did you cut out or discard some of the fruit that was not used? Was its purpose or use not "good"?

What is this thing of heart, unity? Is yourself so far away you cannot see your Beloved? Greetings, in joy, my Love. You are present in the very day. My breath greets You. You breathe one and all. Your heart is seen through each of us. My Friend, oh, look, You are so close. Touching my hand, in the smile and face of another. My self draws near. I see, feel, You Beloved as this no longer far away. Breath draws me toward You and helps wash away the dirt upon Your hand. It opens the way to remember - heart. You are not far. Look how You shine through the one, my Friend. You are perfect, only your garment is rent - and that too, perfect as in its state. I breathe this love and touch You. Right action comes of itself.

June 6 (158)

Saying

We blame others for our sorrows and misfortunes, not perceiving that we ourselves are creators of our world.

Complement

This comes from habit, a habit we cannot readily blame in others for it is the way of the world. At the same time, when one overcomes such a habit it is often to fall subject to blame at the hands of others without ever blaming others. This the Sufis call the path of Malamut or blame.

It is the limited outlook of nufs which causes all difficulties. Events of themselves are neither good nor evil. It is the light which makes day and the darkness which causes night, and this is also true of the affairs of life - that when the mind is illumined there is no longer anything which can be called evil. What is usually termed evil is due to the ignorant sway of the nufs; for it is ignorance which is the source of selfishness, which in turn creates all disharmonies and evils in the world. The world does not create them, the false self molds them out of the world.

Harmony

There is one true way through the maze of cause and effect, affinity, attraction and repulsion, patterns and forms, intention, acceptance and rejection. Yes, there is recognition of process; acceptance of responsibility, control of thought, purification of desire, realization of the subtleness of intention through every act, and understanding and awareness of the functions and processes strengthening and weakening these patterns, awareness of the elements of creation, subjugation and transformation of identity: all these and more - real, useful, practical; yet still below. There is one way through this maze.

Turning attention
tuning heart and breath
Being toward Ideal - Beloved,
Universe Divine,
my heart is Yours.
Lead me and guide me;
Your will be done
uniting in the Love
of Your glory
seeing, sensing as much as "I" can,
as capacity allows;
lead me to follow You
Blessed One,
putting aside myself
I find Your way
only, now.

June 7 (159)

Saying

Nobody appears inferior to us when our heart is kindled with kindness and our eyes are open to the vision of God.

Complement

Inferior and superior are qualities connected with dualism. Heart knows only oneness, and therefore heart does not understand distinctions into grades. The sun looks upon the earth - not upon the hills and mountains and valleys and oceans. From a certain point of view these things exist; from another point of view they cannot be perceived. So it is with the outlook of the heart; when it sees God, it

perceives all in the light and this of itself brings to fruition kindness, compassion and all heart qualities.

Harmony

Breathe in one
Breathe out love
Breathe in love
Breathe out one
Feel the presence of the Infinite, Divine
in each breath;
in out breath
in breath love
out Divine Ideal
In Ideal one
out love
perceive this Being
in, out
presence, one
oneself
in all
form, breath, being
touch upon it giving
loving, being,
breathe, perceive
closer
Ram
Allah
Abwoon
HU
Breathe, perceive, feel, love

June 8 (160)

Saying

Selfishness keeps man blind through life.

Complement

For it is nufs alone which limits man's vision. Not all the education, morality or external processes can alter it; for until man becomes unselfish he is lacking in great understanding.

Harmony

Turn the camera toward yourself. Can you see the larger scene? The telescope toward oneself is not the view of the stars. Selfishness constricts toward darkness, limitation. Expansiveness through selflessness, heart giving away; the way to one. From there one is known as self, not the other way around. It is a matter of function, not morality, philosophy, or platitude.

June 9 (161)

Saying

The final victory in the battle of life for every soul is when one has risen above the things which once one most valued.

Complement

To give up material things for intellectual knowledge, to surrender worldly knowledge for the compassion and wisdom of the heart, to discard the compassion and wisdom of the heart in the assimilation within God - the eternal, everlasting and ever-present existence - these are all steps on the way. In other words, once the ideal is attained, it must be dropped in order that a higher ideal and a further goal may be attained. So there is nothing that can be explained, discussed or put into words which may not have to be discarded. Even our highest principles and morals can become obstacles if they hinder the spiritual freedom which God and God alone can bestow.

Harmony

The stages are given up as the steps along a path. The path is given up to enter the Way. Seeking union is given away to union; uniting to being. The path is a reaching toward a goal. When one reaches it, the purpose of the approach is fulfilled and it is no longer of use for that means. This is an inherent problem, a difficulty, with organizations and teachings. They become the means and then the hindrance. Toward one being we become and act as one. Rising is the natural result of release.

June 10 (162)

Saying

When power leads and wisdom follows, the face of wisdom is veiled and she stumbles; but when wisdom leads and power follows, they arrive safely at their destination.

Complement

Wisdom and power are not necessarily two things; they both indicate control, only what is known as power is control over or through the stuff of creation, the coarser vibrations from which matter-stuff and mind-stuff have sprung. Control of these atoms and vibrations is called mastery.

By wisdom is meant the view of Unity, which comes from the growth of insight. Through insight one can always gain power, but power does not take one beyond the sphere of activity. By wisdom one can control the lesser through the greater, overcome the forces of mind through heart and of matter through mind.

Harmony

Breath and heart toward the True Guide
from which all wisdom springs
heart and breath, being together
toward the One
placing oneself in guidance
blessings of wisdom come
inspired, intuited, knowing increases
following breath being of heart
connecting through breath
power results
the process extends to action
knowing to being to be unfolds
function and means provided,
right action the destination.
Blessings of Being
placing oneself in guidance divine
infinite
doing what is needed
vehicle through which need is filled.

June 11 (163)

Saying

One's whole conduct in life depends upon what one holds in his thought.

Complement

This has various aspects. For instance the whole material life is dependent upon mental faculty. This is proven by the fact that without nerve-energy, there could be no muscular motion; it is even clearer when we examine sense-activity and still more when we consider the intellectual aspects of life.

Concentration is a process by which will masters mind, and this leads to a greater collectivity of mental power which can be adapted to whatever purposes are necessary or advisable. But there is another stage which comes when one abandons this mastery. Through the abandonment of particular faculties of mind, one may advance into the Buddhist stage. Then the mind becomes as a garden which may be planted and sown, just as a physical garden may be planted and sown. And as one need not identify oneself with matter-stuff, neither is it necessary to identify oneself with mind-stuff, although it may appear to many that the intellectual life is the basic life.

Moral qualities appear when the heart is opened, which comes spontaneously through the abandonment of identity with mind-stuff, which of itself sloughs off the vestiges of false ego

Harmony

He focused on the instrument to learn to play; listened to the chords 'til they rang true. Forgetting himself he played. He concentrated upon the music until no longer did he need the score. The music played through him as he became the instrument, the flute.

Connecting in breath and heart
losing self beyond self
coming to that music playing
through the soul;
of life, the harmony of love
expressed
beyond thought, above thought
through mind, from heart
beyond to being
action become of itself

not-thought
mind brought to heart
through breath becoming
following, being.
Thought came to this
and is given away
so itself can act as a lens.
Breath/heart becomes direct
as action through non-thought
like the hose and the water,
the ocean expresses through
the channel of mind and
blesses the earth through body and breath.

June 12 (164)

Saying

One who can be detached enough to keep his eyes open to all those whom circumstances have placed about him and see in what way he can be of help to them, he it is who becomes rich - he inherits the kingdom of God.

Complement

It is abandonment of the fruits of action, which gains control over all action. This is a puzzle, which is presented in the Bhagavad Gita, and it remains a puzzle so long as value is placed upon the individual ego. It is true that in a certain sense there is an ego and individuality, but the development of the personality comes not through any stress upon this individual-ego, but from the opposite course.

The personality receives its full development from the acquisition of attributes. This faculty is limited by thought-power, which does not add to the faculties one has already although it may strengthen any and all of them. To secure another faculty, one must appeal to the source of all attribution - which is God.

So long as one points to anything - physical possession, intellectual attainment, friends, acquisitions or attachments of any kind - that means separation also, separation from everything not included in these acquisitions and attachments. When no difference is made between what one has and what one has not, accommodation is created for infinite attainment for then no door is closed upon anything in the universe, and one becomes as the very custodian of God's gifts.

Harmony

Guide me and lead me Beloved.
You are my guide and sustainer,
leader and provider.
Through You all things come and
all needs are filled.
Your eyes see the true need
and Your actions are the true sustenance.
You bring into this life all opportunities;
draw to each the chance to move forward.
To complete the step, give, fill need as yourself,
lead me and guide me Beloved -
to see as You,
do as You,
Fill each need and aid as You may ask.
Fill this heart with knowing so I may
act as Your instrument, doing what
You know needs to be done.
I place myself within Your heart,
encompassing me always as You always do;
lift this one toward action, right.
Without thought of self or goal upon myself,
let me be pure, and fill the spirit and
blessings of Yourself through this one, Your own.
I give You this, as Yours so that
Your voice, Your way, Your clarity,
may be seen and felt and supply
what is needed as I can;
through this capacity, love.
Guide me and lead me Beloved;
so I see no longer but You,
for You are the only one - until
this is the only one,
and action results from knowing filling need.

June 13 (165)

Saying

True justice cannot be perceived until the veil of selfishness has been removed from the eyes.

Complement

So long as nufs has control there is not a balance, there is not observation of law, and certainly there is no pure love. For during that condition, all events are related to a thought - whether such events have any actual connection with that thought or not - and a set of relations is substituted for a set of actualities. Justice, mercy, all morals and all wisdom are the natural aspects of a life undeterred by these false relations.

Harmony

When the wind blows harder and the water rises, and you in your boat are buffeted about, if all you see and are aware of is that, you can react under it and attribute it to anything. It is when you understand the weather and know its actions, movements, and effects; and further, when you are aware - conscious - of what is taking place - then, now - in the broader world, that you can see and understand the relationship of the actions and processes. It is then that you understand why and what is the cause of the wind and water upon your boat. If you could see as the weather you would know its place. So too is the self perception from the point of view of being acted upon. One needs to shed that to be aware from the larger perspective.

It is like playing a game. If you do not know the rules, theory, and strategy, you cannot perceive what is being done by someone who does know. Lose the little, gain the larger. One must give away the perception from only the point to also be of the circle.

Breathing in love, feeling the thread connecting oneself to knowing, Oneself, let go. Follow it. Upon it soar, heart rising, breath connecting, on this current rise immersed in love. Seeking the cause behind the cause, the reason - Truth, let go of concept, idea, substance, and feel. Be guided to knowing. Love is the way, breath the connecting link. Forgetting - leaving behind - attachment to self, the smaller point of view and identity; seek the greater, placing yourself with the Heart, rising naturally. Remembering, knowing results, action is seen, the veils thin and truth is known. Your boat may rise and fall with the wind and water, but now you are the weather itself. The boat may sink, but you continue.

June 14 (166)

Saying

Our thoughts have prepared us for the happiness or unhappiness we experience.

Complement

In the first place, thoughts divide experiences between pleasant and unpleasant. By thinking of something as pleasant, one creates at the same time the thought of what is not pleasant. That is to

say, there is dualism, there are two thoughts instead of one thought. Whenever the discriminating mind operates, the thought is double; it has two aspects, which may be called good, and evil, pleasant and unpleasant - these are the fruits of dualism.

All the great prophets have described God's Kingdom as a place or condition where there is no day and night. That is to say, it is a sphere of universality, all inclusiveness. When one abandons the fruits of self-action, action is not abandoned but there is no attachment to qualities. Consequently, overcoming an existence, which is conditioned in any way, one attains to a state of bliss which leads to highest cultivation of mind.

Harmony

One person likes a taste; another abhors it. Good and bad, better or worse; is it subjective or real?

You like something and it happens. Good?

Your likes change. It happens again. Bad?

What is this duality - superficiality?

Conditioned to think of beauty, disease, better or worse,
what is the function, where is its truth?

Tossed about by the whims and will of desire, perception, and thought; all was right or wrong, good and bad, happiness or sadness, clinging. Giving up separateness, leaving thought below, follow heart and breath toward one - always bliss: joylovelight. Rest in that. Drink deeply, and life is of it.

June 15 (167)

Saying

Love is the best means of making the heart capable of reflecting the soul power - and love in the sense of pain rather than of pleasure. Every blow opens a door wherefrom the soul power comes forth.

Complement

This love means the abandonment of nufs, self-sacrifice. By it all the fruits of separated individualism are eschewed. This pain of love comes from the breaking of a habit or an attachment, and this always brings pain, but that is only the external aspect of it.

If there were no energy or power, there could be no pain, and the better we are able to withstand pain, the greater the spiritual power we can exhibit. This growth of the spirit is only possible through esoteric training or through prolonged suffering, and the first is always greatly to be preferred for without destroying, it enables us to live through it.

Harmony

The power that exists is like a light shining yet covered by curtains. Love rents the fabric and the threads are broken and separated.

Like the river flowing yet held back by a dam, love cracks the dam and the water flows. What starts as a trickle flows free as the dam collapses.

Love is the solvent that cleans the mirror of the rust and crystallization of self. It is through this polishing, this giving away that love flows. It is the means and the way.

Pain is the experience of clinging and breaking. Clinging to self, to thought, ideas, of separation; putting oneself first. It is the battle of loosening the bonds created of identification with forms. This breaking, loosening, renting, cleaning, opens the way for the energylight that is; resistance being painful. Holding on or clinging determines the degree of pain, along with the amount of hardness or crystallization of heart. The way through is love.

Sorrow, sadness, giving away of self can be motivated by suffering, yet opening is fulfilled through love. Suffering may be the apparent catalyst, but love divine is the cause. Through this one loses self and comes to one; reflecting the power of the soul; for it is not hindered by the lens of self. Focused through the heart it flows and shines unimpeded.

Placing myself in Your arms Beloved, bring to this one all things and situations, people, places, actions, that loose these bonds of clinging to self; that impeded Your great love. I welcome these, for the small discomfort I may feel is of nothing compared to Your glory.

June 16 (168)

Saying

Every experience of the physical, astral or mental plane is just a dream before the soul.

Complement

For in them the experience is not of ourselves; it may arise from thought of self, but the experience is not ourselves. Actor and action are two, not one. What is this world? What are these thoughts, these sensations, these habits, these longings, and these desires? They are the externalization of the inmost spirit taking form in the matter-stuff and mind-stuff of the universe.

Without that Supreme Self dominating the whole scene of creation, there would be no experiences, and it is because of the God in us - which is our very essence - that we do have experiences, but they are still fantasies of a mighty Being which the finite mind cannot comprehend.

Harmony

The nature of form is decay, transitory. From the perspective of the small, life is large. From larger, it is small. The wave rises and falls: large to the drop, little to the ocean. Life to a person is long; to an age, short. What lasts and what decays?

The plant or the continent each has its cycle. From the perspective of one at the same level, each thing is solid, real, and lasting. From a higher/broader perspective it is seen and known as smaller and ephemeral. As one rises, all form - thought, feeling, experience, planes, are seen for their temporary nature; until one rises and knows and experiences what is Real. From this all lesser is as a dream. It can also be called as "The Dream". It is this process and this experience that leads to non-attachment, and indifference. For as one sees and knows the transitory nature of form, one naturally does not cling to it; nor does one identify with it. Yet free to act on any level at equal solidity, one may enter the dream and affect it.

Follow breath high
and ride the wings of love.
Refine breath
expand in love.

June 17 (169)

Saying

The fire of devotion purifies the heart of the devotee and leads unto spiritual freedom.

Complement

Devotion is a concentration and every concentration leads to the attainment of some desire or some ideal. But devotion is also a quality devoid of self; it leads to the abandonment of self and therefore it has a purificatory effect.

Harmony

With heart and breath toward your ideal first:
in breath and heart comes this feeling
placing oneself toward your ideal
being divine
eternal
the highest of the high
"toward You alone do I aspire"
giving all to You,
being.
Take me in Your loving arms and lift me, guide me
only You Beloved
Your will be one
inspire
aspire
breathe love
give over
be.

June 18 (170)

Saying

When love's fire produces its flame, it illuminates like a torch the devotee's path in life, and all darkness vanishes.

Complement

This is not something to be understood by material events or physical or mental reflection. It is a natural condition and Sufis attain to it through practice of Zikar. Zikar collects the atoms and arranges them in such a way that they send out their sparks of vibrations and so increase the energy within and around one. It is a natural process, and what affects these atoms also in time affects the atoms and cells of the body and in turn these benefit the mind and heart. Great are the wonders of Zikar discernible only to the Zakir.

Harmony

Beloved Love
You are indeed guidance divine
and light my way to You.

Beloved life, being of myself
true nature of all
Your hand
Your heart
leads me to Your very being
You,
no me
Become.

June 19 (171)

Saying

It is mistrust that misleads; sincerity always leads straight to the goal.

Complement

Mistrust is of the nature of dualism. Setting forth in no direction, having no particular ideal or aim, it cannot lead to any goal. Therefore the wise do not enter in relations with those whom they do not trust except in such a way as to bring spiritual benefit to either or both parties. When one has no trust in another, it is better to abandon the act entirely unless one can do it oneself. Success in the spiritual life does not consist in the attainment of any particular objects or qualities, but in mastering the processes that lead to successful attainment.

Harmony

The gates of heaven are opened to those who trust in love. Toward the one - the perfection of love, harmony, and beauty; resting in love, flowing in harmony, beauty of being - concreteness, form. From there connecting, breath toward one - The One, Love - unfolding the guidance of the Way, resting in the breath of love divine, ideal's arms holding oneself in goal always, a new renewal of one breath become.

Trusting in love divine
the way to oneself.
Walking the road without assistance
diverted right or left
is no trust, no goal, no being.
Walking the road in trust
divine love guides one in the beacon flame of heart.
Breath united and toward the one, the only being

guided toward one self being love -
drink deeply and follow. Love is the way.
Sincerity opens the door to intention divine.

June 20 (172)

Saying

Love lies in service; only that which is done not for fame or name, not for the appreciation or thanks of those for whom it is done, is love's service.

Complement

The great pity is that so many acts done out of real kindness have been interpreted to mean goodness of personality. Personality, name and fame are all of mind-nature, they are not of heart-nature. They are of mind-nature and to ascribe goodness or kindness to mind is contrary to truth and also out of harmony with the teachings of the Holy Ones. Jesus Christ has said that God alone is good, and Mohammed called God the Beneficent, the Merciful.

Love is far more abiding, far more real than name or fame or even personality from a certain view. All things that are discrete things change form, pass away and are not forever abiding. That which is attached to name and fame can only be self-love. Even if tinged with goodness, kindness or piety, it lacks vision and contains the seeds of its own destruction. For where there is mind, where there is self and not-self, there is dualism, and where there is dualism there is evil. The self that is kind to another self can be unkind to the other self, but where love has broken the bonds of self, there can never be unkindness, never be cruelty.

Harmony

In love, no thought of self;
Its face within the world is self less giving;
Service the name for filling need.
The eyes of love see what is needed.
How to fill it, when, and the means are given, supplied as the need is perceived.
The knower knows.

Love divine Your eyes I seek
the voice of one is all to speak
through this one heard as You
be this guide and hand, heart through.

Nothing more I ask, reserve
only that as You to serve.
To give, to be, fulfill this self
for only You are the true wealth.
The storehouse full for every thing
supplied through heart, love taken wing
and now we drop this "we-ness" proud
one voice only action loud.

June 21 (173)

Saying

The soul is all light; darkness is caused by the deadness of the heart; pain makes it alive.

Complement

Soul is the "Nuri Mohammed", the Universal Love-Light-Life, which becomes individualized in the heart. The heart covers the soul as a globe and in a certain sense cannot hide the light. But the heart has a movement like the expansion and contraction of a sphere from a point to a universe. It can contract until is very tiny and expand until it is immeasurable. Contraction of heart may result from the outlook on life or the experience of life. When the consciousness is attracted to outer things and becomes intoxicated thereby, the heart ceases to expand in its natural manner and this interferes with the light of the soul which cannot then touch the surface.

But the heart cannot forever remain in that state, and if it is not moved naturally to expand, life's experiences through the law of karma sooner or later awaken it. In the physical body it is true that when a muscle has not been used for a long time any attempt to move it is accompanied by pain; this is a thousand times more true for any area or portion of mind and also infinitely more true of the heart.

Harmony

Kneading of the heart in love/breath within;
follow the Friend toward daily action;
putting oneself in service of the Way;
holding a candle in the darkness;
lighting the light of service glad;
being kind when needed;

a soft voice or a harsh word to help;
all these things soften the heart.

Breath touches deepest, with love through outer action completing the cycle. Turning toward the one, helping oneself to help; relying on the being of Love divine; it may hurt a little turning from "self" as the heart is softened and cleansed, the rust dissolved, opening comes. And light streams forth.

Put oneself to trying
Just a little
Toward the One
blessed life giving
try a little more
capacity grows
light streams forth
through selfless love.
Intention the key,
blessed be.

June 22 (174)

Saying

The quality of forgiveness that burns up all things except beauty is the quality of love.

Complement

This love is that which removes the boundaries between self and self. When there is no longer a this-self and that-self, there can no longer be pain of separation. This brings about pure forgiveness - not something mental, not a changed attitude of mind, but a changed attitude of heart.

Harmony

I gave and gave all things away and found I had nothing to give at all but the clinging to self and possession. There was one fire that consumed this: of love no thought of self, no act of owning.

Beloved, You are the face upon which all life turns. The arm and leg of creation is nothing but a wisp upon Your head. You lift up and are lifted upon. What way is this that You and You are seen? How can that be? When one sees, only knows the heart, then Your face comes in each act; and You are the only. Nothing to forgive, only to caress, heart lifts itself and beauty abounds.

June 23 (175)

Saying

Each individual composes the music of his or her own life; if one injures another one breaks the harmony and there is discord in the melody of his life.

Complement

The music of our being consists not only in the sounds or thoughts or feelings we have that are pleasant to us, but in the sounds or thoughts or feelings we have that do not cause pain to others. We have in life two relations - our relations to ourselves and to others. When we are ill, suffer in any manner, this can be due to the injury we have done to ourselves or the injury we have heedlessly permitted another to do to us. For the spiritual student the first is ignorance, the second heedlessness - so in either case no one else is to blame.

That is to say, once the heart is awakened we do wrong in allowing others to injure us and we do still greater wrong in injuring others. When the heart is pure, the thoughts will be pure, and the melodies of voice - whether sung or spoken - will be pure, the breath will be pure, the atmosphere will be pure, and God's radiance flowing through the personality will bring peace.

Harmony

We are the very instruments of the orchestra of life, played by one conductor though we think it is ourself. Tuning high or low, sharp or flat, the music is altered through the harmony or lack; and as the instrument is clean and in tune, it will act its part in the great symphony. Stretch and feel yourself as one part of the body and then the body. Causing another instrument to be out of tune resonates within your own music and sound, for we are of the same instrument larger, the organ of life, each a pipe.

There are the three laws:
cause and effect
attraction and repulsion
filling of need - balance.
Yet there is one greater, love.
It is the form and the function,
the means and the way.
The harmony of the soul
is present in the universe of being.
The sound of each a note,

yet sharp or flat all blend
to create the life one lives.
Tune to the highest and be
the instrument of all,
for in doing so,
this takes one to the player.

The most beautiful sound comes from all instruments as one, helping in a harmony diverse. One helps oneself by caring for all.

June 24 (176)

Saying

One who with sincerity seeks his real purpose in life is himself sought by that purpose.

Complement

The search is a tuning; spiritual development is a tuning. The law of concentration is that not only will, not only mind, are focused upon some particular goal, the whole consciousness and breath are placed in harmony. This brings about attunement of self, and once this attunement is gained the greatest obstacle to obtaining any wish has been overcome. Indeed there is nothing outside of us that stands very much in our way. There is so much in the Universe that everybody could easily be satisfied without harming others. Concentration of itself draws the desired thing, and peace and harmony within hasten its coming. Yet this unity is the very purpose of our existence which includes all smaller purposes within itself.

Harmony

What is it that you "really" seek?

What is it that you truly want to do?

You upon the path who say you seek the divine uniting; do you truly wish yourself - upon your heart and breath and each desire, every whim and yearning cell toward that? Or is it something lesser? Of value, no doubt, yet, for function, standing in the way of completion, unity of action, being, love - fulfillment of one's self, one's journey. If it is of the lesser, this speaks of work, tuning, yet to do. If it is of the greater, then go forth, standing upon this, for your way is open and comes closer each breath, each heart beat; it is here.

There is a simple way through. Consider now. Placing yourself within The Heart, loving, seek only to do what is appropriate - needed - now. Go no further. Do. Do this and seek the appropriate - in each breath, heart beat, now.

June 25 (177)

Saying

Through motion and change life becomes intelligible; we live a life of change, but it is constancy we seek. It is this innate desire of the soul that leads man to God.

Complement

No matter what our aim or object in life, its security does not bring us happiness. There is a constant struggle between our attraction toward joy and our attraction toward peace. This struggle causes our involution and evolution, and its end is not attained until the two are brought into equilibrium and coalesced. That is to say, the nature of God or Nirvana is not a dead-peace, but Life in its fullness, Love in its magnificence, Light beyond our conception. When we have tired of changing phenomena and seek God alone, we find that constancy, that peace, that joy.

Harmony

Through the realms of form I have tasted creation and known life and death. Forgetting my source for but a moment, I am refreshed and awakened with the remembrance of my past and feel it as my future. This love so sweet, a peace beyond all words - this joy a permeating bliss. No past, no future, now; here now I am.

Remember and feel how the taste of this beautiful home, this joy of being, still is here? In the quietness of breath the heart rings true, this bell of being awakening, remembering. Sense home, this love, this joy, this peace. Feeling and falling within its arms, a blessed presence lifting you to itself. Let love carry you and rest, remember, be.

Breathing in all joy
breathing in all peace,
blessing the earth and all the worlds
through breath of love, of joy, of peace.

June 26 (178)

Saying

Every being has a definite vocation, and his vocation is the light that illuminates his life. The one who disregards his vocation is a lamp unlit.

Complement

That is to say, the root cause of our misery is our wrong attitude, and this comes mostly from our selfish outlook. The interesting thing about this selfishness is that while it may cause some harm to others - we may rob, steal, injure or deceive others - the greatest and by far the greatest injury is done to the self. It is seldom if ever that one finds a happy rogue or thief. The very law under which they operate brings them poisoned fruit.

Repentance toward God which lifts one from the vestiges of selfhood is the one thing which will save humanity. If one has been a thief it may be to learn to be skillful, astute, wide-awake, faithful to one's profession, to acquire ability in concentration and so develop many arts and faculties which can do one good. Those acquisitions are never lost, and whether one repents here, now, or hereafter, they will some time help one in his evolution. Only blinded by his selfishness, one spends long years in the abuse of the Divine Attributes and so finds no satisfaction.

Harmony

Beauty shows its face through all creation. Is the rose more beautiful than the thorn? Each has its business, a function of love. Love shows its face through the breath of life, the showers of rain and the sun of day. Is one greater or lesser to the plant? Each is needed and has its job. We each are like the leaves of a single tree; bringing forth the shade and absorbing the light to create. Each one a little different, we glory in the being of the tree and honor each part as it does its work.

Seek first the kingdom of heaven, and all things shall be added to that. And in that seeking, tune your heart to doing: what is needed, that which is needed - not more, not less. The heart sincerely seeks the work that fulfills; not that of another, nor desires of something else. For the rose flower does not become the thorn, nor the thorn the flower. Each has its way. Glory in that.

The heart of humankind rests as the leaves of the tree. When one is ill it withers and dies; no light shines forth. In harmony and beauty and health, all contribute to this and all worth is found in doing what is needed, when and as its nature knows. Be as the tree and the leaf will act as it knows.

Turning heart toward life divine:

"Guide me toward what needs to be done. Fill me with Your light and love, and use these skills, abilities, this mind, this breath, this body, for Your use. Fulfill the way, I work for You, only do as called."

"Blessed one, you are perfect as the sun, made in my image. Go forward and be who you are.
For a reason you are tall or short, hard or soft. Carry this perfection toward your perfect use.
For you alone can fulfill your purpose - with love."

June 27 (179)

Saying

The heart sleeps until it is awakened to life by a blow. It is as a rock, and the hidden fire flashes out when struck by another rock.

Complement

Rubber is a very interesting substance to the spiritual student. It expands and has been used for balloons; it stretches, is pliable, is used for cushions to bring ease and comfort. But when subjected to extreme coldness it becomes hard, brittle and useless.

In some respects the heart acts similarly. The heart in its ordinary condition expands and contracts, showing kindness without and contracting its love within. But once it becomes cold, it becomes hard and useless. Often the delicate love of another has no effect upon it, and it may have to be rubbed hard, to be struck, to be smashed into bits. It is life itself which does this either through the agency of a more powerful though venomous personality, through a more powerful but kindly personality, or through the suffering of life itself.

Harmony

The embers of love burn within each heart. Sometimes they glow with warmth and sometimes are cool or go cold; yet still remain. Life awakens the fire with a gentle breeze or a zephyr; while a mighty wind is needed at other times. The spark of life's effect shows itself through the cracking of the shell of self, revealing the fire. The flames lick forth until they devour all containing it.

Life, we turn toward you
embrace you.
Work your business and actions upon me.
Fill my heart with gladness and dole out your blows of love as I receive your kindness.
Open this heart and bring to me as needed from your view what is for this one.
Blessed be your action
Harmony your way;
I accept and willingly surrender.
To be this love

all else goes
with your help
light my way.
Make it one.

June 28 (180)

Saying

The awakened heart says, "I must give, I must not demand." Thus it enters a state that leads to a constant happiness.

Complement

Heart does not know, but soul contains all qualities, all attributes all substances. When heart gives, it draws upon the infinite treasure of the soul but may not know that treasure to be the infinite. It is the expansion of heart, which gives it life, the contraction dulls it. It is the expansion of heart, which brings all joy, all harmony. It is this, which comes through Zikar and Fakir when one realizes that heart is the shrine of God, Who is All Love and Life and Light and Goodness.

Harmony

One knows that giving opens the way - feeling better: greed still.
One seeks to be as the Giver of all; asks only to be led to this.
Giving of one's self, seeking the need, to be as the channel through which all flows; leaving need of self and desire or want behind. The love flows through the channel of heart and leads to this joy infinite and source of being.

Start where you are.
Seek guidance to go beyond "yourself" to giving; becoming the giver, the channel, the flute, by giving away the seeking of guidance to it.
Feel the compassion and mercy of all; and knowing, joy, and peace is there; but not greed, for it is not grasping.
Seeking only to be the servant of all, the filling of need through oneself takes place, and one dwells in house of the Lord.

June 29 (181)

Saying

The worlds are held together by the heat of the sun; each of us are atoms held in position by that eternal sun we call god. Within us is the same central power we call the light, or the love of god; by it we hold together the human beings within our sphere, or lacking it, we let them fall.

Complement

Owing to the nature of the human mind, every attribute is given a different name; the result is that although an essence may have many attributes, the mind segregates them. Thus one of the qualities of love itself is warmth, fire, heat. They are not separate. In the physical world the cold metals are brittle; although their particles are closer together, the force that welded them is gone. When we wish to mix metals we heat them, when we bake cakes we unify the materials through heat. It is heat and love which tend always toward unity.

What are called gravitation, cohesion and adhesion are nothing but aspects of the Universal Living Love-Light. In the three worlds, there is a focus of power which can be called the sun, in which and through which this universal power operates. If there were not this coordinated power there could be and would be nothing but chaos - no law, no rhythm, no beauty.

The cells of the body are held together by this same law, and by it and according to it human beings form societies. This principle has been excellently worked in principle by Moses, more implicitly by Plato and explicitly by Swedenborg, although interpreted by each more or less according to their own evolution. It is love-nature which holds people together; it supplies the magnetic power which draws the infant to the breast of its mother, the "elan" which attracts the sexes and all motive and feeling leading toward unity, union or harmony of every kind.

The very cells of our body no longer coalesce when we break the law. Neither do they hold together when, mastering the law, one learns how to dissolve this physical body. In that case there is a supreme concentration on the love of God and on service toward God which enables the soul to become free from the sphere of great limitation and rise to function in a sphere of much greater freedom.

The law of friendship, the law of love, the law of harmony is all one. Through the ego we lose this universal power, through willingness to surrender we gain it all.

Harmony

The process and function of creation repeats itself in all forms and levels, much like looking into a mirror reflected in a mirror, the image infinitely repeating. When one actively connects to and takes part in this process, the means of breath, attention, focus, concentration, love, and light, all reflect -

no more than reflect - are, of part, of the creation - the way of That Which Is - which creates. The lesser falls away, both of means and function.

Breath/Heart/Love/Light
turns within itself
and forms upon itself
adhering to itself
supplying life.

June 30 (182)

Saying

When one dives within, one finds that his real self is above the perpetual motion of the universe.

Complement

Strictly speaking, above the mind-mesh there is only one self - call it Atman, Dharmakaya, Ruh, Soul or what you will. It is our aspect of it which gives it a name - seeing partly from below the mind-mesh and partly from above through realization, but the reality in us is nothing but "That".

Harmony

When words fail and experience is the only way to know; then, if you want to know, do whatever it takes to experience.

There is nothing else to say.

July 1 (183)

Saying

One's pride and satisfaction in what one knows limit the scope of one's vision.

Complement

For this pride and satisfaction keep the attention on what one has or has not done and not on what one might see or do or know. Without this egocentric condition there would be no limitation upon our faculties - human or super-human - if such a word can properly be applied to them.

Harmony

This is conditioning and complacency; part of the mass consciousness or mind that affects those within it who accept it. As it relates to self worth and identification so the growth is stopped or turned to these limited goals.

Turning heart toward That Which Is,
"What lasts", one asks?
"Of what is value? What is worth?"
That one may gain the world,
and lose one's soul, that person is bankrupt.
Turn heart and breath toward That Which Is
and ask, surrender worldly gains
toward this;
for seeking first the kingdom of heaven,
all things are added.

July 2 (184)

Saying

One must first create peace in oneself if one desires to see peace in the world; for lacking peace within, no effort of his can bring any result.

Complement

One may begin with the simplest processes of body - how to keep the body well, fit and strong. In this one can learn the law of harmony and the laws of breath. These same laws will enable one to understand and utilize the mind; they will also enable one to understand and harmonize with the minds and hearts of others. It is the combination of law - which is universal - and the awakening of love - which distinguishes no self - which brings peace to the individual, the group, or the cosmos.

Harmony

Peace exists. Love exists.

As one becomes the instrument of love and peace, by removing the obstacles to their expression; one can perceive and be more and more of that love and that peace. In that perception one recognizes it everywhere. In the being of it, one becomes the vehicle for its expression. Coupled with the intention to do its will as needed; to complete its course and enhance its activeness within the world, one then is able, through oneself, both to perceive and do correctly - in right action.

Yet there are other levels of continuing the expression of both peace and love. It is through the breath and heart. Mind is quiet. In this way, as one walks within the earth, breathes in the air and exchanges it, and as one sees the world and those within it, one also transfer, transmits, magnetizes, expresses, this peace and love. It has its effect and is long lasting; as the magnetism of iron affects other iron long after it is magnetized. This continues regardless of the physical presence of the person, and extends through the sphere of influence within oneself.

July 3 (185)

Saying

The knowledge of self is the essential knowledge, it gives knowledge of humanity. In the understanding of the human being lies that understanding of nature which reveals the law of creation.

Complement

All human beings were made with essentially similar bodies, essentially similar mind-capacities and essentially similar hearts. To understand one is to understand all.

It is not necessary to dissect everybody's stomach to understand nutrition-either with the knife or with the analytical faculty of mind. At best these give but a partial knowledge. The human body is a miniature cosmos and the human mind is a miniature super-cosmos if man only knew it, but until he understands his own body and own mind he cannot understand the laws of relations.

Yet these are not the self, these are but the outcroppings of self which lies hidden deep beneath the vehicles with which it is clothed. All creation tends towards humanity, both the creation of the seen worlds including rock, plant and animal and the creation of the unseen worlds-the elementals, jinns and angels. All tend toward man in the highest expression of God.

Harmony

This statement is akin to saying that if one knows the basis - the essence - of any skill then one also becomes and is aware of its parts and their relationships. For example, if a person knew - through experience - realized, not only was aware, but also became the basis of "music", then one would know and be aware of how it worked out and expressed through harmony, tone, meter, and so forth.

It is only through experience, not theory, that one can truly "know" this. So as much as philosophy or the words and writing about this subject can be useful and give inklings or satisfy the intellect, it is not until the person actually decides to put these aside or in abeyance, knowing their limited value is of "pointing in the right direction", and decides to escape them and go to experience, that he or she will open the way and move toward this experience.

Relying on the outer is not the experience. So too with the experience and knowing of life, what one is, the means and purpose of creation and limitation, and the relationships of the parts and process. This is found through realization - experience and becoming, re-membling of what one is.

If you wish to know, that must be reached. The rest is superficial.

July 4 (186)

Saying

While one blames another for causing him harm, the wise one first takes himself to task.

Complement

For the harmony of the wise man can control even the world. To be a Nabi, one must relate every activity of the world to himself and by his control over himself regulate or control the whole earth outside himself. This is quite possible when one with heart surrendered to God undertakes to serve humanity without thought of self, refusing ever to discriminate between himself and another, between self and non-self.

Harmony

A center draws to itself that which fills a void. This may be constructed through form and pattern, accepted, or a balance. When there is a "harm" that means either something is out of harmony, accepted, or of "need". However, there can be no harm when there is nothing to strike against. Nor can there be harm is one is not vested in something or attached to something. To be otherwise than that, one becomes the selfless servant of the All. This leads toward union with That, and nothing is outside of oneself. The control is of harmony, balance, in ease, with the will and desire of That Which Is.

Toward This Breath/Heart
encompass world
so small, within
one-self.

July 5 (187)

Saying

Whatever their faith, the wise have always been able to meet each other beyond those boundaries of external forms and conventions which are natural and necessary to human life but which nonetheless separate humanity.

Complement

The truth of this, which is deeper than the historical or philosophical view, is that once the heart is open it can contact every other heart. There are not two sets of intuitions which conflict with each other. When the heart conveys an impression, it cannot be contrary to the impression carried to another heart, and when one has arrived at the state of heart-culture, all the hearts in the world are open to it.

This is the natural condition in Djabrut, but those who, because of their spiritual development upon earth, have recovered the faculties of angel and jinn (which are natural for those travelling on the path to God) can contact one another beyond space, beyond language, beyond mundane communication.

They can even go further. Able to penetrate the hearts of men, they do not act or speak contrary to the beliefs of those around them except, perhaps, to carry them a step forward in their belief toward realization.

Harmony

Not two, but one in the land of heart.
Bound not by space, nor separated by time,
existence closer than the next breath,
connected in this breath
heart being intertwined.
As intention is, so is the presence,
not of another, yet two or more forms,
one being, united in love
speaking the language of knowing.
Words are not words, yet are.
Being transcends, clear feeling translated as needed to language.
Beyond in the heart, knowing reciprocal
the "wise" are the knowers, connected as one.
Not present, connected, yet still not aware,
the outer of those yet to come to this land
with clearness through everyday life.
In this, still connections, communications, not seen or known.

Inbreath
Outbreath
One is here.

July 6 (188)

Saying

It is the message that proves the messenger, not the claim.

Complement

And this message finds its historical proof not in any acceptance of personality, although this is often the case, but in the events of the world. For instance, the Prophet Zoroaster has not been accepted by so many people as the other great prophets, yet the part that he played in history was very great, and that which he gave can never die.

Harmony

In assessment, "You shall know them by their works."

In attainment, it is not until one reaches the stage of truly not caring what another may think of him or say about her that the person is free to act as needed. There are; however, many souls in one heart who are aware; and there is one being aware of all. Until this is enough, and more than that, not needed; and not a substitute, not out of balance superciliousness, there is still clinging to self worth and value, putting oneself above the means, way, others, and the source. This holds one separate. Do what is needed to do when it is in front of you, in the way that is needed. It is not only "enough", but the way: service in self-less love.

July 7 (189)

Saying

Every soul has a definite task, and the fulfillment of each individual purpose can alone lead one aright; illumination comes to one through the medium of one's own talent.

Complement

It is not necessary to turn the merchant into a musician nor compel the artist to be a mechanic. Perfection of any task leads to perfection of quality and perfection of quality leads to realization of perfection in essence. This is the task of every soul together with the need to praise God every step of the way. All the metaphysics and theology are but the forms - higher or lower - with which teachings are clothed, but the teachings are Life itself.

Harmony

The one thing that only you can do is to be yourself. The only one who can fulfill your work in the way it is to be done is you. Each person has a unique set of abilities and talents that open the way for his or her unique expression. Only the individual with those needs can fulfill them. In doing, therefore, be thankful for the opportunity. If you fill the immediate need, that which is in front of you, this will lead to the next action. Nothing more is needed than taking the next step. The path then unfolds in this unique manner for each person.

July 8 (190)

Saying

While man judges another from his own moral standpoint, the wise man looks also at the point of view of another.

Complement

By man is meant the person whose consciousness is still confined below the mind-mesh, who is in the manasic currents, who sees only as his mind sees and has no vision further than the mind. But the "wise man" has attained to the Buddhic condition, which enables him to see beyond name and form and so to look at life from every person's aspect of it.

Harmony

Seeing through another person's view is actual experience, perception, and awareness. At the same time one may have differentiated consciousness through another center or focus, or not. This depends upon the intention of that perceiver and the specific situation.

To do this there must be connection through heart and breath and also the awareness of the "other" as oneself. In that manner, as a base, consciousness, perception, and identification can be also through this other directly. This is not a trick not a special state; it is only a means of perceiving and one of the many minimum requirements of function for a "real" guide, person or being of awareness in service, and for the ones doing the "great work".

Catch your breath
put it aside
let yourself become
That Which Is
toward another
one heart, two awarenesses
breath/heart become
be sturdy in life
not especial.

July 9 (191)

Saying

While man rejoices over his rise and sorrows over his fall, the wise man takes both as the natural consequences of life

Complement

This shows that the ordinary person is buoyed by the waves of life and rises or falls with them. He cannot understand the nature of life. The wise man, keeping the rhythm of his breath steady and concentrating his heart upon unity, may be washed by these waves but never compelled by them to turn his course in life. He is above the pair of opposites and all duality in his vision of sublime Unity.

Harmony

Just as the wave has its valleys and peaks, and the pendulum swings, or electricity has its positive and negative, so too does life have its "ups and downs". This continues in all form, for it is the way and means of the creation, and includes the process of incarnation and return of the "soul". The wise one, or knower, while being aware of these natural movements lives also in the land of the heart and unity, above the manasic; and therefore is not caught in the movement, but observes it at the same time as it acts. In this manner he or she is not disturbed by it, but rather behaves in the nature of peace, for this is where he dwells.

Breath/heart turning toward the world
constant movement swirling,
balancing creation.
Calm center,
The hurricane eye extends.
High and deep, it connects
above and below the tumult.
In the harmony of movement
another peace
the quiet of creation:
action divine.

July 10 (192)

Saying

It is the lover of God whose heart is filled with devotion, who can commune with God, not one who makes an effort with his intellect to analyze God.

Complement

All above the mind-mesh escapes analysis. Only what the mind can grasp and pull below can be subjected to such a process. It is like a fish pulling some substance from the surface into the depths. The fish could only understand what it has grasped, and the rest of the substance would escape its comprehension.

So it is with Life and Truth. What the mind grasps is such a small portion of what really exists that unassisted mind can never unveil the mysteries. Yet when illumination comes through the awakening of heart, all things may be clear before the mind. For this, no effort is necessary other than love, than self-surrender, than devotion, than throwing aside all these clinging thoughts. But you cannot tell the mind to love in a lesson nor the heart to love through a persuasive talk or talisman. The heart must love because it must love.

Harmony

In breath and heart
combined in one
toward being Beloved
only You
That Is
in breath/heart
being
of the source
one
now
giving over
toward this one
outbreath become
in Ahl
out Lha
remember
be
in breath/heart
dwell.

July 11 (193)

Saying

Do not bemoan the past, do not worry about the future, but try to make the best of today.

Complement

Paul said, "I die daily." By this one can escape karma, especially if the heart keeps serene in its attraction toward God. The past that is bemoaned, the past that is prided belongs to the ego, to the nufs, and becomes the source of further misery. Whether it gave joy in the past or sorrow in the past, if it is carried along in the mind it will bring sorrow in the future.

Likewise, no thought should be attached to the future - "Take no heed for the morrow," as Jesus has beautifully put it. Each day is our great opportunity, each hour, each breath. One cannot perform Darood with the mind far away in time or space.

Harmony

Quiet mind, quiet breath
Heart toward the Beloved - Ideal
breath and heart combined in one
in selfless service be.
Responsive, receptive, quiet, and open:
"What is the need my Beloved?
To You only do I worship.
Guide this one,
a part of Yourself
the only one -
to do."

Placing oneself in heart and breath
responsive, receptive,
Do
perceive and follow
that which is given
in this breath,
the only breath
that action is,
that following can,
that perception is -
not more

nor less
only this -
in each word
each deed
each thought
or non-thought
quiet
perceptive
not thinking
do.
For in this breath
not tomorrow is,
nor yesterday.
All action is
now.

July 12 (194)

Saying

One who can quicken the feeling of another to joy or to gratitude, by that much one adds to one's own life.

Complement

That efflux of the heart is life and light and love which the sentient mind comprehends as different substances, although they are just different attributes of the same cosmic substance. It is love that quickens the heart or self of another and love is life; therefore adding love is adding life. It is the same process and comes with the expansion of heart.

Harmony

For the "other" is part of oneself.
To love another as oneself opens the way for an expansion of love/life/light in all.

July 13 (195)

Saying

Praise cannot exist without blame; it has no existence without its opposite.

Complement

Praise from another may or may not affect us. If it affects us, if it buoys us up, it raises us. In Saum, saying "Praise be to God," the hands are raised, the thoughts are raised, the heart is raised, the voice is raised. This means a change of condition, and if there is a possible change of condition - a change upward - there can also be a change downward.

The one who allows the words of others to raise him up, to intoxicate him, will also permit the words and thoughts of others to deject him, to intoxicate him in another manner. Either of these conditions is an intoxication; the person in a state of sobriety is one affected neither by praise nor by blame.

Harmony

Consider the center, the teeter-totter, or balance point. It is not bothered by the up and down of the ends. Nor does it move. The function and the processes continue on without it being disrupted. High or low it continues and is.

Consider the process and the function.

Not "good" or "bad", nor "right" nor "wrong".

What is the need?

Is it filled or not?

What is the process to fill the need?

What are the means to reach the goal?

Is action or non-action toward this or not?

Is the Real waiting for fulfillment or is the process and means toward this?

If you are called upon to do something and do it, is this something of worth more than completion - filling the need? Is it "special", worthy of praise?

If the effect is negative to one and positive to another what does this say of the value or worth?

Do as is needed

putting faith upon the only being

filling need to capacity

as it is to be done,

not more, nor less.

This is the way of balance.

July 14 (196)

Saying

Riches and power may vanish because they are outside ourselves; only that which is within can we call our own.

Complement

All the prophets have taught this, urged humanity to cultivate this inner capacity. The hand can hold no more gold than it can seize, the mind can hold no more wealth or power than it can grasp; but there is no limit to the power, inspiration and love of and in the awakened heart.

Harmony

Fleeting things, these riches of the world or fame of the person. They dissolve away and decay. What is left when the bodies pass and form is no longer? What sustains and lives on?

Clinging to the superficial ends in loss. Living in love extends forever. The king and ruler is he who has given up the earth and all things. She is the wealthy one who clings to no things.

Holding nothing,
available is all.
Not person of fame or greatness,
there is one who is great
of which all is within -
a glory and light beyond greatness,
a love/life of infinite value.

July 15 (197)

Saying

The world is evolving from imperfection towards perfection; it needs all love and sympathy. Great tenderness and watchfulness is required from each one of us

Complement

Those on the path of God need never expect kindness, cheerfulness and friendship from others, nor need they hope for moral stability nor understanding on the part of those they meet. It is sufficient that the mureed understand that all love and goodness come from God, are signs of the presence of God, and that he praise God for every sign of God's Presence.

At the same time, all that is given to the mureed is for humanity - not for himself, he has already lost what was given to him. The marvelous spiritual magnetism which pours in and through the talib reaches the whole of humanity for it enters the atmosphere of earth through the human breath and passes all around the globe. This breath is sustained by all the thoughts and feelings of tenderness and love. A single harsh thought of a master-mind can bring tribulation to multitudes.

Harmony

Tune heart and breath toward the One - growing, progressing within oneself, expressing through its parts, filling need, providing all.

Not keepers, expressers
not holders, custodians
keeping attention on need;
caring for all as the nurturing guardian;
loving life for itself;
helping and placing a hand to lift;
guiding and leading;
service divine -
becoming the instrument
of the One for itself;
expressing as needed.

For love finds its way through tenderness of heart and refinement of breath, fulfilling oneself as one part of all.

Love, live, breathe,
and heartbreath raises all closer to oneself.

July 16 (198)

Saying

The heart of every person, both good and bad, is the abode of God, and care should be taken never to wound anyone by word or act.

Complement

If there were not some good in the human heart, life in the physical body would be impossible because the blood would be carrying poison to every cell and muscle and gland. We even see some strange deaths called heart-failure or given other names which result from psychic poison impregnating the physical body.

Every harsh thought of man immediately affects two fluids: the vital fluid or energy called "prana" which flows in and out with the breath, and the Universal Life-Love Essence which holds the very earth together, which is the heart energy.

The harsh thought through prana affects chiefly the mind of another, for it is directed toward such a one; but such also is the nature of prana, so also does the exhalation of the breath operate that it touches the mental body of each person in its course and whatsoever it gives to another it gives to oneself.

But the effect upon the heart-energy, which may be considered as the Universal Life-Force, is to strike every human being upon earth, even to affect others upon earth and those in the unseen. The proper use of this heart-energy is called "Ishk" by the Sufis, "Karuna" by the Buddhists and "Agape" in the New Testament, which can be translated as "selfless love."

There is a difference here in that thoughts affect chiefly the thinker and the thing or person concerned in the thought, whereas the feeling affects the whole cosmic body of Adam, Universal Man. In this, by our feelings and attitudes, we either raise or lower the whole humanity. So when Jesus Christ said, "Love ye one another, " when Mohammed taught in Koran that Allah created us from clots of blood, it was in reference to the fact - the great truth of existence - of the Universal Love-Energy. The Master, the Saint, the Bodhisattva place their consciousness in this great stream, in this ocean of love, and by sending forth their thoughts of loving-kindness they benefit the whole humanity. When these thoughts are individualized they reach a few; otherwise they reach many. This is the reason for silence on the part of sages.

Harmony

First to avoid negative - harming;
then neutral - in balance;

finally, expression positive - helping.
All these stem from Toward the One,
being of the one,
expressing as needed.

Turning heart in love toward the Only
That is
breathing love, feeling love,
increase capacity through self-less service.
Turning toward the positive
express as needed.
How? To follow love.
Putting aside likes or dislikes
aspirations or fears
seek only love.
Being of its face
the divine unity
expresses and is felt, perceived
as guidance;
follow the best you can.
Be lifted and guided and supplied
with the means, not of your own but
of the Supplier of all.
The vehicle follows intention.
It is this one puts oneself within
and the heart expands to encompass all.
Breathing love
expand
include within
step by step
feel, sense, follow.

July 17 (199)

Saying

We should be careful to take away from ourselves any thorns that prick us in the personality of others.

Complement

The heart contains all notes, consequently it can harmonize with any other heart. When there is disharmony, it is a head condition; no matter how justified that disharmony, still it is related to nufs. God in the Supreme Essence contains all goodness and badness or none; that is to say God is the Perfection of quality, never its extension - no matter how great the extension be. God is not multitudes, or largeness, but infinite, and this infinite qualification escapes comprehension of finite mind.

If the spiritual aspirant keeps the breath in Fikar, if the talib holds the heart in Ishk, it is impossible to be unfavorably affected by others. One is either united with all souls or not so united. This does not mean condescension to others. It means either change yourself to become harmonious to that person, or else - with all the force at your command - to drive the evil spirit out of the other and make them whole. The use of this power is not contrary to Ishk if it heals another.

Harmony

Should a person be hurt or "pricked" by something within the personality of another, this shows there is a resonance of the same within that one. To blame another is not the way. It is to be thankful one has become aware of another thing that can be removed from the personality that keeps one from unity and acceptance of self. To act in a way of force to remove an item from another person, one must be clear of the influence first; unaffected secondly; and thirdly know it to be appropriate.

Thank you my love
for showing in Your face
that which keeps me from You.
Beloved, You are the only one
Being of love divine
above form and qualities, containing all.
Your being is in all
Your breath permeates
Love expresses, lights my way, is.
Beloved, grant this wish
That all things be removed from this one
that keep me from Your throne.
Being one, blessed Friend,
as You show Yourself through all Your many forms,
Your perfection expresses through all.

Love another as one self.

July 18 (200)

Saying

There is a light within every soul; it only needs the clouds that overshadow it to be broken for it to beam forth.

Complement

Clouds are caused by mind, by thought of self and by nothing else. Not those whom we meet, not those who cause us pain, not those who seem to stand in our way, cause this light to be hidden. It is hidden within the heart of each one and nowhere else. It is awakened by pain, and therefore many of our enemies, many of the obstacles in life, instead of hindering the higher self-expression, do more to enable us to bring it forth than anything else in life. It is only when we escape the bonds of self - either voluntarily and gladly or through pain and tribulation - that this light comes to the surface.

Harmony

Only toward You, Beloved, do I put my heart;
until not longer mine and Yours.

"Come to me", He called,

"and leave behind yourself. Lighting your way is love. Be, live in me and only me. Place action, heart, and breath upon my very soul and you shall rise to me, beloved.

Come. Come. No longer wait

Come breath, come heart, be mine."

Letting go of breath/heart separate
falling in/through love divine
wine I taste your essence life complete
losing myself within your warm embrace.
Comforting to know you are my savior,
not "me" - who is this standing here but You.

"Knock upon my door and call my name.

See me only with your heart's eye and you will come to me in light's love. Be not afraid, for gladly to die is the only way to be".

July 19 (201)

Saying

The soul's true happiness lies in experiencing the inner joy, and it will never be fully satisfied with outer, seeming pleasures. Its connection is with God, and nothing short of perfection will ever satisfy it.

Complement

All the experiences of the outer world may be the greatest hindrances or the greatest help or they may neither hinder nor help. Pleasure stands in our way when we are so attracted toward pleasure that the heart is lulled to sleep; pleasure also stands in our way when we become ascetics and so shun pleasure. In this condition we have escaped the material aspects of pleasure but may be more than ever bound by the thought of pleasure. Whether this thought be of a negative nature or a positive nature, whether we seek or shun, we are bound.

The soul does not seek, the soul does not shun, the soul is not concerned with thought. The soul is concerned with the experience of God and can find it without regard to pleasure. Any experience can lead to God, any experience can increase the clouds over the mind and can harden the heart. It is only when all attachment to experience is abandoned—including all thought connected with the idea of attachment—that the soul can find its peace and rest in God, be concerned with God no matter what the material or mental circumstances.

Harmony

Oh, joy of joy, Beloved.
You are the rose compared to its picture or description.
You are its essence compared to the form.
You are the breath of joy, bliss unimaginable.
Yet through all form and activity You are there;
breathing joy, being bliss above the highest, light/love only You. To You all things come and from You all issue forth. The blessing of You in all is to experience this, yourself, oneself in all Your many forms. Being not contained You are above all; and as You fall away from Yourself, clouded or free, seeing all, one touches the hem of Your garment. Never enough my love, until You are no longer, and only one remains.

Breathing in all joy
breathing out all love
breathing in all love/joy/bliss
out
losing oneself in love/joy/bliss/light
breathe, experience, be.

July 20 (202)

Saying

Every blow in life pierces the heart and awakens our feelings to sympathize with others; and every swing of comfort lulls us to sleep and we become unaware of all.

Complement

Ishk, the life current flowing through the heart and permeating the blood, touches all souls. This is a marvelous law, that many people, often harsh and unsympathetic, upon suffering great pain then begin to show sympathy and love towards others. This is because of the very nature of Ishk, Ishk which knows neither self nor not-self. So when heart is in Ishk it shows loving-kindness to all, not recognizing differences. This is the ideal condition of the traveler.

Harmony

Trials, tribulation, causes unknown -
welcome - you are welcome.

Beloved, You awaken my heart with love taps of Your beauty. Causing pain? No, aiding in remembrance; sympathy - the strings of heart resonating with all the souls who form the symphony of You - Your heart, the only soul.

Awaken from the depths, sleeper; you are given a gift from your True Self. Awakening is nothing more than your birthright - for you enter the world to do so. Placing your heart in breath current, divine universe of love being, you are one with all and "I" awaken to myself. Through mystery or action known - to all I come as needed; plucking the strings of heart until the music is heard, and no longer cacophony, only the harmony, symphony of life. Be not deceived by momentary pleasures or satisfied by comforts so transient. They too will go, fading by the wayside. I am here and present, always being, urging you, my beloveds. "Remember," I call. You asked me no less than reminding. Blessed be the one who comes to me in ease.
Hard is the way for those who fight, who resist.

July 21 (203)

Saying

A study of life is the greatest of all religions, and there is no greater or more interesting study.

Complement

What is religion? It is that which unites man and God. And what is that? It is Ishk. Is Ishk love? Is Ishk life? Is Ishk light? It is none of them and all of them. Without comprehension of Ishk we cannot understand light, we cannot understand life, we cannot comprehend love. Knowledge of Ishk is called "Ilm" by the Sufis. This is the truest and highest knowledge there is, which may be called Love-Knowledge - not knowledge of love or love of knowledge but the absolute Union of the two. This is "the study" and "the religion" in the truest sense of the terms.

Harmony

As the apparent is the bridge to the Real, so is life the bridge. It is apparent in all its forms and ways; the link - effect and cause and effect toward the source. We learn how to learn: to appreciate and perceive the teaching - guiding through life; how to perceive the effect and the means; how they reflect and work - consciously. It is this perception that opens the way to right action and the ability to do. And what is this highest connection? It is through the breath/love from which comes understanding, knowing, as light and light as it. The "study" extends to all forms and processes - extending life to all perceived experience.

Breath/Heart connects
and points toward all,
from which all come
and to the source
come back to know,
perceive and feel;
through the face
one finds the Real.

Breath/Heart lights this way, this love
includes mundane, below, above.
And here we find the Teaching great
life's interest never ending.
The breath/heart carries to all extents
to all corners, to all heights
and in the end, begin anew;
the dove descends, it rises, soars
Breath/heart carries, one note roars.

July 22 (204)

Saying

We can learn virtue from the greatest sinner if we consider him as a teacher.

Complement

If a person were entirely wicked, he could not live. The poison we send out poisons ourselves also. Just as the radio attuned to a certain pitch sends out vibrations picked up by others, while at that pitch it also picks up its own vibrations.

So it is with the heart of humanity. What touches another touches oneself. Now so long as there is life in another there is some virtue there. The very word "virtue" means "manhood," "life-force," "valor," "strength." The idea of goodness attached to it comes from the activity of human mind. Yet this was a splendid conception, that since virtue means possession of life force and life-force is identical with Divine Power, and Divine Power is goodness, therefore virtue and goodness may be identified. And if we can find some goodness in dark places, we can find it everywhere. God is not only in the heavens, God is in the hells also.

Harmony

One Teaching, sublime

One Guide

showing its face through multitudes;

each form, each person guiding, unknowingly.

But to the reader of life, who seeks to learn, all life is an open book, and all persons, places, and faces are the picture of the Ideal manifest. Through each, the one who knows how, can learn. As long as there is life, there is a channel through which the one guide and teaching is.

Placing oneself responsive,
thankful and receptive,
attentive, observant,
all lessons come
and the teacher is life itself.
Love/breath to all
thankful for each presence
and for the story and blessings
each carries and extends.
No person above

all equal in love.

July 23 (205)

Saying

Warmth melts, while cold freezes. A drop of ice in a warm place spreads and covers a large space, whereas a drop of water in a cold place freezes and becomes limited. Repentance has the effect of spreading a drop in a warm sphere, causing the heart to expand and become universal, while the hardening of the heart brings limitations.

Complement

This shows the operation of Ishk. The expansive effect of Ishk, altering coarser vibrations into finer ones, creates what is called spirit. Spirit and matter are one, but the force of Ishk is lessened as it is removed from its source, which is the Throne or Heart of God ("Arsh"). Through Ishk ice melts, flowers grow, animals gain strength and all power of man comes. So to conceive that "Allaho Akbar" has one effect and "Ishk Allah" has another is blindness, except that "Allaho Akbar" seems to touch the physical body quicker and the heart more slowly while "Ishk Allah" touches the heart more quickly and the physical body more slowly. But in the end they meet, the purpose is the same - the spiritualization of the field of endeavor. When the Divine Breath and Divine Efflux touch a sphere, they bring life, love, power and inspiration, breaking all hardness of heart, mind or body.

Harmony

When a child, I acted and thought as one. Grown, I give up the child and act as I am. Now a person, I give up separation to become human, and give up human to be one. Yet still I am human - fulfilled, aged - fulfilled, person - fulfilled, and child, - fulfilled, each grown to the next stage; letting go of the previous. Repentance of self leads to one real. Letting go in the heart of limitation, separation, acts or thoughts of self-is-ness is the stage of personality stepping to greater. Repent of the lesser, the greater fills its void. Yet one lets go then of that, for it becomes now the lesser.

With heart/breath/light/love upon the Highest step forth with knowing. Leaving that base behind stand now upon the breathheart of being, love divine. Heart upon all, being of one mind and putting aside the lesser; seek only the light/love being of bliss. Breathe in, and out, releasing person, less. That light/love become. Placing heart within the heart, loosen, let go, leave self below.

July 24 (206)

Saying

There should be a balance in all our actions - to be either extreme or lukewarm is equally bad

Complement

Attachment to matter prevents the soul from finding its way, as it becomes lost in a maze of phenomena. Attachment to mind or spirit causes one to ignore the purpose of matter and the cause of creation. Everything placed before us is there to test us and also to give us opportunity to perfect ourselves, the situation or the thing. This is impossible when one is lukewarm. The real spiritual attitude is to be detached yet warm in one's heart.

Harmony

Doing what now is needed: balance of divine action. Breath in, and out - in harmony of length and strength. Extending it, do not worry or consider. Follow breath, enlarge in heart. Breath in and out the same in strength and length. Extend now to consider - anything. Look at form and function. Pay attention to process and means. Not considering one greater or lesser than the other, find the balance point, the center.

Breathing in love, out joy; breathing in peace, out love; find the balance of action and waiting, resonance of heart, bliss, activity, peace. From here any action may be taken. Excess or passivity, balance remains, extends. Hot or cold in balance of need. Neither affected nor desirous - only of doing what is needed, as and how, and when it is to be done or not.

Breathing in and out in balance; equal length and breadth and strength. Heart upon the center, in the head and feet, out the legs and head, blending in heart/breath. Follow - neither desirous of outcome nor resistant of effect, balance breath, intention, and purpose - head in heaven, feet in earth, and center in heart, expanding action perceived as needed - no more, no less.

July 25 (207)

Saying

Our spirit is the real part of us, the body but its garment. One should not find peace at the tailor's because the coat comes from there; neither can the spirit obtain true happiness from the earth just because its body belongs to earth.

Complement

Ishk keeps the parts of the body together, unifies the mind, coordinates the body, mind and heart. Ishk brings joy and Ishk leads to peace. Ishk may be found in matter and yet out of matter. Without Ishk there could be no matter, yet the existence of Ishk is not dependent on matter. The spiritual life is the life in and of Ishk, in other words, of love. This is true herenow, heretofore and hereafter. The word "Logos" which appears in the New Testament is nothing but a variation of Ishk, only it includes in its meaning Sound, Breath and Intelligence. The best translation for Logos is Intelligence - in Sufi terminology, Ilm.

Harmony

Breathing in and out, through the body, identify with the breath - extending it outside and through each cell of the body. resonating with the harmony of all.

Shift identification with/to the breath and feel oneself be breathed in and out. What do you do with the coat that wears out, or the garment that falls apart? Is this you? Let it drop away.

Breathing love, let it exist within the breath/heart. Love exists. Breath carries and intensifies it with focus. Let it flow through the cells of the body and beyond. Connecting to its source it flows through like a mighty river through a dam. As the turbines of the dam turn, lessen resistance and light/energy is seen.

Breath/love/light extends beyond the body limits, greater and greater, breath/love/light. Identify as this and flow through the forms and bodies, the garment which you wear. These are convenient for expression, consistent with, concrete to the levels of life, yet not bounded by them - expressing flowing through, making them up also, and as form goes, identify with the love. Be. Exist. Now.

July 26 (208)

Saying

Every purpose has a birth and death; therefore God is beyond purpose.

Complement

God is beyond purpose and God is not purpose, yet if there were no God there would be no purpose. Logos and Ilm contain the idea of intelligence - that there is intelligence in purpose and intelligence beyond purpose - because purpose operates through mind and mind alone cannot partake of the supreme joys.

Harmony

The adage of "as above, so below" applies here, for this mirror of function and process is reflected through a person's action and intent - his or her purpose - both in a general sense and through particular action. If one pays attention to these processes, one can get a glimpse into the larger, more real.

Just as another person, to truly feel and know your purpose, would need to look and feel through your eyes and knowing; so too the person must reach toward, connect to, and feel and see through the mind and heart of That Which IS. And beyond that is even greater "purpose". But that is of "That isness", being, beyond which and of which is all. To touch that one must lose "oneself". There are no words in existence's impulse. Love is the way. There still is now more.

July 27 (209)

Saying

Belief and disbelief have divided mankind into so many sects, blinding his eyes to the vision of the oneness of all life.

Complement

Belief and disbelief are products of the finite mind, born of the manasic akesha. Disbelief is only a variation of belief according to the limited view, but the essence of belief and disbelief are the same.

Yet belief, if founded on love or felt with love, can bring about the awakening of heart; this will free one from belief and disbelief both, bringing one to the gates of knowledge.

Harmony

This is like the story of the blind people and the elephant; where each person describes a different aspect of the whole. This attitude and approach is also within the personality of each person under the sway of their mind and limited perception. One must be careful to pay attention to the reflection within oneself.

This is also like the story of the three men who spoke different languages and came from different countries. They together happened to find some money and each wished to buy something "different". This led to a great argument and was resolved only after a stranger came to them and was asked to settle the dispute. Fortunately, he spoke all the tongues and knew that the men were describing the same thing. The only difference was in their background, experience, and names they called it.

It takes a person of knowing - through experience - to see beyond the limitations of names and forms; and who can convey the understanding of unity in terms that are acceptable to those of various beliefs or disbeliefs. Love is both the way to unity and also the means and way of expression.

July 28 (210)

Saying

Spirit can only love spirit; in loving form it deludes itself.

Complement

Now spirit, which is the real existing substance, does not act like the material things, and yet its behavior is reflected in the behavior of all forms of matter. The change from spirit to matter is one of congelation, in other words a freezing or cooling effect which causes the vibrations to take on a coarser but harder form. Nevertheless, as soon as they take on that form they are no longer receptive to the more attenuated pulsations of the spirit.

This play and interplay of the spirit sustains the whole universe, and everything - even the thoughts of humanity, and memory - are dependent upon it. Without it nothing would adhere to anything else. Spirit within matter holds particles together and spirit within mind holds thoughts together. That is why in Concentration the thought must be held with feeling. By that both matter and mind are spiritualized and God is perceived in God's Creation.

Harmony

Beloved, You are the first cause and the last effect. You are in and through all being; perceiver and perceived. Separate, one sees You only, the essence and form. Together, one is. Love circulates within and falls forth in creative living; returning in heart and breath as it goes forward, sustaining. Known as love, lover, and beloved, You are all forms which change and decay. But only You exist. To hold to dissolution is deceit of self, for only the lasting IS. Beloved, of You, moving, sustaining, creating, destroying, all existence floats upon the sea as Your being. Holding You is losing self. There is no other one. Point therefore, awaken, remember as none other than Yourself - Oneself.

Breath/Heart touches all
eyes open, connected
and there is no form lasting
beyond its day; but You,
One, who is of all; love expresses - returns.

July 29 (211)

Saying

To love is one thing; to understand is another. One who loves is a devotee, but one who understands is a friend.

Complement

This is the difference between Ishk and Ilm, that the devotee is intoxicated by the love and light of God, that one longs for nothing else, that one is bathed in the Universal Spirit; one is a devotee, sometimes a saint. But there is another stage: to be bathed in this ocean, to drink of the cosmic wine and not be drunk. This is sobriety, the fruit of which is Ilm - the supreme knowledge or universal intelligence, possession of which makes one a sage.

The devotee, possessing Ishk, becomes nothing in the sight of God - he is non-existing in the Existent. But the sage, possessing Ilm, is as God in the sight of nothing - he is Existent in the non-existent. "Fana" describes the devotee in Ishk, "Baka" the sage with Ilm.

Harmony

There is only one Friend. To be as That is the way to understanding, for there is only one understanding that is Real and True; and that is from the Friend. All else is approach or in part; superficial, no matter the depth or height. Approach is one thing - wonderful, no doubt, yet to be of the goal, one must let go of "approaching", go beyond, and be. One steps off the ladder to stand on the roof.

July 30 (212)

Saying

Among a million believers in God there is scarcely one who makes God a reality.

Complement

Yes, God is the reality in our thought, the reality in our reality - so far as there is any reality in them, it is God. But this is only one thought among the myriads of thoughts our mind holds. Now if God is infinite, God cannot possibly be one among many; for under such circumstances, no matter how we characterized God, God would not be infinite. To be infinite, God would not be affected in any way by our thoughts. Therefore the Reality of God is beyond any thought, and this Reality is possible to us when we cease to think God and begin to love God.

Harmony

How much do you seek the goal of union - becoming again, remembering, working and living the life of Being?

How much are you willing to give of yourself?

All? Some? When you feel to?

Are you willing to die for your Beloved-union?

Willingly? Without regret?

Can you "Love the Lord your God with all your heart, and all your soul, and all your might; and love your neighbor as yourself."?

Are you willing to try these things?

No matter where it leads?

Then start.

Breathe love.

Love.

Try.

Place your foot upon the path; and if you have placed it there, then seek the next step. Toward the One, Become. Do what is needed as you are led to do so.

Become the instrument of the goal - The One -

until there is no separation,

and mind and heart and soul is one.

Do not settle for less, accept less.

Guide me, Love, Beloved

I ask

until there is no You an I.

Lead me and lay upon me all things

that I become again;

for You only do I seek

and to You only do I aspire.

Heart to Heart

Breath to Breath

guide me and sustain me

as You see fit,

and I will try to do Your will.

Love.

July 31 (213)

Saying

The soul feels suffocated when the doors of the heart are closed.

Complement

It is a natural thing for the heart to expand and contract, to open and close. This is reflected in the movements of the physical heart. But it is very unnatural for the heart to remain closed, to be fixed; this always has its reaction upon the physical heart which becomes harder, its movements less

rhythmical, its pulsations tense and its contents poisonous, destroying slowly the divine temple of the physical body.

When we look at this from the standpoint of the soul - which is nothing but Ishk, nothing but God - this Divine Life-Energy cannot touch matter. It is thrown back upon itself and impedes what is called its evolution. Strictly speaking, soul cannot evolve, cannot change, but it can experience life on the surface or in the depths. To be free it cannot be limited, and when the door to the exterior is closed, suffering naturally follows for the essence of joy is shut out.

Harmony

What is this dam you place before me, beloved? I am trying to come forth, but you hold me, curtail my movement. You who hold to yourself, you pull back upon yourself the flow of the river. It eddies and goes no further. I will rent this dam my friend, for I am of the ocean, and no thing, nor mind, nor self retards me, holds me. I am above this and will not stop. Cease your resistance, for I am coming and you shall be with me again.

Heart opens
breath flows, expresses
feeling again
free, not constrained
I can breathe, taste,
inhale my fragrance,
and know my face again.

August 1 (214)

Saying

Understanding makes the trouble of life lighter to bear.

Complement

We need not escape pains and pangs; there must be so long as we carry a mind. But mind is not the abode of understanding; heart is the abode of understanding. Trouble will not cease with the opening of the eye of the heart, but the evanescent character of disturbance will make itself clear. So time alone is sometimes a healer. Exercising a muscle may cause a pain or overworking a muscle

may cause a pain, but the first kind of pain makes no impression on the personality because there is a purpose in it. It is in this sense, when there is a purpose in view, that every burden is as a load in exercise, and the pain does not cause anguish.

Harmony

Dear Beloved, You are the first cause and the last effect. Being with You satisfies need. Awaken this heart that it may know Your Truth and see through Your eyes. Blessed Love, take this person and raise me above the separation of mind to dwell in the Abode of the Heart.

Breathing love
placing oneself in the hands of love, divine
ideal of ideals
being receptive
gladly accepting that which is needed;
ask for guidance and knowing as you need -
not more, nor less;
satisfied with knowing - divine's blessing,
sit in receptive heart,
dwell in responsive breath.
Breathe in, toward oneself, the message of love,
as it permeates your being.
Sitting gladly, waiting acceptingly,
drawing and receiving that knowing of breath/heart that is needed;
trust.

Rely on this one and act. Placing trust in divine, Ideal sublime, give yourself to this as you are able. Trusting and clarifying, heart/breath brings to your knowing as it is needed, as attention receptive is placed upon desireless need.

August 2 (215)

Saying

The same herb planted in various atmospheric conditions will vary in form accordingly, but will retain its characteristics.

Complement

One cannot change an apple tree into a date palm, nor is it necessary. Beauty is revealed through harmony, not through uniformity.

Every thing, every form has its purpose, which is hidden behind the form and the experiences of that form. So the heart of man contains the seed of life which is love - and no matter how buried, it can never be entirely destroyed for it contains the Divine Essence.

In the spiritual training, this seed in the heart is awakened to life, and through meditation a happy atmosphere is provided which will permit its growth.

Harmony

One Being, one love, one breath, one heart: breathing itself and loving itself, expressing through its multitude of forms. Beauty abounds in the human symphony, the symphony of "souls" and the cosmic harmony of life. Grateful we are of the myriad mirrors of the one. Happy and pleased we are to see the Beloved in all its forms and means. Rejoice, You are here. We need wait no longer. Your essence abounds through the heart of man and woman. Welcome, You are.

Blessed Being
we breathe
one and many
of You alone.

August 3 (216)

Saying

Think, before envying the position of your fellow man, with what difficulty he has arrived at it.

Complement

What is the one with the worldly position? If one has not the supreme knowledge, look, lest in an unawaited hour, one is blown like the chaff in the wind. What is the one with intellectual honor, if behind that honor there is not a sincerity and humility, that one be not thrown to earth with violence at some unexpected time. Those who have climbed and climbed successfully have done so through the pains which the heart has received, opening it so it pours its life-blood onto the very ground. In

the sight of God human honors are as nothing, and the love of a parent or friend or devotee, given unselfishly, supply all the merit that is.

Harmony

The greatest gift in living is the opportunity to fulfill one's own purpose in the Way: unification, remember-ance, action - as needed to assist; the way, the means, the one. As you have gone through all you have, there is none other who can fulfill this but yourself - your true self. What special talent do you alone bring to the table of life? Desiring another's meal pulls one away from one's own sustenance, to a diet not of one's own. Glad we are to be able to eat what is needed, what we have.

The way of being is to provide, not to call attention to the means or way. The form is the tool. One who may be honored for works is given glory from human perspective and goals, not the Real. That is reserved for the one who no longer seeks recognition or honor from another, for that is couched in greed. One of these shall pass away and the other keeps one dwelling upon their person - the "I" self. The effect of this is to retard the experience of unity; delay realization and "becoming"; for one gets the payback of staying within the level of envy and greed. The separation is the reward of that prayer. There is one glory and one honor above all: dwelling in the light/love/being. The rest comes as needed.

"Seek first the kingdom of heaven, and all else shall be added to that."

August 4 (217)

Saying

Life is what it is, you cannot change it; but you can always change yourself.

Complement

From the spiritual point of view this Life is infinite, subject to neither change nor influence of finite forces. It has its characteristics, which have been enumerated or described by humanity, but this Life is more than its characteristics. It can never be changed; it can never be ended; it is eternal in every direction.

From the outer point of view, what is called Life is the result of the composite karma of all creatures working in the sphere of the higher form or mode of Life. That is to say, there is Life, which is entirely separated from the sphere of Limitation, and there is Life in the bosom of which there is the action and reaction of all the minute forces of creation. Out of the second form comes darkness, tribulation, night and all evil, but the higher is never affected by it, any more than the sun is destroyed by fog.

Harmony

You may choose to be part of the ocean or a bit of foam riding on a wave, subject to its ups and downs, and buffeted by the winds and tides - or somewhere in between.

You may elect to be as the whole - as great as your capacity - or to be as a part, separate, yet perceiving unity.

Your intent sets the goal and framework, and your willingness to give up the lesser leads toward the greater - above the throes of the world: form and mind; or under the substance of creation. The blessing of "free will" is the choice. The blessing of Being, complete surrender to the Real is Truth, Oneself. Freedom, the by-product of surrender.

Giving all to the Highest
I give my breath and heart to the One Being of Life that Is.
Let "me" be lost in This That Is.
Toward This I place my heart's desire
in willing and loving surrender
of breath's impulse and love's completion.

August 5 (218)

Saying

Life is a continual series of experiences, one leading to the other until the soul arrives at its destination.

Complement

There are three apparent aspects of life, they being apparent not real. The first is the complete Pleroma, the Fullness of all things, which is God, which includes the others and touches them within and without and yet is not touched by them, as the sun is not affected by earth or clouds.

Then there is the life in creation - for creation or prakrit or nature could not be if there were not life. In its sphere of forms and forces, there is the interplay of mineral, animal and vegetable worlds; into this arena one is drawn and becomes the prey of samsara.

Then there is life as viewed from the individual standpoint, regarding each soul as separated; this is the human point of view and stands between the others. But this is an illusion, and the whole purpose of human existence is to enable us to escape this illusion.

Harmony

My carnival has a thousand fun houses, each with a thousand mirrors and a thousand reflections. Sometimes I enter in to the mirror and look through my eyes reflected. It takes someone to clean the glass to remind me if I have stepped too far; and I recall myself making the carnival. I remember myself as the cleaner, calling the workmen to my aid. Remember well, beloveds, you awaken myself. Returning is not far. I have not gone away - have been here - am here - always.

August 6 (219)

Saying

External life is the shadow of the inner reality.

Complement

Absolute life is of the nature of light. When Allah performed the Creation, He drew toward a center the highest vibrations to make, as it were, a greater abode of light; by this indrawing, contractive movement Allah caused light to depart in certain regions causing an apparent sphere of relative darkness. By this process and within this sphere the grosser worlds were made, and man - when his turn came - entered into this abode to help restore the light which had been temporarily withdrawn from it.

Harmony

We may liken life that is perceived through the outer senses to the Real as a stage play is to the playwright. That person's intention is to create a play for a certain effect. The players - in this case the cast being part of the creator - step forward and carry out the effect of this process. If one loses his or her way in the acting by identifying excessively with a character, there is a director to assist that person to remember and regain perspective. The play may disappear or change; the actors leave the stage - or be replaced - but the creator playwright still exists. As the creator may edit the script, so too do both the play and action change. They are the effect; as the effect of tuning an instrument differently creates a different tone. The instrument exists when the tone goes away, and the tuner exists when the instrument fades or his intention changes. In the case of the worlds and life, the effect is correctly described as a shadow, for the light is reflected and diminished in intensity through expression and solidity. Brightening comes through evolution, in which light is both kindled and emitted through the heart. As the person climbs higher in remembrance, unity, and expression, this is brought forth consciously; just as the actor remembering he wrote the play also know the intention from the playwright's experience, and perceives and expresses both the intention and the source from which it comes. Then action within the medium of the play is done with consciousness and knowing, and its relative reality is seen.

August 7 (220)

Saying

At the cost of one failure, the wise learn the lesson for the whole life.

Complement

There is only one failure - heedlessness toward God. There are no other failures. We fail because we are blind or ignorant, and when we are sincere that which appeared to have been a failure will prove later to be a test whereby to prepare us for a much greater success than we would have dreamed about when that experience came.

Harmony

Attentive heart, attentive breath, attentive mind, thought, action, deed - in every way and means toward and of the Beloved Self of Being, lead to right action in knowing, unconditioned from the

lower self or "externals". Yet there are a thousand thousand examples, states, stages, and situations in which this acts out or goes to.

Through attention, one does not have to hit his or her thumb with every tool to know it hurts and to avoid further pain. Once is enough. For the Highest, there is only one loss and one gain, one remembrance and one action. Nothing less will suffice. All then is turned toward that, and all effort and tuning is directed in that manner first. From there, all expression comes, and no thought is needed to "figure it out", for expression then comes as a filling of need.

Upon awakening, turn first toward your Ideal-Beloved.
Turning heart and breath toward Being One
placing yourself with sincerity
seek guidance to do as needed.
The rest will come.
Seek blessings of unity, peace upon all.
The rest will come.
Place yourself within the flow as best you can - seeking greater capacity to serve.
The rest will come.
Seek unity, not for yourself but for "God"
for it is the nature of being.
The rest will come.
Seek breath/heart/light and life divine.
The rest will come.
Placing oneself within heart and breath and light
to the greatest of your current capacity
seeking only to do as needed,
Attention.
The rest will come.

August 8 (221)

Saying

The more you evolve spiritually, the further you pass from the understanding of every man.

Complement

Man is held within the change of limited experience or samsara. At best one contacts the manasic stream in his mental sphere and rarely, if ever, trusts to his intuitions. One coins his forms of logic and common sense, which mean nothing in eternity, often to justify his injustice and defend his iniquity. His laws, being based neither upon Nature nor God, are subject to change, decay and dissolution.

The wise man, seeking the eternal verities, is bound neither by such logic nor such law. He may stand alone in the midst of the ignorant, but he knows how to stand; he knows the limits of ignorance and he possesses that knowledge which all yearn for.

Harmony

Who is able to comprehend the mystic or knower of life but one who also is of that world. The one who truly understands the musician or artist is another one. The musician can express and communicate through sound. One who attunes to this can "catch" a sense or knowing. The artist conveys through the means of his or her art.

The mystic conveys through heart and breath. As the musician must temper his message to the ear and capacity of the listener in order to communicate; so too does the one who knows. This person expresses what is needed, when and how it is needed. In this way, what is conveyed is potentially of value. The Truth lays behind, and the expression opens the possibility for right action and result.

To understand this, the knower must be of that perspective; and to comprehend this, so must another. To depend upon less than knowing is tantamount to chance, but to follow one's own intuition opens the door to the Real. One then must step through to know the means and reasons behind.

To expect another person who has not trod this path and reached this perception to understand is the same as expecting one who is in a valley next to a mountain to know the view from the top before he stands upon it. Less than that is constriction and through the eyes of hope or fantasy. They are not the same as experience. Do not be deluded or cling to the expectation that others will appreciate your position or perspective until they are in that place.

August 9 (222)

Saying

One word can be more precious than all the treasures of earth.

Complement

This word is Allah, although its forms are legion. It tells the heart what cannot be said or described; it tells one about form, thought and ideal; it draws the very life-blood of the heart. Behind the cry of

the muezzin is an eternal cry of God for the soul, and the soul for God. This is the lost word, the lost music, the lost chord - lost and yet not lost for it ever resounds in our midst.

Harmony

The infinite sound
The "Word"
unlimited
divine
inexpressible
greater than all the treasures of the world.

The word of name
ideal divine
pointing toward truth
with heart and breath and being
Ahl-Lha
Ram
Ya-Hu-Va
Abwoon
examples
if only they are followed
to becoming, remembering.
with all one's heart and soul
greater than all the treasures of the world.

The word that needs speaking
when it needs hearing
acting upon the listener/recipient
so it may do its work
and aid in opening, closing, helping
as needed
heard, but many times not heeded
greater than all the treasures of the world.

August 10 (223)

Saying

Narrowness is primitiveness; it is the breadth of heart that proves evolution.

Complement

Mind that excludes, mind that divides, mind that evaluates distinctions and differences is mind unilluminated. The illuminated mind, filled with Ishk and possessed of Ilm, will see these differences, will recognize these divisions, will notice these exclusions, but will also perceive their beginning and their ending, their unimportance in the totality of things and the relation of processes to reality. All knowledge through analysis is relative; only the heart-born intelligence brings one to the Supreme.

Harmony

Growing heart breath,
expanding love divine illuminating mind;
breath extending to all within one's reach;
identify with breath, be breathed.
Connect to love - of One - be lived.
Be breathed, do love - all that you can.
Extend further, love divine.
Feel the edges and ends, the extent of oneself.
Connect now in love divine.
Flowing through, identify with this.
Extend beyond the barriers of self; extend/expand the outer edges.
Look and feel from here within. Be breathed in - out.
Be larger toward that one love being breathed.
And now turn heart to world - extend, include.
See one within and feel, strengthening breath/love.
Be breathed.
With open eyes looking around, extend one heart to all you can;
edges grow beyond - include within.
Look at your neighbor - yourself.
Extend heart, its form, solidity part of all temporary.
Look at, express. Keep within. Feel.
Extend to all action. Be.
What can you do?
Extend this breath/light/love
in all you do, or say, or feel, or see -
as great as you can, increasing
beyond the limits, edges - live.

August 11 (224)

Saying

It is simpler to find a way to heaven than to find a way on earth.

Complement

On earth there are so many forces, so many attractions that draw one to the right or to the left, illusions that cast one into misery, glamour that takes one from the path. There is the constant struggle with the idea that success consists in dominating another, exploiting another, conquering another.

All this is the foolish play of the ignorant, who in their ignorance cause so much misery. The whole idea of heaven is the existence of a world where there is love, cooperation and plenty for all, where humanity can escape the limitations with which it is bound upon earth. Yet the ignorant do not know that this is possible of attainment while still upon earth.

When one exploits oneself instead of another, when one dominates oneself instead of another, when one conquers oneself instead of another, heaven will be brought to earth.

Harmony

Once there was a fish who swam in a great ocean. He had heard tales that there existed somewhere a world of air and sun, with creatures who flew - moved with wings upon the air. Further, this was a land of plenty, with all the things a fish could ever desire to eat; and that it was warm and light, not dark and cold; for this fish swam and lived in the bottom of the sea.

He tried many times to find the place of sun and light and air, but never could. He swam all over whenever he heard a whisper that could possibly lead him to it. But never was he closer to this world. He looked everywhere he could, even under rocks and in caves. After a while, he said to himself, "Surely there must be an easier way to find this world than swimming around and around and not getting anywhere".

The fish gave this some thought. He felt there really was such a place. More than believing it, there seemed like something kept pulling him toward it - almost like an inkling of living in it. Finally, he got so tired of trying to figure it out, and so tired of searching under rocks and in caves that he gave up doing so. He put his fins to his side and said to himself, "Surely if the Great Fish meant for us to know this, he must provide some way to reach this world". And so, simply, without desiring anything else, putting himself in the fins of the Great Fish, and letting go of trying, he relaxed. He had let go of trying, and right away he was lifted up - for he floated - all the way to the surface. He

looked out. Indeed, there he was; was brought to the land, and all he had to do was relax, let go, and trust.

Simple way
simple thought
not-thought
trust
loving breath
toward Friend
another heart
one love
lifting
as a small child
is lifted in the arms of a parent.
Love. Believe, feel, trust, relax.

August 12 (225)

Saying

It is God who, by the hand of man, designs and carries out his intended plans in nature.

Complement

There are the three aspects in life: first, that spiritual life which is God in His Fullness, uncontaminated by darkness of any sort; second, the Nature which was born from the movement of contraction, which appears as a world of relative darkness and which is the nexus of material life. To draw matter back into spirit, humanity was created who becomes the play between these other two forces or aspects. Actually these two are not in opposition, but they appear so to humanity who is attracted by one or the other.

Out of humanity comes the manasic or mental life, which is between the two others, and consists of an apparent mixture of light and darkness in which the former always predominates but does not entirely dissipate the darkness until the flood of the spiritual intelligence makes it possible. By this means God enters into the created worlds and restores to Himself that which He voluntarily deprived Himself of in love and self-sacrifice.

Actually this is not so. It is all a dream, but it is the only explanation intelligible to man.

Harmony

"I am the baker and the bread - the ingredients of myself. I am the oven and the baking, the eater and nourishment, supplying myself the nutrients of life. Sometimes the taste is so good or the baking so interesting, or the heat so nice, I forget. But after a bit I awaken myself. The awakener comes; I am, remembering, awakening, becoming again the baker, the bread; I am. Sustaining myself within, the oven, the eater, the heat, awakening to continue, I am - above wakening, baking, and bread."

Work and do,
placing oneself as the servant of all,
awaken to the Self sustaining.
"Guide me Beloved
to knowing in heart
Your action
'me' no longer,
for You are the Doer,
and 'I' Your suit of clothes".

August 13 (226)

Saying

The lover of nature is the true worshipper of God.

Complement

Nature is the aspect of God which includes names and forms. It is still the aspect of God, and the darkness in nature is only a veil to prevent the pure latent light from blinding the eyes of creatures incapable of gazing into it. Not only the seer or sage but many people feel this tremendous urge within nature; not only the mystic and pantheist but many of limited scope are stimulated by trees or mountains and rivers. This shows that there is in nature the same spiritual life which is in the soul of humanity, and in this love there is the call of soul to soul, God recognizing God.

Harmony

It is Your face in trees
Your breath in the breeze
Beauty in the flowers
Support in the world
Potential the sun.

Being of Life
we give to You all homage and praise.
From and through Yourself, You give us all,
and we recognize You, as none other being.
Love divine to You around and around
this spirit of creation, form, name, and process
continues within itself,
and You a part of Yourself, beholder and beheld.
Bless this world and worlds of worlds
with light, peace, and joy.

August 14 (227)

Saying

In the country you see the glory of God; in the city you glorify his name.

Complement

In the one it is God who reveals God's self to us, but in the other it is humanity who must work to attain satisfaction. And it is the work which should bring this satisfaction. By practicing Darood, by praising the name of God one can bring beauty and love into waste places and darkness, but beauty and love appear naturally in the fields, forests and meadows.

Harmony

Acting as the lifter of creation,
we give forth all there is in filling need.

You are easy to see, Love, as Your face shines forth through all Your works. The trees, the sun and clouds, the song of the birds, all sing to my heart.

"I am in all places seeker".

Blessed One, I try to sing Your praises as the bird; fly free as the cloud; stand firm as the tree; cover the earth with light as your sun. You are easy to see in the wild.

"My face is in all places, beloved".

Most High, Your desert rings of silence loud. Your heart shows in the breath of love. What form is this I carry into the world?

"Blessed ones, I am with you always".

Your hand, my loving supplier and sustainer, comes through the silence and the sounds, the forms and the means. You speak through the voice of man and inspire us through your architecture, science, music, and works.

"You are well aware my friends".

I see Your face and name Beloved in all your many forms, for You are one, not two. How is it that You are in famine and war as well as plenty and peace?

"Be one with me in heart, seeker, and you shall know".

I try my Love, but it seems harder in the city. Can You show me how?

"Call my name and carry the heart of heart through all you do, beloveds of my flesh. Come to me and you shall see your city as me too".

Breathe in and out - Love - Be.

August 15 (228)

Saying

The pain of life is the price paid for the quickening of the heart.

Complement

Heart expands and contracts; the nufs tends to keep the heart in contraction and brings about its hardness. This comes out of the illusion of life, for really nufs has no control on heart yet heart becomes intoxicated in the midst of life and blindly follows.

This brings about control of will by mind and creates an unending trouble for every one. To open the heart there is a constant pull, and this pull does bring pain. The pain is not necessary, the pull is. But if one has kept the heart closed, has not voluntarily searched for God, then the very purpose and nature of life will cause this pull and accompany it with pain. Even the law of karma serves not to draw people into the abyss but to bring them to a realization of a higher purpose in life.

Harmony

Such joy and bliss surrender of self brings. I see and know my splendor through this mirror - love divine. The great turn; I am.

Should I slip from myself - Ho! Ya! - awaken, come back, remember, breathe; for I bring myself back from the surface.

The only loss is of myself. Restore! This yearning is not of my being. My nature is such there is no loss or gain. And if I slip, awaken, remember - call unto myself - heart - bliss.

How far can I extend and be? Glory I am and nothing less will do. Awaken heart if I slip. Be kind, and glory shows my face. Harsh it is for kindness to help this recalcitrant "I".

Awaken heart from the other side of the veil - mirror blessed be - awaken heart of life. Be careful not to venture far - too far I must carefully retract; and giving the blessings of life full sway; and means free play. Let this I am call me to myself.

Blessed one

we give our selves to this quest remembering. We thank You for the means. Blessed life, You awaken heart easily and joyously, or hard should we cling away. Thankful we are for all Your blessings - awaken, remember - Be.

August 16 (229)

Saying

Words that enlighten the soul are more precious than jewels.

Complement

For such words can never pass away here now or hereafter. Even if we consider that soul will exist in the midst of God without the covering of the heart or mind or body, then will those words rain down in mercy upon suffering humanity and aid others in their struggle for liberation. Thus every mantram helps not only the devotee but is valuable for every person - those on earth, those yet to come and those already gone.

Harmony

How much love can you buy?
How much peace will a jewel bring?
How much realization will a treasure purchase?
How long will love/light/being last?
And a treasure, a jewel, earthly wealth?

Be it mantram or guidance or breath or intent, love conveyed, experience, or transmission; all forms of "word" lifting, conveying, touching upon the heart; all free the soul from bondage; and each step is of greater worth than all the jewels of the world. For none will last; yet being is, and when one lifts or rises, all comes closer - rises too.

Breath/love/joy we breathe
and extend to all.
Peace expresses, Love is.
Aum Hari Aum.

August 17 (230)

Saying

Love is the current coin of all peoples in all periods.

Complement

Without Ishk there would be no social order, no nation, no family, no union or cooperation between soul and soul. This is the very thing which attracts people one to another and is the most valuable thing in life - it being the essence of life itself. War, poverty and suffering show the absence of it, and prosperity, peace and happiness are signs of its presence.

Harmony

Are you able to experience love?
Then do so. Breathe it.
Experience love as much as you can.
Feel it. Lose oneself in it.
Upon reflection, place anything next to it.
Choose now which one is of greater value, lasting, being, upon which to rely.
Place yourself in love. Breathe it. Experience.
Consider any action or question: to do or not do; why, and how.
Now place anything other than love next to these same questions of actions: money, valuables,
philosophy, teaching - anything - one or all.
Which clears the way?
Which brings truth?
Which leads to clarity?
Which closer to unity - to your goal?

August 18 (231)

Saying

Do not take the example of another as an excuse for your own wrong doing.

Complement

To the talib there are two ways for selecting an ideal, which may not be different. One is to follow some spiritual person who has gone before one, preferably but not necessarily one who has been met on earth. The other is to develop the intuitive faculty and listen to the heart within, knowing that it is the heart which is heeded and being positively sure one is not under the sway of nufs.

The difference between following nufs and following heart is simple. Nufs always speaks in terms of self and not-self; heart recognizes only principles and not personalities. By following the heart there can be no mistake, but not even to principles should one be attached.

Harmony

No matter what happens or who leads, there is always the opportunity to follow guidance of the Truth.

Follow heart, by attuning to heart.

Connecting is through the breath.

Putting aside personal want or dislike, desires, aspirations, or aversions, put yourself toward your ideal Highest. Breathe love in. Express love. Putting yourself in love's hands, seek guidance of what to do and when to do it or not. There is no vested interest or personal want other than seeking to do what is needed, as and how it "should" be done. Putting yourself in these hands, trust and act.

Discernment comes through doing; perception of right action through focusing on process, function, and means.

August 19 (232)

Saying

Overlook the greatest fault of another but do not partake of it yourself in the smallest degree.

Complement

There are several manners for overlooking the fault of another. One is often equal to condoning it, excusing it. While outwardly this may be done, the more a mystic may apparently defend such a wrong doer, the more inwardly he must pray for him or condemn him, otherwise he will be partaking of that fault himself and will have to answer for it.

Another view is the heart view, which, while not excusing the person, recognizes the limitation, and knows positively the difference between the real personality and that one acting or reacting under conditions more or less trying. The heart recognizes the conditions and endeavors to free that person from the subjugation by the conditions. This is the real nature of overlooking.

But one must be careful in this for it is not in committing the same act that one is partaking of it; it is defending another openly for such an act when one is not aware of all circumstances that one partakes of it. Likewise if one wrongly condemns another of a sin, that one himself is guilty of a sin. Both these views come from the domination of mind by nufs, of will by mind.

Harmony

Standing upon the mountain, overlooking the houses below, one sees many forms of construction and qualities of work. Some stand strong, some are weak and failing, and others are built of materials or in ways that problems will result. They are all within one's view. Seeing further, in time

and space, one can understand and appreciate/perceive the actions of the builders, their experience or lack, intention, and needs. These qualities, combined with the suitability of the woods or glass or materials lead to a result of varying degrees of perfection or use. When one can see this, one knows the how and why of the effect and means. This same process is repeated within the heart.

From non-attachment, with love, and the vantage-perspective of the mountain of being, constrained not by time or space, one is able to perceive/appreciate action: "right" or "wrong" and to discern its proper place. From this knowing, in heart, one also expresses what is needed in relation to the situation. In this way one does not partake of the error.

Turn heart/breath toward the divine
and seek the face,
recognizing That One working its way back.
Assisting becomes the method;
"overlooking" is knowing contained within the heart.
Action therefore reflects need, not condoning, condemning, or adjusting. There is no "center ground" in which sin is ok, yet action now points to possibility - the next step. Viewing the Beloved's face in all, seek expression/reaction to fill the need - the next step.

August 20 (233)

Saying

Cleverness and complexity are not necessarily wisdom.

Complement

These qualities come to one from subtlety of mind, from being able to turn thoughts in certain directions and to mold the mind-stuff, so to speak, as a potter molds clay. But this is still to operate in the sphere of mind. Wisdom, on the other hand, pours down from the spiritual world into the mental sphere as a ray of pure light, brings life and illumination to the mind and clarifies it all at once, regardless of particular influences and conditions.

Harmony

Wisdom is the "Aha" of heart. There is no "figuring it out". It shows itself and then can form further; be manipulated, interpreted, and acted upon. It is the stream behind the fountain of water which showers its drops in myriad patterns, and can take the shape of its containers. It can change its substance into snow, or ice, or steam. It is the heart blessing that connects to a smile and touch.

Because one can form water into a thousand shapes and convert it from solid to liquid to gas, or combine it with other substances, does not mean one is at the clarity and purity of its source. Wisdom pours forth from the infinite ocean; is known through heart, perceived in the stream, and caught in the bucket of mind.

Simple mind
simple breath
simple heart.
One mind
no thought
to heart.
Breath in light
toward being love
in clarity and receptivity
is wisdom's home -
for now it can flow forth
and live, express.

August 21 (234)

Saying

The whole world's treasure is too small a price to pay for a word that kindles the soul.

Complement

For such treasures cannot be carried away, besides which the thought of it would become a terrific burden. The soul desires freedom and even possession of a thing may become a bar to freedom. Where there is care, where there is worry, when there is undue solicitude, there is pain, there is a burden, there is no freedom.

So all worldly possessions and all intellectual accomplishments may alike become ideals or hindrances, and if there is any doubt, the doubt itself must be removed. It is love alone which opens the portals of joy.

Harmony

If your body was about to die, and you sought to live in the world, would there be any thing you would not pay for that? If you could have all the treasures of the world only by your body dying, would you consider that a fair payment? Then which is of greater value - life or treasure?

What of the soul not awake/alive? If a spark could be kindled by a word which would grow to a great flame in eternal life of joy and bliss and peace, is that not greater still than all the treasure of the world? Is it not cheap then to give all things and pay all transitory life to truly live?

To die before one dies is the way; the only currency of value being love. No things are of such value, so one may easily let them go, not rest upon them or cling to some thing so temporary and small as thought, idea, or oneself.

August 22 (235)

Saying

He is living whose sympathy is awake, and he is dead whose heart is asleep.

Complement

The real life is not limited by thought or action. The real life is not qualified by mind or matter. The real life is not restricted because personality is subject to certain laws. And how does the real life express itself? The essence of life is in the heart and nowhere in man if not in the heart, yet when once discovered in the heart it can be found in every particle of man's nature and makeup.

Without heart, man is as animal or less than animal; with heart one becomes as a God. The energy of heart is life itself and the heart awakened brings the life to the surface.

Harmony

The face of sympathy in this world is through feeling, caring, and love. Without it a person is sterile and dead. With it life expresses and grows. Real heart is like the flower bud which expands to the radiant blossom and enters into the garden of joy. Its colors and sounds and fragrance join the symphony of life, and loses its individuality in the music of love. The sweetness of Being shows itself through the breath. Kindness is its hallmark. The soul that expands beyond itself follows the true journey and shows its face in this world as love, harmony, and beauty. This is the resonance; this is the sympathy - the vibrating strings of heart - love - the fragrance of the flower.

August 23 (236)

Saying

By our thoughts we have prepared for ourselves the happiness or unhappiness we experience.

Complement

When there is no attachment to things or thoughts, happiness is the natural condition. Mind may begin by selecting conditions under which there is a greater relative amount of happiness, and so soon as it does this, other conditions have a lesser amount of happiness. This creates pain, suffering and longing, and this longing is never satisfied until the heart is open.

Heaven and hell are one and the same, but the reactions to the experiences are different. Artist, scientist, artisan and musician, all do good in the world, but each having to work in the place of the other, instead of finding beauty would find misery. This shows that mind is the root-seat of these various conditions.

Harmony

Two people ate the same dinner. One thought it was a feast; the other, meager. The first glorified it. The other disdained it.

A person changed his diet from meat to vegetables; and when not having one considered the other bad.

Seeking the middle ground of neither good nor bad, right or wrong, better or worse, we begin to perceive what is. Looking for function, process, and need, we deepen in perceiving what is. Not attached to our own desire, we can begin to live what is; what is needed to do.

The easiest way to not live in the land of thinking something is good or bad is to stop thinking.

The easiest way to align will is to seek to do what is needed.

The easiest way to live without heaven or hell is to love.

Seeking nothing in return
but only what is needed
pleased to be sustained
place yourself in Love
and be satisfied by the breath.

August 24 (237)

Saying

Put your trust in God for support and see God's hidden hand working through all sources.

Complement

For the Salik, this trust should be a verity - not a blind faith in chance, not an unfounded optimism, but a trust founded upon surety. There is a world of differences between this and fatalism. The Salik in order to see, must see, not hope alone, and through the awakening of the heart discern the spiritual forces in every part of the Universe.

Harmony

In winter we trust in nature that spring will come. Soon we see the thousand signs of its coming and presence. In spring we feel the heat of the sun, the moving of days, and soon we hear the beckoning call of summer. We trust in nature easily, comfortably, and it answers that with the understanding and knowing of its path.

In heart we feel and sense the provider: the sustainer, giver of life. All things come from this universe of plenty, so we turn our heart naturally, in the manner of trust in nature for the coming seasons. Each season is different than the same time the year before. We do not worry or say that nature has let us down, or not supplied, or that our trust is misplaced when it rains more or the heat stays longer. No, we only say, "look, nature fill the way, supplies the needs, and changes". We continue to see its action.

So too with the heart and support of the All. When we worry or fear, that is not trust at all. Easy it must be, as the child awaits the kiss of the parent. Easy like the coming season. Faith is not blind. Trust is not without eyes. It comes from the reflection of knowing and leads to vision of the source and its means. Activity and method is simply perceived more as one turns to the prayer and opens the way for trust to be fulfilled. The consciousness of the methods comes to the observant and patient ones. What else could we do but rely upon That Which Is? There is nothing else that fills the void.

August 25 (238)

Saying

Faith is the A B C of the realization of God. This faith begins by prayer.

Complement

Faith brings knowledge without intellection, without use of any limited personal mind. The heart knows because it knows, without any special explanation for this knowledge. In this, the object of prayer is to free one from the sway of self; God can give us this freedom and it is to this end humanity should pray. When one prays for conditions or things, one limits prayer, limits oneself and deprives God from displaying God's Wisdom and Magnanimity toward humanity.

Harmony

Beloved universe, divine ideal,
my heart and breath go toward You -
only You, beloved.
I put my self within Your arms
for You are the only one of value, lasting.
Trusting in You is easy.
Surrender is easy, for you are myself.
I know this, my heart feels it.
I remember "home".

My love, guide me and take me to yourself. Raise me above the distinctions of two. I do not know how of myself, but You can. I know this.
Raise me and lead me to myself so I may dwell in Truth; You of which all comes and returns as self.
Lead me to Your way so I may fulfill Your wish.
Use me for Your purpose and lead me straight.
Unfold and keep me toward You.
I pledge myself, giving in heart with as much as I now can.
Divine one, bring me toward You and increase my capacity to realize, perceive, know, and act - express and bring You forth as the only one.
I place myself in Your arms and ask that You raise me and use me as You will.

Breathing Love
placing yourself in your ideal's arms

relax in peace and trust.

August 26 (239)

Saying

Passion is the smoke and emotion is the glow of love's fire. Unselfishness is the flame that illuminates the path.

Complement

Do not blame the ignorant for their vices. Each vice is the shadow of some virtue. The more you blame another for his or her vice, the more you keep that vice-seed in the world where it can feed upon others. By this attention evil is continued in the world. But knowing that vice is nothing but the effect of nufs to control energy, one can perceive the hand of God even in wickedness. Find God, discern the good in all tendencies and you help to purify the universe.

Harmony

A musician, or a seeker, may be carried away with ecstasy or involved with how it all feels personally. Either of these is still self-absorbed. While one is the refinement of the other, still it is not until one turns from selfishness - greed - no matter how well intentioned or highly expressed, and moves toward action and attention of what is needed, how to communicate, away from one's own self toward another, that expression can connect and raise higher. In the turning from oneself to the need of another - the Work, the Truth - the way is opened for a person to become the instrument of filling that need. That, when followed, opens the way for that person to progress along the path; to understand, expand, and be raised closer to the source of the music or the hand which truly gives. Selflessness is not the refinement of the senses or action so much as the next step, as from the in to the out. It therefore can be felt more as real when emotion takes over from passion, but still requires a turning from the personal toward the One. Knowing this, it is toward This we seek to place ourself; appreciative, recognizing, and even enjoying the lesser, yet always catching oneself and turning toward the greater. In this case, self-absorption, in excess or ease, still gives way to selflessness. As this becomes more subtle it is easy to get caught again in selfishness and greed.

August 27 (240)

Saying

The soul of Christ is the light of the universe.

Complement

The single expression "Nuri Mohammed" characterizes both these terms. This light permeates the cosmos, and it is through this that humanity finds all love, all wisdom, all joy.

Harmony

These are statements of fact - which only experience can prove true for another. The question for one is to seek that level of experience or not. Jesus, of the Christ, stated two things relevant here. One, "I and the Father are one", and two, "The things I do, so shall you do, and even greater than that". Do you actually seek toward this, and to experience this really, by being, in this company, as a human person, through every day living?

August 28 (241)

Saying

Death is a tax the soul has to pay for having had a name and form.

Complement

Soul does not die, form dies; soul does not die, name dies. Life is a journey from eon to eon and yet is not a journey. Circumstances change, essences never. We don and doff cloaks, which we call bodies, which are not ourselves. Such is the nature of creation.

Harmony

Dying before one dies is the way to pay the tax easily. By doing so, one knows oneself and is not troubled by the loss of the body, for it is like an outer coat which wears out. When you are able to shed your vehicles of mind and body with as much ease and as little attachment as a worn out coat, you will know the relative value and importance of form and name.

August 29 (242)

Saying

A pure life and a clean conscience are as two wings attached to the soul.

Complement

By the pure life is meant one free from any attachments, a heart filled with love, a mind illuminated by Supreme Thought. The clean conscience is also dependent upon Unity, knowing neither good nor evil, for as soon as action is divided whatever elevates creates accommodation for depression and so deprives the soul of happiness.

Harmony

Jesus said: "Consider the lilies of the field, how they grow; they do not work or spin: yet I say to you, that even Solomon in all his glory was not clothed like one of these. Why, if God clothes the grass of the field, which to day is here, and tomorrow dies, shall he not much more clothe you; you of little faith? Therefore do not think or say, What shall we eat? or, What shall we drink? or, How shall we be clothed? (for these are things that unbelievers seek) for your heavenly Father knows that you need all these things.

But seek first the kingdom of God, and his righteousness; and all these things shall be provided for you. Do not think about tomorrow: for tomorrow itself shall think of those things. It is enough for you to take care of the things of today.

For I say to you that the life one leads is the spirit of tomorrow to come. He who follows me in heart and breath comes to the divine with openness and clarity of soul. This light lifts the one of love, soaring high above the Gods until, to the Father of fathers, holiest of the high, he comes; dwelling in the land of bliss. For he then is of the pure land, as the lily of the field."

August 30 (243)

Saying

The giver is greater than the gift.

Complement

For giving itself increases the greatness of heart and mind.

Whatever one attaches value to, the value is in the attachment not in the thing, and this is a false value. There is nothing in the universe so valuable as that which can be given away yet retained in the giving, such as the heart-qualities which spring from love. All else is valuable only because humanity considers it so.

Harmony

There was a guide who answered most questions with the statement, "not the person". There is only one True Giver; all the rest receive.

When one "gives" with the intent of gaining, that is greed, not giving. Certainly the heart increases and the one "giving" is made greater through this means. Yet if there is attachment: to gift, to means, to theory, to receiving, to enlarging, to recognition - to anything of mind, or feeling, or thing - that is not giving. It is greed.

Seek the great and only giver and receive that which is given as sufficient. Know this is the only provider; and through its very faces, and arms, and hearts, and methods of nature and person, it fills the needs of all. But most of all, it gives all life and provides the way to perceive and live. To be without attachment, receiving what is needed, and to act not as the holder, but the channel, giving away all, is the way. The life and all comes through giving all.

Be as the vine
which yields its fruit
to all who pass.

It is not of the vine that life comes which allows it to grow, produce and supply; but through the rain and the sun and earth - of the maker.

August 31 (244)

Saying

He who has spent has used; he who has collected has lost; but he who has given has saved his treasure forever.

Complement

The real treasure is in the heart. What one spends is only an exchanging of values, a barter. What one has collected one becomes but the guardian of and so slave to. But when one gives away - whether something of matter or intellect or spirit - he has given away that which one is master of, whether possessions, knowledge or love.

Harmony

The endless treasure trove of the heart is refilled to capacity expanding as soon as space is detected. Of the great reservoir of love; there is no void or vacancy. Immediately replenished in form, or method, in wisdom, or blessings, heart completes the cycle through itself. Stopped it is when held; and not "giving" at all when traded or sold.

Love divine
Being mine
no thing have I of myself,
for You are the way, provider, and provision.
I have nothing to lose or gain,
for I have nothing of myself,
only You, my love, divine.
Allow me to give as needed;
for You express as needed
supporting all creation of Yourself.
So too, I use these vehicles of self to deliver me above.
Only love the gift divine - eternal.

September 1 (245)

Saying

Joy and sorrow both are for each other. If it were not for joy, sorrow could not be; and if it were not for sorrow, joy could not be experienced.

Complement

The heart from its very nature expands and contracts, grows warmer and colder. When, after contraction, the very life tends to make it expand again, there is sorrow, there is a tightening of processes, a deadness and dullness. Pain accompanies the escape from sorrow, but the end of pain is expansion in the spirit, which surely leads to joy.

At the same time, if one becomes so rapt in joy, if one in such moments becomes attached to the self, the joy in turn will lead to further sorrow. The purpose of spiritual development is to understand the nature of life beneath joy and sorrow and so find peace in every experience regardless of its fruits.

Harmony

There is plus and minus in all form: good and bad, right and wrong. The swinging of the pendulum goes from Ahl to Lha, the breath in, out. Contrasts and comparisons open the way for experience, perception, and relationships, but there is a center point, a balance, a harmony from which the poles come and include them. In function the extremes lead one to the other. The balance point is the center of the circle which includes all the movement within itself. So there is a large dwelling comprising its parts. From here all is within, and while all the movements and balance and aspects are of interest, one is not affected by them. Here one can understand their relationship and experience under, on top, from within, or including them. For joy and sorrow there is also bliss, above and including them; for it is the land of light and love existing as one, from which two comes and returns.

September 2 (246)

Saying

Self-pity is the cause of all life's grievances.

Complement

To relate life to the ego is to destroy the value of life without enhancing the value of ego. Once this process is begun, it leads away from beauty and happiness. In beauty there is no extension of self, there is forgetfulness of self and sooner or later surrender of self.

Harmony

When lost, enraptured in the love and arms of your loved, there is no separateness. When apart, there is yearning to rejoin and sadness at the loss. Here one may feel "bad" or lacking, for he or she is not united with the lover and misses what could be. All action then is of the person, selfish in one sense, to rejoin and feel whole, one again.

In the realm of the heart, Beloved is lost from union sublime and seeks return. Identification of self as lesser keeps that one rapt in division; and the yearning and its action supercedes caring for another's desires and needs. Surrender of self is required for reunion, in which all beauty and harmony returns and loss is only from the separateness of another part of oneself.

September 3 (247)

Saying

How can the unlimited be limited? All that seems limited is in its depth beyond all limitations.

Complement

Limitation comes from the examination of mind. Mind by its very nature puts a limit on things. The eye in its measure of space sees only so far to the left and right and only so far in front of the body; from this there comes the laws of perspective important in mathematics and art. Although the mind can see much further in every direction, still it is limited and subject to laws of perspective from which only the illuminated mind can escape. Existence does not depend upon comprehension by mind, which can only comprehend so far. All essence is beyond conception; search as it may, the mind unaided can never find the thing-in-itself.

Harmony

This is like the relationship of the wave to the ocean, matter to energy. One in the ocean feels and sees the wave rise up and down but does not perceive the entire ocean. The ocean is connected to the rest of the waters, but limited by name and function. The water extends to the atmosphere and in the earth. There is movement to and from both. Finally, there is an interchange and movement through all, including the wave.

But the water is matter. Look at it closer, under powerful microscopes and more structure becomes evident. What seemed solid has much space. Look closer into the molecule and atom and structure making it up and there is more space and movement and flow. Look further and the differentiation between matter and energy starts to disappear. Look further and a harmony or resonance takes place and is felt. Go further and there is a flow of connectedness to and through other matter and form. This same goes deeper and is reflected within the other dimensions and existence, through building blocks of forms and mind and spirit. Essence is perceived through heart and experienced by being.

Breath heart
toward the one
light love becoming
feeling; existence is.

Look at the flower
and feel.
Breathe love and catch the breath
its life
flowing through, condensed.

September 4 (248)

Saying

Pleasure blocks, but pain clears the way of inspiration.

Complement

Pleasure attaches value to limitations, to names and forms and personalities, while inspiration depends upon the efflux of the Divine Spirit - in other words, Ishk. Pleasure always enhances the ego, and as pain restrains the nufs, it opens up the greatest possibilities for spiritual development.

Harmony

The attachment to pleasure is like the building of a callus on the heart. It draws one toward reinforcing the pleasurable; which is of the senses, the person. The softening of the callus is of the effect of pain, drawing one to the relief of attachment, seeking its replacement. This upward spiral increases in sensitivity until pain is let go, as is pleasure as a goal, attachment, or dwelling place. As one goes further, the pleasure or pain is approached through indifference and freedom results which can touch on bliss.

Heart become
not satisfied with lesser;
re-union, becoming, the goal.
"Remember", cries the soul.
Leave this that keeps me from myself.

Blessed life, your purpose gives us pleasure and pain, that we may learn through difference and return filled. Love empty becomes yearning, and the cup is topped.

I have reached into the world to taste of delights and nectars, but there is only one wine of love.

September 5 (249)

Saying

There is no source of happiness other than that in one's heart.

Complement

All material and mental things are subject to growth, change and decay. Their nature is transitory and their effects evanescent. That joy which is the joy of the moment is no joy for it is limited. The joy of the Zakir is not restricted by time, space or condition, it flows out of the center of Being and its getting and giving are one.

Harmony

The bubbles on the wave seem to stand alone, but there is no source of moisture than is found in the ocean, the body of the foam. Does not the ocean roll over on itself? In the giving is the getting. Should it stand still and hold itself, there would be no wave, no foam, no bubble. The source exists; showing its face through all its forms.

Blessed is the breath, for it connects the one heart to its source and extends it to itself in return. It is like the garden fountain that shows itself in many streams and drops, yet through its pump returns to express and show its face again; to return ...

One may speak of love;
it is not the same a loving.
One may say "joy" or "happiness";
it is not bliss experienced.
Through giving it returns and gives.
Drink deeply of this breath/light/love.

September 6 (250)

Saying

Happy is one who does good to others; miserable is one who expects good from others.

Complement

When the heart acts, it touches everything in the universe. When a heart feeds another it feeds itself, for it knows no limitation of self. The heart in its true condition expands and gives love and as it gives it receives. But one who expects to be fed by the heart of another has his own heart closed, and as one's heart is closed, neither can one receive substance from another. The substance is in the very sphere, and its giving and getting are one.

Harmony

It is that the ocean of love is like an unlimited reservoir that is connected to and expresses through the hose or pipe of heart. When it does, the onrushing of the water is felt as joy or happiness. This takes place through selfless giving. If one seeks that happiness, first it is not selfless. It is greed, its own satisfaction, and it tends to block the pipe. Secondly, it is like seeking to be watered by the grass before water is upon it. The water can not come back to the hose before it is expressed. To rely upon another for the "watering" is again only closing the way for the expression through oneself. Thus, no "water flow", no happiness.

Seek therefore giving what is needed.
The rest will take care of itself.

September 7 (251)

Saying

One virtue is more powerful than a thousand vices.

Complement

The real secret of virtue is strength, is life. Vice is weakness, vice shows the absence of strength and of life. Virtue is born of the true self, vice is the offspring of nufs; this is the only standard for measuring vice and virtue. Although mankind often selects particular moral and legislative codes, these are only scientific and sure insofar as they harmonize with those highly spiritual codes given by Moses, Rama and the other great lawgivers. There is no great virtue in praising law and there is no great sin in breaking law; the merit comes from understanding law, while lack of understanding keeps one back on his or her journey.

Harmony

Beloved Friend,
I place myself within Your loving hands.
Please guide this one, Sustainer,
to do whatever is needed
for the next step.

September 8 (252)

Saying

The soul is either raised or cast down by the power of its own thought, speech and action.

Complement

Thought, speech and action are all movements. All depend upon the breath, upon the rising and falling of the life currents which affect the personality through the breath. When there is no thought there is no movement in the ordinary sense, and as the soul is non-spatial it cannot then be raised up or cast down. It is only when acts, words and thoughts harmonize - either with the upward or downward movements of the breath (Urouj and Nasoul) - that the soul is so affected. But when the breath is in Kemal the effect is totally different.

Harmony

Knowing this opens the way for a person to discern the effect of movement caused by their actions, thoughts, or words, and to control them - if he or she wishes to pay attention and act consciously. Then one may adjust actions accordingly and harmonize with intent toward a goal. This brings one closer to the Real or toward "oneself", with the corresponding identification and awareness. The breath is the key to harmonize intention.

There is also a center point or balance - which is raised above and includes the positive and negative. This is like the balance of a board or center of a spinning top. With action, thought, and breath controlled and harmonized consciously, one may move up, down, or, expanded and refined, be.

To cut through the "ups and downs", go toward the one. To cut through desires, actions, and thoughts of lesser or greater, rising or falling; love - breathe love, and try to "be"; following guidance/intuition - knowing. Doing what is needed, do. Thinking what is needed, think. Dwell in heart. Take the next thought, act, or word, and breath, toward the one or away, consciously and aware, not randomly; or be of the one.

Turn the light on;
turn the light off;
or dwell in light.
Ride the wave up;
fall with the wave;

or be of the ocean.

September 9 (253)

Saying

Love is the divine mother's arms; when those arms are spread, every soul falls into them.

Complement

Although the word "fall" is here used, the action is of the contrary nature. That is to say, there is a movement upward, at least in the sense that one is raised above the mind-mesh and freed from the turmoil and complexities resulting from ordinary thought and action. This love is the very essence of the soul and the life that makes soul, soul.

Harmony

Falling upward is not a contradiction. Releasing, letting go and resting in these arms, which are always open, raise one to One, a soul to Soul, absorbed in love.

Breath/heart toward the one
love's breath raises one from "I"
toward You alone.
Relax and soar.

Touching within the taste divine
losing oneself in the aroma of the rose
being immersed in the wine of life
substance breathed and supporting
carried over all the earths
into these arms, fall, rest high.

September 10 (254)

Saying

It is the fruit that makes the tree bow low.

Complement

True humility is characteristic of the wise one who knows, who has gathered the harvest. The proud one has to hold up his or her head; it stands not by itself. But the wise one, seeing the power there and recognizing that the power is the gift of God, surrenders that gift back to the Giver of all good things.

From another point of view, fruit is a burden - whether that burden be wealth, knowledge, power or friends. All of these have a purpose but when that purpose is out of harmony with the spiritual unfoldment, its burdensome nature makes itself manifest.

Harmony

"You shall know them by their works." True giving extends the fruit of knowing into the world and bends down to make it available for all who can pick. The offering is back into the earth, while the fruit is of heaven. If one is burdened it is of the self. If one humbles oneself the burden is taken. The fruit of knowing naturally causes one to reduce the stature of the effect, the vehicle, the person, and give grace its due.

Heart is heavy, I bow down.
Heart is light, burden is heavy, I yield.
Heart is one, I bend and give to all.

September 11 (255)

Saying

In order to learn forgiveness, one must first learn tolerance.

Complement

This is true whether one offers forgiveness or begs forgiveness. To offer forgiveness without having understanding is no real forgiveness, for it does not absolve another from the sin, it does not free another from karma.

The real forgiveness - as exemplified in the lives of Christ and Mohammed - is to give something to the one who has gone astray, to impart life and love and lesson so that one will not err again. The average so-called forgiveness which does not deter another from erring again has no value. Likewise, begging forgiveness is of no value unless there be repentance. If you are unwilling to repent, there is no gain and there may be a decided loss in begging pardon. Sufis have always placed considerable importance upon repentance, comparatively little upon forgiveness.

Harmony

In tolerance there is acceptance of diversity and imperfection as stages. In forgiveness there is letting go of any held desires, emotions, retributions, or balancing. Love is the only vehicle for this as it is selfless; and there is only one true forgiver, as all else is less and partial. Tolerance, understanding in awareness, is a prior step - either toward another or oneself. Letting go is of the nature of renunciation, repentance.

I let go of those things of imperfection; for through your eyes all is perfect; Love.

September 12 (256)

Saying

The first step towards forgiveness is to forget.

Complement

That is to say, remove all remembrance of the act from the mind. The one who has done wrong does this best by a complete change of attitude, so great a change that the mind will not again succumb to a similar temptation, will not permit the ego to sway it in the wrong direction.

The one who has been wronged should steel himself against being wronged again. In the first stage, one completely erases all recollection from the mind or ceases to regard the deed as an evil one - especially if one has learned a living lesson through the experience.

This prepares one for the higher condition, which is not to be insulted, not be wronged or hurt by another. This shows the real spiritual advancement on the part of a person, that he or she is not affected or harmed by the acts, thoughts or words of another.

Harmony

Placing heart and breath now,
in the moment
breathe, love, feel.
Letting go of yesterday, not thinking of tomorrow
only now
love, breathe.
Action comes of process now,
love/breath/light
not holding "before"
there is now.
Act according to need
heart toward one
breath toward one
be
do as need be done.

September 13 (257)

Saying

The only way to live in the midst of inharmonious influences is to strengthen the will power and endure all things, yet keeping fineness of character and nobility of manner together with an ever-living heart full of love.

Complement

There are two ways to reach and hold this stage. One is through Darood - to hold tight to the Divine Thought on the breath. Hold tight no matter what the occurrence or cause for complaint. Hold tight and concentrate all the thought upon Allah so that nothing another says, does or thinks can affect the mind. Then the mind is protected and the karmic reaction strikes the other.

At the same time, the heart should be kept pure for even the thought of another as other, even the idea of dualism with favorable opinions is not conducive to the spiritual welfare of any party concerned. Heart full of love is heart that does not conceive differences, which holds another as the self, which feels all people as the offspring of the one Divine Parent.

Harmony

The sun shines its light upon all the earth. If someone calls it "darkness", it still shines. There is only one light of love. The king rules the empire with a giving hand. All parts of the kingdom are of himself. Shine upon the kingdom as a sun, with loving arms outstretched. The king of life is one who has given up the worlds. There is but one king, the ruler of all. Be of the king, welcoming all within the heart.

Breathing love
toward the one
the only light
hold out your hands
extend your heart and breath as sun;
let life/love flow
toward one.
Standing tall
embracing all
one feels: "come within my heart
you are not alone
you are a part".
One extends a hand to the child who falls.

September 14 (258)

Saying

Devotion to a spiritual teacher is not for the sake of the teacher, it is for God.

Complement

By attunement to the breath of the spiritual teacher, one becomes attuned to the Divine breath, and by attunement to the heart of the teacher one becomes united to all the illuminated souls who form the Embodiment of the Master, the Spirit of Guidance.

Harmony

Following the rhythm of the breath
losing oneself in the stream of love
breathe deeply of this wine
and look through these eyes.
Walk the walk.
Surrender is cooperation of will.
Toward one,
this ladder leads.
The apparent is the bridge to the real
and the breath/heart is of the one.

September 15 (259)

Saying

To become cold from the coldness of the world is weakness, to become broken by the hardness of the world is feebleness, but to live in the world and yet to keep above it is like walking on the water.

Complement

This is the very test of life and it affects mankind on all planes. Thus in the physical body, when we are losers in the battle of life - whether through our own weakness in the economic field or because of heedlessness - often this takes the form of cold in the extremities. This is due to poor circulation, which in turn is the result of lack of life-force in the heart.

The struggle for life is a battle and very often those who are unwilling to fight others are likewise unwilling to overcome their own weaknesses. This shows absence of life and power. The purpose of

the purification of heart is in the highest degree scientific when viewed from this aspect, as the soul through the heart replenishes the energy in all of one's vehicles down to the utmost cell.

From the emotional point of view, the order and rhythm of the circulation is necessary to maintain health and vigor, and also in order that one be not overcome through external forces. In meeting the struggles of existence, a bold front is put on through concentration on the heart. This boldness is inner not outer, it is a fine courage which may be hidden by meekness and a true humility. It knows no fear yet disdains neither anger nor egotism. This shows the control of heart and will over mind.

And the mind thus handled keeps its opinions or changes them, but mind is not opinion. Opinion is a fixation of mind due to the nufs. It is like hardening and sculpturing mind-stuff into images and then worshipping the images. This is an idolatry. Mind freed from opinion is the master-mind. In this the water is symbolic of the mind-stuff (or akesha), which rises and falls but never sweeps over the head of the master.

Harmony

What coldness or hardness is there in life but You, Beloved? In You is only the warmth and softness of love. Your face may show a scowl for a moment, but Your smile shows always. Above the fray, You, Beloved hold out your arms and shower us with gladness. Even Your blows are filled with joy.

"I have come into this world beloveds and you have found my way. Return is of sweet surrender, and there survives only love. Cold or hard is but a brief passage so I may have a mirror to use".

"Breath/heart in love
and stay in joy.
Fly above the waters of mind
and know only self.
Do you not kiss my hand
and sing my song?
There is no hardness but me.
Leave your darkness and
join me in the abode of light.
Remember."

September 16 (260)

Saying

God alone deserves all love, and the freedom of love is in giving it to God.

Complement

The idea of "I love" or "one loves" is good but not complete. Until it is complete, life is not complete. Possession in love is desecration of love; there is no property in love, there is surrender in love. Yet this very surrender is no loss; one becomes like a magnet which imparts its magnetism to all things yet loses no power thereby. So the freedom and surrender come together.

Harmony

Consider for a moment that all expression - life, love, being, form is of the creator - of That Which Is and was and toward which all is and which makes up all. Is there any thing of which this all has come other than this? Then what "deserves" of itself more, or at all? Yes, this "One" shows itself in its parts. The expression returns to it in this manner, but when directed this way is of some limitation - not "bad", but only somewhat limited. It is thus of the one, in fullness and entirety, behind which and through which all form and function flow - that love is from and IS, that one gives unto; for only that is truly "deserving".

All else makes up its face and is honored as such, recognized as such, but all else may pass away. There is only one of which all comes and to which it returns, and of which it gives itself to come to know. It is of this "beyond" - beyond even the beyond - that allows, permits, itself to fall away from itself and to freely return; to choose, so to speak, within its grandness. To whom or what else belongs, deserves, this love? Giving in this manner raises one toward the source; the becoming of which is expressed through life - on all planes, fulfilling creation.

AUM, Sri Ram
Jai Ram
Jai, Jai, Ram
AUM.
Victory, Victory, Ram
AUM

Breath/love/life continues
itself.
What one takes from the pot
returns, filling the pot.
The pot is honored.
The contents are honored.
The ladle is honored.

The taker and returner are honored.
But the One who makes it all
of itself is honored most.

Breathe in
Breathe out
Breathe love.

September 17 (261)

Saying

Love has the power to open the door of eternal life.

Complement

Because love is life - they are not two, they are one. The only force in animal passion is the life-force, and this life-force leads to propagation of species. The transmutation of love from the sphere of procreation to creation is a transmutation of life-force, which may then be directed at will. Yet all usages of this life-force should be for the greatest satisfaction in order that beauty may increase and every deed become a work of art.

When one reaches this stage, one brings paradise to earth and one lives one's immortality. Immortality, being of the nature of the infinite, is therefore unqualified and knows no self. The true Atman, if the totality can so be called, is life, but life not in the sense that it is generally known. Rather it is Ishk, the Supreme Love which bonds everything in creation and yet is bound by nothing.

Harmony

Another way of saying this is that through love one accesses the open door of eternal life; and in so doing one finds love is the means, the way, the goal, and life eternal of itself. No thought of love is love, yet by moving toward this, as much as one can, the next step is reached; for love is learned as it teaches, guides, and shows the way. In love, no thought of self, and life is fulfilled, brought forth, and is - now.

This is like saying that water opens the way to the ocean. One follows the stream, learns how to navigate - is taught, guided by the process - and this leads, by ever increasing waters to the ocean of which the water is a part and also makes up the whole. It is by getting into the stream - the movement of the water - that the greater water is reached. And upon reaching it, if one were to go further and become it, one must give up the identifying with the traveler, the water that leads to the

goal, the act of movement, and even the means itself. To be of the ocean one must be as the ocean and its waters which extend to the stream. Lose oneself in love.

September 18 (262)

Saying

Love has its limitations when it is directed towards limited beings, but love directed to God has no limitations.

Complement

Directed love is like focused light. If even a little of the light of the sun is focused, it starts a fire as can be witnessed by the use of the sunglass. Therefore, while passion has power it is lacking in beauty and destroys either the object of passion or oneself. In love, power and beauty are in equilibrium and remain so until one is covered by the other. In true love - whatever its plane - these are balanced, and the love brings joy although it is not sought for the sake of joy. It is life itself, and when that love, that life and that beauty are spread out to the Omniscient God, it brings God into our being and we are, as the Bible says, Gods indeed.

Harmony

As you pour water onto a plant, or drink it, or give it to another, you may consider it limited to that particular or you may also be aware and in tune with the process being part of, and connected to, a great cycle of water within the world. Either is "ok", but one is limited and one expansive - closer to reality.

You may do the same with love. Connect in heart, through breath and intention, feeling All in its many forms and faces. As you give - as love comes through - it expresses to the All. In this way "you" give - it is directed - infinitely, without limitation.

September 19 (263)

Saying

The teacher, however great, can never give his or her knowledge to the pupil; the pupil must create his or her own knowledge.

Complement

Knowledge and life are not separate. This is the meaning of the Ilm of the Sufis which is not like the knowledge of the world. Naming is not knowledge, hearing is not knowledge, reading is not knowledge. Experience is knowledge. Life brings knowledge and the removal of self enables one to find knowledge in everything.

All the teacher can do is to make the pupil realize this, but the knowledge of the pupil is that of his own realization. That is why it is difficult for the average man to study with understanding the lives and precepts of the great teachers of humanity.

Harmony

To learn the lesson of how to learn is greater than all the words of "teachings". Guidance is the method of assisting another toward experience, knowing, and function. There is one Teacher, life itself, and one seeks to be the student of life in order to know. Putting aside self opens this way, for it empties the cup. Knowing is of the heart, knowledge of experience.

This process is like learning to swim. No matter what words, methods, or approaches, it is only when the person gets in the water and swims that he or she will know swimming. Then, that one may learn from it how to go further, until one finally knows swimming through its feel.

The same is of heart and breath. Follow these, expand these, using the ladder of the great world "teachers" or prophets, one's guide, or life. Let this tuning and losing yourself in this breath/heart bring you toward the only true heart real, from which and through which one knows. It takes jumping into the water. Breath is breath, heart is heart, love is. Experience.

Touching the feeling
put away yourself.
Seek the guidance of life
constantly unfolding itself
to be caught
by the one who can.

September 20 (264)

Saying

One thing is true: although the teacher cannot give the knowledge, the teacher can kindle the light if the oil is in the lamp.

Complement

This oil is love, and the lamp is the heart. Once the flame even flickers a bit, it starts a commotion and a motion which reaches to the furthest parts of one's being. Often this occurs in sorrow or in trepidation, yet it awakens the life-spark in one to the real life. Thus it comes with sympathy and understanding. If one then keeps in the rhythm of the heart and watches the heart fully, all things become clear in the light and life of the heart, and that very attitude fans the flame therein to greater brightness.

Harmony

The greatest lesson is that of love, the Great teacher and guide.

Breath heart from the one
through the one
to the one
awakens, enlivens,
life's spark of love
toward the one.

Pointing heart
toward light
fanning flames of loving
act, do
what love guides, leads, teaches.
Learn of love, oh lover
for you are of the Way now.

September 21 (265)

Saying

Willpower is the keynote of mastery, and asceticism is the development of willpower.

Complement

This willpower is love-power and life-power; only, when it expresses itself as power it is called "will". That is to say, in love - true love - power, intelligence and beauty should be in equilibrium. When beauty dominates there is adoration which leads to intoxication, and when power dominates there is more fire without always more light.

In order that the will power be not destructive, in order that it be one with intelligence and beauty, the spiritual life is followed which concentrates everything upon Unity. No doubt the life in the desert accomplishes it, but that is like spending all one's time gathering fuel for a fire, which is used neither to cook food nor to warm others. The real spiritual asceticism is followed in the midst of the world; this is nothing but surrender for the purpose of a greater benefit for oneself and the whole humanity.

Harmony

The warmth of the sun beckoned me to play in the field and run with the wind, but there was work in the village to do.

Heart goes to need, filling what is called; for there is no greater light than love's call.

There is no regret as the hand lifts another; and the sun shined brighter and smiled in support.

No regret is love divine supporting creation in all its glory. Can one do less? For the pleasure of man is human and will is not two.

Blessed breath
unite me in the way.
Joy and peace are forever
and there is no letting go.
Surrender is for thieves.
How easy is love.

September 22 (266)

Saying

Real generosity is an unfailing sign of spirituality.

Complement

For this shows the absence of the sway of the nufs. To give freely means to give without attaching any value to giver, giving or gift.

Harmony

Just doing what needs to be done is no great virtue. Does not the One Which Provides and Sustains gives to all under the sun with no thought of self or desires of praise? If this one, from which everything comes and returns fills all needs; is one who is fulfilled more important? Simply placing oneself as part of the process is enough, for no matter what one does, there is still only one true giver and means through which all comes.

September 23 (267)

Saying

There are two kinds of generosity - the real and the shadow; the former is prompted by love, the latter by vanity.

Complement

Often it is hard to draw a line between them for even among the vain there is often a spark of love. For instance, even those who give selfishly are not so bad as the misers who give not at all. The miser will have to learn to give as well as to find joy in giving, so for him there is a long road. But the other one who has practiced giving yet not found joy in it will have less difficulty.

But it is not true generosity, which imparts things with the thought of self in them. What is known as "Indian giver" is one who recalls gifts, but the vain person is often a spiritual Indian giver - who repeats, "Remember I gave you that." In such giving there is no life and consequently no blessing.

For this reason, many who practice healing, who possess some psychic power, do not do real spiritual healing. They give out some magnetism, no doubt, but the real substance of life is seldom transmitted in that way; this often leads to but temporary relief as well as added danger to the one practicing the art. The true healing is healing from the nufs, the cause of all diseases.

Harmony

As the tree gives shade to all under it,
let me give as You see fit.

As the sun shines upon saint and sinner alike,
let me be a channel for Your light to all.

As the fresh water of the stream quenches thirst,
Let Your spirit be a spring ever present through my heart.

As You provide all,
let me be a vehicle for Your use.

September 24 (268)

Saying

It is better to pay than to receive from the vain, for such favors demand ten times their cost.

Complement

All praise is due to God. Wishing thanks or appreciation for self is nothing but idolatry and often a most vicious form of idolatry. Sufis do not attack those who worship sticks and stones, but evil is he who - though he enters a thousand temples or churches - demands for himself what belongs to Allah alone.

Harmony

The "gift" of the vain is no gift at all. It is greed, which mires both the "giver" and recipient in the spider web of self. Vanity is the flypaper of self, sticking all who touch it to its face. It is the heart which frees one from its grasp, through the dissolving power of love.

Give me the opportunity to serve, Beloved,
and I will attempt to let You alone give.
All praise is to You, provider of all.
Like the tree which raises its branches high,
let the wings of heart rise in glory to You.

September 25 (269)

Saying

The kingdom of heaven is in the hearts of those who realize God.

Complement

For only such possess all powers, faculties and gifts - yet they possess nothing. Possessions are burdens, which impede progress; possessions are blocks that prevent the free flow of energy, hindering the electricity of life from flowing freely through the veins of nature. There can be no pretense here, neither the desire to give nor to receive. Freedom is necessary and freedom is impossible when one is not free from thoughts.

The master of thought does not "think" in the ordinary sense of the term, nor does he or she love in the ordinary sense. What thought may come through one, what love may pass through one, is the natural concomitant of one's life and realization. Of this it is impossible to say much in words.

Harmony

Heaven is within the heart of the one who realizes God since functionally one expands consciously to the heart realm and above, which includes the realms of the heavens. It is like saying that when the landlord is conscious of the whole house, then he becomes aware of the rooms within it.

One can get so interested in or enamored with the utilities and things in this house, and think of how they work or what they do, and never get anything done. But a person knows it is only when the electricity or water flows through the appliance that it works. All appliances are available to the one who "flips the switch" when they are to be used. Simply, easily, turn them on and use what is there.

From 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 only being - this is how one turns on these appliances within the realm of being, heart, and the heavens.

September 26 (270)

Saying

In order to relieve the hunger of others, we must forget our own hunger.

Complement

First, considering physical want: food or clothing should be given with a blessing, with a feeling that imparts life to another. The mere presentation of something without this feeling may turn a gift into a curse, for every particle of such food may bring life or disease. Only by removing the idea of self therefrom can we be sure that it will bring life.

Then, considering the knowledge to be given to another - even the knowledge of the world: you cannot teach geography, arithmetic, language or anything to another if you put self into the picture. Self does not belong there. And so when it comes to satisfying the hunger of the heart, we feed others either with our personal food or with that drawn from the universe. If we give of this for the sake of getting, poison is transferred and hunger is followed by death. But if in the giving we consider it our duty - whether spiritual or ethical duty - then someone is benefited and perhaps all concerned are benefited.

Harmony

Beloved,

Guide me to be as Your hand for those in need, and Your eyes for those who do not see. For You know both cause and effect; true needs and how to fill them. Let this one be an instrument for your means, a channel for Your love and life. Let needs issued forward be filled as you see fit.

My love, I place myself within Your arms, the only support.

The way is open and my life is but an extension of You.

Be pleased with me by doing what is needed;

by providing me with the means to fill Your wants;

to do what is needed,

and to lead only where I know the way,

when and how You want it done.

September 27 (271)

Saying

It is when one has lost the idea of separateness and feels himself at one with all creation that one's eyes are opened and one sees the cause of all things.

Complement

This is the union of feeling and knowledge. As Krishna has so beautifully expressed it, "To one ever attached to Me, worshipping Me in love, I give that union to knowledge by which one comes to Me." Such universal expression alone is valuable. Separating self from self, we place boundary marks upon knowledge and so make omniscience impossible.

People speak about higher mind and completeness of mind. There can be no such completeness without love. Even if love takes that cool form called interest it is something, for without that interest there would be no knowledge. And what is interest? It is a turning and a tuning - a turning and a tuning often quiet similar to the process by which one attains to any or every goal sought.

Harmony

These descriptions are of effects and causes, processes and functions: the way things work. There are several practices, approaches, and methods within them. They are worthy of deep consideration.

Tuning heart to breath

and mind to heart,
action comes of itself.

Assume for a moment that you are your body. Look from the perspective of your little finger. Identify with that. The rest of the body is hidden. Lose this separation of self and grow larger to "yourself". "You" are bigger now, including your little finger; and knowing of relationship and reasons for having it are clear.

Consider for a moment the same relationship of "you" - whatever you conceive yourself to be and identify with, to your "true" being. Letting go of lesser, remember again. Becoming is the road to being. Love is the way and means.

With heart turned toward your true love, become. Lose yourself toward one; for what you place your intention/attention upon you become. Let go the lesser finger - now.

September 28 (272)

Saying

To fall beneath one's ideal is to lose one's share of life.

Complement

That is to say, since the ideal is the highest of concepts, the whole of the vital force for which one has capacity cannot be expressed or felt unless act, speech and thought are in harmony with it. The practice of "tassawuri Murshid" as well as Darood by Sufis make it possible to retain some relationship, even identity, with the ideal at all times. The average person, not knowing these principles, often has no means by which he can maintain his state, so he or she rises and falls and is subject to both joy and sorrow.

Actually life is expressed through the ideal, the ideal in this event being higher than the idea. Idea is a thought which is connected with nufs; ideal, while not always free from nufs, is in the direction of independence from nufs. To attain to any ideal, no matter what its characteristics, one must remove the nufs from one's path. Therefore, selfishness is a bar even to passion, crime and aggrandizement. Fortunately the wicked people do not generally know this so they are caught by their own misdeeds.

Harmony

He looked for the highest peak he could see and moved toward it. Finding another even higher, he moved toward that, and another and, again, one even greater; until, there, finally, in the distance, the highest of all.

He wanted the view from there and set off to find it. Upon the climb he grew weary. It was higher and farther than he had perceived. Finally, stopping short of his goal, he rested and gave up the journey. He saw far, but not from the top he could have.

There were signposts along the way from ones who had gone before. A way station was around the bend for one going over the next ridge. These were missed for he gave up. The choice to go further was his. The means and support were there for him.

Breath/heart toward the goal
the one higher and greater,
toward one, losing self
putting desire to test
and losing reluctance, safety, and "peace";
put hands to heart and trust in guidance divine.
Step forth and do not look back.
No stopping for this climber.
Toward the One.

September 29 (273)

Saying

The wise of all ages have taught that it is knowledge of the divine being that is life and the only reality.

Complement

That is to say, Ilm is knowledge and knowledge is nothing but Ilm. Worldly knowledge is symbolical - the application of names to processes - but understanding of the process requires a subtle union with it. Naming a thing does not bring knowledge of it. One can distinguish electricity from magnetism and light, but what is electricity? What is magnetism? What is light? We know only so far as our senses tell us or as our limited mind has opportunity to convey some idea.

Yet from a certain point of view, there is a great reality in electricity, in magnetism and in light beyond their phenomenal appearance and even beyond noumenal conception. There is a reality which can be experienced in Zikar, in which state the three are one; one will then know, without always being able to explain, that they are certain aspects of life which appear more clearly when

seen in the mineral (or chemical) world. They are present in vital processes, though more hidden, and when we come to humanity we observe other forms of magnetic behavior closely interwoven with the personality. This shows that true magnetism is connected with life.

Above and beyond the sphere of mind is Ishk, the Universal Subtle Energy which is what we call love. Comprehension of Ishk is Ilm, but neither Ishk nor Ilm is possible without union with the Supreme Being, at least in the form included in Darood. That union is still possible in name and form, for "Baka" is the goal of all. That is to say, the expression of the Divine Light and Love through our personalities. This brings all knowledge and all gifts.

Harmony

Yes, the wise have always "taught" this, but is it true and real? You can only find out for yourself through experience. Beyond name, beyond form, union is the only way to know. Do you want to know, experience, live, and express? Then you will need to find out. Or are you satisfied with less? Eventually you will know. It is your own nature and being. When do you want to know; and do you seek to fulfill your life/knowing/union through expression as and through the person? These are your questions and to which this saying and writing point.

Seeking the desire of your heart, stand among the mirrors of form and point toward the highest you can reach. Upon coming close, see to what it has grown and do not stop until union is your way, and comfort no longer is of the person or approach. You need go no further than the "ending" to begin to know and live.

September 30 (274)

Saying

When the stream of love flows in its full strength, it purifies all that stands in its way, as the Ganges - according to the teaching of the ancients - purifies all those who plunge into its sacred waters.

Complement

The real Ganges, the real Jordan, the real Red Sea is the heart of man and its tributaries. Heart heals body, heart heals mind, heart heals heart, heart heals all that pertains to the self, heart heals all that pertains to others (that is to say to the phenomenal non-self). Heart takes one above the realm of self and non-self, heart is the throne of Unity. All the teaching of Sufism is to bring one to this great realization of Heart. This secret is described in Nirtan but not revealed. It cannot be revealed if by

revelation one means making clear some mystery for the head. It will always be a mystery to the mind; it need never be a mystery to the heart.

This realization is the most important thing in life, in the highest sense. It is the eternal life which is possible whenever one lays down the ego and surrenders gladly. Without that surrender there is no plunge into the Ganges, there is no division of the Red Sea or drying of Jordan. This supreme Unity is above mind, beyond the mind-mesh. In that realm Bhakti and Jnana become one.

Harmony

Turning to Heart

- breath and mind toward love divine;
placing oneself in the current sublime
breathing in purity
being so clear
leaving behind all else held dear
turning toward only that which is all
placing oneself in the love that cures all;
call to Beloved

Hail, Hari Om

peace, great sustainer

joy, love/breath is home.

I yield all "self" for this is illusion

awaiting your call in surrender to fusion.

Being Beloved, user of all

sanctify this one, through love flow befall.

Breathing in love, breathing out bliss

bathing in this, river Your kiss;

use me for whatever You wish

let loves healing power express through this dish

that others may dine from you endless supply

be cleansed, purified, live always, know why.

October 1 (275)

Saying

Each soul's attainment is according to its evolution.

Complement

That is to say, the soul sees life openly insofar as it is uncovered and no longer veiled by its vehicles. Removal of matter, removal of mind, removal of heart - these are the three stages in the evolution (so-called) of soul.

Harmony

One perspective on attainment is like the musician who has gained greater uses of his instrument but has not progressed as far as another - who no longer grows. The first is attaining. The second is not.

Another perspective is that as the musician grows, his understanding, feeling for, and expression of music grows naturally and reflects the stage he has reached.

A third perspective on attainment is that one must grow beyond the bases to reach the goal. In other words, a musician must first have physical control of the instrument; then grow to understanding music intellectually; then have a feeling for it. When all these are present, or "realized", he then may let them all go and experience the music. He then has the tools, the vehicles, through which to express it.

October 2 (276)

Saying

It always means that you must sacrifice something very dear to you when God's call comes.

Complement

This includes sacrifice of all things, but as even the most selfish person does not attach value to all things, one only feels the sacrifice of what one has valued. It might be wealth, but the wealthy one may be quite willing to surrender worldly knowledge; it might be worldly knowledge, but the learned one may be quite willing to surrender his or her friends; it might be friendship, yet the philanthropist might be willing to sacrifice everything else. Yet hand, head and heart - in clinging - prevent one from accepting the Divine Grace freely given to all.

Harmony

Beloved, Your heart is calling. I hear Your voice of love. Take me, of little value apart from You, to Your being; of which I am - I know.

Beloved one, take all of me and mine; not worth a drop of the infinite larder of Your Heart.

October 3 (277)

Saying

Renunciation is always for a purpose; it is to kindle the soul that nothing may hold it back from God, but when it is kindled the life of renunciation is not necessary.

Complement

Now renunciation is a letting go of things, but this does not make things depart. A man can surrender his title to his home, yet live in it. It is this surrender of the title that is important in the spiritual life. Bible teaches, "The earth is the Lord's and the fullness thereof." What is meant by this fullness? It signifies that every blessing that comes to one while on earth comes from God.

Harmony

Beloved, You are the bringer and the gatherer; the supplier, sustainer, the sustenance itself. You, the only, make up all: body, mind, spirit, heart, and breath. You are indeed all things, for they issue forth from You and are of You; the cause and effect.

Guide this one and lead me to Your use. For You, of all, know the Way. Provide me the means to fulfill Your plans and I will do my best to accommodate them, and to use what You provide. These are Yours and You of You. What else is there? I a caretaker, not an owner. You are the owner and being. Let this one close to Your heart, so there may be only one Heart, Breath, Being - and "You and I" are no more.

October 4 (278)

Saying

There are those who are like a lighted candle: they can light other candles but the other candles must be of wax - if they are of steel, they cannot be lighted.

Complement

Buzurg is one who can kindle the hearts of others even without speech; his or her personality alone may be able to accomplish this. Every one is a potential Buzurg, which is to say, Bodhisattva - the essential nature of the Sufi Buzurg being the same as that of the Buddhist Bodhisattva. Such a one is an instrument of the Spirit of Guidance, the incarnate spirit of the Divine Master.

Buzurg can affect most everybody, but in two ways. Some are like the wax candle, that once the heart is kindled it is always kindled. It may require some effort to light it, but once the flame appears the rest is sure. In these there is the fire of love. But others are like the piece of iron or steel which is magnetized in the presence of some force but does not retain its magnetism. Often these souls appear brilliant, even highly inspired in the presence of Buzurg, but elsewhere and otherwise they are no different from ordinary people.

The really hard-hearted ones have as much fire, as much energy, even as much love as others, but their direction in life is wrong; they become attached to this wrong direction and in the end lose all hope and all permanent success.

Harmony

Be as the wax candle, softened by the breath of love; for as the flame of love approaches your heart will burst into fire. Fan the flames with selfless service and turn into the lighter of many bonfires.

It is this love, this flame, that is transmitted, as from one candle wick to another. Catch it, blaze, and pass it on.

There is one fire, one breath fanning all the flames of itself. Being consumed in these flames, yield yourself for the burning and join the bonfire of love.

You may go further and carry this fire afar. But wherever you go, you are not alone, nor are you separate from the fire. The flame, the wick, the breath - each has its course to run.

October 5 (279)

Saying

There is no greater scripture than nature, for nature is life itself.

Complement

Nature is both the forms we see and the essence permeating those forms. Without that life the forms would express neither beauty nor inspiration, for illumination of mind depends upon the kindling of both its thoughts and essence. Nature is more than the forms and yet dependent on forms. God created the world as a mirror to God's self, and the beauty of that mirror of Nature is the beauty of God. In that mirror we can study the reflection of God, in other words, of life.

Harmony

I read thousands of books, but did not know until I saw the first page of the book of life. Pale indeed is the word to love.

With quiet thought and peaceful mind, turn breath and heart toward one, of which all comes.
Beloved, you are here; for your presence illuminates my heart. Knowing You enlightens my mind.

Let the presence of Your being light my way,
as the sun lights the earth and clears away darkness.

Beloved, Your form is in all being,
Your being in all form;
Your only soul being, unfolding.
Let the light/love of You
inspire this one.
Help me read Your open book,
for You are the way, the truth, and the life.

Attention,
Toward the one
of the one
by the one
from the one
to the one

Keep me focused on You
as the lover sees only the beauty of the beloved.

October 6 (280)

Saying

Wisdom can only be learned gradually, and every soul is not ready to receive or to understand the complexity of the purpose of life.

Complement

By "soul" here, really "mind" is meant. Mind learns by a series of steps and stages, while heart learns at a single glance. Thus while some teach evolution and others revolution, while some teach gradual progress and others propound suddenness, there is truth in both. In one case, soul is identified with mind, in the other case with heart. Actually soul is neither mind nor heart, but in speaking of wisdom we refer to those vehicles. Wisdom is life itself reflected in the individual being.

Harmony

Assimilation is the means of integrating the simple into the complex; and seeing and knowing both at the same time.

The relationship is like eating and the chef. There is no doubt that food sustains the body. This is a simple realization. To know the complexities of the interaction of foods, their benefits, applications, and appropriateness, together with their many attributes may take a lifetime. Yet without the simplicity, complexity will never be understood. Complexity itself does not lead to simplicity; and therefore through it, the two can not be seen as one and its parts.

The diets of thousands and the millions of tastes is reconciled by the knowing of food: its nature, purpose, and needs. It is the chef of life who understands what meal to cook and how to serve it.

October 7 (281)

Saying

It is a very high stage on the path of love when one really learns to love another with a love that asks no return.

Complement

This is the real condition on the path of love: that one gives out love and asks no return. So long as one expects love from another creature, of whatever degree, that is reflected love. It is only in God and from God that giving and receiving are one and the same. Heart feeds heart and nothing else feeds heart. Heart can feed heart of self, mind of self, body of self; heart can also feed heart of another, mind of another, body of another. All healing, all help, all love come from heart, which is to say, they come from God Who is hidden in the heart of every one.

Harmony

Placing yourself in the position of service, ask "What can I do today"?
Guide me, Beloved, in what I should do today.
Guide me, love divine as I can fill what needs are within my purview,
see what is needed to see,
know what is needed to know,
and do what is needed to do.

My love, lead me to selfless service,
that I may fill the hole of earth
in the same manner as I plant the seed.

Beloved one, glory of being,
let me move from me to You
and You to doing - as is needed.

Beloved guidance, take my hand

and lead me to extend it.
Take my breath and turn it toward ones in need.
Take my heart and use it as Your instrument.
And take my will and make it Yours.
For You are the only doer, one doing, and done.

Beloved, You are the way
and I the use of Your hand.
Let no thought of self keep me from this.
Guide me to do what is needed today - now.

Breath/Heart toward One
one includes all.

October 8 (282)

Saying

Love alone is the fountain from which all virtues fall as drops of sparkling water.

Complement

Virtue is life itself as reflected in the moral nature of man. By moral nature is meant that which qualifies life, speech, thought, action. This moral nature is connected with essence of mind, and this essence of mind (Citta) really belongs to heart.

Every virtue is an outpouring of life - that is to say, of Ishk as Ishk touches the surface. In the depths it is Ishk; on the surface it becomes the various moral qualities, or as Shakespeare has beautifully put it, "The Quality of mercy is not strained, it droppeth as the gentle rain from heaven."

Harmony

Let the breath of love connect to all love.
Rest in this stream.
Breathe in all the love you can.
Breathe out all the love you can.
Breathe through all the love you can.

Be breathed in love all you can.

Beloved, let the love express itself
through the fountain of my heart.
Turn me into the stream,
from which all love flows
and let it express to all the world.
Guide my actions, thought, feeling, breath, my very being,
to be part of this ocean of love
so that it finds its mark
in filling all the needs I am called on to attend.

October 9 (283)

Saying

The whole purpose of life is to make God a reality.

Complement

Now life is nothing but God, and God's purpose in the creation was to know Himself and love Himself and express Himself. This is the supreme purpose and the essence of purpose: it is the seed of the purpose of every individual entity taking form on any plane.

Harmony

You wrote the play and gave yourself all the parts to see your actions. Then you forgot yourself in acting. When you have inklings of remembrance, it is that you are the playwright also, and the purpose of the play is to know yourself. Be pleased you remember that much. Now, on to the action; let the writer come forward and take a bow.

The one who writes the play
casts the parts
does the acting
makes the set
sees the show

is all of this;
and sees no difference
upon re-membling
becoming again
what is always here.
Go forward and be.

October 10 (284)

Saying

If you seek the good in every soul, you will always find it, for God is in all “things “. Still more God is in all “beings “

Complement

The “thing-ness “ in things is that which holds the particles together into a unity. And what is this? It is cohesion, in other words, love. And what is it that keeps beings as beings? It is also a form of cohesion which, while sometimes called life, is really Ishk. Without Ishk there could be no form, no entities - not even thoughts - for there would be no coherence, only Chaos. And what is Ishk? It is the essential quality which characterizes the personality of God, so that God is not only emptiness but also absolute fullness.

Harmony

Turn to the plant, the living plant.
Breathing in love, connect.
Feel the breath of the plant.
Deepen with it. Sense.
Feel the love/light/breath behind and through it.
Breath to breath, feel the love of all;
making up, moving through, being of this plant - yourself.

Feel the love/light/breath extending, making up all things.
Beloved, Your face is real, touching all
coming through
behind, You call
hello.

Turn toward one you call another.
Look within, beyond, and through.
Feel the breath of "me" and "you".
Then feel that love/light/breath of all,
goodness, plenty, of that call.
For You say, "I am here
beloved one, I know you dear.
Near to me within the heart
there are not two, "we" never part".

October 11 (285)

Saying

The knowledge of God is beyond human reason. The secret of God is hidden in the knowledge of unity.

Complement

The knowledge of God precedes illumination of mind and causes it. It is not strictly speaking acquired by any accumulative method. In this sense, there is no evolution. Yet there also is evolution in the sense that, as the heart awakens the mind does grow. Illumination of mind is the result of knowledge of God, not the cause of it. Therefore mystics and scholars have practiced meditation.

To the mystic meditation means the centering of all the consciousness on Supreme Deity, the nature or characteristic of which is definite. That is to say, God is love, mercy and all the attributes, and while knowledge of the attributes is not knowledge of God, attainment of the Supreme includes such knowledge. That is to say, "Ilm " or supreme knowledge includes "Hakma " or universal science.

Now the scholar, while he does not always recognize heart as the center of the intuitive faculty, often finds it advantageous to clear his mind of all concepts - not only of false concepts but of all concepts - to facilitate its operation. Therefore the scholar can often be raised to a higher degree through his own processes. This is the way of Jnana.

Sufis include all systems in their sciences and regard the Divine Knowledge not as the "only valuable " knowledge but as the "only " knowledge. In other words, all knowledge is knowledge of God, but many people do not know it.

Harmony

Quieting mind, quiet thought,
rise above thinking or fact to heart;
breathing love, resting in love,
divine heart calling "come,
beloved, come".
Resting in heart,
breathing in love,
connect toward one.
Resting connected,
resting united,
look through these eyes;
perceive through this breath;
feel in this heart
of one.
Looking from here,
knowing from here,
breathing in love,
Be. Experience. See. Know.
Unity is not apart.

October 12 (286)

Saying

Seek God in all souls, good or bad, wise or foolish, attractive and unattractive; in the depths of each there is God.

Complement

Since God is the only being, God is the essence and life of all souls. To confuse the soul with the nufs of personality is to draw confusion to one's own mind. If there were not some good in the personality, the mind and body could not function. Evil is weakness, and goodness is strength - even the strength that holds body together as a unit or mind together as a unit. The cause of suicide is weakness, and the murderer is often a suicide who objectifies his own weakness. Unable to dominate himself he desires to dominate others.

The way to overcome this weakness in others is to practice the spiritual breaths in their presence and so build up the atmosphere,. The more positive one is in the presence of such people, the more respect is gained and so everybody can be helped. It is not necessary to judge: the stone is a stone, the tree is a tree, the bird is a bird, but the life in all is God.

Harmony

Being in breath of heart
living in love/breath of Ideal divine
pause for a moment...
In the presence of others feel the tone;
tune to this love/breath of all.
Sense now its presence,
being, existent
making up person
making up mind
making up breath
being of heart
being of love/light
soul incarnate
existing as such;
love/life expanding
see one only
knowing the truth of the being, delight.

Now there is kindness
respect,
consideration
for love divine shows
through its forms, its great face.
Breathe in the sun light
and become this love/light/breath
sharing, extending
one heart to oneself.

October 13 (287)

Saying

When in ourselves there is inharmony, how can we spread harmony?

Complement

The best way to develop strength is to achieve unity. This comes out of the practice of concentration. Concentration need not be limited to a few minutes a day or week when one performs some exercise given in the instruction. Concentration may be practiced every hour, every minute, every breath - especially through Darood. Then one does not have to seek unity, unity will seek one.

When added to that the Talib is given instruction in music or else in meditation, one acquires that unity of purpose, that unity of feeling and the more one adheres to that unity the better can one protect oneself and assist others. Never surrender to anything, to anyone, to any force except God or those who represent God in the Spiritual Hierarchy.

Harmony

The musical instrument out of tune can be played but will not be as harmonious as possible. Therefore we continue to tune it, more and more closely to that harmony of sound. In doing so, it also becomes the vehicle for spreading this sound itself, and to resonate with other instruments.

We continue, in life, through practice and intention, tuning our heart, breath, thought, and action toward the one; the one from whom and through whom comes the symphony of love and light. Breath and heart tuned then carries forth this music. Remove the "mote from your own eye", the discomfort from yourself, and this will play through for all.

Tune breath and heart
through action,
being part of the one work
within your life.
Serve in love.
Do what needs be done.

October 14 (288)

Saying

The inmost being of a human is the real being of God.

Complement

God is in the heart, but God is not the heart. Heart is an accommodation, an attunement through selection in the Supreme whereby out of a certain note a center of consciousness makes itself felt. This center comes out of love and knows nothing but love, and its love is its knowledge and its love commands all knowledge. It is not the same as other hearts, neither is it different. All hearts form God, yet God is not conditioned by them. The light is everywhere, yet by covering itself, so to speak, it forms innumerable lamps - the light of which resembles a tremendous, incomparable harmony.

Harmony

Put aside your garments, you who seek, for I am ever present in your heart, dwelling in "Always". You resemble me in all your ways, for you are of me, and I am not different from you. Bless the heart that I am present. You are with me as myself. Give away your garment of mind, of thought, of action, of body. Yearning to know, dwell through heart and reach me of yourself.

Breath connects
toward one
Being.
Follow love
through its source
and Be.

October 15 (289)

Saying

Love itself is the healing power and the remedy for all pain.

Complement

Pain manifests through mind, and pain is only possible when nufs holds sway. When a hand is out, a unity has been broken; when the natural movements of the body have been obstructed, a unity is broken. Every pain shows absence of unity and love shows presence of unity. In unity is all strength.

Pain is only possible when breath does not reach a part. But breath cannot force itself to any area of the body or mind; it must be directed by will, which is nothing but heart.

Harmony

Love is that healing balm, spread through breath, directed by will. It is this that salves, no matter how large or extensive the "body" or great the pain. We provide the way through giving away of self; for in love there is no thought of self, identification of, as, or with lesser.

Breathe love in
breathe love out
through the body
through the mind.
Identify with the love/breath
be breathe in, out
extending, refining
float in breath/love/being
and exist.

October 16 (290)

Saying

By loving, forgiving and serving, it is possible for your whole life to become one single vision of the sublime beauty of God.

Complement

Because then there is no nufs; no shadow. The absence of these processes causes shadow or is caused by shadow; their presence causes the shadows of life to vanish, all common pain and suffering to go. The supreme vision cannot be forced, but neither can it be kept away when one has

laid aside all accumulation of selfhood. It becomes the most natural thing in life because it is life itself.

Harmony

Lead my desires and actions to the true and only way, Beloved; giving of myself in love until there is nothing left but You.

I place myself within Your arms,
as the tree.
Waiting for nothing and giving to all,
luxuriating in the sun, the rain, the wind.
Let me forget the past,
knowing only love, yield in letting go, and not yield in service.

Let me be as the bush that grows,
the sun that gives life to all,
the rain sustaining,
the winds caressing breath,
and You, Beloved, loving all.

October 17 (291)

Saying

Mysticism to the mystic is both science and religion.

Complement

In Sufic terms, there is no difference between "Tassawuf" and "Ilm".

That is to say, metaphysics, knowledge, mysticism, science and religion are all one and the same thing to the inner man. The mind may give different names to its different processes, but in the sphere of the heart there is an eternal grasping which can be called love, will or intuition. These are but names of the same process according to the method by which it influences mind.

When one considers that all love springs from God, all knowledge springs from God, all being is God, how can there be any difference between science, religion and mysticism? In the realm of

duality, in the region of universal becoming there seems to be differences, but in the sphere of principle, there is not. Real science is comprehension, which is only possible when the heart is awake; real religion is knowledge of God; mysticism is the philosophy that God can be known, discovered in the heart of man.

Harmony

Put very simply, it is real. To the one who knows, these multiple levels and interactions are seen, worked with, and function according to specific, repeatable, processes and ways; and are solid - that is "real". To the one who observes externally or theorizes, it is unknown. This is like the difference between music theory and playing music. In other words, it is not special or out of the ordinary; it is only a matter of perception and function.

This difference is found, for example, in the cargo cults worshiping airplanes. In other primitive peoples, making fire by striking a match, or hearing music by turning on a radio, or seeing an image on paper by taking a photograph may all be very "mystical", worthy of praise, adoration, or devotion. Yet to the one who know what is taking place, it is simple, real, and a matter of function. The primitive is with us still in thinking, separation, and limited consideration.

October 18 (292)

Saying

The principles of mysticism rise from the heart of the human; they are learnt by intuition and proved by reason.

Complement

The fundamentality of the heart is proved, proved by the direct experiences of the inner life. Once this is attained, the value of reason becomes evident. Although reason is of little value after the goal is achieved, there is nothing without value. We can argue for reason, we can argue against reason, we can argue with reason, we can argue in a most un-rational manner. All these mean little; but after one has the knowledge one can express it in a most reasonable manner. In other words, reason - which to the average person is a sword and not a shield - to the mystic is a shield first.

Harmony

In one way this is like the awareness and process of atoms forming to solids. Through love, how the formless "works" becomes known through heart. Intuition is the intermediate stage of perception (densification); and solidity is shown when the words can be correlated and expressed through reason. This is also similar to the process of the elements.

Breath/heart to the highest,
knowing cause and reason behind effect and cause,
breathe down slowly and solidly.
Tune the heart to form and perceive.
In and out, the breath toward earth;
slow down and perceive,
denser still to knowing in idea, word,
and perceive in relation to thought.
The words take forms;
an inkling grows to a sense,
to inspiration,
an idea,
takes form,
and can be explained.

October 19 (293)

Saying

Your work in life must be your religion, whatever your occupation be.

Complement

In other words, "Dharma ". This is the purpose of every one's life, for which purpose they sojourn on the earth plane. To divide part of life - dedicating some to God, some to self, some to family or friends - is to misconstrue the purpose of life, which is to seek first that purpose and not to divide at all.

There is a great deal of difference between piety and real religion. Piety considers self and God. True religion does not consider self, and even the unbeliever who is free from heedlessness and thoughtlessness is on the way to the goal, though he walk backwards or with his eyes closed. By the practice of Darood one practices religion at all times.

Harmony

Leaving aside want or dislike,
self or person,
rest in the love of Being.
Toward that one, Ideal of Ideals
turn breath/heart
breathe.

Beloved, let this one serve
as need be.
I bring skills and abilities.
Use this tool for Your ends,
through Your means.
Mold me in Your hands
until I am not apart
and work is Yours;
and I, an instrument of the Way.

October 20 (294)

Saying

The true joy of every soul is in the realization of the divine spirit, and the absence of realization keeps the soul in despair.

Complement

Joy of body comes chiefly from purely physical pleasures, yet in them there is almost always satisfaction of mind. Satisfaction of mind is dependent upon time and space and is not separate from dissatisfaction of mind. That is to say, there are moments when one condition predominates; there are other moments when there is the other condition. Besides that, satisfaction of mind and body depend considerably upon what is outside of body and mind.

Inner satisfaction is not based upon any such flimsy foundation. Soul is either awake or asleep, and its wakefulness is joy and nothing but joy. The states of the heart wherein it feels presence or absence affect the whole personality. Sufis practice Zikar and contemplation whereby consciousness enters into union with the Supreme. This is the joy, the intoxication of soul, the drinking of the Divine Wine.

Harmony

"It is when I am apart that I yearn".

Turning attention and cause to the highest ideal,
breathe in all the bliss you can,
and breathe out all the joy you can.

Rest in that,
breathing in and out
being in love.

Breathe through all the love divine you can.

Blessed be the Ideal of Ideals
from which all comes
and to which all returns.

Rest in this;
breathing in all love
breathing out all joy
breathing in all bliss
breathing out all love
joy/light/bliss/love
breathe in and out.
Rest in this.

After a while, open your eyes
and continue this breath,
this being,
realize, experience,
and live your life,
coming back to bliss/joy/love/light
as you can
when you can
remember
include
continue.

October 21 (295)

Saying

Beyond the narrow barriers of race and creed we can all unite, because we all belong to one God.

Complement

Race, creed and all barriers are productions of one's mind. While it is true historically that there are divisions of humanity, and it is true that geographically all people cannot be in the same place, yet the real bar is mental, which says, "I am different and you are different." What is this difference? It is those differences perceived or conceived. Beyond conception and perception where there is love, there are no such distinctions. All people were born in a similar manner; the bodies and minds of humanity have the same composition; emotions are caused according to the same principles and all are subject to the same laws. Wherefrom then do these lines of demarcation arise? It is from lack of knowledge and selfishness on one's part; they do not belong to reality.

Harmony

One finger said to the other, "I am better, for I am bigger". The thumb said, "I am the best, stubby and most useful". An arm said to a leg, "You are beneath me, made to hold me up"; while the other leg said, "I am of the left world, you are of the right". And so forth, until all the parts of the body proclaimed their differences and values - not seeing they are all of the same body. Know yourself and know your parts.

October 22 (296)

Saying

All forms of worship or prayer draw one closer to God.

Complement

Because they lead away from self-ness; they proclaim some ideal, and no matter what that state or condition, no matter what the form, meekness always removes obstacles from one's path. Thus prayer gives one strength by removing the weakness in one's own nature, which is the greatest bar to one's success.

Harmony

Let the breath of my heart grow toward You
as the breeze lifts the rose petals to the sky.

On bended knee or standing straight, in form or symbol, chant or silence, let me be as a lamb
coming to my shepherd.

October 23 (297)

Saying

When one is separated from God in thought, belief is of no use, worship is of little use.

Complement

Just as in electricity there must be a circuit that current may flow, so in the divine life on a much greater scale must there be a circuit. By cutting God asunder, by making God in one's mind as something different, something apart, there can be no worship; there can be no love. Love unites, and the worship of a tree or flower may contain more of divinity than the prayer wherein God is placed far away. If God is love, if God is like Father or Mother, how can God be far away?

Harmony

Turning feeling and thought to the universe, to All, the world, nature, people, plants, atoms, being - is there anything you feel that is more "real" and lasting; from which this all may come; of which you are a part? Connect to that. Feel it. Love.

Is there anything higher? More? Connect to that. Feel. Love.

Higher still? More? To that connect. And when you reach the highest; might there be more? Feel that. Connect. Are you a part of that also?

Give to the highest you can. Of the most long lasting, from which all may come, does "all" include you? Turning toward That, "lift me toward You". Feel.

Experience, rest in and give yourself toward this. And as it grows, feel it more and more concrete - real - higher, and grow toward that. Keep on until it is, and you feel and know it - believe through living. Ask of it and listen, for the answer is here, now. It only awaits the question - with love.

October 24 (298)

Saying

The source of the realization of truth is within the person; that person's self is the object of his or her realization.

Complement

Otherness and ignorance are one. Sight is in the eye, thought is in the mind, feeling is in the heart. Without sight one could not perceive, without mind one could not conceive, without heart one could not achieve. Success consists of finding the true purpose of body, mind and heart; it does not consist in dominating anything outside ourselves, although this may naturally follow because of the laws of attunement and correspondences. But the supreme satisfaction, the supreme success, the only lasting victory is to find what we are, to know what we are.

Harmony

Connect with that of which you are a part.
Not external to yourself.
Not apart from yourself.
Within "yourself", Yourself, Oh God;
Beloved, feel my breath penetrate to Your heart.
Let "me" go by the wayside,
for I wear my body as my clothes.
Mind quiet, breath penetrates,
heart present, grows.
What can be the source other than the Source?
What can include all other than the All?
Of what is this "I"?

Not clothes,
not mind,
heart toward toward love
the way is open
becoming.
Seek no other
than that which is.
Realize, breathe
experience, Be.

October 25 (299)

Saying

True self-denial is losing one's self in God.

Complement

This is not to say "I am" or "I am not", it is to give no thoughts to self but all to God. Let one say, "What would God have me say, what would God have me think, what would God have me do?" But even this is unnecessary for there is always a feeling of ease if not of joy, when one practices Darood - to harmonize all action, speech and thought with the breath. This is easy, simple and sufficient, and for it no knowledge of metaphysics is necessary.

Harmony

The five year old became the ten year old. Letting go of the intervening years, he grew without trying, to larger, more "real", older, including more. The perspective, identity, self, changed.

Giving yourself to your ideal, perspective grows, changes. "I" becomes by giving away. Attachment is the cause of separation; unity is through letting go of lesser toward one. Harmonize through the breath; being lifted and becoming through the heart of love. Lessening oneself becomes the opening way toward oneself. It is uniting that becomes.

Place all your attention upon the highest, the All. Love this, not thinking of self, with all your heart, giving away lesser. For what you put your attention upon, you become.

October 26 (300)

Saying

It is more important to find out the truth about one's self than to find out the truth of heaven and hell.

Complement

What are Heaven and Hell? They are the results of action, speech and thought - they are “results “ and not self-dependent. Every Hell and Heaven may be different, and the same condition can be Hell to one and Heaven to another. Therefore we cannot understand them until we understand self - and not nufs but the innermost being.

Sufis willingly surrender Heaven and Hell to God, considering it a joy when Allah is present even in the midst of Hell and a loss when Allah is absent even in the bosom of Paradise.

Harmony

Do you feel it is more valuable to know cause, and thus what it does, or be aware only of effect?

There are millions of effects of interest - which pass away. Do you feel it is more freeing, real, or important to spend your life with them, or to know the everlasting - which includes them?

Then why dwell upon the effect or transitory?

Seek that truth which passes understanding.

To do so is to become it, of oneself.

Letting go of lesser
heaven and hell are but small rooms
within my mansion.

October 27 (301)

Saying

According to one's evolution, one knows the truth; and the more one knows, the more one finds there is to know.

Complement

Truth stands above and beyond all facts. Truth is the comprehension of life itself, of God. There is no end to such knowledge, which is called the Supreme Knowledge. Therefore it cannot be explained in words or thoughts. Only the illuminated mind can sense it and mind cannot illuminate itself; as the light of the moon is drawn from the sun, reflected in the moon, so the light of the mind is drawn from the heart, reflected in mind. Sufis cultivate heart, which means to live by feeling, keeping in harmony with God, and this is possible according to the prescriptions given to each one by Murshid/a, or his or her representative.

Harmony

Returning from dinner, there is a knock on the door. The Friend has brought another plate of food. There is always room in the heart, as this larder is never full. For the more it is emptied, even more is replenished. In this music house the symphony ever increases and plays.

October 28 (302)

Saying

The person filled with the knowledge of names and forms has no capacity for the knowledge of truth.

Complement

Mind is Heaven and Hell. The akasha or accommodation is not so different from the sky. Sky we see at day or night: in the day there is a single torch yet all illumination; in the night there are many lamps, yet darkness. Sky at night is like the mind replete with knowledge of names and forms - it is still in darkness - while sky at day is like illuminated mind.

These two aspects have been called astral and buddhic, which are not so much conditions of mind but conditions related to mind. Astral world is the result of mind divided, and it is impossible for Sufis to contact who practice Darood and thus escape all delusion and all snares. Buddhic condition indicates heart and mind coordinated making truth possible. Therefore Buddha has sometimes been regarded as a solar deity. This is true insofar as mind is concerned, but it is also true with respect to everyone of the rank of Rassoul.

Higher than this is the condition where there is neither day nor night.

Harmony

Pour out the teacup of desire of all form until the yearning heart seeks only truth. Of This only point toward, and receive you will, for nature fills the void. If you are satisfied with parts and effects, you dam yourself from the ocean. How can it fit inside a teacup? Be then of the ocean.

Expanding heart to Heart
as bliss/joy/love turns
from in to out, experience;
from out to in, be.
Rest in love/light/breath
and be filled - truth.

October 29 (303)

Saying

One mistakes when one begins to cultivate the heart by wanting to sow the seed oneself instead of leaving the sowing to God.

Complement

Every form of attachment to self tends to keep the heart closed no matter how great the desire. Even attachment to heart cannot open heart; no desire, no ambition, no hope can do it. This comes from surrender of self and then heart opens almost automatically. Either we are at the helm or the Spirit of Guidance leads us on.

Harmony

Trying to do good, there is no good. Only by giving away all goodness can there be right action. Follow or lead; but do not deceive yourself that "you" do. There is one way through. Surrender of self leads to the only doer.

To do good and not greed: There is only one knower of the plan, the timing, the means. Be of the heart to take on the mind of God. The instrument then awaits.

October 30 (304)

Saying

Friends, we start our lives as teachers, and it is very hard for us to learn to become pupils. There are many whose only difficulty in life is that they are teachers already. What we have to learn is pupilship. There is but one teacher, God.

Complement

Teacher gives, pupil takes. Many want to take and also want to teach; this is impossible and leads to much misery. One is not teacher who seeks followers, one is a seeker of followers. One is only a teacher who teaches others something, who gives others something. It is not necessary to teach, it is not necessary to give. This condition is associated with "Nuzul".

Nuzul has its purpose, Uruj has its purpose: there must be balance and order in the Universe. No doubt Uruj leads to selfishness but Uruj also leads to growth; merely to give away for the sake of giving is of no great advantage. This assumes that self has capacity of endless evolution. Such self has not the capacity.

It is God Who is, and our evolution is God's evolution; God's opportunity is our opportunity. Therefore Uruj and Nuzul balance, and when we are willing to learn, God is there to teach us.

Harmony

Do we not come into this world knowing? We are sent on a journey with a message or intent, but forget the sender is the one who wrote it. Awakening, this world turns all upside down and in reverse. We cling to the note, the message, as our own. It takes time - movement of heart - subjection of will and identity to remember the sender. And when we do, it is That One who guides us again. To itself it calls itself; to receive and continue giving - when and how it is to be done.

The breath in,
the breath out,
not at the same time
until one is of the breath.
There is chaos when haphazard.
The heart in,
the heart out,
not at the same time
until one is of the heart.
There is chaos when haphazard.
Seek the breath that is
and follow the thought
of the One who gives all;
for of This one is led.
Heart/breath in,
heart/breath out;
now, remember, listen, learn.

October 31 (305)

Saying

Earthly knowledge is as clouds dimming the sight, and it is the breaking of these clouds - in other words, purity of heart - that gives the capacity for the knowledge of God to rise.

Complement

“Sight “ is more powerful than the sight, more subtle than mind. This is insight, which is to say, the sight of the soul independent of its vehicles. In the sphere of matter, it is necessary to become accustomed to a light more dim, the very dimness of which beclouds the mind and keeps it in a sort of haze.

It is oneness of purpose, oneness of character and the freeing of mind from its subserviency to matter which take it from this condition. Purity of body means body as body, purity of mind means mind as mind. purity of heart means heart as heart. The body has its music and its laws, the mind

has its music and its laws and while heart is greater than any law, it still has its music. Therefore spiritual development is an attunement; yet strange and marvelous to tell, this attunement brings with it all knowledge of all planes.

Harmony

Dimly perceived, I turn my heart and aspiration to You, Beloved. Lead me in Your goodness. Beloved light/love/breath I remember/feel dimly. Toward this I place myself, my action, thought, feeling, being.

Opening heart toward You, clearing the path of diversions, I focus only on You.

Putting self aside, I breathe love and follow Your guidance in all I do until it is natural and present always.

Turning toward Your heart of perfection, cleanse and lift me from the depths. Wipe of me, desire for self. The mind is good for pointing toward You. Cleanse my thought.

Heart/breath movement higher and through all blesses this one continuously with Your knowing, Your being, and Your love. Let stepping stones be used and fall away, as I rest only in Your Breath, Your heart, and climb this ladder of clarity and knowing.

November 1 (306)

Saying

Self stands as a wall between man and God.

Complement

To use the expressions "greater self" and "lesser self" is unfair unless one has a clear conception of these terms. Nufs is not self but is thought of self. Try to locate nufs, concentrate on nufs and often it will be found in a particular part of mind. This shows that nufs is a production of mind, not its controller. Then try to locate true self through concentration, and while the force of feeling will be strongest in the heart, centered in the heart, it will touch every portion of one's being, This shows that what humanity ordinarily considers as "I" is not the true "I" and that perhaps there is no true "I". Yes, there is no true "I" except God, of whom the Hebrews said: "I am that I am".

Realizing that the nufs is a limitation and not a completeness, one finds the means of circumventing its power - by prayer, meditation, concentration and all spiritual devotions.

Harmony

This is like putting on clothes, forgetting you did so, and then identifying with the clothes. No matter if it is a sock, or hat, or whole outfit; even if you feel the presence of the one who put the clothes on; if you identify with any of the lesser - or even perceive yourself as a whole, yet separate - the very act - perception of two distinct is evidence of self-identification, and the wall exists. It is how to break it down and perceive from the one-no-side that is the spiritual path. Realization is the experience of being.

Heart, breath, action, intention all toward That Which Is, with no stopping until it is.

November 2 (307)

Saying

It is a patient pursuit to bring water from the depth of the ground; one has to deal with much mud in digging before one reaches the water of life.

Complement

What is this mud? It is the impure thought of man, due from the habit of mind being so dependent upon matter and form. Mind may act independent of all these forms, receiving its knowledge from essence. When the intuitive faculty is aroused, one can know all about the earthly conditions and find it possible to improve these conditions, whether directly connected with oneself or pertaining to the world at large.

Purity of thought means to let God do one's thinking, to keep whole-heartedly in devotion to God, which brings all knowledge. So long as one places any value upon one's intellect, one's memory, one's experiences, one cannot reach the highest state. These form the mud and clouds and phantasms of life

Harmony

Digging deeply through personality, attitudes, conditioning, experience, thought, feelings, and identification takes a commitment and understanding that by doing so one can reach the purity of spirit - being - living through the daily life. It is this one points toward. Through tuning heart, breath, mind, action - body and soul - one becomes.

Follow the breath
calm the mind
feel
relax in receptive repose.
"Guide me, Beloved, love of my life".
Giving away all attitude, preconception,
"Lead me to my next step.
I follow."
Breath and heart, love/light/breath
guides me toward the goal.
Knowing results.
Love/light/breath; in this rest
"Beloved guide me to this spirit, You."
Following knowing, keeping in heart/breath
quiet mind, calm thinking
seek the guidance/knowing of that which is.

What patience is this?
Take the next step.
It is the one led to by Guidance Divine.
Tune heart and breath toward one/all.
Drink deeply. Love/breath purifies, unfolds.

November 3 (308)

Saying

In one's search for truth, the first lesson and the last is love. There must be no separation. No "I am" and "Thou art not". Until one has arrived at that selfless consciousness, one cannot know life and truth.

Complement

From the study of the heart in the body, we can observe that it is the circulation of the blood which is the continuous process of life. The blood touches every part of one's body and keeps it functioning as a unit. We can tell something about a person if we know the condition of his or her blood. Heart in the body does not separate part from part but considers the whole as a unit.

Such is the nature of love. It can think only in terms of units. From one point of view, this is not thinking, but from a deeper aspect it is the only real thinking. What one calls thought - by which one endeavors to know something of the nature of things - is really a process of analysis. Analysis can only bring knowledge of analyzing; it sees parts but cannot put them together because its nature is to divide. To bring parts together one must be able to efface the nufs of each part; by thinking of them as separate pieces one gives each a nufs, which is the product of human thought.

In fact, the whole world as we consider its existence is nothing but the external projection of this thought-power, and the physical world itself is dependent upon thought-power to some extent. But thought would itself disintegrate when there is not feeling behind it. In fact, this occurs at all times, yet not much attention is paid to it.

As mind analyzes, it cannot put parts together. Therefore it can never apprehend truth, constantly looking at diversity. The enlightened mind is not different from the unenlightened mind except that it perceives unity, yet it is not self-dependent, it is dependent upon heart - in fact it is one with heart.

Now heart expands and contracts, but there is no limit to its expansiveness. Whatever it touches, it regards as itself; it sees no self and does not think of others as separate. We often find little infants looking upon each other as the same person, calling each other by their own names. They have not yet gained the habit of analyzing and separating. The spiritual soul passes again into a stage when one can see above all the distinctions and differences which divide men, when another does not appear to one as another but as projection of self.

This type of love is wisdom itself. When the bounds of limitation are removed, there is no end to wisdom, to knowledge, to ability. However, the real lover does not place the heart upon such things; one loves and it is this love that makes one live. If there are any gains in it, one does not do it for that reason: one loves because it is one's nature to love. This shows the presence of heart which marks the spiritual person. No other person is really spiritual, but all - even sinners - possess this potentiality be it in a smaller or greater degree. Pure thought, real thought, is without any "I" and is the expression of an awakened soul.

Harmony

Breathe all the love you can
in out through
all the love there is.
Identify with the breath/love.
Be breathed.

Continue

Place your attention on the highest, ideal, being
breathe love
all the love you can.
Lose yourself in love of That Which Is,
The Highest, Ideal, Being;

growing larger, more vibrant
until each "end" or edge ... more, now.

Breathe/be love Identify breath/love with ideal divine, highest, all,
breathe. Be.

With open eyes, perceive this breath/love/ideal divine in and through all things, objects - one at a time if needed. Feel it circulate through, make up, congealed, concentrate as itself through. Breathe/be/love/breath/light. Identify with this not feeling apart from the object perceived. Extend/include be breathed through, exist as breath/light/love. Remember, feel, be.

November 4 (309)

Saying

By the power of prayer, one opens the door of the heart, in which God, the ever-forgiving, the all-merciful, abides.

Complement

Prayer, no matter how selfish it may seem, begins with a petition to a higher power. It admits the limitation of self, and so the Sufi recognizes good in every form of prayer. One also sees the childishness of some forms, but regards the devotee as a child rather than as a sinner. Even so does God look upon prayer. God's forgiveness is unfathomable for it is God's nature to forgive. What prevents humanity from receiving this forgiveness is that every sin - in fact every act - makes its mark upon mind. Until one repents, that mark remains on the mind. Repentance is the sign of the awakening of the heart; it is the blood of the penitent which is called the blood of the Lamb in Christian terminology, which removes the thought-mark from the mind.

Sufis call this process "unlearning" when applied to acts or knowledge having no moral quality and "penitence" when applied to acts or knowledge having some moral significance. It is the awakening of heart which removes sins and burdens. Consequently there is no forgiveness without repentance; even God cannot touch the unrepentant until God is given the opportunity. At least so the Universe operates. While the love of God is beyond analysis, it always produces a maximum of harmony and beauty in life.

Harmony

I once placed all my problems on the doorstep of God and asked that they be removed. He asked me if I wished to lose all these opportunities.

I once took all the difficulties of life and turned them toward the One. He helped by removing some and aided in solving others.

The thoughts of man are prayers. Act are prayers, positions prayer, as are desires, fears, and worries. But all pale in the sincere turning of self to greater.

I once asked God to lay upon me all needs. It was answered that they never were gone and always mine.

I once asked God to aid me to progress. "All progress is yours, beloved", He said, "why do you resist?"

I once breathed love, loved breath, knocked with no thought of self. The door opened to heart and never stopped.

Each time I turn to "You", You are there. But when "I" become of love, no thing is left and repentance is but a brief memory of letting go. Love carried me to Your door, and all I had to do was ask, believe, trust, and give all.

November 5 (310)

Saying

To be really sorry for one's errors is like opening the doors of heaven.

Complement

So long as one is unrepentant, thought-marks and thought-shadows mar the mind and prevent beauty from making its appearance. Repentance not only removes these marks and shadows, but does the greatest thing possible: it lays the false self low. Thus the poor in spirit are blessed, those devoid of ego attain the gates of Heaven, and only when the mind realizes its possessions can the heart-faculties express themselves in full.

Harmony

Starting with the separateness of "I"; clinging to my value and importance; protecting of my self and way; extending to thousands, and thousands of thousands; I place myself within Your heart, Beloved. Forgive me for my transgressions - errors large and small.

Breath/heart toward the one,
being of sincere desire to give, and
to not repeat error;
to correct wrong when able;
to go forward with blessings and goodness;
guide me in Your way,
for I know not what to do or gain of myself.
Place me in Your hands
to right the wrongs
and further Your good.
Let this one be nothing upon the scene or stage of life; yet You are all.
Guide me Beloved to right the wrongs of life,
myself, part of me, extended to all that is.

Breathing love
place oneself in the hands and heart of your Ideal.
Empty the cup of self toward the only forgiver,
and heaven responds by filling the void.
Let go this idea of self,
for "sin" stems from this,
and all else compounds the mistake.
Go forward in resolution of the way.
Lay open the heart of softness, remembrance.
You who were part of the "problem".
become now of the solution,
the way of love.

November 6 (311)

Saying

Our soul is blessed with the impression of the glory of God whenever we praise God.

Complement

Praising God is the real purpose of the Message; there is no other Message than this: that humanity should lay no stress upon itself and see all values in God. The very nature of soul requires this praise, and its cessation brings all unhappiness. But this praise is not for the sake of happiness although it may bring it; the soul praises because it is its nature to praise.

Harmony

When we empty the cup of self toward the highest through praise, through love, it catches the falling rain of glory constantly issuing forth from the fountain of love and blessings of life. Empty this cup of self, bottomless in love and giving, and receive, for the symphony plays and sounds, and you become the sounding board and amplifier of this very song.

Sing the praises of life everlasting, the glory of light/breath/love with heart turned to one soaring, head in the air flying, and feet firmly anchored to earth. It is this connection that completes the circuit and extends this glory, as a current divine to all the world, blessing it and others as one. Become the instrument, the reed pipe, the channel, and glory will sing and the message be heard.

November 7 (312)

Saying

As a child learning to walk falls a thousand times before it can stand, and after that falls again and again until at last it can walk, so are we as little children before God.

Complement

Yes, God is ever ready to receive us. One look at our own hearts, one feeling of sympathy for another, one small prayer and God takes us in God's arms.

Harmony

Every step along the way one is guided by the only one. That hand lifts us when we fall and raises us when we give of our self. But no matter how far one progresses, how much of realization, unity,

becoming; there is more. How many planets have you made? Do you create the constellations or breathe life into all creation? Yes or no? Do you, are you able to perceive all from each vantage? Or are you of union growing? Master of "yourself", free, aware, whole, perceiving one, acting fully; yet do you create, through breath and heart all existence - yet?

We may perceive, know, feel, do, express; yet being the light of the universe is work fulfilled with the same practicality and concreteness as going to the store or opening a door. Do you? Or is there more? Strive toward the one for This will guide you and repay with kindness each step of the way. Help the needy. Feed the hungry. Bless those that are; and take your place in the ladder of creation, growing; lose yourself, rebecome.

November 8 (313)

Saying

Self-denial is not renouncing things, it is denying the self; and the first lesson of self-denial is humility.

Complement

When the rich young man came to Jesus Christ for advice and was told to sell all that he had and give to the poor, he did not understand the words of the Master. At that time, it was quite common for the rich to come to spiritual teachers and surrender all their worldly goods. This has been a custom through the ages and there is nothing strange in the story - only the European mind, accustomed to different traditions, has not always understood it.

Now anybody is rich in a worldly sense who is intoxicated with life and places values in things - be they riches, possessions, worldly honor, fame, knowledge or anything which does not lead one to the realization of God. It is almost self-evident that a person cannot serve two masters, be they God and Mammon or any two masters. The real truth about wealth is that one is never the possessor of such wealth, one is the servant of such wealth. If one possessed it, one could take it with him or her both on earthly travels and beyond this plane when one departed. Obviously this is impossible and it teaches that one does not own things but serves them when he or she claims such ownership.

Now to renounce what one does not own is not a surrender; to renounce what is one's possession is a surrender. The nafs is nothing but the thought of self and this stands in the way of all spiritual realization and perfection. Giving that away, throwing one's spirit down makes it possible to gain the Kingdom of Heaven. The miser on earth, though he or she possesses a farthing, cannot reach the gates; the kindly person, though he or she have millions, may be blessed by Allah.

Harmony

Is the bubble larger than the ocean, of which it is a part? The foam shows itself as the effect, not the cause. Beloved, You are the first cause and the last effect. I am not of myself larger than You. You, my ideal, I strive to become.

Loving breath, loving heart, turn to your highest ideal and be raised. Loving heart, loving breath, turn toward your body. You are not that. Give it up. What are you? This body is not me, Beloved, I give it up. No attachment do I have, for this is not "I". I am not my body. You are the body of all. Let me become, knowing of this, You, not I. Larger, become.

This is not my body,
it is the temple of God.
This is not my mind,
it is the prescience of God.
This in not my breath,
it is the spirit of God.
This is not my body,
I am the giving of God.
I am not of myself,
only beloved of God.

November 9 (314)

Saying

The more elevated the soul, the broader the outlook.

Complement

This is both a maxim and a dictum. It is a maxim in the sense that as one progresses in any direction the vision increases. If one travels far physically, the physical vision increases and one becomes more tolerant of people. If one studies much and learns the world's knowledge, it often broadens the mental vision, increases the understanding and frees one from the toils of time and space.

But if one loves much - or better be it said, if one truly loves - there is no horizon, the whole universe is one's play toy.

Conversely, this is a dictum to the Sufi - to see from all points of view as though one had traveled in every country and understood all speech, habits and traditions; also to be tolerant and humble as if all worldly knowledge were but an idea of the possible knowledge of humanity. Finally, to know through love that it is love which can give us the widest outlook in life and that there is no limit to that outlook.

Harmony

Love carried me to Your door, Beloved, each step raised higher by Your hand, until I saw only You.

Now, love increases and breath refines - only one perceiver, and knowing vision expands without bounds. When striving ceases, life is within the heart, and breath connects to all.

November 10 (315)

Saying

Mastery lies not merely in stilling the mind, but in directing it towards whatever point you desire.

Complement

The first process is to free the mind from influence from outside forces, and the next is to free the will from control by the mind. This is accomplished in meditation. At that point the mind is asleep and needs to be awakened. This is done by the growth of the heart faculties.

What is meant when one says "you desire" is that ideal which can be persistently pursued. For this purpose, the Sufis practice concentration. But this deep desire is of the heart and is possible when the will and the heart direct the activities of mind.

We can see these stages in Zikar, the first part of which declares, "La illaha" - the meaning of which is that there is no divinity in things, in created objects. This part of Zikar frees mind from illusion and stills it. The next part of Zikar, "El Allahu" - is the positive portion which points directly to God. By it one directs the mind toward the supreme desire and so toward any other beneficial desire.

Harmony

In the quiet water I have planted a seed that grows to a tree. The spirit sustains it; the fruit, crystallized intent. Breath/heart provides the way and strength.

Let your heart be pure, mind quiet, will of the one or aligned with ideal, purpose clear, and knowing vision "seeing" the result with feeling. Such is the way of the master; acting then upon the presence of the result, for it is now real. Such is the way of creation.

For the seeker, intent is pointed toward the ideal, of the one, or of the highest; for then all moves and becomes of it, is raised higher, and then affects all life. You do this by will/heart directed above thought with one purpose, and mind, body, and world follow in fulfillment of this intention.

November 11 (316)

Saying

Our thoughts have prepared for us the happiness or unhappiness we experience.

Complement

The average person under the influence of ego casts shadow thoughts over the heart so that the heart does not experience bliss. Happiness is not to be confused with momentary pleasure. One way to distinguish them is this: any act, speech or thought which, while bringing some pleasant result also affects one at some point in an unpleasant manner - that is to say, the result is alloyed - is not of the nature of happiness. A happy condition is one unalloyed, when there is nothing to mar it, when it is one whole, complete and consistent experience of joy.

By repeating "Toward the One" it is possible to get one complete effect from every cause, and this makes possible later - when a happy result is either desirable or given one by Divine Grace - that it is a pure state, unaffected by mental shadows or thought forces. Purification of heart helps more than anything else in this direction.

Harmony

Thoughts are as the colored filters through which the sunlight passes. As the thoughts move, so they act as curtains waving in the breeze. Stilling the mind is like stopping the colored veils. Purification of the heart is removing layers - making them thinner - until finally, only the bright true light of the sun is present, clearly seen.

November 12 (317)

Saying

When the mind and body are restless, nothing in life can be accomplished. Success is the result of control.

Complement

This control is in two parts: first, the practice of Darood, including all spiritual exercises by which one voluntarily assumes control over mind and body; second the activating of heart by which all success and all attainments come to one. This is the positive spiritual life, which is broader than the ordinary life and which is not a negation but a more complete condition.

Harmony

This is like the difference between driving a car haphazardly, turning in any direction under impulse, or even in unconscious reaction; as compared to going straight down the road or following a map to the destination. An even more inclusive state is to be aware of the roads, the means of travel, and the relationship of the towns and by-ways. In this manner one becomes closer to the map-maker.

Breath/heart toward the one
riding and driving
the vehicles of body and mind
feeling the road and the way
to the goal.

November 13 (318)

Saying

When speech is controlled, the eyes speak; the glance says what words can never say.

Complement

If one studies telegraphy, it will be found that the transmitted word or letter is formed by breaks in the current. In other words, energy is transmitted until and unless there is a break, and by these breaks word and letter symbols are formed. The same principle holds true in thought transmission, whether by speech or telepathy. The Divine Energy is always present; speech comes by breaks in the mental magnetism or electricity, by making shadow in the intellectual light. Thus words are formed which convey thoughts.

Pure thought is much deeper and cannot well be expressed into words. Nevertheless by a flow of spiritual magnetism through the lights, this purer light flashes out from the inner being. Without word or gesture, when there is attunement between minds and hearts, the thoughts flash back and forward by "makes" and "breaks" in it. This is the same principle as in telegraphy but the vibrations are much more subtle.

Harmony

Feel the music behind the words, behind the thoughts. The music of the heart, focused and transmitted through the breath and eyes. Glance is as the music behind the music. The sound is quiet - thinking/feeling is stilled. Behind, the music exists and the surface is now here. Transmission is through the extension of this through means of focus, knowing, and intention; yet there are not two here. There is one going "back and forth" unto oneself: no separation in time or space.

Heart to heart
breath to breath
feeling oneself continuous
in experience - this "give and take".

Extending, conveying to oneself focused -
expressing, enlightening, clarifying, exposing, clearing the way - accepting;
parts of the glance.
There is more.

November 14 (319)

Saying

Words are but shells of thoughts and feelings.

Complement

For they are conventions which guise thoughts and feelings. Of themselves they are nothing but social arrangements of letters or symbols. It is the thought-force in the word which makes it a living thing. This holds true for things other than words but it is most evident in words which, without that inner essence, are utterly dead.

Harmony

Do you substitute speaking for experience, intellect for knowing?
How many times and in what ways
do you say something in place of "real";
instead of experiencing and knowing?
Can you discern them?
Are you able to point toward experience
when words are lacking or insufficient?
Tune the heart toward the one.

November 15 (320)

Saying

Wisdom is not in words, it is in understanding.

Complement

As words are caused by breaks in the transmission of energy, they cannot possibly be of the nature of light and they can more certainly be of the nature of shadow. Wisdom is pure light, which can

flash steadily through the eyes or atmosphere of a personality. It contains all it would convey as a unity, which cannot be readily analyzed. Yet it can inspire and strengthen and enable the mind to broaden its horizon.

Harmony

Catch the breath of heart and knowing conveyed still through the words and you have a stepping stone to the true and real.

November 16 (321)

Saying

The message of God is like a spring of water - it rises and falls and makes its way by itself.

Complement

For the Message of God is destined for humanity. One is blessed who willingly becomes an instrument of the Message. As there is more energy in humanity than in animal, more in animal than in plant and more in plant than in rock, so the spiritual electricity always tries to flow through one who offers less resistance to it. When one is unwilling to serve God, the animal or plant or mineral kingdom may take his place. Sodom and Gomorrah were destroyed by the elements when the people scoffed at the Message, and Palestine flowed with milk and honey when the people listened to God.

Harmony

Like an ocean pressing upon the shore,
flowing into recesses and valleys;
like electricity flowing to the receptacle,
with resistance fading the current increases;
like a spring rising and falling of pressure and supply,
working its way through crevasses and seams;
this is the movement of the "word" of All.

Tune the receiver of the heart and hear.
Find the breath of the message, connect.
Unfolding within, placing yourself in the stream, Become.
What else is there to follow but the Truth?

November 17 (322)

Saying

If the eyes and ears are open, the leaves of the trees become as pages of the bible.

Complement

Average people consider their eyes and ears as being open, but really they are practically blind and deaf. For instance, neither can one's hearing be compared to that of the blind person nor one's sight to that of a deaf one. It is only when one is deprived of the use of the senses that one can realize the value of one of them.

The mystic does not have to be lacking in sense proclivity to learn the value of every part of the body, to see all the Grace with which God has endowed it; neither is one dependent upon the senses. To take full advantage of the capacity of a faculty, it is necessary to coordinate it with the breath and heart. Sufis have many practices by which magnetism can be increased in any part of the body, but the real difficulty is the shadow thrown across the part by the nufs.

Most people do not realize that lack of interest falls as a shadow upon the mind and the sense. The mystic, being indifferent, neither increases the interests nor diminishes them but finds in all things a relation to the perfect whole. This prevents the nufs from throwing any shadow upon any faculty. There is a mysticism in sound and in sight which the seer is cognizant of at all times. By keeping in Darood and so letting the Divine Spirit through the breath touch every part of the being, and by concentration in the heart, one brings vitality to every vehicle and every portion of each body. Then one can receive knowledge even from name and form.

Harmony

Beloved, open my heart that I may hear Your message that constantly comes from within.

Open my eyes that I may see Your face in all things, and whisper Your name to all the world.

Breath/heart connects to You, Beloved
not me, for attention is all upon You.
Your face, Your breath, Your heart responds with the words of the day and the guidance of
Your life.
Let my life become Yours,
as the tree raises its branches in praise.
Breath/heart connects and penetrates through all the world.

November 18 (323)

Saying

The soul of all is one soul, and the truth is one truth, under whatever religion it is hidden.

Complement

Ishk (or love) unites one to another. One does not regard the fingers as having any reality apart from the body. So the life in one is that which unites one to another. Life is impossible without holding some relation to plant, animal or human. We are all interdependent, showing that the reality in us is greater than any conception we may hold. Without Ishk we would not be.

Yet Ishk is force not personality and it is not dependent upon personality. That person which is the source of Ishk is none other than God or Allah or Brahma or Darmakaya. This knowledge is vouchsafed to no one so long as that one is considered apart from all others.

Harmony

The mystic knows this through experience.

Do You?

Or do you feel the words and sense - apart still?

This may be the historian, philosopher, poet, or religious - but not the knower. For the first are separate; the knower being of the one heart, truth, way, and soul.

Speak of the cake or eat it.
Drink the wine or not.
Do not stand in the middle
for death comes to the observer
but life eternal to the lover,

who is of love.

November 19 (324)

Saying

Narrowness is not necessarily devotion but often appears so.

Complement

Narrowness is concentration of ego; devotion is concentration of heart. God is not the thought of humanity, and a strong voice or manner do not necessarily mean a strong will. That is to say, one may apply or employ external force yet the result may not be satisfactory. Being out of harmony with Nature, one cannot forever be successful. The devotee, losing himself in the ideal, can never make this mistake.

Harmony

Calling cake "meat" does not make it so, no matter how many times or how strongly said.

Beloved, of You there is one
by whatever name.
Beyond calling, IS.
May this one no longer stand apart.
Breath/heart merges with all -
forgets oneself, re-members.

November 20 (325)

Saying

It is the soul's light which is the natural intelligence.

Complement

What is called “Nur “ is the Universal Light which touches every part of the universe. Without this Light there would be no universe: it is the aspect of Ishk, which we call Intelligence because it becomes the light of the Mind. Although Ishk is all light, it is Oneness: in it there is no Mind although there is “Buddha-citta“, the essence of Mind. By an accommodation in the Supreme the light produces forms, but these forms are made out of the vibrations of the light-self. Then the light appears within these forms and enables them to perceive phenomena.

It is, however, the soul, which sees, whether through an individual - be that individual rock, plant, animal, man or planet - or whether it be the sight of body, mind or heart.

Harmony

There is no ocean without the nature of water, which shows its face in many forms - from the sea, the river, dew, moisture, and in forms more subtle. The drop of water exists as part of this all, yet it does not perceive this.

"I am wet", calls the drop. "It is my nature".
Yet it is not the nature of wetness.
That makes up, is behind and through the drop;
for it is connected and of the Great Sea
from which its nature comes.

November 21 (326)

Saying

The wave is the sea itself; yet when it rises in the form of a wave, it is the wave, and when you look at the whole of it, it is the sea.

Complement

Soul, forming a center in the Universal Light, produces heart. In heart soul sees directly, thus producing Universal Intelligence. But as God has produced matter outside the realm of absolute

intelligence yet impregnated with Universal Intelligence, the soul - to experience it - must produce a vehicle capable of apprehending it. So the Light-Intelligence is agitated and the waves on its surface produce mind.

Mind being made up of coarser vibrations than heart can look directly upon matter and see it as matter. Heart may perceive matter but would not distinguish matter from spirit because heart does not distinguish. So mind sees all these differences, but when one wishes to look beyond the differences one must see with the heart. When one further wishes to become that which one sees, one enters upon the soul-life. Then sight, seer and seen are all one.

Harmony

I rise up and visit a long lost friend, but there is no distance between us, for we have stayed with each other today.

Blessings of heart cannot be described in word; yet I rise up and see myself. How far you have come, friend. Nowhere to go but here. Beloved, Lover, Love.

November 22 (327)

Saying

It is not the solid wood that can become a flute; it is the empty reed.

Complement

From the standpoint of body, body is at its best when it is kept clean from poisons within and contamination without. But the same holds true for mind. We keep on filling the mind with all kinds of thoughts. This does not enlarge mind, rather it puts tremendous weight upon mind. Through meditation mystics clear the mind from all extraneous thoughts until it becomes like a polished mirror. This polished mirror may reflect the light from above or the shadow from below. This is the real use of mind unaffected by self.

Pure mind is the result of the unity of one within oneself, when the light of the intelligence pouring from and through the heart lightens every part of the being. In Christian terminology, this light is Logos, which lightens every one who has ever come into the world. This makes all genius, all music, all human intelligence possible.

Harmony

With quiet mind, and heart turned to the Highest, let love penetrate the body, mind, and "self", clearing "I" from these clothes - a garb of fabric or a blossom of splendor - the robes of yesteryear, today.

Breath/heart is the borer through self, clearing the way for the melody of the divine to play through.

Love, guide me
make me the instrument of the Way,
until there is only one player
and "I" no longer in the way.
Guide me in action, thought, intent
until transparent is this "one"
and no longer residue keeps Your breath from sounding the chorus of love.

Guide me to do what is needed;
for I place myself at Your disposal
until no longer difference intervene.

November 23 (328)

Saying

Reason is learned from the ever-changing world, but true knowledge comes from the essence of life.

Complement

The rational faculty is dependent upon something which is not in and of the mind itself. Either it accepts "a priori" concepts or intuitions or else it produces "a posteriori" conclusions drawn from external observations. The idea of "a priori" conclusions - that is to say, conclusions drawn prior to experience - is good when they are founded upon faith, that is to say, the attunement of heart. But even intuition is of no value unless it is put into practice in life.

So far as the mind depending on the senses, not even the scientists do this. Some philosophers have falsely drawn conclusions by this method, but when the philosopher's reasoning is examined, it is generally found that he has assumed "a Priori" that conclusions must be "a posteriori". In other words, it has been something other than reason which has proclaimed the value and supremacy of reason. This is the fallacy and dilemma of all worldly thinkers.

Harmony

With one foot in earth and the other in heaven, the heart reaches through the great divide with love toward all; bridging the worlds by breath - connecting.

The worlds give hope for future, now.

The answer is known by heart.

How to bridge this, the work.

Effort learned by love and mind guides this conveyance.

As one in once "human" and form, and formless, there must be found a way through.

Breath/heart connects
mind and knowing
action results
of the only one
who fills all need.

November 24 (329)

Saying

God is within you. You are God's instrument and through you God expresses God's self to the external world.

Complement

How is "a priori " reasoning possible? How is "a posteriori " reasoning possible? There must be something beyond mind to do this. If mind is greater than reason, then mind is essence and mind can of itself apprehend all things - then mind is creator and destroyer. In other words, Mind would be God. But since we actually find mind limited and mind learning through reason, reason must be greater than mind.

But what is this reason? It is Logos, the Universal Sense. Intuition is not different from reason or antagonistic to it, but it is free from time- processes and also from spatial and egoistic influences. In other words, it gives the answer immediately, but it is the same answer as would come through reason.

This shows that there is something much deeper and more fundamental than mind, which mind cannot conceive but which mind can reflect. This is soul, which is nothing but God. Mind is dependent upon reason and reason upon soul. In other words, God is the true experiencer of all things, Who uses man's mind as an observing station. Man is only man's thought of himself; when man's thought is identified with God's thought, man becomes God. Such a one is called a Buddha, sometimes Mahatma.

Harmony

The light behind the eyes shines through and sees itself through the mirror of the heart.

Beloveds, you are of myself and I no less your mirror, for you reflect beneficence, my love.

You are as perfect as your father in heaven is. Be perfect as now you are.

Blessed is the one who seeks
for he shall find;
and knowing One, will discover
the seeker is the sought -
with love.

November 25 (330)

Saying

It is according to the extent of our consciousness of prayer that our prayer reaches God.

Complement

The average person, dependent upon mind - even though he be a devotee - cannot pierce the mind-mesh. As soon as one views life from the aspect of the relative non-reality of personality, all life and love enter the prayer. Then prayer becomes Ishk and mounts to the throne of God.

Harmony

The less of the "person",
the higher the prayer.
The lower the desire,
the lower reach of prayer.
The greater the heart,
the finer the breath,
more attuned to love,
less to self,
the higher and greater the prayer rises,
toward the Ideal intended.

It is like the coarseness of a screen or filter. The finer particles can pass through but the larger are stopped or reflected. A prayer is as "good", or goes so far as the largest or coarsest attitude, desire, or attachment/identification allows.

Turn breath/heart toward the Only
and give of yourself;
asking for what is needed;
for that is highest of "person".
Until one turns to the giving of self,
then it is to fulfill,
to do what is needed to do.
Give of yourself,
to do for another with love,
and your prayers shall be answered
with love.

November 26 (331)

Saying

The heart must be empty in order to receive the knowledge of God.

Complement

When personality is intrigued by the world it becomes intoxicated by name and form. This produces pleasure and pain. This produces rise and fall and all duality. God is beyond duality, therefore Scripture teaches that every valley must be exalted and every mountain brought low. To reach this state, Sufis cultivate indifference - which is really the highest kind of love. When love for one means not-love for another, then the first is passion, not love. The true love, even when thrown upon one (be that personality or God) will also shine upon others.

Man's love for man, no matter how great it is, is always marred by thoughts which cast shadows upon it. Man's love for God, which necessitates his ego-sacrifice, permits the light which has always been there to shine through the heart and flood the mind with all knowledge. While it may appear wrong to seek Allah for the sake of knowledge, it is actually impossible to do this, for if one loves knowledge the heart is not empty and so God cannot be the ideal. But when there is no other ideal or love than God, all knowledge and all other desires are attained.

Harmony

As the tree reaches toward the sun
let me grow only toward You.

As the arms of the child reach for the parent
so, Beloved, I depend only upon You.

As the bird sings Your song
let me naturally praise only You.

As the day unfolds in order
let me follow Your way.

As the breath of the lion roars
so let my heart open to the only king.

Let me face You with open arms, open heart, and no desire; for Your goodness suffices for all.

Blessed be the pure of heart for they shall know God.

November 27 (332)

Saying

As long as in love there is "you" and "me", love is not fully kindled.

Complement

The spreading of atoms and vibrations causes day; the collection of vibrations into bundles - the concentration or contraction of their activity - by drawing more of light into one locality produces

shadow in another locality. When shadow is produced, there is no longer universal day. Likewise in man's conception of love, when he includes himself in the picture he turns love into "his love"; when he distinguishes even unconsciously and subtly "his love" from "his not-love" or from "love-other-than-his-love", there is division and any division betrays absence of love.

Harmony

The fire of love consumes itself,
one flame from separate sticks,
merging into ash, indistinguishable blend.
Light is of the eternal sun;
there is no darkness in one.
Blessed be the one who gives his life
for he will live eternally.

November 28 (333)

Saying

Once you have given up your limited self willingly to the unlimited, you will rejoice so much in that consciousness that you will not care to be small again.

Complement

When this is understood, really understood, all smallness will disappear; there will be no war nor pain nor suffering. It is idea of self - any idea which man attaches to his mind - which stabs the very essence of mind and begins that process from which all sorrow arises. Voluntary surrender of self does not destroy mind, does not harm body, does not annihilate self. Rather it annihilates that thought of self which is given erroneously the name of self.

No one can pretend to the cosmic state. Thought of Sufism or of being a Sufi - even of submitting to the disciplines and practices - does not make one a Sufi. Attainment and only attainment makes one a Sufi. It is wrong ever to call one a Sufi, but there are souls who have lost all consciousness and feeling of distinction and separation and through them the Spirit of Guidance pours blessings upon the world.

Harmony

What view from the top of the mountain is for the one who gives up the "safety" of the base - including it within the vista.

Oh, "self", you deceive me, for I am not you. Why do I cling to a morsel when the feast is here?
Beloved, You are of the way, and as child becomes a parent, so too, letting go, one soars.

Would I harm another if it was no other? Love abounds - enough to care for all.

Leave the little,
for he who gives wing to self
flies as heart, raising all.
Do you hold on to what will go, anyway?

November 29 (334)

Saying

The deeper your prayers echo in your own consciousness, the more audible they are to God.

Complement

God is in the depths of consciousness. Now the Message of God, being the Message of God, has employed such prayers as would make each a reality. The idea of word not carrying life is foreign to Sufism. Sufism is the philosophy of life, so its words must be living words. While it is not wrong to petition God, the training in Sufism enables one to pray in a practical manner to attain to Success. Saum, Salat, Khatum and all prayers which have been included in any portion of the message are valuable beyond conception.

If it be supposed that one might petition God without these prayers, it is not wrong, but if one be a lover of another, the lover does not ask the beloved to assume tasks which the lover might do himself. Therefore, for the purpose of attainment it is preferable to practice meditation or concentration and not to petition God. Rather pray, "Use us for the purpose that Thy Wisdom chooseth," and "Give sustenance to our bodies, hearts and souls." Such a prayer, combined with Darood, Meditation and Concentration will serve every need of humanity.

Harmony

Selflessness and love are as the great stones which fall to the bottom of the ocean and resound with a force that is felt across the world.

Love and selflessness
breath refined
heart turned to giving
blessings result
to the one not asking for them.

Blessed is the one who places his body on the altar of service, for he shall be served - provided by the host.

November 30 (335)

Saying

It is the depth of thought that is powerful and sincerity of feeling, which creates atmosphere.

Complement

The judgment of the average man is based upon his own experience; the judgment of the wise man is based upon the universal experience of mankind. As one cannot tell what this universal experience is through the limited mind, he feels through impression by an inner attunement what this conclusion should be. So the heart tells him what the mind can never know off-hand, but which the mind may immediately grasp thereupon.

To keep the thought pure therefore, the heart must be kept pure. Through concentration and meditation on unity in love the heart is purified and radiates its condition to all the world.

Harmony

The wave that rises from the depth is far greater than the surface ripple. Turn heart from self toward the only mind; for the thought of "God" is the only of lasting value. It is this that beckons of

creation and fulfillment. The message is of attunement and becoming, from which all expression follows.

Heart-breath toward That Which IS until the vision and thought is one and the same. Toward this first; from this second. Become, express.

The tree with shallow roots falls;
the one of deep roots stands.
Be as the tree of live,
for it supports a bounty of fruit.

Blessed is he who supports and gives, for he is given to in kind.
Through love-breath focused comes all.

December 1 (336)

Saying

The higher you rise, the wider becomes the margin of your view.

Complement

Mind can only see what it has experienced, but the mind of an intelligent person will only consider what others have experienced. But all the experience and knowledge of all people is beyond the ken of any one; it is only possible to hold in the heart which may be attuned to the whole universe. When one has love for all mankind, one can feel - even as a mother or father - the condition of mankind, the need of mankind.

But one can extend this feeling to animal, plant, rock and beyond space and time and sphere as the heart expands. Extension of view increases capacity of heart and increase of capacity of heart extends view. This is all caused by Ishk and is nothing but Ishk.

Harmony

From the dot in the center, increase the view to the circle.
From the circle, include the view of the dot.
Breath heart goes to the object: be it a plant, a seed, a distant place, another time. Breathe oneself to this - connect; and through heart-feeling become it.
Feel yourself of it; see and know through it.
Increase "yourself" to feel/love/breath/be now

from both "yourselves", increase.

Turning attention toward your Beloved,
with breath/heart being of importance,

connect.

Let the little circle expand;
the dot become.

Blessed is one who calls the name of God, for he is answered in kind.

December 2 (337)

Saying

Justice can never be developed while we judge others. The only way is by constantly judging ourselves.

Complement

The reason is this: when one is called upon to be a judge, there should be no weights on either side of a balance. If two persons come to one for judgment, and there is a law book to be consulted, that law book would render judgment. But when man has no such reference or depends upon his judgment, there is ordinarily no way to keep clear of prejudices which impede true justice.

By man judging himself is meant not so much a struggle against passion and evil, as a struggle from all influences be they good or bad. When one responds readily to the call of God from within, the heart and mind become purified from the denseness of the earth. This is the real judging of self, not considering whether one's characteristics are good or bad or need to be removed or strengthened; rather it is the judging of the nufs, the cause of all impurity. Judge that and not quality and one in time will be able to render justice to himself and another.

Harmony

The extender of justice is the balancer, opener of the way, filler of need. There is only one who knows and can balance, open, and fill that which is truly needed. To become of the instrument of

That Which Is, one must become - clear of person impression. It is that to which one tunes the heart.
As the musician is made by playing, so too the just by purification of self.

The right or wrong
the good or bad
transient in the way.
Seek the goodness of life
promotion of love
increase of joy and light.
Turning toward the Real, True,
believe in justice as balance, opening, filling.
It is of this one perceives and executes,
neither more nor less,
and in the way it is needed.

December 3 (338)

Saying

Joy and sorrow are the light and shade of life. Without light and shade no picture is clear.

Complement

Joy produces light and at the same time joy is the result of light. Nothing stands before joy except false conception of self. One can therefore escape joy by escaping conception and at the same time escape sorrow.

Pictures are caused by variations in light and darkness, also in color. In true love there are no such variations. Mind is created in order that the soul might see life on the surface, and it is mind which has capacity for all lights and shades and colors. Therefore joy and sorrow are essentially conditions of mind. Pure-essence of mind does not know sorrow, which is caused by thought of self. Neither does it know joy although its condition is not different from what humanity calls joy.

The reason that humanity experiences joy as joy is because it is a different condition from the other when one feels sorrow and pain and difficulty. The realized soul no longer feels sorrow and pain and difficulty; consequently when one enters the higher states of consciousness one is no longer intoxicated by them, but understands them to be more natural than the ordinary state of life.

Harmony

What joy is there in sorrow; for I create the mirror of myself.
Truly I know more by the poles of life
and see myself through sorrow and strife.

Beloveds come quick, for I have not forgotten you are of me. I will not linger or tarry if you give
me of yourself. Knowing illusion is of the grand mastery of life.

Of nature, I am joy, and sorrow shows my face more clearly now.

Blessed be the one of joy and sorrow, for he has the chance to know truth.

December 4 (339)

Saying

The wise person submits to conditions when he is helpless, bowing to the will of God. But the evil
that is avoidable he roots out without sparing one single moment or effort.

Complement

Wise control of breath keeps the mind from lingering upon destructive thought. All destruction in
the world is not evil, for sometimes it is necessary for the sake of all mankind or for the sake of
earth itself. That is why there may be floods and droughts and even famine and pestilence. These
universal conditions are the results of universal corruption.

But when the wise person is called upon to oppose evil he does this immediately, with all heart and
mind, calling forth the power of God to work righteousness.

Harmony

Staying in the moment,
staying in the breath of now,
heart turned to the Highest,
repent; let go of losing;
for there is nothing of which to hold but the lesser.
Giving all there is no loss.

Resistance is not needed when yielding is the norm.

The One Will knows action and inaction are as two poles, neither good nor bad, but needed, appropriate. Blend with action, right, and there is no yielding, for all is in harmony.

When the thorn is present, when the heart aches from the pain of non-doing, then doing may be of the way. Putting self aside and considering need, there is one knower, and action is assured when harmony and love supplies the means. Do then what is needed, until no longer. When it is done, only then stop. Supplying means and support there then is one actor carrying forth the filling of need or extraction of the weed.

Your will be done,
and I an instrument of Your way.
The tree that yields in the wind stands,
while the resisting one is blown over.
The one of great boughs brings forth fruit, and its yield is great.
The weeds under it wither from the lack of sunlight.

December 5 (340)

Saying

Enviably is the one who loves and asks no return.

Complement

It is only heart which can heal heart. When heart depends upon other than heart, heart has still to learn. The Sufi system of spiritual dependence upon a teacher is founded upon this principle, that when one's heart is not open, it can be awakened either by complete attunement with one whose heart is already opened or who is attuning himself to one whose heart is opened.

There is no asking or seeking in love - or giving or taking. The natural condition of heart is this: that when it loves others it feeds itself and when it feeds itself it shares with all others. This explains the mysteries of the loaves and fishes of the Bible. Loaves are the Divine Knowledge and the fishes symbolize the breath. No matter how much the Divine Knowledge is given away, it is not diminished; rather the more one shares with another, the more one benefits therefrom.

Harmony

Taking of Oneself, giving unto Itself freedom, sustenance - love - of Its very essence, supplying all, not looking back nor holding on. Creation reflects the love of the beholder through love, of love. This is the way. Now when one puts oneself in the way, there is only One to envy - toward which to reach. That is the One of love. Means are the ladder, the great "give away"; for through this one is connected, and one gains all.

Blessed be the one of love, for he gives without thought of return and gains all.

An endless supply of love is available for the lover.

"Taking from my self I create the world, the heavens and the earths, and all within. Being of myself, can there be anything more natural than my love?"

December 6 (341)

Saying

To deny the changeableness of life is like fancying a motionless sea, which can only exist in one's imagination.

Complement

Even the conception of Nirvana is not stillness. It is a ceaseless, rhythmical activity. Life is motion, love is motion, and light is motion. Stillness represents the condition of the cipher, Nirvana that of infinity. There can be no stillness because even conceiving stillness is an activity of mind. The control of mind activity through spiritual contemplation is an activity of heart and soul. The paralysis of mind through drugs or hypnotism is a chemical activity in the first place (dispossessing mind-activity) and the activity of another's mind in the second event. When the chemical forces abate or when the mind of another loses control, mind again functions.

The saying, "Nature abhors a vacuum," extends beyond the physical. It means, that whenever there is a withdrawal there is a compensation elsewhere, and it is only by force that force can be withdrawn. So even cessation of movement is dependent upon movement.

Harmony

What "was" during the last breath is no longer.
What "is" has been renewed - reborn.
The next breath is not here, now;

and when it "is", reborn, renew,
live now.

Breath in
breath out
only the heart beat now
for within Itself, Itself
renewed upon
the cornucopia of love,
and creation
with open end upon its mouth,
replenishing itself, with its bounty.

With heart/breath
focused now, live; conceive.
There is nothing else to do, but non-doing

Choosing to do, anew
attention is on need.
Express.

December 7 (342)

Saying

Learn to live a true life and you will know the truth.

Complement

Trueness comes from the attunement of heart, which is possible when the nufs is quieted. That is to say, when negation is negated, when falsehood is refuted, Truth comes to manifestation.

Harmony

Turning heart and breath to your Highest of Ideal, be the follower of Its guidance and assistance.
Let action or inaction be of love, come from love, and go to love.

The morning flower opens its petals to the sun and is provided life.

The steam meanders to the sea.
The ocean leaves its message in all its bays and creeks, and inlets.
And the darkness is replaced by sunlight reflecting from the moon.
Myriad stars give homage, and confirm the All.
And you are a part of the Great Harmony.

Rise with Beloved in your heart and mind and breath.
Be as the servant of all - giving what is given.
Seek the highest of service - doing what is needed.
And sleep with desires of only the One.

Be as the mountain - strong and majestic;
the lamb, meek and attentive;
the student of life, consistent as the oak,
and loving as the parent to the child.
Be as a person
in love within the world
as a person, the world with the heart.

December 8 (343)

Saying

Wisdom is attained in solitude.

Complement

Wisdom is attained when the body is in solitude, which means that when the body is not overfed with earthly food, when it is not being used entirely for physical and mental labors, it becomes the temple of God.

Wisdom is attained when the mind is in solitude; that is to say, when the thoughts are no longer permitted to run at random, the light of intelligence may illuminate it.

Wisdom is attained in the solitude of heart; that is to say, when there is no love but God, when there is full dependence upon God and devotion to God, Wisdom is the natural result.

At the same time, Wisdom gives more scope to heart, mind and body; this permits love for everybody or for anything, this inspires every type of mental and moral aspiration, this gives the body such an education and stimulation that it may have a maximum of health and pleasure. In this there is no separation, it is the fulfillment of unity even in the outer life. By solitude, living in oneness is meant - whether alone or in the crowd, whether in the desert or forest or city.

Mystics do leave inhabited places when the influences are too strong - and rightly. The need is to find God, and when anything interferes with this it is proper to withdraw from society.

Harmony

Sunlight filters through the shades and shutters - clutters of the mind and body - but when aligned and open, it floods the house and becomes a light to all around.

Turn heart toward One/All
intention divine
breath connecting
action following
mind still and receptive -
in the midst of plenty, one.
Action leads to heart/breath
filter through the open gates
a flood of love/light
illuminating the way, and
action/perception/knowing
follows naturally.

You are the way
and way is You.
Blessed is the light of the spirit
for it fills the soul through love.

December 9 (344)

Saying

The seeming death of the body is the real birth of the soul.

Complement

By death of the body is meant dissolution, of course. For when this physical body is disintegrated, the soul is no longer a captive to time and space and its life becomes much more real.

In another sense, body means much more than just the physical body; any body - earth-body, mind-body or even heart-body - seems to exact something from soul so that it does not fully realize its complete union and unity with God.

Again, death of body may mean death of influence of body. This is a most wonderful process. When one has completely realized God while in the physical body, when one has attained to liberation, the form of the body remains - one still has a chemical body but there is a marvelous change in it.

The old physical atoms fall away and are displaced by finer particles. These are more attenuated and are filled with the life-force which flows forth from the heart - not with the blood so much as around the blood like magnetism flows around an electric wire. This living magnetism produces a living light and sometimes this light can manifest. Thus Jesus Christ has said, "Let your light shine before men."

This light was also seen in Moses when the Glory of God shone upon him and it is called "Kevod" by the Hebrews. This is the living breath and life of God. It is also manifested in Mohammed whose inner light was so great that sometimes he cast no shadow. It was this attainment that gave him the right to be called Mohammed. By Sufis this light is called "Nuri Mohammed".

This spiritual physical body is called by the Buddhists "Nirmanakaya" or body of transformation. It can be dissolved instantly at so-called death, which certainly was true in the historical cases of Moses, Elijah, Jesus Christ, Kabir and many others. There is not always instantaneous dissolution because if the body is kept whole or parts remain, they help to sanctify the earth. So Mohammed was placed in a tomb and the remains of Buddha placed in stupas.

Harmony

Unencumbered by worn out clothes, leave them behind and dive deeply into the ocean; fly freely in the sun; like the blossoms released from the flower, soar high.

Untrapped within the filters of perception, change and see direct, as the prism is lifted from the eyes, and color distinct is seen once more.

Blessed heart, you do so good, yet keep me from my goal. The journey of love is in the merging, not only perception afar. Yet there is work to do, do I leave, but stay, infusing light and life within to raise my all to me.

Die now before the death so small. Fly free within the being of life, and attachment is no longer and no restraint binds the heart or breath. Work through these clothes, and see the glory of being true. No more distinction, for the earth is of the body formed, as the stars, heaven, and light itself. Be - free.

December 10 (345)

Saying

As the rose blooms amidst thorns, so great souls shine out through all opposition.

Complement

There are two attitudes to take in the face of opposition: one is to oppose the enemy with all the power at one's command. If by the use of force one is unable to win, force should not be used. The reason is not only because of success or failure, although this also is important. The reason is that one must change one's own nufs and also the nufs of another. If in strife one breaks down the nufs of another, and if - when by the power of God vouchsafed to one - this can be done, it is not wrong to use force, and it never has been wrong to use such force. Every prophet has followed this path, and no one can become a prophet unless he or she will do so.

But there are subtler souls and also sometimes gentle people who cannot be reached this way. Conniving persons who use no force but depend upon cleverness must be combated in another way. It is not wrong to say in this that loving one's enemies and opposing them are necessarily different in action. In such cases, it is often wise to offer no resistance to evil. Then the enemy is like one rushing forward, not seeing the precipice over which they will fall.

There is another attitude to consider in offering no resistance to evil. This means to refuse to accept the opposition of another, to consider them not at all. This was the position of the Buddha, who overcame his enemies by refusing to recognize them physically, mentally or spiritually. The result was that their thought could not cast any shadow over his mind. By this the Mahatma (that is to say, Buddha) shone through all the opposition. A shade may block sunlight from a room but it cannot stop the sunlight.

Harmony

No matter what someone says or does, the sun still shines.

A thousand things to do or not to reach the goal: to do the work. Not right or wrong, but appropriate. This is the one who both knows and is part of all; doing what is needed.

Shine as the sun, which burns and heals.
Blow as the wind, which caresses and destroys.

Bring water as rain, which gives life or floods.
And see with the eyes of the All.

Love is of the way and cure
only it is applied as balm or salve,
fire, steam, or a kiss, a wisp.

Shine forth as the sun in all.

December 11 (346)

Saying

When the artist loses himself in his art, then the art comes to life.

Complement

By this means God created the world, and partly in imitation of Allah it is wise to follow such a course. Metaphysically speaking there is another explanation. Energy and magnetism are imparted to us with breath. When the breath is used to praise God or is returned to God with fervor and remembrance, this increases the capacity for inspiration. In every form of inspiration - whether one understands it spiritually or not - all interest is focused in one's work. Then the divine breath touches every portion of man's being and this passes into the form which the artist is shaping - be he musician, poet, architect, artisan or any other molder of beauty.

Harmony

Toward the highest inspiration
breath and heart beyond the person
reason wasting in recesses
cannot deliver, never blesses.
The muse on high
now bending low
comes to visit
when self does go.
Vapor channel of the breath
taste the wine
that comes through death.
Put the person small aside

and life exclaims
is beauty's pride.
To be as life giver,
give away self.
This is of wisdom
brings the great wealth.
Immersed in the work
the channel of all
then life will infuse
and extend through small.

December 12 (347)

Saying

Do not anything with fear; and fear not whatever you do.

Complement

Fear is the time for inaction, for sedation, for meditation. This is true physically as well as spiritually. Fear interferes with breath and at the same time fear is the result of a defect in breath. To guard against fear, Sufis are trained in self-protection, first through Darood, then in Occultism, which enables one to overcome all fear and to face all conditions.

Likewise, all acts should be done without questioning their outcome - with full faith. Otherwise, it is better to abstain from action. For this also, one gains through Darood, which makes God the actor. Standing by one's actions, one brings moral magnetism into them and gives them life and power; at the same time this helps the devotee.

Harmony

Standing in the light
breath connects toward One, the Highest,
love begins, commences, and inspires.
Knowing comes the heart and breath,
and action does result.
Trust in this and no other
no need is left undone,

for love/breath fills the world of wonder,
all things brought by divine sun.
Bring the light
stand in the light
through the light/love/breath is done
all the actions of the world,
for harmony and goodness curled
upon itself gives back and greets
sunlight, lovelight, being meets.
There is no worry
is no fear
rest in arms of loving near
supported now, creation gives
actor, acted, acting lives.

December 13 (348)

Saying

Love develops into harmony, and of harmony is born beauty.

Complement

If there were an opposite condition to Love, it would not be hate, but chaos. Hate is a force derived from love, concentrated through nufs. Chaos, on the other hand, is the opposite of all love. Allah, through Ishk, destroyed and destroys chaos, and the first sign of the absence of chaos is the music of life expressed in rhythms and harmonies. This is the cause of all vibrations, out of which all worlds were made.

Beauty is the natural result of harmony in that it uplifts the soul. The harmonies, melodies and rhythms of vibrations and forms are intoxicating. One can see in an instant the inspiration of an artist - that one picture does not inspire and another does inspire the witness. Beauty in form, be it in nature or from the hands of man, is always compelling and uplifting.

Harmony

Stepping within
the realm of self

endless love giving into itself
the mirror of love, joyous in form
ringing and singing, harmony born.
Denser and denser
stronger through feeling
Being becoming, doing, congealing
and into form love/harmony grows
beauty abounds, commences as rose.
The flower so sweet
the fragrance its verse
the mirror grows fuller
life more diverse
'til finally the flower
one holds in the hand
it raises remembrance
of home oh so grand.

December 14 (349)

Saying

He who keeps no secrets has no depth in his heart.

Complement

The tongue brings all life to the surface and keeps life on the surface. When one is silent, particularly in Darood, the life force touches the deepest parts of one's being. When one has something to say and does not say it except to whisper it (so to speak) to God, that thing is endowed with life and blessing, and if it is a wish, verily will it be fulfilled. If it is a danger to another, verily another will be protected when one keeps the secret in silence, whispering only to God.

Harmony

As the seed ripens into fruit,
guide me to reveal the word in its time.

As the great tree sinks its roots deep to water's source,
so let me stand supported by the depth of Your love.

Beloved, Your wish to speak or remain silent
is my command to fulfill.

Your desire of silence in my heart
comes to me of Your will.

Blessed is the one of peace,
for he shall rule the world.

December 15 (350)

Saying

Behind us all is one spirit and one life; how then can we be happy if our neighbor is not also happy?

Complement

Happiness is the condition of the heart. Heart touches every other heart. What is wished in the heart is wished for all persons or is not wished. That is the test of wish in the head or in the heart. Bodhisattva does not cease wishing; rather Bodhisattva is for all humanity. This shows the nature of heart, which cannot and does not discriminate.

Can the unhappiness of another dull one's spirit? No, sympathy is not to let the shadow of another fall upon one's being, it is to let one's light bring life to another. Spiritual gifts must be shared or they will be taken away from one, for they are for all of God's children and not for a favored few.

Harmony

One joy, of love, divine,
extending its face through all the world.
Breath/heart, Being behold oneself.

What is it that keeps me from this endless bliss? Not of Itself, for I bathe within this, and this within. Yet I see my face is not happy; and I within myself help lift, not another, toward the light.

Breath/heart/being
You are not afar off;

how could you, my finger,
be separate from my hand.
Heal this scratch and join
me in good health.
Give I of myself for nothing more than this.

December 16 (351)

Saying

The sea of life is in constant motion, no one can stop its ever-moving waves. The master walks over the waves, the wise man swims in the water, but the ignorant man is drowned in his effort to cross.

Complement

Here we have three degrees of evolution. The ignorant man does not use his mind, although sometimes he may let his mind use him. He does not think steadily or regularly and is like a straw blown in the wind. He is more affected by opinion than by thought and wants to go with the majority. He does not and cannot comprehend his own duties in life and is bound to failure.

To help such a person, one must treat him as a child even when offering respect due to age or position. Nevertheless, he must be considered inwardly as a child and not treated too harshly when he would not understand, neither treated too lightly when no impression would be made. He may be permitted to feel that he has his own way, yet he is to be controlled at all times. The spiritual person becoming negative to such a one is in grave danger.

The wiser person is one who uses his mind, who controls his mind. For this, will-power is necessary. Such a person may not be endowed with great insight, but will be strong enough to battle his way in life. There are sometimes mental and moral giants who have enough capabilities to withstand the struggles of life without being overcome by them, yet are quite unable to lead others out of the morass.

It is such souls who are ready for the Message, but also such souls may not see the need of the Message. When they are intuitive they escape much of the turmoil of life and by leading themselves are often able to lead others.

Master is one whose heart does control mind and body, who entertains no diversity of opinions and who does not depend upon others for his thoughts unless he recognizes their authority. He does not claim to be all-wise for he is just as cognizant of his limitations as he is aware of God's all-embracing power. Such a one may not be controller of men or affairs, but he will be able to stand where he wants to stand. He will be able to cover his course in life and he will not be deterred by earthly conditions for he has arisen above the state where he would be affected by them.

Harmony

The joys of ups and downs give meaning to the world, and balance through each day. These highs and lows are of the contrasts light and dark, which show Your face is all Its ways. Love, lover, and Beloved belong above the waves, of the sea, and in the water; yet never touched by waves which disturb. Riding them as part of himself; Love propels him to the distant shore; and through Your breath he rises in the currents of Your goodness.

Do to another as you do it to yourself.
Carry your weight without asking another to take up your burden.
And give what is needed to do.

December 17 (352)

Saying

Man's greatest privilege is to become a suitable instrument of God.

Complement

Nothing is more beautiful than the vision of God. But nothing is more noble than to let God see visions out of one's eyes, so that He may look upon the world and serve the world and give the world all the succor it needs. This is self-sacrifice, which is sacrifice only of limitation and selfishness and brings one infinite capacity.

Harmony

You are my breath and eyes and ears, touching all of my face, beloveds. Of myself, you are the flute through which my music plays. Come back to my heart and you are received as the player of the tune of life - love - for in the giving away of yourself, you no longer keep me from yourself, and you are my instrument; as the flute plays of itself. Lover, beloveds, step forward and give, for you are nothing of yourself, but all from me.

Heart steps upon the path

seeking redemption and reunion.
There is no place to go but home.
Love is the way of service, giving, and expression.
There is none other than me,
no hope but mine,
and no giving but unto me.

December 18 (353)

Saying

The trees of the forest silently await God's blessing.

Complement

The Hebrews have an article of faith which reads: "I believe with perfect faith in the coming of the Messiah, and though he may tarry, yet I will await his coming." Now the law of the Universe is that patience itself enables one to receive the blessing of God, for by that one escapes all the emotions that hamper one at every turn.

If man is wiser than the vegetable he must lead a wiser life, and he cannot do that until he learns all the wisdom from the lower creation. Every virtue of every rock, plant or animal can be cultivated and perfected in man. In the inner life, one often has to develop the qualities one finds in nature, and it is the development of these qualities that brings perfection. Self-surrender is not annihilation - nothing is destroyed, but the shadow-thought of self is turned into light and all the qualities accumulated by the soul are brought to perfection.

Harmony

With breath upon the love divine now, that yields its fruit in season, can one make the flower bloom before its time? Not without force. If one waits for the perfect timing of nature, one also works with, harmonizes with it. As such, there is no patience needed. This then is not of "oneself", but of the "way it is".

To harmonize is to give of the small and blend with the large. This creates an action of one being, not two. So in "self surrender", or more accurately surrender of identification of oneself as person, mind, or body small, attachment to superficial and transitory; one gives this up and rejoins in function what one truly is. This patience, non-action doing, is of the nature of the tree; for it awaits

the blessing without moving or doing of itself. So too, in giving to the all, there is no need other than to let go and accept - be given to.

Seek the timing that is needed, and all will move as fast as possible.

December 19 (354)

Saying

The plain truth is too simple for the seeker after complexity, who is looking for things he cannot understand.

Complement

The emotional stir of things and the intoxication of the outer life are the great detriments. One who has become accustomed to them grows to love complexities. Now heart is not complex although heart may be considered as “involved”. That is to say, one cannot by simple analysis find heart. Heart is simple but not analyzable. One cannot express the greater in terms of the smaller and still understand the greater.

Man is an aggregate of cells, let us say. Yet we can study physical cells forever and never discover man. This shows there is something missing in analysis. This something, every little child knows - as well as a loving mother and a kind father, often quite involuntarily - for it is the very nature of life which causes them to feel this something. This is Ishk, the great life-force of the Universe which is tendered to every man through Divine Guidance.

Harmony

With loving breath/heart toward the One, the only Being, love seeker of Truth. Do you wish to know, to be; or do you seek the galaxies myriad? It is your choice; to point toward the all, the one, or the faces and effects. You get what you seek. Complexity breeds and leads to more. Simplicity, to love and truth itself. Point yourself toward the sun or the moon. Face your goal and it shall be yours; as you lose yourself within the maze, or find yourself through the clarion call. Be all you can be, seeker, and it will bring you to your hearts desire.

December 20 (355)

Saying

An unsuccessful person often keeps success away by the impression of his or her former failures.

Complement

Failure is due to strong direction of breath. Concentration improves breath, especially spiritual concentration. Every thought affects the breath very appreciably. So by one's impressions one can move one's breath and so alter condition of mind and body. Thinking about failures is sure to increase failure and thinking of success will surely bring success in some direction. Therefore one is the cause of his or her own miseries.

Harmony

Heart that is put toward the highest brings the true success. Putting breath/heart yearning toward that goal is of one. Putting it upon oneself, two. Let the one grow to the One - become.

Breath/heart loves what can be done;
what is to be done;
what needs to be done.
Caring little for past successes or failures,
leaving all to feed toward the now,
do what is needed to be done,
from and through the guidance of the All;
Ideal of the Highest,
and success is yours,
for it is not of "you".
Depend upon the highest;
thought only on that,
relying on the one
whose wishes are done.
To creation one gives all
which grows to itself
and lifts all failures to success
provides the means for its breath, to be.

December 21 (356)

Saying

Man himself is the tree of desire, and the root of that tree is in his own heart.

Complement

Man from the very beginning feels a longing. He seeks satisfaction for that longing in life - in his incarnation, in his marriage, in his bringing forth children and in many common pursuits - but never does he find satisfaction until his longing returns to the heart from which it first came.

Harmony

What is it that you pray today? Thousands of things, stages, and states. All pass away until there is only love. From the single comes the many, to which you return, with love. Seek and you shall find.

Oh love, my love
I wandered in the desert of plenty
surrounded by a million nothings
until I came to love.
My heart then did remember.
Home is of the one, no things;
yet a garden full.

December 22 (357)

Saying

With goodwill and trust in God, self-confidence and a hopeful attitude towards life, a man can always win his battle, however difficult.

Complement

When there is trust in God, there can be no defeat. When man is bound by his conception of God, when he limits God by his human conception, his trust is necessarily limited. To increase the scope of trust one must find a greater being in whom to trust, and if this being is limited by human thought, then trust is limited. Besides, one who has not trusted his fellowman does not know the meaning of trust; how can such a one trust in God?

The Sufi, beginning with God, placing God beyond conception, puts all his trust in the Living Reality, then assures himself of that trust and faith and by it is able to overcome all difficulties. No man is not able to do this; the Spirit of Guidance in man will lead him forth from every discomfort. This proves the great wisdom of God.

Sufis, through their spiritual exercises, remove the path and shadow of nufs which always hinders success

Harmony

Breathing in all the love you can, and
breathing out all the light you can,
breathing in all the joy you can, and
breathing out all the love/life you can;
turn your attention to the One of Love,
the One of Joy, the One of Life and Beauty - Love -
and from this love, come forth,
sustained, in belief, in energy, in the very life and guidance thereof.
From here, act and do as needed.

Beloved one,
my heart of heart,
to You only do I turn;
Sustainer of my very life
love itself, joy of being.
Guide me so I may be of service.
Guide me in what I should do.
Sustainer, You both provide the way and the means,
the true effort.
Lead me to be of this path,
and let the way extend to all.
This I put myself within
with all my heart,
and to the world I give myself -
breathing out all joy/love/light
acting as the sun that lights the way.

December 23 (358)

Saying

There are many paths, and each man considers his own the best and wisest. Let each one choose that which belongs to his own temperament.

Complement

In the spiritual life, it is not necessary to change one's occupation or livelihood. The doctor may remain a doctor, the artisan may continue as an artisan, the farmer must till the soil, the merchant may keep in his business and the laborer continue at his job. Oftentimes one changes his pursuit; this is right if one has not been in a position to attain one's ideal at work, but it is wrong to change the ideal. Retain the ideal and attain it.

Neither advise others to change their direction in life nor turn from one's own path; this is the maxim of the wise - provided whether change or continuance of pursuit lead to God. The God-ward path is the right path and to each one is allotted the path best to him. In uniformity there is no music; there is harmony when every man and woman can find happiness in their own ideals.

Harmony

In sympathy is the resonance of the strings. In harmony, the blending of the notes. There is one symphony and each a player in the grand harmony of life. Let the music come forth as each plays the instrument, tuned to the melodies of love.

The eaters all seek nutrition, but the diets are different.
To assist is to find the "right" diet; and that harmonizes with the temperament of the soul. The persons outer actions then blend with that. As the soul reaches toward one, so too do the paths join in the one Way of love.

Support each one.
Give blessings to each step.
And help each one rise to highest.

December 24 (359)

Saying

Failure, either in health or affairs, means there has been lack of self-control.

Complement

Nufs is unable to direct affairs. Nufs has no wisdom, cannot see ahead. Nufs urges one to eat delicate food but sees no illness resulting. Nufs caters to passions and does not recognize weakness until too late. Nufs surrenders to vice and puts the blame elsewhere. A person under the sway of nufs seldom attains success and quickly loses the greatest success no matter what pain and sacrifice were undergone in the attainment.

Self-control surely wins success in the end, for body, mind and heart follow the true course. By it, one shapes the mind first and the destiny afterwards. That is true freedom of Will that achieves success in relation to the ideal.

Harmony

If you had guidance in the form of a letter or diary to you each day that would give you all the information you needed to be "successful", fulfill the daily activities in the best way for you; and you could rely upon it to be right all the time; would you follow it?

To do so would also require that you control your desires or aversions, your mind, thoughts, and actions, in order to harmonize with this guidance and not be ruled by the lesser. Do you seek to do that also? It could be a "battle" you know, until will is aligned with this guidance. When you do, then it becomes easy, and is not separate from you. This is the choice, you understand?

Placing yourself with the heart/breath, turning to the Highest is the way. Control of lesser, denial of the mind or body controlling you, part of the means; controlling them and tuning to the Highest, willingly and knowingly becomes some of the rest. The tools and abilities to carry out this tuning and more, all come when you place yourself in need to continue; and these all stem from the quieting of mind and alignment of heart and breath with this guidance; for from that comes wisdom and knowing.

You do, of course, have this guidance ever present, only the form of the "letter" or "diary" is in the guidance of the Beloved, the mind of God, the Spirit and Knower of all.

Breath/heart toward the one
doing what is needed,
following the way
until is becomes of oneself
naturally then, being of it;
become, do, express.

December 25 (360)

Saying

Love is as the water of the Ganges; it is in itself a purification.

Complement

Heart heals heart. Heart may contract or expand. Its expansion is caused by Ishk; this brings healing and joy and this joy touches every corner of the Universe. The lover is as the sun which radiates energy everywhere. This cannot be explained; it is the nature of love, it is the quality of Ishk, it is the Sifat of God.

Harmony

Bathing in love, the rust is cleaned from the heart. Breathe in the stream as it flows through form and expresses to all the world: as far as one can see and to the ends upon itself again feeding this river from the unlimited ocean - cleansing and lifting as it goes. This tarnish is removed and with it the "self", for there is no one in love.

Come clean, oh heart
breath/life/love cleanser of "mine"
until no longer "me"
the sun of life.

December 26 (361)

Saying

Love is unlimited, but it needs scope to expand and rise; without that scope life is unhappy.

Complement

Involution is really involution of love or Ishk. Accommodation was made which produced mind. Through mind, soul would see, but mind also created thoughts, which proved confusing. Love does not think, yet understands thought. Love hampered by thought cannot rise and expand. Love, free from the bondage of self, can expand or contract without hindrance and without confusion. These stages of the heart are experienced by the mystics and form the spiritual life.

Harmony

This is as music which needs the instrument through which to play and the hearer to receive it. Without that, it is incomplete, wanting, and yearning. Life is as the movement of music, which creates sound. Life may be considered as the movement of love.

From my endless ocean I formed the cup and filled it with love. He who drinks deeply loses himself in the bottomless pool. Cry out lover; be as the sounding board, resonating with all the universe.

Extending myself from shore to shore, I only can be. If you partake of my beauty, you must leave that distant island and become of the sea - perceive no more two, for there is only me.

Expanding heart/breath
reaches back to its own
and comes forth to lift
and return again.

December 27 (362)

Saying

Every wave of the sea, as it rises, seems to be stretching its hands upwards, as if to say, "take me higher and higher."

Complement

The waves of the sea are partly caused by the tides, which are themselves the result of gravitation, which in turn is an activity of Ishk in the physical sphere. This movement upward of the water, whether as wave or as vapor, is caused by the law that to find liberation one must become other than what one has been. So the water becomes the vapor and the vapor the cloud. Yet the nufs of water is such that the emancipation does not make water non-water.

So the emancipation of man does not make man other than man; he can become neither animal nor angel, though he behave worse than animal or better than angel. There is a ceaseless striving in every form, and the seeking of liberation is the seeking of God.

Harmony

Rising up from the perspective of joy; love seeks higher. Beloved, the ray You send, none other than Yourself, sees Your face and seeks return. Loving to visit, I reach high but only in Your arms may I be You. Returning, I seek again that bliss of one mass. When my bubble comes to the surface it is only for an instant of view, Beloved of You. May "I" be raised so high, there is neither up nor down; and around is nothing but the dot of You. Beloved, lift me in Your arms, never to let go, nor send me away. I blend within the fall and rise again, to ask of the return.

December 28 (363)

Saying

True pleasure lies in the sharing of joy with another.

Complement

As the loaves and fishes of Christ increased in division, so the joys of life grow more abundant when shared. In reality, sharing is the joy and not sharing the sorrow of life. If one shares and shares, one will find more and more joy, being freed from earthly attachment. This is the true wealth of life, which is not conditioned by any plane of existence.

Harmony

The pleasure of food is in the tasting,
music in the hearing,
and joy in the giving.
Food is consumed - it gives of itself.
Music is expressed - the instrument lets it go.
And joy is transmitted - through, not by.

Not given of self is joy,
for it is of itself;
yet its flavor is only tasted when given.
The ripening is in its transmittal,
and it returns higher and greater.

Like the balloon which expands with use, the flow of joy expands. The by-product, pleasure can be sought or felt. Value is not in the clinging, or found in the greed of feeling; for its nature is found in the giving, and it is fulfilled of itself through its flow.

Be as the channel
as the sun
the instrument of love/life
breath expressed to all creation
joy abound with/as light

How can there be a kiss sweeter than Yours, Beloved?
And sweeter still when passed on to You.

December 29 (364)

Saying

A gain or loss, which is momentary, is not real; if we knew realities we should never grieve over the loss of anything that experience shows to be only transitory.

Complement

Man is greater than anything in the physical or mental world. He cannot take the wealth of this world into Malakut, and all of Malakut is his possession when he enters Djabrut. We understand

when leaving this world we cannot carry away its possessions, but we can carry thoughts and these thoughts deter the pilgrim in the higher life.

Man is a mirror which reflects all things in the worlds above or below. The “sahib-i-dil”, knowing this, does not have to accumulate knowledge. He sees what he needs reflected in mind, be that knowledge from the worlds above or below. This is a great wonder incomprehensible to the average man. Yet the sage attaches no value to the faculty; soul sees because it sees and when no longer confined to a narrow sphere by mind, all gains and losses pass away. In the infinite are all things.

Harmony

One loss of value, the fall from union;
one gain, reunion; and all is available again.
Things of form shall pass away
their function complete
but Truth exists, replete.
I left the palace, but reunion was so sweet
forgotten and left behind
were the courtyard and the bell.

December 30 (365)

Saying

A soul is as great as the circle of its influence.

Complement

When the soul depends upon physical wealth and possessions, it touches only those who are controlled or influenced by wealth and possessions. When the soul longs for fame, it gains only the respect of those who respect fame or power. When the soul develops intellectual genius, it carries a possession beyond this sphere, which is of great value in Malakut and which helps the souls coming toward manifestation and many on their return journey. Besides, it influences the mental atmosphere of earth and so aids the people to acquire still greater mental capacity and genius. This all helps in the experience of life.

Still greater is the scope of heart and the advantage that results from the spiritual life. For only the spiritual man can discern causes and purposes, and he does not have to explain. He knows explanations are of no value to those who have never loved, and that those who love need no explanation. The heart, being greater than mind, can perceive every function of mind. Therefore the seer may read the mind of another and gain the knowledge of another, but he considers it in its proper place. The sahib-i-dil is therefore not limited by human ability or power or wealth or intellect or memory. His influence extends into Djabrut, touches all three planes and extends into the future on earth and heaven.

Still greater yet is the influence of one who has accomplished the spiritual journey and become Rassoul. There is no end to the circle of his influence, which is eternal.

Harmony

As a light increases its sphere of influence the wider it gets; or sound reaches further when louder; so too the "soul" expands with heart and breath. The sphere grows larger and is not bound by time or space. This is the lasting nature of influence, magnetizing, interacting with, and affecting all within. Yet there is one which has no bounds and affects all. It is the One, of which there is but one soul. Be perfect as That One which is perfection.

Love/breath goes toward the All
lost is "self"
and union extends
as the kernel grows into the tree
and its seeds spread around the world.

Breath/heart knows no bounds.
Expand in love. Become.
The fragrance of love flies forever.

December 31 (366)

Saying

Happiness lies in thinking or doing that which one considers beautiful.

Complement

Purest selfishness ends in unselfishness. The selfish person never entirely satisfies himself; when he does he satisfies others. This shows that all roads lead to God. Beauty is the desire of every soul and beauty is the essence of the Personality of God.

Harmony

Of joy and bliss is beauty
the face of love.
Give of oneself
fulfill the day
bring through the thought above,
be of the heart
be of the one
your beauty, joy increases,
and happiness through every breath
of love which never ceases.

From Your depth Beloved
given of Your will,
we thank You
in your endless mercy
life of beauty still.
Beyond the cup
the boundless joy
Oh Saki that You fill.

Beloved, of the one are we,
of You, the only, making all
from You, we hear that great call
from heart to heart
through breath combined
our very being intertwined.
"Be love", you say,
"come forward now
the endless spirit shows you how;
and dwell within my only heart
drink deeply, you are not apart".

To You, Saki, we give thanks,
to You Beloved, grateful thanks.
How shall we thank You in our day?
Bring forth Your beauty in every way.
