

The Beauty of Pure Islam

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Approximately one and a half thousand years ago God presented people with knowledge of Him through prophet Muhammad, peace be upon him.

That was the time of wars between people of that region of the Earth. And it was a feat in front of God to fight with weapons and die — for the ideas of that new religious truth. Also that was the time when a new culture of relations between people was forming, and the followers of Muhammad were craving to imitate him in everything...

But now the time is different. Now mankind is on another step of its development. It has more deep and broad philosophical-religious knowledge. And God wants of us other deeds and feats: the feats of perfecting ourselves, first of all. God wants us to develop our spiritual hearts, to become souls consisting of love, because He is the Perfect Love. Therefore, the true Islam has nothing to do with terrorism. In the Quran, the eternal truths have to be emphasized — the truths about God and about efforts on perfecting ourselves as souls aimed at becoming closer to Him through love to Him. It is these efforts that He wants of us now. And our spiritual lives must be adapted to the modern level of development of human society, what is documented in the Universal Declaration of Human Rights.

This book is dedicated to this knowledge.

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CONTENTS

FUNDAMENTALS OF THE ISLAMIC ETHICS.....	4
MAIN IDEAS FROM SUNNA	20
REVELATIONS FROM DIVINE TEACHERS	24
DIVINE IMAM.....	24
KARAS	29
KAYR.....	36
SUFI GRAND MASTER	44
SULIA.....	57
SELECTION OF EXCERPTS FROM WORKS BY OTHER AUTHORS	64
SUFI TEACHINGS — HAZRAT INAYAT KHAN	64
THE PROPHET — GIBRAN KHALIL GIBRAN.....	76
THE SEVEN VALLEYS AND THE FOUR VALLEYS — BAHA'U'LLAH	80

FUNDAMENTALS OF THE ISLAMIC ETHICS

Islam is one of the three major religious systems on the Earth.

But this is not the only reason why one needs to know about Islam. Islam expresses the ethics of the attitude of man to God in a laconic and methodologically true form.

Moreover, the attitude to God, which was taught by Jesus Christ, was realized in Islam and not in the mass Christianity.

What is Islam, specifically?

Historically, it has the roots in Judaism and Christianity. Islam esteems the Jewish prophets, Jesus Christ (in Arabic — Isa). It calls its followers to God-the-Father (in Arabic — Allah) as the Jewish prophets and Jesus understood Him. The Quran — the main holy book of Islam — contains their sayings and description of their acts. The narration in the Quran is communicated through prophet Muhammad from God, Who gives Muhammad both personal advice and explanations on the correct understanding of Him (God) and of the Path to Him.

What is the newness of Islam? Why God did not spread Christianity in the regions that are covered nowadays by Islam?

The matter is that many people calling themselves Christians strayed from the Teachings of Jesus Christ even at that time. And the contemporary mass Christianity has lost God; its followers can be called Christians only rela-

tively — only because they continue to observe the ancient Christian rites.

... Let us compare it to India. The people of India have Bhagavad Gita where there is a detailed description of what is God and what man has to do in relation to this. But in India, too, the majority of people are unable to accept the concept of monotheism (due to the fact that in any region of the Earth, the people of early stages of psychogenetical development are in majority). For example, contemporary followers of the mass Hinduism and Buddhism of Mahayana worship not God, Who is so vividly represented in Bhagavad Gita, but pagan fictitious “gods”: Ganesha, Kali, etc, with corresponding iconography. And in some degenerated branches of Buddhism, this tendency has gone so far that for God there was left no room and He was denied completely.

But people relying on the Jewish and Christian Bible turned out to be in even worse situation, since these books do not contain a description of God which can satisfy the inquiries of an intellectual searching person: there God is depicted so that He becomes an object of belief and not an object of knowledge.

Therefore, the return to the pagan form of religious outlook, which is more convenient for young souls, was even easier among people involved in Christianity.

The loss of God in the mass Christianity manifested in the fact that God preached by the Jewish prophets and by Jesus as the Main Object of one’s attention, aspiration, and love, was superseded by the pagan cults of Nicholas the Wonder-worker and of others “patron saints”, by the cult of the earthly mother of Jesus, who though was a remarkable and virtuous woman, yet could not understand and accept what her Son taught. Once she even counted Him insane (Mark 3:21,31-35). And the main essence of the

Teachings of Jesus about aspiration to Perfection, to cognition of God-the-Father was superseded... by religious panhandling.

It came to a point when in the Russian Orthodoxy the Universal Primordial Consciousness is pictured as an old man sitting on a cloud, and the Holy Spirit — as a pigeon.

And even more, many modern Russian people of the Orthodox faith have, in the center of their attention, demons, warlocks, vampires. Temples became for them places for cultivation of mystical fear, damnations, hatred, and not the school in which one learns to love people and God.

It is important to note, that the pagan tendency was legalized by Orthodoxy already in the liturgical tradition, where very good, but not Divine woman Mary, the mother of Jesus, is called “my all-blessing Queen”, “Our Lady”, and we are her slaves with no hope to receive help from anyone but her (God in this case, as one can see, becomes of no importance).

And, seeing the beginning of this tendency, God once again repeated through prophet Muhammad that people have to concentrate attention on Total Universal God-Creator and devote their lives to Him.

The word *Islam*, by the way, is translated as “obedience to God”, and the word *Muslim* — as “devoted oneself to God”.

The essence of Islam is expressed in two formulas: “La ilaha illallah” — “there is no god besides God!” and “Al-lahu akbar” — “God is great!” (of course, “great” not in the sense, that He is such a notable, fearsome, and mysterious person, whom one has to respect and be afraid of, but that the Divine Consciousness has really no borders in the universe and that God is really the Almighty Creator and the

Governor of the destinies of the entire Creation and of every one of us).

Seeing the example of degeneration of the faith of many Christians, Muslims even decided to take such extreme measures as prohibition on pictorial and sculptural images of people and animals, so that one does not get tempted to worship them (this interdiction was slightly softened only recently).

One may ask: why it is so important — to direct the attention mainly at God-the-Father, instead of, say, at Jesus Christ or another Avatar? It turns out, that it is really of principal importance from the standpoint of the methodology of spiritual development. It is so, because only strict monotheism predisposes mature adherents to actualization of the need to study and explore practically the multidimensional structure of the Creation and to making their search of the Creator, the Purpose, the Teacher being directed to the depths of this structure, instead of being directed “on a plane” in coarse spatial dimensions, what is peculiar to pagans.

* * *

Though we value so highly the theological concept of Islam, at the same time it is necessary to warn the readers against non-critical attitude to what may be preached by some Muslims or by some Muslim groups. Even the fact that in the Islamic world there is no consent about some religious questions demonstrates that only God knows everything, but people make mistakes.

Let us note also that the Quran is intended only for laying and strengthening the foundation of the true faith in man, so that adherents may then advance on the religious Path. In Islam the step of gaining and strengthening the faith and learning the religious discipline is called

shariah. On this stage — so that not to repel the masses of potential adherents — the Quran did not require from them even renouncing the habitual for the population of that region of the Earth “killed” nutrition, which is incompatible with the higher steps of advancement on the religious stairway — tariqah, etc.

There is obviously no sense to introduce into the modern life of all people the rules of conduct which God gave through Muhammad to concrete group of people in the concrete historical period, on the background of constant military actions. It makes sense to call people not to petty observance of the rules of everyday life stated in the Quran, which concern the matters of what to eat, how to dress, and how to marry, — but to encompassing the essential principles of attitude to God.

Below we give some most important citations from the Quran (with several minor clarifications; based on the Russian translation by I.J.Krachkovskiy) and from Sunna.

Reading them, one should not forget that the word *Allah* is the Arabic equivalent of the words *God-the-Father*, *Ishvara*, *Tao*, *Primordial Consciousness* and others synonyms.

* * *

In the name of Allah, the loving, the compassionate!

- 1:1. Praise to be to Allah, the Lord of the worlds
- 1:2. the loving, the compassionate,
- 1:3. the Ruler in the Day of Judgment!
- 1:4. You we worship and You we ask for help!

1:5. Lead us on the straight path!

2:22. ... Do not set up any one as equal to Allah!...

2:107. Do you not know that Allah's is the power over the sky and the Earth, and that besides Allah you have no protector or helper?

2:115. To Allah belongs the East and the West, therefore, whithersoever you turn, there is Allah's Countenance...

2:117. He is the Creator of the sky and the Earth, and when He decrees a matter, He says to it: "Be!" and there it is.

2:142. ... Say: "To Allah belong both the East and the West; He leads whom He likes on the Straight Path!"

2:147. The Truth is from your Lord, therefore you should not be of the doubters!

2:148. Every one has a direction to which he turns. Therefore strive to outrun each other in good deeds!

2:154. And do not speak of those who are slain in the way of Allah: "Dead!", nay, alive! But you do not perceive.

2:155. We try you with something of fear, hunger, lack of property and lives and fruits; and gladden the patient,

2:156. who, when a calamity befalls them, say: "Verily, we belong to Allah and to Him we return!":

2:157. those are they on whom are Blessings from their Lord, and Mercy, they go the right path.

2:163. And your God is one God, there is no Deity but He; He is the loving, the compassionate!

2:165. And there are some among men who take others besides Allah, as equal (to Him); they love them as they love Allah. And those who believe love Allah more...

2:216. ... It may be that you hate a thing while it is good for you, and it may be that you love a thing while it is evil for you, — verily, Allah knows, and you do not know!

2:256. There is no compulsion in religion! The Straight Path has become clearly distinct from delusion! He who rejects worshipping idols and believes in Allah has grasped a firm Handhold which will never break off!...

2:264. ... Allah does not lead on the Straight Path the unbelieving people!

2:271. ... Allah is aware of what you do!

2:282. ... And fear Allah; verily, Allah teaches you, and Allah knows all things!

3:2. Allah, — there is no Deity but He, — the living, the self-subsisting!

3:3. He sent down to you the Scripture in truth, confirming the truth of that which was sent down before it. And He sent down the Torah and the Gospel before this, as a guidance for the people...

3:5-6. Verily, from Allah nothing is hidden on the Earth or in the sky. He it is Who shapes you in the wombs as He likes...

3:28. Let not the believers take the unbelievers for friends!... And whoever does this, he shall have nothing of Allah, unless you be cautious of their fear. Allah cautions you about Himself, (for) to Allah is the return!

3:54. ... Allah is the best of schemers.

3:60. The Truth is from your Lord, so be not a doubter!

3:73. ... Say: "Verily, the direct guidance is the guidance of Allah!..."

3:80. And He will not command you to take the angels and the prophets for lords...

3:110. ... And if the people of the Scripture¹ had believed it would have been better for them! There are believers among them, but the most of them are transgressors.

3:113. Not all of them are alike: among the people of the Scripture there is a staunch community...

3:150. ... Allah is your Protector! And He is the best of helpers!

3:157. And if you are slain or die in the way of Allah then forgiveness from Allah and mercy is certainly better than what you amass!

3:169. And never reckon those who are slain in Allah's way as dead. Nay, they are alive! They are provided sustenance from their Lord!

¹ Jews and Christians.

3:176. And let not those grieve you who run to unbelief: for they can do no harm to Allah!...

4:36. And worship Allah! And do not set up anyone as His partner! And do good to the parents and to the kinsfolk and to orphans and to the needy and to the neighbor of your kin and to the neighbor not of your kin, and to the fellow-neighbor and to the wayfarer... Verily, Allah does not like those who are proudly boastful,

4:37. who are niggardly and enjoin people to be niggardly and hide what Allah has given them of His grace!...

4:78. If some good befalls them, they say: "This is from Allah!"; but if evil befalls, they say: "This is from you!". Say: "All things are from Allah!" Why these people cannot understand that which they are told?

4:79. ... Whatever good befalls you, it is from Allah, and whatever bad befalls you, it is from yourself.

4:111. ... And whoever incurs sin, he incurs it against himself: verily Allah is knowing, wise!

4:175. ... Those who believe in Allah and hold fast to Him, He will let them to enter into His Mercy and Grace and lead them to Himself on the straight way!

5:15. O people of the Scripture! Our Messenger has come to you to explain much of what you conceal in the Scripture...

5:17. They disbelieve who say that Allah is the Messiah², the son of Maryam³...

5:59. Say: "O followers of the Scripture! Do you take revenge on us for aught but that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?"

5:67. ... Verily, Allah does not lead straightly the unbelieving people!

5:72. They disbelieve who say: "Allah is the Messiah, the son of Maryam!". But the Messiah said: "O children of Israel! Worship Allah, my Lord and your Lord!"

5:73. They disbelieve who say: "Allah is the third one of the three", whereas there is no Deity but the One God...

5:116. And Allah said: "O Isa, the son of Maryam! Did you say to men: 'Take Me and My mother for two Gods besides Allah'?" He (Isa) said: "Glory to You! How could I say what I have no right to say?..."

5:117. "I did not say to them aught save what You enjoined Me with: 'Worship Allah, My Lord and your Lord!'"...

6:17. And if Allah touch you with affliction, there is none to take it off but He...

² That is Jesus Christ is not equal to God-the-Father, though Jesus is an Integral Part of God-the-Father.

³ Mary.

6:32. The life of this world is naught but a play and amusement; the abode of the hereafter is for those who are godfearing. Do you not then understand?

6:51. ... There is no guardian or protector... besides Him...!

6:106. Follow what is revealed to you from your Lord: "There is no Deity but He!", and turn away from the polytheists!

7:7. ... We are never absent!

7:27. ... Verily, We made the shaitans⁴ to be the patrons of those who do not believe!

7:42. As for those who believe and do good — We impose on any soul only that which it can bear — they are the dwellers of paradise...

7:180. Allah's are the most beautiful names⁵, call Him by them, and leave alone those who dissent about His names! They will be requited for what they do!

9:51. Say: "Nothing happens to us except what Allah has predestined for us! He is our Protector!" And let the believers rely on Allah!

9:116. Verily, Allah's is the power over the sky and the Earth! He brings to life and makes to die; and there is not for you any guardian or helper besides Allah!

10:12. And when evil touches man, he calls on Us, whether lying on his side or sitting or standing; but

⁴ Devils.

⁵ The names of God originated in various languages.

when We remove the evil from him, he passes on as though he had never called on Us for the evil that touched him...

10:44. Surely Allah does not do any injustice to men, but men are unjust to themselves.

10:107. And if Allah should afflict you with harm, then there is none to remove it but He. And if He intends good to you there is none to repel His grace...

11:15. Whoever desires this world's life and its finery, We will help them to finish their deeds therein, and they will not be underpaid.

11:16. These are they for whom there is nothing but fire (hell) in the next life, and vain is what they did herein, and nothing is what they worked.

13:36. And those to whom We have given the book (Quran) rejoice in that which has been sent down to you... Say: "I am commanded that I should worship Allah and not set up anyone as His partner; to Him do I call and to Him is my return!"

16:119. ... Verily, your Lord — to those who did an evil in ignorance, but then repented and redressed the wrong — verily, your Lord after that is forgiving, merciful!

17:23. And your Lord has decreed that you shall worship none but Him, and do good to your parents. If either or both of them reach old age with you, say not to them "pish!" nor shout at them, but speak to them a generous word.

17:24. And lower unto them the wing of humility out of mercy and say: "O Lord! Have mercy on them, as they care for me when I was little."

17:26. And give to the near of kin his due and to the needy and to the wayfarer, and do not squander wastefully,

17:27. for the squanderers are the brothers of shaitans!...

17:29. And do not make your hand to be tied to your neck⁶ nor stretch it forth to its utmost stretch⁷, lest you become blameworthy, miserable.

17:30. Verily, your Lord provides abundant sustenance for whom He pleases and whom He gives. Verily, He is ever seeing, aware of His slaves.

17:37. And do not walk on land haughtily!...

18:110. Say: "I am a man like you; the Revelation has been sent down to me that your God is One God. Therefore, whoever hopes to meet his Lord, he should do good deeds, and in worshipping the Lord he should not join any one to Him!"

20:8. God! — there is no Deity but He; His are the most beautiful names!

20:46. He said: "Fear not, I am with you, I do hear and see!" ...

⁶ To evade the work.

⁷ Grabbing all for oneself.

21:35. Every soul tastes of death; We try you by evil and good for probation; and to Us you will be brought back!

22:75. Allah chooses messengers from among the angels and from among the men...

28:50. ... Who is more astray than he who followed his passion without any guidance from Allah? Surely Allah does not lead on the Straight Path the unjust people!

28:59. And your Lord never destroyed the towns until He had sent there a messenger, reciting to them Our communications (for turning people to righteousness). And We never destroyed the towns except when their people were unrighteous!

31:21. And when it is said to them: "Follow what Allah has sent down", they say: "Nay, we follow that on which we found our fathers!" ...

31:22. And whoever turned himself to Allah and does good, he indeed has grasped a firm handhold!...

31:23. And whoever disbelieves, let not his disbelief grieve you! To Us is their return, then will We explain them what they did...

32:11. Say: "The angel of death, who is in charge of you, takes you in death, and then to your Lord you will be brought back.

32:12. And could you but see when the guilty hang down their heads before their Lord: "Our Lord! We have seen and we have heard! Therefore send us back, so that we may do good! We are sure of the truth!"

32:20. And as for those who are wicked, their abode is the fire (of hell). Whenever they desire to go out from it they are brought back into it, and said: "Taste the chastisement of the fire (of hell) which you called a lie!"

32:21. And We will make them taste of the nearer⁸ punishment before the greater⁹ punishment that perhaps they may return!

33:5. ... There is no sin on you in what you did by mistake, but (there is sin) in what intended (evil)...

33:16. Say: "Running away will not help you if you run away from death"...

33:41-42. O you who believe! Remember Allah, remembering frequently, and glorify Him morning and evening!

35:41. Surely Allah upholds the sky and the Earth lest they come to naught...

37:182. And all praise to Allah, the Lord of the worlds.

39:42. Allah takes the souls at the time of death, and that which has not died (yet) during its sleep...

39:55. Follow the best that has been sent down to you from your Lord!...

39:66. ... Worship Allah and be thankful!

⁸ At the end of the current incarnation.

⁹ After the *end of the world*.

40:60. And Lord said: "Call upon Me, I will answer you!"...

41:6. Say: "I am only a man like you; it was revealed to me that your God is one God, therefore follow the straight way to Him and ask His forgiveness!..."

41:8. And those who believe and do good, they shall surely have a reward inexhaustible.

41:46. Whoever does good, it is for himself, and whoever does evil, it is against himself...

41:51. When We show favor to man, he turns aside and withdraws; and when evil touches him, abundant are his prayers.

42:10. ... Allah, my Lord, on Him do I rely and to Him do I turn!

42:13. ... Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him).

42:30. And whatever affliction befalls you, it was incurred by your hands; and He forgives much.

42:48. ... And surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts him on account of what his hands have already done, then man is ungrateful!

42:49. Allah's is the power over the sky and the Earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.

42:50. Or He joins them: men and women; and He makes whom He pleases barren...

46:3. We did not create the sky and the Earth and what is between them two save with truth and for an appointed term...

59:20. Not equal are the dwellers of the fire (hell) and the dwellers of the paradise. The dwellers of the paradise are they who achieved success!

59:23. He is Allah, there is no Deity but He — the King, the Holy, the Peace, the Faithful, the Guardian, the Great, the Mighty, the Supreme; glory be to Allah...!

59:24. He is Allah the Creator, the Maker, the Teacher. His are the most beautiful names! He is praised by whatever is in the sky and on the Earth. He is the great, the wise!

84:6. O man! You aspire to your Lord with striving and you will meet Him!

87:1. Glorify the name of your Lord, the Most High...!

MAIN IDEAS FROM SUNNA

And now let us acquaint ourselves with some hadiths — statements of prophet Muhammad and of God through him, which are recorded in the books of the Holy Tradition of Islam — Sunna (cited from *Condition of Faith. Hadiths*, Tumen, 1991):

Good education is the best legacy, which can be handed down to children.

Speak always the truth, even if it is not profitable for you!

Share that, which you know, with others and teach them!

Him, who pitied no one, no one will pity.

Be not a burden for people!

Do not sit down between two sitting people without first asking their permission.

Be economical and do not bring yourselves to destitution!

Do not do things which then make you conscience-stricken!

The riches consist not in quantity of goods, but in the breadth of the soul.

The knowledge is a treasure, the key to which is inquiry.

Step aside from a fool!

Avoid intoxicating drinks!...

Calmness is a gain; confusion is a loss.

Do not be hurry in taking decisions and provide for consequences!

Do not judge anyone from assumptions or if you have doubts.

Exhort every one to do no evil!

If you have to punish the guilty never strike him in the face!

He who wakes up lately closes for himself the door to prosperity.

Any bribe is a sin and an odious source of income!

He who has flared up should break off immediately!

An inhospitable person is an inferior person!

Repay to those who made good to you!

It is a virtuous deed — to forgive the one who offended you, to give to the one who refused to give to you, to stretch a hand of peace to the one who quarrels with you!

O man! If you are not satisfied with the small, the great can satisfy you neither!

Do good deeds without creating buzz.

Do not wish death to yourself or to others.

The one who does not thank people will thank Allah neither.

Everything created by Allah is fine, though people do not always understand it!

Allah created diseases, but He also created medicines for them.

Allah is generous and likes generous people.

For everything there is a way. The way to paradise is opened by knowledge.

Do not be lazy to go for knowledge even to distant China, because gaining knowledge is the main duty of a Muslim!

Panhandling is an indecent occupation!

Begin a meal with remembering about Allah and be not choosy with food!

Gates to well-being are under lock. The key to it is work.

To divine and to believe the words of diviners, foretellers, and sorcerers is meanness.

A bad person is characterized by the following features: he lies in conversation, does not keep his promises, and, feeling impunity, does base deeds.

Pay to a worker for his work before his sweat dried up!

He who is mild, behaves well, and does not harm others will never be touched by the fires of hell!

An hour spent for gaining useful knowledge is more pleasing to Allah than a whole night spent for praying.

In any time try to be pure!...

Specially for men:

Be kind to women!...

A noble one is kind to women; a low one is guileful to them.

Respect women!...

If you are called by the father and the mother at the same time, come first to the mother!

REVELATIONS FROM DIVINE TEACHERS¹⁰

Divine Imam

In high and thick fir forest, there is an oblong low dell grown with young birches. There reside bright, consisting of Divine *Goldish Fire*, Mahadoubles of Eaglestform and Babaji. And there is also He Whom we formerly called simply the Divine Sufi; on this place, He gave us and our students the first states of Samadhi. Near Him stands His Divine Disciple Karas.

This time we came to the Divine Sufi with the purpose of making a closer acquaintance. We ask Him to relate about Himself.

He does not reply immediately, but proposes to attune to Him once more and again gives us a most intense feeling of Divine Bliss... Only then He replies:

“Allah is one! There is no God but Allah! All We — in Him — are *One!*”

“This is clear enough for you. But many other people have to be waited long: they have not gained this understanding yet.”

“How should we call You?”

¹⁰ Written down by Anna Zubkova, Mikhail Nikolenko, Maria Shtil, Larisa Vavulina, Svetlana Eremina, Vladimir Antonov.

“The only name is the name of Allah!”

“Tell us please how did You develop to the state of Allah.”

“I do not remember it, do not know it, and do not want to know it! I came to know the Oneness with Allah — and dropped the rest from My memory. It was not of value for me any longer.”

“Tell us, at least, where did You incarnate last time?”

“In Persia, in the land of modern Iran, at the time of the last padishah. I served in a mosque as an imam. At that time, around that mosque an oasis bloomed: the people came there to touch Me...”

“But I did not develop Myself at that time: I had another status already — the status of Allah. And I represented the Creator for people.”

“What recommendations would you give us?”

“Everything will go on according to the Will of Allah; there is no need to peep too far in the future. Proceed with you current affairs. *Insh’Allah!* — Let it be as Allah wills!”

“What would You say about our present level?”

“You have mastered the ‘platform’. Now you have to master *being Allah.*”

“But to what extent it is possible for a person in the embodied state?”

“It is not only possible, but is necessary for all of you.”

“How?”

“You know how. There is no need to invent something else. You will succeed! You just need to substitute your will with the Will of Allah!”

“What would you say to beginners?”

“I would like to tell them about Sufism.

“Many understand Sufism as one of the numerous religious doctrines with its own set of rules, dogmas, directions. Yet, Sufism is not a ‘dead’ set of rules. Sufism is life, a way of life based on love. Therefore, any person regardless of the confession — a Christian or a Buddhist — can be called Sufi if his or her heart, full of love, longs for Me and wants to embrace with love the whole world.¹¹

¹¹ Sufism is the main branch of Islam, for it is only Sufism that can bring psychogenetically developed souls to cognition of the Creator and Mergence with Him.

Similarly, the branch of raja yoga and buddhi yoga is the main direction of Hinduism and Buddhism; and Hesychasm — in its modern form — is the main direction of Christianity.

These directions have one common methodology, though there is greater variety of concrete methods, which ensure development of souls to the Divinity. It is the commonness of the methodological essence of Sufism, Hesychasm, and raja yoga and buddhi yoga that allows one to say that each of these terms is suitable for denoting the higher steps of spiritual development universal for all people.

As for ritual forms of religion, which are dominant by the number of followers in all major religious directions, — they are needed as well. Their main function is serving

“To be a Sufi means to live by the *Beauty* — the *Beauty of God!* Wherever the heart of a Sufi turns — there it should see the *Beauty of the Beloved* invisible to the ordinary eye. The whole world is pervaded with *His Beauty*, which is perceivable only to the eyes of a loving heart!

“Now, who can become a Sufi? Is it possible only for people living in the East? And who is a Sufi, anyway? Is it he who just proclaimed himself so? Or the one who was attached to a certain tradition and wears special clothes?

“One can become a Sufi independent of in what corner of the Earth he or she was born or lives now. A true Sufi is the one who does not take the eyes of the loving heart off the *Beauty of the Beloved*; the one who lives by this *Beauty!*”

“Tell us please about Yourself.”

“My Path is the path of dissolution of ‘oneself’ in Allah! I am the *Great Silence of Allah* filled with sounding of strings of the Souls Who merged into Allah.”

“Why are You on this place — which is visited almost by no one of the embodied people?”

“You visit it... Besides... it is so blissful — to permeate the Earth with the Light of Allah!

“Blend with Me completely! And let the *Flow of Allah* stream through your body!

psychogenetically young souls on the very initial steps of their spiritual awakening and growth.

“... Samadhi is the state when Allah enters your spiritual heart inside your body. Nirvana is when you can submerge into the Heart of the Absolute and dissolve in It. And then only Allah remains. Discover the connectedness of these states. And rise from the *Depths* to the body filling it with the Light of Allah! Let it be only the Light of Allah everywhere, even inside your body!”

“Were You capable of dematerializing and materializing Your physical body?”

“What is the need of it? In the last incarnation, I did not perceive Myself a body at all! I had entered into the body with the purpose of bringing to people the knowledge about the One. His Omnipotence manifested through My body whenever it was necessary.

“But I never worked miracles for attracting attention. I worked in a different way. I filled the hearts with the Light of Allah giving to people a possibility to experience His Love. I taught aught but Love. It was My Mission — to make it possible for seekers to touch Him!

“There is a border where your meditation ceases. There you cease to be as individuality. Beyond of it, there is only Love, Which is Allah!

“I dissolve in Myself those who come to Me with love in the heart! And the Light of Allah fills them!

“I bring Myself closer to them if they are little yet.

“I submerge them into Myself if they are large. I submerge them into Allah to that depth which they have grown up to.

“But always it is the same thing that happens — *dissolution* in the Light of Allah!”

Karas

“Last time I was born in the land of former Assyria. Adolescent, I served in a temple where they worshipped the Sun as a progenitor of everything. Every morning we would perform a divine service at the time when the Sun rises above the horizon.

“During these services, I assisted the priest who performed them. Yet, I did not accept sincerely this faith, nor did I try to comprehend its postulates with the mind. For Me this faith with its rituals was a part of the daily traditions of the society where I lived.

“... But one day, something new came to the habitual daily routine of My life — it was a stranger who came to our land. He sought manuscripts containing religious — namely esoteric — knowledge. It was for the purpose of collecting such manuscripts that he traveled.

“He was received with respect. During the repast, he had a conversation with the priests. He asked questions about our faith and told about his views and about the religion practiced in the land where he came from.

“As a servant, I had a possibility to be near the table and hear their conversation. His narration captivated Me. Unlike our priests, He was not a dogmatic person who blindly accepts the faith of the ancestors. He did not avoid confronting different views, doubting postulates, drawing his own conclusions. There

was something live in his faith and in this man himself — in contrast to the priests.

“This conversation made Me sincerely interested in the knowledge and practices of the tradition described by this man. I wanted very much to follow him — to gain this knowledge. And I beseeched him to take Me as a servant with himself.

“This way I came to Sufis...

“... The main thing that ‘happened’ to Me on the first stage of My apprenticeship with Sufis was opening of the spiritual heart. I began to live by heart — and the entire world transformed for Me! My life became full of love, which I did not know before!

“For opening the spiritual heart, Sufis used a method similar to the one used by Christians-Hesychasts at that time. Abandoning all other thoughts, one had to repeat — with love for Allah — a prayer-appeal to Him to come to one’s spiritual heart. And after some time, the feeling of increasing bliss appeared in the chest, in the anahata chakra, as a sign that Allah accepted the prayer.

“After cognizing and mastering this state, the mureed¹² could live in it and not just experience it during the prayer.

“Then the mureed was taught that since the Allah is great — the love for Him must be great also.

“And if one’s love for Allah grows, since certain moment it cannot be contained in one’s chest. And

¹² Sufi student.

thus, quite naturally it begins to pour out, to expand beyond the chest.

“Pushing the walls of the anahata from within with the hands of the consciousness was one of the helpful methods in this work; it allowed one to experience oneself, for the first time, as a heart-love of size larger than the body.

“The mureed was taught to flood with love as wide as possible: Allah is present everywhere, thus one should love Him in the entire space around!

“Flooding thus with love and living in this state, the mureed gradually lost the habit of perceiving oneself as a body.

“The mureed lived by the love for Allah, and the feeling of Allah’s abiding in everything gradually replaced the feeling of mureed’s separate ‘I’.

“And when the separate ‘I’ disappeared completely, only Allah remained.

“... But we learned not just meditation. In Sufism there was a rule: in the process of learning, mureeds have to develop along many directions, in particular, to master the craft of their sheikh. As an apprentice of My Master, I started to learn the art of carpet weaving.

“The carpets created by My Master were highly valued by the townspeople. They believed that a carpet bought in our shop brought to the house happiness and joy. Indeed, these carpets had such a magical power, because My Master created them as yantras.

“At first, I, as other apprentices, learned the carpet weaving technique itself. After that, we began to practice by reproducing the patterns created by our Master.

“I liked to stay for long in the shop and observe how He works. For Him, carpet weaving was not just a craft: He did not weave, He created carpets! I saw how masterly He chooses the color of thread out of a great variety of hues of goldish, red, light-blue... Each carpet created by Him was... a declaration of love for the Creator! It looked as if He wove love...

“I tried to imitate His work and stayed for long in the shop.

“... Once I noticed that the Master stood behind Me and watched how I worked. I got confused...

‘You are trying to construct love with your mind... But it lives in the heart! Kindle in your heart love for Allah — then your hands will tirelessly create beauty for the glory of Allah!’

“I heeded the Master’s advice, and love appeared on My carpets. Yet, My works were not that good as those of the Master. I asked His advice, and He replied:

‘Your carpets are good. But the true Beauty lives deeper. In the depth of the expanded spiritual heart will you find the endless Source of the Beauty! There live the vivid colors of joy! Threads originating in the depth of a developed spiritual heart shimmer with all hues of love! Pictures, which you can find there, will bloom as live flowers and sing as spring birds on your carpet! If you do so, then Allah Himself will cre-

ate beauty through your hands for the glory of Himself!’

“Since that moment, My learning of carpet weaving went along with mastering of meditation. Every time creating a carpet, I had to connect the hands of the consciousness with the depth which was achievable for Me — and create from that depth. And then, this depth’s Light, with which the consciousness was connected, refracted into beauty created by hands.

“Of course, not every apprentice became a Master. Most of them were capable of mastering only the craft of carpet weaving. The process of teaching was arranged so that not everyone could find out where the true mastery lies, what its secret is. But those who managed to solve the secret ascended to the next step, where the craft of carpet weaving turns into the art of carpet creation...”

“Excuse me, please, Karas: Your description of the methods of cognition of Allah does not seem sufficient, in my opinion. Going the path outlined by You, mureeds most likely did not find the Abode of the Creator, but *crystallized* the consciousnesses in that eon of multidimensional space which was most convenient for them, most habitual for abiding in it. For cognizing the Creator, one needs the methods of refinement of the consciousness and, at least, to have general ideas about the multidimensional structure of space and a means of crossing the borders between the eons. This is necessary because the Creator is the Most Subtle of all consciousnesses!...”

“Yes, you are right. I wanted to tell about this a bit later.

“Yes, refinement of the consciousness cannot and must not be done against the background of ‘killed’¹³ nutrition.

“You are also absolutely right that control of own emotional states — with complete refusal of coarse emotional manifestations! — is an essential part of any spiritual progress.

“Also — the beauty of the Creation, of our common home created by Allah! — attunement with this beauty, which reflects the beauty of the Creator — all this was practiced as well.

“And the students who could not encompass this were excluded from intensive learning; they were switched to another work. If they wished, they were allowed to stay at the School and perform various household duties. In Sufism this is called a *station*. It can last for years. Then these students were involved again into the esoteric practices if they desired it and if it was in accordance with the Will of Allah...

“But I have not said yet about the main.

“My Master was a real sheikh knowing the art of educating... But there was another great moment in My life: when My Master counted Me ready, He took Me to Divine Imam...

¹³ I.e., that which includes meals made from bodies of killed animals.

“You developed in a different way... There was no incarnate Allah with you... You had to carve the way yourselves... Our intent in this case was to make it possible that you accumulated a comprehensive collection of spiritual knowledge...

“But it can happen in other way... — when the spiritual path is clearly shown by, as Messiah Isa¹⁴ said once, a Vine — an embodied Representative of Allah, an embodied Part of the Creator.

“... I want to say about the Great Teacher — Divine Imam.

“It was a miraculous gift of Allah: to see Him incarnate in a body!

“Love for Him Who became One with Allah has neither borders nor limits!

“I witnessed Manifestation of Allah on the Earth! I saw a Son of the One; He wore flesh, but was not this flesh!

“I knew then that the Beloved Lord can be attained, that one can dissolve in the Almighty! I saw this manifested through the Teacher.

“It was enough for Him to touch a heart aspiring to Allah, — and it would flame up, like oil in a lamp, with fire radiating the Light of Love!

“He taught: a heart filled with Love is fathomless. And invited to submerge into His own Fathomlessness...”

¹⁴ Arabic pronunciation of the name Jesus.

Kayr

“Kayr! How did You merge with the Father?”

“I died... I died of plague... Everything ended — and there remained only He... He alone — One and Boundless — remained, and there was nothing but He...”

“Everything I did before, striving to the Mergence, — all meditations, all other efforts, pain of the body — everything was over; He alone remained...”

“And now, when He looks at the Earth — Kayr appears on it.”

“Could you tell us a bit more?”

“In past, I incarnated in Middle Asia, grew in the traditions of Sufism. It was then that I touched for the first time the Primordial Consciousness. The name Kayr is from this incarnation...”

“Do you remember, I described how I meditated when the sun was rising in the desert?...”

“Do you know who is dervish? A true dervish is not a poor Sufi monk who goes begging... No: a dervish is a *wayfarer*, the one who *goes* and *seeks*... A dervish is the one who goes on the Great Path toward cognition of the Creator!

“My sheikh was not Divine; he was like a person who rests calmly after traversing a part of the path. He did not aspire to God with all his heart, but lived in calm and harmony. I am grateful to him: it was he who taught Me correct meditation, correct methods of working with the consciousness.

“One of My first strong impressions in learning was from Sufi *whirling*. This method helped Me to experience for the first time that I am not a body but a consciousness: living self-aware *light*.”

... Kayr shows His appearance in that incarnation: face with dark eyes of elongated form, white turban contrasting with swarthy skin, regular oval of the face... Then He slowly begins to *whirl* — and His light clothes fly up and turn in this movement into gentle waves like those on the surface of the sea...

He continues to *whirl* — and His clothes become like an extending to the horizon transparent cover, under which a sea of *Light* waves softly...

Then the *whirling* ceased — yet the *Light*... remained...

Kayr shows the movement of arms which helped Him to submerge into this sea of *Light* under this cover. There was only *Light* under it...

Then He continues the narration:

“There was also the *desert*... It is an expanse where — up to the horizon — there is only sand and the boundless sky above it. There was no one there — only Eternal Almighty God and a small grain called Kayr in the midst of the desert... We were always *two together*... One-to-one... And — no one else, wherever you look...

“There God taught Me to watch the sunrise...

“Have you ever watched the sunrise in the desert? It is quite different from the one in your land...

“... The dark sky, full of stars, *lies* on the surface of the planet... My body sits on the sandy bottom of this ocean of stars... The eternity and infinity of the universe embrace Me from all sides...

“Then gradually dawn begins... The sky become brighter, changes its color... The giant disc of the sun appears over the horizon... Rising of the sun! The ocean of starry sky turns into an ocean of light above the earth...

“It in this way that I watched the sunrise of every day of My life...

“But once I suddenly ‘sank’ into more subtle *Light*, which lied *deeper*. With gentle strokes of My now giant arms, I could submerge deeper and deeper...

“It was a wonder! — this *Light* did not disappear after sunset!

“Since that time, sitting in the desert and waiting for sunrise, I could *already* be in that *Light*.

“And when the light of the risen sun filled the entire expanse — immeasurable joy of experiencing the presence of God *in everything* filled Me! My body could walk toward the sun — while I was below and *deeper*, dwelling in the *Light* of God, supporting tenderly with My palms the sea of light above the surface of the Earth!

“I learned to stay in the *Depth* always. There, as if in ‘the heart of the Earth’, was a passage leading into the Creator of everything, into the *Heart of the Absolute!*

It is in this way that I acquainted Myself with the Consciousness of the Creator, but I had not become *One* with Him...

“... Before My apprenticeship with the sheikh, a young woman touched My heart...

“Now I see how foolish was My understanding of asceticism... I could take her with Me to in the Path!... But at that time... At that time, I began to seek solitude in the desert in order to forget her...

“This longing for ‘earthly’ love, which *had not been lived through*, brought Me to a new incarnation.

“... It took place here, in this land, where you live. Here I met the earthly love, got married, had a child...

“... Yet, in the dreams, I often saw sunrise in the desert... And again I began to seek the *Path*, became a *wayfarer* walking this *Path*... I grew here, on these *places of power*, which are known to you too. I was helped to recall that which I knew in the past... — and I cognized Mergence with Him more and more deeper, learned to be *One* with Him, completely *One*, learned to love all lives, learned to love people... Then I moved to Middle Asia... And what happened then — I told you already...”

... Kayr was smiling from His familiar for us appearance. The day was dawning in our northern land. Tender joy of Kayr was mingling with singing of skylarks and rising of the sun! The *Ocean of the Creator* was looking from Its Depths through Kayr’s eyes, and His *Hands* were supporting all the living on the Earth’s surface...

Kayr continued:

"I feel tremendous joy now, always being with you! On the experience of our common work, I master new methods of helping souls in our common School! I continue to learn thanks to you!

"It is in the interests of God that branches of the School be created throughout the planet!"

"Tell us, Kayr, why Mahadoubles of the Divine Teachers very often stand in the midst of busy streets, squares, in parks, on lakes — on the places visited by a large number of people, who do not aspire to God at all?"

"The answer is simple: We are 'Fishers of men', as Jesus once put it! We act like radars — detectors of good emotions in people — even the slightest ones. And We seek to support these tendencies in every person. We are also *Realizators of people's destinies...*

"An embodied person is created as a separate autonomous system. Usually there is no entrance from the outside; the doors can be opened only from the inside. What opens these doors? Emotions. Good emotions, especially those which accompany altruistic deeds and make the soul opened to the *Light*. It is this *openness* that allows the *Light* to flow inside the soul."

"Why is it so difficult? God is omnipotent. Why He cannot enter in some other way?..."

"Of course, God is omnipotent, and every soul is on His Palm. Yet, the *freedom of will* which He granted to people does not allow Him to intervene uninvited in that autonomous system called a *human*.

“The task of the Holy Spirit (or the Holy Spirits, to be more precise) consists exactly in this — in detecting each new possibility for contacting souls of people for the sake of correcting their advancement, missing no chance.”

“What is the correct way of acting in case of offensive conduct of other people?”

“Entrust yourselves to Me completely! The best solution to all ‘earthly’ troubles is in Me!

“The first thing to recall in such situations is My *Universal Calm*! To be in calm means not allowing oneself to become involved *recklessly*, with the whole consciousness in some ‘earthly’ situation, where passions boil.

“From the state of My Universal Calm look at your troubles and see how petty and insignificant they are!

“Never engage in battle by the lower self, never cease the awareness of being united with Me! Whatever happens in the course of the battle — I lose nothing! The lower self can suffer defeat, but the Higher Self — can never!

“... I would like to say also about *intent*.

“The *intent* to cognize the Creator, to merge into Him and to help other people in this — this must be an absolute dominant in the life of a spiritual warrior, and this intent must not contain anything ‘earthly’. Only then it will be able to make miracles, passing freely through all worldly pileups and achieving the goal. Only such *intent* has the true *power to create*.

“The true *intent* of the developed consciousness of a spiritual warrior is beyond the sphere of people’s notions about ‘possible’ and ‘impossible’. Therefore, it equally easily accomplishes both the ‘possible’ and the ‘impossible’.

“One has to subjugate completely the mind, body, and consciousness to the *intent of uniting with Me*. One has to aim for the complete Mergence, in which there is nothing left of that which the former separate self considered its own.¹⁵

“In that case I, too, give Myself fully to such a warrior.

“Let every spiritual seeker understand the importance of dedicating the life fully to the attainment of the Final Goal!

“How many lives one can live through, approaching the *Threshold*, cognizing the state of *Merging*, yet failing to attain the *Unity*...?!

“How many times one has to incarnate again, having not walked the final step of the path, and begin this difficult travel as if from scratch (in every new in-

¹⁵ This recommendation concerns only those people who have grown up in their personal evolution (both in psychogenesis and in ontogenesis) to the capability of becoming true monks.

As for the rest — they should prepare themselves to this stage of personal development, “ripening” in living a righteous life and in learning in the material world.

carnation one has no memory of the past achievements of the soul!)?!

“How many times one has to begin it anew until the soul has no desires but the yearning for becoming *One* with Allah...?!

“We went through many lives — in order to come *Here*.

“We lived through many destinies — in order to come *Here*.

“We grew up many times in order to learn to be conscious of oneself as of the Higher Self.

“We did this many times in order to come finally to understanding that He alone exists and His Beingness has no end.

“And every One Who gave Oneself to Him completely — remained in Him in order to merge into His Beingness and be Him.”

* * *

“In the entire universe, it is only love that can bring one to the true unlimited Divine *Freedom*.

“I love you and want to give you this *Freedom*.

“I am ready to give Myself to everyone who sincerely desires it. Such is My essence — I want nothing but to give Myself through love — to give Myself to you and to everyone worthy!”

Sufi Grand Master

Our group is visiting a place located between two clear brooks in birch forest. Along the brooks, willow bushes grow thickly together. The forest is filled with the moist aroma of autumn morning and odor of birches.

We build a fire of dry branches and fallen birch trunks. The smell of birch smoke from the fire enhances the feeling of tender forest coziness...

Apart from us, no other people visit this place. But it is inhabited by snipes and woodcocks, displaying in spring. In winter, one may come across traces of hares, wild boars, and foxes. Along the banks of the larger brook, one may see beaver teeth marks on the trees.

Yet we have come now not to them, but to the Divine Teacher Who calls Himself Sufi Grand Master — Grand Master of Sufism.

He says that He is one of the founders of Islam, the creator of its main — Sufic — branch. In the first century of the Muslim calendar, living in Arabia, He accepted fully the Teachings about God given through prophet Muhammad and *fulfilled* them.

“I cognized Allah and became His Integral Part. In that sense, I am Allah,” He says about Himself.

This is true indeed: the Consciousness of Grand Master comes out immensely from the Creator’s Abode, remaining inseparably connected with the Creator.

Inside the Mahadouble of Grand Master, the space is filled with Divinely subtle energies; this is one of the remarkable *places of power* for cleansing the chakras and meridians, for *crystallization* of the consciousness and further growing of the developed consciousness into the Creator.

The *Tenderness* of Allah dominates here.

We ask Him to tell about the methods which He used to attain the state of Divinity and which He imparted later to His disciples.

He began narrating:

“My Path is the *Path of Heart*. Allah taught it to Me. I accepted this Path and under Allah’s guidance developed it and imparted to others.

“The *Path of Heart* implies embracing the principles of *Love* and *Quietness*.

“... He taught Me to *listen to the quietness*...

“First, one has to learn listening to the sounds around: sound of the wind, lapping of waves, calls of birds, crackle of a fire... After that, one can start listening to the *quietness*...

“I came to know that all various sounds are local and transient, while the *quietness* is omnipresent and eternal. Beneath all sounds existing in the universe, there spreads infinitely the *Great Quietness*.

“For hours I could listen to the sounds of the world — beautiful and diverse, and then I would ‘release’ Myself and ‘sink’ into it — into the *quietness*. There I could see the clear transparency of the *quietness*, hear its *silence*. I could freely and easily swim in it, sub-

merge to the very *Depths* of it... Gradually the *Great Quietness* became My home...

“From there, I saw that all sounds of the worlds are as if created by the *Great Quietness*. I saw how its *breathing* fills from within all forms of life — and they sound as a well-trained choir of various musical instruments. Like flowers, sounds unfold for a moment in the eternity of the *Great Quietness*...”

“Why did You *listen* to the world? Were You born blind?”

“This, of course, would be a beautiful version, but no — I was sighted. Someone is born a painter; someone is born a musician. Someone sees and someone hears the world. I *heard* it.

“By the way, for beginners it is more beneficial to *listen* to the space around. By listening, you can embrace a much larger volume of space; you can even hear *that* which you cannot see.

“He who has learned to *listen* can become the *Master of Quietness*.

“The *quietness* gives you calm.

“The peculiar feature of the *quietness* is that it *gets filled with you*.

“The *quietness* — as a result of studying and cognizing it — becomes filled with you and with God...

“Allah suggests cognizing Him through this method.”

“But You have missed an essential point: one has to listen to the quietness not with the ears which are

on the head, but with the hearing of the spiritual heart...”

“Yes, you understand it correctly. But I told about this in the beginning of My story...

“Indeed, I developed anahata earlier: before the incarnation among Arabs. And earlier yet, I was one of the first Christians-Hesychasts¹⁶... It is then that I learned to *listen*.

“Moreover, by the time of incarnating among Arabs, I was a sufficiently developed soul, and thus I could choose where to incarnate. I became not a nomad, who breeds cattle, but placed Myself in an oasis.

“Peach trees among date palms, wheat fields, and an abundance of other boons... — all this provided Me with adequate nourishment. And this is an essential condition for one’s being able to retain and to develop further the best qualities of the soul. Every one of you knows this very well: formerly your Master received this information from Me...

“... Thus I began My service on the Arabian Peninsula. Among the deserts of Arabia, I had to create one more spiritual hearth on the Earth.

“... In the West, the way of life is quite different from the one in Arabia. In Arabia, most of the population were free nomads whose life was not bound by a certain place of living. They breed cattle and moved with their herds from one place to another... This way

¹⁶ Hesychasts are seekers of *hesychia* — inner quietness. (See more detail in the book *Ecopsychology* by V.Antonov).

of life made them freer compared with the people of the western world. They less willingly accepted any power over themselves; the very idea that some person can hold power in their lands was strange to them...

"To make them listen to Me, I had to capture their interest, to propose them an idea that would captivate their free minds.

"I captivated them with ideas about the *Higher Justice*. I taught them about walking the path of good toward the *Supreme*, Which represents the *Higher Justice*.

"The *Supreme* is the source of all ideals, the origin of every virtue. The *Supreme* depends on no one and no thing; no power has a hold on It. Therefore, It is the *Foundation of the true justice*.

"The *Higher Justice*, taught I, will always prevail. Somewhere among people there is injustice, but it cannot last forever. The *Supreme* will set a limit to it and judge: what was just and what was unjust.

"The *Supreme* shines like the sun, said I. In Its Light, everything is seen in its true nature. Thus, no tricks can help untruth appear as truth, when it comes to the judgment of the *Supreme*.

"I taught not to seek revenge on offenders, not to search for the thief in order to punish him and return the stolen items. I taught not to judge others, because such a judgment is but an illusion of justice: it is only the *Supreme* that can judge justly — and in due time It will judge everyone and everything. I said that no court on the Earth can judge on behalf of the *Supreme*, and no ruler has a right to declare that his

judgment is the judgment from the *Supreme*. A virtuous heart aspiring to the Supreme can directly perceive the *Higher Justice* — and then such a person will live according to Its laws and under Its protection.

“... But the most confidential thing which I taught and which alone opens the gate to the Allah’s Abode is what the anahata chakra is, how to develop oneself through it, how to learn to go outside of it in order to settle and live in the new Home — in the Abode of Allah. I have shown all this to you already during the years of work of our common School — the School of Allah, the School of the Creator. Now I spread your knowledge — using your bodies — throughout the planet.”

“Could You tell us more detail about Your childhood? This would be useful from the pedagogical standpoint: how to educate children in order to create the most favorable conditions for development in them qualities which are important for their evolutionary growth?”

“Well, listen.

“... Once My father took Me — a little boy — with Him on a caravan journey to Mecca. It was the strongest impression of My childhood! The awareness of the soul awakened! And I looked at the world around not with the eyes of a child, but beheld the Earth as the Creation of Allah! Since that moment, He became real for Me!

“... Once we stood on the edge of a high plateau; it seemed to Me that I could see the whole world from there! I could look down from bird’s eye view!

“The sun was rising. Caravans in a valley below looked as tiny figures of people and camels. Flocks of birds were passing below Me...

“At that moment I felt how Great is the One Who created all this! For the first time, I realized: ‘Allah is Great! There is no one superior to Him! His Power is unlimited!’

“Allah, Who created this world, filled then My being with wonderful joy of feeling His Greatness!

“I praised Allah, the Lord of the worlds!

“... Seeing My rapturous devotion to Allah, which was growing year by year, the father sent Me to one of the first madrasah for studying.

“It was not only about religious education. I received an opportunity to become acquainted with the heritage of many centuries of Arabian wisdom...

“... When reading the Quran, I felt as if Allah Himself was present with Me, reading it with Me, and explaining the meaning of every word...

“Yet sometimes... I was just looking through the lines and could not feel His presence...

“I asked the preceptors:

‘Why does it happen like this?’

“They answered that Allah wills so...

“Then I begin asking Allah and studying Myself. I understood that when My heart is full of love for Allah — He comes to Me, He stays with Me, He fills My heart with Himself. And then the words of the Quran sound like Celestial hymns!

“Then I started learning to enter the state of exalted love for Him, the Lord of the worlds! At that, My chest would fill with warmth, and tears would spring to My eyes — so great was the joy of feeling Him, so immense was the gratitude to Him for His Love, for He’s being with Me!

“This adolescent experience allowed Me later to create *zikr*: a meditative method that creates a field of love and attunes all the participants to openness to Allah. I studied its mechanisms later; but at that time, it was the first occasion when I felt the power of meditations performed from the spiritual heart — and the Joy of Allah filled My life!

“... I was already a big, *crystallized* consciousness by the time of coming to this incarnation. Thus when I read or talked to others, it had a profound effect: people would fall in the state of love and feel God. Seeing this power in Myself, after completing education, I went to preach the Teachings of Allah, and I felt that He blessed Me to go this Path! I preached and taught that which I knew at that time...

“... But once an unexpected delay happened to Me on this journey... It taught Me a lot...

“I met a girl... She was filling a jug with water... I asked her to give Me to drink. She gave Me some water... I felt flame enveloping Me. Tenderness filled My hands, and My tongue began to speak in verse... Her joyful laugh was like a purling brook; her figure was grace incarnate... In her eyes, behind long thick eyelashes, was an ocean of tenderness... When a flick of these eyelashes opened for a moment her look, I

saw shining of stars in its depth... I touched her hand. The flame of love flared up in Me and reddened her cheeks. Her lips opened toward the feeling, which captivated us both...

"I thanked Allah for this love! I cognized the greatness of love between two souls!

"... We got married and were happy together.

"... Time passed by... I got a home... My life became more and more filled with earthly cares, and... I had less and less time for God...

"I got two more wives, as is customary in the East...

"Had it lasted little longer — and My life would have become completely subject to earthly concerns...

"... And then Allah sent Me an illness. Death was looking Me in the eyes and telling that I had not fulfilled that which I made the purpose of My life when decided to go — with Allah in My heart — to people upon completing the madrasah...

"Then I began to realize the truths about monasticism. I realized that a servant of Allah has to be *always* turned with the soul, that is with his attention and aspiration, toward Allah, striving to cognize Him! And I understood that... I realized this too late!...

"... They sent Me in a stretcher to a famous healer... On the way, our caravan was attacked by warlike Bedouins... They counted Me dead; other people were killed...

"An Indian, who was travelling with another caravan, picked Me up... He took Me, half-dead, to a village nearby and stayed there with Me for some

time. He healed Me partially and then began to teach Me about the human organism, about the chakras and meridians... He taught Me the basics of meditation — about working with the consciousness. It is from Him that I learned about the ethics of *killing-free* nutrition.

“... I did not use bodies of killed animals for food from childhood: I pitied them. Yet, I violated this principle once, and this caused My serious illness...

“I realized My mistakes, and repentance helped Me to cleanse the soul. Thanks to the methods learned from the Indian, I could continue healing My body...

“He left before I recovered. He told Me that I would recover Myself and that great service to God awaited Me...

“... And then Allah filled with Himself every day of My newly obtained life — the life with Him!

“I was allowed to touch again the *Light* which I felt in Myself formerly as Allah’s presence — and to touch, beyond the limits of the body, that *Depth* of multidimensionality where He abides!

“Then it was easy. Allah could lead Me: now I was able to hear and comprehend His Will very clearly!

“I submerged into His *Depths* in His *Great Quietness*! I cognized Him!

“Now I was able to see Him — My Beloved!

“The hands of the soul touched His Light, and His Shining in Me became more and more bright!

'Enter into Me, submerge in the Ocean of My Light deeper! That what you feel now is but My surface, go deeper into Me!' He was telling Me.

"And, full of reverence, I submerged into Him — and He embraced Me from all sides! We merged together! I was in Him, and He was in Me; We were *One!*

'O Allah, O My Lord! How can it be that I am merging with You, yet I do not burn down of love, which overfills Me? How can it be that I submerge My arms into Your *Depths* to embrace You? How can it be that I see Your Light with the eyes of the soul, and yet I remain alive?' I was asking Him in the ecstasy of love.

'You know now very well that I exist! And I love you! And him who loves Me I let into My *Depths!* I live in him, and he lives in Me!' He was answering Me.

"... Since that moment, I did nothing without Him. He was in Me. He manifested Himself in everything around; He filled everything with Himself!

"I started to teach people and to create methods that would allow one to become closer to Him, to cognize Him. I did it by combining all the best that I had learned in the course of My life. They were the methods of the *Straight Path*, which were shown by Him. I had disciples striving for cognition of the Supreme. The Teachings became known to more and more people. Among My disciples, there were young as well as mature men... Their number was growing..."

"Tell us please, how did You teach Your disciples working with the chakras?"

“The methods of this work are well known to you. But it makes sense to tell about them once again, because there is a great confusion in the minds of people about this matter.”

“In total, the chakras are seven. The chakras of a successfully evolving person — healthy and harmonious — are developed and full of light and pure energy. In weak or sick people, or in those indulging in vices, the chakras can be undeveloped or, if developed, full of coarse dark energy.

“It is designed by Allah that the chakras are an integral part of the human organism. In the chakras, in particular, emotions are born. They are regulators of the activity of the consciousness inside the body. The chakras are also passages to the depths of the multidimensional universe. But in order to enter these subtle worlds, one has to develop the chakras, cleanse them and fill with pure, subtle light. Yet, such work can be done provided one observes *killing-free* nutrition and actively works on the ethical transformation of oneself.

“The main one of all chakras is anahata. It is from this chakra that one has to start developing oneself as a consciousness.

“The *Light* of Allah enters in the souls of people only through the cleansed and developed chakras.

“There are only seven notes — yet there is no measure to the number of beautiful musical compositions. There are only seven chakras — but what a wealth of various subtlest states of the consciousness the *Light of Allah* can give us when it enters the chakras!

“Allah, as a Great Musician, can play the Divine melody of Love on this ‘instrument’ created by Him – the human organism. Yet this Divine melody can sound only if the ‘instrument’ functions properly.

“... But let Me continue My story...

“Once I sent one of My disciples to My former home to find out what had happened to My wives. He came back and told Me that when the wives came to know about My death, two of them got married again, but My first beloved went to search for Me and since then no one had seen her...

“... I traveled and taught a lot. In an oasis a center of the School was established... My disciples went from there to various parts of the world describing to people the Path to Allah illuminated by His Love.

“Once a man eager to study came to Me... And when he lifted his eyelashes, in the depth of his eyes familiar stars flared up and looked at Me. I recognized her... – My first beloved...

‘I knew that Allah would bring me to You!’ she said. ‘He told Me that when I would go to seek Him, I would meet You too. I thought that it would happen after death, when Allah allows the loving souls to meet in paradise!... He is truly omnipotent, our Lord! I even did not dare to believe that I can meet you before death! Allow me to stay and to learn that which You teach!’

“Great was My joy! The design of Allah was marvelous! I asked her to change her men’s clothes: Allah had never forbidden women to cognize His Love!

“She became My first female disciple. And she cognized Him in all fullness!

“She wrote wonderful poetry devoted to the Great Beloved. She helped many people realize that God brings us closer to Him not on the basis of sex but on the basis of the aspiration of the heart. And women’s hearts, with their natural tenderness and subtlety, are capable of coming to the Heavenly Beloved and merging with Him even more quickly than the hearts of men. And after crossing the threshold of His dissolving Love — both men and women become equally *One* with Him!

“... I give neither My nor her name here, so that no one of those who worship only names begin to worship the names of Ours...”

“What would You like to tell people through us?”

“God wants to speak in the soul of everyone! And then everyone can and has to listen to Him!

“Yet God begins to speak only when one listens with the ‘ears’ of the spiritual heart, rather than with the ears on the head.”

Sulia

Sulia is a Sufi woman. Men’s qualities of character — energy, leadership, fieriness! — in a strong female body.

She looked so in Her last incarnation. And now She appears before us as most tender Divine Fire, arising from the *Universal Depths*. She embraces us with Her Love and dissolves in Herself.

“Tell us please about Yourself.”

“Everything is Allah! And there are no other Gods besides Him! One day, the Light of Allah came to My heart — and never left it. I was a Conveyor of Allah’s Will: He spoke and acted through My body in My last incarnation.”

“Where had You incarnated before?”

“It does matter! A Sufi, if he or she is worthy, is born a second time¹⁷ in the Abode of the Beloved — and completes the path in its Depths! Therefore, the homeland and the final asylum of such a Sufi is Allah’s Abode!

“... I was a Grand Master’s disciple. Allah gave Me a male body in that incarnation, and I devoted Myself completely to the apprenticeship: to cognition of Beloved Allah!

“Grand Master is a true Master! Learning from Him was greatest happiness!

“... At the age of 23, Allah called Me into Him — and the ‘vacation time’ came: the time of rest from earthly life.

“During the ‘vacation’, I was writing works on the fundamentals of Islam through several embodied disciples. These works exist to the present day in the libraries of Kazakhstan.

“My next incarnation, the last one, was in the eighteenth century in Kazakhstan. I was guided again

¹⁷ See *Gospel of Philip*.

by My Grand Master: He conveyed the Will of Allah through My body...

“... And now, after returning finally to the Abode of the Beloved, I continue working in Kazakhstan — in that part of it where there are museums, archives, and scientists who study Islam.

“It was Me Who suggested to you e-mail sending to Kazakhstan’s people with the purpose of informing about our knowledge.”

“Is there any result of that sending?”

“There is no quick result. The youth got interested, but scientists did not. They did not treat this knowledge as true Islam. I will continue introducing our knowledge among young people. As for adults... they proved unpromising.

“Meat-based nutrition results in the dullness and inertia of minds! The consciousness loses its agility. Meat eating is an affliction of the contemporary Islam!

“It is extremely important to spread our knowledge among the youth! As the youth grow, one may try to clean up in these people the *Eye of Allah!* One has to connect a human soul with Allah, and this makes an *Eye of Allah!* Then Allah manifests Himself through such a soul — and a spiritual oasis forms around it.

“Love, kindled in hearts, has to direct minds to searching for the Creator!”

“Sulia, will You please tell how do You *experience Yourself?*”

“Who am I, Sulia?...”

“I experience only the Greatness of Allah, His Infinite Transparent Calm!

“And when He looks at the Creation — Divine *Goldish Streams* run from the *Depths*, *Streams* of various hues and soundings. One of them sounds with the name *Sulia*.

“Learn to experience yourselves so in Mahadoubles. Learn to be blissful!

“I feel unceasing Bliss: Allah is inside Me and around... At any moment, I can make a step backward and dissolve in the Primordial Calm... Or to make a step forward — and again *Sulia* as a *Goldish Wave* brings the Love and Will of Allah to the Creation!

“... In order to attain this, one has to leave the ‘islet’ of the body and move to the *Ocean* of Allah to live there! When the body does not carry the burden of the ‘T’, Allah can live in it.

“One has to impregnate the body with the Bliss of the Creator’s Abode and then — dissolve, disappear! Allah enters from within — and one dissolves in Him...

“To accomplish this, one has to rid the consciousness of everything that is not love: only love is capable of dissolution!...

“... Listen! I will whisper to you flaming words... And you, listening to Me, attune yourself to the rhythm of the *Great Whole*, to the *Breathing of His Beingness*... — so that the nectar of the Divine Love be not spilled and the phrases do not break up into separate words and momentary thoughts, so that the soul become filled with sounding and meaning of the Truth

and your heart unite with the Life of the *Primordial Heart*, Whose name is Allah!

“The fire of passion cannot burn the soul kindled with love for Allah!

“The whirlpools of life cannot seize the soul moving to the Primordial Ocean!

“In the desert, the source of life will create an oasis, which will emanate fragrance, will send forth life-giving currents of love, will blossom and give fruits!

“In the fire of the spiritual heart — a human soul becomes naked!

“In the purity of love — she appears before her Beloved!

“And for her there is nothing but the Beloved!

“She is always before Him!

“Her hands caress Him,

“And she does not take her eyes off Him.

“The only light for her is the Light of His Love!

“His Light makes her eyes shine;

“His words of Love flows through her mouth;

“The hearts unite —

“And there remains nothing but Him!

“He fills with unspeakable bliss those who became *one* in Him!

“... The life of every one of you has to be full of Me!

“You have to fill your lives with Me — more and more fully!

“Where I appear — grief and destruction go away!

“As I am gradually superseding all remnants of everything ‘earthly’ and perishable in your lives, they will be becoming one whole with My Life.”

*** * ***

On a forest glade, inside the giant Mahadouble of Sufi Grand Master, there is a favorite place of Sulia. Here, coming out from the Creator’s Abode, She makes of Herself the form of a temple. In the center of the glade, there is a Spire composed of subtlest Divine Light; below it, there is a Dome; and yet below — the infinite Temple itself, composed of the Primordial Consciousness. She taught us here to fill this Temple with our spiritual hearts.

Here, on the surface of the Earth, everything is permeated with Allah — with the subtlest pure Divine Light-Love! Here one feels quietness, bliss, harmony.

One day we brought a group of students to this place. And Sulia presented them with meditation *A Sufi Addressing Allah*.

After we had prepared ourselves for meditation — entered with the consciousnesses into our anahatas, expanded, and were deep in the state of hesychia — She began showing the meditation:

On the edge of a sand dune, a young Sufi stands. He wears long light robe with wide sleeves; his head

is covered with a white kerchief. His eyes are directed toward the horizon where the sky is getting brighter and becoming goldish-pink with rising of the sun. Everyday he watches the sunrise here; he knows that every sunrise is unique: it is a gift to the world from the Beloved!

Allah!

The sun is rising, and Sufi's heart, full to the brim with love for the Creator, is singing with joy!

He raises his hands with palms opened upward — toward the tender light of the sun. He collects in his palms the light — lucent and warm — and washes with it the face and then the whole body, letting the pure light in... The light fills the body with tender calm and bliss!

Allah!

Tenderness and gratitude overflow the heart!

The immense blue sky above... Beautiful countenance of the sun... The Earth is but a tiny drop in the universe... An infinitesimal grain — Sufi's body — stands on it...

Allah!

Nothing compares to the Greatness of the Beloved! Great and Infinite is the Beloved!

The soul rejoices and sings in humility: "Insh'Allah!" — "Let it be with me as You will, O Lord! I accept Your Will entirely, whatever it is!"

The spiritual heart, overflowing with love, expands, floods in the space; the hands of the consciousness

stretch to infinity. With gentle waves of tenderness, they caress and pacify all living beings, bring harmony to the space...

Allah!

He fills every inch of space with His Light, gives the power of life to all the living! He is One, the Only, the Subtlest, existing in everyone and everything — He gives the Highest Bliss!

Sufi's heart dissolves in this Bliss; he merges with the Beloved by the each particle of his being. Sufi's body is just a small fragment included in the whole picture of the Creation, and the Sufi himself — a living consciousness — merges in love with the Creator!

Allah! — A Living Tender Consciousness! I am in Him! He is in Me! And everything is filled with Him!

SELECTION OF EXCERPTS FROM WORKS BY OTHER AUTHORS:

SUFI TEACHINGS — *Hazrat Inayat Khan*¹⁸

This remarkable book consisting of exact, laconic statements certainly can be recommended for reading, but with a notice that its author in the years of his preaching activity did not have integral higher knowledge. For example, he did not understand the evolutionary meaning of our

¹⁸ Khan H.I. — Sufi Teachings. "Sfera", Moscow, 1998 (in Russian).

residing on the Earth and stated that the reason for our earthly lives is that God is bored in His *unmanifested* state, that He wants to “feel” Himself and for that purpose He pushes Parts of Himself into human bodies... (Apparently, this is a wonderful meditative image, which the author received from his sheikh, but accepted it in a non-critical way: not as one of the methods for work with the consciousness, but as the truth).

Due to the same non-understanding of the mechanism of the Evolution of the Universal Consciousness, the author could not incorporate into his outlook the *law of karma* and thus interprets it incompetently.

The author, at that time, was also not aware yet of the state of the Creator in His Abode, where He resides in Great Calm and does not manifest Himself as the Divine Flame.

But as for the other parts of the religious knowledge — the author remarkably worked them over, and now we are going to acquaint ourselves with the most essential excerpts from them.

Sufism has never had a first exponent or a historical origin. It existed from the beginning, because man has always possessed the Light which is his second nature. ... Sufism has always been practiced and its messengers have been people of the heart...

At the time of Christ there were Sufis among the first of those who gave heed to Him, and in the time of Muhammad the Sufis on Mount Zafah were the first to respond to Muhammad’s cry. ... Muhammad was the first to open the way for them in Arabia, and they had many followers... Sufism then spread to Persia.

But whenever the Sufis expressed their free thought, they were attacked by the established religions.

It was in India that the art of Sufism was brought to perfection: India has been a spiritual land for a very long time.

Thus Sufism in the course of time absorbed the influence of many religions; and in its turn also influenced many other religions.

In very ancient times the Safa was founded, the Brotherhood of Purity. Its doctrine was: know yourself and you will know God. These students of the self were Sufis, for Sufism is the study of the self.

In the different schools (of Sufism) the ideal remained the same, although the methods varied. The main ideal of every Sufi school has been to attain that Perfection which Jesus Christ has taught in the Bible, "... Be perfect, as your Father in Heaven is perfect".

The method of the Sufis has always been that of self-effacement. But which self? Not the real, but the false self upon which man depends, and upon which he prides himself as being something special; and by effacing this false self he allows that real Self to manifest in the world of appearance. Thus the Sufi method works towards the unfoldment of... that Self which is eternal and to which all power and beauty belong.

Many people have said, "We believe only in Moses, or in Christ." Some say that they believe only in the Vedas, or in other ancient scriptures. But the Sufi does not care who has said something; he cares only about what has been said.

The Sufi sees the one truth in all forms. (He would never reject particular religion). Yet his true mosque is his heart in which the Beloved lives...

Sufism is a religion if one wants to learn religion from it; it is a philosophy if one wants to learn wisdom from it; it is mysticism if one wishes to be guided by it in the unfoldment of the soul. ... It is the Light, it is the Life which is the sustenance of every soul, and which raises a mortal being to immortality. It is the message of Love, Harmony, and Beauty. It is a Divine Message. ... The Message, however, is not in its words, but in the Divine Light and Life which heals the souls, bringing to them the calm and peace of God.

The weakness of man has always been that he only considers as truth that to which he is accustomed, and anything he has not been accustomed to hear or to think frightens him. ... But the journey towards Perfection means rising above limitations; rising so high that not the horizon of one country or of one continent only is seen, but that of the whole world. The higher we rise the wider becomes the horizon of our view.

In the East, in a place where respect must be shown people wear a hat or a turban, whereas in the West in the same kind of place the hat is taken off. It is simply the opposite principle. In the East, in Hindu temples, mosques, and other holy places, one must take off one's shoes before entering; in the West one could not be in a church without shoes.

The Sufi's religion is Love alone; therefore the (other) principles of the different religions are nothing to him.

The task of the Sufi is to remove covers. One's soul is so covered with different vibrations that it cannot see itself. The Sufi by his meditations, by his practices, first "takes off" the physical body, and observes what he can see without it. Then he rids himself of the astral plane, where man lives in his thoughts and feelings, and he sees what he is conscious of without that plane.

... Mankind can be divided into three principal categories. In one category he is the animal man, in another he can be the devil man, and yet another he can be the human man.

The animal man is the one who concerns himself only with food and drink and whose actions are in no way different from those of an animal, who is content with the satisfaction of his natural appetites.

The man who represents devilish qualities is the one in whom the ego, the self, has become so strong and powerful, and therefore so blind, that it has almost wiped out any sense of gentleness, of kindness, of justice. He is the one who takes pleasure in causing harm or hurt to another person, the one who returns evil for the good done to him, the one whose pleasure is to do wrong. The number of those belonging to this category is large.

Then there is the human man...

The Mahatma is an illuminated soul. He looks at life from another point of view. He thinks about oth-

ers more than about himself; his life is devoted to actions of beneficence; he expects no appreciation or reward for all that he can do for others; he does not look for praise and he is not afraid of blame. On one side connected with God and on the other side connected with the (material) world, he lives his life as harmoniously as possible.

Why should he struggle? The answer is that there is always a conflict between the person who wishes to go upward and the wind that blows him downward. The wind that blows a person downward is continually felt by anyone who takes a step on the path of progress. This wind is conflict with the self, it is conflict with others, it is conflict with conditions; conflicts that come from all around, till every part of that Mahatma is tested and tried, till his patience is almost exhausted and his ego is crushed. ... So is the condition of this warrior who walks on the spiritual path; for everything is against him; his friends though they may not know it, his foes, conditions, the atmosphere, the self.

... (If) a word of insult, an action of revolt or of hatred, creates a response, ... that response creates still more inharmony in the world. By giving way to inharmony one allows inharmony to multiply. Where does all the great unrest and discord that one now sees pervading the world come from? It seems that it comes from the ignorance of this fact that inharmony creates inharmony, and that inharmony will multiply. If a person is insulted, his natural tendency is to reply by insulting the other person still more. In this way he gets the momentary satisfaction of having given a good

answer. But he has responded to that power which came from the other, and these two powers... create (even) more inharmony.

“Resist not evil”... means: do not return the inharmony that comes to you, as a person playing tennis would send back the ball with his racket.

... Harmony may be likened to a rock in the sea: through wind and storm the rock stands firm; waves come with all their force and yet it still stands bearing it all, letting the waves beat against it. By fighting inharmony one increases it; by not fighting it one refrains from adding fuel to the fire which would otherwise increase and cause destruction.

(If man develops a habit to “parry” evil, then) contradictory tendency in man finally develops into a passion, until he will contradict even his own idea if it happens to be pronounced by another.

The Sufi in order to keep harmony... falls in with another person’s idea by looking at the subject from the speaker’s point of view instead of his own.

He watches his every movement and expression, as well as those of others, trying to form a consonant chord of harmony between himself and another.

Life in the (material) world has a constantly jarring effect, and the finer we become the more trying it will be to us. And the time comes when the more sincere and full of goodwill, the more kind and sympathetic a person is, the worse life becomes for him. If he is discouraged by it he goes under, but if he keeps his courage he will find in the end that it was not disadvantageous, for his power will some day increase to

that stage, to that degree, at which his presence, his word, and his action will control the thoughts and feelings and actions of others. Then his rhythm will become powerful and will cause the rhythm of everybody else to follow it.

But in order to stand firm against the inharmony that comes from without, one must first practice standing firm against all that comes from within, from one's own self.

To be resigned means to find satisfaction in self-denial¹⁹.

Self-denial cannot be a virtue when it is the result of helplessness and culminates in dissatisfaction. The nature of... ego is to resent everything that arises in life...; but when a person accepts being resigned in the face of a difficulty, and at the same time feels satisfaction, then even without having accomplished his object he has risen above it. In this way for the truly resigned soul even a defeat is really a success.

Resignation is a quality of the saintly souls.

Whatever a man's power and position in life may be, he has always to meet with a more powerful will, in whatever form it may manifest. In truth this is the Divine Will. By opposing the Divine Will one may break oneself; but by resigning oneself to the Divine Will one opens up a Way. For resignation has the nature of water: if anything obstructs it, it takes another course; and yet it flows on, making its way so as to

¹⁹ Self-denial is the denial of one's lower self.

meet the ocean in the end. This is what the saintly souls do who tread the path of resignation and yet keep their own will alive. That will has the power to make its Way.

To be troubled by one's surroundings, to be loaded with responsibilities, and to be exposed to opposition, is much harder and greater than to be an ascetic in the jungle.

The highest and greatest goal that every soul has to reach is God. As everything needs renunciation, that highest goal needs the highest renunciation.

Every thing and every being seem separate from one another on the surface of existence, but beneath the surface on every plane they are nearer to each other, while on the innermost plane they all become One.

Thus every disturbance to the peace of the smallest part of existence on the surface, affects the Whole inwardly. Therefore any thought, speech, or action that disturbs peace is wrong, evil, and a sin; but if it brings about peace it is right, good, and a virtue.

Disturbance of the slightest part of life disturbs the Whole and returns as a curse upon the person who caused it; any peace produced on the surface comforts the Whole, and thence returns as peace to the producer. This is the philosophy underlying the idea of the reward of good deeds and the punishment of bad deeds; ... (rewards and punishments are) given by the higher powers.

... The wise in all ages... have tried to learn one thing only, and that was resignation to the Will of God.

By doing this, they have reached a stage at which they could see from God's point of view.

Life is a place where it is necessary to move gently. Whether it be in thought, speech, or action, the rhythm must be controlled; the law of harmony must be observed in all that one does.

If there is anything that will bring satisfaction it is diving deep into Love, and then we shall realize that there is nothing which is not just; we shall never again say that anything is unjust. This is the point the wise reach, and they call it the culmination of wisdom.

... Self-pity is the worst poverty. It overwhelms man, and he sees nothing but his own troubles and pains; and then it seems to him that he is the most unhappy person, more so than anyone in the world.

Sometimes we find satisfaction in self-pity. The reason is that it is our nature to find satisfaction in love; and when we are confined to ourselves we begin to love ourselves, and then self-pity arises... But the love of self always brings dissatisfaction, for the self is not made to be loved; the self is made to love.

The first condition of love is to forget oneself. One cannot love another and oneself at the same time, and if one says, "If you give me something, I will give you something in return," that is another kind of love, it is more like business.

Man's ego is the false ego, God's Ego is the true Ego. But what is the ego? Ego is part of a line: one end of the line is God's ego, the other end is man's ego; and the latter is false, because man has covered

it by his illusion, calling it himself. Therefore, when that ego is broken by love or by wisdom or by meditation, then the clouds that cover it are dispersed and the true Ego, the Ego of God, manifests itself.

There is one person who looks only at the circumstances of his own life; there is another who looks at the lives of many other people: it is a difference of horizon.

... We say that this or that makes us unhappy, but it is only the distance (from God) that makes us so; the soul is unhappy in its separation.

The tendency comes to push everything away, and to keep oneself away from everybody else. But the purpose of being born on Earth is not that. It is to find Perfection...

... Death is only releasing the soul from limitation and from a great captivity. Death is nothing but the taking off of one garb and giving it back to that plane from which it was borrowed...

... We may begin to disown our bodies from today, that we may not have the pain of having lost something we thought to be most precious.

The physical body weighs heavily on the soul, and the day when this burden is removed, the soul feels lighter; its faculties, tendencies, inspiration, powers, all manifest more freely. Therefore death is no loss.

What is it that brings about death? Either the body, owing to weakness, is not capable of serving the soul properly; or the soul has finished its mission on that plane and does not want the body any more.

The soul, drawn by the magnetic power of the Divine Spirit, merges into It with a joy inexpressible in words, as a loving heart lays itself down in the arms of its Beloved. The intensity of this joy is so great that nothing the soul has experienced in its life has ever made it so unconscious of the self; yet this unconsciousness of the self becomes in reality the true self-consciousness.

It is then that the soul realizes fully, "I exist". But (only) the soul which arrives at this stage of realization consciously has this greatest experience.

... God speaks to everyone, not only to the messengers and teachers. He speaks to the ears of every heart, but it is not every heart that hears Him. His voice is louder than the thunder and His Light is clearer than the Sun — if one could only hear it, if one could only see. In order to hear and to see man should remove this wall, this barrier, which he has made of his self.

... The next thing we learn is that in order to attain an object, the love-element is not sufficient; besides love we need wisdom, that wisdom which awakens in harmony and harmonizes with the cosmic forces, helping one to attain one's object.

One is only proud of one's experience until one has seen how vast the world is. ... The further man goes in experience the more he sees how little he knows.

... There is a poem by the great Persian poet Iraqi, who tells us how he went to the gate of the Beloved and knocked at the door; and a voice answered, "There is no place for anyone else in this abode. Go back to

where you came from," and he went back. Then, after a long time, and after having gone through the process of bearing the cross and being crucified, he came again, this time full of that spirit of selflessness, and he knocked at the door and the word came, "Who art thou?" and he said, "Thyself alone, for no one else exists save Thee". And God said, "Enter into this abode for now it belongs to thee".

THE PROPHET — *Gibran Khalil Gibran*²⁰

Like sheaves of corn it gathers you unto itself.

It threshes you to make you naked.

It sifts you to free you from your husks.

It grinds you to whiteness.

It kneads you until you are pliant.

And then it assigns you to its sacred fire, that you may become sacred bread for God's sacred feast.

All these things shall love do unto you that you may know the secrets of your heart, and in that knowledge become a fragment of Life's Heart.

But if in your fear you would seek only love's peace and love's pleasure, then it is better for you that you cover your nakedness and pass out of love's threshing-floor, into the seasonless world where you shall

²⁰ Gibran Khalil Gibran — The Prophet. "Almazny Put", Minsk, 1997 (in Russian).

laugh, but not all of your laughter, and weep, but not all of your tears...

When you love you should not say, "God is in my heart!" but rather, "I am in the heart of God".

Love one another, but make not a bond of love.

Give your hearts, but not into each other's keeping.

Your children are not your children. They are the sons and daughters of life's longing for itself. They come through you, but not from you.

And though they are with you, yet they belong not to you.

You may house their bodies, but not souls.

You may strive to be like them, but seek not to make them like you.

You are the bows from which your children as living arrows are sent forth.

The Archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far.

Let your bending in the archer's hand be for gladness; for even as He loves the arrow that flies, so He loves also the bow that is stable.

... You give but little when you give of your possessions. It is when you give of yourself that you truly give.

There are those who give with joy, and that joy is their reward.

... And all urge is blind save when there is knowledge.

And all knowledge is vain save when there is work.

And all work is empty save when there is love.

And when you work with love you bind yourself to yourself, and to one another, and to God.

Like the ocean is your God-self²¹. It remains for ever undefiled.

Even like the Sun is your God-self;

But the God-self does not dwell alone in your being.

... Much in you is still man, and much in you is not yet man.

The murdered is not unaccountable for his own murder.

If any of you would bring judgment the unfaithful wife, let him also weight the heart of her husband in scales, and measure his soul with measurements.

And let him who would lash the offender look unto the spirit of the offended.

... And though you seek in garments the freedom of privacy, you may find in them a harness and a chain. Would that you could meet the sun and the wind with more of your skin and less of your raiment.

Forget not that modesty is for a shield against the eye of the unclean. And when the unclean shall be no

²¹ Higher Self.

more, what were modesty but a fetter and a fouling of the mind?

And forget not that the Earth delights to feel your bare feet and the winds long to play with your hair.

... What of the old serpent who cannot shed his skin, and calls all others naked and shameless?

And of him who comes early to the wedding-feast, and when over-fed and tired goes his way saying that all feasts are violation and all feasters law-breakers?

And what is the Sun to them but a caster of shadows?

But you who walk facing the Sun, what images drawn on the earth can hold you?

You who travel with the wind, what weathervane shall direct your course?

... Who shall command the skylark not to sing?

And what is it but fragments of your own self you would discard that you may become free?

For (true) Self is a sea boundless and measureless.

... If he is indeed wise, he does not bid you enter the house of wisdom, but rather leads you to the threshold of your own mind.

The astronomer may speak to you of his understanding of space, but he cannot give you his understanding.

The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear which arrests the rhythm nor the voice that echoes it.

And he who is versed in the science of numbers can tell of the regions of weight and measure, but he cannot conduct you thither.

For the vision of one man lends not its wings to another man.

And even as each one of you stands alone in God's knowledge, so must each one of you be alone in his knowledge of God and in his understanding of the Earth.

Pity that the stags cannot teach swiftness to the turtles.

THE SEVEN VALLEYS AND THE FOUR VALLEYS — *Baha'u'llah*²²

... I therefore reveal to you sacred and resplendent tokens from the planes of glory, to attract you into the court of holiness and nearness and beauty, and draw you to a station wherein you will see nothing in Creation save the Face of your Beloved One!

Peace be upon him who follows the Straight Path!

The true seeker hunts naught but the object of his quest, and the lover has no desire save union with his Beloved.

Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he has seen, and heard,

²² Baha'u'llah — The Seven Valleys and the Four Valleys. Saint Petersburg, 1996 (in Russian).

and understood (before), all must he set at naught, that he may enter the Realm of the Spirit, which is the City of God!

Labor is needed, if we are to seek Him; ardor is needed, if we are to drink of the honey of reunion with Him; and if we taste of this cup, we shall cast away the world.

On this journey the traveler abides in every land and dwells in every region. In every face, he seeks the beauty of the Friend; in every country he looks for the Beloved. He joins every company, and seeks fellowship with every soul, that haply in some mind he may uncover the secret of the Friend, or in some face he may behold the beauty of the Loved One.

And if, by the help of God, he finds on this journey a trace of the traceless Friend, and inhales (His) fragrance... — he shall straightway step into the Valley of Love and be dissolved in the Fire of Love.

How strange that while the Beloved is visible as the Sun, yet the heedless still hunt after tinsel and base metal!

Free yourself from that which your (“earthly”) passion desires; then advance unto your Lord!

Purify yourself from all else save Him — that you may surrender your life in His Love!

Poverty, as here referred to, signifies being poor in the things of the created world, rich in the things of God's world.

For when the true lover and devoted friend reaches to the presence of the Beloved, the sparkling beauty

of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all he has, from heart to skin, will be set aflame, so that nothing will remain save the Friend.

Draw back from the threshold of the True One if you still possess "earthly" qualities.

Verily we are from God, and to Him shall we return!

Nothing can befall us but what God has destined for us.

... One of the prophets of God has asked: "O my Lord, how shall we reach You?" And the answer came, "Leave yourself behind — then can you approach Me!"

... Love is a Light that never dwells in a heart possessed by fear.

Peace be upon him who follows the Straight Path!

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