

We can philosophize and comment endlessly on this subject, but the wisdom is gained by the meditative attunement. This is part of the higher training of disciples of all schools of mysticism and wisdom.

GATHA: Man's individuality is proved by his wisdom and distinguished by comparison. The wisdom of God, being perfect, is unintelligible to man. The glass of water cannot imagine how much water there is in the sea. If man would realize his limitation he would never dare question the existence of God.

RYAZAT: In Mushahida and in the deeper stages of yoga, the devotee practices **Tat Tvam Asi**. Literally this means, "that Thou art." Or, "subject and object are one." Therefore, one must feel that everything upon which his mind focuses is nothing but part of himself. If it is not already part of himself, he should sit in posture and feel it so. If it is an old experience, the devotee practices union with it. If it is a new experience, the devotee becomes as a mother giving birth. As one progresses, either by way of attunement or they way of giving birth, he begins to understand his own divinity. When by experience he begins to realize his own divinity, then he would never more question the existence of God.

GATHA: The symbol of the curl also signifies something which is there, attractive, and yet a puzzle, a riddle. One loves it, admires it, and yet one cannot fathom its length and breadth. It is that which is wisdom.

TASAWWUF: Millions repeat the Prajna Paramita Sutra, which is translated, "Scripture of the perfect wisdom." Prajna means the immediate comprehension of whatever is about one of which one is conscious. In other words, this word is associated with actual yogic attunement and **attainment**. Many fail to appreciate this. Wisdom is not something apart from man. Wisdom is a function and attribute of man. It has been divinized as a woman, in Tibet as a goddess, because man must be in the state of receptivity in order for it to function. So also in another form it has been divinized as Isis, as Ishtar, as Sarasvati.

The greatest obstacle to this is the continued function of intellection. But mental disturbances are not overcome by mind. They may be overcome by breath; they may also be overcome by heart. As feelings are used, they become more alive; as they become more alive, they establish a new normalcy or pattern. Prajna is the same as the Sufi Kashf. We can study about this in the Gathas on the subject, and also in the commentaries thereon.

GATHA: Its surface is human, but its depth is divine.

TASAWWUF: That is to say, on the surface there is individualistic function, and in the depth there is collective function. On the unconscious level we find this in the behaviors of flocks of birds, hives of bees, herds of cattle, many functioning as one. On the superconscious level, it is the reciprocally opposite—one functioning as many. Superman is not an individual human with more outstanding faculties or abilities; superman or supermind is the activity of the spirit of guidance, vehicling an individual to influence a multitude.

GATHA: It could be hell or heaven, and the knowledge of it can enable man always to keep in touch with his heaven, instead of waiting for it till the hereafter.

TASAWWUF: The first step no doubt would be to affirm that heaven is here and now. As the adept develops through prowess in breathing, in concentration, in self-effacement, he finds it very easy to obliterate all influences from without and to experience more and more the influences from within. It is then that the heavens are at his feet. In the Sufi esotericism in particular, the various inner and outer sciences are taught which bring this about.

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

Gatha with Commentary

Series II: Number 7

### **The Glance**

GATHA: The Persian poets, in the Sufi literature, very often speak of the glance. And their symbolical expression for the glance is, very often, a sword, and it is called a sword for various reasons.

TASAWWUF: The sword has always been a symbol of power, and sometimes it is also considered as a symbol of masculinity, of positivity. Thus in the Tarot, which is concerned chiefly with occult symbolism, there is a whole suit of cards called swords. Each one of these cards has a particular meaning and the whole suit reflects the activity of positivity.

The eye has been called the window of the soul. It is really the soul that sees. No doubt if a greater portion of the nervous structure were exposed to the surface there could be a very different and vastly operative type of seeing. This subject has not yet been fully dealt with by biologists and psychologists. Suggestions by the French philosopher Henri Bergson, who was also in some respects a scientist, have been left, so to speak, in mid-air. No doubt future research will bring us more knowledge.

Jesus Christ has said, "The light of the body is in the eye." The eye has been given great consideration by mystics of all times, and also some Islamic scientists who were also disciples in Sufism have added greatly to the science of optics.

There is also the symbol of the three monkeys, and one of them is depicted with his hands over his eyes, interpreted as, "With my eye I shall see no evil." But this has another interpretation also, that one resists being upset by anything unfavorable or agitating which comes through his seeing.

RYAZAT: People who are lacking in willpower may be given the sword for concentration. It has one effect with the eyes open and another with the eyes closed. With the eyes open willpower is strengthened; and with the eyes closed magnetism is strengthened.

GATHA: In the first place the glance has a projecting effect. An intelligent glance has a crossways movement, like that of a sword. But besides this, from a psychological point of view a keen glance sees through an object, as though a thing had been cut open by the sword and manifested to view.

TASAWWUF: We have to consider this from two points of view, the exoteric and esoteric. Human beings seem to know instinctively many aspects in the function of the glance for varied purposes. It is not only the lovers, it is every type of person who sometimes may be using the glance or the eyes for various purposes of nonverbal communication.

Tawajjeh is a practice whereby the teacher uses the glance both for the purpose of communication and also for arousing latent potentialities in disciples. It is a mistake to conclude this is used for mind-reading. When a person uses the glance for any private reason the magnetism involved may be only that which he as an individual has stored. But when he uses the glance, acting as an instru-

ment for the whole, that is “United with all the illuminated souls who form the embodiment of the master, the spirit of guidance,” it brings to the surface what is said in Saum, “Pour upon us Thy love and Thy light,” it is then that the divine love and light use the seer as an instrument. So strictly speaking a seer is not a superior magician who has obtained some miraculous power; a seer is one so profound in emptiness that he has become an instrument of power.

GATHA: The glance is a power; very little is known about it. The power of the glance can hold lions at bay. Therefore it is also symbolized as a sword.

TASAWWUF: When the commentator was first trained in *fana-fi-sheikh*, he went out walking one morning and was halted by a huge beast, half-dog, half-wolf. He did not know what to do. He used the glance, repeated internally “Allaho Akbar” and growled at the animal. It suddenly took fright and ran away. It does not matter here whether the glance at the moment was from the personality or from the universe using the person as its instrument.

Animal trainers and others, consciously or unconsciously, have been using the power of glance in all times. It has been used endlessly but somehow or other has not been given proper, serious consideration.

Tawajjeh is the use of the glance for a particular purpose and could be said to be the norm of the Pir who may be working to help people, both disciples and non-disciples. Such is the particularization of the glance for some specific purpose as in healing or soothing the hot-tempered, etc.

Darshan has been translated as meaning “view,” “outlook,” “idea,” (the word “idea” itself seems etymologically connected with the use of the eye)—in fact darshan has been used to mean everything from simple glance to total philosophy. At the same time, the term darshan has been applied in a particular sense to a person using his eyes for purposes of communication and magnetism and blessing to one or more people, either in a matter-of-fact way or in ceremony.

In the highest instances, the glance has been used by teachers to help elevate pupils and audiences. No doubt it has been degraded, it has been ceremonialized, it has even become mere theatrical play. In such instances the receptive persons have merely had their own magnetism involved and aroused as in drinking intoxicants. Then there is no real benefit.

GATHA: The glance of a brave person is very often more powerful than a sword, for the willpower works through the glance.

TASAWWUF: It is said that Mohammed had a glance which was more powerful than the sword. He used it at the battle of Vadr and then later realized that although he had been victorious by the glance and the use of the wazifa “Allaho Akbar,” it was his mission in life to win hearts and not merely battle; to lead all the Arabs and not just certain factions. By this experience and especially after being defeated at the battle of Chad, he was thereafter entirely successful in all his endeavors. People became charmed by his glance and his mannerisms.

In the case of Lord Buddha, it has been said that multitudes became enlightened just by his glance. If one visits the caves at Arjunta, there are wall paintings which exhibit in a marvelous manner the Tathagata and his glance and even these seemingly flat-surfaced figures have a majestic and magical effect.

GATHA: Besides its precious work, which makes the eye superior to every other organ of the body, it is the expression of the beauty of body, mind and soul.

TASAWWUF: It is not our purpose here to present mere intellectual philosophy. We have to learn from our own experiences and growth inwardly and outwardly. In Series I Gathas, the dot and circle are offered as subjects in symbology and therefore as themes for concentration. The dot and circle are elements of flat surfaces; the eye is roughly spherical and cannot be used in the same kind of concentration. That is to say to begin with, the eye would be transcendental to the dot and circle.

In the next place the eye is a vehicle of light. It is because it is a vehicle of light it may express the beauty of body, mind and soul. According to Sufi teachings there are three aspects of light which may be called physical, mental, and spiritual. Although physical light has been studied for many centuries, it has properties which have remained unknown, such as electrical and magnetic aspects. It is also a subject in the study of plants as in photo-intensity and photo-periodicity. It has been proposed that if plants respond to varying exposures of light in time and in intensity, and these have been well marked, the same might also be true of exposures of animals to light in time and intensity. While these subjects have been confined chiefly to specialists, they realize that light even on the physical plane plays roles not always known to the generality.

When it comes to light on the mental plane there are many aspects of it too profound to discuss here. Besides such considerations without corresponding inner awakening would be confusing and useless. Therefore it is most useful as well as inwardly beneficial to develop in accordance with the three purposes of the Sufi Order.

GATHA: Sufis, therefore, symbolize the eye by a cup of wine; through the eyes the secret hidden in man's heart is reflected into the heart of another.

TASAWWUF: Realization comes from experience and not from any discussion. When the commentator was first ushered into Hazrat Inayat Khan's presence a glance penetrated deep into the personality. This seemed also to have been true of the others who became disciples at the same time. The difference between the lover and the Sufi is that whereas the lover often recognizes the heart language from his beloved, the Sufi may see it in all mankind. And the more the devotee can realize it the better he is.

The commentator was present when Hazrat Inayat Khan and Nyogen Senzaki the Zen monk met and a single common glance brought them both into Samadhi. The same experience occurred years later when the commentator was ushered into the presence of the Zen Roshi Soen Asahina at Kamakura Japan. After that, the experience was repeated at the same and different levels in meeting realized souls of different faiths.

The picture of a teacher or saint may be used in concentration and devotion. Mohammed's interdiction of the use of form was needed in his time when people were gross idolaters. At a higher state of general evolution, the situation is very different. The same medicine is not used for all diseases, nor can the same prohibitions be applied to all peoples.

The ancient Greeks had a legend of three old women called "grai." It is said they had only a single eye. The hero Perseus came and snatched it from them. This eye was symbolic of light operating on the physical, mental and spiritual planes. The term "grai" literally means "gray one." We can under-

stand this if we regard human beings as creatures of mixed light and darkness. Greek legends are full of myths and symbols which have cosmic meanings. Although Madame Blavatsky and some of her co-workers realized this, they did not go very far in succinct interpretations and so have left this work to others.

The symbology of wine has been presented in other places. But as in the Christian mysticism, especially, it always means transmutation from a state of pseudo sobriety or ignorance into bliss and exaltation.

GATHA: However much a person may try to conceal his secret, yet the reader can read it in his eyes, and can read there his pleasure, his displeasure, his joy, his sorrow.

TASAWWUF: One of the follies of commercial advertising is the assumption that concealment is easily accomplished, and that over-accentuated and over-emotionalized words can have a successful effect. Sometimes there is an effect but often it is largely hypnotic. And there is a reaction to this because the eye of the soul and the ear of the heart are often repelled rather than charmed.

It is an almost cosmic tragedy that when we look into the lives of actual persons resorting to such methods, they ultimately face cosmic retribution. They are easily replaced, and the same pattern is repeated to no benefit to anybody.

GATHA: A seer can see still farther. The seer can see the actual condition of man's soul through his eyes, his grade of evolution, his attitude in life, his outlook on life, and his condition, both hidden and manifest.

TASAWWUF: There are two ways by which this may be accomplished: the path of purgation and the path of attainment. Much of the path of purgation is presented in *Mental Purification* and its commentaries.

There are several ways toward attainment: one is a particular path of the development of sight, supersight and insight by special practices for this purpose. Another is the general evolution which awakens and utilizes Kashf as is explained in the Gathas on the subject and the commentaries. But besides both the seemingly negative and positive way towards seership, the ultimate comes when one realizes "This is not my body, this is the temple of God." So the true seer is one who is the instrument of the universe on the outer plane.

GATHA: Besides, to the passive soul of a disciple, knowledge, ecstasy, spiritual joy, and divine peace, all are given through the glance.

TASAWWUF: We have these words in the prayers. We have these teachings in the literature. But we do not always have accomplishments. There is a procession of spiritual vitality, passed from soul to soul, so to speak, in what may be called dharma transmission on one hand and procession of Baraka on the other. Ultimately, these become the same, and in the future ages the various schools of spiritual endeavor and mystical training will recognize this and each other.

As Sufism is now presented we can use the darshan of Buddha without necessarily emphasizing the personality of Buddha. We can use the teachings of Buddha to promote knowledge, ecstasy, spiritual joy, and divine peace. For this only glance and meditation are needed, thus perhaps the accomplish-

ment may follow, does follow. It would seem we are imparting these things as experiences and not as intellectual considerations. And these are done through various ranges of magnetic communication on various levels as is presented in the teachings on Sufi psychology, both those offered to the disciples and to the generality.

GATHA: One sees in everyday life that a person who is laughing in his mind with his lips closed can express his laughter through his glance, and the one who receives the glance at once catches the infectious mirth. Often the same happens through looking in the eyes of the sorrowful, in a moment one becomes filled with depression.

TASAWWUF: We are today promoting this infectious mirth by spiritual means. This does not mean that illness, sorrow, misfortune, etc., are overlooked; it means the eradication of self-pity and the ability to face the rest of life from another point of view. It is remarkable to behold the growing use of exaltation by scholars who realize the limitations of intellect and the infinite potentialities of heart and higher consciousness.

What are they using? They are using the glance, they are using the atmosphere, they are using spiritual phrases, they are practicing the presence of Allah and His praise. They are finding these things more effective than all else. Yet there is no blind optimism, no superficiality, no disregard for others.

GATHA: And those whose secret is God, whose contemplation is the perfection of beauty, whose joy is endless in the realization of everlasting life, from whose heart the spring of love is ever flowing, it is most appropriate that their glance should be called, symbolically, the “Bowl of Saki, the Bowl of the Wine-Giver.”

TASAWWUF: The deeper one goes into the recesses of the heart, the greater will be his capacity for exaltation and cosmic enjoyment. The wise teacher will not hold back his glance, his blessing, his fervor. He can and does arouse the dormant life of devotees and disciples by the glance, and this symbolically becomes wine.

Fana-fi-sheikh, or self-effacement before the teacher, is a normal practice of Sufis of all schools. So long as the teacher makes no effort to build up personal following, aggrandizement and fame, the more he is capable of arousing and awakening the dormant, latent possibilities in disciples and all humankind.

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