



Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being united with All the Illuminated Souls, who form the Embodiment of the Master' the Spirit of Guidance.

THE RELIGION OF THE HEART

If anybody asks you, "What is Sufism? What religion is it?", you may answer, "Sufism is the religion of the heart, the religion in which one thing is most important, and that is to seek God in the heart of mankind."

There are three ways of seeking God in the human heart. The first way is to recognise the divine in every person and to be careful of every person with whom we come in contact, in our thought, speech and action. Human personality is very delicate. The more living the heart, the more sensitive it is, but that which causes sensitiveness is the love-element in the heart, and love is God. The person, whose heart is not sensitive, is without feeling, his heart is not living: it is dead; in that case the divine spirit is buried in his heart. A person who is always concerned with his own feelings is so absorbed in himself that he has no time to think of another. His whole attention is taken up with his own feelings: he pities himself: he worries about his own pain and is never open to sympathise with others. He who takes notice of the feeling of another person with whom he comes in contact, practises the first essential moral of Sufism. The next way of practising this religion is to think of the feeling of the person who is not at the moment before us. One feels /or a person who is present, but one often neglects to feel for someone who is out of sight. One speaks well of someone to his face, but if one speaks well of someone when he is absent, that is greater. One sympathises with the trouble of someone who is before one at the moment, but it is greater to sympathise with.

one who is far away. And the third way of realising the Sufi Principle is to recognise in one's own feeling the feeling of God, to realise every impulse that rises in one's heart as a direction from God, realizing that love is a divine spark in one's heart, to blow that spark until a flame may rise to illuminate the path of one's life.

The symbol of the Sufi Message, which is a heart with wings, is symbolical of its ideal. The heart is both earthly and heavenly. The heart is a receptacle on earth of the divine spirit, and, when it holds the divine spirit, soars heavenward; the wings picture its rising. The crescent in the heart symbolises responsiveness; it is the heart that responds to the spirit of God, that rises. The crescent is a symbol of responsiveness because it grows fuller by responding more and more to the sun as it progresses. The light one sees in the crescent is the light of the sun; as it gets more light with its increasing response, so it becomes fuller of the light of the sun. The star in the heart of the crescent represents the divine spark which is reflected in the human heart as love, and which helps the crescent toward its fulness.

The Sufi Message is the message of the day. It does not bring theories or doctrines to add to those existing already, which puzzle the human mind. What the world needs today is the message of love, harmony and beauty, the absence of which is the only tragedy of life. The Sufi Message does not give a new law; it awakens in humanity the spirit of brotherhood, with tolerance on the part of each for the religion of the other, with forgiveness from each for the fault of the other, it teaches thoughtfulness and consideration, so as to create and maintain harmony in life. It teaches service and usefulness which alone can make life in the world fruitful, in which lies the satisfaction of every soul.



THE SUFI MESSAGE

The Sufi Message exists for the purpose of aiding those who feel the need of further instructing themselves in the Sufi point of view, or of making it better known to the world. It should be remembered, however, that the idea of "conversion" is alien to the Sufi spirit. The intention, in making Sufism known, is that those who feel attracted may obtain satisfaction without undue delay.

The work of the Message is for social and religious, unity, and for the esoteric development of the individual, is under the initiatic direction of a Senior Teacher.

The term "Sufi" is akin to the word "Sophia" which, both in Greek and in Persian, means Wisdom. The central idea of Sufism is believed to have existed from the beginning of creation, and traces of Sufism are to be found in all periods of history.

SUFI THOUGHTS.

1. There is one God, the Eternal, the only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened Justice.
6. There is one brotherhood, the human brotherhood, which imites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
- :to. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, in which resides all perfection.