

Sufi Principles of Meditation



Lecture 4: States

"For thirty years I sought God. But when I looked carefully I found that in reality God was the seeker and I the sought."

—Bayazid Bastami



chicago gnosis

The seven degrees of ecstasy through which the mystic reaches the perfect state of the soul are described in the school of Sufism. The school of Sufism teaches about ecstasy. The state and secret of our level [of being] is revealed in Sufism, because this is the interior state of life in God.

—Samael Aun Weor,
The Aquarian Message



Ecstasy (Wajd)

Ecstasy (wajd), befalls the heart suddenly and unexpectedly, coming upon it without design or artificial prompting. Of this the shaykhs have said, "Ecstasies are sudden events, but they are the fruits of assigned devotions." God increases His kindnesses toward all who increase their spiritual practice.

I heard Abu Ali al-Daqqaq say that inner events arise out of systematic private devotions. He who has no assigned litany, in his outer being, has no spiritual influx in his inner being. An ecstasy that owes anything to the one who experiences it is not true ecstasy.

Just as, in outward life, it is the ordinary daily transactions in which the servant engages that produce for him the sweetness of acts of worship, so, in inward life, the guidelines the servant confronts are what bring on his ecstasies. The sweetnesses of worship are the fruits of outer dealings, ecstasies are the results of inner efforts.

–*Al-Risalah: Principles of Sufism* by Al-Qushayri

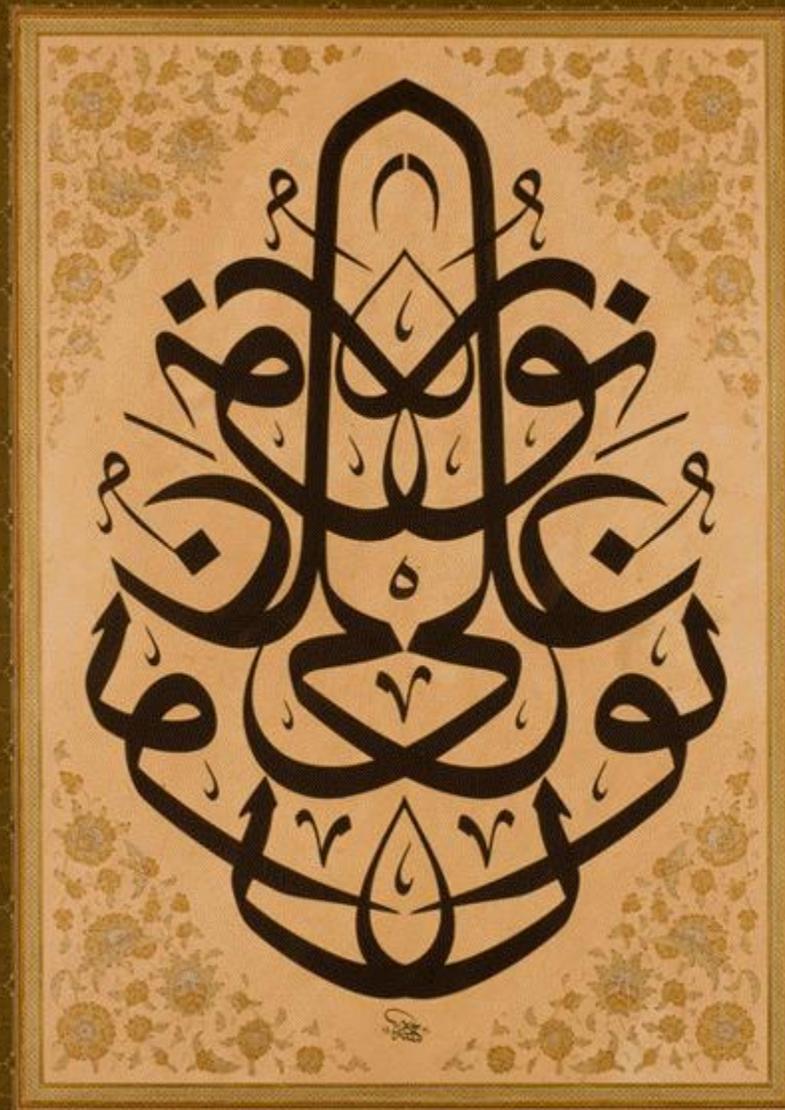
Being (Wujud)

As for being or finding—it follows on advancement out of *wajd*. There is no finding the Truth save after the extinction of the ordinary human condition, because when the power of reality manifests, the perception of material things cannot endure. This is the meaning of the saying by Abu-l Husayn al-Nuri, “For twenty years I have been finding and losing—when I have found my Lord, I have lost my heart, and when I have found my heart, I have lost my Lord.” It is also the meaning of the saying of Junayd, “The knowledge of Unity is contrary to its existence, and its existence is contrary to the knowledge of it.”

With this sense they recite:

I find my true existence in vanishing from existence
And from all apparent evidence I see.

—*Al-Risalah: Principles of Sufism* by Al-Qushayri



State (Hal)

According to the Sufis, a state is a spiritual influence that arrives in the heart without their intending, contriving or earning it, such as joy or sorrow or expansion and contraction or desire or agitation, or awe, or need. While stations are earned, the states (ahwal) are gifts. The stations are attained through the expenditure of effort, but the states appear from the fount of generosity. The possessor of a station is confirmed in it. The possessor of a state is transported beyond it. Dhu-l-Nun al-Misri was asked about the gnostic and said, "He was here, and he left."

—*Al-Risalah: Principles of Sufism* by Al-Qushayri

The Momentariness of States

Some of the shaykhs have said, “The states are like lightning flashes: if one seems to continue, it is self-deception.” And they have said, “The states are as their name,” [the verb hala means ‘to change’ or ‘to pass’], meaning that immediately as they come upon the heart, they vanish. They recite:

Did it not change, it would not be called a state

And everything that changes vanishes.

Look at the shadow whenever it draws to an end.

It begins its diminution when it has grown long.

–*Al-Risalah: Principles of Sufism* by Al-Qushayri



Sometimes one of the subtle sayings of the Sufis stays in my heart for days, but I will not accept it save on [the testimony of] two just witnesses: the Qur'an and the Sunnah.

–Abu Sulayman al-Darani in *Al-Risalah: Principles of Sufism* by Al-Qushayri

Being and knowing must be
balanced to establish a sudden
blaze of comprehension within
our psyche.

When knowing is greater than
being, it causes all kinds of
intellectual confusion.

If being is greater than knowing,
it can produce cases as serious as
that of a stupid saint.

—Samael Aun Weor,
The Great Rebellion



The best of states is that which goes together with knowledge.

–Nahrajuri in *Al-Risalah*

Any mystical state that is not the fruit of formal religious knowledge brings more trouble than benefit to the one who experiences it.

–Abu Amr bin Nujayd in *Al-Risalah: Principles of Sufism* by Al-Qushayri



Progressive States (Ahwal)

I heard Abu Ali al-Daqqaq speak about the saying of the Prophet, "Something covers my heart so that I ask forgiveness of God Most High seventy times a day." [He said that] the states of the Prophet were always in progressive development. When he moved from one condition to a higher one, it would sometimes happen that his attention returned to what he had advanced beyond. He used to count this 'a covering' compared to what he was attaining in the immediate condition, for his states were always in increase.

—*Al-Risalah: Principles of Sufism* by Al-Qushayri

Levels of Being

The Truth's capacities for depth and subtlety are without end. And since honor is due to the Truth. It is impossible to fully attain this; the servant is always involved in the refinement of his states. No spiritual significance is conveyed to anyone unless there is in his destiny something beyond it, to which it may transport him. This is the point of the saying, "What is good in the righteous is bad in those brought closer to God." Junayd was asked about this, and recited:

Explosions of light glitter when they appear

Making a secret visible and giving news of unification.

—*Al-Risalah: Principles of Sufism* by Al-Qushayri

Illumination and ecstasy come when the mind is silent, when the mind is quiet.

Drowsiness in combination with meditation produces ecstasy.

God searches the nothingness in order to fill it.

—Samael Aun Weor, *The Aquarian Message*

