

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.

Githa with Commentary

Series I: Number 4

### Wazifas

GITHA: Wazifa means the repetition of a word, and this has been the secret of the Oriental mystics, practiced by them for thousands of years.

TASAWWUF: The idea of repetition is impressed upon the youth of many western lands in their school yells. They never regard them as wazifas or mantrams. Wazifas and mantrams are very much the same; only the language differs.

No doubt many peoples have tended to repeat words from other languages which may be unintelligible to them. They feel some value in the sounds themselves. Often these sounds are used in children's games. Jesus spoke against the "vain repetitions" of foreign peoples. Evidently the same habit was found in his time to repeat strange words as if they had special value. The same is also the theme of *The Frogs* of Aristophanes. From the same source we have such words as "hullabaloo" and "abracadabra" which have definite meanings in the Semitic languages but not in the Indo-Germanic languages.

Even today we find many people believing that Tibetan mantrams have special values. There is little evidence for this. But there is evidence that the **Shema** of the Hebrews had psychic merit. The **Shema** is one of the basic themes of the Hebrew Kabbalah. Many have been intrigued by the Kabbalah but really do not know it, for the Kabbalah is based on the **Shema** and the **Shema** itself on the existence **God**.

GITHA: In Wazifa such words are used which have a certain meaning for a physical, mental, moral or spiritual purpose. In the Vedanta it is called Mantra Yoga, and the importance of this Yoga is great, for its effect is quick.

TASAWWUF: Many people have been deluded into presuming that the term "mantra yoga" has special merit. There is no more merit in the words "mantra yoga" than in the word science. The merit of mantra yoga is in its practice; the merit of science is in its experience.

**Physical.** Sometimes the sounds have special effect. The difference between traditional and modern Sufism is that today we accept words and sounds connected with various languages but always connected with the essence (*Zat*) or attributes (*Sifat*) of divine existence. These sounds—not only OM, but other sounds, especially HU, seem to have been drawn from the empirium itself.

**Mental.** This comes when the Wazifa has a suggestion.

**Moral.** Concentration on the merits of Allah produces by reflection the same merits in man.

**Spiritual.** When the Wazifa is the means to union with God or even direct awareness of Allah, it fulfills this purpose.

GITHA: There are words used in a Wazifa, the effect of which is in their numerical value; there are words also which have been either practiced or have been spoken by great inspired souls, which have their value.

TASAWWUF: In a certain sense any word spoken with meaning a number of times establishes an accommodation in the Mind-world. The repetitions of words which have been used many times, even by ordinary people, increases the psychic power in them. This psychic power is somewhat lost or eroded when words are used superficially or in derision. But there is also a higher psychic power when the original sound words of great masters and prophets are repeated.

The term **Allah** did not originate with Mohammed. It is a very ancient term and probably came from the prophet Abraham. There are words or attributes which have values from their intrinsic sound or meaning. But words, phrases and sentences which originated from prophets and are repeated in forms as similar to those used by the prophet have a special power in them. That is why the **Fateha** of Islam has been so effective and several of the most important wazifas have been drawn from it.

There is also the consideration of **Cyclic Law**. This becomes effective when certain numbers of repetitions are used. We see this cyclic law reflected variously in the days of the week, in the principles found in astrology, in the rhythms of music, dancing and poetry. Corresponding number, multiples of them and larger numbers are used in devotional repetitions. The effectiveness has been corroborated in the lives of many celebrated devotees.

GITHA: Sometimes Wazifa is practiced for the accomplishment of a certain definite aim. In such cases it should be understood as good and pure, otherwise perhaps the aim will be accomplished, but the result will be bad.

TASAWWUF: It is often the spirit of devotion that makes the effect good. The repetition of a school yell is not necessarily good or bad. The chanting of repetitive phrases by a mob will be effective but not necessarily good. The repetitions of the devotee may often be effective and constructive.

*\*\* (This draft breaks off at this point) \*\**

Further drafts continue.

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Githa with Commentary

Series I: Number 4b

### Wazifa

GITHA: Wazifa means the repetition of a word, and this has been the secret of the Oriental mystics practiced by them for thousands of years. In Wazifa such words are used which have a certain meaning for a physical, mental, moral or spiritual purpose. In Vedanta it is called Mantra Yoga and the importance of this Yoga is great, for its effect is quick.

TASAWWUF: A great deal has been published on this subject, appearing in *The Sufi Message* literature since the time when these lessons were first given for disciples. In addition to that a number of books have been published, some very valuable from sacred literature and traditions, some not so valuable being commentaries and opinions of authors who have not submitted themselves to the practices about which they write.

In addition to this there has arisen a whole generation of young attracted to Mantra Yoga, who find delight in Mantra Yoga, and even make a play of it. The repetition of the Names of God is so important that even light considerations of sacred phrases have advantages not always found in traditional prayers and rituals.

The considerations of physical, mental, moral, and spiritual also appear in the literature, often from the standpoint of inducing greater response to the corresponding forms of magnetism and also to enable each person to himself become a source or transmitter of cosmic energies. Thus it is no longer a matter of philosophical or dialectical discussion.

Philosophies about Mantras, not accompanied by proper repetitions, have little value. Repetition of sacred phrases, even without any verbal or other explanations, often open the doors to the recesses of heart.

GITHA: There are words used in a Wazifa, the effect of which is in their numerical value; there are words also which have been either practiced or spoken by inspired souls, which have their value.

TASAWWUF: We have first to consider what has been called cyclic law. For example, in fairy folklore there is a saying "say it three times and it is so." Sufis are generally found to use rhythms of ten, twenty, twenty-one, thirty-three, forty, one hundred and one, etc. No doubt the numbers have been derived from ancient occult sciences as that of the Pythagoreans. Although the tradition is that Pythagoras said "God geometrizes," the Jewish mystical science known as gematria has to do with the numerical value of letters, words and sounds. This indeed is the basis of much that has been called *Kabbalah*. Among the great Sufi schools, that of the Kadiris have the symbol of the "Rose of Abdul Kadir-i-Gilani." The petals of this rose are used to represent definite numbers of Wazifas repeated by the devotee. They are woven in such a fashion that they correspond to the dharani of India.

Sacred phrases have been transmitted in all mystical schools. They may have arisen from words expressed by the teacher or words concerning the teacher. The former have a greater value. Their

psychic power is tremendous. They may have been a complete sacred prayer, a phrase or sentence from a sacred prayer, or they may have been sacred phrases apart from prayers. This is particularly true of the Wazifas which arose in Islamic culture, from the words of the Prophet Mohammed, and endowed also with the psychic power of utterances from a Messenger of God.

They have in them all the importance of magnetism arising from suggestion. Many times they also have the importance of sound which has cosmic value. For example take the two sounds **Ya** and **Hu**. There have been people that repeated Ya Hu. One of these became the Ya hu-dim, which is to say Jews. But there were also other people that have repeated the sound Hu and also sounds akin to Allah.

A phrase arising from a Divine Messenger has several values. Its very nature points toward God-realization. The multitude of its repetitions are marked in the cosmos itself. The devotee becomes attuned to this tremendous cosmic magnetism. Therefore it is often more beneficial to repeat phrases that have been uttered many times than to use familiar terms which are translations of these phrases but do not have the same echoes in the universe

GITHA: Sometimes Wazifa is practiced for the accomplishment of a certain definite aim. In such cases it should be understood as good and pure, otherwise perhaps the aim will be accomplished but the result will be bad.

TASAWWUF: This is the difference between spiritualism and magic. In spiritualism (Ruhaniat) the principle is that one becomes more and more aware of God, chiefly through His attributes, for the accomplishment of the purposes of life. In magic the purport is often personal. Thus in the commandments of the Hebrew faith it is said "Thou shalt not take the Name of the Lord Thy God in vain." The Hebrew term here is Jehovah or Ya-Hu-Va. We might call this a Mantric term. In fact to avoid any difficulty here the people of the Hebrew religion stopped using it entirely and substituted a particular attributive word **Adonai** which means almost the same as the English "Lord," the Hindu "Sri," and the Greek "Kyrios."

We see another example of it in many parts of the world when college students and rooters at athletic games repeat "Ra-rah" not knowing they are actually using a Divine epithet, but not for a necessarily noble purpose.

On the path to God there are many particular attributes formulated as Wazifas to help the seeker to attain an immediate or an ultimate purpose.

GITHA: Among the different purposes for which Wazifas is used are such as: increase of means, success in a certain affair ...

TASAWWUF: Thus "Ya Azeem" may be used to help both the student and the businessman. It literally means something like "O Power" but this is more the power of the universe descending on the devotee the power of wisdom or grace rather than the material strength. For the latter "Allaho Akbar" is used.

The whole attitude in life may be "In unison with the Will of God, we ..." So failure is not necessary. Besides the teacher takes it upon himself to try to help the disciple in all his adventures as well as in accomplishing the main purpose of his life. The teacher often considers he is to blame when the

pupil falters. At the same time the success of the pupil may be the sign of wisdom or prowess to both teacher and pupil.

GITHA: ... clearing the path of a certain difficulty ...

TASAWWUF: For this “Ya Fattah” is repeated, generally with motion using the hands as if clearing the way. This movement and corresponding movements in the use of any Wazifa adds psychic power to effort. The proper use of psychic power also belongs to Ruhaniat. This also means utilizing the power of suggestion as appears in the literature, especially the works on psychology. In other words the Wazifa is an application of “When man walks one step toward Allah, Allah walks ten steps toward man.”

If one only knew it there is all perfection and wisdom in Allah, but the way of knowing is not limited to any intellectual attainment. It operates on all planes.

GITHA: ... increasing charm and personality, appearance and atmosphere ...

TASAWWUF: The repetition of the phrase “Ya Jamil” may be taken as an example here. We say “God is the perfection of Love, Harmony and Beauty.” Now how to apply it? It is applied when a particular attribute is verbalized as devotion and used as Wazifa. When the world knows this it will not be necessary to purchase chemicals to beautify one. The alchemy of Allah is vastly superior to any chemicals, has no commercial value, does not produce karmic reactions and samskaras, and brings out the latent faculties which come from the soul itself into physical and mental manifestation. This is one example of what Jesus Christ has said, “Be ye perfect as your Father in Heaven is perfect.”

GITHA: ... developing power, such as psychic, occult, healing and magnetic power.

TASAWWUF: There are many Wazifas which have been used in various schools of Dervishes (that is, Sufis) which have been used through the ages. Some of these are quite selective. Some of them have direct intellectual, psychological or moral import.

Besides these there are the **Ninety-Nine** “Names of God” which form the rosary of “Pearls of Faith.” Most of these are effective. They are like specialized medicines to be used in special cases. The Caliphs and Murshids in the Sufi Orders are given special training in this field.

Elements of psychic science are offered to members of the Elementary Study Circle. Also we have considered this in the studies on Nimaz. Even in the lessons on the prayers with movements, which are offered at Bayat, the importance of these movements is taught and stressed. This work is further enhanced in the Dervish Dances.

Other aspects of developing power appear in the literature on psychology and in the Githas on psychology called **Amaliat**. The members of the Advanced Study Circle are given specific and general training along this line.

Also in the book *Health* there is the philosophy of the development of both healing and magnetic power. This may be done either by the spiritual teacher or the healer (Shifayats) and Khifayats. These latter are often chosen because of their magnetic and healing ability. Healers who have been success-

ful because of their love and tenderness are also trained to develop magnetism which balances them and prevents their loss of power.

GITHA: The Wazifa is also practiced for turning an enemy into a friend ...

TASAWWUF: There are several ways of doing this. Often the Darood (Toward the One, etc.) or invocation helps bring this desired condition. Meditating together or breathing in an atmosphere of a spiritual teacher is like a communion. The teacher consciously acts as a harmonizer.

But there are also specific Wazifas which help produce this result. For example, “Ya Haleemo” —this mellows those who have ill will, hatred, envy or jealousy. It also helps produce humility, meekness and mildness.

“Ishk Allah, mahbood lillah” awakens tenderness in the heart and consideration for all people. It is a very beautiful Wazifa.

GITHA: ... helping another in his prosperity and success ...

TASAWWUF: This practice is: “**Bismillah, Er-Rahman, Er-Rahim,**” which has been translated by Hazrat Inayat Khan as “By the Name of God Who is the Most Merciful and Compassionate.” This is not basically different from the usual translation but as God is Supreme we can only properly use superlatives with respect to Him.

Hazrat Inayat Khan has said, “To whom you wish to see successful in this and that world, “**Bismillah Er-Rahman, Er-Rahim**” brings great success in all undertakings. Unimaginable things are done by recitation and repetition of this. Also develops all attributes of humanity, places you in connection with all Murshids in chain, from whom you receive constant help. This makes a person pious, honest and virtuous.”

**Secretary’s Note** (Wali Ali): *This concludes draft version b which is clearly the most recently written draft of this particular number (#4) of the commentary. The version written by Murshid Samuel L. Lewis at an earlier time now follows in its entirety.*

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