



# POEMS

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SECTION –A  
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## **JOURNEY TO NOWHERE**

At some point in our lives, we have all longed for a feeling of freedom which a bird enjoys while flying in an open sky. It moves on and on defeating the pull of gravity. In fact gravity seems to be moved up in the form of the bird. Looking from a different perspective, gravity and bird melt into each other transforming into a free movement towards the sky. This upward movement depicts the symbol of life, where "movement" represents change or continuous renewal and "upward ness" reflects the evolutionary process leading towards the ultimate freedom.

At one time or the other, every one of us has experienced the glimpses of freedom. For instance, while looking at a sunset or listening to a beautiful piece of music, thinking process of mind simply stops and one loses the sense of time. He does not exist as a separate entity from the experience rather the boundary between the experience and the experience melts away. Such experiences not only impart an intense feeling of freedom but also an understanding that relationship between objects in not formed but it is already there. However, as soon as one starts appreciating the experience, thinking mind enter once again to give all the comparisons of past experience and one steps again into the past or future losing the moment to moment reality. Celebration or Ecstasy can only happen to a thoughtless mind, which exists like a clear mirror with no impressions of past or future,

All the desires of a human being whether physical or spiritual in nature leads him to an ultimate desire of cutting the chains and bonds within his being. He wants to be free, to just open HIMSELF, to dance and celebrate. In his life span, consciously or unconsciously he treads on several paths just to get this feeling of freedom. At times, he wants to be powerful, other times wealthy, yet at other times spiritual just to be free. A man who is after power feels that power would make him a rider on the horse of fate moving freely against the winds of bonds and chains. Another man who is after wealth also seeks freedom as he is under the impression that it enables him to buy the whole world which again gives him a sense of freedom.

Likewise a religious person prays to find his freedom in the heaven after death. A common thread among these seekers for freedom is that they all depend on something outwards to reach their goals. This dependency on anything is again bondage. This is a paradox as one looks at freedom through the window of a bondage, but it has to be so as freedom only makes sense amidst bondages. In spite of different paths taken, for most of the people, flower of freedom does not bloom as the fragrance of celebration is missing from their lives. However, there have been people who have touched the peaks of freedom and have become the epitome of the life. In spite problems on the physical level of existence, an air of celebration surrounds them.



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This is what Sufism is all about i.e. to get into the depth of life to find the pearl of freedom. Sufi inevitably starts with outward objects, but see those as means rather than goals. It has to be that way because everything in the universe is in a state of flux. In this situation, it is impossible to set goals particularly in this path because by the time one reaches at a goal, not only the goal changes but also the seeker. The goal exists in future and whatsoever exists in future is always like a mirage due to ever changing reality of each and every thing. With this awareness, a Sufi starts moving in a different dimension away from the future oriented ness to experience the moment reality.

Sufi meditations are directed to still one's mind because a chattering mind either exists in past or future. It never exists in present. By practicing meditations, gradually, a Sufi becomes capable of experiencing the moment to moment reality in any situation. Since, under the spell of such experiences, demarcation between the experience and the experience dissolves, he starts realizing a new dimension of his being that one is related to each and everything in every possible way. This feeling of oneness explodes into a tremendous insight and he rises in love with each and everything.

This experience of oneness is the very core of the Sufism that culminates in a love affair between the part and the whole. However, it is a very different relationship as part is not only the part but whole at the same time and whole is not only whole but part of the part also. Infact, part and whole exist no more; just love remains as has been expressed in the following Sufi poem;

I am love; in heaven and earth I have no place;  
I am the wondrous phoenix whose spoor cannot be traced.  
With eyebrow bow and arrow winks I hunt both worlds  
Yet my weapons cannot be found.  
Like the sun I brighten each atoms cheek;  
I cannot be pinpointed, I am too manifest,  
I speak with every tongue, listen with all ears,  
But marvel at this: My ears and tongue are erased.  
Since in all the world only I exist above and below.  
No likeness of me can be found.

This is what Mairaj is; "Mairaj" Is an Arabic word meaning ascension. It does not belong to any particular creed or religion. Whenever and wherever a man gets in touch with the source of freedom within his being, he attains "Mairaj". It is the height of spiritual evolution. It is the feeling of oneness resulting in breaking of all barriers, setting one free. With this attainment, one lives in the world amidst bondages but with freedom. It is said that on a sandalwood tree, live poisonous snakes. They all appear hypnotized due to very strong perfume of the tree. In the same way, the perfume of love sets one free from the poisonous snakes of bandages in ones being. The experience of this realization has been beautifully expressed in the Koran in the following verses;



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"Glorified be he who carried his servant by **night** from the **inviolable place** of worship to the **far** distant place of worship the neighborhood where a we have blessed, that we might show him of our tokens to **he only he** is the hearer, the seer".

So much has been said in these verses that nothing more can be said. Due to paradoxical nature of reality, symbolic style of saying has been adopted because there is no other possible way of interpreting mystical experiences since, these verses give an insight towards spiritual attainment and development of personality, Sufis have tried to explain these verses. Still this explanation is like finger pointing towards the moon and not the moon itself. To start with "**Servant**" is not the right translation rather the Arabic word is "**Abd**", this has been used for a man who exist at the highest rung of spiritual evolution – who has made HIMSELF available to experience the Grace of God night represents the introvert aspect of God, it is said in the Koran;

"God is first, God is last, God is extrovert and God is introvert".

Also for a mediator, night is the time for inactive activity when his eyes open inwards.

It has been said that the He carried His **Abd**. This is the message that one should be humble ultimately it is He, who call or His Grace that pulls one up. One can try his best but one should not feel proud as his efforts will always fall short as compared to the gift of this experience. This is why a Sufi prays or meditates with no expectation. The means are the goals for him.

Also one can notice the extra ordinariness of this journey as literally it seems that God carried his Abd along with him, but in this sense, one will be limiting God. This God cannot be omnipresent as place from where he comes to carry his Abd will be devoid of His presence. It will only make sense if one sees this journey between the two dimensions of the same being i.e. human aspect is "Abd" while the divine aspect is **God**. To elaborate it further, Sufis see the creativity of universal consciousness or God in seven stages. One should be careful not to take these stages literally because are inter-related and simultaneously merging into each other. Hence distinction cannot be made and there is no start and no finish to these stages. These stages have been created by Sufis just to convey a certain level of understanding .a brief description is as follows;

## 1) AHADIYAT:

He exist as "HIMSELF" like a seed where all the trees, flowers, thorns, leaves, fruits etc. are lying in a dormant from ready to be born. He is just "HU". Not more or less.

## 2) WAHADAT:

He perceives HIMSELF as "HIMSELF" like a seed sprouting to realize its 'isness'. An awareness of 'AMNESS' takes place. This stage has also been called as "Haqeeqat – e-Mohammadi", "Mahaguru ", "Christ" , "perfect man "etc.



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### 3) WAHIDIYAT:

He perceives "HIMSELF" in detail like the realization of seed that it has all the trees, flowers, etc. within itself.

### 4) MALKOOT:

He perceives "HIMSELF" through his details; still there is no form or matter. Nothing is gross or subtle.

### 5) AALAM-E-MISAAL

He exists as "DETAILS" but in subtle form. To see it from another perspective, 'Details' of Him realize their presence and feeling like pleasure and pain become material.

### 6) NASOOT:

His Details take the material forms and can be recognized as animals, Plants, rocks, etc.

### 7) INSAAN (Human Being):

Actually, this also comes under the sixth stage, i.e. Nasoot. However, it is taken as a separate stage because a human being is a small universe; all that the universe contains is contained by him in miniature way. He is like a drop of water which contains all the secrets of the ocean; a light breeze which has a potential of becoming a storm.

He is finite yet infinite. He is endowed with a gift of 'QALB' – spiritual heart which wants to be consumed in the fire of love; can fly so high that even the height of the heights appear depth; is capable of taking the so called quantum leap towards the infinity.

Now one can realize that in the above mentioned Koranic verses, abd reflects the stage of **Wahdat** - where a human being is at highest rung of spiritual evolution and **God** reflects the stage of **Ahadiyat** - where there is nothing but **HU**, then, in these verses, something is being said about the **inviolable place of worship** and the **far distant place of worship** which are again human aspect and divine aspect respectively. The point to ponder upon is this that both the places are of worship. This why Sufis as human beings live a rich life and do not condemn the world as it is sacred too. It is another dimension of the same being. They love the world as they love themselves, but not attached to it due to ever changing nature of it. Then it is said, "The neighborhood where of We have blessed that We might show him Our tokens lo! He only he is the Hearer, the Seer". When one attains to the Godliness in His being i.e. the stage of 'Ahadiyat', there are just blessings and blessing. He is one with God. A union happens rather a reunion as one is already united with God without realizing it and consequently 'He only He is the Hearer, the Seer'.

These are the states of '**Fana**' and '**Baqa**' in Sufi terminology where he dies as himself and lives as universal consciousness. This is what the culmination of 'dhikr' is! Where he negates all the personal Gods or bondages i.e. greed, power, ego etc. And affirm the universal consciousness or freedom. He is same yet not the same. An anecdote goes like this:



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In a far off town Mulla Nasruddin entered in a serai. The serai keeper immediately approached to welcome him. Mulla said, "First things first, tell me! Did you see me entering?" "Serai keeper said" Yes Sir! This is why I have come to welcome you "Mulla said" Did you have any acquaintance with me? Serai keeper's response was negative, Mulla said, "Then, how can you say that the individual entered in the Serai is me!"

He is same yet not the same.

However, this is not the end of the story. The overview of spiritual attainment which has been given above is one half of the circle. It related to the ascension but simultaneously God descends to complete the circle. In other words, one is colored in the colored of Godliness, and only then the Koranic verses "God is nearer to you even from your jugular vein" and "God is the Nur (light ) of heavens and earth" become meaningful. Also, as said by **Prophet Mohammad (Please be upon him)**, "a seeker through meditation attains to a state where God become his tongue through which he speaks, God become his ears through which he listens, God become his hands through which he holds ....." It is a long hadith. To say it in a nutshell, Godliness is reflected in him and through him he is same yet not the same. He stands on earth but lives in heaven. While keeping in touch with the human aspect, he is able to participate in the universal dance as God is a never ending creativity, ever expanding from unknown to known.

The human beings of present day are growing in a very different set up which past has not known. The pace of developments has becomes fast not only in science but in every walk of life – fast music , fast driving ,fast eating etc.. Every thing seems to be moving in the fast lane. On one hand, this has made men tense while on the other hand, this has helped men to realize his limitation and bondages causing tensions. Also, these developments are responsible for better ways of communication. As a result, the walls of rigidity between different disciplines and faiths are falling. The unity within the diversity has not only been realized by spiritual people rather the scientists, physicists, psychologists, etc. are also moving in the same direction as is reflected in the following excerpts;

**(i)** "One is led to a new notion of unbroken wholeness which denies the classical idea of analyzability of the world into separately and independently existing parts ...we have reversed the usual classical notion that the independent" elementary parts "of the world are the fundamental reality, and that the various systems are merely particular contingent forms and arrangements of these parts.

Rather, we say that inseparable quantum inter – connectedness of the whole universe is the fundamental reality and that the relatively independently behaving parts are merely particular and contingent forms within this whole".

.....**By David Bohm** - a renowned modern day physicist

**(ii)** "Modern physics, of course, works in a very different framework and cannot go that far in the experience of the unity of all things. But it has made a greet step towards the world view of the Eastern Mystics in atomic theory. Quantum theory has abolished the notion of fundamentally separated objects, has introduced the concept



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of the participator to replace that of the observer, and may even find it necessary to include the human consciousness in its description of the world".

.....**By Fritjof Capra** – a physicist and author of; the turning point and the tao of physics;

Once of the greatest psychologists **Abraham Maslow** is also critical of what he calls the atomistic approach; the approach, common in physical science, of breaking things down into their component parts and studying the component parts separately. Man, he believes. Must be studied as an entity, as a system. Each part is related to the other part, and unless, one studies them all as a whole, the answers are incomplete, must behavioral scientists have attempted to isolate independent drives, urges, and study them separately. This Maslow found to be generally less productive than the holistic approach which holds that the whole is more than the sum of its parts.

.....from the third force – the psychology of Abraham Maslow **By Frank Goble**

It is time for both objective and subjective sciences to break the barriers between them and develop as one. The voice of our time is holistic. We, from different disciplines and faiths, have been given the gift of life from the same source. We are participants in the same dance of creativity, working for the harmony of the universe. We are like guests, dressed up in different outfits, to celebrate the same party.

## THE UNQUESTIONED ANSWER

We usually hear from the so called religious people that there is a God who has created this universe and human beings are here to worship Him. Also, good people will be sent to heaven and bad people to hell. According to these people, God the Creator is separated from His creation, hence there is always a distance between the human being and God. Consequently, people go to their places of worship with this attitude. Here some question arise like if this is the way God exists the how can a prayer is possible? Because such people will always be afraid of God while prayer arises out of love and one cannot love while he is afraid. Another question related to sins because if there is a devil then ultimately God is the cause of sins. If God is the cause of sins .if he had not created the devil there would have been no sins. If God is compassionate then there can be no justification for the creation of devil.

However, there is another group of people who are found almost in every religion. These people have been called by different names in different religions but their teachings are the same. They understand religious scriptures through their hearts and not from their heads. They do not make an object of God .according to them. God does not exist somewhere on the top of the sky rather he exists everywhere in other words. Creator is not separated from its Creation. It has been said in the Koran



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“God is the light of heavens and earth.”

This Koranic verse clearly says that the Creation viz heavens and earth is not separated from its Creator. To elaborate it further, one knows that the light is not only a source of life rather it also exposes the existence. Hence whatsoever exists is visible only due to presence of light. It is just like saying

“Sun is the light of the day”

Where one can see that the ‘sun’ is very much present in the ‘day’. In fact ‘sun’ and ‘day’ are not two but one. The Hindus represent God Shiva as a dancer – NATRAJ which reflects the idea that his changing universe is nothing but the different movements of God. As one knows that dance cannot be separated from a dancer. As long as a dancer is dancing, dance is coming out. One cannot conceive a dance without a dancer. This reflects the same understanding that the creator and the creation are one! This is why Buddha never talked about God directly to talk about something is to confine it in words and makes an object of it. Instead he used indirect method to cultivate the understanding of the universal consciousness or God. Though later religious beings like Moses, Christ and Mohammad (people be upon him) started talking about God, but it was for the teaching of their disciples so that they could approach reality with a single - mindeness, otherwise God is not such a presence which could be talked about! God is just ‘Hu’—not visible yet pervades everything, cannot be pinpointed yet as given in the Koran “God is nearer to you even from your jugular vein” such a presence cannot be talked about! It is like saying ‘a river’ where we try to convey a flowing thing through a frozen word. The word ‘river’ actually means rivering ‘because the water is continuously changing. Since, mind cannot create specific words for such phenomena, frozen words are created just to develop an understanding – a thirst for thereal meaning.

“Once Buddha was passing through a forest with his chief disciple Ananda. Due to autumn, the path was covered with fallen leaves. While walking, Ananda asked from Buddha whether he has delivered the whole massage to his disciples or more needs to be conveyed. Buddha stopped there and picked up a handful of leaves and told Ananda that only this much message has been delivered out of all the fallen leaves in this forest, Buddha further said that, it is not that he does not want to say rather the nature of his teachings are such that more cannot be said!”

Such a teaching required a different medium of communication which is beyond physical senses. It is like a meeting of two circles where centers meet without touching the peripheries. This medium can never be perceived by looking away from oneself, there is hadith,

“Whosoever has recognized HIMSELF has recognized God.”

This hadith becomes meaningful only, when no distinction is made between the Creator and the Creation. Only, then an understanding of oneself can be regarded as an understanding of God.

At this point, one may think that if the creator and the creation are one then what is the point of worship, heaven or hell, good or bad?



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What is the need to understand oneself? In a sense, it is true as zen masters say that to realize oneself is like selling water by the river. In India scriptures, it is said, "it is putting legs on a snake to help him walk." The following Sufi poem reflects the same point of view: -

How can a beggar become a Sultan?  
Bah! How can a fly become Soloman?  
How can this beggar become the Sultan?  
When he already is the Sultan?  
Bizarre, bizarre and rare indeed  
Since one is the same as the other  
How can this become that?

The problem arises because one exists in his mind, one become more and more egoistic with time and unless one drops his ego, he cannot realize his real self i.e. God. An allegory can be given here that although the reality of a drop and ocean is water but a drop is drop and an ocean is an ocean. To become an ocean, a drop has to dissolve in ocean i.e. a drop has to come out from the form of the drop. Although the whole tree is hidden inside the seed but a seed must die to give birth to a tree. This is the whole problem as when a person is born, society starts to condition him according to its way. He is given a name and he starts considering HIMSELF as the name. he starts recognizing HIMSELF through the eyes of othe\*\*\*\*\*  
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\*\*\*\*\*tand religious scriptures with his conditioned mind, hence so many different religions . The following anecdote by Maulana Rumi reflects the same idea:

"Four people were given a piece of money. The first was a Persian. He said, 'I will buy with this some **angur**.' The second was an Arab. He said,' No because I want **inab**.' The third was a Turk. He said,' I do not want **inab**. I want **uzum**.' The fourth was a Greek. He said, 'I want **stafil**. 'Because they did not know what lay behind the names of things, these four started to fight. They had information but no knowledge. One man of wisdom could have reconciled them all as such a man could know that each in his own language wanted the same thing, grapes.

To them, a person must drop his condition mind which is responsible for the development of his ego, only then can he realize his real self. The word 'religion' is significant here. It comes from a root 'religere'. Religere means to rejoin, to reunite but the question arises with whom? With ones own self, with the source of one's being. Another question arises, why reunite? It is because one is already united with the source, hence a reunion.



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They. Say unless a person becomes one with his true self, he will not feel contented rather lead a miserable or dull life. The celebration in his life will be missing even if he is a king as he HIMSELF keeps on creating hell under the influence of his ego. Ego can never have a feeling of fulfillment as it works like a begging bowl which can never be filled even with all the worldly treasures. Ego divides and this division result in selfishness, jealousy, hatred, etc., because if a person magnifies 'me' he will try to make HIMSELF superior to other consciously or unconsciously, the word 'person' is significant here. It has come from a root 'persona'. In ancient days, Greek actors used to wear masks according to their roles in the drama while hiding their original faces. These make were called as 'persona' actually, this is what a 'person' is! His personally consist of different masks for different situations without knowing who the real person is!

A Russian mystic Gurdjieff has rightly said,

A person is like a house where no one required a certain level of understanding which usually comes through meditation where one is able ton encounter oneself in a

Most natural way. He is able to see his so called extra-ordinary personality in an ordinary way. This consequently, he develops an attitude of compassion towards his fellow beings as his individuality (original face) rather than personality (masks) reflects others as HIMSELF with no feeling of superiority over them. This is why Bokujo – a Zen Master said to one of his disciples to look for his original face – the face which he had before birth and would have after death. This saying reflects the same point of view where masks are to it after the negation of masks is the real self which is God. As, when Mansoor Hallaj uttered, 'Anal Haq' i.e.:' I am the truth,' it was not the voice of his ego rather the reality asserted itself in and out of him. Another event of the similar nature took place when, at the time of crucification, Pontius Pilate asked the Christ, what is the truth? , Christ dept quit. He again asked andaaain the Christ did not speak, infact, this was the answer that truth cannot besaid! Truth is the being of Christ and not the words he said. Hence, truth is the presence of the realized being. just as truth is deathless and omnipresent ., realized being always exist in the world so that one lighted candle kindles many other candles .now the question arises , when truth is beyond words, what is the purpose of religious scriptures, which are full of words ? They say, religious scriptures are here to create thirst for the truth enabling a person to see the limitations of his personality in the mirror of teachings imparted through these words.

It is not that this realization is only for some special people rather every one of us has a potential ready to get tapped upon as the reality of each and everything is one.

Fakhruddin Iraqi has said,

That magic spring where khizr  
Once drank the water of life  
Is in your own home  
But you have blocked its flow



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Likewise, to them worship does not mean a distant relationship between God and the worshipper rather it is a way to recognize one's reality. This point of view is very much based on the following hadith,

"God was a hidden treasure: he wanted to be recognized: hence created the universe."

This hadith clearly say that the purpose of creation is none other than the recognition. Of God. Since, they see creator and creation as one, recognition of one's reality means the same thing as the recognition of God.

Although, they observe all the outward religious practices but their attitude is different. They do not demand anything from God.

"A young child's doll was broken. As the cried over the tiny pieces, she said to her brother, 'I am going to pray to God to put the pieces together.'"

Do you expect God to answer your prayer?' he asks

'You will see that God will answer.' She predicted

A few hours later, when the brother returned, he asked her, "Well, has God answered?"

'Yes', she replied, pointing to the pieces. He said, no!

In the same way, they do not pray or visit holy places in the hope of getting into heaven or avoiding hell.

Once people saw rabia basri going with a pall of water in one hand and a burning torch in the other. When they inquired about it , she replied, 'I am going to burn the paradise with the torch and extinguish the hell fire with the water as people do not pray for God instead to earn paradise and to avoid hell.'

Rather, such places provide them with milieu saturated with an immaculate feeling of God. They feel surrounded by a fragrance of spiritual fulfillment.

As far as the presence of devil is concerned, it is a symbolic way of representing ego, Which not only gives a feeling of separation from other human being but also from God. To them, Adam is not a historical figure rather every human beings is an Adam.

An individual is born innocent like Adam living in the paradise, but with the development of ego, he tasted the fruit of separation which brings all sorts of problems and he loses his heaven, however, with trial and error, he restarts his journey towards his initial state because unconsciously he remembers his life of pure innocence, there is a story in the bible that,

"Once there was a man who had two sons. One of these sons had turned out to be a rebel and left home while the other condition living with his father. After many years of separation he decided to come back. When his father heard the news, he arranged a great welcome home party where the whole city was invited. The other son felt a little bit jealous and asked his father, how come you are celebrating for such a rebel son who had left you? The father answered, 'his absence for so long has aroused a great feeling of love and we are going to celebrate this occasion whole heartedly?"

Needless to say, the father is God and the loyal son represents the nature consisting of rocks. Plants animal's angels etc. who are always following the given code of life.



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In other words. They are doing what they are programmed to do without digressing an inch from the given path. The rebel son is of course! The human being.

## **PRISONER OF THE MIRROR**

He was a sculptor, a great sculptor. He was working on his own sculptor. This becomes the focus of his life to sculpt HIMSELF. With time, he becomes so much absorbed in his work that he did not seem to have any other important thing to do. At last, with the effort of several years. He almost completed the sculpture. Then, he allowed others to observe it. His first guests were his parents. They very much appreciated the sculpture, but disliked the expressions on its face. He listened to them very attentively and started working to alter the expression on its face. He listened to them very attentively and started working to alter the expressions. It took him a year to do so. Next, his brothers come and advised him to change the eyes. Again, this poor man spent a whole year to improve upon the sculpture. In the meaning, his sisters arrived with their suggestions. He again had to work on the sculpture. Then his friends arrived and so on. He becomes so much preoccupied with this sculpture that he thought it to be real. He become like a puppet, moving with the help of others, it started becoming painful for him. He was creating the creator. It becomes unbearable for him and one day, he smashed the statue and for the first time in his life, he was free.

## **THE TRIANGULAR CIRCLE**

With the rise of the sun, a man's shadow realized his existence thinking that he was alive and free and could move according to his own will. However, with the passage of time, he started facing various problems as many events occurred against his preparation and plans, still he believed that he could change those events to his favour. He was unable to see the man. With the passing of time, he noticed the changes in his body due to movement of the sun, but could not figure out why? At midday, when the sun was at the top of the sky, he had a shocking experience of his death. For a moment he was non-existent. As he got back to his senses, he realized for the first time that all the other problems his life were nothing as compared to that experience of death. He did not want to disappear, so he started looking for a way to eternal life. He tried hard but felt like moving in a circle reaching nowhere. He was getting restless at every passing moment, he become tired and desperate. As evening approached, he realized the futility of his search for an eternal life. Amidst this feeling of total disappointment, all of a sudden he realized that he was being colored in the color of evening. He felt like merging into the evening which made him transcended beyond the barriers of his tiny personality.

With this realization, he felt lightness within HIMSELF. He felt like a floating white cloud m, and at that was the time of sunset when he was no more, only his reality existed as a man, it was a hectic day for the man, and he was very much tired so he went to sleep.

Everybody was there yet nobody was there.

## **THE ETERNAL DANCER**



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He is the most perfect dancer. His every movement and gesture is unsurpassable. Every moment brings forth a beautiful which at the spur of the eye disappears into the dancer and is replaced by a new movement. His dance encompasses every aspect of life – love, hatred, anger, kindness etc. – in the most perfect way. He is one dancer with all the moods in timelessness.

## **RHYTHM OF SILENCE**

Music is everywhere, yet nowhere. It pervades every thing yet beyond everything, it communicates with every living being. It makes an order out of chaos when everything flows in a dancing mood in its enfoldment, it appears from nowhere and disappears into nowhere it is so manifest yet cannot be pinpointed. It is sound yet it makes a listener quieter than before. It is but paradoxical that sound creates silence.

## **OM**

A flower is born silently and after living a life of celebration and grandeur passes away silently. Its existence reveals a mystery of colors. Fragrance, beauty and purity. Though it does not try to draw attention of other, yet the whole universe is drawn towards it to partake in its celebration. The natural forces like sun smiles, rain sings and wind dances with it., the human being also find fulfillment in one or multifaceted aspects of the flower lovers. Perfumers. Brides and scientists are some of them. It is wonderful that although a flower speaks the language of silence yet the whole universe listens to it. this is the beauty of silence that it uses all kinds metaphors to express itself not only a flower rather sun, moon, stars, eyes, seasons , peaks of mountains depths of valleys, tears, smiles are but a few expressions of silence.

A human being after being from the silent world of mother's womb and passing through many phases of understandings ultimately realizes that fulfillment of any kind in one's life lies in the subtleness that arises out of the objects around him. In other words, the gross presence of objects serves as a vehicle to convey something subtle. This subtlety has an intrinsic quality of impressing itself through silence. Hence, a note played on a sitar makes one silent than before and the fire of agitated mind gets extinguished from the river of silence arising out of music. Likewise, when a bird calls in a deep silent forest the silence gets deeper than before because that call which arise out of silence i.e., within and without. As a result, a deeper silent unity prevails in and out of the listener. In the same way, a starlit silent night makes one aware of some unknown relationship between oneself and universe and feels at home with the twinkling stars which convey smiling messages of celebration and makes one silent than before.

If we see a little deeper, silence is not just a silence rather it has different moods to it. Sometime, it is ecstatic where one can only dance to express it is may be joyous where one's eyes smile to reflect it. It is may also be immaculate like a monk meditating silently in a temple amidst mountains, it can be full of sorrow like a quiet evening of autumn, however, all these moods are inter – related , since born out of same source . this is how the poetry is born a poet expresses these moods under the



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influence of a state where he gets in touch with the silence of his being , where doors to incoming thoughts are shut and one starts listening to oneself in utter silence and a new colorful world full of flowers becomes out of nowhere.

Silence is a paradox as it says everything without saying it with a silent mind , one reaches to an understanding that silence is not death as commonly misunderstood rather it is throbbing with life. It has a heartbeat to it which keeps on sending life waves all around in endless direction and in innumerable forms.

## **QUINTESSENCE OF LIFE**

It is matter of common observation to realize that each one of exists as a combination of body and soul. A human body continuously changes from birth to death. The old cells die and the new cells are born. In fact, scientists say that after every seven years, the whole body is renewed. Still, a person continues to have an unchanged feeling of "amines" throughout the span of his lifetime, which is considered as soul. When it departs, body simply changes into dust. A sensitive person by observing this play of life and death definitely questions his existence, his origin, his relationship with the universe, death etc. such people who probe these enquiries wholeheartedly and not as verbal are a logical exercise energy as Sufis, yogis etc, however, especially the Sufis who idealize the lifestyle of prophet Mohammad (peace be upon him) study, work and earn their livelihood through proper means. They do not negative life rather live in the world in an ordinary way; it is a misconception to consider them antagonistic towards reasoning, science and modern education. They do however realize the limitations of logical reasoning because this process is an outcome of physical senses.

A blind professor arrived at a village and started arguing about the presence of light. He tried to convince those villagers about the non – existence of light by questioning that if light exists , then bring it , let me touch it , smell it , taste it , listen to it. The villagers could not argue with the philosopher as he is well equipped with the tools of logic and reasoning.

What do say of spiritual people, even midiron day scientists realize this fact. A modern day physicist David bohm has made experiments with ink drops placed in glycerine. When they are rolled between two cylinders, they disappears, one cannot see them anymore. Bohm call this the implicate state, If one rolls them back again, all of sudden. They reappear in the opposite order in which they were placed in the glycerin. This is the explicate state, bohm says that all physical reality is like that aspect or condition of reality that has transpired or emerged as the droplets – the explicate state – but there is a whole realm of reality that one does not normally experiences. Which is in the implicate state and thus beyond the grasp of our senses. The lens like nature of our senses can apprehend only a certain fraction or perspective of reality.

A famous psychologist William James says, "Our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different."



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With this realization, a person on the spiritual path does not go against reason, logic, scientific development etc. but his outlook towards life changes. He uses the tools of logic and reasoning to deal with the material world as he also has a material presence, but lose sight of his spiritual dimension. He maintain a balance between the two, it is evident from our history that a complete material approach gives rise to enmity and wars. Our history that a complete material approach gives rise to enmity and wars. The pure materialism divides and this feeling of distance from others gives rise to all sorts of hells. Love takes the form for possession trust loses its meaning and overcome by greed and fear. To put it in a nutshell all the higher values of human beings come down to a point of ugliness. The balance between the material and spiritual is possible only through meditation, where one changes focus of his life from out side to inside. To elaborate it further, one starts seeing oneself beyond his body, he gets awake from his daily sleep like activities where he keeps on reacting automatically on given situation like a robot. The sees of all religions have devised mediation methods to get into that stage if human awakening where one is able to experience the realm beyond the physical existence.

It is again a wrong understanding that meditation is an escape from the world. Usually, an impression of a mediator is formed in such a way that the lives a solitary life, sitting in a lotus posture I he is yogi or just shouting 'HU' if he is a Sufi. This attitude towards meditation shows a lack understanding. it is a known fact that to prepare for anything, on he has to make an effort, a student while preparing for his examination, has to leave behind social life, leisure activities etc. for a time period in order to get better result a scientist has to sacrifice a lot to develop a single theory, likewise, a poet or an artist has to concentrate before coming up with a piece of art. All the result oriented activities, whether above mentioned or others require an extra effort on the part of the doer. Like wise, a person on the spiritual path also gets involved for a period of time to develop an understanding of he realm beyond the limitations of the physical senses. They try to figure out the real "I" beyond the ever changing personality. Sigmund Freud has compared human consciousness with the tip of the iceberg, as only one tenth of the consciousness is visible. The other nine tenth portion which plays a major role in ones life remains invisible to the ordinary consciousness through meditation, one is able to discover this hidden treasure of one's being.

Infact, as against escape, meditation is the most courageous act and the biggest challenge to come face with oneself. normally , one becomes uneasy if he is left alone for a while because he starts getting aware of all sorts of problem inside him like fear, anger ,jealously , hatred etc. however , through meditation , one is able to observe the changing emotional states of one's being without getting involved in them. Hence the path to self discovery starts through the gateway of meditation. One does not have to get entangled in spiritual theories and occultism as these do not help a bit, rather create more confusion. However , one should not give less importance to the spiritual dimension of one's life, everyday , one should take something out to contemplate on feeling of love coming in hand coming in and out of him, with no particular object in mind. This may turn to be one of the various ways to tap one's potential.



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A great psychologist Abraham Maslow has rightly said,  
"We fear our highest possibilities. We are generally afraid to become that which we can glimpse in our most perfect moments, under the most perfect conditions. Under conditions of greatest courage. We enjoy and even thrill to the God-like possibilities we see in ourselves in such peak moments. And, yet we simultaneously shiver with weakness, awe and fear for these very same possibilities."

## DOCTOR SAHIB

Whenever we go on a vacation, we tend to think of going somewhere, however, if we keep on going, sooner or later we end up at the same place from where we had started our journey, because we move on a circular path, hence, our starting and finishing point are relative, otherwise these smallest particles of any of the heavenly bodies, but the smallest particle of any substance is circular in appearance. This is not restricted to the physical objects rather the whole pattern of life moves in and out of endless circles. It is like the process of rainfall where water rises from the clouds and then these clouds fall as rain which through rivers and creeks again move back into the sea. Like wise, a seed gives birth and this process moves on ad infinitum. Human life also follows the same pattern of reproduction. Just by simple observation existence reveals many such facts. Perhaps, this is why Socrates has said.

"There is nothing new under the sun"

However, if we go a little deeper, we can see it as the partial truth. For instance, the rain water that we see as moving back into its source i.e., sea, appears as such due to our limited way of perceiving reality, otherwise it moves ahead into the sea because sea has gone through many changes during that time period and likewise it moves vapours. Hence it is a merger of same yet different waters. This journey of water to water is from its origin to origin, but every moment the water is new and by the time it reaches back to its origin, the origin itself changes and so is the raining water. Van Gogh, the great German artist once started drawing a sketch of the sun. When many days passed and the painting remained incomplete, someone asked him, "What is the problem? Why can't you finish with the simple painting of the sun?" He answered, "In the beginning, I thought it simple but now I realize that every day there is a new sun, hence I am unable to complete my painting".

Perhaps, this is why one does not get bored rather gets rejuvenated every time in the presence of flowers, grass and other natural phenomena because they are new every time. Physically, one may miss the newness of all life forms as they always look the same as grass is always green, jasmine is always white but deep down one feels the freshness of these things every time. This brings us to another statement which is by Heraclitus.

"You can't step into the same river twice"

Now we can see that both the statements are not opposite rather complimentary. They reflect the two sides of the same coin.

It is our common observation that one's life depends on the incoming and outgoing breath which is again a circular motion, but every breath is a new breath yet the same breath. These paradoxes are difficult to comprehend by the mind due to its



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mode of thinking. It can understand things with their opposites in the backing. It can understand things with their opposite in the backdrop. For a mind, day and night refer to two different objects. However, in reality, a demarcation cannot be made between the states of day and night. Due to this, mind comprehends one half of the picture at a time, it can not see the day and night together rather one half of the reality., this partial vision gives rise to division of things, analysis takes priority over synthesis this trend of thinking divides humanity into compartments. One feels a distance from others in the same of race, sex, religion, etc. The human values are superceded by the artificial values .in reality each human being is just like the other yet unique in his own ways. A human being should be viewed as a human being and not a labeled personality. However, only very few people are able to pass their lives with this understanding where divine compassion the true reflection in its full grandeur. Such living beings are the true reflection of highest human values and their love showers on every living being without any prejudice.

Not very long ago, Dr. Mirza murtuza hussain had presented this dimension of life in its perfection. Many people are still alive who have experienced this immaculate milieu of love around Dr. Sahib. His very presence would change the atmosphere with love and heal the people around him from their psychological ailments.

He was born in jabalpur- M. P. India in the year 1877. His father was a Sufi master but of a strict Belief that his resources rather than of khanqah's. Due to this, all of his children got modern day education and secured jobs against the common tradition of those days for pirzadas to be dependant on khanqah's resources. Dr. Sahib, by profession turned out to be a medical practitioner who graduated from the Calcutta medical college.

Like his father, he was also seriously interested in providing modern day education to all the children around him. To achieve this purpose, a club for children was formed. In this club, besides modern day education, children were also required to participate in games, music classes and self defense training. A special horse carriage was purchased for children where all of them had been given rides regularly. A managing committee used to take care of this club. Interestingly enough, except that of an ordinary member, his only son was never appointed as an ordinary member, his only son never appointed as an office bearer of this club. Also, children used to pass some of their leisure time playing with the animals as a large section of his house had been used for keeping pets. Dr. Sahib had a large collection of birds, dear, horses, cow's rabbits, squirrels monkeys, cheetal, cat and a pond full of color fish. He should give personal attention to those animals and take utmost care of them, once; one of his cows was sold to a butcher without his knowledge. When he came to know about it, he felt very much grieved and bought it back by paying a higher price.

He had always shown a great respect and affection towards woman. Least to mention, in every gathering held at his house whether religious or social in nature, he had always been considerate towards their preference regarding food items and qawwalis. Vienna doctor. He had shown no discrimination towards his patients whether they be Muslims or non Muslims, men or women. With this attitude, he had accepted disciples from other religious faiths also. likewise, he had accepted



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courtesans as his disciples too who were all transformed just because of Dr. Sahib's affection and acceptance and almost all of them had gotten married and lived a life of respect.

Throughout his lifetime, Dr. Sahib's love had showered on everyone alike without any prejudice. Dr. Sahib's unprejudiced love for human beings is particularly reflected in the days of Hindu Muslim riots. He would freely enter the riot-ridden areas to see his patients. Both the representatives of Muslim and Hindus would request him not to take such a risk, but he would answer them both with a smile that God would take care of him. He had never left his patients unattended under any circumstances. Amidst that turmoil of religious strife, his horse carriage stood as the symbol of peace. Dr. Sahib was one of the most famous physicians of Jabalpur who had three running clinics. In spite of his fame, he had great consideration for the poor patients had reported to say that instead of charging fees, Dr. Sahib would give them money from his own pocket for buying milk and fruits, as a spiritual master, occasionally, he used to be invited by his disciples. He would treat his rich or poor disciples alike. Once in a gathering, one of his poor disciples desired that if he had enough money, he would have invited Dr. Sahib to his house. Instantly, Dr. Sahib pointed at him and said "I wish. I could have 'besan ki roti with lehsan ki chatni' at your house. It was not difficult even for a poor person to arrange for such a dinner. Such an attitude towards his disciples had existed throughout his lifetime, where he appeared more like a father than a spiritual guide. Once, in a winter season, he was staying in Bombay. His disciples used to be gathered from evening till late in the night. During a very cold night, some of the disciples stayed at his place and went to sleep in his room. When they woke up in the morning, they realized that they were covered in the blanket of Dr. Sahib while he was busy in his zikr and wazifa in the corner of the room.

As a Sufi master, he went through a vigorous spiritual training, besides following 'shariat' under the guidance of his father Hazrat Agha Mohammed who happened to be his spiritual master too. During the last year of his lifetime, Hazrat Sahib asked Dr. Sahib to leave everything aside and live together with him. Dr. Sahib was even supposed to prepare food for his master. With the passing of each day, gradually Dr. Sahib had stopped meeting people and his clinics were closed down due to his absence. He absolutely devoted HIMSELF to his master, this phase in his lifetime continued for a period of time, then Hazrat Sahib asked him to go back to his normal daily routine, later, he told his disciples, "I had kept him in an isolation for a while, as I did not want him to be obsessed with the world. I merely wanted to see whether Dr. Sahib is able to maintain a balance between the material and spiritual worlds and I am satisfied to see that he is able to tread on a middle path where worldly involvement cannot hinder him in remembering 'Allah'. I know, it is absolutely necessary for an individual to earn his livelihood through proper means, hence I have sent him back to his clinics amidst his worldly and spiritual; patients".

Inspire of his fame and three clinics, all of his life, Dr. Sahib lived in a rented house and did never own a house. Also, he did not leave any material wealth for his children. However, on his death bed he uttered some of the most precious words to



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his fourteen year old son who was obviously very much disturbed at that time. Dr. Sahib said,

"God is more of a Beloved for us than a Creator and whatsoever comes from the Beloved whether pleasure or pain is acceptable for the lover. Always remember it in any situation and every stage of your life, then life will be a beautiful experience for you. You will see HIM everywhere and you will find HIM everywhere and this is what the purpose of life is!"

## **MOON CARVED OUT OF SUN**

Pain is physical and psychological. Physical pain relates to body and is curable through physical means while psychological pain results due to isolation of oneself from the existence. A human being may seem too occupied by thousand and one things but a thirst of an unknown nature prevails his inner being which makes him unfulfilled and unsatisfied. On surface, it takes so many forms but on deeper level, it is nothing except the feeling of loneliness. A person tries to cure this pain through various physical means like trying to get more wealth and with and power, but actually the cure lies in breaking the shell of one's artificial personality and becoming fluid like moving a merging with the existence. However, breaking of this shell does not take place without experiencing pain and only then the real happiness viz bliss happens. This is how, happiness and pain are inter-related. It is like a stone, which is nothing while lying on a path, but when a statue of Krishna is carved out, Bhagwan is born out of it. This transformation of stone to Bhagwan is possible only when Creator hits, breaks, and hurts the stone. Originally, the stone is ugly but passing through the pain of carving, it becomes magnificent and beautiful.

## **THE IMPERFECT PERFECTION**

God is evolving. This is why sometimes creation looks ugly, just as a painting before finishing appears incomprehensible and incomplete. Likewise, creation from the myopic point of view seems ugly and without purpose but in reality God in the form of creation is evolving towards the perfection.

## **A MIRROR OF WATER**

A stream keeps on flowing and on its way merge with fellow streams to move into the river. River on one hand joins with stream and on the other with the sea. A stream from the very beginning, move towards the river to find it as a source of everlasting life. However, some streams are unable to find the river and get absorbed and disappear in the sand. The fortunate ones find river and attain liberation from, the death, by merging into the river. A river becomes a source of attraction for the streams and all of them consciously or unconsciously move towards it. Likewise, Lover, Beloved and Love represent stream, river and sea respectively.

## **A GAME IS AFTER ALL A GAME**

Khoji\* is a good player of chess. However, his opponent, who is behind the screen and invisible is a champion, since his moves are absolutely unpredictable. Whatsoever, strategy khoji develops, sooner or later, he finds HIMSELF in trouble. It has occurred several times that Khoji was going to win the game, but all of a



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sudden, it all collapsed and he started losing. Now it is becoming clear to Khoji that this champion is no ordinary player rather has not a full command on the game. However, just for the sake of teaching chess, different situations are being created to make Khoji understand the most important rule of the game viz to maintain a balanced attitude whether winning or losing, because a game is after all a game.

Khoji in Urdu language means, 'one who searches'.

## **GALAXY OF STARS**

Discipleship is a beautiful experience. At the time of initiation, a disciple willfully agrees to surrender HIMSELF. However, the question arises, what one has got to surrender? Actually, it is a device of master to guide the disciple's pull of ego, so as to determine his strength for going beyond his tiny personality. If a disciple hesitates in surrendering, he is considered too much involved in his ego and not ripe for moving ahead into the unknown. The space beyond one's personality is vast, where limits do not exist while ego represents limitation, hence cannot proceed on this path.

## **BOOMERANG**

Attraction exist, when one is able to see something beyond oneself, when he experiences a pull from another object and wants to merge with it, but feels inadequate to achieve that state, in other words, as 'attraction' reveals the bridge to other, pain shows not getting onto that bridge, this frustration is the root cause of all the psychological illnesses which are found in every person to some extent.



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## SECTION-B

### POEMS

#### Who am I

#### Neither am I a name nor I am a body

I who was condoned to myself is already dead  
Now there is nothing except light  
The same light which one can experience while looking at the Taj Mahal in the full moon night which is the fragrance of lowers, the burning heart of lover  
Now I am beyond time and limits  
There is no past and future for me  
I am a moment to moment reality a 3  
I am the speaker and I am the listener.  
Every face reflects my beauty  
O friend this is not the voice of my ego  
Listen to me, listen to my silence  
This is your own voice.

### PRAYER

How can a person be prayerful in a church or a mosque?  
What is the difference between these people and mad people?  
When they both talk to unknown  
Prayer arises out of love my friend  
Anything which is played on the flute of heart courses the divine music flow out of every pore of the being

Every moment is a prayer if a person is loving  
Sometimes falling of a dry leaf from the earth in full trust  
Or when the butterfly kisses the lips of a blooming flower  
The tears of an innocent child which are as fragile as the dreams of a newly wed couple

These are the moment which makes a person one with the existence  
When he does not remember whether he exist or not  
Only the love exist and that is the prayerful moment which is God

### SPRING

Spring has come like a beloved  
Who is no more shy but smiling at me?  
It is like the moon of my life who has eliminated the darkness of my heart  
Life is no more dream for me  
It is as alive as a morning when flowers are sparkling with the pearls of dew drops

Now wind is singing songs while the trees are dancing in joy  
Birds are flying in a pattern that a beautiful scene is being painted  
On the canvas of sky



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Flames of red tulips have burned down my thinking mind  
Now I do not know whether I am aware or ignorant  
Am I the flowers or am I the trees

## **DISAPPOINTEMENT**

While I am walking on the shore in the full moon night  
I can feel that the waves are in deep love with the beauty of the moon  
They are raising their hands to touch the shining face of the moon  
And it seems that sea is going to explode with the intensity of the emotions of the waves

But like the thirsty man in the desert who always sees the mirage but unable to get a single drop of water  
The effort of the waves is useless  
The distance is unbridgeable  
The soft cool sand like a mother is consoling the tired and  
Disappointed waves that live with me live with the earth  
Do not live in the hope of the moon that can never be yours  
But will the waves ever hear to the voice of sand?

## **LUMINOUS NIGHT**

Darkness knocks at the door of light  
Light opens the door and receives itself

## **SUN WITHIN A MOON**

Love is like an ocean and lovers are like waves  
On surface they are different but deep down they are one.