

Rumi's Tasawwuf and Vedantic Mysticism

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Mysticism is defined as the eternal yearning of the human soul to have a direct experience of the Ultimate Reality. The mystic sentiment grows out of the human aspirations for personal and direct communion with the Supreme Lord. When strong spiritual emotion cannot be satisfied by the orthodox or formal approach to the Supreme Being, the mystic ideals are cherished and cultivated. These are unvarying phenomena of yearning of the human spirit for personal experience of God¹

Evelyn Underhill aptly defines mysticism “to be expression of the innate tendency of the human spirit towards complete harmony with the Transcendental Order; whatever be the theological formula under which that order is understood. This tendency, in great mystics, gradually captures the whole field of consciousness; it dominates their life, and in the experience called mystic union (the Ecstasy, the Absorption in God, the *Fana* of the Sufis) attains its end. Whether that end be the God of “the various religions”, the World-Soul of Pantheism, the Absolute of Philosophy, the desire to attain it and the movement towards it – so long as this is a genuine life process and not an intellectual speculation – is the proper subject of Mysticism.”²

Mysticism is a natural phenomenon that develops from the impact of external forces with internal conditions. Hence, in a comprehensive view, all these facts have to be taken into consideration, for it cannot be attributed to any single influence. On the internal side, the social, political and economic conditions of the time, and on the external side the presence of foreign influences in the form of intellectual observations and spiritual findings of the sages and savants of various creeds, collectively favour, the growth of mystic tendencies. It must, therefore, be understood that mysticism is common to all religions and creeds, it only bears a distinct stamp of its nomenclature in different religions.

1. Chopra, R.M., *Great Sufi Poets of The Punjab*, Iran Society, Calcutta, p.6.

2. *Mysticism*, E. P. Dutton (1930) p.9.

The mystics lay great emphasis on purification and discipline of the individual and exhort the people to remain self-contented, apathetic to all enjoyments of this world, and have the least feeling of want. These are the stages for realization of their end – communion with the Supreme Being. The whole system of mysticism centres round two questions : “How is man to realize God in himself ?” and “What is God in relation to the individual and the creation ?” Mysticism shows way or path in answer to the first, and imparts knowledge which describes God, in answer to the second. The key-note of mysticism is love of God and establishment of an intimate connection between God and man.

The mystics dedicate their lives to the unbounden love and intense remembrance of God.

I

Tasawwuf, or Sufism, or Islamic Mysticism, is also known as *Ilm-i-Ruhani*, ‘Theosophy’ or God-Wisdom, or Divine Knowledge. There is a tradition among Muslim mystics that Imam Ali, the fourth Caliph, first declared to the ‘select’, who were qualified and ready for it, the Ancient Wisdom which is now commonly known as *Tasawwuf*. *Tasawwuf*, is another and inherent aspect of the Way of Knowledge, for the realization of the identity of all selves in the Universal Self.

Maulana Jalaluddin Rumi (1207-1273 A.D.), a thirteenth century mystic-poet, who is hailed as the greatest mystic-poet of the Persian literature, has written his *Mesnavi*, composed of twenty-six thousand and six hundred verses divided into six books. It is an epic literature and has been acclaimed as the complete scripture of *Tasawwuf*. The Persian poet Jami (1414-1492 A.D.) has described it as –

Mesnavi-i-Ma’navi-i-Maulavi
Hast Quran dar Zuban-i-Pehlavi.

(The profound ‘Mesnavi’ of Maulavi Rumi
Is the Quran composed in the language of Iran.)

Rumi has summed up in his monumental *Mesnavi*, in Persian, all that had been said or written on *Tasawwuf* in Arabic before him and is also said to have extracted the essence of the Holy Quran and presented in his work. The *Mesnavi* is the expression of peaceful devotions and profound philosophy in sublime poetry.

Rumi maintains that the knowledge of Reality cannot be obtained through the senses. If we are to reach Reality, we must withdraw from the world of sense into that of inner

experience. The sense can reach us only upto the World of Appearance but not to the World of Reality. In order to reach the World of Reality we have to take recourse to intuitive reason, or gnosis or ‘*M’arifat*, or mystic sense, which, according to him, is the only short cut to the World of Reality.³

According to Rumi, the knowledge of God can only be attained by illumination, revelation and inspiration. To know God one should know his own self. “Look into your heart,” he affirms, “for the kingdom of God is within you.” He who knows himself, knows God. The heart is like a mirror in which every Divine quality is reflected.⁴

Thus God of Rumi, thought transcendental – not conceivable to human conceptions, is yet immanent is everything in the universe. “He is immanent in all beings. He is transcendent because He is above all limitations and individualization. His manifestation in limited or finite forms constitutes His immanence, but His being Himself above such limitation constitutes His transcendence. He is the *Unity* behind the multiplicity and *Reality* behind the appearance.”⁵ That Inconceivable One is the Absolute One of philosophy. Rumi says –

Gar tawahhum mi-kunad u ishq-i-zat;
Zat na – bud wahmi-asma wa safat;
Wahm zayida za-ausaf wa had ast
Haqq na-zayida-st u – “lam yulad” ast.

(If he conceives that he is in love with Essence of God;
 Conception of divine names and attributes is not the Essence
 Conception is begotten of qualities and definition;
 God is not begotten, He is “lam yulad”).⁶

Thus God of Rumi, thought transcendental is yet immanent in everything in the world. To Rumi, God is Pure being and Absolute Beauty. He is everywhere and in everything.

3. Chopra, R.M. *Rumi: His Teachings And Philosophy*, p.32. (For Greater details about Rumi’s teachings and philosophical rendering reference to this book may be made.)

4. *Ibid.*, pp.21-22.

5. *Ibid.*, p.70.

6. *Ibid.*, p.21.

Therefore, every man must seek knowledge and the light of the Supreme Being in this world.⁷

Rumi also believes that God is the only being and he is the only real source of all other beings. Since God is the only Being, the other beings are mere appearances. Rumi's doctrines of unity is: God alone really exist; there is nothing but God. The world of phenomena and of senses is a mere mirage – a reflection of *Being* on *Not Being*, manifesting the attributes of *Being* as the reflection manifests its original, not really participating in its nature.⁸

“According to Rumi, all paths lead to one straight path which leads to God. All religions and creeds with their differences are but one Universal Religion. The differences between polytheism and monotheism corresponds to the logical difference between the *One* and the *Many*. In polytheism what is worshipped is a form and aspect of God. Actually there is nothing that is worshipped except God.”⁹

On an enquiry what is *Tasawwuf* ? Rumi replied, “(It is) to be forgetfulness of this world.” The mysticism of Rumi is: the one aim to disconnect of this world of phenomena and to be reunited with the *Origin* where one eternally rests.

The mystic's path to achieve his aim is a logical process based upon its own epistemology, according to which *knowledge* is of two kinds, namely –

1. *Ilam*, or Intellectual Knowledge, and
2. *M'arifat* or Gnosis, or Intuitional Knowledge.

Through the first, that is, Intellectual Knowledge, knowledge of the Universe, of Appearances, is obtained; whereas through the second, that is, Intuitional Knowledge, knowledge of Realities is obtained which gives direct insight into Truth. The object of Intuitional Knowledge is the obtention of cosmic consciousness, beatific vision, absorption in ecstatic union with Truth which leads the soul to the realizations of its unity with God. Maulana Rumi was aware that Reality is not only unknown but is unknowable by purely intellectual methods, and the mystic sense, or the intuition, in man remains the

7. Ibid., p.70.

8. Ibid., 71.

9. Ibid., 72.

only way to reach Reality. Rumi, therefore, epitomized the entire history of the phenomenal world as viewed by the mystic – the progress of man out of God, into the universe, and back again to God. Love, according to Rumi, is the greatest force in human life. It is indescribable in any language. It presents a paradox in as much as in by giving, we take, and by dying we live.¹⁰ With the help of this love, the soul transcends through all barriers and sees the Reality in every created object. Rumi's view of love is very much akin to the notion of intuition developed by later European philosophers who maintain that it is through intuition that we can grasp the identity of the world that transcends all contradiction and relation.¹¹

Rumi has argued that if by assimilating feature of love matter could progress by stages to the state of manhood there can be no obstacle in the way of evolution of man to the Infinite Being by his acquiring the qualities of God.¹²

The other way, prescribed by Rumi, to reach the Reality, is to take a spiritual guide, or *Murshid*, and through his help the seeker can be enlightened. Rumi says, "Go seek at once a friend of God. When you have done so, God would become your friend and the road of light will again be visible." He says -

*Chunke karda zat murshid ra qabul
Ham khuda dar zat-ash amad ham rasul.*

(When the refuge of Murshid is sought
With a pure, innocent heart,
Then God, Prophet and all the Great Souls
Are realized in the form of Murshid.)¹³

The Murshid, possessing his disinterested benevolence for his disciple, keeping his perseverant and independent gaze upon the Truth, acts as the perfect administrator of his disciple. By giving wonderful illustrations and beautiful parables Murshid fixes in his disciples what they wish to and leads them on to the path reaching the Ultimate Reality.

10. Chopra, *Great Sufi Poets of The Punjab*, p.23.

11. Reference in this connection can be made to the philosophical systems of German philosopher Johann Fichte (1762-1814 A.D.) and French philosopher Henri Bergson (1859-1941 A.D.).

12. ¹² Chopra, *Rumi: His Teachings And Philosophy*, p.75.

13. *Ibid.*, p.42.

Rumi considers the whole universe as emanating from one God and his pantheistic attitude declares that all that exists is God. Our soul is but a ray of His light which has been severed from its source and fallen into the engrossment of this world and is continuously striving to regain its fountainhead. Life, according to him, is a journey back to God.

Rumi preaches a life of ceaseless activity and insatiable yearnings to achieve personal freedom and immortality. According to him, love is the greatest force in human life. All the processes of evolution, assimilation and growth are manifestations of this love. He is a firm believer that a mystic's love not only attracts the creation, but also the Creator.

II

Vedantic Mysticism, or 'Divine Knowledge', or 'Spiritual Science', is also known as *Brahman-Vidya* (Knowledge of God), or *Atman-Vidya* (Knowledge of the Soul), and is the outcome of the Upanishads. The Upanishads antedate the birth of Buddha in the seventh century B.C. They are a mystical interpretations of man and God and the universe. Known as the "*Vedanta*", because they constitute the end of Vedas, or that whole body of philosophic development from 1500 to 700 B.C. which, in a sense, is an anthology of transcendental thinking on man's search for infinite bliss, constitutes of 108 treatises, now extant, collectively known as the Upanishads. The Upanishads are made up of utterance of dedicated men and women, over the centuries, who were engaged in the pursuit of Truth. Wisdom for them involved not merely the intellect but the entire conduct of life was at stake and success depended on understanding the meaning and destiny of man and the Universe. The sages affirmed that the Upanishads were revealed to them by the power of their penance, self-discipline, devotion, and the grace of God. These were the deliverance of seers and savants in a state of God-intoxication.¹⁴

In the Rig Veda it is mentioned -

Eka sad bipra bahuda vadanti

"Truth is one, sages call it variously."¹⁵

14. Chopra, *Great Sufi Poets of The Punjab*, pp.297-298.

15. Rig Veda (1.64.64). Also quoted in *Great Sufi Poets of The Punjab*, p.24.

The theme of the Upanishads,¹⁶ or Vedanta, is to find an ultimate unity of things. Knowledge is nothing but finding unity in the midst of diversity. According to Swami Vivekananda, the Upanishads have a distinct mystic strain; mysticism is the experience of an individual. It is only by that experience, which one attains by intuitional knowledge and rigorous discipline, that one realizes the unity with the Supreme Being and becomes part of that.

The Upanishads contain descriptions of the transcendent and the immanent aspect of *Brahman* (God). The Immanent *Brahman* dwells in the universe and is to be sought therein, ‘Having created the universe, He entered into it.’ The fundamental thought that runs through the whole body of the Upanishads is the sole reality of *Brahman* (God), or *Atman* (soul). Though perceived to be immanent in the universe, *Brahman* remains transcendent. ‘It is inside all this and It is outside all this’. The Rig-Veda states that *Brahman* covers the whole universe and yet transcends it.¹⁷

The Upanishads also discuss the means by which higher knowledge can be obtained. The end of this endeavor is to know *Brahman* (God) or the *Atman* (soul) and this knowledge is, therefore, named the *Brahma-Vidya* or the *Atma-Vidya*. The way to higher knowledge leads to the state of unity, the realization of identity, confluence of being and thought.¹⁸

The Upanishads teach the truth – unknown to the sense-organs – regarding living beings, the universe, and God. They describe the nature and attributes of God, His reality and manifestations, His powers and aspects. They also describe the creation, preservation, and ultimate dissolution of the universe, the changes and modifications of nature. The Upanishads also deal with the development of the individual soul, its evolution and its destiny, its bondage and its freedom.

16. In 1650 A.D., fifty Upanishads were translated into Persian under the patronage of Prince Dara Shikoh, the son of Emperor Shahjahan. From the Persian they were translated into Latin in 1801-1802 A.D. Schopenhauer (1788-1860 A.D.), the German philosopher, studied this Latin translation and in the later years declared: “In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life; it will be the solace of my death.”

17. Swami Nikhilananda, *The Upanishads*, p.46.

18. It is mentioned in the *Taittiriya Upanishad*. This Upanishad is regarded as a source – book of the Vedanta philosophy. It discusses the knowledge of Brahman (God), which alone destroys ignorance, the root of the phenomenal life; this is done through the explanation of the five sheaths which hide the Self, as a scabbard hides a sword. It also teaches that Brahman (God) as the cause of the creation, continuance, and dissolution of the universe.

According to the Upanishads, man is rooted in a reality far deeper than is apparent to the senses. Just as only a small portion of an iceberg is visible, so only a small portion of man is available to the senses, no matter how their powers may be magnified. The solution of most of our vital problems must come from regions beyond the scope of the faculty of reason.

It is further held that only the Knowledge of *Brahman* (God) can break the ‘fetters of the heart’ by intuitional knowledge, and solve all doubts. By intuitional knowledge, intelligence of man deepens, the heart of man is made pure and his mental horizon widens and, in that state, he understands and appreciates the teachings as enshrined in the Vedas and the Upanishads. In order to reach that stage certain preparatory conditions and a discipline are required which should be in consonance with the Law of Dharam (the way of righteousness). The preparatory conditions are : deep study, worship, and a rigorous discipline constituting of penance, devotion, dedication and practice.

The *Swetasvatara Upanishad* describes the practice and explains its philosophy. The practice consists of two parts. The first part prescribes a physiological discipline, such as, control of breath (*bratyhera*), The second part consists of psychological discipline, namely, collection of the mind and its abstraction from external activity (*dhaarana*) and meditation to understand the Real (*dhyana*). These steps ultimately lead to absorption (*Samadhi*) of thought into Reality, of subject into object, for the realization of oneness of individual soul and the Universal Soul.¹⁹

It is further held that this discipline consists of complete mastery over one’s mind and realize the unity of the Self and the Absolute. By discipline of the mind, the sense are merged into mind, mind into intuitive knowledge, intuitive knowledge into the great self, the great self into the Absolute.²⁰ This revelation of the Absolute, which is experienced by an individual, obtains freedom from fetters and sorrows; sickness, old age, and death are overcome. *Atman* (soul) obtains *Samadhi* (absorption). In the state of *Samadhi* the consciousness of subject and object disappears and the state of selflessness is reached, which, in other words, means annihilation (gnosis) of the self in the Universal Self.

19. A careful study of the entire *Swetasvatara Upanishad* will show that, like the other principal Upanishads, it affirms, the nondual Brahman as Ultimate Reality.

20. In the second chapter of the *Swetasvatara Upanishad*, suggestions are given for the practice of concentration and other disciplines of Yoga, which have been accepted by all the systems of Hindu philosophy.

According to *Maitrayani Upanishad*, within man is seated *Atman* (soul) which is pure bliss; it is eternal and known by tranquility, self-restraint, patience and purity of body and mind.

The *Brahdaranyaka Upanishad* tells us that he who, having become calm, self-controlled, withdrawn, patient and collected, by intuitive knowledge or mystic sense, knows *Brahman* (God), or experiences that state of Supreme Sublime Bliss (*Sat, Chit* and *Ananda*) sees the Self in his own self, sees all in the Universal Self and attains the *Nirvikalpa Samadhi* – interminate Realization of the Formless One, a stage where there is no perception of the subject or of the object.²¹

The other alternative prescribed is to have discipleship of a teacher, or a master, or a Guru, who knows the ways; and cultivation of certain qualities.²²

Guru, meaning teacher, is always considered as the indwelling Divine who teaches all through the gentle voice of conscience. He is the enlightener of the inner-self of the disciples. He sets the path for a disciple which helps the latter to proceed and make gradual progress on the way of reaching the Lord and have communion with Him. It is by constant companionship and imparting of necessary knowledge that the supreme state can be attained by the disciple. In order to fix in him what the Guru wishes to, he always gives to his disciple wonderful illustrations and appropriate parables. In this way, convictions come to the disciple direct from the heart. It is also ingrained in the disciple that in the company of the Guru, mind remains firm and does not hanker wildly, the soul attains happiness, disciple endures even the unendurable, acquires all the virtues, follows the path of strict morality and becomes aware of the Supreme Reality. It is the Guru who leads the disciple to the truth and enables him to develop an indestructible love of God. It is the Guru whose transmuting spirit changes mortals into God-like saints.

21. The theme of the *Brihadaranyaka Upanishad* is the absolute identity of *Atman* (soul) and *Brahman* (God). This identity has been established by reasoning for the purpose of discovering Reality both from the philosophical as well as mystical points of view. According to this *Brahman* (God) is the Reality behind the universe, and *Atman* (soul) is the Reality behind the individual. The realization of the identity of the self and *Brahman* in a mystical experience establishes the existence of a Reality which is infinite, directly perceived, unlimited, and spiritual.

22. The *Maitrayani Upanishad*.

This is the Supreme object of the philosophy of the Vedantic mysticism. In this manner not only a philosophy is propounded but a practical course of life and the goal to be obtained is laid down by the Upanishads.

The Upanishads seek Truth and pursue it by intuitive reason or mystic sense. This has universal application as because knowledge of the self and the Truth is the right of every human being irrespective of caste, creed or colour; none should be deprived of it. It is quite reminiscent of the universal message enshrined in the teachings of Shrimad Bhagvad Gita.

According to the Upanishads, life is a pilgrimage and man is a pilgrim. The point of departure of the pilgrim is his natural state. Therefore a firm faith and a strong conviction are the pre-requisites of the pilgrims who are of stout heart and do not tire easily; who have undergone rigorous discipline only they can reach the top – desired goal *Moksha*, and merge in the Supreme.

This doctrine of annihilation in God of Vedantic mysticism is found in the fundamental teachings and practices of *Tasawwuf* (Sufism) right from the time of Bayazid (Abu Yazid) Bistami (d.875 A.D.) onwards. It is said that *Fana bil Tawhid*, which subsequently become one of the Sufi doctrines, Bistami learnt from his Indian teacher, Abu Ali Sindi, or of Sind, to whom, in exchange, he taught the Hanafite canonical law. The influence of Vedantic mysticism in *Tasawwuf* can be traced to this common belief.²³

III

Sufism is akin to Advaita Vedanta and there are significant similarities in their ontology. Their belief lies in the non dual Absolute and that the Truth (*Haqiqa*) lies at the heart of all things and yet it is beyond all determination and limitation. Rumi feels that it is an illusion to see human beings as different or separate from nature and the universe. God said, “My earth and my heavens contain me not, but the heart of my faithful servant contains me”²⁴ He viewed the world as a reflection of God. He compared consciousness to a cup and unconsciousness to the ocean: individually we are like the cup but all of us

23. Chopra, *Great Sufi Poets of the Punjab*, p.51 (foot Note 27) Also refer to Nicholson, R.A., *The Mystics of Islam*, p.246.

24. Fatemi, N.S., *A Message and Method of Love, Harmony and Brotherhood* in Rushbrook Williams, L.F.(1974). *Sufi Studies: East and West*, Tonbridge Printed Ltd.,U.K. p.61.

together with nature are the ocean, unconscious reality, or God. If we have the ability to lose the limitation of the cup by freeing the self we can be reunited with the ocean of being, which would enable us to lose the anxieties of separation, loneliness and isolation and gain the permanency of the everlasting ocean.²⁵

The philosophy of Advaita Vedanta is not easy to explain. Briefly Advaita means ‘Non Dual’ which refers to Absolute Monism. The most famous Advaita thinker has been Shankaracharya of the eighth century A.D. According to him the most important underlying notion in all Vedanta schools is that man is suffering because he is caught in a never ending cycle of births and rebirths known as *Samsara*. The ultimate quest of man is therefore to seek a way out of this bondage and attain liberation, *Moksha*. It is the knowledge of true nature of self (*Atman*) and the Absolute (*Brahman*). A man who has reached this realization, not just from scholastic knowledge but through his own experience, is known as *Jivanmukta* and will not return to the cycle of rebirths. The unity between the true self and Universal Reality i-e *Brahman* is the highest reality.

“In Truth these living creatures were born of Bliss, it is through Bliss that, having come into existence, they are kept alive, it is Bliss that they will all return.”²⁶

IV

From the foregoing it can be observed that Rumi’s *Tasawwuf* and Vedantic mysticism have many points of similarity. Both teach this earthly life is only an interlude between two ends of a real life which is continuous and eternal. The central theme which runs through Rumi’s *Tasawwuf* and Vedantic mysticism is the search for what is Truth. It forces upon us the conviction of a spiritual reality, a timeless being, the object of philosophical quest. Both lead up to this Reality which is infinite existence and Absolute Truth. This aspect of realization is rare and simple and requires strict spiritual discipline, unbounded love and devotion, or guidance from a perfect preceptor.

25. Shaffi, M., (1985) *Freedom from the Self*, Human Sciences Press Inc., U.S.A. p.37.

26. Taittiriya Upanishad (III, IV, I) Taken from *Self and Non-Self*, by Raphael, 1990, Kegan Paul International, UK., P.9.

In Rumi's writings, one can find numerous passages that glorify detachment and retreat from the physical and material world. The Sufis, like Vedantists, attach great significance to the love of God, and their sole concern is to be lost in the love of God. They hold that if men wish to draw near God, they must seek Him in the heart of men. Both Rumi's *Tasawwuf* and Vedantic mysticism assert that all differences which apparently are far from conciliation in reality do not exist. The clashes which occur everyday in the world are the result of ignorance and when ignorance is removed, clashes disappear and unity is experienced in diversity. Both care little for logical contradictions in the expression of their ideals. At the same time, both insist on having personal direct experience of Reality with the aid of intuitive reason, or mystic sense. The mystic idea that love divine is supreme and beyond all religious and social barriers is common to both. Both believe in the continuity and immortality of soul. The central theme in both is the evolution of man. Both argue that if by assimilation matter can progress to the state of manhood there can be no obstacle in the way of evolution of man to the Infinite Being by his acquiring the qualities. Both insist that truth is same everywhere, though it is known by different names in different languages; when the goal is one, it is immaterial whether one reaches it one way or the other.

Rumi's *Tasawwuf*, like Indian Vedantic tradition, includes everyone under his umbrella. The world of Rumi is neither exclusively the world of a Sufi, nor the world of a Hindu, nor a Jew, nor a Christian, it is the highest state of a human being – a fully evolved human. As emphasized by Vedanta a complete human is not bound by cultural or other man-made limitations. Both have universal appeal and concur that all religions and creeds with their non-essential differences are but one Universal Religion.

References:

1. Reference in this connection can be made to the philosophical systems of German philosopher Johann Fichte (1762-1814 A.D.) and French philosopher Henri Bergson (1859-1941 A.D.).
2. In 1650 A.D., fifty Upanishads were translated into Persian under the patronage of Prince Dara Shikoh, the son of Emperor Shahjahan. From the Persian they were translated into Latin in 1801-1802 A.D. Schopenhauer (1788-1860 A.D.), the German philosopher, studied this Latin translation and in the later years declared: “In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life; it will be the solace of my death.”
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4. A careful study of the entire *Swetasvatara Upanishad* will show that, like the other principal Upanishads, it affirms, the nondual Brahman as Ultimate Reality.
5. In the second chapter of the *Swetasvatra Upanishad*, suggestions are given for the practice of concentration and other disciplines of Yoga, which have been accepted by all the systems of Hindu philosophy.
6. The theme of the *Brihadaranyaka Upanishad* is the absolute identity of Atman (soul) and Brahman (God). This identity has been established by reasoning for the purpose of discovering Reality both from the philosophical as well as mystical points of view. According to this Brahman (God) is the Reality behind the universe, and *Atman* (soul) is the Reality behind the individual. The realization of the identity of the self and Brahman in a mystical experience establishes the existence of a Reality which is infinite, directly perceived, unlimited, and spiritual.
7. Chopra, *Great Sufi Poets of the Punjab*, p.51 (foot Note 27) Also refer to Nicholson, R.A., *The Mystics of Islam*, p.246.
8. Fatemi, N.S., *A Message and Method of Love, Harmony and Brotherhood* in Rushbrook Williams, L.F.(1974). *Sufi Studies: East and West*, Tonbridge Printed Ltd.,U.K. p.61.
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