

Sufism and its teachings

Sufism or Tasawwuf or Irfan teaches humanism, love, brotherhood and oneness and believes in creating a world citizenship through “Tauheed” (monotheism). Sufism or Irfan is a way of life to achieve perfection in manners, cultivate and culture the mind and heart with purity of thought and good behavior, through possession of all virtues and negation of all vices by a process of self-annihilation, self realization, self sacrifice and surrender of will before the Supreme Will of Almighty Allah. Sufism is an absolutely peaceful and totally non-violent movement to awaken the soul to greater grandeur through simple living and practicing lofty ideals, through meditation, Zikr’ (incantation), Sama (singing of holy hymns) and other Sufi practices, by accepting the Risalat (Prophethood) of our Holy Prophet Mohammed sallallahu alaihi wasallam; by strengthening of faith, servitude (yaqeen), by protecting the precepts of Holy Prophet, performance of daily Namaz (prayers); acts and deeds of righteousness, seeking and observing ‘Taqwa’ (awe of Allah); ‘Taubah’ (repentance). “Tawakkal” (full surrender and trust in Allah); ‘Ikhlās’ (Sincerity), ‘Sidq’ (Truth fullness), ‘contentment (Tawakkul), ‘Haya’ (shame), ‘Sabr’ (patience), ‘Shukr’ (gratitude, thankfulness), ‘Zikr’ (remembrance), ‘Zohad’ (renunciation), ‘Khauf’ (Fear), ‘Rida’ (hope), Khushu’ (fearfulness, humility), ‘Istiqamat (uprightness) a ‘state’ in which Allah’s grace comes perpetual for it implies the perfect performance of Allah’s service, ‘Firasa (insight) as Prophet sallallahu alaihi wasallam said “Beware of the believers insight, for he sees with the sight of Allah”; ‘Wara’ (abstaining, that is from all unnecessary and unseemly occupations) and ‘Simt’ (silence). The Prophet is quoted as having said “Whosoever believes in Allah and his last day, let him speak good or else let him be silent”. Silence is interpreted both literally as meaning that the man should learn to govern his tongue and metaphorically is referring to a heart that silently accepts whatever Allah may decree), ‘Adab’ (Decent manners, as Prophet (SAS) said ‘Allah mannered me and taught me good manners” live in righteous conduct; Dua (Prayer, seeking constantly supplicant to Allah, for Allah says, pray for me and I will answer you”) ‘Faqr’ (poverty) for Prophet sallallahu alaihi wasallam said “The poor shall enter paradise five hundred years before the rich, ‘Tafakkur’ (meditation), ‘Muraqaba (contemplation) and ‘Muhasabah’ (Self examination), ‘Tauheed’ (belief in one Allah), ‘Mahabba’ (love), ‘Shauq (yearning), Uns’

(intimacy), 'Rida' (satisfaction). Truth is realized by daily submission to the rule of law laid down by Allah, for achieving the perfection of human self by "Mujahida; a collateral form of Jihad' to mean 'earnest striving after the mystical life". As the Holy Quran says "And they that strive earnestly in our cause, we surely guide upon our paths (Quran 29: 69). Prophet Sallallahu alaihi wasallam says that the "greater warfare (Al Jihadal Akbar) is against the earnest striving with the carnal soul (mujahat at nufs). It is by seeking refuge in Allah and seek His protection from the animal and satanic forces working in man, by observing 'Saum' (fasting) for the purpose of purification of inner and outer actions of man, by 'Kurbani' (sacrifice) so as to enable man to break away from the shackles of selfishness, self centeredness and to break away from the indulgence of pleasure seeking, materialism, ritualism, taboos and superstitions so as to achieve perpetual peace and "As-Sakina" (eternal peace) through deeds of everlasting goodness (Baqiyat us Salihat), thus to achieve Allah's realization.

Sufism enlightens the mind, sharpens the wit, broadens the outlook and purifies the heart and thinking. Above all Sufism or Irfan makes a person humane and a perfect gentleman in every sense of the term. Sufism is a branch of Islamic spiritualism and its study and practice is known as "Tasawwuf" (Gnosis). The study is divided into four branches "Shariat" (common law), 'Tariqat' (spiritual path), "Ubudiat (servanthood – unity with Allah) and 'Marifat' (Allah's realization – Gnosis). Sufism begins with acceptance of 'Tawheed' (monotheism) and Risalath of Prophet Mohammed sallallahu alaihi wasallam by observance of personal hygiene, strict disciplined life, doing charity and earning through the sweat of the brow.

Sufism or Tasuwuf or Irfan has fallen into bad ways due to corruption, talisman, grave worship and 'peerism, 'amil, 'kamils, exorcists and black magic. The ancient thought, philosophy search for truth and yearning for the effulgence of the Lord and for the merger of the soul and to sing paeans for Him and for His Holy Prophet sallallahu alaihi wasallam has slowly declined. The Govt. of India promulgated Waqf Act which has taken over the administration of Dargahs and khankhas. All the lands attached to these Khankhas and Dargahs were all allotted to the tenants benefiting it of any source of

income. The families of Sajjada Nisheens have fallen to hard times, due to lack of traditional education and all 'khankhas' practically being closed. We therefore do not find the teachings of Sufism known as 'Tasawaff' being transmitted in the families of the Sajjada Nisheens and all those traditional families, who contributed to the growth and existence of the science of spiritualism have practically diminished. In its place have now come into existence "Peerism", self styled 'peers' with colorful dresses and head gears, speaking jargons with scant or no knowledge of Holy Quran, precepts of Holy Prophet, intricate knowledge of

'Tasawwuf', Sufi literature, its culture and philosophy. They hardly do any 'Zikr' deep penance, meditations, self sacrifice and delve deep into their consciousness. The fundamental feature of Sufism is to have absolute control of the inner self and achieve higher consciousness, which is unknown to these self styled 'peers', who are nothing short of being 'jokers', charlatans, self styled godmen indulging in trickery and mockery of true saintship. Although it cannot be said of true sufies and real standard bearers of the science of Tasawwuf, on whose account the science of Tasawwuf is still in existence and Allah willing, with ushering of education, dawning of self realization and hard work of true sufies, the situation is bound to turn a new corner and the glory of Tasawwuf and emergence of true and real saints for guidance is sure to happen. I have penned a few poems on the present situation. I note them down herein.

Ah! Men of piety

I trusted and believed in their saffron robes
Awe and wonder on seeing piety on aged faces
With long flowing white beards, green turbans
With rosary in hand, muttering His name on lips.

It took a long time to discover, to my dismay
That they were as much human and men of clay
With gluttony and love for pleasure, with roving eyes
To catch a glimpse of beauty of vulnerable ones.

They create a wonder by showing a trick or two
Predict your future, with the help of stars
Read your mind, hypnotize and mesmerize you
Gullible men women beg and pray for relief.

They show pity to widows and orphans
Scare the rich of oncoming calamities
Speak of hell and heaven to poor and knave
But, their greed for money wouldn't wane.

It is in chaos that order presents itself. Only after destruction and damage that a new civilization comes in its place, old order changes to new. That is how evolution of new ideas and new systems with better way of life comes into existence with old sunna, Islamic philosophy retaining its glory and charm.

Here is my poem on 'pious men' from my collection of poems 'A call from the unknown'
(Page # 68.)

Pious Men

Have you seen birds ever stopping in mid flight
Trees moving around, stars coming down
Ghosts appearing in broad day light
Thunder and lightening occurring on a clear sky?

You can't shut the light that pierces
The darkness that surrounds
The changing seasons, the reverberating sounds
The pollution, the disorder, that life presents.

Suddenly virtuous men, saints, prophets appear
In an age full of turmoil, chaos and wars

Like rainbows on dark clouds of pathos
To cheer men and clear minds from grief.

Pious men are beacon of light
A light house of knowledge and will power
To dispel doubt and darkness
To lead men to solace and peace.

Sufies are faqeers. The word 'faqr' signifies – fasting in the name of the Lord, contentment, persistence and perseverance in prayers with fortitude and patience, subjugation of despicable elements, total faith in the will of Supreme Being – Allah, to practice pure thought and to lead a life of truth to achieve a blissful life.

One who practices regularly these four qualities and leads a pious life of dedication and total surrender to Allah is a Sufi and a faqeer. To become a 'faqeer', to practice 'faqr' and 'faqa' to walk on the path of 'Tariqath' to achieve 'marifat- e-elahi', then one has to start his journey by truly embracing 'Tawheed' and accepting the Risalat of Prophet Mohammed sallallahu alaihi wasallam. A Faqeer is totally a surrendered soul with deep piety, humility and sincere to the core with absolute love for Allah, His Prophets and for the humanity. They reflect on the inner aspects of man and every quality and feelings are analyzed to achieve self realization leading to Allah realization. The lower self is conquered and the self becomes purified and God imposed. They achieve enlightenment and pure 'wilayat' or sainthood and come to be recognized as "Wali Allah' (friend of Allah) or 'Peers'. These saints become true personification of all virtues and saviors of humanity. They teach their disciples the ways to conquer their lower animal self and lead them to pure love of the Lord.

Here is a poem on 'Faqeers ' from my collection of poems 'New Frontiers' (page # 77)

Faqeers

Chill penury begets pain and shame to them
But their minds are crystal clear like diamond

Profound thoughts overflowing and oozing out
Like fountain and mighty waterfalls
Creating gardens to bear fragrant flowers
Their wingless souls are sans pangs of suffering
Glittering gold and currency though enriching
But to ennoble the mind, it seldom helps
When soul and mind dampens and meanders
Poverty pinches and living does become hard.
Faceless, nameless and homeless, they ever be.
As 'Fakirs' and 'darvishes', they move about free.

Let me say something about the 'love' for Allah, which melts the most hardest heart to
enlighten
and illuminate it. It is best put in the form of poems:

Love

Doubtless mind
Soul serene
With Thee (Allah) besides me
Life is a trifle
Rudder of faith
Cuts off turbulence
Meandering thoughts
Dampens the spirit,
Shackles of iron
Or walls of bricks
Cannot curb or
Prevent LOVE

Pure and sublime

(From 'In Golden Times, Page1)

Here is one more poem on Love, from "In Golden Times" (Page-3.)

'Love's many facets'

As a seed seeks a safe place to hide
Till it gains the strength to sprout and grow
Hearts that are weak or marred by frailties
Need LOVE to make them strong and pure.

Love lives in souls lofty and true.
And shuns the mighty and haughty.
Love can never find a place
In hearts that are hard and stony.

Love shines and sparkles in speech
Never adopting a harsh tone.
In songs sung with a melodious voice.
If reflects itself and is amply shown.

Though love spells special passion for youth
Its magic hold entranced, in its spell,
People of all ages – young and old,
Neither age nor customs its glory can dim.

In love, sympathy flows like a stream
Gushing and flowing with ecstasy
Springs of charm oozing out milk and honey
Love cheers up a lonely heart

Though sad and painful the pangs of love

We are told that sweet they are,
And that, not to have loved at all,
To love and lose, its better far!

Another poem on “Sharing Love” from my book “In Silent Moments” (page 41)

Sharing Love

Love is divine spark, hidden in depths of heart
For man to cherish till death doth him apart
To give meaning to life and life after
A binder and a coagulator.

Love is sacrifice and sacrifice is to die
A sincere attempt to give up ever lie.
The inner being gets effaced for the Beloved.
Immersed in thoughts, drunk in His breath.

Where love lets lovely springs to flow
In its bottom lies dormant sorrow
To creep up and let streams of tears
On sad thoughts for love to share

A bleeding heart bears gems within
To emit rays of hopes to wash off sin.

From my book “In Silent Moments”, – (Page 63) the following poem is reproduced:

Protect yourself

Better be within your being
Enclosed, enwrapped safely
In your own cocoon in your shell
Well protected, encapsulated

Than, be let you stray away
From the well trodden paths
Of honeyed love and affection
Of divine and healthy living.
To be exposed to lurking dangers
And swallowed by mighty sharks
Like magical springs emitting milk and honey.
Love oozes from hearts that are kindly.

As regard 'Truth', I have penned two poems, they are ("In Golden Times" – page 5)

Wooing Truth

Truth being crystal clear
Needs no eulogy or praise,
Its effulgence and brightness its showers
On loving and compassionate souls.

Truth pursued with sincerity and humility
Showers its spiritual grace and bliss.
Truth is complete only with love.
Compassion, Mercy, Charity and Justice

Truth is eternal and surpasses
All barriers and is beyond nothingness.

Truth is infinite and dwells in hearts
Pure and simple, humble and kind.

To experience 'Truth' one needs to appeal to it to dawn on the mind, heart and soul. Here
is an appeal to Truth from 'In Golden Times'(page 6)

Oh, Truth

Oh, long awaited Truth! Descent from heaven above

And shower on me thy mercy and thy love.
My failings have stamped on me their black mark;
Please light up my conscience, gloomy and dark.

Self pity has enveloped my whole being
And blinded my eyes, preventing me from seeing
The path of growth and in others, belief.
From my short comings help me find relief.

Whenever my anger roars and thunders
It makes me commit all sorts of blunders!
It crumbles my will to do good deeds,
Makes me look small and to shame it leads!

O Truth, pure and ever sublime,
To drive away my passions and guilt, tell 'Time'
Cool my senses and light up my mind,
So that a home in my heart, LOVE may find.

To achieve 'Inner peace' one needs to shun selfishness, self centeredness, attachments to wealth, women and property. Here is a poem on 'Inner peace', from 'In Silence moments' (page 38)

Inner Peace

Look to the inner voice
Its light is eternal
Its joys are multiple

Its grace is divine
It is soothing and pleasing
Its voice is melodious
It has motherly concern and care

It knows your anguish and pain

Listen to it.

Sit silence

In meditation

In calm stillness

Close your eyes

In your heart – recite

“La illaha illallah

Mohammadur Rasool Allah

Allah hu Allah hu .

Allah hu Allah hu .

An illumined soul is an enlightened one to guide the humanity. Here is a poem on ‘An
Illumined

Soul’ from my collections ‘A search from within’ (page 49)

An illumined soul

Every moment is becoming past

Mingling with times and history

Bygones be bygones, past is past

Words slipping from lips can’t come back.

Deep down in your self, a feeling

Of remorse, repulsion, regrets

Of acts disapproved and shunned

To beginning of a change in you

A new experience fresh breath

A new life, a new lease

A change of mind, a change of heart

A new discovery for better living

A new learning, a new growing
An expansion of vision, a new light
A glow within, a new consciousness
Ever forgiving an illumined soul

Every Sufi and faqeer has to be sincere and simple and what is sincerity?. Here is a poem
on

‘Sincerity’ and also on “Simplicity”, from my book ‘A search from within’ – (page 38)
the following are the poems:

Sincerity

Sincerity touches the heart
Touches every one indeed
Touches infinity surely
Sincerity is pure and simple

It has no choice
It showers no undue favour
It has no prejudice
It has no hate

Sincerity is for all
Sincerity is everything
Good and sublime
Sincerity is rare in its kind.

It has no beginning
It has no end
It flows and flows
Like a crystal clear stream

From 'In Golden Times' – (Page 9), the following poem on “Simplicity”:

Simplicity

Isn't simplicity Divinity profound?
In it is sincerity found.
Shinning Truth radiates its glory;
Its lustrous light tells its own story.

It admits not an iota of lie,
It lets not calmness ever die,
It gives tranquility its due,
And patience is its main virtue.

Profound it is in goodness
And quick in its forgiveness
Steady and straight is its path,
Its thoughts, in purity take a bath,

All promises made, it helps up,
With knowledge it fills its cup
Simplicity is humble and modest
But never bows to pride's behest.

It always remains without fear
To everyone its always dear

All sufies and fakirs begin their journey by purification. Here is a poem from my book
“A search from within” (page 73).

Purify Ourselves

Come, come, let us fill our vacuums

In heart in mind and in our souls
With love, affection and warmth
Illumine with million lights of knowledge.

Let us enliven our sagging spirits.
With rhyme and rhythm, with melodies
With cheers and allow them to soar
Higher and higher like a skylark

Let us dwell deeper and deeper
In the realms of the heart
And bring out treasures to gleam
Our eyes and to enlighten ourselves

Let us purify ourselves afresh
With the cool streams of love.

The whole aim in the life of Sufi, Darvesh and faqeer is to realize the Lord and His Prophet sallallahu alaihi wasallam. Here is a poem 'Ninety Nine Names' from 'In Silent Moments' (page 17)

Ninety Nine Names

Realize the Ninety nine Names
Ninety nine themes, units and pulses
Of the Lord surrounding you.
Of the Holy Prophet within you.

The light upon light, lights all
Enlighten your being with it.
Repeat the Names on your lips
Inhale Him, to surcharge you.

Let the streams of Love
Flow within to cleanse the being
Let the cream of charity
Flow through your hands of goodness.

Purify the mind with crystal thoughts
Honeyed – tongued glorify the Lord,
With His guidance tread your path,
Melodious songs thrill your heart.

Darveshes, Sufies and faqeers walk on the path of eternal goodness to reach peace, tranquility and ecstasy. I have penned a poem on ‘Ecstasy’ (From ‘In Silent Moments’ page 36)

Ecstasy

Every moment of bliss, ecstasy
Is a golden moment, a monument
Surpassing Himalayan heights of glory.

Millions years of chanting and praying!

A moth circumbulates, burns in flames
A supreme sacrifice on the altar of love.
Lightening reducing to ashes Mount Sinai.
Moses merging in splendour of the Supreme.

Mohammad’s ascension to the Throne
On “Lailathul Qadar” in a flash –
A glorious and a golden moment
A Midas touch ‘turns dust to gold.

A sigh of a dancing dervish!
With a heart glittering with love
With tattered clothes, dishevelled hair
Soul purified for final merger, O Lord!

In order to receive the Grace of Allah, first and foremost thing is one has to shun the company of Satan, shaitan, the devil. What does the devil do? It is explained in this poem from the book "New Frontiers"

(Page 41)

Devil Speaks

In my anger and frustration
I bawled out again and again
Am I a Satan, a Devil
To be stoned, to be drive away
Lo! I heard the Satan speak
I am never driven away
By men or women, friend or foe
I am welcomed with folded hands
By men in white and black
In Saffron, in Green
In Yellow, in Orange
To learn from me
Every trick from my bag
I grant my grace to them
On their assurance to follow me
To cheat them by showing
Heaven in my palms.

It is the devilish inner self which changes the heart and mind to passion, hatred and evil to lead man to destruction by turning the heart to stone. I have penned about this "A Devilish Self" in my collection "A search from within" (page #94).

A Devilish Self

The Devil, our shadow, our mischievous slave
An ingenious one, an innovator, creative
Our own inverted selfish egoistic self
Always arguing within with shadow and self
Controverting stubborn, digging heels, hot headed
A glutton, careless and ruthless, to be dreaded
Deep in learning with a scurrilous pen
Long fiery tongue, a common kind among men

Merciless with a heart of stone and polluted mind
Creating dissention, confusion of every kind
Disobedient, forgetful, unholy and irreligious
Changing sides, a turncoat, liar and ambiguous
Unmindful of other's concerns, always hurting
Like chameleon changing colours, deceptive and sinning.

What does the Sufi Masters impart to their disciples to show the way to effulgence and enlightenment? You read it from my poem "Dawn of Enlightenment", from "New Frontiers" (page # 21).

Dawn of Enlightenment

"Forty" said my master when I was in teens
You should cross forty summers of life.
And undergo its vicissitudes.
You should cross bridges, rivers and storms.

The senses should fail and the eyes glitter.
The ears should sharpen and tongue lose its taste.
The swiftness should slow down.

Calmness should descend upon you like dusk dawning.

The mirth and pleasures should wane.

The burning sun should descend.

The heavy monsoon downpour should end.

The rashness of your youth should decline.

Then the tranquil moon will shine.

The cool breeze from the sea would blow.

To soothe the senses and calm the wounds

The inner light will spread around.

The being will burn with brightness.

Mind canvas will be filled with beauty of nature.

Allah wants man to turn the heart to “Qalb e Saleem” a purified heart. Here is a poem from my collection “In Golden Moments”.(Page # 31).

A purified Human Heart

Eyes get blinded on seeing blazing sun

On entering home, every thing appears dark

Prejudiced mind cannot enjoy any fun

On seeing full moon, a jealous dog barks.

Crystal clear water cleans all dirt

A pure heart reflects love sublime

Beauty mesmerizes lovers to flirt

Blissful joys dazzle souls from golden times

A beast can be turned to a pet

Man can scale mountains and moon

The grief and sorrows are all to forget about

But, a stricken heart suffers immensely

From “In Golden Moments (page # 13), the following poem is noted:

A Sacred Human Heart

The wilderness and arid desert
With life scarce and dryness all around
The deadly silence and burning sun
Leave a parching tongue with looks wild

The dangerous are grave indeed
The deadly snakes with fangs sharp and deep
A threat to man sans protectives
When exposed to nature base

A sacred heart is a pleasure to keep
In it dwells light to illumine the mind
Filled with faith and hope on Almighty
And seeks Grace and Mercy from dangers many

The gushing springs with endless fountains
Makes the land fertile and enriches it
Man with love and kind heart
Creates fruits of good deeds, for all to enjoy

Again on Purification of Heart and Soul you reach enlightenment. The poem on “Enlightenment” from “In Golden Moments” (page #16) dwells on this aspect.

Enlightenment

Dread of supernatural lurks at bottom of heart
Bringing forth fear and harrow
But courage and bravery overcome them all

Man should not succumb and fall

Evil eye casts its mighty spell
Which can crush stones to pieces.
Heart with sound faith, purifies the mind
To withstand the fiendish force

Peace and contentment are divine gifts
To a tortured mind and soul
Being sustained in submission
Will fetch peace in humility

A mind that glimmers with enlightened thought
From it ignorance and fear take flight
Knowledge and learning are powers
To strengthen the soul, to make beings bright

The lives of Sufies are beyond their ownself. They are charitable in nature and their charity is beyond all barriers of caste, creed and race. This is reflected in the poem on “Charity” (from “In Golden Moments”)

CHARITY

Isn't charity beyond filial relationship?
To cut across all barriers, of color and race
Beyond self, but with warmth and cheer
Isn't like a diamond reflecting glorious colors?

The stillness of night bring eerie silence
Shrouded in mystery and fears abound
Life's rumbling draws in its bosom dark clouds

But, charity shines like a silver lining

Does n't divinity sparkle in charity?
Its brilliance surrounds saintly beings
Permeating every aspect of their lives
Gushing forth from their bosom as love

Charity purifies mind, enlightens the soul
And lightens the burden of craving
The burning greed vanishes from the heart
Raising goodness to a Divine Path.

Sufies are friends of Allah and of the entire humanity and this is reflected in this poem:
from ("In Golden Moments")

Friendship

Friendship is like a lilly white,
Its fragrance is sweet like honey,
Lasting till till times endless sight,
Flowing smoothly like a river;
Without asking from any one money.

Companions have in their bossom
Love aplenty and sun's generosity,
Shining on them tranquility of moon,

Vastness of an ocean for clarity.

Friendship enriches mind and soul.

You look for friends in light and shade.

To share joys, mirth and gaiety

To seek comfort, solace and happiness,

To share woes and enrich hopes.

To stir the ship to safe shores.

Friendship renews bonds to sinew warmth,

Which is hidden in nature's breast.

It instills in mind strength of iron,

To unfold thrill, to tickle sweet dreams,

To reach the zenith of inner peace.

Transformation of inner being can be achieved only by "Mujahida" (struggling and conquering the inner devilish self) "Muraqiba" (meditation and contemplation and various methods of spiritual practices) These practices are purely Quranic and adapted from the practice and precept of Holy Prophet sallallahu alaihi wasallam. This aspect will be dealt in the next chapter.

On transformation is one Poem from the 8th collection of my poetry "Fountains of Hope" (page 38) is presented here.

Transformation

My heart is enveloped with blanket of pathos

Blood curdling life experiences mingled with pain

Has choked my voice, clouded my thinking

Hidden in my bosom are bleeding dreams

Universal lamentation on freezing of Jews

In gas chambers, nations splintered

Every day somewhere Godhra enacted

Fires burning children, chained insane persons

Temples of peace shattered in earth rattling quakes

Gandhies, Luther King, Kennedy assassinated

Can fires be doused, to raise gardens of love?

Bring twinkle in tiny eyes, a smiling Teresa?

Let's weave hearts with virtues of love

Transform rivers of blood to milk of human kindness.

Let me end up this chapter with a prayer for tranquility and a prayer for dawning of
Supreme Light on our minds and souls.

PRAYER FOR TRANQUILITY

O the praised one, the chosen one

The purified and the sublime soul

The cherished one, the protected one

The privileged one, the gracious one.

How shall I please thee, O loved one

With my weary condition and wretchedness

With my chill penury and hollowed nature

With my empty head and dark soul.

O the enlightened soul, the guided one

Show me the path of enlightenment
Illumine my mind with million lights
Bring me ecstasy and supreme bliss.

O my deliverer, O my redeemer
Protect me on all sides and be with me
Let thy glimmer of hope, cherish me
Let peace prevail and tranquility descend.

LEAD ME TO LIGHT

Lead me to the light, O Lord.
For deep darkness surrounds me
Blinded with none to show me the way
That leads me to safety and your gardens
With thorny paths, marshy lands, shallow pits
Bitterness, cruel ways of tricky world
O Lord I seek Thy beaming light
For I am desolate and I yearn for Thee
Storms and tempests, cyclones and lightning
Thunder, tornadoes, with grave situations
Fears abounding with enemies surrounding
Without any protection or help from anyone
O Lord! The Merciful and Beneficent
Show clemency, protect me, Love me!

By Dr S.L.Peeran

