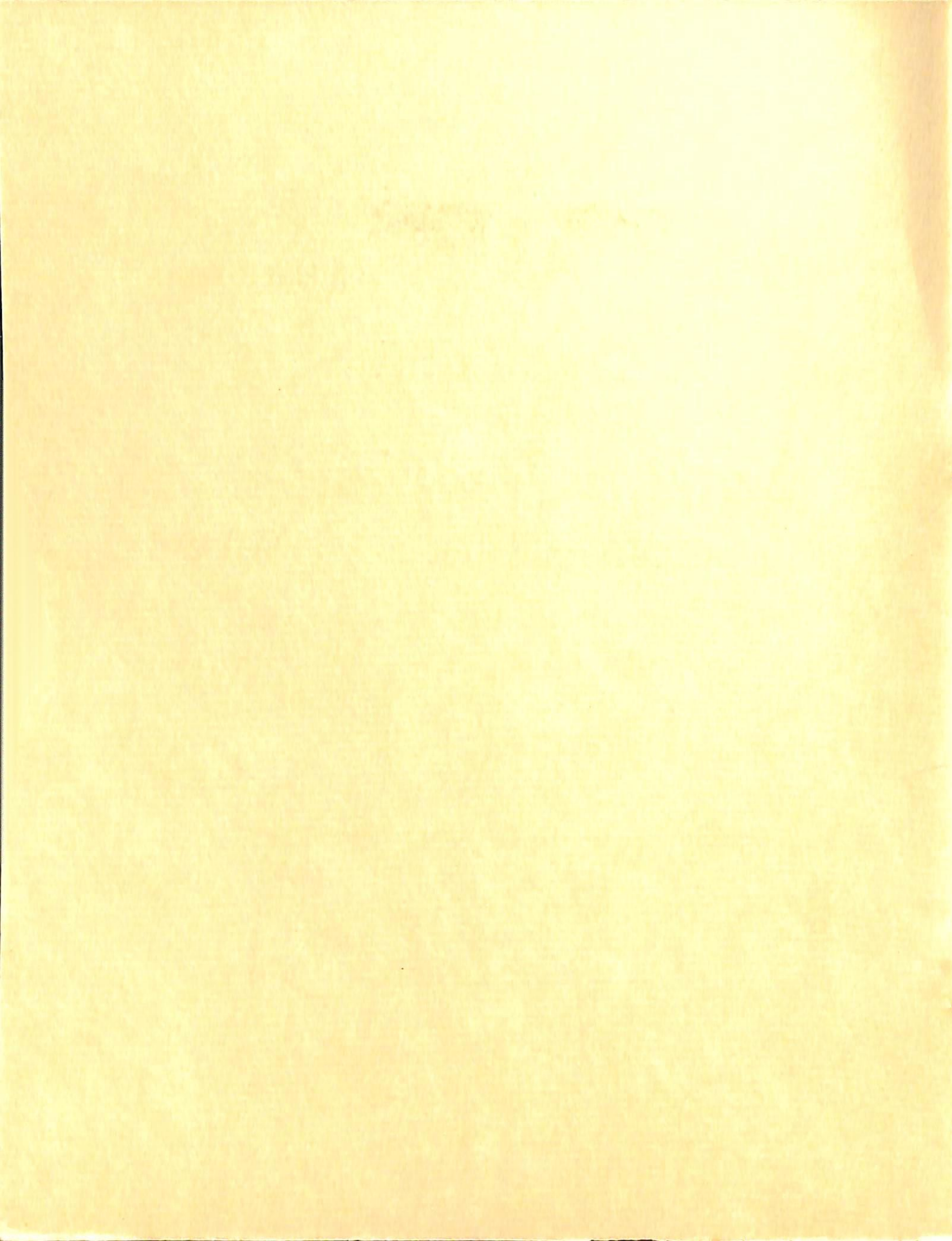




CHARTER

*Sufism Reoriented*

INCORPORATED



CHARTERED GUIDANCE FROM MEHER BABA

*for*

THE REORIENTATION OF SUFISM

as the

Highway to the Ultimate Universalized

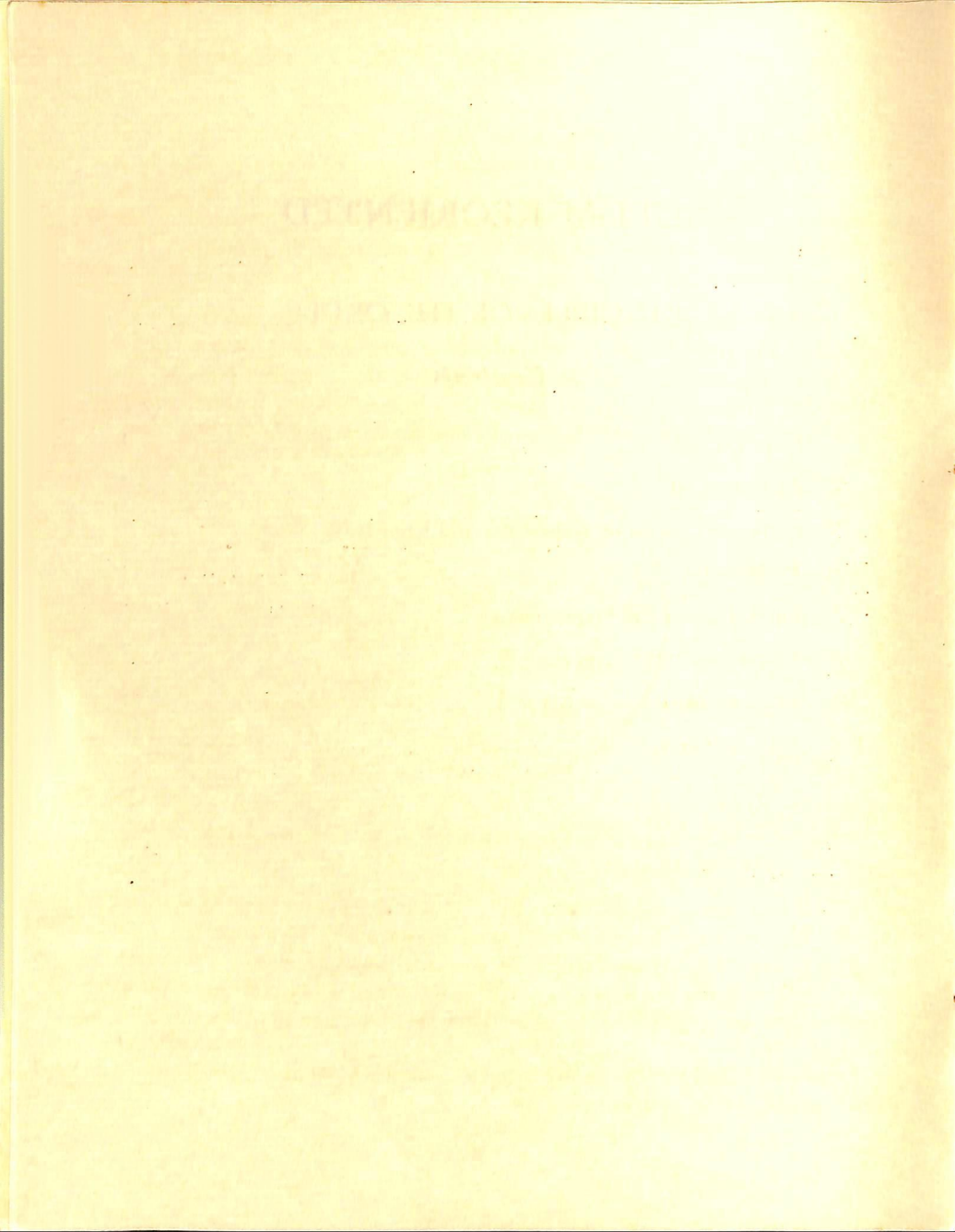
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# SUFISM REORIENTED

## PRINCIPLES OF THE ORDER

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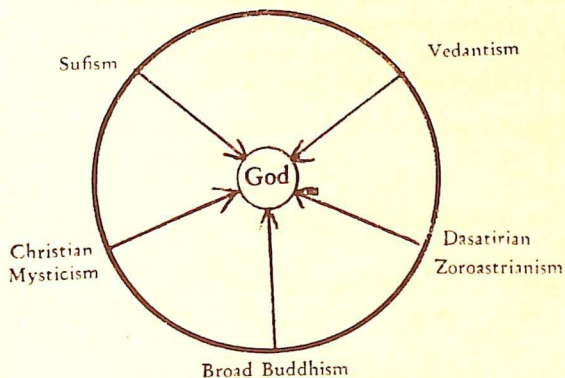




# INTRODUCTION

Meher Baba is connected with one and all religions and because each of them teaches the same divine Truth and leads to the same One God, he is also detached and above all religions. Therefore Meher Baba has only to awaken the followers of the different cults to the real meaning of the diverse "isms" in their true spirit by reorientation of the main roads that lead to the one ultimate end.

Among many various spiritual ways, Meher Baba is most concerned with the five principal highways to God which converge into the one central Reality—the end of all the questing in human life. These five principal approaches leading to the core of existence, which is God, are Sufism, Vedantism, Christian Mysticism, Dasatirian Zoroastrianism and Broad Buddhism.



God is to be realized as one's own Self by actual experience through one or more or all of the above "isms."

Sufism as reoriented by Meher Baba is based on love and longing for God and the eventual union with God in actual experience. With an eye to make it non dogmatically universal, the reorientation is fundamentally based, on the one hand, on enlarging the concept of Sufism in order to make it all-embracing for the matter of its knowledge and practice. On the other hand, the original value of Sufism, which lies in its Tariquat (Divine Path), its Marefat (Divine Knowledge), and its Haqiqat (Divine Realization of Truth) is maintained intact.

This reorientation is symbolized by the numerical figure of one (1) embedded in a diagram of the human heart with wings of freedom on both its left and right sides—



To sum up in Baba's own words, "The fact that I am connected with all 'isms and yet detached and above all 'isms, lays bare the truth that Sufism Reoriented, emanating from me, to be conceived and practiced, will forge out into one of the few pure channels leading to One God. As a result, all who will follow any one of the 'isms reoriented by me, will come eventually to love Me and realize God rather than the 'isms."



## SECTION I.

### ACTIVE FAITH

The ideal of the Order is meant to be put into vigorous practice:

1. *By believing* that Sufism recognizes Oneness of Truth and is complementary to and does not contradict any honest and sincere efforts to attain the Spiritual Freedom of Man;
2. *By accepting* that Sufism is an approach to spiritual experiences (as distinct from spiritualism) and to divine knowledge that ultimately leads to Truth;
3. *By cherishing* the fact that Sufism is mainly based on a definite acceptance of a God-realized Master and complete adherence to His guidance;
4. *By trying* to attain more and more individual freedom through greater and greater control over the mind;
5. *By aspiring* to achieve deeper and deeper contentment, joy and love;
6. *By serving and striving* for human brotherhood, universal fellow-feeling and world peace through spiritual enlightenment;
7. *By hoping* to be one with God by actual experience.

## SECTION II.

### STATES AND STAGES OF EXPERIENCE AND KNOWLEDGE

1. The state of illumination has three stages:
  - (a) *Divine Intuition*: When one has divine intuition, one sees colors, circles, lights (other than those ordinarily visible to the human eye), and also at the same time experiences feelings of nearness to God.
  - (b) *Divine Inspiration*: When one has divine inspiration, one experiences flashes of knowledge directly linked with Divine Knowledge and here, to a small extent, the intellect is transcended.
  - (c) *Divine Vision*: In divine vision, one is face to face with God, and with the inner eye one sees God everywhere and in everything. This also means that to see God is to cease to see everything except God.
2. A Murshid or Murshida, one whom others can follow, should necessarily have Divine Vision—the highest state of illumination.
3. After the highest illumination, comes union with God; if one remains merged in this union one is Mujzoob, but if one returns to sobriety, then one is the Perfect Salik-Qutub, Gouse, Qualander, etc., according to one's range of duty.
4. The Qutub stage or state is the highest of all, the highest of the highest.
5. The Qutub (the very source of illumination) can play the part of a Murshid (the fully illumined); of a Mujzoob (merged in union); of a Kamil (Perfect One); of an Akmal (most Perfect One); of a Mukammil (a supremely Perfect One).

## SECTION III.

### PERSONNEL

1. Any of those belonging to the Order can be considered as:
  - (a) Seeker or Talib: One who becomes a member.
  - (b) Worker or Khadim: One who gives monetary assistance or free physical labor in any shape or form for the cause.
  - (c) Preceptor or Haadi: One who can and does inspire others with exposition and by examples.
2. Unless otherwise expressly allowed by Meher Baba, no esoteric titles are to be assumed by or given to anyone, by way of recognition or designation of individual advancement, as:
  - (a) *Pilgrim on the Path*: One who gets intellectual conviction, i.e., Ilm-ul Yakeen, which is not mere understanding but a feelingful certainty gained through intellect, which certainty remains unassailable and cannot be shaken or dislodged.
  - (b) *Advanced Soul on the Path*: One who gains conviction through actual vision of God, i.e., Ayen-ul Yakeen;
  - (c) *Perfect Ones*: One whose conviction is the certainty of having realized God by being united with him, i.e., Haque-ul Yakeen.
3. Meher Baba may allow anyone to be called and considered as a Murshid or Murshida without necessarily disclosing whether such a one is illumined, not illumined or about to be illumined. In all such cases Meher Baba will hold himself responsible for the spiritual welfare of all those who may be prepared to and do follow a Murshid or Murshida so declared by him.

## SECTION IV.

### QUALIFICATION FOR MEMBERSHIP

In order to qualify as an eligible member of the Order, one must be ready to aspire for and willing to work towards the following achievements:

1. To be able to long for one and only one thing: Truth;
2. To be able to cherish no material ambitions;
3. To be prepared for any kind of sacrifice small or great;
4. To be prepared for complete abstinence from lustful actions in any form or manner except legitimate marriage relations based on mutual love and duty;
5. To be able to avoid greedy longings of any kind;
6. To be able to avoid every type of falsehood;
7. To be able to cope with one's feelings of anger, fear and hate, in a spirit of generosity, resignation and forbearance.



## SECTION V.

### DUTIES AND OBLIGATIONS

#### 1. It shall be the duty of every member:

- (a) To become conversant with the principles of Sufism by reading and studying the literature of Sufi saints, poets and authors such as Hafiz, Jalaluddin, Shams, Inayat Khan, Ibn Arabi, Shibli, Hujwiri, and others.
- (b) To necessarily read and study vigorously the Discourses by Meher Baba and the book by Meher Baba called "God Speaks" which depicts the ten states of God and other important truths, and which is his last and final book on this subject.
- (c) To necessarily repeat verbally daily one name of God for half an hour at any time of the day or night; this is to be done consecutively if possible, but may be accomplished in smaller portions if necessary.
- (d) To meditate on the Master daily for fifteen minutes in any secluded spot.

#### 2. Special Duties:

- (a) Those inclined towards love through devotion shall renounce all attachments and live for the cause of the Order and live at its Center, if available.
- (b) Those who aspire to the final attainment should renounce everything and occupy themselves in prayer and meditation most of the time.
- (c) Those inclined towards an active life should render service to the Order by giving free physical labor or monetary assistance.
- (d) Those inclined towards worldly duties should attend periodical classes at fixed hours.



*Curriculum of the classes:*

Discourses, discussions, explanations, talks, questions and answers, and lectures on:

- i. The triune attributes of God—All Power (Qudrat), All Knowledge (Marefat), All Bliss (Massarrat).
- ii. *The Path and its different disciplinary stages (Muquamat)* of (1) Repentance; (2) Abstinence; (3) Renunciation; (4) Poverty; (5) Patience; (6) Trust in God; (7) Satisfaction; *and its states (Abwal)* of 1) Meditation; 2) Nearness to God; 3) Love; 4) Fear; 5) Hope; 6) Longing; 7) Intimacy; 8) Tranquility; 9) Contemplation; 10) Certainty; *and the supramental spheres* of the Subtle World (Alam-e Malakut) and Mental World (Alam-e Jabrut).
- iii. Perfect Ones, Qutub, Gouse, Qualander, etc.
- iv. The Discourses in five volumes by Meher Baba, and the book "God Speaks" by Meher Baba.
- v. All spiritual books written or about the great saints and masters.

A five-minute collective prayer:

"God alone is real and the goal of life is to be united with Him through love"

is to be recited respectively to music or chanted every time the congregation or classes are held.

## SECTION VI.

### FORM OF INITIATION OR BAYAT

The admission of members to the Order shall be effected under an open, concise and matter of fact ceremony which can be either individual or collective. Any short invocation such as Inayat Khan's, which is most suitable, viz., "Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with All the Illuminated Souls, who from the Embodiment of the Master, the Spirit of Guidance," can be fixed for the Preceptors appointed to perform this function. And in response to the invocation, a grave, sacred declaration and promise to be made by the applicants:

"In keeping with God's omnipresence, I/we invoke His presence and as in God's presence, I/we do solemnly bind myself/ourselves to the faithful adherence of the guidance laid down by Meher Baba, and to faith and trust in the Murshid."

The ceremony should be sealed with a hearty handshake between the Preceptor and the members at which time both should stand up on equal levels.

## SECTION VII.

### ORGANIZATION

There have to be proper institutes or duly constituted organizations in the different parts of the world for the implementation of Sufism Reoriented. The purpose of such bodies should be one only, viz: to implement the principles of the Order within the four walls of Meher Baba's guidance as a whole.

Any question of the mode is immaterial and therefore the bodies can be formed as a company, corporation, association, etc., according to the prevailing circumstances, the requirements of the people and the laws of the land concerned.

All the same, a guidance is also laid down in this respect so as to maintain a uniformity in substance between bodies that may be established in different areas, as well as to avoid the possibility of any unintentional act or thing which may prove derogatory to the very spirit of Sufism Reoriented.

1. Privileges and prerogatives born of Divine Illumination and of Realization of Truth could never be subject to statutory provisions of any kind. Where there is neither Divine Illumination nor Realization of God, there should never be any constitutional or organizational authority for the sustenance of any such privileges and prerogatives.
2. An organization for the sake of an organization should never be the remotest objective or incentive towards the formation of a body for the spiritual exploitation of Sufism Reoriented.
3. A self-supporting body has necessarily to have finances and therefore a body, as a whole, can own properties, collect income and may accept fees and donations in cash or kind but it should not be established on a commercial basis for making money or gaining profits.



4. There should be no mandatory provisions requiring contribution of money for admission to the Order, for the continuation of membership, or for the holding of any office or authority.
5. All conventions, rules, regulations, Articles and By-laws must be strictly based on the democratic principles of adult franchise and equal opportunities for one and all irrespective of sex, color, creed, or country, and without allowing any exceptions to anyone on grounds of spiritual advancement or enlightenment.
6. All office-bearers including the temporal head of the organization should be elected by majority of votes for any period not exceeding three calendar years.
7. As far as possible and practicable, reliance is to be placed on conventions and practice based on the spirit of service and sacrifice rather than upon the rigidity of a written constitution.

The Order of Sufism Reoriented is intended to be conducted in any country or continent according to the wish and will of the people concerned.

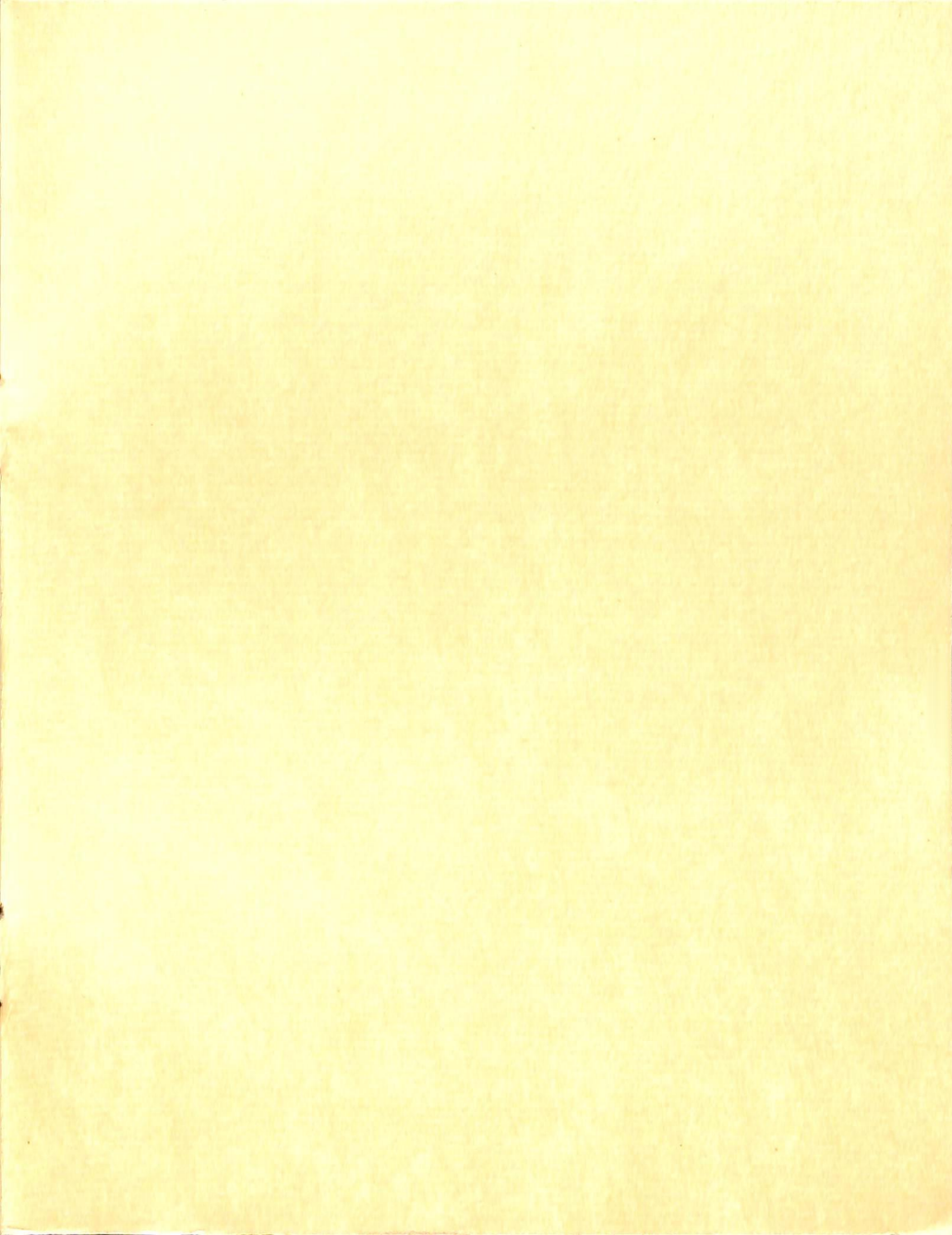
If Meher Baba is satisfied with the sincerity and bona fides of a petitioner, or a group of petitioners, from any national or geographical area, and with their good intentions and capacities to undertake the responsibility of faithfully carrying out his guidance fully, then Meher Baba will on his part grant his Charter of Guidance and thereafter remain to be the Patron of the body as long as it continues to fulfil the purpose of Sufism Reoriented.

(signed) M. S. IRANI.

Meherabad  
November 14, 1952.







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