

cannot be overcome. A wise general, before attacking the opposing force, studies the tactics of his enemy. Likewise, the one who is to overcome temptation must understand how it arises in their own darkness and error, and must study, by introspection and meditation, how to disperse the darkness and supplant error by truth. The person who cannot endure to have their errors and shortcomings brought to the surface and made known, but tries to hide them, is unfit to walk the highway of truth. They are not properly equipped to battle with and overcome temptation. They cannot fearlessly face their lower nature, cannot climb the rugged heights of renunciation.

Let the tempted one know this: that they are both tempter and tempted; that all their enemies are within; that the flatterers which seduce, the taunts which stab, and the flames which burn, all spring from that inner region of ignorance and error in which they have hitherto lived. Knowing this, let them be assured of complete victory over evil. When they are sorely tempted, let them not mourn, therefore, but let them rejoice in that their strength is tried and their weaknesses exposed. For the one who truly knows and humbly acknowledges their weakness will not be slow in setting about the acquisition of strength.

Foolish people blame others for their lapses and sins, but let the truth-lover blame only themselves. Let them acknowledge their complete responsibility for their own conduct and not say, when they fall, this thing, or such and such a circumstance, or that person was to blame. For the most which others can do is to afford an opportunity for our own good or evil to manifest itself. They cannot make us good or evil.

Temptation is at first sore, grievous, and hard to be borne. Subtle & persistent is the assailant. But if the tempted one is firm & courageous, & does **not** give way, they will gradually subdue their spiritual enemy; will finally triumph in the knowledge of good.

Midway between the **hell of Passion** and the **heaven of Peace** is the purgatory of Transmutation – not a speculative purgatory beyond the grave, but a real purgatory in the human heart. In its separating and purifying fire the base metal of error is sifted away, and only the clarified gold of truth remains.

When temptation has culminated in sorrow and deep perplexity, then the tempted one, strenuously striving for deliverance, finds that their moral servitude is entirely from themselves. Instead of fighting against outer circumstances, they must alter inner conditions. The fight against outer things is necessary at the start. It is the only course which can be adopted at the first, because of the prevailing ignorance of mental causation. But it never, of itself, brings about emancipation. What it does bring

about is the knowledge of the mental cause of temptation. This leads to the transmutation of thought, and the transmutation of thought leads to deliverance from the bondage of error.

Urged on by the divine life, a person's deep anguish and suffering, causes the soul to enter a state of "knowledge." A release from its bondage to animalism. The perfect resurrection. At this point people rise above sin and temptation and enter into peace. Remember this ascent of the soul depends entirely upon the strength of the intellectual and spiritual exertions. Upon the intensity and ardour with which one makes their supplications. Our minds are strengthened to deal with evil as we have grasped the meaning of life itself. We have a deeper glimpse into Divine Reality.

Faith is **not** just about ritualistic observance of some rules & regulations. Parroting Arabic. This is 2D religion. Extremely skewed, leading nowhere. We are continuously suffering from spiritual sensory deprivation. Easily tempted. Our spiritual depth perception moves into 3D perspective if we learn to **Think. Say, "Are the ones who are blind in respect of the mind (2D) equal to those who are endowed with mental perception & understanding (3D)? Will you not then Think & Reflect?" [6:50]**

We pray using Chapter 114 of the Quran **not** in the knowledge that there is immense help available to "subdue our spiritual enemy"; but to get the prayer over quickly. Sad is the state of such a "Muslim." If you have never been tempted then continue your Formula 1 prayer-racing technique. If you have been wrestling with the same temptation for years, then quietly, slowly recite with understanding: *In the Name of Allah, the Most Compassionate, the Most Merciful. (Pause, breathe) Say: I seek refuge with the Lord of Mankind. (Pause think about what that "refuge" means) The King of Mankind. The God of Mankind. From the evil of the whisperer (the tempter) who withdraws. Who whispers in the breasts of Mankind. Of Jinn & Mankind. (Let what your tongue say reach the deepest part of your consciousness) Now, Bow.*

God has granted His refuge. A leaden weight has been lifted from our soul. The world seems such a brighter, more beautiful place. We didn't need to purchase an expensive travel ticket to an over-priced tourist destination. To delude ourselves. All it took was "reflection," of words that we always hurried through. The fragrance of meaning now perfumes our entire being. Ahh, it's so wonderful to be Muslim...trying to understand God's Eternal Words.

Ooh, aren't we **tempted** to keep temptation at bay;

**IF YOU GIVE IN TO YOUR TEMPTATION,
YOU WILL BECOME THE SLAVE OF YOUR DESIRE
& A PRISONER OF YOUR URGE & CRAVINGS.**



Temptation, with all its attendant torments can be overcome here and now, but only by **spiritual knowledge**. It is a condition of darkness or of semi-darkness. Temptation is the fire that brings up the scum of the heart. When a person fully understands the source, nature & meaning of temptation, in that hour they will conquer it & will find rest.

Whilst they remain in ignorance, attention to religious observances & much praying & reading of the Quran will **fail** to bring them peace.

The stronger a person's passions, the **fiercer** will be their temptations; **the deeper their selfishness,** the more **subtle** their temptations; **the more pronounced their vanity,** the more **flattering & deceptive** their temptations. Every conquering temptation represents a new fund of moral energy. Every trial endured & weathered in the right spirit makes a soul nobler & stronger than it was before. The fully enlightened soul is proof **against all temptation.**

"O God, Knower of the unseen & the evident, Maker of the heavens & the earth, Lord of everything & its Possessor, I bear witness that there is none worthy of worship but You. I seek refuge in You from the evil of my soul & from the temptation of Satan & his traps; and from bringing evil upon my soul and from harming anyone."

**Every time they are sent back to
temptation,
they succumb thereto...**

QURAN 4:91

Every conquering temptation represents a new fund of moral energy. Every trial endured and weathered in the **right spirit** makes a soul nobler & stronger than it was before.

But can the "right spirit" be developed using weak methods? A spiritual cancer...read the Quran... read the *whole* Quran...the blessings will abound, we are told. We read like parrots, **without** understanding... we **don't study**. And year after year we remain mired in spiritual gridlock. No growth...except in aging. Looking more uneasy...feeling disturbed...but we plod on with our "spiritual readings."

And fall once again into temptations.

Little by little we slip back into old ways, and slowly the little devils of pride & envy & jealousy reenter our lives. The experience of "readings" have the smallest of impact. We do **not** conquer self. We do **not** "watch & pray" that temptations do not enter our hearts. Eventually the meaning of the reading is shattered...as there was none to begin with. Mumbling Arabic words without understanding creates no permanent link to God. Our hypocrisies are revealed, & we experience the pain of **succumbing** once again.

The soul understands temptation, because it exposes the parts of us that still need healing, the longings and urges that need to be put in balance. **Paradoxically, temptation carries with it the seeds of greater responsibility, because it makes us choose, and if we choose rightly then we are able to become the person we truly wish to be. Temptation plays its part in the progress of the soul.**

The mind continually oscillates between its animal & divine tendencies. We have knowledge of the consciousness of both. There is continual fighting, of falling & rising, of sinning & repenting, for the person, still loving, and reluctant to leave, the gratifications in which they have so long lived. Yet there is aspiration to the purity & excellence of the spiritual state.

If a person goes out to conquer an enemy, knowing nothing of the enemy's strength, tactics, or place of ambush, they will not only ignominiously fail, but will speedily fall into the hands of the enemy. The one who

would overcome the enemy, the tempter, must discover their stronghold and place of concealment, and must also find out the unguarded gates in their own fortress where the enemy effects so easy an entrance. This necessitates continual meditation, ceaseless watchfulness, and constant and rigid introspection which lays bare, before the spiritual eyes of the tempted one, the vain and selfish motives of their soul. This is the holy warfare...the biggest jihad; it is the fight upon which every soul enters when it awakens out of its long sleep of animal indulgence.

People fail to conquer & the fight is indefinitely prolonged, because they labour, almost universally, under two delusions: first, that all temptations come from **without**; and second, that they are tempted because of their goodness. Whilst a person is held in bondage by these two delusions, they will make no progress; when they have shaken them off, they will go rapidly from victory to victory, & will taste of spiritual joy & rest. The **proper reading** of the Book would have worked its magical transformation, as indeed it was meant to do. We aspire higher when we **apply** the reading.

Aspiration can carry a person into heaven, but to remain there, they must learn to conform their entire mind to the heavenly conditions. To this end temptation works. Temptation is the reversion, in thought, from purity to passion. It is going back from aspiration to desire. It threatens aspiration until the point is reached where desire is quenched in the waters of pure knowledge and calm thought. In the early stages of aspiration, temptation is subtle & powerful, and is regarded as an enemy; but it is only an enemy in the sense that the one tempted is their own enemy. In the sense that it is the revealer of weakness & impurity, it is a friend, a necessary factor in spiritual training. It is, indeed, an accompaniment of the effort to overcome evil & apprehend good. To be successfully conquered, the evil in a person must come to the surface & present itself. It is in temptation that the evil hidden in the heart stands revealed and exposed.

That which temptation appeals to and arouses is unconquered desire, and temptation will again and again assail a person until they have lifted themselves above the lusting impulses. Temptation is an appeal to the impure. That which is pure cannot be subject to temptation.

Temptation waylays the person of aspiration until they touch the region of divine consciousness. Beyond that border temptation cannot follow them. It is when a person begins to aspire that they begin to be tempted. Aspiration rouses up all the latent good & evil, in order that the person may be revealed to themselves. A person overcomes temptation

when they know who they are. It cannot be said of the merely animal person that they are tempted, for the very presence of temptation means that there is a striving for a purer state.

Animal desire & gratification is the normal condition of the person who has not yet risen into aspiration. They wish for nothing more, nothing better, than their sensual enjoyments. For the present, they are satisfied. Such a person cannot be tempted to fall, for they have not yet risen. The presence of aspiration signifies that a person has taken one step, at least, upward, & is therefore capable of being drawn back. This backward attraction is called temptation.

The allurements of temptation subsist in the impure thoughts & downward desires of the heart. The object of temptation is powerless to attract when the heart no longer lusts for it. The stronghold of temptation is within a person, not without; until a person realizes this, the period of temptation will be prolonged. While a person continues to run away from outward objects, under the delusion that temptation subsists entirely in them, and does not attack & purge away their impure imaginings, their temptations will increase. Their falls will be many & grievous. When a person clearly perceives that the evil is within & not without, then their progress will be rapid, their temptations will decrease. The final overcoming of all temptation will be within their spiritual vision.

Temptation is torment. It is not an abiding condition, but is a passage from a lower condition to a higher. The fullness & perfection of life is bliss, not torment. Temptation accompanies weakness & defeat but a person is destined for strength & victory. The presence of torment is the signal to rise & conquer.

The person of persistent and ever renewed aspiration does not allow themselves to think that temptation cannot be overcome. They are determined to be master of themselves. Resignation to evil is an acknowledgment of defeat. It signifies that the battle against self is abandoned; that good is denied; that evil is made supreme. As the energetic person of business is not daunted by difficulties but studies how to overcome them, so the person of ceaseless aspiration is not crushed into submission by temptations, but meditates how they may fortify their mind. For the tempter is like a coward: they only creep in at weak and unguarded points.

The tempted one should study thoughtfully the nature and meaning of temptation, for until it is known it

I, Satan, will put them all in the wrong,

except **Your servants among them, sincere & purified...**

(QURAN:15:36-42)

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