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THE MYSTIC VIEW OF SUFFERING



Hazrat Dr. Zahurul Hassan Sharib Gudri Shah

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Asma Publications, Sharib House, Jhalra, Ajmer India, just published–The Biographies & Sayings of Chishti Saints. This book deals with the life & sayings of the Holy Prophet Mohammed & Hazrat Ali (fountain head of Islamic Mysticism) and also with the life & sayings of twenty two Chishti Saints. Written by Hazrat Dr. Zahurul Hassan Sharib Gudri Shah Baba. Priced at Rs. 5/-.

THE MYSTIC VIEW OF SUFFERING

It is with the greatest pleasure, that, I address you to-day. As a matter of fact, delay is coused, but, for no fault of mine. I could not help it. I could not resist it. I could not overcome it. It was beyond my power.

It happened one day, that. I was declared to be suffering from some serious type of disease. The physician asked me to consult a surgeon. When I consulted the surgeon, he, in a guarded language, advised me to proceed straight away, without any loss of time, either to Bombay or Ahmedabad. He said that he suspected, though he was not sure, than, I was suffering from Cancer of cheek, He, also, cosoled me by saying, that even if it was so, it could be treated with success, as it was of recent growth.

Next day, I proceeded to Bombay. On reaching Ahmedabad, I was told, that, there was a very well-equipped cancer hospital, famous for its trained staff, and expert advice through out Asia, I, likewise, consulted a physician who belonged to that hospital, known as, Gujarat Cancer and Research Institure, M.P. Shah Cancer Hospital, Ahmedabad.

He advised me to undergo an operation. The Director of the Institute advised me the same.

I was admitted in the Hospital on the 3rd of January, 1981, and was operated upon on the 5th. of January, 1981. The operation was successful. I was in the hospital for two weeks. Thereafter, I returned to Ajmer, and after staying for a short time in Ajmer, left for Ahmedabad again. This time, I was given rays. The treatment continued for about four weeks. It will continue for some more time. I shall have to go to Ahmedabad every month for consultation and check-up.

Cancer, comes like a thief. Its exact couse is still not known. Different people ascribe it to different causes. whatever be the cause, it is, no doubt, a disease, which threatens to cut short the days of life; if ignored and allowed to grow in dimensions.

The treatment is, also, quite expensive and lasts for a long time.

I, now, sometime, think that the treatment of cancer is beyond the means of so many of us. India. with its predominently rural population, depending on the vagaries of monsoon, can ill afford the type of treatment, which cancer claims and demands. Even the post operation period entails lot of expenditure on food and fruit juices.

To the mystics, to control and to alleviate human suffering is a radiant type of prayer, and the best type of charity. They do not want to see suffering in any shape or form. Long before the society for the Prevention of Cruelty to Animals was established, the

mystics have shown utmost mercy and kindness to animals and birds also.

It is said of a Sufi saint, that, once, some visitors came to him. He asked one of his disciples to spread the dining carpet and serve food. The guests took foods. The dining carpet should have been folded after the food, but the host was surprised to see, that, it was not folded. He asked the disciple to fold it, but, inspite of it, he kept watching the dining carpet. The host again asked him to fold the dining carpet. This time, he informed the host his spiritual guide, that, there were some ants on the dining carpet. As soon as they left the dining carpet, he would fold it. His spiritual guide was immensely pleased with the reply and said "verily, such a person deserves to be called a Sufi."

In developing countries like, India there is a lot of preventible distress looming large on the harizon. Fire famine and flood on the one hand, and dirt, disease and drought on the other hand have deprived the people of the feeling of security. Being thus deprived of social, and economic security, they exist and drift. They, in fact, do not live. Take for instance malaria. Malaria has been enemy number one of rural masses. It has caused more harm than other catastraphies like fire.

Everyone of us, whether rich or poor, literate or illiterate is in a position to do something for others. If we give a smile, it is, also, a philanthropic act If we give a word of comfort and cheer, it is, no doubt, a sublime gesture of good-will and mutual understanding.

Let us resolve firmly, and make it our principle that every day, we will render some silent service to others without the hope of reward.

Humanism implies that we should learn to live for others.

To a mystic, pain and pleasure imply a different connotation. Pain and pleasure are the two sides of a coin. Pain and pleasure are not lasting. They are short-lived and are fleeting.

A mystic is not the least afraid or worried of sorrow and suffering. To him, they are the gifts of the Friend.

To him, sorrow and suffering are a test of his perseverance, power of endurance and patience.

To a mystic, it is only in suffering that we are purged and purified. and made strong, firm and determined to do His Will'.

To a mystic, it is only when a person is put in the furnace of troubles, tribulations and suffering that he becomes what he is capable of becoming.

Vermilion when pressed gives colour.

Bed Zoin or frank-incense when put on fire gives fragrance.

Musk when rubbed gives smell.

The wood of aloes when burnt gives smell.

Saffron when rubbed gives colour and smell.

Likewise, a person, when he undergoes suffering without grudge or murmur attains perfect bliss, and becomes a different person from what he was before.

A mystic is not the least afraid of death.
Death to him is a means of getting eternal life.
Death is a bridge leading to the Friend,
A mystic yearns for self–earned peace,

Where there is hatred, there is tension,
Where there is love there is peace and co-operation
Doubt should he replaced by faith,
Injustice and injury should be pardoned,
Despair should give place to hope,
Darkness should be replaced by light.

The mystics hold that unless we love, how can we be loved.

Unless we give, how can we receive.

Unless we pardon others, how can we he pardoned.

We should pray for greater understanding and appreciation of other's point of view.

It is not wise to throw stones from a glass house.

Instead of fretting our energy in frivolous pursuits and idle chatter, let us try to acquire and adopt an attitude towards life, which is, at once, more refined, positive and informative. Organise by all maans,

Pardon Week;
Forgiveness Week;
Charity Week;
Mutual–help Week;

Every week should be for you a harbinger of better life. better living, and better business.

If possible and convenient to you try to go to the hospitals, and serve in whatever way you can those suffering from some malady.

We should not be afraid of suffering. Suffering is a spice of life. To suffer is to be strong.

Trials, tribulations, suffering and sorrow should be faced with a smile. They, infact, are useful as they serve as stern teachers. They impart to us the invaluable lessons of achieving success through patience. They mould us in such a frame of mind which is conducive to plain living and high thinking.

Suffering and sorrow are useful as they develop character, lead us to the fountain of Bliss, and introduce us to a type of virtuous life. They, above all, teach us patience and confer upon us Divine Grace and heavenly merit.

Let me tell you one important thing.

Unless you think well, you can not act well, and unless you act well, you can not live well.

It is better to forget the past, Learn to live in the present. Instead of 'taking arms against a sea of troubles', take arms against malice, greed, lust, hatred, hypocrisy and ill-will.

Let us forget injury, and forego injustice. Let us be firm Let us fulfill our promise.

It is better to observe:—

A Day of Silence;
A Day of Thanks-giving;
A Day of Forgiveness;
A Day of Self-introspection;
A Day of Courtesy;

Everyone of us is in search of joy and happiness. People have different standards by which they judge happiness. To some happiness lies in pomp, glory and show. There others who hold that wealth is the perennial source of happiness. Such a type of happiness is not lasting, enduring or durable, It is fleeting and short-bried. Such a type of happiness is imaginary.

Real happiness is different. Let real happiness descend upon you, and sit with you and smile.

I tell you that happiness has no geographical boundaries. It has no localities. It is neither provincial nor peculiar.

Real happiness demands price. To be really happy, one must do his duty diligently and honestly, and dispense justice. The one aspiring for real happiness must be humble meek, gentle, unassuming and simple.

Charity and love constitute other sources of real happiness. In order to enjoy real happiness, others should be made happy.

The tears in another's eyes should be wiped out. The wounded heart should be healed. The bruised spirit

should be given the ointment of sympathy. Suffering should be shared, The tale of woe wherever told should be supplemented by the Story of Success, and joy.

Vice should be abjured, and vurtue should be extolled. Therein lies real happiness.

We must never detest suffering and sorrow. Our life may be distracted, disturbed, dark or gloomy, yet we most know and understand that the procession of our life has been ordered and arranged by God of Infinite Mercy, Benevolence and Power.

Let us derive inspiration from what John Pomfret has said –

"Heaven is not always angry when He strikes,
But most chastises those whom most He likes."

Let us listen to the advice, given by an eminent poet H. W. Longfellow :–

"O fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is,
To suffer and be strong,"

Before I conclude, I would very much like to thank all those, who through letters, telegrams, telephones and cablegrams, inquired about my state of health from time to time. I am also grateful to the press, which gave information about my Cancer operation, and to the very many friends who came to see me in hospital at Ahmedabad from different cities and places and also to those, who came to see me on my return to Ajmer.



It is in the fitness of things if I thank warmly DR. T. B. Patel, the distinguished Director of the Gujarat Cancer and Research Institute; M.P. Shah Cancer Hospital Ahmedabad, and a member of U.I.C.C., who showed utmost sympathy and expressed good wishes for my early recovery. DR. T. B. Patel is a good administrator who is an in-valuable asset to the Gujarat Cancer and Research Institute and to M.P. Shah Cancer Hospital.



I also hereby heartily thank DR. M.Y. Chhipa, the young and accomplished, Surgeon of the M. P. Shah Cancer Hospital, Ahmedabad, who operated me successfully. He is famous for his professional skill Last but not least I wish to thank DR. Babu who conducted my treatment of rays.

I feel better, though a little weak. Stopping on the cross-road of life, I would say the same thing which Robert Frost has said.

The woods are lovely,
dark and deep,
But I have promises
to keep.
And miles to go,
before I sleep,
And miles to go,
before I sleep.

Restored to Health



The above photograph was taken on the auspicious occasion of the recovery ceremony of Hazrat Dr. Zahurul Hassan Sharib Gudri Shah Baba. A Urdu drama was played by the young members of the Recovery Celebration Committee on the 16th. March 1981 at Nawab Sahib House, Jhalra, AJMER.

Happy Recovery



This photograph was taken on the auspicious occasion of the Recovery celebration of Hazrat Dr. Zahurul Hassan Sharib Gudri Shah Baba affectionately called Zahur Mian.

Zahur Mian can be seen sitting in the Mushaira (Poet's Symposium) with his relatives, friends, devotees & Mureeds(disciples)on the 17th March 1981 at his residence.

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Glad to announce Happy news of recovery



Zahur Mian as seen after recovery