



Message Paper

Unlearning – September 8, 1925

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Unlearning is a process by which one rises above what one has learned. It does not mean forgetting what one has learned, it only means rising above what one has learned. Learning means fixing ideas and making them material. When an idea is fixed in mind, it becomes tangible; that knowledge becomes a kind of veil for any other knowledge that can illuminate the path through life.

It is not necessary to forget in order to unlearn. Unlearning is looking at things from an opposite point of view. In other words, seeing things from another angle, as clearly as one is able to see from the angle from which one is used to looking at them. The knowledge that keeps us narrow is the knowledge which is not unlearned. Once one has unlearned, one sees from two opposite angles everything in life, and that gives one a great mastery.

In the spiritual practices of a Sufi, foreign words are often used, and sometimes a person thinks "Why must I repeat a word which is a foreign word, which is a strange word to me? If the word suggests something, why must I not use a word which is in my language, which comes easy for me to repeat?" They may be right in saying it, but if they could see from the other point of view. And they could only see if they would try to see. That is what is called unlearning. In the first place, the great linguists of the day have found that the ancient languages which still exist have some psychological, mystical power in their words.

Practice: Ya 'Alim (yaa 'a-LEEM) :: *May my mind unite with the Mind of God.*

- to have knowledge
- to have intuitive knowledge
- to have certainty
- to be thoroughly informed

The spiritual point of view is looking at a thing from two sides. It is just like looking from both eyes, to make a thing complete. Will you therefore be surprised if one said that there is no set belief for a Sufi? Would you be amazed if one said that Sufism is not a particular faith?

Unlearning is rising above one's set opinion, one's fixed idea, which makes one narrow. Progress must be gradual, and one must know to what extent one must progress. One must not be too frank about his two points of view, or he will offend every person he meets in life. Action, word, imagination and feeling, these four things have much greater power than one can imagine. Even a meaningless action, an action which might seem to convey nothing, an automatic movement, even that has a certain result. The mystics of the ancient times had known the great power of movement. It is at the present time that people have lost the secret of the psychological effect of movements. Movements have been always connected with sacred things. Among the old Greeks, among ancient Egyptians, among the Hindus of the ancient time, among Buddhists, there was a science of movements, there was a power in movements; and they knew that science and it produced a certain effect.

Practice: Ya 'Alim (yaa 'a-LEEM) ::: *May my mind unite with the Wisdom Mind of God.*

- to have knowledge
- to have intuitive knowledge
- to have certainty
- to be thoroughly informed

Even to such an extent that if you were to study the words of the zikar, every single word has a certain action on the physical mechanism, on intuitive centers. Such words have belonged to mystics. They never belong to any language. The languages have taken them; people have used them, expressing different things. The mystics have gathered them together just like a chemist would collect herbs and drugs and different things together in order to use them for medicine. Mystics have collected such words, words of great power and revelation, in order to produce desired effects.

There are words which, if they are used so many times for six weeks, the whole being of that person is changed, not only the spirit, but even the body is changed. The circulation of the blood is changed, the whole atmosphere of the person is changed. The power of the words is a living phenomenon. And when it is prescribed by the teacher who knows its secret, it is a prescription, it is an instruction. It is something that is most valuable.

Practice: Singing Zikar? The words of Zikar are “La El La Ha El Allah Hu”. (HIK)
Zikar in English: *There is nothing, Only God Is.*

When one is able to look at it from another point of view, without trying to be a Sufi one becomes a Sufi. One need not make an effort to become a Sufi; it is a **natural development** towards the simplicity of the heart. It is the expansion of sympathy. (The word sympathy.)

It is looking into the wide horizon that makes one see from the point of view of others. And this is the greatest necessity in the spiritual path, that one must make oneself accustomed to rise above what one has learned.

Closing:

- Prayer Khatum
- Dedication of Merit
- [Link to Complete Text – Unlearning](#)

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