From the online library at www.worldwisdom.com

7. The Integration of the Soul

What do we mean by integration? Not only do I want to pose this question from the point of view of Sufi metaphysics, but also of other forms of metaphysics as well. Oneness in its absoluteness belongs to the Absolute alone. It is only the One who is ultimately one. This is not a pleonasm, not simply a repeating of terms. It is the reassertion of a truth which we are easily apt to forget while we are seeking the One in Its reflections on lower levels of reality and on the plane of multiplicity. We must always remember this metaphysical truth: that oneness in its highest and absolute sense belongs only to God as the Absolute, to Brahman, Allah, the Godhead, the Highest Reality, the Ultimate Reality. Precisely because of this truth, no benefit could be gained in our search for unity by being immersed only in multiplicity. In fact, without the One, multiplicity itself could not exist. It would be nonexistent, because multiplicity always issues from the One, always issues from the Supreme Principle. If we remember this truth, we shall then be able to understand what is truly meant by integration.

Nearly everybody is in favor of integration these days, without bothering to search fully for its meaning. In the modern world attempts are often made to achieve integration by seeking to bring forces and elements together on a single plane of reality without recourse to the Transcendent Principle or a principle transcending the level in question. But this is metaphysically impossible. It is only a higher principle that can integrate various elements on a lower level of reality. This truth is repeated throughout all of the levels of the hierarchy of the universe. Throughout the universe it is ultimately only the Divine Principle—God—who either by Himself, or possibly through His agents, makes possible the integration of a particular level of reality and the integration of that level itself into the whole of existence. On all levels, from the *deva*s of the Brahmic world or the archangels or whatever corresponding language you wish to use, to the lower angelic world, to the psychological world, and finally to the physical world, it is always by means of a higher principle that the elements and forces involved on lower levels of reality are integrated. Let us give a concrete example.

Take the human state. It is composed of body, soul, and spirit. There is no way one can integrate the body without the presence of the soul. That is why when the soul departs, the body falls apart. Furthermore, the remarkable, integrated functioning of various parts of our body is one of the greatest miracles, to which we usually pay little attention. By accepting

Descartes' reductionist conception of the body as a machine, we have fallen into the crisis concerning the relation between body and soul that we now face. The body is not a machine at all. If we look at the body, we see that it has this remarkable integrative function. But the moment the soul departs, the principle of integration departs and the body begins gradually to decompose. The same truth holds *mutatis mutandis* for the soul. Our souls and minds are scattered, like particles dispersing from a center—we usually live in a scattered world. The common everyday English usage of the term "scatter-brain" reflects the fact that in a sense the mind is scattered. There is absolutely no way to integrate the soul and the mind without the presence of the spirit and intellect, which are ultimately the same reality. It is only the spirit that is able to integrate the psyche, and the intellect the mind. The vital power of integration is not only related to God as the Supreme Reality, but also involves higher principles in relation to every level of reality down to the physical world in which we live; although of course the power of integration on all levels of reality comes ultimately from the Supreme Principle, which is One.

To speak seriously about integration, we must accept the vertical dimension of reality. The reason that we have such difficulty to integrate anything in the present-day world is the eclipse of knowledge of that vertical dimension. We are always trying to integrate and bring together various realities in a united and harmonious manner. We talk about how people should be friends, society should become integrated, races should seek harmony, religions should be in accord and not in conflict. But of course that is only for the most part wishful thinking, as we can observe from what is going on in our world. The most fundamental unit of our society, the family, is going the other way; it is breaking up to an ever greater degree, because there are so few people who possess an integrated inner being. The reason for this state of affairs is that we refuse to accept a principle above the individual order, we have forgotten the vertical dimension of existence and have fallen into a state of dementia.

Now, it is in light of these metaphysical truths that I wish to discuss Sufism and its relationship to the integration of man, first inwardly and then outwardly. Sufism is the esoteric or inward dimension of Islam, as you have heard mentioned many times. Islamic esoterism is, however, not exhausted by Sufism. It has certain manifestations within Twelve-Imam Shi'ism and Isma'ilism in its classical forms, but the main manifestation and the most important and central crystallization of Islamic esoterism is to be found in Sufism. Let us now ask what is meant by esoterism. It is a somewhat dangerous word to use in the modern world if not well defined,

because it is confused often with occultism, or with the simply obscure and incomprehensible. It should be noted, however, that it is only in the modern West that the phenomenon that we know as occultism arose. There was no occultism in classical Hindu, Islamic, or Buddhist civilizations or in the Christian West when esoterism was fully present and accessible. So, by esoteric, I do not mean occult and certainly not obscure, although of course for those who do not possess the necessary intellectual and spiritual qualifications, it might appear as obscure and inaccessible, as would higher mathematics for someone who is not mathematically inclined. But in neither case is the subject obscure in itself for those qualified to know it. In any case, by esoterism I mean the inner dimension of both religion and reality itself—of manifested reality.

Everything in this world issues from the hidden to the state of manifestation. We ourselves are born from the wombs of our mothers. We come from darkness into light, to the manifest or external world. As you know, the water of life in all mythologies flows from a dark cave where its source and fountain are to be found. This darkness is not, however, simply emptiness or nothingness; rather, it symbolizes the hidden or non-manifested level of being. Everything in this world that we are able to experience or study (even in the field of quantum mechanics), issues in a sense from the unmanifested to the manifested, or from the hidden to the apparent. Furthermore, metaphysically the hidden or inward refers to a transcending reality which is also immanent as, symbolically speaking, the esoteric also means that which transcends appearances as well as being immanent to them. Of course, as far as religion is concerned, the exoteric dimension does not issue from the esoteric but, like the esoteric, comes from God. But the esoteric represents both the inner reality of the exoteric and that which lies on a higher level of reality, and in this sense transcends it. This is how these dimensions are experienced as one marches on the way to that Truth which is the Transcendent, as well as the Immanent as such. In any case, instead of using the image "from inside, out," we can also use "from up, down," which is more familiar to those who come from an Abrahamic background. (For Hinduism, especially of the school of the Vedanta, of course it would be the other way around.) Let us for the moment just keep to the vertical hierarchy of existence.

In the Islamic context there is first of all God, the One (*al-Aḥad*), one of whose Names is *al-Ḥaqq*, the Truth, to which Christ also referred in the Gospels. As for truth, when one refers to the truth of this or that matter, this is called *al-Ḥaqīqah* in Arabic, which also means reality. The two terms *al-Ḥaqīqah* and *al-Ḥaqq* are related etymologically and on the

higher level refer to the same Reality. The term *Ḥaqīqah* means truth as it is grasped and lived at all different levels, while *al-Ḥaqq* is the Name of God, who is Truth in the most exalted meaning of the term. So, *Ḥaqīqah* at its highest level of meaning also refers to the Divine Truth, which lies at the heart and center of the Islamic religion and is, from the Islamic point of view, the ultimate goal of human life. Then there is the level of the path or *Ṭarīqah*, the spiritual path leading to *Ḥaqīqah*, the path which is associated with Sufism. The phrase *al-ṭarīq ila'Llāh*, that is, the path towards God in Arabic, is practically synonymous with Sufism, although in its early history, up to the end of the eleventh Christian century, Sufism had not as yet been ordered and crystallized into what we call *ṭarīqah*s or Sufi orders today. After the period in question, *ṭarīqah*s came into being bearing the names of their founders such as the Rifāʿiyyah, Qādiriyyah, Shādhiliyyah, Niʿmatullāhiyyah, Naqshbandiyyah, and the Chishtiyyah orders, the latter being so widespread in India. Nevertheless, the idea of a *ṭarīqah* or *ṭarīq ila'Llāh* goes back to a *ḥadīth* of the Prophet of Islam himself in which he said, "The number of paths (*ṭuruq*, pl. of *ṭarīqah*) to God is equal to the number of children of Adam." That is, it is the path, the *Ṭarīqah* that connects each of us to God, and before each human being there stands a path to Him as long as he or she follows the Divine Law or *Sharīʿah* by virtue of which that person stands on the circumference of a circle every point of which is connected by a radius (*Ṭarīqah*) to the Center (*Ḥaqīqah*). That does not mean of course that there are 5.5 billion individual *ṭarīqah*s, but that there are many possible paths which have become crystallized over time, as far as Islam is concerned, into the various orders, each of which leads us to God.

The actual named orders came somewhat later, but the reality of Sufism begins with the inner dimension of the Quran and the *Sunnah* and the spiritual power of the Prophet of Islam and originates everywhere from these sources. At the foundation of Islamic religious life there stands the *Sharīʿah*, the Divine Law, which defines Islamicity on the external plane of life. So you have a vertical hierarchy, of the *Sharīʿah*, the *Ṭarīqah*, and the *Ḥaqīqah* on the human plane, corresponding to the macrocosmic hierarchy. Furthermore, in the case of the *Sharīʿah*, *Ṭarīqah*, and *Ḥaqīqah*, it is also the higher principle that integrates that which belongs to a lower-level order on the hierarchy of human existence.

The goal of all levels and domains of Islamic reality is of course *tawḥīd*, which means both unity and integration. This word in Arabic also exists in all other Islamic languages, including many of the languages of India, such as Gujurati, Punjabi, and Bengali. This term possesses several shades and

levels of meaning in the original Arabic and is really untranslatable into a single term in European languages. It is a noun implying a state while at the same time implying action. It is both a noun meaning oneness or unity and it implies the act and process of integration, of bringing into unity, the act of making into one. One therefore needs to use more than one term in English to bring out its full meaning. It is important to bear this point in mind when trying to understand what Sufism means by integration.

In the Islamic perspective then integration means to achieve *tawḥīd*, to become embellished with a quality which on the highest level belongs only to God, for God alone is One. One should never forget that supreme *tawḥīd* belongs to God alone. We can never achieve complete unity unless we realize that ultimately we are nothing and God is everything. It is through *fanā'*, the awareness of our nothingness before God, that the Sufis believe we can achieve that supreme unity. In the Hindu tradition this corresponds very much to "That art Thou"—that is, "Thou art the Supreme Reality," which cannot but be one. Every aspect of life bears the imprint of that unity whether we are aware of it or not, and everything that we do should direct us more and more towards *tawḥīd*. This begins at the level of the *Sharī'ah*, the Divine Law, with which I will not deal here in detail, but I just want to add the following by way of a parenthesis.

There are too many imponderables in the world of chaotic multiplicity in which we live for our unaided intelligence to impose order and integration upon the chaos of this world; especially this modern world, which is itself the result of man seeking to live as if he no longer had any need of God's laws. The chaotic nature of this age is mentioned not only in traditional Islamic sources, but also in the classical texts of Hinduism concerning the Kali Yuga in which we live. This is an age in which many flaunt the Divine Law, the Hindu *dharma*, something that would have been unimaginable in days of old. The situation is not the same today as when classical Sufi authors invited men to journey beyond the outward teachings of the *Sharī'ah*—which were taken for granted—to the Divine Truth. There are of course some pseudo-Sufis today who make the call to cast aside the *Sharī'ah* in order to reach the Divine, while misusing some of the sayings of certain Sufis of old. These days it is much easier to cast away the *Sharī'ah* than before without, however, reaching the Divine at all, in fact falling below forms rather than transcending them. Contrary to what many pseudo-Sufis claim, by abandoning the *Sharī'ah*, one is in danger of falling easily into the bottom of the well rather than being able to reach the Empyrean. The reason the books of certain so-called Sufi teachers sell well in the West is that they claim that one can disregard and flaunt the

Sharīʿah, and yet reach the *Ḥaqīqah;* that one does not need to do the hard work that serious spiritual effort requires. They claim that it is enough just to read the poetry of Rūmī and so forth in order to achieve integration. But that is not possible, least of all in the chaotic, modern world in which we live, where the need for the order given by God's laws is greater than ever before. Seeking inner integration seriously can only bear fruit if it is based on following God's laws on the outward plane, whichever religious universe one happens to be living in.

As for Islam specifically, to achieve inner integration requires that one must first of all accept and practice the *Sharīʿah* as the norm which integrates our everyday life and provides a cadre that prevents the soul from falling into various pitfalls. By disciplining the soul horizontally, divine laws prepare the soul to journey vertically, and there is no possibility of the vertical journey without certain boundaries and limitations on the horizontal plane. He who seeks to achieve freedom merely horizontally will never achieve true freedom. The history of the modern and post-modern worlds has demonstrated that truth sufficiently.

At the first stage in integration, it is on the basis of accepting and practicing the *Sharīʿah* that the teachings of Sufism become operative. Now, according to the *Sharīʿah* in its ordinary understanding, God judges us by the actions that we perform. If one has the intention of murdering someone, but does not do so, then that person is not punished by the Law. Sufism starts from this basic, external position, but then takes a further step internally. It is interested most of all in our *niyyah*, our intention, in performing an act. According to a *ḥadīth* of the Prophet, "Actions (*al-aʿmāl*) are judged [by God] according to our inner intentions (*niyyāt*)." It is essential to follow the *Sharīʿah*, but more than that, one must seek to integrate the soul and purify intentions through the inner practices and methods of the *Ṭarīqah.*

It is even more difficult to integrate the soul than the body, much of whose organic and integrating functions are beyond our control. How many of us are healthy physically but are psychologically dispersed; often the body is doing a much better job of integration than our psyche. One of the maladies of modern human beings is to live in a state of scatteredness and dispersion, rather than being integrated within the psyche while at least temporarily being physically healthy, even though the health of the body and the psyche are interrelated and the two react often upon each other in many ways. Sufism enters into human life to heal the psyche and make it whole; which means to integrate it. But even this laudable goal is not the ultimate end. The final goal of Sufism is not the health of the psyche of the

adept (as with modern psychiatry or psychology, which is really a parody of traditional psychology), and spiritual teachings like Sufism are not there to provide us with only physical health. The end of Sufism is *tawḥīd*, that is, union or unity, and preparation of the soul for proximity to God, who is One.

Sufism turns to the higher levels of the human microcosm without neglecting the outward physical domain. It tries to integrate the psyche both within itself and through its wedding to the spirit, and in a sense also includes the body in this process of integration. But how does it go about achieving this process of integration? First of all, it always emphasizes the effect that the body has upon the psyche and vice versa. Sufism never deals with the psyche as an abstraction, as a dismembered mind floating in the air. Every aspect of the action of the body is of some importance. One's postures, the way one sits and walks, the traditional courtesy or comportment (*adab*, which again is a very difficult word to translate)—all of these elements play a role in the life of the soul as well as the body. Does the body play a role in the final integration of the human state? The answer is yes, for one cannot just be indifferent to the body. Not only actions, which are to be governed by the Divine Law, but also the way people dress, the way they display certain gestures, the way they act with the body, all have an effect on the soul. This cause and effect is to be found in spiritual climes everywhere, as can be seen in the traditional teachings of Hindu and Buddhist spirituality, as in other religions.

The body, however, has a dual purpose in the spiritual life. Sometimes it has a negative role to play and becomes an impediment to the integration of the soul, and sometimes it has a positive role. There are all kinds of possibilities in Sufism's training of the soul, which aims at integrating the soul into its center, whilst not divorcing it from the body. As Rūmī says, the body is the horse, the steed on which we ride in this life. And there is a profound relationship between the nature of the steed and the ultimate goal toward which body and soul together transport us. The body also has a positive role in this journey. But at the moment of death, we have to leave the steed behind. There are, therefore, certain spiritual exercises and practices in this life which lead to spiritual death and the soul distancing itself from the physical body, while refining and strengthening the subtle body, which accompanies the soul after physical death.

In addition to doctrine, Sufism is based on the practice of certain forms of prayer, accompanied on the higher levels with meditation, as well as the cultivation of virtues, which lie at the very heart of the effort towards integration. Putting doctrine aside, which is actually a metaphysical elabo-

ration of the supreme formula of unity in Islam, that is, *lā ilāha illa'Llāh* (There is no divinity but God), I want to mention the last two elements briefly. First of all prayer. All devout Muslims pray five times a day. That is in itself a miraculous occurrence, to have so many hundreds of millions of people systematically breaking their daily routine of life—we call it life but it is really daydreaming—five times a day to stand before the Absolute, before the One. Those canonical prayers are the foundation of all other forms of prayer. But the soul can fall into forgetfulness, even if it turns five times a day to God. So the Sufis try to expand the experience of prayer to what can be called, in its highest form, the prayer of the heart, whose practice, ideally, is to fill all times of the day and even the night when one is asleep, in perpetual prayer. The final goal, however, is not only to pray at all moments, but to become prayer. The very substance of the soul must become prayer. It must become totally identified with prayer. That is why the Quran mentions so often the word *dhikr Allāh*, *dhikr* meaning remembrance and also invocation or quintessential prayer. To become fully integrated, one must remember God at the center of one's heart, where God Himself resides, where He is always present, even if we forget because we no longer live at our own center and are absent from our deeper self. It is we who have forgotten God because we have forgotten the center of our own being, having become scattered at the periphery of the circle of existence. I always like to recall a passage from Rūmī's *Mathnawī* where, referring to perfect prayer, which embraces all levels of one's being, even the most outward, he says (in paraphrase): "Go sit cross-legged in a corner, take a rosary into your hand and invoke the Name of God; say '*Allāh*, *Allāh*' until your very toe is invoking God's Name, for it is not sufficient that your tongue invoke it."

In Sufism prayer is essentially the remembrance of God, and the remembrance of God is quintessential and supreme prayer. It is impossible to pray without remembering God, and it is impossible to remember God without praying in one way or another. Sufism, like yoga, has extraordinary methods and spiritual techniques for making possible the penetration of prayer into all levels of human existence, from the physical body (of which I have just given an example) and the tongue (which is part of our body), to the air that comes out of our lungs, which represents the more subtle state of manifestation (like the Sanskrit *prana*), to the mind, and finally to the heart. The final goal of Sufism in prayer is that every time the heart beats it should repeat the Name of God. Every time we breathe we should invoke God. We take our breathing so much for granted, but every time we breathe in, we do not know if that breath will come out.

We never know which breath will be our last, therefore we must always be mindful of the preciousness of every moment of life (what Buddhism calls "right mindfulness"). Every breath we inhale should be identified with the remembrance of God, and every breath that we exhale should likewise be identified with the remembrance of Him. In the present cyclic condition, there is no greater and more efficacious means to integrate man than prayer, which ultimately penetrates into the whole of one's being and unifies the human state.

To individual practices that actualize the integration of the soul are added communal practices; invocation by groups, combined (sometimes) with beautiful music and poetry. All these elements help the soul to pay attention to its center and to become integrated. All these different means are used, because the fallen soul loves to do anything except pay attention to the "one thing necessary," to remember its own Origin and End. That is what makes continuous prayer with concentration difficult and also makes a second element, that is, meditation, necessary.

We are not only soul and body, but also spirit. As for the soul, there is a part of it which is like a mirror that reflects the intellect, but it is not the intellect itself. The intellect is not simply reason in the modern sense of this English word. According to a *ḥadīth*, *Awwalu mā khalaqa'Llāhu al-ʿaql* and also *Awwalu mā khalaqa'Llāhu al-rūḥ*, that is, "The first thing that God created was the Intellect" and "The first thing God created was the Spirit." These sayings refer ultimately to the same reality. Intellect resides at the center of our heart (*qalb*) at a point that is transcendent with respect to what is called the individual subject. It is reflected upon the mirror of the soul, what in modern thought is called the mind. It is interesting to note that, in French, the word for spirit and mind is the same, *l'esprit*. In German also the word *Geist* means both. In English we are in one sense fortunate in that we can make a distinction between spirit and mind, but this situation also makes it possible to forget the relation between the two. In any case we are not just minds, but we possess a mind which, as usually understood, refers to that part of our inner being where concepts are present, in which ideas arise, often in a manner that is beyond our control, and where the process of rational thinking takes place.

We also have another faculty in our soul which does not deal with concepts and ideas, but with forms and images. This faculty is the imagination, which can have both a negative and a positive function. The late Henry Corbin, basing himself mostly on major philosophical and mystical teachings of the great Andalusian Sufi Ibn ʿArabī and other Islamic masters such as Suhrawardī and Mullā Ṣadrā, has made the ontological status and

spiritual and artistic significance of imagination known again to the modern West. What he calls the *mundus imaginalis*, the imaginal world, embraces the total imaginative function in all its positive and negative aspects. But we are not the masters of that world, any more than we are masters of concepts that flow into our mind this very minute. All of you sitting here are trying hard to follow what I am saying. My humble words may be of interest to you, but even so it is easy for your concentration to go astray after a few moments, so that you have to bring your mind back again and again to concentrate in order to follow what I am saying. It is extremely difficult to control the ever-flowing forms that the imagination creates, and the concepts and ideas that come into the mind. Again, to quote Rūmī, "You think you are the master of your mind but it is your mind that is the master of you, not you of it." So we have this very difficult problem of how to concentrate. All of these techniques you have heard about in Yoga, Zen, and Taoist practices, as well as the spiritual techniques of Sufism and Christianity especially as found in the great Hesychastic tradition, which is still alive on Mount Athos and elsewhere in the Orthodox world, are there to enable the disciple to concentrate.

Sufism, too, has very elaborate methods of meditation to make possible concentration, which must accompany inner prayer if that prayer is to become efficacious in being able to integrate our being. But in contrast to certain other traditions, such as Hinduism and Buddhism, little has been written in Sufism about this subject, its teachings having been passed down mostly through oral tradition, with each Sufi order having its own types of meditation. The goal of these various forms of meditation is, however, always the same. It is to control and integrate both aspects of the soul; what we call the mind, concerned with concepts and ideas, and what is known as imagination, dealing with forms and images. The methods of meditation within Sufism are too diverse for me to deal with here, but it is essential to remember their role in the integration of our inner being. Meditation (*fikr*) grows from and accompanies invocation (*dhikr*) and finally is reintegrated with it.

Then there is the question of embellishing the soul with virtues. The cultivation of virtues is so central that the early books of Sufism seem to be for the most part no more than books on virtue. Many people in the West who have fled from a kind of unintelligible moralism are put off by works that deal with virtue. They are attracted more to works on Oriental teachings that speak primarily about metaphysical and cosmological matters. But it is not possible to realize metaphysical truths without the possession of virtues. Truth belongs to God; it does not belong to us. What we

have to ask is the question of how we can participate in the Truth. We can do so only by attaining virtue, although according to Sufism, virtues also come ultimately from God and belong to Him and it is He who has made it possible for us to attain them through the channel of His messengers and prophets. In the Islamic universe the virtues were embodied in the most palpable way in the character of the Prophet of Islam. For a Christian, all virtues belong to Christ and there is no virtue that a Christian can possess which was not possessed by Christ. It would be absurd and blasphemous to claim otherwise. Such is also the case in Islam. There is no virtue that any Muslim has possessed or will possess, anywhere from the southern Philippines to the Canary Islands, that was not possessed by the Prophet. This might seem astounding to many of you, because of the negative image of the Prophet that has been presented in the West via inaccurate biographies. The lack of an authentic account of the life of the Prophet in English was finally corrected by the wonderful biography of him by Dr. Martin Lings, my dear friend, published in England some years ago. Yet even now the inner, esoteric virtues of the Prophet are not well known to Western audiences. There is still a need for an "esoteric" biography of the Prophet in Western languages, such as exists in Arabic and Persian poetry, like the famous *Burdah* song of al-Būṣīrī in Arabic and its equivalents in Persian, Turkish, and other Islamic languages.

Now, how do we cultivate these inner, spiritual virtues and be successful in emulating the Prophet? That is a very difficult task indeed. It is easy to talk about virtues, but very difficult to attain them and cultivate them. God can give certain people the intelligence to understand doctrinally, that is, metaphysically. Such an understanding is already a gift from Heaven; it is a sacred science. But between the mental knowledge of metaphysics and its actualization in our being there is a great distance. I always compare the situation to seeing a mountain and climbing that mountain. If you come to the foot of the Himalayas, you can see the beautiful mountains before you. If, by the grace of God, you behold their majesty, that is a great gift and blessing. But how much more difficult it is to climb the mountains and to reach their exalted peaks. That is the difference between the mental understanding of doctrine, including the doctrine pertaining to virtue, and the realization of metaphysical truth, which means also the realization of the virtues with our whole being.

This third important element of Sufism is the one that makes possible the realization of Sufi doctrine and renders our prayers and meditations completely efficacious so as to transform the chaos of the soul into order and bring about unity within it, or, in other words, to integrate it. Once

that is achieved, then the spirit (which is the only part of our being which is already integrated, being God's viceroy in us, as well as being identified with the heart/intellect) becomes wed to our soul, and the chaotic life of the soul becomes transmuted into that gold in which all the elements are integrated in perfect harmony. Inner integration enables that viceroy, the inner king, to rule within us, so that all of the chaos of the psyche and the various functions of the body, which we usually identify falsely as ourselves, become integrated into a center which is at once their center while itself belonging to a higher level of reality. Through the rule of this inner king each part of the soul is put into its proper place and made to function according to its proper nature, with the result that harmony and integration become established in the inner kingdom, and then by extension to the outer world.

"The Integration of the Soul"

Features in

The Essential Seyyed Hossien Nasr
© 2007 World Wisdom, Inc.
Edited by William Chittick, Foreword by Huston Smith
All Rights Reserved. For Personal Usage Only
www.worldwisdom.com